

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XV.

NEW ORLEANS, SATURDAY, JANUARY 1, 1870.

NO. 50.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Dec. 23.—It is understood here to-night that a demonstration will be made by the Roman Catholics against the use of the Bible in the public schools before the first of January, without waiting for the action of the Board of Education in regard to the question. Great excitement prevailed in the city to-day, it having been expected that a demonstration of the kind would be made at the exhibition in the up-town public school, but it was off quietly. It is believed that the movement will extend through the length and breadth of the Union, and that the sentiments announced by those in favor of the demonstration are precisely similar to those publicly preached by Dr. Thomas S. Preston, who is the recognized leading Catholic divine in this city.

WASHINGTON, Dec. 24.—Ex-Secretary Stanton died this morning of heart disease, aged fifty-four years.

JACKSON, Miss., Dec. 25.—General Ames has ordered the Legislature of Mississippi to convene on the eleventh of January, 1870. The following named officers, elected at the late election, are appointed by General Ames provisional officers until their installation by regular process: James L. Alcorn, Governor; James Lynch, colored, Secretary of State; Henry Minsgrove, State Auditor; Joshua S. Morris, attorney general. About four-fifths of the Legislature elect are Radicals.

WASHINGTON, Dec. 26.—Stanton will be buried to-morrow. At the request of Mrs. Stanton, the coffin was closed and no one allowed to see the face of the corpse. No military honors will be permitted to appear in the ceremonies.

WASHINGTON, Dec. 28.—The following names were recently suggested to the President as capable and eligible men for the vacancy on the Supreme Bench: Erskine, of Georgia; Henry Boyce, of Louisiana; John Hancock and Judge Paschal, of Texas. The Southern Senators are determined to secure the appointment of a Southern man, if possible.

A prominent Republican Senator, who has been for the last three months quietly ascertaining the opinions of Senators and Representatives on the Cuban question, informed a member of the Junta that the vote according to the rights would pass both Houses unless the members have changed their views since the opening of the session.

The treasury warrants drawn during the present month are very heavy and the revenue returns from all sources have been very light. The debt statement, it is expected, will show a small decrease.—*Times.*

Rufus R. Wade has been reappointed a special agent at large on mail depredations of the post office department.

No cabinet meeting to-day.

Gold in the Treasury Department \$107,000,000; gold certificates \$37,000,000; currency \$10,500,000. The debt statement will show a decrease of probably \$7,000,000.

The New York Tribune says: A test case, selected by the Board of Brokers, has just been decided by the Court of Appeals in this city, reversing a previous judgment of the Supreme Court and fixing the principle that when a broker buys stock on a margin for a customer, he is not at liberty to sell it, because it falls below the margin, without giving notice of the time and place of sale, considering the stock as the property of the customer.

The court in this instance makes the broker who sold under such circumstances liable for the highest price the stock may have reached, even to the date of this trial. This will be new doctrine to Wall street.

It is stated upon undoubted authority that Treasury Agents J. W. Bell and J. Elders were discharged by the Treasury Department because there was no further use for their services at New Orleans.—There are no charges whatever against them at the Treasury Department.

BAYOU SAHA, Dec. 28.—The steamer Tempest, with about three hundred bales of cotton on board, was burned near Trinity yesterday.

The boat and cargo will be an almost total loss. No lives were lost.—*Times.*

MEMPHIS, Dec. 28.—A bold attempt was made Saturday night to assassinate John Creer, who lives a few miles from the city. While he was sitting by the fire, a shot was fired from the yard through the window, striking him on the head.

All attempts to discover the perpetrator of the deed have been fruitless. Creer lies in a very critical condition.

Ice is passing to-day in large quantities.

Two hundred and fifty Chinese laborers, en route for New Orleans, arrived at Omaha on the twenty-eighth ultimo.—*Times.*

ST. LOUIS, Dec. 28.—Nearly five hundred Chinese will arrive here to-night. They will immediately proceed to Texas to work on railroads.

MEMPHIS, Dec. 28.—A negro named Steve Judson, who had brutally murdered another negro, was taken from the officers at Bell's Station, on the Memphis and Louisville Railroad, last night, by a party of maskers, and shot.

NEW YORK, Dec. 28.—It is reported that E. J. Oakley has been embezzling the funds of the Merchants' Exchange Bank for a long time, and that the deficit will reach \$200,000. The surplus of the bank will amount to \$80,000 after paying dividends.

The investigation into the affairs of the Merchants' Exchange Bank irregularities shows a deficiency already of \$150,000, and will probably prove much larger. The bank claims it has the ability to meet its liabilities.

In the Twigg's sword case of Roman Lawrence against General B. F. Butler, a motion was made to vacate the order of arrest, on the ground that the taking was done under orders of the United States government, and that there was no conversion. The decision of the court reserved.

The post office authorities are negotiating with the Inman, Anchor and several other lines to carry the mails at reduced rates. The negotiations are not yet concluded.

There are ten Spanish gunboats still at the quarantine, awaiting full crews. Their departure is improbable under ten days.

The following statement in regard to mails for Great Britain has been published. The Postmaster General has agreed to the postal concession with Great Britain by which postage between the two countries will be reduced from twelve to six cents per letter.

Without making any arrangements whatever for carrying the mails on the twenty-third of December, the lines now carrying the mails from this port were notified that after the first of January they would only get two cents per letter, or six cents an ounce, for carrying the mails. The lines immediately informed the department that they could not perform the service.

The steamship San Jacinto, from Savannah, passed two of the Spanish gunboats, which were supposed to have been accidentally separated from the main fleet.

Augusta, Ga., Dec. 28.—There was a serious row at Dearing, Columbia county, yesterday afternoon, in which A. N. Hods and Ellis Adams were shot and killed, and Diah Hods wounded. Whisky was the cause of the difficulty. No politics in the quarrel.

CHICAGO, Dec. 28.—Governor McDougall is about to abandon north-west Canada, and leave the insurgents in quiet possession.

SAN FRANCISCO, Dec. 28.—A heavy earthquake in eastern California and throughout Nevada. The shock was felt in the lowest levels of mines. The vibrations were from north to south.

The steamship China brought three thousand six hundred cards of silkworm eggs from China and Japan, for Lyons, France. They will be sent overland to New York, and thence by steamer.

Protestant and Catholic mission houses were destroyed at Nankin by a mob, the inmates barely escaping.

A new translation of Burlingame's credentials show that he was accredited to lesser powers, and that no plenipotentiary powers were accorded him.

REMOVAL OF DISABILITIES.—The Washington correspondent of the Baltimore Gazette, in his letter of the eighth instant, has the following concerning the question of the removal of political disabilities:

"Mr. Ferry this morning, in the Senate, incidentally remarked that he should at an early day ask action upon the bill to remove all political disabilities imposed by the fourteenth amendment. He said that this measure was demanded by the country at large. Subsequently the bill for that purpose, introduced yesterday by Mr. Stewart, was taken up and referred to the Judiciary Committee, when the author made a similar announcement. From what

I learn I think it probable that the bill may pass both Houses during the present session. But there is strenuous opposition to it among the extremists, headed by Sumner. I learn that the subject was discussed in caucus yesterday, and great diversity of views and very bitter feeling exhibited. The very introduction of the bill by Mr. Stewart, however, is evidence that the measure is beyond the control of a Radical caucus. There is a certain sort of honor, it is said, even among thieves; and I hear it is not usual to spring the caucus trap upon members of the Radical faction after they have been fully committed upon a given matter.

A BLOW AT THE MORMONS.—Senator Cragin's bill, now pending in the Senate, for the overthrow of the polygamous Mormons, provides for putting the whole machinery of the courts of Utah Territory in the hands of the United States officers; providing that judges of Territorial courts shall be appointed by the Governor, and that all officers of militia shall be appointed by the Governor. The portion of the section on marriage is as follows:

"Marriage, so far as its validity is concerned, in the said Territory, is hereby declared a civil contract, to which the consent of the parties capable in law of contracting is essential. No man, resident of said Territory, shall marry his mother, his grandmother, granddaughter, stepmother, grandfather's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's granddaughter, nor his sister, his half-sister, brother's daughter, sister's daughter, father's sister or mother's sister. No woman shall marry her father, grandfather, son, grandson, stepfather, grandmother's husband, daughter's husband, granddaughter's husband, husband's father, husband's grandfather, husband's son, husband's grandson, nor her brother, half-brother, brother's son, sister's son, father's brother or mother's brother."

Other sections of the bill strike at every feature of Mormon custom in regard to marriage, and prescribe heavy penalties for violation. Section eighteen of the bill disapproves and annuls a large number of Territorial acts granting springs, timber land and water powers to leading men of the Mormon Church, and the last section declares null and void all laws passed in the special interest of the Mormon system.

JUSTICE GRIER.—I was passing through the corridor that passes the consulting room of the Supreme Court, one afternoon of last week, when the door opened, and an aged man came freely forth, supported on each side by a servant. As he hobbled away I turned to look upon him, when a bystander said, "Judge Grier." It was the veteran of the judiciary, who lags reluctant on the public stage, loth to leave, and too feeble to remain. He has at last sent in his resignation, I am assured. And one regrets that the bill now offered is not the law, so that the old judge might retire on full pay, and pass to his final resting place in peace and comfort.

I confess to a profound respect for this old court of ours. No one can enter their beautiful court room, the fittest and fairest chamber in the entire building, and look upon the grave men, in their gowns, deliberating upon great legal questions, without feeling that in this tumultuous period of excitement and change that there is a beautiful and firm fragment of the government left us, to which we may cling. The noble head and form of the Chief Justice make a perfect finish to the bench. One would regret to see him moved to any other position. Time was, in what we feel to have been an olden time, when Salmon P. Chase, then a prominent lawyer in Ohio, filled with the pride of profession, told me that his only ambition was to reach the Supreme Court before he died. It was an honorable ambition. But since then he has had great authority in the political arena, and now Chief Justice of the very court he once sighed for, and a shining light and an illustrious name. Common rumor says that he is dissatisfied, and looks anxiously to the Presidency. I can hardly believe the report.—*Washington letter to the Cincinnati Commercial.*

THE NEXT CENSUS.—The House of Representatives has passed a very important bill providing for taking the next census of the United States. Its provisions are numerous, yet unambiguous, and give promise of great thoroughness and completeness in the work. It pro-

poses that the work, instead of extending, as heretofore, over five months, shall be fully accomplished in one, namely, in July next. Heretofore the census has been taken under the direction of the marshal; the present bill directs that it be taken by officers specially appointed for this work, consisting of one general superintendent, a local superintendent in each congressional district, and a sufficient number of enumerators, to be selected by the latter, to collect all the statistics in a single month. The general superintendent and his clerks and subordinates at Washington are to hold their offices for three years, within which time the whole work of collecting, ranging, digesting and publishing the results is required to be completed, in order that Congress and the country may have the advantage of the statistics while they are still fresh. The subjects on which information is collected are to be greatly extended, embracing almost everything relating to the multifarious business and diversified industries of the country. The expense incident to the enlarged census will be well laid out, and our citizens everywhere will look for the statistics which will be produced with great interest.

FOREIGN.

PARIS, Dec. 28.—The Emperor accepts the resignation of the ministry. The Emperor, in a letter to Olivier, requests him to name persons who, with himself, will form a homogeneous ministry, faithfully representing the legislative majority and resolved to apply in letter and spirit the *Senatus Consultum* of September 8.

The Emperor counts on the devotion of the Corps Legislatif to the great interests of the country, no less than on Olivier, to aid the Emperor in the task he has undertaken of putting into operation a constitutional regime.

LONDON, Dec. 28.—The new Austria-Chinese treaty forbids consuls engaging in trade.

PARIS, Dec. 28.—The new French ministry, under the leadership of Olivier, will probably soon be announced.

BIRMINGHAM, Eng., Dec. 28.—At a theatrical panic last night eighteen persons were killed and many hurt.

PARIS, Dec. 28.—The new session of the Corps Legislatif commenced to-day. Schneider was re-elected by a vote of 190 to 40.

The liberal Paris journals, commenting on the letter of the Emperor to Olivier, say: "Personal government is at an end—the letter is the first chapter of a liberal empire."

ROME, Dec. 28.—It is certain that in the questions thus far submitted for consideration to the committees of the Ecumenical Convention, nothing has been said on infallibility. The Pope expresses the opinion that members have no voice in the regulation of that body.

DR. LIVINGSTONE.—*Faint, yet Pursuing.*—In the recent letter of Dr. Livingstone, describing the sources of the Nile, he adds a postscript, referring, not complainingly, of his difficulties in preventing his attendants and helpers from deserting him. "The fact is," he adds, "they are all tired of this everlasting tramping, and so, verily, am I. Were it not for an inveterate dislike to give in to difficulties without doing my utmost to overcome them I would abscond too. I comfort myself by the hope that by making the country and people better known I am doing good, and by imparting a little knowledge occasionally I may be working in accordance with the plans of an all-embracing Providence." A "triumphal reception" awaits the great traveler on his return, which, probably, will not now be long delayed.

THE SCHOOL-BIBLE QUESTION.—The Methodist State Convention of Massachusetts has adopted the following in regard to the school-Bible question:

Resolved, That regarding the Bible as the only sufficient rule of Christian faith, and the palladium of our liberties, we look on all attempts to exclude it from our public schools, or to break down its authority, as a blow at the foundation of republicanism.

NEGLECTED COUGHS AND COLDS.—Few are aware of the importance of checking a cough or "common cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon proves upon the lungs. Brown's Bronchial Troches, or Cough Lozenges, afford instant relief.

ADVOCATE CALENDAR, 1870.

MONTHS.	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	MONTHS.	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
JAN.	1	2	3	4	5	6	7	JUN.	1	2	3	4	5	6	7
FEB.	8	9	10	11	12	13	14	JUL.	8	9	10	11	12	13	14
MAR.	15	16	17	18	19	20	21	AUG.	15	16	17	18	19	20	21
APR.	22	23	24	25	26	27	28	SEPT.	22	23	24	25	26	27	28
MAY.	29	30	31	1	2	3	4	OCT.	29	30	31	1	2	3	4
								NOV.							
								DEC.							

TO AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received; a circle the amount of dollars received, and a half circle the amount of cents.

Minutes of the Montgomery Conference.

Mrs. Edron: The Montgomery Annual Conference convened in Union Springs, Alabama, December 8, and adjourned at eleven o'clock on Tuesday night, December 14. Bishop Paine presided.

The following resolution was adopted in reference to the publication of the minutes:

Resolved, That for the purpose of defraying the expenses connected with the publication of the minutes of this Conference, there shall be in future an advertising department connected therewith.

To carry into effect the above resolution the following committee of nine was appointed to procure advertisements:

J. R. Rogers, Union Springs, Alabama; M. B. Locke, Union Springs, Alabama; W. S. Baker, Mobile, Alabama; W. F. Joseph, Montgomery, Alabama; J. B. Gorde, Montgomery, Alabama; J. H. Swearington, Opelika, Alabama; William Lowther, Columbus, Georgia; W. W. Wilkinson, Greenville, Alabama; S. H. Dent, Enfield, Alabama.

There will be four thousand copies published for gratuitous distribution. These will be sent to every member of the Conference, both clerical and lay, and be distributed by them.

All good business men will readily perceive what an admirable opportunity this is to advertise their business, and thus bring it prominently before an intelligent public, in a permanent form. Those minutes will be read and preserved for future reference.

Send in your advertisements promptly, before the first day of February next.

The cash must, in every instance, be paid in advance, at the following rates:

One page, 4x7 inches..... \$25 00
Three-quarters of a page, 4x7 inches..... 20 00
One-half page, 4x7 inches..... 15 00
One-quarter of a page, 4x7 inches..... 10 00
One-eighth of a page, 4x7 inches..... 5 00

No advertisement will be inserted for less than \$5. We solicit advertisements from each and every State in the Union.

Persons living at a distance will please address the undersigned at Union Springs, Alabama, or any other member of the committee, if more convenient. Respectfully,

J. R. ROGERS,
Union Springs, Alabama.

N. B.—Each member of this committee is expected to make known this opportunity to the enterprising men of his acquaintance, collect the money in advance, and forward both money and advertisement to me or to John W. Mathews, secretary of the Conference, promptly.

J. R. R.

A NEW HAMPSHIRE clergyman returned the Governor's Thanksgiving proclamation because he was going away, and therefore couldn't read it with his congregation.

SOUTH CAROLINA CONFERENCE.

We clip the important items of this Conference below from the *Southern Christian Advocate*:

The statistical secretary reported 42,752 white members—increase, 2,357; colored members, 2,411; local preachers, 174—decrease, 8; infants baptized, 2,060; adults baptized, 1,651; number of Sunday schools, 513—increase, 49; officers and teachers, 3,481—increase, 426; pupils, 22,027—increase, 3,111.—Collected for pastors, \$56,684 50—increase, \$13,311 35; for presiding elders, \$7,466 10—increase, \$1,238 10; Conference collections, \$4,440 06—increase, \$1,238 10; for missions, \$2,868 91—increase, \$248 27; for Sunday schools, \$4,368 23—increase, \$966 96; for education, \$2,317 94—increase, \$976 09; for Bishops, \$1,000.

Jesse A. Clifton, George T. Harmon, Christian V. Barnes, J. Marion Boyd, William D. Lee, Joseph F. England, Thomas P. England, William T. McLellion, Albert G. Gantt, Benjamin F. Dixon and James T. McElhany—a blind man from his birth—were received on trial.

The election of delegates to the General Conference resulted as follows:

Clerical—A. M. Shipp, H. A. C. Walker, W. Smith, W. P. Moulton, W. H. Fleming, F. M. Kennedy. Reserves—S. H. Browne, A. M. Christberg, J. W. Kelly, Lay—W. J. Montgomery, G. W. Williams, A. A. Gilbert, J. H. Carlisle, S. Bobo, H. T. Wright. Reserves—J. S. Moore, B. Stokes, E. T. Rembert, T. S. Moorman, D. R. Barton, K. F. Simpson.

The Missionary Society held its meeting on Saturday night, before a full house.

After an eloquent report from the board, through Rev. W. T. Capers, Bishop Kavanaugh, A. A. Gilbert, Esq., and Dr. Whiteford Smith addressed the very large meeting on the general subject of consecration to missionary work, and a collection was taken for missionary debt—\$318—which, together with the collections of the year for this debt, makes \$558 75 obtained on this account. The collections for domestic missions were \$2,868 91.

Bishop Andrew addressed the Conference most feelingly—glad to meet with his co-laborers and the young men of this body once more. He is looking better than we expected to see him. Surely, if any living man deserves to be loved by a Methodist preacher, he is that one. "In labors more abundant," he has stood upon the watch towers of the church for nearly sixty years, having been received into the South Carolina Conference in 1812. Among the preachers there was certainly no tearless eye when he took his seat.

TEXAS.—Immigration.—The *San Marcos Pioneer* hears of a number of immigrants on their way to that fine section of our State.

The *Gonzales Inquirer*, of the eighteenth, says: During the past week about thirty families passed through, with the intention of settling in the western portion of this county.

The *Gonzales Inquirer* mentions several trains of emigrants arriving in town. During last week about thirty families passed through with the intention of settling in the western portion of Gonzales county.

The *Paris Press* says a constant tide of immigration is passing through that place.

The *Advocate* says that a goodly number of the new-comers from the States are settling in Anderson county.

The *Ledger* says that the streets of Fairfield are almost daily crowded with immigrants from the older States, seeking homes in this.

The *Waco Register*, of the eighteenth ultimo, has a letter from Bell county, saying: Immigrants still continue to come. There is not a house in the place but what is full, and many have to seek shelter in tents.

The *Bryan Appeal* says: Never before in the history of Texas has such a tide of immigration poured into our State as during the present year. We hear it estimated that in the month of November at the rate of fifteen hundred a day crossed into our borders.

The *Wahatchie Argus* says: During the last week a perfect stream of "movers" have passed through our town, most of whom are going to the regions lying between the Trinity and Brazos rivers; a few, however, are stopping in this county.

The Christian Advocate.

SATURDAY, JANUARY 1, 1870.

TRUST.

I know not if dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Till heavy chains;
Or, day and night, my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark wafted from the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One, who has known in storms to sail,
I have on board;
Above the raging of the gale
I have my Lord.

He holds me when the billows smite:
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land!—safe to the land!
The end is this!
And then with Him go hand in hand
Far into bliss.

—Dean of Canterbury.

Are Doctors Responsible for Drunkenness?

NUMBER TWO.

This disposition in physicians to prescribe alcoholic stimulants in every variety of disease received severe rebuke from Dr. Samuel Wilkes, in a lecture to his large class of students, delivered in a London hospital two years since. We regret that we can present only brief extracts. He said: "I should be sorry to say that the doctor panders to the public taste, since he is too often in accord with it. But this agreement between doctor and patient resolves itself into this: An extra stimulant is prescribed. It matters little what is the nature of the disease, since the reasons for the treatment are applicable to all complaints, and are founded on this simple proposition: All persons who are ill are weak. They have lost strength; they require it to be restored. Alcohol is a supporter and tonic; therefore alcohol is a remedy for all diseases. This is no parody, for I constantly hear medical men say they give brandy to all their patients, for they always find them low. Moreover, it is a medicine of which the patients approve, assuming, as they do, its supporting and strengthening power. You cannot, therefore, do better if you have no compunctions in converting your profession into a mere trade, than to say to all your patients, after feeling their pulse, that they are very low; that you are sure that they do not take enough, and order them several glasses of wine daily. Should they be exceedingly ill with some desperate organic complaint, you must turn your remarks to the friends, and speak of the necessity of supporting the patient by giving him as much brandy as can be poured down his throat. By this method you are sure to give satisfaction, for should the patient die without such treatment, you may be blamed for letting him slip through your fingers, whilst if he die with it, you have done your best (in their opinion.) This would be a comfortable and lucrative mode of practice."

In addition to the regular prescriptions by medical men, of alcohol, the use by their advice of Tinctures, Plantation Bitters, Schnap, Schnapps, Stomachics, Cordials, etc., all of which are strongly alcoholic, is almost universal. They produce the exhilarating effects of moderate intoxication and engender an appetite for rum. In all the land we seem to have but one sanitary institution in which alcoholic drinks are regarded as always a cause and never a remedy for disease. They are used lavishly in nearly all our hospitals, jails, almshouses and asylums, as is shown by the reports from those institutions. *

The use of alcoholic liquors by physicians seems to be founded on the popular doctrine and belief that they nourish the body by supplying plastic material or heat material, or else indirectly support the system by diminishing metamorphosis or atomic change; hence this class of remedies is spoken of as supporters of vital heat, food for the nerves, generators of force, etc. The mind is filled with a vague idea that strength and increased health are the results of their use by persons in health, thus warding off disease; and that in the sick, in whom, they say, the vital force is always depressed, they aid in sustaining it. This is a popular doctrine, and were it not that it has led to so fatal results, it would be amusing to witness the satisfied air of those who so triumphantly prate about giving brandy and whisky as food for the nerves, to build up the system, to prevent metamorphosis, etc. We utterly repudiate this doctrine. We deny that alcohol increases vital force, is food for the nerves, or is

indispensable in sickness or in health.

Dr. T. Kennard, of St. Louis, in an article, in the *Medical Archives*, on alcohol, says: "Whatever may be the exact nature of the deleterious agent in alcohol acting upon the human organism, we know that it affects different individuals in very different degrees, but always by deranging the nervous system. Some persons are injured by it in even the smallest quantity, some are rapidly poisoned by its abuse, while others are very slow to experience its baneful effects. It creeps upon them slowly and unconsciously, and its temporary soothing and exhilarating effects delude its victims with the belief that it is the deficiency, and not the excess of amount taken, which gives rise to all the miserable symptoms of chronic alcoholism." Prof. N. S. Davis, who has with much propriety been called the Father of the American Medical Association, in an Essay on the Effects of Alcohol, writes: "It is probable that a very large majority of the people, even at the present time, regard alcoholic drinks, when taken with moderation, as tonic, nourishing, warming and life-sustaining, the conservators of strength in manhood and the milk of age. These popular notions are strengthened on the one hand by the direct exhilarating effects of alcohol on the nervous system, and on the other by certain theoretical dogmas promulgated by Liebig, Johnston, Hammond and others, who have boldly proclaimed alcohol to be respiratory or accessory food. This class of chemico-physiologists simply point to the fact that alcohol in its chemical relations belongs to the class of hydrocarbons; and that those substances out of the living body are capable of undergoing combustion by uniting with oxygen; and they straightway jump to the conclusion that, when taken into the system, they actually enter into like combination with oxygen, and thus become respiratory food. And yet we search in all their writings, in vain, for the first item of proof that their more theoretical deductions are correct. A more recent modification of the theories emanating from this school of writers makes alcohol not respiratory, but accessory food. It having been clearly proved by the experiments of Boker and others, that the presence of alcohol in the system lessened the atomic changes and secretions in such a way as to diminish the sum total of eliminations in a given time, it was at once assumed that the diminution of atomic changes in the tissues of the body was equivalent to just so much nutrition or addition of new matter through digestion or assimilation; hence the alcohol was declared to be accessory or indirect food, a fallacy which will be exposed hereafter." He continues: "We have thus stated fairly the theoretical doctrines of this class of men, because their names are continually quoted as authority throughout all departments of our literature. Let us now see how their theoretical assumptions and popular notions are sustained by a wide range of experiments and carefully observed facts."

"1. Numerous chemical analyses of the blood and different tissues, made by different experimenters, show that, when alcoholic drinks are taken, the alcohol enters the blood and permeates with it every part of the body. This position is acknowledged to be correct by all classes of observers.

"2. An equally reliable series of experiments have shown that alcohol undergoes no chemical change in the system, but is eliminated through the excretory organs, more especially the lungs and kidneys, within a few hours after being taken. This position, though long disputed, was fully established by the results of the well devised and carefully executed experiments of Lallemand, Perrin and Duroy.

"3. While in the blood and circulating in the system, the alcohol diminishes the sensibility of the brain and nervous system in the same manner as other anesthetics, and also retards the active changes in all the tissues; and consequently diminishes the sum total of eliminations or excretions in a given period of time. The numerous and patient experimental investigations of Prout, Sandras and Bouchardat, Boker, Hammond and others, have removed all doubts in regard to the truth of this proposition.

"4. By diminishing the atomic changes in the tissues of the body and the sensibility of the nervous system, the alcohol, by its presence, also diminishes the temperature, the strength and the power of endurance. That its presence in the system reduces the temperature was first fully established by the results of a series of experiments performed by myself in 1850, some of which I repeated in 1867. These experiments consisted in testing the actual temperature of the body every half hour, with a delicately graduated thermometer, for three hours, after a moderate drink of alcoholic liquor. The tests were applied to both wine

and whisky. These results are confirmed by the observations of Magnus and others in Europe. That the presence of alcohol directly diminishes the strength and power of endurance is proved not only by the foregoing scientific investigations, but also by a large number of carefully observed facts in relation to the results of labor in civil and military life, and by the statistics of sickness and mortality."

Prof. Davis also presents numerous facts, and the authority of great names, among whom may be found Dr. Benjamin Rush, Dr. Frank H. Hamilton, and others as eminent, to prove the truth of his position. In conclusion he says: "It were easy to fill a volume with facts and statistics showing that, in every relation of life, the use of alcoholic drinks diminishes man's capacity to endure both mental and physical labor; increases his predisposition to disease, and shortens the average duration of life. And although we have had our attention directed to this subject for thirty years, we have not found, either in the records of medicine or of general literature, a single statistical item calculated to prove the contrary. We have seen an abundance of opinions expressed, but opinions are not facts. It is very common to hear that some sick or injured person has been kept up, or kept alive, on brandy, or whisky, or wine. But do those who testify have any reliable means of knowing whether the sick person was actually kept alive by the potion, or whether he lived in spite of it? *

"Those who imagine that to diminish the waste of tissues, by diminishing the atomic changes, is equivalent to the actual assimilation and addition of new atoms, forget that all the phenomena of life in the physical organism are the direct result of such atomic changes; and whatever diminishes these actually diminishes physical life—and to stop them is to stop life." Such are the opinions of Prof. N. S. Davis, one of the most eminent of American medical men, and against whom lies no charge of radicalism in temperance. Against the use of alcohol as accessory food, by its power of diminishing or retarding metamorphosis or atomic change in the system, allow us also to quote from *Chambers' Renewal of Life*. On page 31 he says: "There cannot be too active a metamorphosis of tissue—the most active metamorphosis of the body possible, the highest possible development of life, is health; the complete cessation of metamorphosis, death; the partial cessation or arrest is disease."

If, then, as these authors have proved, alcohol always, and in whatever dose used, permeates the system unchanged, and arrests in degree the natural atomic changes, on which health depends, why shall we not believe with those whom we have already quoted that it is always a producer of disease, and never valuable as a remedy; and with Dr. Day, the distinguished physician of the Inebriate Asylum at Binghamton, New York, and with Dr. Joseph Parrish, the enlightened and philanthropic physician of the Sanitarium at Media, Pennsylvania, "that even the appetite for alcohol is the result of a disease produced by its use," and with Dr. Kennard, of St. Louis, "that it always acts by deranging the nervous system."—*Arthur's Home Magazine*.

The word "ecumenical" comes from two Greek words meaning "the habitable world," and an Ecumenical Council ought to embrace representatives of the church from all parts of the globe. The Pope's council aims at that, but will not accomplish it.

The term "ultramontane," so frequently used in speaking of opinion in the Romish Church, comes from two Latin words signifying "beyond the mountain." In France there has prevailed a liberality of opinion far ahead of the High Churchism that obtains beyond the mountains in Italy and Spain. Hence extreme, bigoted, bitter Romanism, such as prevails in Ireland, Italy and Spain, is called ultramontane.

MEMORIZING.—It is a remark of Bacon's that if we wish to commit anything to memory we will accomplish more in ten readings if at each perusal we make the attempt to repeat it from memory, referring to the book only when the memory fails, than we could by a hundred readings in the ordinary way, and without any intervening trials. The explanation of this fact is that each effort to recall the passage secures to the subsequent perusal a more intense degree of attention; and it seems to be a law of our nature not only that there is no memory without attention, but that the degree of memory is, in a great measure, proportioned to the degree of the attention.

A man might frame and let loose a star to roll in its orbit, and yet not do so memorable a thing before God as he who lets go a golden orb of thought to roll through the generations of time.

COMING EMPTY.

How easy it is to lift up an empty vessel compared with one full of earth, or one which cannot be lifted without the muddy dregs, stirred up, telling of many impure admixtures, and much exposure and spend-thrift luxuriance! The heart of man is truly a wondrous vessel that can hold so much while seeming to contain so little, that can seem so abounding full even while it is worse than empty. But the great evil of it is that even in regular ordinances we so often go up to God with our vessel already full of impure water, or even of more solid substances, so that nothing fresh and pure and Christ-like can come in unto us. We take our dirty water to the well's mouth, and instead of emptying it out, we fall to admiring our own faces therein as the mild sunshine of ordinances makes our image visible on the surface, and, forgetting ourselves and our duty, we carry back with us the self-same commodity which we took thither. For, though in ordinary circumstances some apparent satisfaction may be derived from this muddy liquor of our own preparing, severe tests come upon us when Providence would move our vessel out of its place, and then the dregs, shaken up, are presented to our sick and weary palate. While it is permitted us to sit still, we may deceive ourselves into the idea that our water is pure, because it gives back a dim reflection of our own faces, in spite of the lumps of iron and gold, and chalk and clay that lie at the bottom, breeding poison. If we have aught of our own—any of the world's shiny loes in our vessel—this trial and that trial is sent to shake it up and show us our delusion, and give us another chance of proceeding swiftly with empty vessel to the well. But how often do we instead go wandering on the desert of our own delights, our heart faint, our vessel empty—cheated by vain will-o'-wisp, and all kind of false night lights that lead to no water? Oh, the folly of the natural man which makes so poor exchange, and throws away so much labor; and, less wise than the patient camel in the desert, keeping its store of water at least for wise use, we thirst and have not wherewith to slake our thirst. Our behavior is surely too often like that of the heir of a great estate, who, to gratify his self-will, has gone abroad, and, having spent his means, seeks a lodging now here and now there, little knowing that the demise of his fathers has become his, and is waiting for him, and that he has but to turn homeward to be served heir, and take possession, and enjoy all the rights and privileges of the same. And will it not be an element of added enjoyment to the youth that he has known want, and has felt the emptiness of the pleasures in which he once thought to find a better estate? And so it is, verily, with men in their wanderings from God.

The soul is not at home and cannot be at home till it has cast out all such false and material things. To attempt to raise it up whilst these are within is simply to mix up more hopelessly what is scarcely felt to be unpalatable and poisonous. So like a frightened bird in a cage, it beats its breast in vain against the strong wires it has made to prison itself withal, and restlessly moves to and fro seeking repose, but cut off from the freedom it longs and yearns for. Its home is outside—sometimes seen from the shining golden perch, and sometimes not; but it cannot yet mount up on free wing and leave all its claims and toils behind it. And yet, as it cannot sink down contented into mere self-gratification, is not its very discontent an earnest of better things? So God brings severe trials upon us, to the end that in our sore need our vessel may be emptied of its impurities and deceitful draughts from the gleaming founts of sin—that in the shock the door may be thrown open, and we may fly free to the covert offered in the gospel.

Oh, the fullness of bliss, and of healthful, refreshing joy, that comes into our emptiness when the vessel of the soul is thus held under the cool springs of Christ's plenteous delight. It is as though the new wine of the kingdom already poured clear through the whole being.—*English Magazine*.

THE MADDENING MECHANISM OF THOUGHT.—Our brains are seventy-year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of the Resurrection. Tic-tac! tic-tac! go the wheels of thought; or will cannot stop them; they cannot stop themselves; sleep cannot still them; madness only makes them go faster; death alone can break into the case, and seizing the ever-swinging pendulum, which we call the heart, silence at last the clicking of the terrible escapement we have carried so long beneath our wrinkled foreheads. If we could only get at them, as we lie on our pillows and count the dead beats of thought after thought and image after image, jarring through

the over-tired organ! Will nobody block those wheels, uncouple that pinion, cut the string that holds these weights, blow up the infernal machine with gunpowder? What a passion comes over us sometimes for silence and rest—that this dreadful mechanism, unwinding the endless tapestry of time, embroidered with spectral figures of life and death, could have but one brief holiday? Who can wonder that men swing themselves off from beams in homely lassos?—that they jump off from parapets into the swift and gurgling waters beneath?—that they take counsel of the grim fiend who has but to utter his one peremptory monosyllable, and the restless machine is shivered as a case that is dashed upon a marble floor? Under that building which we pass every day there are strong dungeons, where neither hook, nor bar, nor bed cord, nor drinking vessel from which a sharp fragment may be shattered, shall by any chance be seen. There is nothing for it, when the brain is on fire with the whirling of its wheels, but to spring against the stone wall and silence them with one crash. Ah, they remembered that—the kind city fathers—and the walls are nicely padded, so that one can take such exercise as he likes without damaging himself. If anybody would really contrive some kind of a lever that one could thrust in among the works of this horrid automaton and check them, or alter their rate of going, what would the world give for the discovery? Men are very apt to try to get at the machine by some indirect system or other. They clap on the brakes by means of opium, they change the maddening monotony of the rhythm by means of fermented liquors. It is because the brain is locked up and we cannot touch its movements directly, that we thrust these coarse tools in through any crevice by which they may reach the interior, alter its rate of going for a while, and at last spoil the machine.—*Oliver Wendell Holmes*.

THE WARTBURG.—The road from Erfurt to Eisenach is very beautiful. On our way up the Wartburg, at Eisenach, we passed the new and stately mansion of the celebrated Low German poet and novelist, Fritz Reuter. In less than an hour afterward we were in the small, plain room where Luther worked day and night, from May 4, 1521, to March 6, 1522, on his translation of the Bible. The guides have become ashamed of inking over the place where he threw the inkstand at the devil's head. Indeed, it would now consume a good-sized bottle of ink to carry out the practice, for the spot has grown into an immense patch, covering a good section of one of the walls. The relic hunters have, therefore, not been idle of late years, for, not very long since, the plaster had been pulled from a spot only about a foot square. The low bedstead has suffered some additional knocking, but the Reformer's table is so heavily bound in iron that its proportions will probably suffer but little diminution in future. On the table there is a good supply of photographic views and pocket Testaments (Luther's translation,) and after making a selection from them, and viewing Cranach's picture of the Reformer's parents, we left the memorable little room. Other interesting parts of the castle (if there is anything interesting after seeing Luther's room) are the hall where the Minnesingers met in 1207, for a trial of their skill, the curious armor, and the tasteful chapel, of interest alike to Catholics and Protestants—to the former, because Luther used to preach in it, and to the latter, because of its association with St. Elizabeth, the apostle to Thuringia.

The Grand Duke of Weimar-Eisenach has lately subjected the entire castle to a thorough renovation. The breaches that time had made in its storm-beaten walls had been widening for centuries, and every room in the majestic pile, save only Luther's, has been so restored and beautified that any visitor who saw it a few years ago would hardly recognize anything more than the general outline of the great structure, and the magnificent hill on which it stands.

BRING SOMEBODY.—"What is the use of being in the world unless you are somebody?" said a boy to his friend.

"Sure enough, and I mean to be," answered the other. "I began this very day. I mean to be somebody." Ashton looked George in the face. "Began to-day! how? what do you mean to be?" "A Christian boy, and so grow up to be a Christian man," said George. "I believe that is the greatest somebody for us to be." "George is right. There is no higher manhood than Christian manhood; and it is the power of every boy to reach that. Every boy cannot be rich; every boy cannot be President; every boy cannot be judge; but God asks you all to a Christian manhood—to be his sons, and so with his son Jesus Christ to be heirs of heaven."

GOD'S PRESENCE WITH US!—According to God's command to Abraham to walk before him, i. e., live in his continual presence, a correspondent of the *Advance* says:

Our common labor, and even our pastime, should be engaged in, under a deep, abiding sense of God, as present, beholding, desiring in his heart of love our highest welfare, and ready, in all such ways as may seem good to him, to promote it. So far from this being an unpleasant restraint, or adapted in any way to mar our pleasures, as some may suppose, it enhances them; provided only that the heart is right toward God. Such is the effect, as all understand from the presence of a beloved companion or friend. And why not in a still greater degree, when our best and most loved friend is apprehended as present?

To act as in the presence of God insures a proper carefulness on our part to please him. We dismiss all hard thoughts of our neighbor or brother. We forbear sharp criticism upon slight deviations from rectitude and slanderous utterances, and have our speech pervaded by charity. Temptation is robbed of its power to harm us, and victory is made easy. In the words of a distinguished writer on practical Christianity, this is "a sovereign remedy against temptations." And it makes our most common acts acceptable to God. Says Fenelon: "Whoever walks as in the presence of God, in the most indifferent things, does not cease to do his will, although he may appear to do nothing of much importance." The aged and the feeble may seem to themselves, and to others, as living an almost useless life; but if they speak and act habitually in this manner, doing what they are able, there is doubtless acceptable service to God. Let no one who thus lives for one moment give place to the disheartening idea that he lives in vain. It is no way improbable that God is using his influence in accomplishing his designs of mercy to a greater extent than he has ever imagined. Life after this pattern has a dignity even in the lowly, which must be wanting to those in the highest positions who live without God in the world.

But to live after this fashion is by no means a thing of course. There must be a faith, which is the evidence of things not seen, which takes firm hold of Christ, unites the soul to him and receives of his fullness. Such a faith, connected with proper care and effort, will make this easy and delightful.

DR. WILLIAM PARKER says that those who are much addicted to the use of tobacco, or who work in the manufacture of snuff or cigars, never recover soon or healthily from injury or fever. The Emperor Napoleon had his attention called in 1862 to the effect of tobacco on the mind by a report which showed that the cases of paralysis and insanity had increased quite regularly with the increase of the revenue from the tobacco tax. This led him to order an examination of the effect of tobacco on the students in schools and colleges. It was found that those who did not use tobacco were stronger, better scholars, and had a higher moral record than those who used it. The result was that an edict was issued forbidding its use in the national institutions.

It is a little interesting to notice the attitude of Romanists toward the question of church "disendowment" in different countries. In Ireland it is well known that they are its warmest supporters, and generally so throughout the British empire, though even there they are opposed to receiving subsidies and Maynooth grants. In this country it is plainly seen that they are not opposed to endowments if they can be the favored party, and the New York State Legislature, and the government of New York city, are steadily and rapidly settling the sect into the condition of a regular endowed State church, and of Protestant people, who comprise three-fourths of the population of the State, and probably pay nine tenths of the taxes, permit it to be so.—*New York Christian Advocate*.

POPULATION OF CUBA.—There has been no enumeration of the inhabitants of Cuba since the census of 1862, by which there were 764,000 whites and 594,488 colored, or total of 1,358,238. Of the whites 729,957 were of European stock and 34,000 Chinese, among whom were but 25 females. Of the colored population, 221,417 were free, and 368,550 slaves. The free colored were about equally divided between the two sexes, but of the slaves 220,305 were males and only 148,200 were females. The present population of the island may be assumed to be about one and a half million, which estimate leaves a sufficient margin for persons exiled by political and insurrectionary disturbances.

"What a little child!" said a friend. "Ah," replied Hood, "parents never made much of

The Christian Advocate.

SATURDAY, JANUARY 1, 1870.

THE CHANGING YEAR.

Ah! feeling year, that will not pause a day,
To leave a picture of thy changed moods!
Glorious scenes shown, and seen and snatched
away.

Of sunsets, flushes, roses, field and woods,
The early blossoms leave the rugged thorn.
The purple lilacs wither in the lanes,
The violet's breath, sweet for one April morn.

The chrome-gold dandelion stars of spring
Burn out in ashy globes ere June is passed;
Too soon the hidden thrushes cease to sing—
Too soon the summer leaves hear autumn's blast.

And, ere we know, the locust's long-drawn
trill
Swells in the August noon—and nights
grow cool.

And see—saw katydids foretell the chill!
Of leafless forest and of icy pool.

And flaming golden rods and cardinal
flowers,
And drooping golden helmets skirt the
streams;

And sighing winds give warning, and the
honors
Of sunshine waste in cloudy twilight
gleams.

Yet palat thy pictures, Time, and sing thy
songs!

Thy pictures fade—thy songs die on the air;
Thou canst not take what to the soul be-
longs—
Beauty's immortal essence everywhere.

The summer goes—brown autumn treads be-
hind—
White winter scowls afar upon my rhyme;
I feel a presence that is unconfined—
I hear a voice whose music fills all time.

THE SUEZ CANAL.

THE PROGRESS OF THE GREAT OPENING CELEBRATION.

Port Said, Nov. 16.—Leaving Alexandria at four in the afternoon of Monday, November 15, we were in sight of Port Said at half-past seven Tuesday morning. Perhaps earlier, but it was at half-past seven that I first saw the low coast line, the long ranges of buildings, and the great fleet of ships which are the Port Said of today. We were just in time for a beautiful and grand spectacle, to which half the nations of the globe and the four elements contributed their best.

The Aigle, armed steam yacht of the French Empress, had left Alexandria a half hour before us. As she is a fast ship and the Guienne is not, we resigned ourselves to losing the ceremony of her arrival; but it happened that we were just in time. Perhaps it was all the more impressive that we saw the whole from such a distance that it passed before us like a panorama.

THE SPECTACLE OF SHIPS.

Far out to sea as we approached, far beyond our course, and miles away from the harbor, lay two Austrian iron-clads. Half way between them and the heads of the two piers, making out seaward for Port Said, a fleet of ten great ships of war lay anchored. In the harbor itself, another fleet, counting by hundreds instead of tens, and including ships of war and ships of peace; vessels of every nation and of every build. These ships, which I thus divide into three squadrons, were dressed every one in dancing flags; flags from stem to stern; flags from deck to main-top; flags from the tops up to the truck; flags from truck to mastsheads; flags again from stem to flying jib-boom, and up along fore-stay and shrouds. Never were ships so covered with flags. Ships and flags lay waiting. From along the coast line, steaming straight from Alexandria, lying low in the water, a sharp, black, three-masted side-wheel, armed schooner of a couple of thousand tons or so, at half speed, steers for the central squadron. The three squadrons lie in a crescent. Furthest from Port Said and nearest to a vessel coming from the west are the iron-clad Austrians. They begin the salute as the Aigle approaches. The glass shows us the Austrian yards manned, and it needs no glass to see the clouds of white smoke and flashes of fire which dart from the sides of the great ships, and presently clothe the hulls, and then steal up the rigging until the topmost flag is lost in the white wreathing mists, and you see no longer either ships or masts, but clouds clinging to the surface of the sea. The Aigle goes slowly past, the guns cease, the white clouds lift, the Austrians are still there, and the panorama is again complete. For a moment. For the Aigle nears the central squadron, which is a squadron of ten. There are French, Prussian, English, Italian—I know not what else, and the scene of the first squadron of ten repeats itself, broader and grander, and hiding a greater expanse of sea, with the blazing guns and the rising clouds of the squadron of ten. And the Aigle goes slowly past. If she returns the salutes, it is from her port guns, which we cannot see, while their smoke, which we might see, is lost in the smoke of the others. It clears, and the bow of the Aigle is turned for the entrance

of the harbor. Before she can reach the onmost breakwater, the harbor and the ships in the harbor, and the line of long buildings on shore, and the shore itself, have veiled and covered themselves before the approaching ship. The sky has come down to the sea, and the Aigle plunges into the white obscurity, and is lost for the third time from sight. Only the summit of the lighthouse, standing on one side of the harbor, is still visible, sole pilot to the entering ship. Again the smoke lifts, and the brilliant spectacle of sea and harbor and ships unrolls itself once more.

PORT SAID AND ITS HARBOR.

It is not easy to conceive in a moment the vastness of the preparations for the festival that begins to-day; or rather let me say the vastness of the work of which the ceremonies this week are meant to be only a kind of hint or symbol. To begin to understand the Port Said of to-day, look at the Port Said of ten years since. For engineering reasons this spot was pitched upon as the northern entrance of the canal. One of the earliest writers in April, 1859, says, in a letter before me: "Imagine a belt of sand from one hundred to one hundred and fifty yards wide, scarcely above the level of the Mediterranean sea, which bathes it on the north, and of Lake Menzaleh, which does as much on the south. If the weather is the least bad the waves cover this wretched strip, sometimes from one side, sometimes from the other. Its sole sources of supply are Alexandria, two days' journey distant, inaccessible if the wind blows hard, and Damiette, forty miles off, equally unapproachable in a gale. Nothing more!" And ships of a moderate draft had to anchor three miles out to sea for want of water to approach nearer.

That was the Port Said of 1859. To-day the strip of sand upholds a thriving town laid out in streets and squares, and within its harbor huge three-deckers from all the navies in Europe lie safely beside the great vessels conveying through the Mediterranean the cargoes and passengers from India. Whatever may have been done or left undone along the interior line of the canal to Suez, it is the simple fact that here at its beginning the promised work has been well and completely accomplished. The two piers of the breakwater project, one two thousand seven hundred and the other one thousand eight hundred yards into the sea. The access by them to the interior harbor is safe and easy. Where only a coasting brig could anchor in 1859, to-day ships drawing twenty feet and more sail in with keels free from the bottom. The dredging out of the basin leaves nothing to be done. It is vain to try to count the multitude of vessels that have entered the harbor before us. That they are there is the bodily verification of the work achieved at Port Said.

ABOUT TO ENTER THE CANAL.

The Guienne steams slowly in. We are still in the same state of uncertainty what we are to do, where we may go, where we can go, and what place belongs to our ship and to us in the festival to come. We are the guests of the Viceroy, the Guienne is under his charter, but she is a big ship. Can she enter? Can she go through the canal? Or are we to be transhipped into a smaller craft—we and our luggage which once already has been fished up out of the hold for the debarkation at Alexandria, which we did not after all have to make. Other ships are showing us the way, but while we are looking eagerly to follow, down goes the anchor of the Guienne; and there we are, just outside the promised land. Before we have time to scold much about it, the signal for a pilot is aloft, and our captain, who is by no means a Mephistopheles, but tells us all the truth he knows, pledges his word we shall go in as soon as the pilot comes to point out our berth. Meanwhile the Delta slips past, a Peninsular and Oriental ship, filled with excursionists, on whom we look down with due contempt as people who have paid their passage, and have no rights which we, as guests, are bound to respect. The Thabor follows, first of the Messageries Impériales new through line from Marseilles via the canal to Bombay. With characteristic prudence, as we note, the company has picked out one of its smallest craft for the first experiment. Then comes an Italian steamer, the Sicilia, of Genoa, with her crowd of passengers breakfasting *à fresco* on deck under an awning—charming example, which we vainly hope our ship will follow. But, at any rate, we follow the ship. Our anchor is up again, the wheels revolve once more; in five minutes we are inside the enchanted waters. Not precisely inside the canal, which properly begins with the lake and not with the basin, which is the *débouchement* of the canal into the Mediterranean, its enlargement forming the harbor of Port Said. The two piers are not parallel, but form a kind of trapezium, irregular in shape, and

having an extreme breadth of perhaps one thousand yards. It may be more. One could not be at the pains of judging distances accurately in the midst of the dazzling splendors which encompassed us.

THE ROYAL PROCESSION.

At quarter to three the salutes from the frigates recommenced, and were echoed back from the battery on shore. Straining our eyes toward the arch we could see the head of a procession advancing to the causeway. The guns thundered, the yards of the ships of war were manned, the troops presented arms. A parasol and a silk dress were seen in the centre of a glittering throng, and the cry ran along the line "L'Impératrice." Unhappily for the impatient enthusiasm of the crowd, it proved to be the Princess of Holland, a blonde, wholly unlike the French Empress, who is a brunette, and thought handsome—formerly. The Princess, with her cortege of Dutchmen in orange cockades, passed on and mounted the tribune. Five minutes later came a troop of English naval officers, then Spanish, then more English, the procession splitting itself into sections, and the real great people not yet coming. Twenty minutes had elapsed. The shore battery grew tired of presenting arms, and our party tired of standing on chairs to watch a lot of walking uniforms.

But we had not long to wait. In five minutes more the guns opened fire once more, shore again answering to ship, and this time there was no mistake. A big Turk, with a dangerous sabre, came swinging up the planks, clearing away an imaginary crowd between the two lines of red-towered troops. We climbed upon our chairs. Sundry functionaries at the head of the procession half hid the Empress, but she was there. She walked, leaning on the arm of the Emperor of Austria, the Empress in lavender silk and a black velvet hat, with black feathers and lace—if you care to know that fact. With them came the Viceroy, a stout gentleman with a good-natured countenance, and too much gold lace. The Crown Prince of Prussia came next, and then more people than there is room to mention. Pashas, generals, admirals, ambassadors, ministers, consuls—I know not who else.

ENTERING THE CANAL.—A SENSATION.

We are under way in the Peluse at half-past nine; at ten we enter the canal—the ninth ship in the line. To-day's sole celebration is to be the passage of the ships—so many as can pass—from Port Said to Ismailia. There were to be seventy; there will be—who knows how many?

I declare to you that the entering into the canal is a sensation for a lifetime. In itself it is a simple matter—what could be simpler than the mere passing of a line of ships through a canal! Yes, but this is the canal. This is the realization of the dreams of thirty-six centuries. We are crossing the track of immortal armies. We are accomplishing a problem long believed insoluble. We have witnessed only yesterday a fete which contradicts every tradition of the East. We are on the eve of an event which is to revolutionize the commerce of the world. Well, how do we meet such a moment? For the first moments in a dazed, wondering, half incredulous silence. Great events break slowly on the mind. No voyager, entering with adventurous keel on unknown seas, has a more thrilling sensation of novelty, of the unforeseen, than we. Experimental ships have gone before us; our going is a triumphal progress—as we hope, a proof to the world that the Suez Canal is no longer a problem. Correspondent of New York Tribune.

THE GENESIS.—Prof. Agassiz denies that he, as has been publicly charged, recently opened a lecture with the statement that he wanted no one to listen to his lectures who believed in the first chapter of Genesis. This charge bears on its face the evidence of its falsity, yet Prof. Agassiz deems it worthy of notice. He says in a letter to a friend:

"I am little in the habit of noticing things of this kind, being convinced that often it is useless; and having become from long habit somewhat callous to misrepresentation. Something in the tone of your letter makes me answer, and unwilling to leave it unanswered, I write to say that the statement you sent me is false. In some opening remarks of a course on geology, which I am now delivering at the University, I said that the 'theological interpretation of the Book of Genesis, giving six thousand years as the age of the world, was a hindrance to the understanding of geological evidence, and no one who started with this idea, and allowed his researches to be influenced by it, could be a geologist.' I do not remember my exact words, the lecture being extemporaneous; but this is the substance, and I know that I did not say what your newspaper extract reports."

CONSCIENCE-STRIKEN.—Some time ago Jacob K. Bear, telegraph operator and express agent at Brownsville, Nebraska, absconded one night with \$12,000 left in his hands as agent. He directed a letter to the paper of that place, stating that there were ninety-nine chances of his arrest to one of his safe escape with his plunder, but for that \$12,000 he would take one chance in a hundred. He wrote: "Won't this affair of mine make you a nice little local item?"

When the company learned of their loss they at once set active measures afoot to capture Bear, but failed. Lately, however, he has sent another letter to the *Brownsville Advertiser*. In it Bear states that losses in gambling led him to commit the theft. He states that one of the packages he stole contained \$8,600, and writes:

"But the best matured plans often fail; and now comes the most incredible part of my statement.—The package of \$8,600 was soldered up in a zinc box the exact size of the package, and I also had about \$1,000 besides that. It is natural to suppose that I was very much excited when leaving, which was true, for as I was getting into a skiff my foot slipped and I dropped the box containing the \$8,600 in the Missouri river."

"In conclusion I will say this: I am where I am making money fast, and before the expiration of ten years every dollar of that money will be returned to the United States Express Company. If I die, my life is insured in favor of the United States Express Company for an amount greater than what they have lost."

"I ask the sympathy of no one, but I am already fearfully punished, not knowing what moment I will be arrested for my crime. And what then? The State prison, or suicide, if I prefer it. I will also state why I wrote the note to Holladay & Cahoun in the brigadoise style that I did. I wanted to kill all the love and respect that my wife ever entertained for me, and thereby lessen the sorrow or anxiety that she might feel for me after she became aware of what I had done. You who have up to this time thought or imagined what a luxurious life I am no doubt leading, are for once disappointed, as I am one of the most miserable criminals on the face of the earth!"

EXTEMPORÉ SPEAKING.—An English writer on this subject says, with great truth and propriety, that no amount of self-reliance ought ever to lead any one to dispense with due preparation and a well digested outline of what the subject should embrace. For thus it comes to pass that many men who fancy that they have attained the acme of preaching when they can talk on any subject at a moment's notice, are the very men the world points at when it wants to find illustrations for the theory that even clever men become tedious in extemporé sermons, and that therefore it should be abandoned. One of the greatest proficients in extemporé speaking—one whose reputation rests on many years' experience—bore testimony to this, saying that homilies which seemed to flow so easily from his lips as to appear to the listener to be born on the occasion, had cost him many hours' laborious preparation and earnest prayer. "The coinage cannot be good if the mint be empty."

Dr. Arnold says the teacher's mind should resemble a lake fed by a running stream, and never allowing itself to lie stagnant. "If a full man," says Prof. Blunt, "is required anywhere, it is in the minister of the church, who is fixed to the same spot the whole year around. Nothing short of a large magazine to draw from will suffice for these frequent demands; without it the thread of his speech will soon run out the staple of his argument, and, instead of a preacher, he will become a spin-text."

IDEA OF DEATH.—That death and sleep are very much alike, the sages all tell us; but see how attractively Leigh Hunt describes the latter: "It is a delicate moment, certainly, that of being well nestled in bed, and feeling that you shall drop gently to sleep. The good is to come—just past; the limbs have been just tired enough to render the remaining in one position delightful; the labor of the day is done. A gentle failure of the perceptions comes creeping over one; the spirit of consciousness disengages itself more and more with slow and hushing degrees, like a mother detaching her hand from that of her sleeping child. The mind seems to have a balmy lid closing over it, like the eye; 'tis closing, 'tis closing—'tis closing. The mysterious spirit has gone to take its airy rounds."

TO RUN BETWEEN GOD AND THE WORLD is the sure way to be disappointed in both, and to have no rest either in the one or in the other.

The product of a single Scuppernon vine in Jacksonville, Florida, has been sold for \$192.

THE POOR BLIND MAN.—There is a poor blind man in London who loves his Saviour very much, and he is very anxious to do all he can to win others to love him. So he goes out into some of the crowded by-ways and alleys of this great city, and reads aloud from his Bible, with its raised letters. Many crowd around him to listen, and he always carries with him a supply of Bibles and Testaments for sale. In this way he goes from place to place, and has sold a large number of copies of God's blessed book. Last Good Friday he went into the country and began to read aloud. Some little girls came around him. One of them listened most attentively. Her companions urged her to come away, but she said: "No; I like this." They tried to persuade her to buy some oranges at a stall close by; but she said: "No; I like this reading much better than oranges." When the man had finished reading she bought a little copy of one of the gospels for herself, and also one for each of her companions.

Now, why do you think I told you this? I think this little girl teaches us all a lesson. She said: "I like this better than oranges;" but she did not stop there. She proved that she really meant what she said by what she did. We may say we love Jesus; but do we love him better than our own pleasures? If we do, let us prove it by thinking at once: "What can I do for him? What can I do to spread the knowledge of him and his name?"—*English Magazine*.

WALKING.—If you will hold yourself erect, with your chin close to your neck, swing your arms freely and move rapidly, you will find walking the very best exercise. Few muscles escape work, while you enjoy fresh air, sunshine, and a constant change of scene.

I have taught gymnastics as a profession for many years, but as a source of health I believe walking is superior to any of the artificial exercises.

The best hour during the autumn and winter, for people of average strength, is from seven to eight in the morning; for invalids from ten to eleven.

Mrs. Lewis and myself have walked around our common more than a thousand mornings, with the happiest results upon health and spirits. By the way, is it not a curious fact that while our people are clamoring for a large park, which must be located several miles away, this most beautiful park, which lies at their very doors, should never be visited by them. During these years of morning walks we have never, that we can recall, met a single person out for a "constitutional." With the exception of the children of toil hurrying across to their tasks, we have it all to ourselves.—*Dio Lewis, M. D., Boston*.

GOING TO JESUS.—Nearly three years ago a noble steamer was sinking with hundreds of persons on board. Only one boat load was saved. As a man was leaping into the tossing boat a girl, who could not be taken into the boat and who knew that she would soon be swallowed up in the deep, deep sea, handed him a note, saying: "Give this to my mother!"

The man was saved. The girl, with hundreds of other persons, was drowned. The mother received the note. What do you think the little girl had written in it? Here are the words:

"Dear mother, you must not grieve for me. I am going to Jesus."

Dear girl! What faith and courage she must have had to write that note!

She was going to Jesus through the stormy waves of the angry sea, yet she was not afraid. That's the kind of faith you need, my reader. Well, Jesus will give it you if you ask him, for he says: "Come unto me." "I will give you rest."

HOW TO BE HAPPY.—Said a venerable farmer, some eighty years of age, to a relative who lately visited him: "I have lived on this farm for over half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago that if I wished to be any happier I must have more religion."

PRESS NOT MODERN.—A collection of twenty-five pins, very well made, has just been placed in the Louvre in France. They were found in the subterranean vaults of Thebes, and were made more than three thousand years ago, showing that the modern invention is only a reinvention.

The Farm and Garden.

THE CONCORD GRAPE.

Joseph Hobbins, president of the Wisconsin Horticultural Society, writing for the *Wisconsin Farmer*, says:

Some three or four years ago, when I had become tolerably well acquainted with the habits and character of this grape, I ventured to predict that it would be the grape for general cultivation in this State, and gave it, accordingly, the name of the *Farmers' grape*. That this prediction has proved true, all will admit who read horticultural matters as they pertain to the Northwest and to Wisconsin in particular. Our State Horticultural Society places it first on the list for general cultivation. The Madison Horticultural Society had done the same some time before, and still retains it at the head of its list. In this preference the members of both societies are perfectly unanimous. The horticultural societies of other States are giving it the same rank and preference. My own experience in experimental grape growing leads me to prefer it to all other native or hybrid grapes. I express this opinion decidedly, and without the least reservation—after comparing it again and again with what are called "the best varieties," nearly all of which are growing in my garden.

Some of your readers will undoubtedly like to know my reasons for this preference. I will give them in the simplest and plainest manner, trusting that they will effect the object I have in view, inducing every farmer and lot owner to plant this vine, even if they should plant no other.

1. It is large enough, both in berry and bunch, to satisfy everybody. It is of full size.

2. It is a profuse bearer. I do not know any kind that bears more. So much for size and quantity, which are great considerations, especially to young beginners.

3. In quality, according to my taste, it is as yet unsurpassed. When thoroughly ripe its juice is more like wine than that of any other grape that I have grown. It satisfies a wine appetite. It is a grape that will please every family, young and old.

4. It is an early and a sure bearer, and in this State is not subject to any disease.

5. It thrives under all modes of treatment, good or bad, which cannot be said of any other grape. With taste and knowledge it is the grape; with ignorance and negligence it is still the grape, because it still thrives.

6. It will thrive in all soils, best in our clay, on high or low land, and with almost every aspect. Give it, if you can, the southeast, south or southwest.

7. It is the safest, simplest, surest, cheapest and least troublesome of all luxuries.

Where can you buy it? From respectable nurserymen, more particularly from those who have made grape growing something of a specialty. Never from peddlers or agents, unless they can show you a certificate of reliability from the president or secretary of the State Horticultural Society.

What will it cost? From thirty to fifty cents for a good vine, of course cheaper by the number. Is there any difference in the vines? There is a great difference in the vines. Your vine should be grown not from layers, but from a strong cutting. Never buy or plant a weakly, small looking vine. Order one that is two years old. This you may not always obtain, as there is a practice among nurserymen of selling strong one year old vines for the two years old. It matters, however, very little, if the vine is strong. How shall you plant it? If the vine is newly taken up, a single glimpse at it will indicate how it should be planted. Plant it just the same as it was growing, the same depth, letting the roots take the course they had already taken. The soil needs no more preparation than a spading some twenty inches deep. It needs no pressing down with your foot. The first shower of rain will bring it into contact with the rootlets better and sooner than all the pressing you can give it. Place no manure in the soil, but a little on it, in the shape of mulch.

It needs no particular care for the first year, unless it should happen to throw out a strong growth, in which case you are to pinch off all the growth but one cane, which you will tie, as it grows to a stake.

One of the most essential preparations for eternity is delight in praising God; a higher requirement, I do not doubt, than even delight and devotedness in prayer.—*Chalmers*.

WE should act with as much energy as those who expect everything for themselves; and we should pray with as much earnestness as those who expect everything from God.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. L. Church South.

SATURDAY, JANUARY 1, 1870.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office ORDER, DRAFT, or by EXPRESS. If this cannot be done, Remittance the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

LOUISIANA CONFERENCE.

The preachers and lay delegates, on their arrival at Shreveport, will please report themselves at the office of Brother Trippett, in the rear of the Methodist church, where they will be assigned to homes during the Conference.

R. S. TRIPPETT, P. C.

HISTORY REPEATING ITSELF.—We received in good time for Christmas, from Mrs. Doctor Robertson, of Terrebonne, a barrel of fine oranges. Just such another lucious gift as that of last year, and from the same source. The brother in Tennessee, we suppose, is just about receiving his annual supply of "socks." We hope that he is as grateful as we feel.

REVIVAL.—In a letter from Rev. John Pipes, dated Mansfield, Louisiana, December 16, 1869, there is a cheering P. S.—"We are in the midst of a gracious revival of religion."

SUNDAY SCHOOL UNION.—There will be a meeting of all the Methodist congregations and Sunday schools of New Orleans on Sunday, January 2, at seven o'clock P. M., in Carondelet street Methodist church, in behalf of the interests of the New Orleans District Sunday School Union. Addresses will be delivered by William Walker, Esq., and Rev. J. B. Walker, D. D., and concert music by the choir and the Sunday schools.

H. H. PRICE, Sec.

STONEWALL INSTITUTE.—The principal, the Rev. D. C. B. Connerly, is a Methodist preacher, and has been for years. He was a true soldier during the war, and has been employed successfully in teaching for years past. Those who have sent to him have spoken of us of him in flattering terms as a thorough instructor. See advertisement.

GEORGIA.—This State has been recommended to the military status. Having complied with all the prescribed conditions for admission, and having been admitted, she is now placed under a district commander, until she votes for the fifteenth amendment. This vote secures a constitutional change which affects Ohio fully as much as Georgia. If a change in the United States Constitution is effected by the bayonet, avowedly and openly, the conditions of liberty are thereby fatally invaded, and this manifestly ceases to be the government of the people, as established by the declaration and the war of 1776.

MONTGOMERY CONFERENCE.

The sixth session of this body met in Union Springs, Alabama, on December 8, 1869.

The Bishop not having arrived, the Rev. Theophilus Moody was called to the chair, and opened the Conference with reading the Scriptures, singing and prayer. Bishop Andrew came in during these opening services, and after prayer took the chair.

Sixty-six clerical members answered to their names, and thirteen lay members. A committee was elected to nominate standing committees. According to a resolution of the last Annual Conference, the order of the day was the report of a committee determining a plan for the distribution of funds among claimants of the Conference. A minority report was also presented. Neither report was adopted. The following persons were, by motion, constituted the Legal Montgomery Conference: O. R. Blue, William H. Ellison, William M. Motley, William A. McCarty and M. S. Andrews.

SECOND DAY.

Bishop Paine in the chair. Sixty-nine preachers and twenty laymen present. Reports from the Tuskegee Female College, the East Alabama Male College and the Summerfield Centenary Institute were read. The following distinguished ministers of the Methodist Protestant Church were introduced to the Conference: Rev. Dr. S. K. Cox, Rev. F. L. B. Shaver, Isaac Spangler, M. D., and J. M. Scott. Dr. Cox addressed the Conference in an earnest and highly appropriate speech, announcing that himself and associates proposed to unite with the Methodist Episcopal Church South. After him the others briefly spoke to the same point, and presented certificates of their good standing in the Methodist Protestant Church, signed by David B. Smedley, president of the Alabama district; whereupon the Conference adopted unanimously, by a rising vote, the following resolution:

Resolved, That we greet most heartily and affectionately the brethren who purpose to identify themselves with us from the Methodist Protestant Church, and welcome them as true yoke-fellows in the service of the Divine Master.

They were received into the body by the Bishop in due form, and their names entered upon the roll. The names of E. C. Oden and R. F. Perdue were also presented, by certificates of good standing in the Methodist Protestant Church, to be received hereafter, when they comply with the disciplinary forms.

Dr. Mitchell, of the Mobile Conference, made a statement in regard to Conference boundaries, and a committee of one member from each presiding elder's district was created to consider the whole subject.

The examination of character was begun, and at the call of the name of Rev. E. J. Hamill it was announced that he had withdrawn from the church.

THIRD DAY.

A plan was adopted for publishing the Conference minutes. A communication from the secretary of domestic missions was read; also one from General Joe Johnson on life assurance. We wonder whereunto this thing will grow. Last year the Conference had an Artesian applicant, long, lank and persistent, all-persuasive and penetrating, who represented the moral and financial aspects of a particular phase of some undying life insurance enterprise that greatly excited our attention. What has become of that modest stranger, who was here, there and everywhere, in the Conference, in the cabinet, and in the Bishop's room as late as ten o'clock on Sabbath morning? Does he still live? And that company—does it still thrive?

The following persons were confirmed as trustees of the East Alabama Male College: Rev. J. M. Motley, C. M. Howard, M. B. Lock, Rev. E. S. Smith, T. L. Mount, S. H. Dent, G. P. Harrison, William H. Barnes, William Lowther and J. C. Meadows.

At the close of this morning's session Bishop Andrew, our venerable father in God, addressed the Conference. He briefly reviewed the

past, gave us his counsel for our future guidance, and with much encouragement assured us of his fatherly love for us, and his abiding interest in the church of God and his hope of heaven. After which the Rev. Dr. Ellison led the Conference in prayer that God would mercifully bless and keep his servant in peace to the end of his days.

Afternoon.—Opening services by Dr. Spangler. W. R. Talley was located without his consent—too secular.

The following persons were admitted into full connection and ordained deacons:

Hugh M. Gillis, Millard J. Law, Joseph H. Ledbetter, William R. Williams.

FOURTH DAY.

The following local preachers were elected and ordained deacons:

Matthew T. Leach, John M. Brown, A. M. Gillespie, R. D. Sellans, D. M. Banks.

The credentials of Enoch Bolton were restored.

The following traveling preachers were ordained elders:

E. A. West, Robert E. Cary.

The following are the names of local preachers who were ordained elders:

Robert H. Harris, Wilbur F. Norton, William S. Price and W. B. Thomason.

Among the strangers present are the Revs. Dr. Evans and J. W. Simmons, of the South Georgia, and Rev. Dr. J. B. Walker, of the Louisiana Conference. A resolution was passed requesting Dr. Evans to publish, in a permanent form, his articles in the Southern Christian Advocate on the Episcopal controversy.

The Committee on Boundaries reported, recommending that in case the next General Conference adopts the policy of State lines for Conference boundaries, that delegates be instructed to claim the whole of Alabama, and that four Conferences be formed out of the territory. This was laid on the table for the present. The report of the Committee on Church Relations was referred to the General Conference. A series of resolutions was reported by the Committee on the Religious Condition of the Colored People, to the effect that our preachers shall aid them, in all possible ways, to a healthy ecclesiastical development, and afford them facilities for worship wherever practicable. The formation of an Alabama Colored Conference of the Methodist Episcopal Church South was strongly advised and supported. Bishop Paine urged the necessity for the hearty co-operation of the preachers in this important work. The Committee on Sunday schools reported, urging every member to double his efforts in this vital interest of the church.

Afternoon.—The Committee on Education reported resolutions:

1. Recommending every preacher to preach on the subject of education and take up a collection in behalf of the East Alabama Male College.

2. Recommending the reappointment of the Rev. T. J. Rutledge as agent of that institution, and welcoming him to the pulpits of the Conference.

3. Commending the Tuskegee Female College, and the Centenary Female College at Summerfield, to the patronage of the church.

SUNDAY.

Bishop Paine preached in the Methodist church in the morning and ordained the deacons. The Rev. Dr. Walker, of Louisiana, preached in the afternoon; after which the Bishop ordained the elders.

MONDAY.

The delegates to the General Conference were elected, as follows:

Clerical—O. R. Blue, M. S. Andrews, John Mathews, W. A. McCarty, William Shapard and J. B. Cottrell. Alternates—S. H. Cox, W. M. Motley and W. H. Ellison.

Lay delegates—W. H. Chambers, William Garret, J. E. Groce, R. H. Powell, J. P. Rowls and William Lowther. Alternates—J. R. Rogers, C. Howard, Rev. T. O. Dawson.

A resolution was passed, ordering all the preachers in charge to take up a collection, in March or April next, for defraying the expenses of delegates to the General Conference,

to be forwarded to the nearest delegate.

Afternoon.—The Conference stewards reported, in answer to Question 19, that \$6,275 were necessary to pay the allowance due to widows, orphans and supernumeraries, and that \$3,741 28 had been collected therefor—about fifty-nine per cent. of their claims. The children of Brother Benjamin Williams, deceased, donated to the Conference the sum of \$55 85, which was divided among its claimants.

The following persons were admitted on trial: Albert C. Baker, Alexander Stacy, Douglass, Robert H. Harris, Matthew T. Leach, Jere S. Williams, George R. Lynch, Robert T. Nabors, John M. Brown, Zachary T. Morris, Wilbur F. Norton—a fine list.

[We introduce the above as a supplement to the items from Doctor Walker last week.—EDITOR.]

APPOINTMENTS.

MONTGOMERY DISTRICT.—M. S. Andrews, P. E. Montgomery station, John Mathews; Herrou street, A. Stacy Douglas; Mount Meigs, Sam'l K. Cox; Auburn, William Shapard; Tuskegee, E. B. Smith, L. F. Dowdell, supernumerary; Tuskegee circuit, B. B. Ross, J. A. Wetters, supernumerary; Opelika, William H. Wild; Oak Bowery, M. C. Turrant; Russell, John H. Lockhart; Crawford, Robert H. Harris; Hurtville, to be supplied by J. C. Carter; Loachapoka, William B. Neal; Isaac Spangler, agent Sunday schools; T. J. Rutledge, agent East Alabama Male College; E. D. Pitts, principal Opelika High School.

WETUMPKA DISTRICT.—W. S. Turner, P. E. Wetumpka, Robert T. Nabors; Prattville, R. S. Woodward; Autaugaville and Ivy Creek, William A. Edwards, G. A. Talley, supernumerary; Autaugaville circuit, Thomas L. Denler, R. S. Perdue, supernumerary; Lowndesboro, Hayneville and Union, S. A. Pilley; Carolina, W. C. Rowland; Pleasant Hill, B. F. Blow, P. R. McCarty, supernumerary; Prattville colored district, J. T. Talley, supernumerary.

GADSDEN DISTRICT.—T. G. Slaughter, P. E. Gadsden station, R. A. Timmons; Gadsden circuit, P. K. Brindley; Cedar Bluff, R. E. Carey; Van Buren, W. L. Clifton; Center, John G. Walker; Little River mission, James A. Neely; Coloma mission, to be supplied; Cross Plains and Bethel, Thomas Moody; Ashville, E. A. West; Bible agent, T. H. Whitby.

TALLADOGA DISTRICT.—O. R. Blue, P. E. Talladoga station, Anson West; Talladoga Collegiate Institute, A. D. McVoy; Talladoga circuit, William R. Kirk; Jacksonville, F. T. J. Brandon; Alexandria, John C. Duncan, E. B. McClelland, supernumerary; Coosa River mission, Rufus Nicholson; White Plains, E. B. Norton; Harpersville circuit, L. M. Wilson; Shelby Iron Works, D. S. McDonald; Blue Mountain mission, C. S. D. Lassiter; Fayetteville, E. C. Odom; Montevallo, J. H. Ledbetter; Montevallo circuit, Daniel Duncan.

LAFAYETTE DISTRICT.—F. L. Shaver, P. E. Lafayette, Joseph T. Curry; Frodonia, W. D. Nicholson, J. M. Towles, supernumerary; Dadeville, G. R. Lynch, J. N. Dupree, supernumerary; Tallahassee, Jore S. Williams; Seaport, R. J. Sampler; Pinckneyville, L. R. Bell; Marble Valley, Henry Young; Lineville, G. J. Masou; Arbachoocha mission, C. M. Livingston; Wedowee mission, to be supplied.

EUFAULA DISTRICT.—William A. McCarty, P. E. Eufaula station, A. J. Briggs; Greenville, R. B. Crawford; Clayton and Louisville, W. H. Ellison; Hamiter, E. L. Loveless; Villula, J. W. Solomon; Perote, M. M. Graham; Enou and Midway, W. K. Norton; Lawrenceville, C. L. Dobbs; Channahatchie, to be supplied by J. L. Oliver; Choctawhatchie mission, J. M. Brown.

MARIANNA DISTRICT.—W. B. Dennis, P. E. Marianna, Albert C. Baker; Greenwood, H. P. Wangh; Calhoun mission, W. R. Williams; Campbellton, R. Seales; Gordon, L. Patterson; Sylvan Grove, W. P. H. Connerly; Westville, W. A. Sampey; Geneva, Z. T. Morris; Ozark, T. S. Armistead; Cerro Gordo mission, A. M. Gillespie.

PENSACOLA DISTRICT.—J. A. Parker, P. E. Pensacola station, J. A. Pace; Pollard, R. F. Mountain; Black Warrior mission, to be supplied; Yellow River mission, to be supplied.

CAMDEN DISTRICT.—D. M. Hudson, P. E. Camden, M. J. Law; Oak Hill, N. Gillis; Snow Hill, J. W. Jordan; Farmersville, J. M. Scott; Sepulga, J. L. Scipper; Evergreen, D. J. Wright; Monroeville, H. J. Hunter; Mount Pleasant, to be supplied; South Butler, B. L. Selman; Black's Bend, T. K. Armstrong.

UNION SPRINGS DISTRICT.—J. W. Shores, P. E. Union Springs, J. B. Cottrell; Mount Hilliard, W. C. Robinson; Line Creek, C. A. King; Pine Level, Wilbur F. Norton; Rocky Mount, J. F. Dickinson, W.

B. Adams, supernumerary; Fort Deposit, J. W. Glenn; Sandy Ridge, W. G. Perry; Greenville, W. M. Motley, W. H. Morris, supernumerary; Rutledge, W. W. Graham; Troy, Angus Dowling; Brundidge, A. S. Dickinson; Elba mission, H. M. Gillis.

M. T. Leach transferred to East Texas Conference.

MOBILE CONFERENCE.

SATURDAY NIGHT.

The missionary meeting came off in the Methodist church—a beautiful building, with a very fitful supply of coal gas. We mention this item because we think that this meeting, and several others during the Conference, were disastrously affected by water in the gas pipes, or some other obstruction that filled the house with exceeding dim religious shade. The treasurer read the amount collected from the several circuits and stations of the Conference for missions, giving a total

For foreign missions..... \$750 00
For domestic missions..... 1,768 62
2,518 62

After the reading of the secretary's report the meeting was addressed by the Rev. A. S. Andrews and the editor of the Conference paper, and a collection was taken up, which amounted to some \$300.

ON SABBATH

The Sabbath schools were addressed by Prof. Starke. Bishop Paine preached in the morning a sermon of marked power and eloquence. In the afternoon Dr. Hamilton preached and stirred the whole audience with the emotion of his whole heart. It was an hour of gracious influences. At night the sacrament of the Lord's Supper concluded the delightful day, which was so full of good things. We hear a good report from the sermons which were preached at the other Protestant churches by the members of the Conference, and we doubt not an excellent impression was made upon the town in favor of Methodism.

MONDAY.

The Conference opened with the consideration of certain difficult cases. The affairs of the Southern University came up. Most earnest speeches were made. The Conference was rallied to its support. This institution is essential to the welfare of the Methodist Church in Alabama. It is her main reliance for recruiting its ministry with educated men. The Conference, by resolution, requested the Bishop to appoint the Rev. Dr. Hamilton as agent for the Southern University.

TUESDAY MORNING.

The Conference meets this morning in an unusual hurry. When a body of men begin to be nervous they become by just that much incapable of wise legislation.

The following persons were ordained:

Deacon—U. B. Phillips.
Elders—C. W. Culhoun, William Hullet, E. M. Turner.

The Joint Board of Finance reported for the Conference, supernumeraries, and the widows and orphans of preachers, a dividend of seventy-four per cent. upon their claims. This is a claim that, throughout the Southern Church, ought to be paid in full, if, to do so, it left every man in it hungry for a month.

The report of the committee appointed to consider the commission of Rev. Dr. Meredith, of the Cumberland Presbyterian Church, was received, and on motion adopted. That report provides for the sending of two messengers (Rev. E. M. Bounds and Rev. J. M. Boland) to the next synod of the Cumberland Presbyterian Church, to convey our Christian salutations and fraternal greeting to that body.

An excellent report from the Committee upon the Religious Condition of the Colored People was read. It was sensible and to the point. The white people in this country are deeply interested in the moral condition of these people. They are at our front and back doors. We are in the midst of them, and the elevation of their religious and moral characters is an imperative demand upon the church.

On motion of Dr. Hamilton, A. S. Andrews was substituted for T. W. Dorman, deceased, on the Com-

mittee of Publication of the New Orleans Christian Advocate.

The Joint Board of Finance was appointed as follows:

Clerical—J. Bancroft, J. F. Evans, J. A. Peables, J. W. Rush, W. E. Cameron, J. D. Cameron, O. P. Thomas.

Lay—A. W. Lampkin, Dr. Charles Reneher, W. L. Lipscomb, P. G. Wood, William Wilson, W. E. Kennedy, T. P. Bell.

On motion, the following were elected as the Legal Conference for the ensuing year:

J. Hamilton, A. H. Mitchell, J. T. Heard, A. S. Andrews.

The Conference confirmed the nominations of Rev. A. S. Andrews and Colonel A. C. Jones as trustees of the Southern University.

The statistics of this Conference have not only been collected, but so promptly that they are now ready to be reported to the body. The work of a preacher is thus exhibited in concrete form, and should be weighed at the session of the Annual Conference. The plan of only bringing out, after the body has adjourned, the results of the year's labor will, we hope, be abandoned. We give this table as a specimen of what can be done by a laborious committee:

REPORT OF MEMBERS.			
	White.	Col'd.	Incr.
Members.....	18,541	1,553	2,458
Local preachers.....	167	6	39
Infants baptized during the year.....	835	23	519
Adults baptized during the year.....	1,473	156	519
Sunday schools.....	248	4	40
Officers and teachers.....	1,111	22	226
Scholars.....	9,979	190	1,585
Sunday sch. Reports.....	6,475		
Vols. in Sunday school libraries.....	17,137		62
Ch'ch periodicals taken.....	2,015		134

REAL ESTATE HELD AS CHURCH PROPERTY.

	No.	Value.	Incr.
Churches.....	262		35
Value.....		\$303,340	\$32,299
Sittings they afford.....	84,456		14,801
Parsonages.....	30		Decr. 1
Value of parsonages.....		\$50,925	\$15,353
Other property.....	2,800		2,800

MONIES RAISED DURING THE YEAR.

	Amount.	Increase.
For building, repairing or furnishing churches, parsonages, schools, etc., within bounds of the charge, for ministers aiding at meetings, the poor, and all other objects not elsewhere itemized.....	\$15,932 00	\$11,447 42
For support of pastor and assistants.....	40,376 51	13,604 70
For support of presiding elder.....	6,845 09	2,319 36
For the support of the Bishop.....	1,138 50	Decr. 131 20
For Conference collection.....	2,780 95	1,020 15
For domestic missions.....	1,964 80	352 34
For foreign missions.....	733 847	339 89
For the cause.....	1,196 00	656 00
For Sunday schools.....	2,832 98	1,463 36
In aid of other church enterprises.....	545 20	

We notice gratefully the increase in the membership of two thousand six hundred and forty-nine members.

The report on periodicals was presented, and we send it forward to speak for itself. One important fact was brought out, that one of the oldest men in the Conference had been most active and successful in selling books and distributing periodicals.

Columbus, Mississippi, was determined to be the place for the holding of the next session of the Mobile Conference.

Various reports were introduced, and resolutions; among them the following, to be presented to the next General Conference:

Resolved, That the General Conference be and is hereby memorialized to take into consideration the propriety of adopting the policy of conforming Conference boundaries to State lines; and if in their judgment they shall deem it best to do so that they inaugurate the policy at as early a day as practicable.

Resolved, That unless this policy shall be adopted, we protest against any change in our present boundary.

Resolved, That the delegates from this body to the General Conference be instructed to oppose all change in regard to the office of presiding elder.

THOMAS RAMSEY.

T. C. WEIR.

Resolutions of thanks were offered to the citizens of Selma for the princely way in which the Conference has been entertained. It has been our good fortune to be an inmate of the family of General J. T. Morgan during the past week, which has added one more to the many delightful Methodist homes which we have found during our pilgrimage. We shall ever remember those kindnesses, which may well claim the promise of the Saviour to all those who are mindful of the wants of his servants.

Resolved, That the preachers in charge be instructed to take up collections for defraying the expenses

of delegates to the General Conference, and to forward the said collections to the nearest delegate.

A vote of thanks to the *Schna Times* was passed, for courtesies and facilities extended to the Conference.

The Committee on Obituaries reported, and the names of the deceased came again before the Conference. At half-past one the business of the session concluded, when the Bishop stood up to read the appointments.

In his introductory remarks he avowed his conscious belief that in the fear of God he had done this delicate and difficult work. There are hard appointments; but this must be, for we must not confine ourselves to the rich districts and cities, but to the poor, thinly settled regions of the State. The system was a sublime one, in which an hundred men resigned their right to choose their field. "I believe the Methodist itinerants," said he, "to be the most noble, self-sacrificing men in the land. It is an honor to work in such a cause, such an one as angels might covet—to go forth to ameliorate society by preaching the word of God. Suffer one who has for fifty-two years followed this vocation, to say that this is the happiest employment in which a mortal can be engaged." And with many other such like words of inspiring thought the good Bishop prepared them for receiving at his hands their allotted fields for 1870. He then read out the

APPOINTMENTS.

MOBILE DISTRICT.—S. H. Cox, P. E. Franklin street, J. Bancroft; St. Francis street, A. S. Andrews; St. Paul's, J. E. Foust; City mission, to be supplied; Cottage Hill, R. Y. New; Eastern Shore, J. E. Treadwell; Whistler, J. J. Grace; Citronelle, R. S. Powers; Green mission, to be supplied; Pascagoula and Bay Shore, A. J. Coleman; West Pascagoula, U. B. Phillips; St. Stephen's, J. M. Jones, J. G. Rush, supernumerary; Suggsville, C. C. Ellis; Jackson, W. H. Morris; Coffeeville mission, to be supplied; J. Hamilton, agent for Southern University.

MERIDIAN DISTRICT.—J. T. Heard, P. E. Meridian, J. Barker; Livingston, C. D. Dubose; Belmont, John S. Evans; Gaston, S. M. Thomas; Butler, E. M. Turner; Bladon Springs, C. W. Callum; Clark and Shubuta, W. H. Leith and J. Shanks; Pierce's Springs, to be supplied; Enterprise and mission, W. Spillman; Enterprise circuit, J. C. C. Black.

MACON DISTRICT.—J. B. Stone, P. E. Macon, E. V. Levert; Summerville, J. F. Randall; DeKalb, U. F. Thompson; Marion, J. C. Brogan; Secona and Gainesville, O. P. Thomas; Brooksville, H. Ugarhart, C. P. Crimes, supernumerary; Trinity, W. Murrell; Crawford, George W. Brown; Cooksville, L. Massingale; Cuba, to be supplied by George Bancroft.

COLUMBUS DISTRICT.—T. C. Weir, P. E. Columbus, T. Y. Ramsay; Columbus circuit, G. Shaeffer; Carrollton, J. M. Gann; Gordo, T. Cameron; Oaledonia, V. O. Hawkins; Athens, J. T. M. Gregory; Yorkville, J. A. Peebles; Bexar, J. D. Bash; Yellow Creek, Nathaniel Thomas; Fayetteville, G. Hawkins; Eutaw, C. J. Nugent; Green circuit, J. M. Patton; George Shaeffer, superintendent of colored work.

JASPER DISTRICT.—J. M. Boland, P. E. Jonesboro, J. B. Powers; Warrior mission, to be supplied; Cahaba, C. L. Kirksey; Elyton and Cromwell's chapel, J. B. Anthony; Elyton circuit, T. P. Roberts; Murphree's Valley, R. W. Coons; Blinnville, J. E. Andrews; Jasper, W. E. Cameron; Fairview mission, to be supplied; Pikeville mission, to be supplied; North Port, E. Nicholson; Jones Valley colored circuit, J. G. Gurley.

TUSCALOOSA DISTRICT.—J. L. Cotton, P. E. Tuscaloosa, C. D. Oliver; Havana, W. Ira Powers; Greensboro, John S. Moore; Newberne, to be supplied; Forkland, T. A. S. Adams; Brush Creek, J. W. McCann; Morgan Springs mission, W. A. Montgomery; Maroon, John W. Rash; Summerfield, M. E. Butt; Ocmulgee mission, to be supplied; Perryville, E. D. Gale; Randolph, W. M. Wynn; Selma and Water street, E. M. Bonds.

DEMOPOLIS DISTRICT.—A. H. Mitchell, P. E. Orville, E. Phillips; Rehoboth, C. L. Farrington; Uniontown, F. T. Mangum; Hamburg and Marion Junction, J. W. Vest; Dayton, J. D. Cameron; Demopolis, A. Hood; Linden, J. C. Huckabee; Rehoboth Hills, J. M. Brown; Choctaw Corner, G. F. Ellis; Lower Peach Tree, J. F. Johnson; T. O. Summers, general editor; E. Wadsworth, professor in Southern University; S. P. Richardson, agent American Bible Society.

J. A. Adams transferred to Cali-

fornia Conference, James A. Heard to Memphis Conference, W. A. Mahary to Tennessee Conference. W. H. Armstrong withdrawn. W. H. Riley and T. S. Abernathy, Jr., located.

1870.

Writing this new date—this new indicator of the march of time—brings to mind that another year has winged its returnless flight to the eternity of the past; tells us that we are standing upon the utmost verge of time's solemn shore, beyond which roll the dim, the mysterious waters of the immeasurable future. A year of time marks too considerable a portion of our brief but invaluable lives to let it pass unheeded away.

How many possibilities had the past year—how many opportunities for improvement, moral and intellectual, for usefulness, domestic and social?—possibilities and opportunities that can never more return. Like the aged and illustrious apostle to the Gentiles, we should, from the point to which we have attained, look upon the field of conflict, and determine whether we have fought the fight well or ill. Few of us, alas! we fear, can look back without misgivings and regrets. Golden opportunities came, but we delayed, and like the waters of a river, they rolled away into the ocean of the past. The good work was left undone. Regrets, like wishes, are vain; but we should at least reap wisdom from the well-ripened fields of the past, and from our failures and mistakes avoid disasters in the future. Let us all look at the possibilities and opportunities of this new-given year.

Herald of the Cross! fifty-two Sabbaths, with their rest from toil and freedom from care, are before you, when the listening throngs may hear from your lips the "glad tidings," and be pointed to the Lamb, the crucified, all-powerful savior. What prayerfulness, what studiousness and what zeal becomes you, in view of your dread responsibilities and the tremendous destiny that so soon expects your hearers! Well may you say, in the language of the greatest of preachers: "Who is sufficient for these things?" No unassisted man.

But remember your Master has said: "All power in heaven and earth is mine. Lo! I am with you always." "My grace is sufficient for thee." Go forth, then, bearing precious seeds. Cry everywhere and to all: "Behold, behold the Lamb!" Sabbath school teacher! fifty-two Sabbaths, with their chiming bells and gathering companies of "the little children," are before you. What precious opportunities are yours. You have the virgin soil in which to sow the precious seeds of truth, that may bear fruit unto holiness, that the end may be everlasting life. The fair pages of life's volume lie open to your eye. What will you indite? What lessons of truth and love? Remember, as you work, what "you have written." The impression will be as imperishable as the tablets on which you have inscribed it. It is a trembling trust. What prayerfulness for wisdom, and what study for mental food, is needful that you may lead the little ones to God's fold and to Christ's sovereign cross.

Father, mother! three hundred and sixty-five days are before you—days for holy precept and godly example, days for domestic worship with your household, when prayers for mercy by day and invocations for safety by night may make hallowed and happy your home as the house of Obed Edom, where once rested the ark and the blessing of God. Mother! three hundred and sixty-five holy twilight hours will come, in which you may gather the little ones with bowed head and folded hands at your chair-side, and teach them that grand embodiment of all sublimity and all tenderness—"Our Father." Remember, mother, that long after your gentle breast has sunk to rest in final dust, and your spirit has been homed with the good, these lessons of holiness and love shall be remembered, and follow your boy like the holy presence of a guardian angel, whether he lives in the land of his birth or roams to the Californian, Australian or Indian shores.

But we have been assuming that all the coming year shall be ours. Alas! we dare not boast ourselves of to-morrow. The coming Sabbath may be the last that shall ever smile upon us, or invite us to feast upon its holy, spiritual delights. Then let us heed the Master's solemn exhortation: "Work while it is called to-day."

Brother Christian, coasting near the eternal shore, bethink thee! this is your last year of temptation, last year of self-denial, and last year of pains and sorrow. Ere the chroniclers shall write down 1871 you shall have found anchorage in the haven of eternal repose, where winter clouds and storms shall gloom, gather and burst no more. Then take courage, and thank God that now is your salvation nearer and surer than when you first believed.

PAPER MONEY.—The government has everything its own way now in the gold room, and greenbacks have been steadily pressed up to 119½. The people at present have no right to demand specie for treasury notes, and at an auction stand no chance with the Secretary. But if he will "clear them of the law," and meet them upon the fair field of specie payment, they will show him in twenty-four hours the real worth of a currency that now lifts and falls with the surging, uneasy motion of a balloon about to be cut loose.

NEW PUBLICATIONS.

THE HEARTH AND HOME, for January 1, 1870, is on our table, with various suggestive and beautiful illustrations, and a table of contents of forty articles, embracing a wide range of subjects.

THE SOUTHERN REVIEW for January, with its grand freight: What is Moral Science? The Life of Garfield; The Legend and the Literature of the Wandering Jew; Newton's First Law of Motion; Anglo-Saxon Literature; Hugh S. Leggarre; The Cotton Interest; The Ware Theory of Physics; Scientific Ballooning; Daphnes: a Poem. We shall dwell more minutely on this number hereafter.

THE OLD GUARD FOR JANUARY.—Political principles of 1776 and 1860.

THE OLD AND NEW.—The first number of this well gotten up monthly is before us. It gives two articles which are significant: one on the National Lincoln Monument—a bronze, "seventy feet high triangular, with truncated angles, and at the base six equestrian bronze statues of the great generals," etc. The second article is an ingenious indorsing of the various dogmas of Jesuitism, very nicely put by a Roman Catholic—under the style of the Ecumenical Council. Boston: 135 Washington street.

Read the advertisement on our last page, headed "For City, Village and Country." The journal thus referred to is without doubt one of the best and cheapest in the world.

DR. DAVIS ON DEAFNESS.

Now ready, a pamphlet entitled NOTES ON DEAFNESS, by W. L. Davis, M.D. Eighth edition. Price, Forty cents. To be had of Steel & Co., 72 Camp street; Elyton, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, No. 9 Basin street. Sent post-paid on receipt of price. Direct all communications to Glass Box 399, Post Office, New Orleans.

DR. DAVIS.—Dr. D. gives his whole attention to Auricular practice.

TO CONSUMPTIVES.

The advertiser, having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption, is anxious to make known to his fellow sufferers the means of cure.

To all who desire it he will send a copy of the prescription used, free of charge, with the directions for preparing and using the same, which they will find a sure cure for Consumption, Asthma, Bronchitis, etc. The object of the advertiser in sending the prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription will please address

REV. EDWARD A. WILSON, oct6 3mP Williamsburg, Kings Co., N. Y.

TOOL CHESTS AND LATHES.—ARE ELIGIBLE, useful and instructive. Suitable for boys, amateurs and mechanics. Illustrated catalogue free. Address

GEORGE PAIR, Buffalo, New York.

NEW ADVERTISEMENTS.

STONEMAN INSTITUTE.

Located 13 Miles North of Selma, Ala.

After a week's recess for Christmas the exercises of this school for boys will be resumed on MONDAY, JANUARY 5, 1870.

It affords the Principal peculiar pleasure to announce three facts:

1. He has engaged the services of that thorough teacher and master of his art, with ten years' experience as an instructor, Mr. JOSEPH J. WILLIAMS, to assist him in imparting to his pupils a perfect knowledge of all the Mathematics usually taught, including Book-keeping and Field Surveying.

2. He has on hand at the Institute, and has had since October last, the manifest and most substantial boys that for two years have been under his instruction.

3. Three of his pupils of 1868 have taken premiums this year in three different Universities—the first in the South—a fact furnishing the highest possible endorsement of his ability and skill.

Two features of this School distinguish it from most others: Its teachers are on the ground all the time, and actually give instruction nine hours per day; and each instructor is limited to twenty pupils.

The habits and morals of its inmates are carefully cared for, being treated as gentlemen, and all being required to act as gentlemen, the honor of young men being constantly cultivated in all particulars. And to aid in establishing these results, the Bible is reverenced as authority, its truths being studied and taught in uniform lessons each Sabbath, with ministerial services regularly performed; and the feeling of home is infused into the mind and heart of every student.

Larges from January to July 1, 1870, for board and tuition, with \$1.75, paid on entering, or in a thirty days' acceptance of the school, with \$10 on delivery of books. Payments may be made to W. S. KNUX, Selma, Alabama, or Foster & Gardner, Mobile, Alabama.

The elementary parts of education, even in writing, spelling and reading, which are taught to all—this School does comparison and invites scrutiny. Thoroughness in every department is the basis of progress.

Location of the Institute is in the quiet country, and is distinguished for its healthfulness. There no clear shops or liquor saloons distract the minds or corrupt the morals of the students. This gives its pupils great advantages in learning books and acquiring habits of close thinking. Its patrons are invited to visit, and see for themselves the admirable daily schedule of duties and to be executed by both teachers and pupils.

As the number of students will be limited, those intending to send will please at once address the undersigned.

D. C. B. CONSERVATIVE, President.

Jan 2m Near Selma, Alabama.

THE MASON & HAMLIN

CABINET ORGANS ARE THE BEST. As proved by the ALMOST UNIVERSAL PREFERENCE of musicians, the uniform award to them of highest premiums at Industrial Exhibitions, including the Paris Exposition, and a claim to the public, pledging to that public to give his constant and undivided attention to the interests of his charge.

The great demand for these celebrated instruments has enabled their manufacturers to so greatly increase their facilities for manufacture that they now offer them at prices of inferior work. Price Five Organs, with Five Stops, Tremulant and Knee Swell, and the Mason & Hamlin Improvements, found in all the organs, \$125. Other styles in proportion.

A Testimony Circular, with the testimony in full to the superiority of these Organs, from a majority of the most eminent musicians of the country and many in Europe; also an illustrated and Descriptive Circular, with correct drawings, descriptions and prices, will be sent free of all expense to every applicant. Any one having any idea of buying an instrument of any kind should at least send for these circulars, which will cost him nothing, and contain much useful information. Address

THE MASON & HAMLIN ORGAN CO., 154 Tremont st., Boston, 596 Broadway, N. Y.

Jan 3m

AMBIGUOUS—HOW OFTEN WE HEAR this expression from persons availing themselves of Patent Medicines, and in cases out of ten they may be right. It is over twenty-two years since I introduced Dr. Tobias' Venetian Linctus to the public. I had cause to advertise it, so I left it for sale with a few druggists and stockholders through a small section of the country, many of whom with great reluctance, but I told them to let any one have it, and if it did not do all I stated on my pamphlet, no one need pay for it. In some stores two or three bottles were taken on trial by persons present. I was, by many, thought crazy, and that would be the last they would see of me. But I knew my medicine was no humbug. In about two months I began to receive orders for more. Linctus, some calling it a receipt, when I left it at their store. Now my sales are millions of bottles yearly, and all for cash. I warrant it superior to any other medicine for the cure of Croup, Diarrhea, Dysentery, Colic, Cholera, and all such diseases, as an internal remedy. It is perfectly harmless, and takes internally—see each accompanying card bottle—and externally for Chronic Rheumatism, Headache, Mumps, Frosted Feet, Brui- ses, Sprains, Old Sores, Swellings, Sore Throat, etc.

Price, fifty cents. Sold by the Druggists, Depot, 10 Park Place, N. Y.

ONE DOSE OF DR. SHALENEBERGER'S

FEVER AND AGUE ANTIDOTE

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Care immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists.

dec 1 yr

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COMBINED WITH GLYCERINE,

is especially recommended for the Delicate Skin of

LADIES AND CHILDREN.

Sold by Druggists everywhere.

Jan 1 yr

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OF New Orleans, OF Mississippi.

PARHAM & BLUNT,

Cotton Factors and Commission Merchants,

64 CARONDELET STREET, NEW ORLEANS.

dec 1 yr

NEW ADVERTISEMENTS.

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Those justly celebrated editions of the BIBLE have long been considered the best that are anywhere published, as regards the Type, Paper and Binding. An assortment of them may be found at all respectable Book Stores, or at the

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character, and may be confidently re-

lied upon by planters.

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Viewed as a whole, we are confident that

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which so fully and faithfully sets forth its

present condition as this latest edition of

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it distances and defies competition—it leaves

nothing to be desired. —J. H. Raymond,

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dec 18 3m

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BUCKEY BELL FOUNDRY.

Established in 1837.

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Alarm Bells, etc., made of pure bell metal,

(copper and tin), warranted in quality, tone,

durability, etc., and mounted with our Patent

improved Totalling Hangers. Illustrated

The Child's Corner.

LOVE FOR JESUS.

A group of dear children, one warm summer day,
Were seated most cozily, chatting away,
Beneath the cool shade of the evergreen trees,
Whose branches were waving with every breeze.

They talked of their dollies, with rare, pretty names,
Their schools and their lessons, their plays
and their games;
And the dear little creatures "built castles in air,"
And their dreams of the future were lovely and fair.

Strange questions were started, and answered as well;
But the strangest of all—just hear while I tell;
Said Willy: "If Jesus were here, and should say,
'Just ask what you will, you shall have it straightway.'"

"Pray what would you ask?" and he called name by name.
And the answers each cheerfully, readily came;
All child-like in nature—some simple, some wise,
Some looking a smile, and yet others surprise.

I said all replied. There was one modest child,
Whose voice was last heard—so sweet and so mild;
Dear Mary! her answer, so unlike the rest,
Was an outburst of love to the Friend she loved best.

She said: "I would ask Him for nothing at all,
But tell him my love, as before him I'd fall;
I could think of nothing else but the love that I owe—
From the first to the last, nothing else could I know."

"For hath He not given his life for the lost,
And with it given all things at marvelous cost?
Love, love for my Saviour, 'tis all I can give;
Love, love is my song, and shall be while I live."

Dear child! like the friends of the Saviour of old,
Thou hast chosen that part which is better than gold;
And O, may the lesson thy words here impart
Leave its imprint on many a young, tender heart!

—N. Y. Observer.

STORIES FOR THE YOUNG.

SCARED ALMOST TO DEATH.

"The celebrated Henry, first Viscount Melville, was on a visit to Edinburgh shortly after the passing of some unpopular public measure to which he had given his support. On the morning after his arrival he sent for a barber to shave him at his hotel. This man, a considerable humorist, resolved to let his lordship know what he thought of him as a legislator. Having decorated him with an apron, he proceeded to lather his face. Then, flourishing his razor, he said: 'We are obliged to you, my lord, for the part you lately took in the passing of that odious bill.' 'Oh! you're a politician,' said his lordship; 'I sent for a barber.'"

"I'll shave you directly," added the barber, who, after shaving one-half of the beard, next came to the throat, across which he rapidly drew the back of his instrument, saying: 'Take that, you traitor.' He then hastily withdrew. Lord Melville, who conceived that his throat had been cut from ear to ear, placed the apron about his neck, and with a gurgling noise shouted 'murder.' The water immediately appeared, and, at his lordship's entreaty, rushed out to procure a surgeon. Three of them soon came; but his lordship could scarcely be persuaded to expose his throat, around which he firmly held the barber's apron. At length he consented to an examination; but he could only be convinced by looking into a mirror that his throat had been untouched. His lordship was vexed by the merit which the occurrence excited, and speedily returned to London. That was rather hard on his lordship."

"Imagination is sometimes as terrible as reality, as far as the feelings are concerned," says Mr. Civil.

THE WOUNDED WOODMAN.

"I once heard of a man who was out in the woods cutting down trees, when his ax slipped and cut his foot open. He instantly fell to the ground, and on looking at his foot, which by this time pained him very much, he saw the boot gashed open, and through the opening a blood-red substance which he took to be a severe wound in his foot. He dragged himself as well as he could to his sled and started the oxen, and slowly went home. When he reached there he shouted for help; and as soon as his wife dragged him into the house he nearly fainted. He told her he had cut a great gash in his foot, and she must hurry and bind it up or he should bleed to death."

"She began to get his foot off carefully, and then suddenly burst into a loud laugh. The man's foot was not hurt in the least, only slightly bruised by the ax; but the skin was not broken, and not a drop of blood had come out. What he

had taken for the bloody gash was a piece of red flannel which he had wrapped around his stocking that morning to help keep his feet warm. Of course he didn't faint when he found this out."

"We should think not; there was nothing to faint about. What's that, Dr. Beetle?"

"Let me tell you about a man who was really wounded, and also about one of his best friends."

"FAST FRIENDS."

"One of the most pleasing stories of the affection shown by a dog took place not many years ago. An Austrian officer was seen driven through Vienna with a dog lying on his breast. Though the officer was brave and fearless, he seemed very anxious to live a little longer, and this rather surprised his friends. But twice the dog now with him had saved his life, and he wished to do all he could for his faithful friend. In the last European war, which caused so much sorrow, this officer had been wounded, but his own regiment could give no further tidings of him. His groom thought perhaps if he took his dog to the battle-field he might discover his master. He did so, and after a long search the dog set up a piteous cry. Under a heap of dead the faithful creature had found him. He was indeed badly wounded, but not dead; and with careful nursing he at length recovered, and loved his dog more than ever. Seven years passed away, when once more the same thing occurred. The captain's brother officers, having heard what had happened once, thought they would try it again. They did so, and with the like result; and the captain was anxious to live a 'little longer' that he might make a will, in which he left a legacy to a certain relative, on condition that he would take charge of his best friend, his little dog. Having done this, the gallant officer exclaimed: 'Now, if it be God's will, I am content to die!' I hope all the boys and girls who hear this will try to be as grateful as this Austrian was."

That was certainly grateful and right in the Austrian officer. We wonder if he knew anything about a friend who once died for him—whose blood was shed that he might be saved? This is the best friend of the world. He was wounded for us, and we ought to love him.—*New York Methodist.*

Scientific.

STEAM PLOWING IN AMERICA.

The time is coming when in many portions of the United States the steam plow will be permanently adopted. If, in a country of small farms like England, it can be made so useful as to render profitable lands which, without it, can only be worked at a loss, how much wider is its scope on our broad plantations, wide prairies and river bottoms which are devoted to grain production.

The period is ripe for the introduction of a Yankee steam plow. Some inventors in this field have had the misfortune to live some years too early. But the inventive genius of the country is now fairly turned to the solution of the problem, and the steam plow of the time to come is now imperatively demanded.

In aiming at the production of a good steam plow, we think inventors have confined their efforts too closely to the imitation of the work of the common plow. Is it not quite possible that some other method of loosening the earth may be found to answer all the purposes of the furrow, without rendering large tractive power necessary?

The early and still favorite method with gardeners is forking or spading up the ground, and there can be no doubt that in this way the soil is better prepared for the reception of seed than by the use of the plow.

No mowing machine inventor has ever succeeded in applying other than human strength to the working of swinging blades or scythes, though many have sought to do so. It was not till the shearing principle, as used in the common cutter bar, was adopted that mowing machines found an abiding place.

But it may be objected that in plowing green sward it is essential to not break the earth to pieces but to turn it over neatly, grass side down, so that the vitality of the grass roots may be destroyed and the turf may rot. We do not think the continuous furrow the only means whereby this may be accomplished, and we believe the plowing machine of the future will demonstrate the truth of our views.

A new locomotive plowing machine, capable of drawing a gang of plows through a stiff soil, was recently tried at Rochester, it is said, with highly satisfactory results. The locomotive weighs scarcely more than two tons, but its tractive power is gained by a series of out-thrusting flukes in the traction wheels, which penetrate the earth, and are withdrawn by machinery inside as the wheels revolve. By this means

the flukes only project from the wheels as they approach the earth on the under side of the wheel. There are springs attached to the flukes to relieve them when they come into contact with stones or other impenetrable substances. The plows are attached to this traction engine by chains, and at the trial three plows, each held in the usual manner by an attendant, were drawn in this way through a stubborn soil.

So much for the Rochester machine.

From New Albany, Indiana, we learn of a new steam plow, the invention of a citizen of that place, and which is described at length in the *Daily Ledger*: "The framework, in fact the entire machine, is of pipes. The driving wheels are geared positively, and are driven by vertical cylinders, the pistons of which are attached by an irregular eccentric motion, direct from the engine. In addition to this motion eight toggle joints joining levers, which simulate the motion of a horse's leg, assist the driving wheels when they fail in their traction."

The description given in the *Daily Ledger* is not so clear as to give a very distinct idea of this plow; but we gather that the plows proper are attached to beams, which are raised or lowered at will, and move along with the traction engine.

A California inventor has also recently taken out a patent for a steam plow, the general principle of which, like those described, is the drawing of plows by a traction engine. We are not aware that the English method of drawing gangs of plows across fields by a wire rope and drum finds much favor with American mechanics; but if plows must be drawn through the earth after the old fashion, it seems a more economical plan than the use of traction engines for that purpose.—*Scientific American.*

ANIMAL MECHANISM.—Students of natural history have a perpetual feast in the contemplation of the economy they discover in the structure and lodgment of the various organs which give perfection to the body. The packing of the liver, to have it occupy least room, but, above all, the manner of stowing the brain so as to have it exactly fill the skull, excites the highest admiration of those most familiar with this system of economizing room in nature's handicraft. The human brain, for example, is supposed to be made up of distinct cords, lying side by side, too numerous and too delicately small to ever be clearly displayed, but rolled up in balls, under the name of ganglia, lobes and hemispheres, occupying the least possible space consistent with their appropriate functions. If each cord were carried out in a straight line they might be from fifty to a hundred feet in length! There is one important characteristic gland in a man which is scarcely larger than a nutmeg, wholly made up of parallel tubes exceeding thirty feet in length. In the nasal cavities of carnivorous animals, which hunt their prey by the sense of smell, the olfactory nerves, occupying apartments hardly the size of the little finger, if they could be unrolled and unfolded would present a broad sheet of nervous surface several feet square. These are but a few examples of the curious arrangements discoverable in animal organization, where important and complicated machinery is put into the smallest imaginable space, so as to insure compactness, security and symmetry by economy in packing. Birds present very marked examples of this kind of animal perfection, but especially in an additional contrivance by which the weight of their bodies when at rest acts upon a compound lever, the arrangement of their legs being such that their toes cling to a limb while they are unconscious or asleep. *Harper's Weekly.*

IMMIGRATION STATISTICS.—The following report of passengers arriving in the United States from foreign countries, for the quarter ending September 30, has been received from all the customs districts. The total arrivals were 116,371 persons, of whom 101,342 were permanent emigrants, 11,900 citizens of the United States returning from abroad, and 3,039 foreigners not intending to remain. Of the immigrants 60,959 were males, 40,383 females; 23,291 were under fifteen years of age, 65,070 between fifteen and forty, 12,881 upwards of forty; 70,986 arrived at the port of New York, 10,621 at Port Huron, 10,238 at Boston, 5,392 at San Francisco, 1,441 at Detroit.

The remaining arrivals were at Philadelphia, Portland, New Orleans and Key West. As usual of late the German element predominates, although the immigrants from the Scandinavian countries are increasing. The Chinese arriving at San Francisco numbered 5,104, showing a slight decrease from last quarter. Rather a larger portion than usual of the immigrants is made up of professional men, tradesmen and skilled mechanics.

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The Christian Advocate.

SATURDAY, JANUARY 1, 1870.

When Mr. Thomas Jefferson was President of the United States he received a present of wine from the Spanish ambassador at Washington. Jefferson thought him that the ambassador had introduced this wine free of duty, as was his privilege, and that he (Jefferson) had no such privilege, and no right to drink imported wine without paying duty thereon according to law. So he addressed to the collector at Philadelphia a letter, which we print from the original, verbatim, as follows:

"WASHINGTON, Feb. 6, 1803.—Dear Sir: Monsr. d'Artois, the Spanish minister here, has been so kind as to spare me two hundred bottles of champagne, part of a large parcel imported for his own use, and consequently privileged from duty, but it would be improper for me to take the benefit of that. I must therefore ask the favor of you to take the proper measures for paying the duty, for which purpose I inclose you a bank check for \$22 50, the amount of it. If it could be done without mentioning my name it would avoid ill-intended observations, as in some such way as this, 'by duty paid on a part of such a parcel of wines not entitled to privilege,' or in any other way you please. The wine was imported into Philadelphia, probably about midsummer last. Accept assurances of my great esteem and respect.

TH. JEFFERSON.

To General Muhlenberg.

Will the gentlemen who serve the United States at home and abroad "read, mark and inwardly digest" the above letter? Those who do so may possibly learn why Mr. Jefferson was the most popular and powerful statesman this country has ever known.—*New York Tribune.*

The Ecumenical Council.—Much opposition is expected when the council resumes its sittings. This opposition is no longer a mere rumor; it is a fact. France has taken decided ground; and the example of France is approved and adopted by all the Catholic governments. The French government has notified the council that the declaration of the infallibility of the Pope is religiously inopportune, that politically it nullifies the Concordat and releases France from her obligations to the Holy See. This is a heavy blow. This, however, is not all. The majority of the French Bishops are opposed to the infallibility dogma. So, it is certain, are all the liberal Bishops of Germany. We do not wonder that it has been found necessary to adjourn the council. The Pope, it is said, is somewhat alarmed; but he counts with confidence on the support of the American Bishops. When we remember that the Council of Trent sat at irregular intervals, from 1545 to 1563, a period of eighteen years, and during which the chair of St. Peter had five successive occupants—Pius the Third, Julius the Third, Marcellus the Second, Paul the Fourth and Pius the Fourth—we cannot help attaching some importance to this first adjournment. The end of the council may be near; but it may be afar off; and no one can foresee its history.—*New York Herald.*

An Esolan paper says that the Jews have at length, after much negotiation with the Russian government, obtained permission to erect a synagogue in St. Petersburg. This will be the first building of the kind that has ever existed in Russia. Hitherto the Jews have legally had no right to reside in the empire, and were consequently obliged to account for their presence under various pretexts, for the admission of which by the authorities they had to pay large sums. M. Galkin, the governor of Esthonia, has ordered all the German officials in that province who are Protestants to go on holidays to the Russian Church, in order to listen to the Russian hymn, "God save the Czar." The officials protested against this order, on the ground that they have hitherto always prayed for the Emperor in their own churches, and that they cannot conscientiously attend the services of another religion. The governor, however, remained obdurate, and the officials have now appealed to St. Petersburg.

SCARLET FEVER.—Dr. Charles T. Thompson reports in the *Lancet* his method of treating scarlet fever. In the early stage of the disease the patient is immersed in a warm bath, and this repeated frequently, as often as the strength of the patient will allow. This has at first a soothing effect, but is followed soon after by such an eruption—upon the surface—of so vivid a color, as greatly to astonish those who have never seen it before. After the first or second bath the appetite begins to return, and nutritious food is given. Dr. Thompson states that he has used this treatment now for fifteen years, and has not lost a single patient by scarlet fever.

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Messrs. J. DARTY & CO., 161 WILLIAM ST., N. Y.—Gents: Yours of the 23d is before me, and has attention. It gives me pleasure to say that my belief is that your Fluid, under the supervision of a kind Providence, saved the life of my youngest child, some six years ago, the child being wasted to a skeleton by the effects of teething, and an affection of the bowels therewith. I had never seen any one reduced so low to recover.

Physic had been tried in vain, until the physicians stated it was useless. A friend recommended your Fluid, or Ozone, which he stated was one of the component parts of it. I did so, and the effect was like magic, plainly discernible in one hour in its good effects, producing quiet and sleep almost at once, where irritation and sleepless restlessness had previously possessed the child to nearly entire exhaustion.

I at first administered it in a small way, two and three drops in a spoonful of water, and increased it to six and ten drops. It completely checked the bowels, and had the happiest effect, the child rapidly recovering.

I have tried your Fluid on animals, with the same effect—both horses and cows—mingling more or less in water, and letting them drink.

I have no hesitation in saying I believe it a specific for Chronic Diarrhea, or any violent affection of the bowels.

I would not be without it in my family under any consideration. Yours truly,

WILLIAM FOWLER.

Mr. Fowler is a member of the celebrated Banking House of Fowler & Somerville, Montgomery, Alabama.

AND AGAIN!

Read the following letter from Mr. Frank Saunders, a well known citizen, and brother-in-law of the beloved Bishop Palmer, of the Methodist Episcopal Church South:

190 Broadway, N. Y., July 29, 1869.

Messrs. J. DARTY & CO., 161 WILLIAM ST., N. Y.—Gents: About the 10th of June last one of my children was taken with Scarlet Fever, in that malignant form, and as soon as I could I procured your valuable Disinfectant, Darby's Proprietary Fluid. Although it was several days after the appearance of the disease before I began using the Fluid, still by a free use of it the disease was not only confined to the one case, but the malignity of that case somewhat mitigated.

During the use of the Fluid as a disinfectant in my family it was also tried in a case of headache and one of toothache, the results in each case being instantaneous relief. It was afterward tried in a case of Erysipelas, with almost equal success.

It is due to the merits of this compound, also, to state that the case of Erysipelas in question, being located in the feet, the Fluid, in its application, was brought in frequent contact with a troublesome corn on one of the feet, to the utter discomfort of said corn, for upon subsequent examination it had disappeared, and though it was sought for diligently, it could not be found.

I hand you this, hoping it may be the means of inducing others of earth's poor sufferers to test for themselves as I did, the great merits of this great remedy.

Very respectfully yours,

FRANK SAUNDERS.

Never was a medicine so universally esteemed and extolled. It never fails. It may be depended on.

Every Druggist and Country Merchant keeps it. Manufactured only by

JOHN DARTY & CO.,

161 William Street, New York.

Wholesale Agents,

REDWINE & FOX,

Atlanta, Georgia.

da5 ly

BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.

D. TILLOTSON,

SUCCESSOR TO C. E. CATE & COMPANY

AT THE OLD STAND,

13.....CAMP STREET.....18

UNDER THE CITY HOTEL,

Keeps constantly on hand

THE BEST

CUSTOM-MADE BOOTS & SHOES.

Also, continues to manufacture

SUMPTER BROGANS AND RUSSETS,

LADIES' AND GENTS

—AND—

BOYS' AND CHILDREN'S SHOES!

—AT—

HAMMOND STATION.

nos ly

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE,

PHILIP WERLEIN,

80.....BARONNE STREET.....80

NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 20 per cent. Cheaper

THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS manufactured by Marchini & Mitterer, pronounced by the first judges and musicians to be the most powerful and brilliant made Dunham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-toned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single), Violins, Guitars, Flutinas, Strings, and all kinds of Musical Merchandise.

Sole Agent for Boosey's (London) choirs and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price. no14 ly

BLACKMAN'S MUSIC STORE,

No. 104 Canal Street,

Directly opposite Canal Church, New Orleans.

DEPT FOR

KNAKE'S BALTIMORE PIANOS, & PRINCE'S AUTOMATIC ORGANS.

Pianos for rent. Pianos tuned and repaired.

A. E. BLACKMAN,

oc17 ly

603 Broadway, New York.

COMMISSION MERCHANTS.

J. L. DUNNICK, New Orleans, La.

THOS. A. HAMILTON, Memphis, Tenn.

O. F. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.

COTTON AND PRODUCE

COMMISSION MERCHANTS.

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and all ways have a good supply on hand:

Crescent Mills, Can't "B" Byat.

Helmrichsloffen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates. ja2 ly

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART, Agent. sells ly

Y. HATHORN, ALF. H. PIERSON.

Late of Shropshire & Hathorn.

HATHORN & PIERSON,

COMMISSION MERCHANTS

And Wholesale Dealers in

Groceries, Oils and Drugs,

Nos. 95, 97 and 99 Gravier street,

oc17 ly

NEW ORLEANS, LA.

ALEX. BRITTON, RICH. F. HATHORN.

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

oc3 ly

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

sc18 6m

NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

nos 6m

NEW ORLEANS.

THOMAS MURRAY,

BUILDER.

CORNER RAMPART AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to. se

F. KUES' BOOT AND SHOE MANUFACTORY,

No. 37 Exchange Alley,

Between Customhouse and Canal streets,

ja6 ly

NEW ORLEANS.

1870. "THE RIVERSIDE." 1870.

THE MOST DELIGHTFUL OF ALL MAGAZINES for Young People. Crowded with entertaining and instructive reading matter. Illustrated in the finest manner by our first artists. At the head of its contributors is HANS ANDERSEN, the most eminent living writer for the young. Jacob Abbott, Paul H. Hayne, Porter Crayon, and a host of witty and sensible writers, contribute to the magazine. It is not too young for the old nor too old for the young. For every new name, with \$2 50, which a subscriber sends, the publisher will send \$1 worth in books from a list of \$200 worth published by them. A capital chance to lay in reading for the long evenings, and to procure valuable books to give away for holiday presents. The magazine is for nothing. Any boy or girl who will send the names of four subscribers, with \$10, shall receive a copy for one year free.

HURD & HOUGHTON, Publishers,

439 Broome street, New York.

Published monthly. Single numbers, twenty-five cents. Regular subscription, \$2 50 per year. To teachers and clergymen, \$2. Specimen copies, twenty cents. Catalogues and prospectuses free. do14 4m

THE MAGIC COMB WILL CHANGE ANY colored hair or beard to a permanent Black or Brown. One Comb sent by mail for \$1. For sale by merchants and druggists generally. Address

MAGIC COMB CO.,

Springfield, Mass.

del1 4m

KNIT-KNIT-KNIT-AGENTS WANTED everywhere to sell the American Knitting Machine, the only practical Family Knitting Machine ever invented. Price, \$25. Will knit twenty thousand stitches per minute. Address AMERICAN KNITTING MACHINE CO., Boston, Mass., or St. Louis, Mo. del1 4m

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

61 CAMP STREET,

Corner Commercial Place, N. O.

Open day and evening the entire year.

Penmanship, book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. H. Walker, of New Orleans, has charge of the Mathematical department. Terms—Ten to twenty per cent. less than other colleges in this city.

A liberal education made when three or more attend together. The principal has been a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address

J. W. BLACKMAN,

sell ly

New Orleans.

METHODIST FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

College department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Guitar.....25 00

Use of Instrument.....6 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own lower sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Itinerant ministers charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President.

aut 3m

C. D. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MACON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has shown less animation since our last issue, the demand from country merchants having fallen off, and business in most branches of the wholesale trade being restricted accordingly. The demand for the higher grades of sugar has continued brisk, but the poorer qualities have been rather neglected, and molasses has been active, the receipts meeting a ready sale at fuller prices. The movement in Western produce has been mostly confined to the local trade.

The accounts from the country present no new feature. The rise in the tributarities has at last enabled us to show a trifling excess in our receipts proper over last year, but it is by no means settled that we shall not be disappointed in our anticipations of an increase of 100,000 bales. Nothing has transpired to indicate that the sugar crop will exceed 80,000 hogsheds.

The river has risen since our last, and is now seven feet four inches below high water mark.

COTTON.—The following are the arrivals since the twenty-fourth instant:

Louisiana and Mississippi..... 19066

Arkansas..... 3202

Lake..... 281

Mobile..... 227

Texas..... 192

Total..... 22968

On Saturday, all the banks and public offices being closed, and business generally suspended, most factors covered their samples, but a few buyers, nevertheless, came forward and took 1,500 bales at full prices, low middling commanding 23½ to 23¾, and strict 23½. On Monday, the weather and holiday having delayed sampling, the supply was only moderate, and factors raised their pretensions, but the demand being lively 4,500 bales changed hands, mostly on the basis of 23½ to 23¾, for low middling, and 23½ to 23¾, for strict, showing a net advance on Tuesday's rates of ½ to ¾. On Tuesday the market opened under the depressing influence of discouraging telegrams from Liverpool, but the demand being fair a moderate business was done during the morning, part at previous rates and part at a decline of ¼, after which, foreign exchange giving way ½ to ¾ per cent, factors met the demand more freely, but without imparting much spirit to the movement, and the entire sales were confined to 3,500 bales, the closing rates showing a falling off of ¼ in low middling and middling, and ½ to ¾ in the lower qualities. The recent receipts have included a considerable quantity of low ordinary and ordinary, which have sold at a considerable range, according to quality.

This makes an aggregate for the past three days of 9,500 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 424,782 bales, against 419,958 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 109,362 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 129,805 bales to Great Britain, 20,535 to other foreign ports, while to France there is a decrease of 3,235 bales.

Referring to our remarks above, we quote as follows:

Ordinary..... 21½ to 22½
Good ordinary..... 22½ to 23
Low middling..... 23½ to 24
Middling..... 24 to 24½
Strict middling..... 24½ to 25

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales..... 770

Arrived past three days..... 22968

Arrived previously..... 430761-463729

Exported past three days..... 454498

Exported previously..... 310652-318862

Stock on hand and on shipboard..... 140617

MOLASSES.—The demand has again continued active, with prices well sustained since our last review.

WHEAT.—There is a stock on hand here of about 256,000 bushels. Some supplies are offered at \$1.05 per bushel for No. 2 and No. 1 spring, in the barges.

MONEY.—Gold opened on Tuesday at 120½ to 120¾, (against 120¼ at New York), and closed at 120½ to 120¾, (against 120 at New York).

No sales of silver have been reported excepting \$1,200 in American half dollars on Tuesday at 119½, and \$500 at 120.

We have very little movement to notice in stocks, the only sales reported being 5 shares New Orleans City Railroad on Monday at \$165, and 15 shares Southern Bank at \$87.50.

CATTLE MARKET.

NEW ORLEANS, December 29, 1869.

Texas cattle, choice, per head..... \$35 to 45

Texas cattle, second qual., per head..... 25 to 30

Texas cattle, third qual., per head..... 16 to 20

Hogs, per lb. gross..... 9 to 11c

Sheep, first quality, per head..... \$5 to 7

Sheep, second quality, per head..... 3 to 5

Sheep, third quality, per head..... 1 to 3

Milk cows, choice, per head..... 50 to 100

Milk cows, per head..... 40 to 50

Yeaunglings, per head..... 8 to 10

Quires, per head..... 7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES. FROM TO

Agricultural Implements..... \$1.00 \$2.00

Cotton and sugar plows..... 8.00 9.50

Cotton scrapers..... 6.00 6.50

Cotton sweeps..... 6.00 6.50

Cuthalors..... 10.00 11.00

Shovels..... 10.00 17.00

Spades..... 11.00 18.00

Axes..... 10.00 15.00

Baling, \$ yard..... 27

Kentucky..... 24

East India..... 23

Bale Rope, \$ lb..... 1.10

Kentucky..... 1.15

Brazil, \$ 100 lbs..... 5.00

Pilot..... 6.00

Crackers..... 10.00 12.00

Bricks, \$ M..... 55.00 60.00

Lime..... 10.00 12.00

English fire..... 55.00 60.00

Candles, \$ lb..... 14

Sperm, New Bedford..... 14

Tallow..... 14

Adamantine..... 14

Star..... 14

Coke, \$ ton..... 38

No. 1..... 55

Sweet and spiced..... 35

Cider, \$ bbl..... 13.00

Western..... 15.00

Northern..... 12.00

Coal, \$ ton..... 11.00

Anthracite..... 12.00

Western, \$ bbl..... 50

Coffee, (gold), \$ lb..... 17½

Havana (currency)..... 35

Java..... 33

Cotton seed..... 35

Rough, \$ ton..... 15.00

Hulled, \$ bushel..... 15.00

Copper, \$ lb..... 35

Brass, \$ lb..... 35

Shenning..... 35

Copper bolts..... 35

Yellow metal..... 37

Cordage, \$ lb..... 24

Tarred, American..... 21

Rusels..... 30

Corn meal, \$ bbl..... 4.00

Dyes, \$ lb..... 4

Logwood, Campy..... 44

Laced, St. Domingo..... 44

Fustic, Tampico..... 5

Indigo, \$ lb..... 1.75

Madder..... 20

Eggs, \$ dozen..... 40

Western..... 45

Feathers, \$ lb..... 95

Fish, \$ box..... 1.50

Cod..... 1.75

Herrings..... 60

Mackerel, No. 1, \$ bbl..... 25.00

Mackerel, No. 2..... 25.00

Mackerel, No. 3..... 13.00

Flaxseed, \$ lb..... 4

Flour, \$ bbl..... 5.00

Extra..... 5.00

Superfine..... 5.12½

Fine..... 4.50

Common..... 4.00

Fruit, \$ lb..... 14

Prunes..... 15

Figs, drum..... 19

Currants, new..... 15

Almonds, sort shell..... 25

Raisins, M. R., \$ box..... 4.50

Raisins, layer..... 4.50

Lemons, Palermo, \$ box..... 4.00

Lemons, Malaga, \$ box..... 5.50

Oranges, La. \$ box..... 4.00

Oranges, Palermo, \$ box..... 4.00

Glass, \$ box of 50 feet..... 3.25

French, \$ by 10..... 3.75

French, 10 by 12..... 3.80

French, 12 by 18..... 4.00

Grain, \$ bushel..... 70

Corn, shelled..... 92½

Beans, \$ bbl..... 10.50

Hops, \$ lb..... 1.40

Malt, Western..... 2.00

Malt, Canada..... 2.25

Gunpowder, \$ keg..... 8.50

Gunny bags, \$ bag..... 19½

Hay, \$ ton..... 24.00

Northern..... 25.00

Louisiana..... 25.00

Hides, \$ lb..... 18½

Country dry flint..... 13

Country dry flint..... 13

Texas stretched flint..... 16

Dry salted..... 14½

Wet salted, city slaughter..... 6½

Iron, \$ ton..... 45.00

Country bar, \$ lb..... 5

English..... 5

Sweden, assorted..... 7½

Hoop..... 6

Sheet..... 15

Nail rods..... 6½

Cotton ties..... 6½

Castings, American..... 6½

Lime, \$ bbl..... 1.75

Western..... 2.25

Rockland, etc..... 2.10

Cement..... 2.95

Plaster Paris..... 3.50

Molasses, \$ gallon..... 55

Cuba..... 70

Refinery rebolled..... 14

Moss, \$ lb..... 2

Gray country..... 3½

Black country..... 6

Set water-rotted..... 9½

Nails, \$ lb..... 6.25

American, 406d..... 14

Wrought, English..... 14

Naval stores..... 10

Pitch, \$ bbl..... 2.50

Rosin, No. 1..... 2.50

Rosin, No. 2..... 1.80

Rosin, No. 3..... 1.75

Spirits Turpentine, \$ gall..... 45

Varnish, bright..... 50

Special Notices.

The Publishing Committee of the New Orleans Christian Advocate.

This committee has not been called together since the meeting of the General Conference, because in the financial state of the office there was nothing it could do. To be able to support an editor was one of the conditions necessary to the electing one. Then the expenses of such a committee should be borne by the office—another question of finance. These are simply the reasons why this call has not been made yearly. There was really nothing to do, or that could be done by the committee. As the Advocate feels somewhat like standing on its legs, or at least like stretching them in a preparatory way, we give notice that there will be a meeting of the Publishing Committee directly after the patronizing Conferences shall have all adjourned—say on the second Saturday in February next.

To the Members of the Mississippi Conference.

DEAR BROTHERS: Your committee has decided to publish the Minutes in Jackson. It is just as cheap and more convenient. The work will go forward at once. One thousand copies are to be published for \$100. Only \$80 have as yet been paid in. Please send your orders and the money immediately to me, at Jackson, Mississippi, at the rate of ten cents per copy, stating how and where you want them sent. If they are to go by mail, allow something for postage.

C. G. ANDREWS.

DECEMBER 17, 1869.

Wetumpka Dist., Montgomery Confer.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka..... Jan. 22, 23

Prattville..... Feb. 5, 6

Autaugaville and Ivy Creek, at Ivy Creek..... 12, 13

Lowndesboro, Hayneville & Union, at Lowndesboro..... 19, 20

Pleasant Hill et., at Pleasant Hill..... 26, 27

Antauga circuit, at Salem..... Mar. 5, 6

Carolina circuit, at Carolina..... 12, 13

A full attendance of official members is solicited.

WM. S. TURNER, P. E.

Talladega Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Montevallo station..... Feb. 5, 6

Montevallo circuit..... 12, 13

Harpersville et., Wilsonville..... 19, 20

Shelby Iron Works..... 26, 27

Talladega et., Bethlehem..... Mar. 5, 6

Alexandria et., Alexandria..... 12, 13

Jacksonville station..... 19, 20

White Plains et., Center..... 26, 27

Talladega station..... Apr. 2, 3

Fayetteville et., Fayetteville..... 9, 10

District stewards' meeting at Talladega, on Friday, April 1, 1870.

O. R. BLUE, P. E.

Olinth District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Greensburg, at Greensburg..... Jan. 8, 9

Clinton, at Clinton..... 15, 16

Jackson..... 29, 30

East Feliciana..... Feb. 5, 6

Arcola..... 19, 20

Tangipahoa..... Mar. 5, 6

Covington, and Ponchartroula, Miss..... 19, 20

East Baton Rouge, and Livingston, Miss..... 26, 27

The preachers will please let me know the places of their first Quarterly Meetings.

J. NICHOLSON, P. E.

Greensburg, La.

Shreveport District, Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Mooringsport, at Mt. Zion..... Nov. 13, 14

Mansfield, at Mansfield..... 20, 21

Pleasant Hill, at Pleasant Hill..... 27, 28

Natchitoches..... Dec. 4, 5

Springville..... 11, 12

Keachie, at Belle Bower..... 18, 19

Greenwood, at Greenwood..... Jan. 1, 2

Shreveport..... 9, 10

Anniversaries of Bible societies located at any of the above places will be held at some hour of one of the days specified. Secretaries of Bible societies will please be ready to present the annual reports of boards of directors.

B. F. ALEXANDER, P. E.

and Collecting and Distributing Agent

S. W. B. S., Shreveport, La.

New Orleans Dist., Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

New Orleans circuit, at Algiers..... Oct. 17

Quar. Conf., at 112 Camp street..... Jan. 6

Jefferson City..... Oct. 24

Plaquemine..... 31

Thibodeaux circuit, at Houma..... Nov. 7

Carondelet street..... 14

Baton Rouge..... 20, 21

Felicity street..... Dec. 26

German churches, at Craps st..... Jan. 2

Quar. Conf., do, at Dryades st..... Dec. 31

Moreau street..... Jan. 9

Preachers in charge will please have all statistics, annual, and their quarterly reports, in writing.

J. C. KEENER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew..... Jan. 15, 16

Brooksville, at Brooksville..... 22, 23

Cooksburg, at Cooksburg..... 29, 30

Seecola and Gainesville, at Gainesville..... Feb. 5, 6

Macon station..... 12, 13

Summerville, at Summerville..... 19, 20

De Kalb, at Pleasant Ridge..... 26, 27

Trinity, at Trinity..... Mar. 5, 6

Marion, at Marion..... 19, 20

Cuba, at Cuba..... 26, 27

J. B. STONE, P. E.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XV.

NEW ORLEANS, SATURDAY, JANUARY 8, 1870.

NO. 51.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 2.—Boutwell sells one million gold and purchases one million bonds on alternate weeks during January, on account of the sinking fund; also sells one million gold and purchases two million bonds on alternate weeks, and alternating with sales and purchases on account of the sinking fund, for the special fund. Result for the money sold and bonds purchased, \$1,000,000. The purchase of six million bonds, on both accounts. The Treasury will also anticipate interest on coupons payable in sixty days from presentation upon rebate at six per cent.

A tremendous gale of wind has been blowing here all day.

WASHINGTON, Jan. 4.—The following dispatch has been received:

HEADQUARTERS, AUSTIN, TEXAS, January 3, 1870—7.40 P. M.

To General F. T. Dent, Secretary to the President.

All the counties in the State have been heard from officially, except four, and those heard from unofficially, but reliable. Davis' majority in the whole State is seven hundred and seventy-five. An official report through the adjutant general, for the President, will be sent as soon as those four counties are made official.

J. J. REYNOLDS.

MEMPHIS, Jan. 4.—The Mississippi, with the cargo of Chinese laborers, arrived this morning; she departs this evening. She added two hundred tons of freight at Belmont, principally corn and flour, and she has two hundred horses and mules, two hundred hogs, three thousand barrels of flour, and seven hundred barrels of pork for New Orleans.

Her Chinese passengers are here, as well as at points above, the great attraction. Over one thousand persons visited her this morning to get a glimpse of the Celestials, who are safely stowed away aft, not wishing to be observed. The levee in front of the steamer is crowded with negroes, who, for some unknown reason, have formed a great dislike to the Mongolians, and are open in their threats to demolish any of the usurpers who step upon shore.

No serious disturbance is anticipated, but to preserve order and facilitate loading and discharging the Mississippi's freight, an extra police force has been placed on the boat and levee.

WASHINGTON, Jan. 5.—By a general order (No. 1) just issued from the adjutant general's office, the President directs that so much of general order No. 103, dated Headquarters of the Third Military District, Atlanta, July 22, 1868, and so much of general order No. 55, dated Headquarters of the Army, July 28, 1868, as refer to the State of Georgia, are hereby countermanded, and General Terry is ordered to exercise, until further orders, within that State, the powers of a commander of a military district, as provided by the act of March 2, 1869, under his assignment by general orders No. 83, dated Washington, December 24, 1869.

HARRISBURG, PA., Jan. 5.—Governor Geary, in his message to the Legislature, favors the recognition of Cuba, and says it geographically belongs to the United States. He advocates the expansion of the currency by the establishment of new national banks.

NEW YORK, Jan. 5.—The cotton market continues firm. Low middling is quoted at 25½c, holders being confident.

The report of Mr. D. A. Wells, special commissioner of the revenue, delivered to Congress on Monday, is able and exhaustive but gloomy document. He reviews the condition of the finances of the country at great length, and tells a checked tale of good and ill. The progress of the country, the commissioner says, "is undiminished, the revenue exceeds the expenditure by nearly \$50,000,000, immigration is constantly increasing, the crops have been above the average, and we have paid nearly \$88,000,000 of the debt during the past year alone, or over \$300,000,000 since September, 1865. Besides this, taxes which would have yielded \$200,000,000 have been remitted. The Southern States have made immense strides toward recovery from the effects of the late war—a war which, the commissioner estimates, cost the country nine thousand millions of dollars—three times as much as the slave property of the country was ever worth." But the balance sheet has two sides. Our prosperity is not so great as it appears to be on the surface. If we annually increase in wealth

it is rather by reason of our great national resources than from the intelligent direction through legislation of our national economy, and our rulers hinder us from reaping the full extent of our national advantages. Large numbers of our countrymen have abandoned those pursuits which are chiefly productive of national wealth, and sought employment in commercial and speculative channels. A spirit of discontent with their condition and prospects has seized artisans and laborers. Mr. Wells' explanation of this unwelcome phenomenon is that "a vicious currency and unequal taxation" have debilitated the energies of the working classes. In both agriculture and trade we appear to be getting worse off instead of better. Our manufacturers cannot compete successfully with other nations. The price of labor is so high that they are like men contending in a struggle with their hands tied behind them. The export of manufactured cotton, for instance, instead of increasing, steadily diminishes. Add to this the fact that the accumulation of new capital in the country is comparatively slow, and that our foreign indebtedness reaches the amount of \$1,465,500,000, Mr. Wells urges the policy of reducing taxes rather than applying the surplus to the liquidation of the debt. He is also in favor of retaining the income tax at three per cent. He is of opinion that out of the two thousand articles now taxed, at least one-third might be placed upon the free list without materially diminishing the revenues. The report is viewed with disfavor by the Radical press and the advocates of a stringent protective tariff, but meets the qualified approbation of Democratic journals.

FOREIGN.

HAVANA, Jan. 2.—Intense excitement prevails here in consequence of an announcement in Havana journals, this evening, that the revolution has terminated.—According to published statement, editors of journals here have seen a copy of circular, signed by members of the Cuban Junta in New York, ordering insurgents to lay down their arms for the present, giving as a reason for the abandonment of the insurrection the failure of a recent filibustering expedition, and inability of the Junta to send more men, and further disheartening action of the American government in permitting gunboats to sail from New York. The circular severely attacks the course of Grant. The Junta advises Cubans to submit to the Spaniards, in order to save further bloodshed.

ROME, Jan. 3.—The efforts to improve the acoustic properties of St. Peter's is failing. The council hereafter meets in Quirinal.

PARIS, Jan. 3.—Olivier's combination is entirely breaking up. It is reasserted that Dorn and Buffet, of the left, and Talhonet and Segris, of the right center, will be called to the cabinet.

LONDON, Jan. 3.—The Times, discussing the demise of the London Star and Morning Herald, asserts that party organs are now obsolete.

ROME, Jan. 3.—The *Cavilla Catholica* published a long article on the relations of the different nations of the world to the council now in session in this city. It is stated that the different governments generally have neither favored nor hindered the meeting of the council, except Russia's schismatic, which was prevented by the Bishop of Poland, who was not killed or exiled to Siberia, but was kept from being present to relate the misfortunes of that martyred country. The only one nation is France, who has given a proof of her solicitude in keeping a garrison here to protect the tranquillity of the council.

MADRID, Jan. 4.—There have been several important conferences lately between Prim and Olazaga. It is rumored that ministerial changes are likely to result therefrom, and to have in view a prolongation of the provisional government.

PARIS, Jan. 4.—The Emperor, in reply to the usual addresses of the Corps Legislatif, addressed himself to the president of that body in the following language: "The assurances of devotion which you address to me, in the name of the Corps Legislatif, render me most happy. Never has our good understanding been more necessary than at the present time, as new circumstances have augmented your prerogatives without diminishing the authority given me by the nation, and in sharing the responsibility with the great bodies of the State, I feel more con-

fident of overcoming all difficulties in the future.

"When a traveler has gone a long journey and lays aside a portion of his burthen, he is not weakened, but gains new strength to continue his march subsequently."

In reply to the address of the Archbishop of Paris, the Emperor replied: "I accept with much gratitude the good wishes of the clergy of Paris, and receive in return my felicitations upon the zeal you have shown in promulgating among the masses the doctrines of abnegation and charity."

MADRID, Jan. 5.—It is rumored that the Regent Serrano will be invested with supreme power, but it is said the Cortes hesitate to adopt such extreme measures.

LONDON, Jan. 5.—The Times, in an editorial on the Spanish crisis, deplores the downfall of Prim, and attributes the disaster to the unreasonable prolongation of the provisional regime.

A SCENE FROM THE PROCEEDINGS OF THE CONGRESS LEGISLATIF.—President M. Rochefort has the floor. (Sensation.)

Voices on the extreme right—*La clôture! La clôture!* (Close the debate.)

Eugene Pelletan—Silence! silence! Are you afraid of the member from the first district of Paris?

A member of the right—We despise him, and—

Pelletan—Everybody ought to despise you!

Cries—Order! order!

President—All this is out of order. M. Rochefort has the floor. (He rings the bell.)

Rochefort (ascending the tribune)—Gentlemen, why would you try to choke me down? I have listened patiently to tirades from your side which would be tiresome, if they were not insincere. (Loud interruptions.)

Granier de Cassagnac (ironically)—You are sincere, are you not? What of the oath you took?

Rochefort (laughing)—I never was a police spy.

Granier—Nor I either.

Voices—*Si! Si! (Yes! Yes!)*

President—I shall call to order the first member that interrupts again.

Granier—Mr. President—

President—Sit down, sir, let M. Rochefort speak. You can reply to him afterward. M. Rochefort, proceed.

Rochefort—I beg the chamber to take notice that whenever I want to speak, systematic efforts are made to drown my voice. Men who come here solely owing to the influence which the government has exercised in their behalf, would do well to respect the rights of real representatives of the people a little more. (Cheers on the left, and laughter on the right.)

According to the *Morning Post*, Dr. Lushington's continued silence on the Byron mystery is in no respect attributable to his age or state of health, his intellect being remarkably clear and vigorous for his age; nor does he shun allusions to the topic, although he declines to state whether Lady Byron did or did not make the specific charge in question.

A second edition of the *Quarterly Review* contains a postscript avouching the genuineness of the letters from Lady Byron to Mrs. Leigh, published in the current number of that review, and adding on authority that the charge now published by Mrs. H. B. Stowe was distinctly disclaimed by Mr. Wilmot Horton, on behalf of Lady Byron, at the burning of Byron's autobiography.

The reviewer has no doubt Lady Byron told the story as Mrs. Stowe tells it; but she must either have been guilty of the grossest hypocrisy or have been a monomaniac.

COLONEL CARTER.—The course of Assistant Alderman Carter, one of the appointees of the Governor, in refusing to vote with his associates in favor of a manifestly irregular and illegal proposition to annul the organization of the council in reference to committees, etc., is a healthful manifestation of opposition to the system of partisan plunder which has so long prevailed in our city government. The accession of so intelligent and capable a gentleman as Colonel Carter to a seat in the council is an event which gives promise of an improved intelligence and spirit in the legislative department of the city government. —*New Orleans Times*.

The Bible is a matchless volume; it is impossible for us to study it too much, or esteem it too highly.

Minutes of the Montgomery Conference.

Mr. Editor: The Montgomery Annual Conference convened in Union Springs, Alabama, December 8, and adjourned at eleven o'clock on Tuesday night, December 14. Bishop Paine presided.

The following resolution was adopted in reference to the publication of the minutes:

Resolved, That for the purpose of defraying the expenses connected with the publication of the minutes of this Conference, there shall be in future an advertising department connected therewith.

To carry into effect the above resolution the following committee of nine was appointed to procure advertisements:

J. R. Rogers, Union Springs, Alabama; M. B. Locke, Union Springs, Alabama; W. S. Baker, Mobile, Alabama; W. F. Joseph, Montgomery, Alabama; J. B. Gorde, Montgomery, Alabama; J. H. Swearingen, Opelika, Alabama; William Lowther, Columbus, Georgia; W. W. Wilkinson, Greenville, Alabama; S. H. Dent, Enfield, Alabama.

There will be four thousand copies published for gratuitous distribution. These will be sent to every member of the Conference, both clerical and lay, and be distributed by them.

All good business men will readily perceive what an admirable opportunity this is to advertise their business, and thus bring it prominently before an intelligent public, in a permanent form. These minutes will be read and preserved for future reference.

Send in your advertisements promptly, before the first day of February, next.

The cash must, in every instance, be paid in advance, at the following rates:

One page, 4x7 inches	\$25 00
Three-quarters of a page, 4x7 inches	20 00
One-half page, 4x7 inches	15 00
One-quarter of a page, 4x7 inches	10 00
One-eighth of a page, 4x7 inches	5 00

No advertisement will be inserted for less than \$5. We solicit advertisements from each and every State in the Union.

Persons living at a distance will please address the undersigned at Union Springs, Alabama, or any other member of the committee, if more convenient. Respectfully,

J. R. ROGERS,

Union Springs, Alabama.

N. B.—Each member of this committee is expected to make known this opportunity to the enterprising men of his acquaintance, collect the money in advance, and forward both money and advertisement to me or to John W. Mathews, secretary of the Conference, promptly.

J. R. R.

A Scotch paper offered prizes varying from £2 10s. down to a book for the best poem, the best tale, and the best letter written by a boy or girl; and it received in response four hundred and twenty of the first, one hundred and fifty-six of the second, and fifty-seven of the third. These effusions were protected from the inquisitive tendency of the Postmaster General and his subordinates by methods of security in which great ingenuity in the use of rural resources was displayed, the fastenings employed including "sealingwax, common beeswax, resin, weavers' dressing, glue, gum, tape (red, white and blue,) cords of all sizes, from common twine to cat-ropes, and brass wire."

One of the French papers tells of a novel combat between two women. Their weapons were eggs, of which they had a large number (being in a market place), and they bespattered each other about the face and neck with yolk and shell. An elegantly dressed young gentleman in the crowd that had gathered to witness the scene, making himself somewhat prominent by inappropriate mirth, the combatants turned upon him and so vigorously bombarded him with the remaining eggs that his immaculate linen after the contest proved to be in anything but an enviable condition.

There are six thousand printing houses in the United States.

TRINITY ANNUAL CONFERENCE.

We extract the subjoined items from the *Texas Christian Advocate*:

On Wednesday, at nine o'clock A. M., in the town of Paris, Lamar county, Texas, assembled the Trinity Annual Conference of the Methodist Episcopal Church South, in its third annual session. Present and presiding, Bishop William M. Wightman.

Conference opened with the usual religious services, conducted by the Bishop.

The roll being called by the secretary of the last session, thirty-five ministers and eleven lay members answered.

John P. Stanfield, transferred from the Northwest Conference, came, and was introduced to the Conference.

The transfer of D. M. Procter, from the Missouri Conference, was announced, and he came and was introduced to the Conference, and his name was placed upon the roll.

The transfer of Joseph M. Stevenson, from the Little Rock Conference, was announced, and his name was placed upon the roll, and his character was examined and passed. Brother J. W. Piner, presiding elder of the Paris district, returned the parchments of James Hill as local deacon in our church, and the same were filed in the office of the secretary of this Conference.

Brother William C. Young, presiding elder of the Dallas district, returned the parchments of James E. Scott as a local deacon and a local elder in our church, and the same were filed in the office of the secretary of this Conference.

Brother R. Lane, presiding elder of Jefferson district, returned the parchments of William Chappell as a local deacon of our church, and the same were filed in the office of the secretary of this Conference.

QUESTION 1.—Who are admitted on trial? The following were admitted on trial, viz:

Jesse J. Hummeltt, Alexander C. Mayer, Eugene T. Bates, Thomas E. Sherwood and James C. Rogers.

The following local preachers were elected and ordained deacons:

John W. Wheeler, John W. Crabtree, Charles S. Black, Robert M. Smith, Thomas S. Ballard, James P. Rogers, Andrew J. Burrows, a colored man.

One local elder was ordained—J. M. Cooper. Aaron H. Brewer, an elder, was admitted into full connection from the Louisiana Conference of the Methodist Protestant Church, and R. E. Taylor, from the same church, as a local deacon. From the Congregational Methodist Church, the Rev. Jesse Hightower was recognized and received as a local elder. John H. Lowe was readmitted, also William R. Davis and G. S. Gatewood.

The transfer of John W. Field and R. S. Finley, from the East Texas Conference, was announced, and their names were placed upon the roll.

The following preamble and resolution were adopted, viz:

WHEREAS, The General Conference of our church, at its last session in the city of New Orleans, passed an act providing that the East Texas Annual Conference should be authorized, at any subsequent time thereafter, to divide its territory and form it into two separate and distinct Annual Conferences, under the jurisdiction of the said General Conference; and

WHEREAS, Afterward the said East Texas Annual Conference, at its session held in the town of Marshall, Texas, determined and did actually divide its territory and form the two Annual Conferences, known and designated as the Trinity Annual Conference and the East Texas Conference; and

WHEREAS, The boundary line between the two said Annual Conferences was agreed upon and determined by the action of the said East Texas Conference, in pursuance of the said act of the General Conference, at the time of the separation and formation of the two separate organizations; now, therefore,

Resolved, That we do pledge ourselves to stand to and abide by the settlement of the said boundary line agreed upon at the time of the separation aforesaid, and we do most solemnly deprecate and protest against any attempt to invade our jurisdiction with the view of disturbing the boundary line hitherto agreed upon between the two Conferences before the final separation, and that we do hereby instruct our delegates to the next General Conference to give their entire influence to sustain the said compromise line in their action in the General Confer-

ence in all questions involving our jurisdiction and boundaries.

The Conference then went into the election of two clerical delegates to the next General Conference.

Upon the first ballot Richard Lane and J. M. Binckley received a majority of all the votes cast, whereupon the chair declared them duly elected.

Resolves—J. W. P. McKinzie, J. T. P. Irvine.

Two lay delegates were elected, Asa Holt and W. J. Clark. Alternates—W. H. Christen and J. R. Cole.

QUESTION 22.—When and where shall the next session of this Conference be held? was considered. The city of Jefferson having received a majority of the votes given, was duly elected; the time to be fixed by the Bishops. * * *

The following preamble and resolution were adopted:

WHEREAS, The Rev. Richard Lane has been a faithful itinerant minister in our church, and has given the vigor of his youth and the mature strength of his manhood for the public good; and

WHEREAS, In the providence of God he is, in consequence of an affliction in his throat, no longer able to serve the church in the active itinerant field; and

WHEREAS, He is still solicitous to serve the church in some appropriate field, he has, by the advice of his brethren, determined to engage in the purchase and sale of Bibles and other religious books; therefore,

Resolved, That we will give him our influence, and cordially co-operate with him in furthering the interests of this worthy enterprise. * *

Resolved, That as Brothers Neal and John have pledged themselves solemnly to the interests of the *Texas Christian Advocate*, we will sustain them by our influence.

Resolved, That each preacher, voting for this resolution, will use his utmost endeavors to send at least ten new subscribers by January next.

Resolved, That we request our delegates to the General Conference to use their influence in that body to secure the re-election of the Rev. T. G. John as the editor of the *Texas Christian Advocate*.

Maj. Gen. H. W. Halleck on the South.

In his report to the general of the army this commander of the division of the South says of his department generally:

Good order has generally prevailed throughout this department, and except in assisting the revenue officers in enforcing the revenue laws, there have been very few cases where the interference of the military authorities was necessary or proper. * * *

After a careful examination of all the evidence I have been able to collect from official reports and the statements of officers and citizens, unbiased by partisan feelings, I am forced to the conclusion that the amount of crime committed in the several States of the division is very little greater than before the rebellion, and certainly no greater than was reasonably to be expected at the close of an embittered and prolonged civil war, when large numbers of lawless and desperate characters, both at the North and in the South, were turned loose upon society without any legitimate means of support. Certain districts of country may, and probably do, form exceptions to this general remark; but even of these exceptional cases, very few have any partisan character or political significance. Those who murder and rob do so simply as murderers and robbers, influenced by the motives which ordinarily incite men to commit these crimes.

One of the worst desperadoes in Kentucky served in the Union army during the war; but he and his band now rob and murder rebels and loyalists alike, as may best suit their purposes—at one time claiming to be Ku-Klux, and at another to be Anti-Ku-Klux. Although there may be special organizations of outlaws, in particular localities, under the name of Ku-Klux, I am of the opinion that no such general organization now exists in the Southern States. It is probable, however, that outlaws not unfrequently assume this name in order to intimidate the weak and credulous, especially when calculated to increase their own importance.

We put this upon record as a statement of facts as they are. It seems a pity that it could only be ascertained as late as November, 1869.

The Christian Advocate.

SATURDAY, JANUARY 8, 1870.

VESPER HOME.

BY MRS. E. M. OLNEY.

O silent house, in bloom embowered,
How sadly sweet thy twilight fall;
While through the chestnuts, many-dowered,
The robin sings its plaintive call.

What time my footsteps turned of yore
To linger in thy pleasant shade,
The form of one I see no more
Thy beauty and enchantment made.

The rose its leafy blossom sheds,
And leaf by leaf its royal bloom
Falls on her doorway, and bespends
The path we followed to her tomb.

Sigh, grieving plies, she will not hear
The mournful music of your leaves;
The fragrance of your nightly tear
The whispering wind alone receives.

Cling, closer cling, dear chambering vines,
This was the home her heart enshrined;
And here, in faded vision, shines
The genial soul, the radiant mind.

Bright seraph, from that mansion blest
Which love, redeeming made for thee,
The halo of thy heavenly rest
Illumes death's dreary mystery.

—Independent.

LETTER FROM CHINA.

SHANGHAI, CHINA, Oct. 13, 1869.

Wm. H. Foster, Esq., Sup't. Felicity
street Sabbath School—MY DEAR
BROTHER: The remittance you in-
structed us to expect, soon after
receipt of your letter of June 15,
has come to hand in the shape of
an order for eighty clean Mexican
dollars, forwarded by William Booth,
Esq., of San Francisco.

We are always glad to hear from
you, and rejoice to know that you
have learned the "direct" route to
China. Your action in the matter
may be censured as irregular, but it
certainly has large excuse and am-
ple compensation. Indeed, I am
not sure but that the correspondence
to which your method of remittance
gives occasion is altogether unex-
ceptionable, and a source of benefit
both to us and your school but lit-
tle less, if any, than that derived
from the contributions themselves.
It is certainly gratifying to us to
have letters from you, and assur-
ances of your sympathy and pray-
ers, and it must be pleasant to you
to be able to make your own dis-
bursements and follow them up with
inquiry. Sending money to China
through a "go-between," as we call
them here, is like preaching through
an interpreter, while direct remit-
tance, such as you have adopted, is
like personal contact, and kindles
life in both parties.

We are greatly encouraged by
your example, and hope that other
schools, to whom it has been com-
mended, will not long hesitate to
let us hear from them; for though
we are in labors abundant, and have
but little time for correspondence,
their communications would not
pass unheeded, nor their contribu-
tions be without appreciation and
valuable use.

How true it is that a heavy heart
frictionizes the whole soul, while
cheerfulness makes all nature move
as by magic. Experimentally I have
encountered both states of mind,
but I am happy to say that the lat-
ter, at present, prevails. Evidences
of friendship give us assurance that
we are not exiled beyond the pale of
social life, nor altogether denied its
privileges. We once felt outcast,
alone, forgotten; but, thanks to you
and others of like mind in the Mas-
ter's work, we are no longer so either
in fact or feeling.

I am very sorry your efforts to
assist us should be discounted so
heavily, but the fact is your "green-
back currency" is greatly below par,
while our Mexican currency is at a
commanding premium. Hence it is
that of the \$120 forwarded by you
to San Francisco we got only \$80
Mexican.

In reference to my part of the
money previously received from
you, it was handed to Brother Lam-
buth to assist his school, for the
reason that I had not enough to
carry on a school without contrib-
uting out of my own pocket nearly
half the funds, which I did not feel
able to do. I hope, however, with
the funds just received from you and
from another school in Baltimore,
to have enough to support a good
school during the coming year with-
out the burden of it falling on me.
For a time I was encouraged, while
supporting myself by daily labor,

for which I was paid wages, to un-
dertake supporting a school by my-
self, in the hope that such a burden
would soon be relieved; but not un-
til now have sufficient funds been
received to authorize the attempt at
independent organization. Next
year, therefore—for it is too late now
—I hope to organize a school, to be
known by the name of Felicity
School, if you will accept it. The
expenses of such a school will aver-
age from eighty to one hundred
Mexican dollars per annum, includ-
ing teachers' wages and all incidental
expenses. For the present, at
Shanghai, we have house room,
which will economize rent, which
would otherwise require from \$2 to
\$3 more per month, say from \$25 to
\$30 per year.

We are very anxious to see our
school interests revived, and better
attended to; and as the board makes
no provision for such, we heartily
welcome from private sources any
contributions designed for their sup-
port and maintenance.

But I must cut short this strag-
gling letter, for I am overburdened
with work, pressed on all sides, and
not a little confused by haste; be-
sides, we are deeply plunged into
affliction. We have just lost our
darling boy of seven years old, and
now our youngest boy of three years
is quite sick, and in the midst of
grief and anxiety I cannot write
more. I hope, however, to hear
from you again, and will endeavor,
at some future time, to interest you
more. God bless you and your dear
school. Pray for us.

Your brother,

YOUNG J. ALLEN.

BIOGRAPHICAL.

"She seeketh wool and flax, and worketh
willingly with her hands."—Prov. 31: 13.

"She stretcheth out her hand to the poor;
yea, she reacheth forth her hands to the
needy."—Prov. 31: 20.

Mrs. JANE R. WILLIS, the only
daughter of Rev. B. M. Drake who
survived him, was born in New Or-
leans, January 22, 1833, and dedi-
cated to God by baptism during the
following February by Rev. W. Wi-
nans.

Most of the family having suffered
in health from the epidemics which
prevailed in the city, the Confer-
ence appointed her father, the en-
suing year, to the then Coles Creek
circuit, and the family resided at
the home of her mother's parents,
in Jefferson county, Mississippi.

Being appointed, for the year
1835, to the Natchez district, and
being unsuccessful in his efforts to
rent a house in Natchez, and vari-
ous other circumstances making it
more convenient, Dr. Drake put up
a cottage—intended at the time as
a temporary residence—near that
of his late mother-in-law, but which
was destined to be the nursery
where most of his children were
trained.

The daughter who is the subject
of this notice was very delicate in
infancy, but improved in health as
she grew in years, and at a very
tender age evinced a love of study
and great admiration of the beau-
ties of nature. "Birds and stars
and flowers," she said, "are the pret-
tiest things in the world." She also
developed a reverence for sacred
things; and though possessing by
nature a strong will and a conscious-
ness right to have an opinion, submitted
readily to religious training, and
was docile and obedient to all law-
ful authority. Realizing that she
was born in sin and needed a change
of heart, she sought the altar of
prayer, and united herself with the
Methodist Episcopal Church when
scarcely ten years old, and after a
time professed that change. Un-
fortunately, perhaps, she was prone
to look more at her own unworthi-
ness than the all-sufficiency of the
atonement, which prevented her be-
ing as joyful in her religious experi-
ence as many others, though natu-
rally of a cheerful temperament.

While studying at home, in ac-
cordance with her father's wishes
she gave attention to whatever
would be useful in domestic or culi-
nary affairs, and soon rendered ef-
ficient aid in these departments.
When about twelve she was placed
at the Port Gibson Female Aca-
demy for education, where she re-
mained for four years, a diligent

student, and then returned home to
assist in the care of the younger
members of the family, assuming at
times so much of the household
burdens as almost to reverse the or-
der of nature as to mother and
daughter. Generous, to the full
amount of her ability she aided the
poor and sympathized with the sor-
rowing. Ardently attached to her
father, his death was a shock from
which she never fully recovered.
The war immediately following, she
felt, with other Southern women,
the urgent pressure for labor which
followed in its train; and though
regarding it abstractly as it was
conveyed to our first parents, and
much preferring to employ her time
in reading and study, she saw, nev-
ertheless, that there was virtue in
submitting to those necessities which
were unavoidable, and without mur-
muring waived her own pleasure
that she might minister to the com-
fort of others.

She spent some days with a neigh-
bor, who taught her to spin, and
then with another, from whom she
learned to warp and weave cloth,
which knowledge she imparted to
servants, giving them assistance,
and afterward cutting and making
coats and garments sufficient in
number to clothe from four to five
soldiers for two or three years, be-
sides several other persons.

Though unobtrusive and retiring,
she shrank not, when questioned by
Federal soldiers, to avow her true
sentiments, addressing to their con-
scious sense of right the impossi-
bility that she could sincerely do
otherwise than sympathize with her
own section. Though exceedingly
sensitive to ridicule and anxious for
the good opinion of others, the firm-
ness of her Christian principles de-
veloped with her years, and she was
courageous enough to avow them
and defend religion in any company
where they were assailed.

She wore no jewelry, because her
parents understood the Scriptures
as they were once construed by the
Discipline, and preferred, if in er-
ror, that it should be on the safe
side. This subjected her to criti-
cism, even from members of the
church, whose esteem for her filial
piety should have secured commen-
dation instead. She never know-
ingly attended dancing parties, even
absenting herself from the mar-
riages of friends when it was avowed-
ly their purpose to indulge in such
recreations.

On the twenty-eighth of Novem-
ber, 1865, she was married to Mr.
J. B. Willis, who had long been at-
tached to her, and removed with him
to his residence in Claiborne county.
In the summer of 1868 she had an
attack of fever, and while conva-
lescing told her friends of a pre-
sentiment that she had not long to
live. They expressed the hope that
it was attributable to depression of
spirits in consequence of debility.
Still, however, from that time the
impression that death was not dis-
tant often returned.

She had not fully recovered when
she was informed that a neighbor
was ill of typhoid fever, and had no
friends at hand. Her sympathies
were immediately enlisted, and she
nursed her tenderly, not sparing
herself. After returning home she
was brought near the gates of death
with the same disease. From that
time, with the exception of three
months, she was subject to spells of
chills and fever, but was in the in-
tervals so energetic in household
employments, and made such efforts
to contribute to the comfort and
cheerfulness of others, that few saw
how stealthily disease was under-
mining the citadel of life. Mr. Wil-
lis hoped that change of air would
improve her, and was preparing to
remove to Jefferson county. Her
home was remote from places of
public worship, and it was not in
her power to attend them often, but
she eagerly embraced those oppor-
tunities which offered, and was in-
creasingly devoted in the use of
more private means of grace.

It is not best to rely upon dreams,
yet there are circumstances in
which they will have an influence.
About ten days before her death
she dreamed that her Grandmother
Magruder (who died before she
could remember) came for her. Her

appearance made a strong impres-
sion. A few days later she dreamed
that she was walking in a terraced
garden, having vases of beautiful
flowers ranged on either side, which
bent over their branches so as al-
most to interlace each other, and so
low that at times she had to stoop,
almost creep, to pass down the walk,
at the other end of which she saw
her father.

On the morning of the ninth of
November, after conversing for a
while as usual, she complained of
nausea, and at about nine o'clock
symptoms of a congestive chill ap-
peared. Being aware of this, she
said: "It's all over." The doctor
was sent for, and every effort imme-
diately made to restore warmth, with
partial success. But the cold symp-
toms returned, and all human help
was unavailing. Being encouraged
to prayerfulness, she answered: "I
have prayed a great deal. I've pray-
ed a great deal lately in the silent
watches of the night." To love and
be loved was the great desire of her
heart. The Scripture being repeat-
ed, "God is love," she inquiringly
said with eagerness: "Do you say
God is love?" At another time she
said: "I hope the Lord will let
father come for me." At about four
o'clock she said: "Doctor, am I go-
ing to die to-night? Tell me. I
want to know." Receiving an eva-
sive answer, of which she under-
stood the import, and seeing her
husband in tears, she expressed
solitude for their little boy. The
disease then increased in violence.
Her sufferings, she said, were be-
yond description, and prevented her
from saying much more.

At six o'clock her breathing be-
came rapid and suffocating. The
dark hazel eye, which had through-
out life reflected from the heart such
earnest affection, such sympathy for
the sorrowing, and such pleasure in
social and intellectual conversation,
was east fixedly upward, and the im-
mortal spirit passed to him who
gave it. The cold and pallid lips
which respond not to the call of the
orphan child, the absence from the
busy scenes of life, the vacant chair
at the family board and hearthstone,
expressed more deeply than lan-
guage could the eloquence of sor-
row for this irreparable loss to the
survivors. The longing desire of
friends could not rescue the beloved
form from the weakness, dishonor
and corruption of the tomb; but
thanks be unto God for the promise
that this corruptible shall put on
incorruption, and this mortal im-
mortality, and death shall be swal-
lowed up in victory.

We cannot claim for her such tri-
umph in death as would give most
consolation to her friends, nor fully
solve the question whether the joys
of the departed are most to be in-
ferred from that triumph or by the
fruits of a living Christian faith.
We read that a book of remem-
brance is written before the Lord
for them that feared him and they
thought upon his ways, and they
shall be his when he makes up his
jewels. And we trust that when
the vision of our loved one failed on
earth it was but "turned away to
gaze on other scenes more bright;
that her sin will no more go down,
neither shall her moon withdraw it-
self, but the Lord will be her light,
and the days of her mourning are
ended."

A GOOD DEED.

MANFIELD, December 12, 1869.

REV. J. PIPES—Dear Sir: I pre-
sent to the Manfield Methodist
Episcopal Church South the accom-
panying communion service.

Very respectfully yours,

Mrs. J. M. B. DE MICHELLY.

Mr. Editor: We were made glad
on last Sabbath, in the next new
church at Manfield, to receive the
above note, accompanied by a beau-
tiful and substantial silver com-
munion service, presented by Madam
Michelly, the teacher of French and
music in the college. In behalf of
the church we tender to her our
grateful acknowledgments and sin-
cere thanks.

Respectfully yours, etc.,

JOHN PIPES, Pastor.

God has three houses—one for
instruction, another for correction,
and a third for destruction.

Resolutions on the German Work by the Texas Conference.

Resolved, That the Evangelical
Apologist, published at New Orleans
by our German missionaries, be and
the same is hereby recommended to
the notice and favorable considera-
tion of our next General Conference
as a suitable and necessary organ
of the church for our German work,
and that its publication and man-
agement be taken in hand by the
General Conference.

Resolved, That the Board of Do-
mestic Missions, with the advice
and consent of our Bishops and book
agent, be and they are hereby re-
quested to publish a suitable cate-
chism first, and subsequently a hymn
book, in the German language, for
the use of the German members of
our church.

Resolved, That we recommend
that the General Conference, at its
coming session, will unite the Ger-
man work in Texas and Louisiana
in a mission conference or district,
as its judgment may direct, in order
that this work may be placed under
the immediate care of the Parent
Board of Domestic Missions, and be
supported by the entire connection,
and also that each field may derive
the benefit from the interchange of
preachers, under episcopal direction,
which such an arrangement will se-
cure.

The latter resolution was adopted
by the Board of Domestic Missions
of the Texas Annual Conference,
and endorsed by the unanimous vote
of the Conference.

J. G. JOHN,

Sec. B. D. M., Texas Conference.

Religious Life in the Sunday School.

BY REV. A. C. GEORGE, D. D.

A number of things are essential
to the largest success of a Sunday
school. Brains, money, energy,
tact, consecration, are required. The
school should be held in the best
part of the day; it should enlist
the best talent of the church; it
should be disciplined to perfect
regularity and order; it should be
provided with all useful appliances
for doing Sunday school work; it
should have the warm sympathy and
earnest co-operation of the pastor;
it should be held strictly to the dili-
gent study of God's word; it should
be inspired with enlivening songs;
it should be enlivened in the pro-
gress of the church; and, chiefest
of all, it should have a definite, re-
cognized purpose and mission. It
should be a church institution, a
missionary institution, and a thor-
oughly beneficent institution. We
do not mean to say now that the
Sunday school should be sustained by
the church, that it should be the object
of missionary labors, or that it
should be the recipient of charita-
ble gifts. The church ought, of
course, to sustain the school by its
labors, contributions, sympathies
and prayers; and the school must
often be established, especially in
deserted and neglected portions of
the land, by missionary zeal, and be
maintained, built up and rendered
efficient by the toils and sacrifices
of a practical beneficence. These
things are granted; but in order to
a large and permanent prosperity a
Sunday school must have a life of
its own. Its heart must throb with
a purpose; its brain must be work-
ed to an end; its nerves must thrill
with an inspiration, and its house
and mind must be tasked for the
production of a result. In other
words, the religious life of a Sunday
school is the very soul of the or-
ganization. Without this all else is
a dead form and a useless display of
machinery. The form is desirable
and the machinery useful, just to the
effect that they help the consumma-
tion of the chief object—the reli-
gious life; but when they obscure,
another and destroy that life, they
become a blight and a curse.

A result worthy of Sunday school
efforts is only secured when pastor
and superintendent, church and
teachers, all interested and engaged
in the exercises, regard the school
as a means of grace, and expect to
be enlightened and sanctified,
through Scripture lesson, prayer
and song of praise, by the power of
the Holy Ghost. Then the conver-
sion of the children is anticipated
and direct efforts made to bring
them into the church. Then the
divine presence is manifested in the
school room, and a sacred charm
gathers about the place. Then both
teachers and pupils are attracted to
the school, they know not how, and
absence is attended with a pang and
felt as a loss. Our Sunday schools
will not die out if the salvation of
God be in them. If the children
are converted in the school they
will be bound to it by the strongest
of ties and the most delightful
memories. They will grow up in
the school to become teachers in
their turn, with holy sympathies and
sanctified aims, bringing others also
to Jesus.

A school must often get along as
best it may, without many of the
conveniences and appliances which
are so desirable and which may
often seem to be indispensable. But
it need not be without a spiritual

aim, an evangelical purpose and a
longing desire for the conversion of
the children. The hearts of the su-
perintendent and teachers may be
hungry for the outpouring of the
spirit and the salvation of the school.
In other words, it may have a genu-
ine religious life and the manifest
tokens of the divine presence. And,
though many other things may be
wanting, such a school will have
abounding prosperity.

How shall this religious life be
realized?

1. Get your own heart full of
Christ. Linger at a throne of grace till
baptism from on high comes on your
own soul. Think of the importance
of these children being good now
till your heart is ready to break for
their conversion.

2. Have a teachers' meeting, in
which the chief exercises shall be pray-
er for the religious life of the school.

3. Conduct all the exercises of the
school as if you intended that the
lessons, prayers and hymns should
be the means of grace to some souls.

4. If at all practicable have a
prayer meeting at the close of the
school for teachers and parents, in-
viting scholars to remain, in which
direct efforts may be made for the
conversion of the children. "Would
adults be converted if we did not
make more direct efforts to bring
them to Christ than we are accus-
tomed to make for the salvation of
children?"

5. Visit the children at their
homes, talk with them personally
regard to the salvation of their
souls, and show them that your chief
desire is to lead them to Jesus.

6. Endeavor to bring your Sunday
school scholars into the church, not
only to its sanctuary and services,
but to its altars and covenants, that
they may be united with God's peo-
ple in the work of faith and in the
hope of heaven.

Do these things diligently, and
your success, with God's blessing,
will be assured, and your school
made pleasant and prosperous, will
be as the gate of heaven to many
young immortal souls.—*American
Sunday School Worker.*

ROME AS A SHOW.—If I had found
a prosperous, free, contented people
associated with all these objects of
interest—a people well educated,
intelligent and enterprising, with
respectable present and a hopeful
future—my stay in Rome would
have been one of great delight;
but I did not find such a people. In
the midst of the grand memorials of
a grand age, and with all the stimu-
lants of a great history at its back,
touched at every point by the in-
fluences which come from the fine-
creations of art; brought into con-
tact every year with the refined and
learned of all Christendom; living
at the very center of those influences
which have done so much to shape
the destiny of the world—living,
indeed, in what I heard Archbishop
Manning call "The City of the Im-
mortal," with wealth enough to
their churches to make all Italy
rich, I found this people poor, dis-
contented, ignorant and hopeless.
Rome is nothing but a show. Its
antiquities are a show. The Pope
and the various pageantries in which
he takes a part are a show. The
public museums do not assume to
be anything but a show. The
churches are a show, and are visit-
ed ten times as much in consequence
their character as show places as
they are for the purpose of worship.
The private palaces and villas are
show. Almost the entire income of
Rome is drawn from the pockets of
those who come to Rome to see
shows. The Rome of to-day is a
dead, nothing but a great museum
of curiosities, pupal and pagan
living and dead. The lovers of
light and liberty are pining in
political prisons; her multitudinous
beggars are licensed like porters
and go around the streets with
tickets hung to their necks. The
Jews are still confined mainly
their dirty quarters, by him who
assumes to represent the love
of God in the Jew Jesus. There is
such thing as liberty in Rome, or
religions. The people groan
under a despotism more intense
hated than those who are not
acquainted with its spirit and op-
pression can possibly conceive.

SCIENTIFIC men attribute the
severe summer and autumn weathers
the storms, floods and earthquakes
that have prevailed in various places
to the influence of the sun, and
they assert it is in a highly agitated
state. It is also asserted by them
that the body of magnetic light
shooting from the sun in every
direction will, by the beginning
next year, have extended far enough
to exercise material influence upon
the earth, and then it is said we
expect that phenomena will be ob-
servable such as have not yet oc-
curred under the notice of the human race.

The Bible, so little in bulk,
the five barley loaves and two fish
what thousands in every age it
fed! And what multitudes it
fed, in every land of Christendom,
till the end of time.—*Protestant
Churchman.*

The Christian Advocate.

SATURDAY, JANUARY 8, 1870.

SOWING IN HOPE.

My words are poor and weak," I said; "they pass like summer wind above the summer grass."

"To utter them seems idle and in vain; I cannot hope to gather them again."

"And yet, impelled by some deep inward voice, I must work on—I have no other choice."

"But, oh! my words are poor and weak," I said; "the truth is quick—the utterance cold and dead."

"Say, nay, not so," he answered; "sow thy seed, thou sower of life—God knoweth there is need!"

"For every grain of truth in weakness sown he watches over, who protects his own."

"Though buried long, it shall spring up at length, the seed of truth, the seed of strength."

He said, and left me, while I pondered o'er the holy truths so often heard before.

And while I pondered, unawares there stole a strange, sweet, subtle strength through all my soul.

I rose and went my way; I asked no more if words of mine had any fruit in store;

Content to drop my patient seed, although my hands shall never gather where they strew;

Leaving the harvest, be it great or small, to his dear keeping who is Lord of all.

Are Doctors Responsible for Drunkenness?

NUMBER THREE.

Having thus disposed of the first part of the resolution, we come now to consider the latter clause, in which it is asserted that a practice based on common sense and a sound clinical experience and observation, must take its place, and thus bring healing and blessings on its wings to the nations of the earth. There are hosts of physicians in this country, and many in this society, that have unbounded faith in the present stimulant treatment, and exhibit the utmost scorn toward those who are inclined to believe that alcohol is not essential to the treatment of disease. It is our duty then to examine this part of the resolution, to see whether a modified, regenerated practice—a practice that dispenses light with the use of alcoholic stimulants—would not only be safe, but be so stimulant—advantageous as to "bring healing and blessings on its wings to man—the kind," for we are not disposed to allow the author of this declaration to escape one iota of the responsibility which he has invoked.

The eminent Prof. Benjamin Rush was one of the first in this country of the teachers in medicine to speak against the use of alcoholic stimulants; and Prof. Chapman, one of the brightest ornaments of our profession, near the close of life, and after a long medical experience, said: "It is the sacred duty of every one exercising the profession of medicine to unite with the moralist, the divine and the economist in discouraging the consumption of those baneful articles, and, as the first step in the reformation, to discontinue the baneful notion of their remedial efficacy."

Prof. Seward, of Washington city, says: "While we are convinced that there is no case in which ardent spirits are indispensable, and for which there is not an adequate substitute, we are equally assured that as long as there is an exception allowed, and men are permitted to use it as a medicine, so long we shall have invalids and drunkards among us."

The eminent Dr. Muzzey, of Cincinnati, declared: "To a place among preventives of disease, spirituous drinks can present but the most feeble claims. The best protection against disease is derived from a natural, healthy, unobscured state of vital action, sustained by plain articles of nutriment unadorned by any immoderate drinking of stimuli which operate on the whole nervous power. There is the most appalling evidence of the pernicious influence of intoxicating liquors in preparing the constitution for an attack of cholera. Tipplers, exposed to the exciting causes of inflammatory, epidemic and contagious diseases, are liable to attack and die in great numbers. Witness the results in epidemic pleurisy, pneumonia, the severe forms of influenza, pestilential fevers and cholera."

Thus spoke this great medical practitioner; and yet so universal has the belief in the preventive and remedial powers of alcohol become, so universally is it prescribed, that Dr. John Bell, one of the oldest and most learned physicians of Philadelphia, during the last visitation of cholera to this country, at a meeting of the College of Physicians, called upon to denounce their use in that disease as murderous. He said: "Cholera results from an atmospheric poison. The alcoholic

practice is murderous. Too much attention has been paid to the prevention, and this has induced a belief that stimulants are necessary in the treatment. The proportion of deaths from this practice is perhaps nine out of ten. The idea that alcohol is a preventive of disease is a most popular one, and one which," he feared, "was encouraged by the profession. It was a most fallacious, and, he might add, pernicious doctrine that the use of alcoholic drinks was a preventive of disease. It was argued some years ago that a fever might be kept off by their use, but the fallacy of that argument had been conclusively shown."

Dr. Bell was followed by Dr. Nebinger, so well and favorably known to us all as a conscientious and learned physician and a prominent member of this society. He said: "I deeply regret that the previous speaker has objected to the publication of his remarks (in the public papers) in reference to the pernicious effects of the use of alcoholic drinks as preventives of cholera, and his well-attested denunciation of the practice, for they are not only well worthy of publication, but deserve to be published in letters of gold, that they might attract and be read by every eye. The terrifically bad effects of the recommendation by the faculty of Philadelphia and other places, in 1832 and 1849, of the use of alcoholic beverages as preventives of cholera, were well known. Dr. Bell had wisely raised his voice against a practice which, while it was well calculated to contaminate the morals, so disordered the body as to produce a predisposition to an attack of the malady it was improperly used to prevent."

To these bold, manly utterances of these scientific physicians, made in the presence of their fellows, there was no dissenting voice, and still the murderous practice goes on. We have already shown that fevers are cured better without than with them. If, then, in the fearful prostration of fevers and cholera they are not needed, where shall we use them? The eminent surgeon of Nottingham, Mr. Higginbottom, writes: "If all intoxicating drinks were banished from the earth, it would be a real blessing, and in a few weeks they would not be missed, even as a medicine. For the first twenty years I ignorantly gave alcohol in some diseases, as was customary; yet as early as 1813 I discontinued it in typhus, typhoid and other fevers, with the most marked beneficial results. For thirty years I have not prescribed alcohol as a medicine. I have discovered a great truth and made a great discovery—that alcohol in every form may be dispensed with in medical and surgical practice, and is not required in a single disorder or disease."

* * * * * Dr. L. M. Bennett says: "I for one believe that there is no curable disease but may be treated and cured better without alcohol than with it."

Dr. R. L. Barclay, of Stonebridge, writes: "I have banished them from my practice since 1841. During these twenty-one years I have not made fewer than one hundred and eighty thousand visits, and I am free to say that the recoveries have been more numerous and more rapid than they were during the five years I followed the usual practice and gave brandy, wine and beer. Of these numerous patients, many were laboring under the most aggravated forms of typhus and other malignant fevers, smallpox, cholera, malarial fever, large exhausting abscesses and many other diseases in which alcoholic stimulants are usually administered and thought to be essential. I have attended, likewise, the patients of two large hospitals for many years—one in town, the other in the country; the paupers of a populous parish for sixteen years; the members of nine benefit clubs for many years, some of them numbering three hundred members—and in all these different cases, and under all these different circumstances, I have not found it once necessary to prescribe either spirituous, vinous or malt liquors."

Says Dr. Henry Mudge: "Having published short notices of over forty forms of disease, including accompaniments by the hundreds, hemorrhages, shock, typhus fever, consumption, purulent discharges, large burns and indigestions, cured without alcohol, I have some right to claim equal explicitness from those who prescribe them."

Dr. W. W. Townsend, of the Chester County Almshouse, in a letter to the chairman of this committee, says: "There has not been a pint of alcoholic liquors, in the form of brandy, wine, whisky, beer or ale, used in this house as an internal remedy for twenty months; and very little since I have had charge of it, and the little that was used, I am certain, did harm. My patients got well sooner and better when none was used. I have treated malarial fever, typhoid fever, dysentery, pneumonia and surgical cases, and I appeal to the record for the evidence of the success of my practice. There have been fewer deaths than in any period of the same

length of time for twenty years—I have examined the records no further—and I am so well satisfied of the correctness of the practice that I shall never resort to those kinds of stimulants in the treatment of any kind of disease that may come under my care."

Dr. T. W. Guirauder, in a late number of the *Glasgow Medical Journal*, in an able article on Alcoholic Stimulation, says: "It is an error to conceive of alcoholic stimulation as a proper substitute in febrile diseases for ordinary food. Even beef tea (so much favored by Dr. Todd in conjunction with alcohol) is of very inferior nutritive value to milk, and of secondary importance. To give brandy and beef tea every hour or half hour for days and nights together, even waking up the patient (as is recommended by Dr. Todd) in order to give him his food and stimulants, is the surest of all ways to destroy what remains of natural appetite. It is an error to suppose that patients affected with very severe symptoms of acute disease are capable of tolerating indefinitely greater amounts of alcoholic liquor than can be given in health."

"It is almost certain, from facts already observed, that in young persons the mortality of fevers is greatly increased by the continuous administration of alcoholic stimulants; and it may be confidently anticipated, as a result of improved consideration given to the subject, that the profuse and continuous administration of alcoholic stimulants, with a view to alimentation in acute disease, will ere long be abandoned as inconsistent with an enlightened physiology and a sound practice. A subordinate, though very important consideration, bearing on this profuse and continuous stimulation, is that such liberal doses of wine and spirits given habitually under medical advice, tend to give a wrong bias to public opinion, and (even apart from the grave moral consequences arising from the abuses of alcoholic liquors) to involve the whole medical practice of the country in a system of unnecessary and, therefore, wasteful expenditure. It is as nearly as possible a demonstrated fact, that much of what is spent in wines and spirits for the sick in hospitals (and probably also in private practice) is unnecessarily, if not injuriously, spent."

But again we are met by the almost universal demand for whisky as a cure and preventive of consumption. There is scarcely a single person in the whole country, threatened with or suffering from that disease, who is not dosed daily with either brandy or whisky, in large doses, by advice of the physician, who conscientiously regards them as the great remedies to increase vital force, and thus avert the disposition to tubercle. We have, for several years, had occasion to deplore this system of treatment, and from most careful observations made in a large region of country, where the history of every case of phthisis which occurred could be ascertained from week to week, we have failed to discover the least benefit derived from the use of alcohol, either as a preventive or remedy in that affection."

In 1859 the Rhode Island Medical Society offered a prize of \$200 for the best essay on "The effect of the use of Alcoholic Liquors in tubercular disease, or in constitutions predisposed to that disease, to be shown, as far as possible, by statistics." The prize was awarded to John Bell, M. D., of New York. Seldom have observations been more thoroughly made, more carefully conducted through a long period of time, and embracing every condition and circumstance which could conduct to reliable conclusions; and what are the results?

1. That the opinion prevalent as to the use of alcoholic liquors having a marked effect in preventing consumption, is without any solid foundation.

2. Their use, on the contrary, appears rather to predispose to tubercular deposition.

3. Where tubercle already exists, alcohol has no obvious effect in modifying its usual course.

4. Neither does it mitigate in any considerable degree the morbid effects of tubercle upon the system at large.

Such are the conclusions of an extended investigation of the subject by the man to whom the Medical Society of Rhode Island joyfully awarded the medal of merit; and we are happy to oppose it to the alcoholic practice of Anstie, Bennett, Todd, Chambers and others, who have placed alcohol at the head of the list of remedial agents. They have sung praises to the healing virtues of alcohol. Their songs have been heard in every family, and now, throughout the length and breadth of the land, in palace and in hovel, the word has passed that the young child, the delicate school girl, the slender apprentice, the studious youth, the nursing mother, the anxious merchant, the girls in the store, the tailor on the bench, all who take exercise, and those who take none, can have immunity from

consumption only by the daily use of whisky. To oppose this popular practice is to call down on our heads the anathemas of those who are ever ready to stifle free discussion. We have conscientiously and prayerfully desired to make a just report on the resolution, and are constrained, in view of the facts bearing on the subject, to declare that there exists a terrible practice of stimulation which "sends its victims daily, by thousands, prematurely to the grave, and fills the land with drunkenness and crime"; that a modified, regenerated practice, based on common sense and a sound clinical observation, should take its place to bring healing and blessings on its wings to the nations of the earth.—*Arthur's Home Magazine*.

JOHN CHINAMAN.

SOME OF HIS CHARACTERISTICS.

What manner of man is he? Very black of hair, very low of stature, and not a thing of beauty. In laughter he shows his gums, horribly. But he is seldom the Man WhoLaughs, except among his own mates. With Americans, when he is not addressed, he is immovably serene, silent and serious.

He is a born gambler. Whatever his age or position, games of chance—with ludicrously trifling stakes—possess a wild fascination for him. Every California town has its Chinese quarter; every Chinese quarter abounds in gambling houses. On the subject of opium, too, the variance between his theory and his practice reveals the human nature strong upon him. Opium smoking, he invariably avers, is bad, very bad; and yet six out of every seven idlers whom one meets on an evening walk through the Chinese quarter bear indelible evidence of the habit written on their jaded, ghastly features.

He is gregarious. He must have not one but several friends, to whom to whisper "Solitude is sweet." No practicable pecuniary temptation will induce him to come to the Eastern States, unless half a dozen or a dozen of his comrades are to accompany him and live with him. He loves to dwell in towns. Even as a house servant he does not sleep under his master's roof, if he can possibly avoid it, but goes to the Chinese quarter to spend every night with his comrades. He will work as late as he is wanted, however, without complaint, and he will be on hand at any required hour in the morning. He is a great night-bird, and his turn is convivial. He and his mates join in frequent little suppers, which they keep up until nearly daylight. The materials for these banquets are believed to be contributed, unwittingly, by John's employer, and brought away surreptitiously in John's basket. His mistress often keeps her most valuable stores locked up and issues only a week's supply to him at a time, but he is frugally embodied, and can make gleanings enough for the midnight supper, and sometimes, perhaps, for supplying himself with pocket money besides.

Ask him why he will not lodge in his employer's house, and he replies that he and his friends like to meet at night, and tell each other what they have learned during the day. It is doubtless their custom to instruct newly arrived servants in household matters. Just as he is going away at night, John will often question his mistress as to how she compounds a particular kind of cake, or accomplishes some other triumph of cookery; and in answer to her inquiring look, will explain that he wishes to tell a friend who has not been here long.

John prizes the pennies. An offer of half a dollar more per month may take him away from a household to which he seemed warmly attached. But his people are so numerous in California that it is easy to fill his place. Agents of the Chinese Company, on furnishing a servant, warrant him for a year, and if he runs away, or proves dishonest, send a substitute instead. Still, ladies who wish to avoid changes often keep John's half a dollar or a dollar in arrears to make sure that he will not leave without fair notice. Girls in California, for general house work, receive, in gold, \$20 per month and upward. Chinamen obtain about the same prices, though some skilled cooks obtain from \$25 to \$40, and boys are hired as low as \$10. Governor Blaisdel, of Nevada, tells me that he leaves his house for weeks and sometimes months under the sole charge of his Chinese steward, without the least apprehension. Such trust is not uncommon, though of course it is sometimes abused. A firm in San Francisco lately found that a Chinaman, who had been with them for years and was trusted as fully as the partners themselves, had stolen several thousand dollars' worth of goods little by little. Still, on the whole, the Chinese compare favorably in honesty with house servants of any other nationality obtainable in America. In general morality they seem to be superior to every other class of masculine servants. Some ladies fear to trust them with their little daugh-

ters; yet, with their almost universal employments, I have only heard of a single instance in which any impropriety was attempted by them. In quietness, tractableness, teachableness—and imitableness—they are certainly unequalled.—*Atlantic Monthly for December*.

A ROMAN DINNER.

SOME OF THE CUSTOMS OF EATING AND DRINKING IN THE OLDEN TIME.

The ordinary Roman dinner party was not large; the rule was that the guests should not be less than three; the number of the guests, nor more than nine, the number of the mimes. The tables were made of rare woods, finely carved, and sometimes entirely of precious metals. Table cloths were unknown. Those who dined neither used knives nor forks, but helped themselves with their fingers; nevertheless, as sons could not be eaten in this primitive way, necessity, the mother of invention, devised spoons. To handle a hot dinner without burning the fingers required as much dexterity as the juggler displays in playing with heated poker. Gentlemen with tender digits and impenetrable appetites were metallic finger tips, like thimbles, which enabled them to put a finger into the hottest pie with impunity. After each dish they prepared themselves for the next course by dipping their fingers into ewers of water, carried round by servants, and drying them on napkins, each guest bringing his own napkin with him. Wealthy persons are said to have used a very costly kind of asbestos napkin, which, when soiled, they threw into the fire; the fire cleansed it without consuming. Refined epicures sometimes wiped their hands on the long hair of the cup bearers, a custom that is very common in the Orient, and recalls the office performed by Magdalen to the feet of Jesus. The Romans began the day with an early breakfast of bread, seasoned with salt and eaten with olives, dried grapes or cheese. At noon they took a warm lunch of eggs, fish, etc., together with their favorite beverage, called calda, a sort of punch composed of water and wine, seasoned with spices and sweetened with honey. This drink was to the Romans what tea and coffee are to us. The wine in the mixture being considerably diluted, possessed only very mildly intoxicating qualities, so that it could be used quite freely without unpleasant effects; and Cowper's description of a tea party, where

"The bubbling and loud hissing urn Throws up a steamy column, and the cups That cheer but not inebriate wait on each,"

would correspond very well to a calda party of Roman ladies nineteen centuries ago. Several caldariums of bronze have been found at Pompeii. The principal meal (called *cene*) was eaten at about four o'clock, and lasted several hours. People, like the elder Pliny, who dined only three hours, were considered remarkably frugal and time-saving. In Pompeii there are numerous paintings of feasts, which give considerable information as to the bill of fare. In the center of the table, for example, is a large dish containing four peacocks, so arranged as to form a stately dome with their tails; here and there are lobsters, each holding something in its claws; one has a blue egg, another an oyster, a third a stuffed rat, a fourth has a little basket of grasshoppers, or some similar appetizing delicacy. There are also several pheasants, hares and squirrels, each holding its head between its paws; besides peaches, melons and other fruits, a variety of vegetables, fantastic forms of pastry and different kinds of wine. In order to equip the table as magnificently as possible, many articles were provided, not because they were agreeable to the palate, but because they added to the splendor and costliness of the banquet. Dishes, too, which would excite in us the most intense disgust were held in high esteem. A man is represented as drinking from a cow's horn, pierced at the snout end so as to allow a thin stream of wine to flow into the mouth as he holds it up at arm's length—a method of imbibing still practiced by the common people of southern Italy. Other cups were fashioned, by the whimsical fancy of the potter, into the head of a pig, a ram, a stag or some other animal; many of them are of cheap material (clay), but all show by their excellent workmanship that they were made by good artists. One advantage of such a drinking vessel in the eye of a veteran tippler would be that, owing to its peculiar shape, it could not stand upright, and when once filled it must be emptied before it could be set down again on the table. Among the Greeks it was not customary to invite women to dinner parties, though the Scharites did so, and, according to Plutarch, used to send the invitations a year beforehand, in order to give the ladies ample time to dress for the occasion. But among the Romans women were not only admitted to banquets, as is

evident from several Pompeian paintings, but, if we may believe what cotemporary poets say of them, were also especially proud of their drinking; and Shakespeare is true to Roman customs when he makes Cleopatra boast of such triumphs over Anthony:

"Ere the ninth hour I drink him to his bed; Then put my three and twelve on him, whilst I wore his sword Philippan."

THE VATICAN COUNCIL.—We give below the most important among the cable dispatches concerning the progress of the council. They contain little more than gossip, much of which will undoubtedly prove to be incorrect:

Letters from Rome report that the Pope urges the appointment of Gallican bishops on the leading committees. It is generally understood that the object of the recent decree of the Pope, dissolving the council in case of his death, is to prevent the election to the papacy of any but an Italian.

Advices from Rome state that the council have as yet been unable to frame a commission to regulate the relations between Church and State and define the rights of each. Several votes were taken, but they were indecisive.

The report that the French government had sent a note to the Holy See, declaring that the proclamation of the dogma of papal infallibility would release France from the political obligations of the Concordat, is a fabrication.

Another reason is given by the Ecumenical Council for the adjournment of the sittings to January 6. The Bishops were under the necessity of abandoning the Cathedral of St. Peter on account of the acoustic imperfections of the hall, and have, therefore, resolved to hold their sessions hereafter at another place, but which cannot be put in order for several days.

The council has not yet named the seventy-two members of the three commissions provided for, namely: Discipline, religious orders and Eastern affairs. The members of the Commission on the Faith have been designated, but their names have not yet been made public.

Several of the Bishops, among whom is Cardinal Mathon, Archbishop of Besancon, France, have obtained leave of absence for the purpose of holding ordinations in their dioceses.

The *Civiltà Cattolica* has published the text of an apostolic letter imposing rules for the government of the council.

The sessions of the Ecumenical Council will be resumed on Wednesday, January 6.

The French Bishops have protested against the Pope's interference in the deliberations of the council. The Spanish Bishops, both home and colonial, sustain the Pope.

THE HIGH CHURCH REVIVAL.—Among the most remarkable movements in the Anglican Church belongs the one made among the High Church and Ritualistic party in London, in November. More than one hundred churches were opened, in which daily services, and several in a day, were held for twelve days in succession. The details varied according to the predilections of the different clergymen. In a few the services might be described as of a strictly evangelical character; in others, and notoriously in St. Barnabas, Piccadilly, it was openly announced that certain clergymen would be in attendance to confess and absolve penitents. It was, in fact, an attempt on the part of the High Church clergy to introduce those revival meetings which have been found so effective among the Wesleyans and some other bodies of dissenters. Wherever practicable the addresses were delivered, not by the incumbents of the churches, but by clergymen from the country, and some of them are described as having produced a thrilling effect. The services were sanctioned, as to their general scope and bearing, by the Bishop of London and the Bishop-designate of Winchester, but we doubt if their sanction extended to the confessional.

AN INTERESTING story is told by one of the *Maux* papers of a diver who was engaged in laying the concrete blocks under water at the pier works at Douglas (Isle of Man) who observed an immense creature, of a fishy nature, eyeing him attentively with extended jaws. Judging from the expression of its features that its intentions were hostile, the diver thrust one of his tools into the creature's mouth. Then commenced a fearful struggle. The superior weight and science of the diver, however, gave him an advantage over the monster, who soon showed symptoms of distress; the diver immediately signaled to the man in charge of the pump and was rapidly drawn to the surface, bearing with him triumphantly the body of his exhausted antagonist, which proved to be a "toad fish" or "fish-frog."

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JANUARY 8, 1870.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

LOUISIANA CONFERENCE.

The preachers and lay delegates, on their arrival at Shreveport, will please report themselves at the office of Brother Trippett, in the rear of the Methodist church, where they will be assigned to homes during the Conference.

R. S. TRIPPETT, P. C.

HALF FARE.

In addition to the Kouns' line of boats, the Lulu D. and the Post Boy have generously agreed to take members to the Louisiana Conference, at Shreveport, at half fare.

PERSONAL.—Bishop Wightman preached at Carondelet street church on last Sabbath morning. He has just returned from the Texas Conference, and is looking remarkably well. He was greatly delighted with his trip through the giant State.

DR. BOND ALIVE.

The following spirited passage from the Baltimore Christian Advocate, upon the epitaph written for him by the Zion's Herald, deserves a place in brass.

Our old acquaintance, Zion's Herald, exhibited more satisfaction at our demise than gratitude for our many, advice and salutary rebukes. His farewell, however, was not unkind, and we are pleased to find it prettily and piquantly expressed: "Rest to his ashes, which, we fear, never had any in their organic state." In this memory of us he was right. What with the necessary cares of material life, the management of our own rebellious spirit that is always clamoring for rest and forming combinations among our laboring members for higher wages and less work; what with the work of the Lord, to do, and the work of Satan to undo, we have no "rest in our organic state." Nor do we expect any. It is not here that "the righteous rest from their labors," and even in the eternal world they "rest not day nor night" from the loving work of the eternal truth. We have no rest even from strife, while Satan walketh about as a roaring lion and church doors are open to him, and aisles are carpeted for his noiseless velvet foot, and Bishops hire his claws to tear the body of Christ, and grand organs cover up his roar in hallelujahs to the pagan God of States and battles and bureau-morality, who, under cover of the thick fog of human passions, has seated himself on the throne of Jehovah. "The organic state" has no rest. Activity is the condition of its life. For it to rest is to die and enter into dust. Zion's Herald has written for us a noble epitaph—let it be put on the tomb of the humblest worker in the cause of God. "In ashes only has he found rest—he knew none in their organic state."

The Christian's cup may be brimful of sorrow; but for him the overflowing drop is never added.

THE NEW YEAR'S WORK.

Nearly all the Conferences have been held, and are already passed long enough to sober the mind of every preacher with the cares and plans of his new situation. A Methodist itinerant is the only one we know of whose year has a definite end. Though sent back to the same field, still at Conference he had fairly terminated his appointment. After the new treatment of fruit trees in England, he is annually taken up by the roots, though it be intended to replant him in the same spot. And by this process the fruit-producing parts of the tree—that is, its finer radicals—are said to be doubled; so that each year is to a traveling preacher as the beginning of old things. The blunders, troubles and toil of the year gone he forgets, as "those things which are behind," and now he reaches forth toward gracious promises, precious opportunities, and expected triumphs as to "those things which are before." From this fresh starting point he calmly surveys the inviting prospect, and with the full energy of a new life sets out upon his Master's work.

The first thing the pastor must look to is the welfare of his own soul. This is the instrument upon the condition of which all else depends. His own faith, his own hope and love will prove to be the measure of his future success. Let him, then, go down into the depths of his own spirit: Is the Master consciously present? Have spiritual things lost any of their reality? How shall greater degrees of God's love be experienced? He should go forth in the spirit and power of the resurrection, for with this power the Saviour anointed his disciples before he sent them forth to the work of the ministry.

"The fellowship of kindred minds" is one of the sources of Christian life. So long as men receive different graces in different measures association with God's people is necessary to the full development of a Christian. Observation has taught us that these spiritual graces he will probably find in their richness among the poorest of his flock. Sometimes one sick couch, one aged invalid, will bring him nearer to the "beatific mount," more immediately within the Saviour's circle, than all the services of the sanctuary. In truth, the way to be filled with holy sentiments, appropriate to his public ministrations, is to visit the poor, not more to do them good than to receive aid from them. And for the same reason he should give special care to the social part of Methodism—that is, to its class meetings, its prayer meetings and love feasts. A pastor can know nothing of the spiritual condition of his flock who does not personally look after this part of the machinery.

He must keep his mind active by forcing himself into new channels of thought. The rich stores of Heaven's word which are being opened every hour, and brought by every mail, in some new and elaborate comment, offer a constant incentive to fresh and vigorous thinking. He must not fondle those old sermons; there is beauty and eloquence in youth, though its features may not be quite regular. He must feel the inspiration of his own freshness; if he would affect others. He should not burn his old sermons—no—but kiln-dry them, and put them away for his grandchildren, or for himself when he shall have attained to second childhood.

He must have financial courage. Our system of Christianity is either weak or strong at the point where it touches earth—we have never yet been able to decide which. Not only is Methodism threatened with an annual collapse, but she comes through her expenses at the close of each year after a style that reminds one of the storming of the Malakoff. Now amid all this smoke and carnage, this rising and sinking of inexperienced minds, it is well to remember that it is simply Methodism repeating itself. This spirit of finance, which begins to gather shape at the start of the year, takes its form and enterprise very much from the front of the preacher. It

is not anything he says, for he must not say at all; but his countenance of hope, and a certain calm attention to the detail of his work, that will inspire all around him with generous and sustained energy. He must not struggle for a bare existence; he must set out to both live and make everything live around him. Recollecting that the people will take care of themselves, he need not fear to bring them to the support of the Saviour's kingdom in all its departments. The question is, Who shall have this substance?—the weevil, the moth, the mildew?—or shall it go forth in mercy for the welfare of the ignorant and the poor? Shall it be used to glorify the Redeemer, or shall it be consumed with "purple and fine linen" in the great fire? If he has any spare power let him reserve it for this point, for just here are "the gates of hell." Fortified in covetousness, the enemy makes his final stand. It is precisely in urging his people to sustain missions, education and the support of the poor that the preacher can train them to that true idea of the Christian use of values upon which the salvation of many individuals and the triumph of the gospel is waiting.

As comprehending all and above all, the minister must consider that he stands nearer to midday glory by just one year; that the glorified Redeemer is certainly "filling all things" with his own life and fullness; that the Holy Spirit is about to baptize with us might and fire every company gathered in his name; that the gift at Pentecost was not the discovery of a mine which is being gradually exhausted, but the kindling of a glory which is to envelop the world. Let him write on his escutcheon: "The ascending prayer and the descending flame." He must see that every soul in his congregation be awakened, every mourner comforted, every saint built up. No dull routine or undisturbed atmosphere must chill the house of God—no, nor emptiness, nor dust; but the place must be as an angel's ladder, full of life and beauty. He must shelter all weak people, and guide all ignorant ones, and tenderly care for the budding youth—even those whose souls are still plastic as clay must be hastened to knead with holy fire. He must not yield this most impressive part of his flock to the sole management of others, but both at their homes, in the Sabbath school and at the church talk to the children and preach to them. "Who is sufficient for these things?"

"RECONSTRUCTION."

There are representative words as well as representative men. But not unfrequently the word survives the idea which it represents, and is used to give weight and description to schemes and conceits wholly foreign to its original use. Under the cloak and confusion of this word "reconstruction" the Congress of the United States is pushing the Republic rapidly forward to its destruction. Having adopted the policy that the party that brought the war to its issue must be kept in power, it is ready to sacrifice every right of the people to this end. But there must be maintained some show of constitutional action, even while the most vital principles of government are being undermined. It is the half serious occupation of making and unmaking States that affords precisely the occasion and the room for the accomplishment of unlawful ends in a seemingly lawful way.

That the party which controlled and concluded the war should hold the reins of the country after the war, and for a long time after, was not only to be expected, but any other result would have brought the heads of its principal managers to the block. They themselves, therefore, if possessed of common sagacity, would see to it that the power and means of self-preservation should not slip through their fingers. If anybody was to be court-martialed or sacrificed to the last spasms of the conflict's dying rage, they preferred, naturally enough, to be the court and not the victim. A few hours of combined force be-

tween Northern Democrats and amnestied Southern representatives would have sufficed to sweep the last Radical leader into the deep. We say, therefore, it was a question of physical comfort, as well as political place, which those gentlemen had to attend to. They were not quite ready to finish up all their sacrifices for the country with their own persons. We take this to be a plain, common sense view of the case. And from this point we are to start in making our deductions from Radical policy, viz: that control of the country must be kept at all hazards.

We can now see how they are doing this. Everything that stands in the way to this end must yield. It may be the terms of capitulation granted; if so, they must be violated. It may be the President's amnesty proclamation, or the still greater obstacle of President Lincoln's system of State restoration, as adopted by Mr. Johnson; if so, both must be ignored. It may be the President himself; then he must be impeached. If executive prerogatives and the power of that department prove to be standing directly across the way, then that department must be shorn of its power or annihilated. Even the last final hold of strength, the Supreme Court, must not be allowed to interfere, and if it cannot be quieted it must be throttled. And this, in fact, is now being done; the bills of Mr. Drake in the House, and of Mr. Trumbull in the Senate, propose to take away from that high department of the government all those most important powers, secured to it by the Constitution, of deciding upon the validity of the acts of Congress.

So the work goes forward in the interest of one single idea—that of keeping in power. Compared with this, all the legislation of the Congress or of the made-up State assemblies is but as child's play. If the regularly elected representatives are not radical, thoroughly so, in their views, they must either be kept out of place, or the whole body admitting them must be remanded into an inchoate military condition, to be remanipulated. We may already see that the Northern States, no less than the Southern, are to be dominated into the great purpose. The passage of the fifteenth amendment is to be carried by force. The negro will then serve to enslave politically the whole country under the guise of a free voter. His vote will carry the South, and serve to hold the balance of power against a divided North.

Meanwhile the country, weary of war and full of its industrial success, suffers this violence with apathy. While the chains are being placed upon its limbs and the bolts riveted, it scarcely looks up from its pursuit of gain. Even sensible men, full of railroad and commercial and manufacturing schemes, think that everything is doing well, and that every warning voice is only the cry of some disappointed politician. The great question of man's capacity for self-government is about to receive its solution on this continent, and another chapter is about to be written in the world's history, that masses of people are not adequate either to perceive, to assert or to maintain their own political rights.

NEW ADVERTISEMENT.—Beaumont, Fakes & Co., cotton and tobacco factors, 77 Carondelet street. We heartily recommend this house to our friends.

GOD'S METHOD OF HEALING.—God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh, but he gave him a sufficiency of grace to sustain him.

EVERY ONE must find out for himself the key to the riddle of life. It is of no use to have it told. Some do not hear, others misunderstand it.

EFFECTUAL prayer brings from heaven's ample chambers the choicest blessings down upon earth.

THE LABOR QUESTION.

We are decidedly opposed to the policy which would remedy the negro with the Chinaman. Two evils do not necessarily neutralize each other. They may greatly aggravate and mutually enlarge each other. That the South needs in every county a few hundred laborers, who can be relied on, is conceded. The question is, where are they to come from? We think that the tide of German immigrants which has hitherto mainly expended itself upon the West and Northwest is about to set toward our own shores. Already many have passed into the Attakapas region, and more are expected. On a recent visit to Montgomery, Alabama, we conversed with parties who have for some time been served by recent immigrants from Sweden and Finland. They give great satisfaction, are neat, industrious and pleasant in their manners. They soon acquire the English language, and, in fact, work very much like Americans. We append a letter below, which will give a good deal of information on this subject.

MISS. CENTRAL R. R. PRESIDENT'S OFFICE, WATER VALLEY, MISS., OCT. 25, 1869.

T. L. MOUNT, TREASURER—Dear Sir: We are in receipt of your letter of the nineteenth instant. You ask on what terms we can furnish you one hundred or more men (Swedes.) You state that women accompanying them can find employment at good wages. Mr. Bergland has just returned from Sweden with many immigrants of both sexes, all of whom were previously engaged. His brother will leave on the fourth or fifth of November for Sweden to provide for numerous orders now on file; would like to have yours before he leaves. We can deliver you the required number by the first of January or February. We have perfected arrangements to furnish from one to ten thousand. We are now preparing to sell, to such as have money and desire to emigrate to the United States, such lands as may be entrusted to our agency—are charging commission on sale of same. The Berglands are natives of Sweden, one of whom settled at this place before the war. They are Lutherans in religion, hence possess superior advantages in getting reliable men and women. All who are here, through their agency, are sober, industrious, economical and civil servants or laborers. They have, without a single exception, so far as we have heard, given entire satisfaction to their employers. We charge for our services, and risk and outlay of money for contracting with a single person, and aiding him or her to reach his or her destination, \$10; for two persons to one order, \$18; for three persons to one order, \$25; for each additional person, not exceeding twenty, to one order, \$7 50; for the number you name in your letter we will charge only \$5 per person; \$36 in gold, or its equivalent in currency, must be sent with the order, to defray the expenses of each immigrant from Sweden to New York city. We will receipt and be responsible for the same. In addition to this advance you will be required to furnish them transportation, and provide them food from New York to place of destination. The money thus advanced to defray their expenses from Sweden to New York, as also the cost of transportation and food from New York to place of destination, will be repaid in labor by the Swedes thus employed, at a rate which shall not exceed \$10 per month for women, and \$15 per month for men, board and lodging included. Should we, from any cause, fail to deliver the number of laborers or servants ordered, we will, of course, refund the money advanced to the extent of the failure—that is to say, \$36 in coin, or its equivalent in currency, for each person ordered and not delivered, less five per cent. the cost of exchange. The ship on which they embark may be wrecked, and the immigrants lost, or they may die from disease before reaching New York city; in either event we will have incurred the expense or risk, under any circumstances, as we, for our own security, will have the lives of the immigrants insured for an amount to recover the remainder of the advance and our outlay. Besides our business connections and financial condition afford, we think, ample security to you, etc. The writer of this, A. M. West, is personally known to Colonel Charles T. Pollard, president of the Alabama and Florida Railroad Company, as president of the Mississippi Central Railroad Company, and also to Mr. B. Pritchard, engineer on the North and South Alabama Railroad. Mr. O. Wallace is acquainted with his general character—all, I believe, citizens of your city. Mr. Bergland settled here before the late war, and by energy, enterprise and promptness in business, has succeeded in

establishing a sash, door, blind and furniture factory, in which are now employed seventy persons. He also contracts to frame and erect houses at any point on the line of this road. Mr. Pritchard has a practical knowledge of his usefulness and worth. The manager of the Mississippi Central Railroad Company, Colonel Sam. Tate, has ordered, through us, two hundred, to be located as laborers on the line of the road. His policy is to supply each section with them, including cooks, furnishing them with comfortable quarters, and two acres for a garden at each section headquarters. We will, as aforesaid, be pleased to receive your orders and remittance before Mr. Bergland leaves for Sweden.

Respectfully, etc.,
A. M. WEST,
G. BERGLAND.

NEW PUBLICATIONS.

THE STATE OF THE DEAD. By the Rev. Anson West. Nashville: A. H. Redford, agent. 1869. 12mo. pp. 258.

This is a well written book. The subject which it discusses is of abiding interest, though but seldom introduced to the attention of the church. The views of the author upon it are at variance with the generally accepted ones of our pulpits and standard writers. He calmly and patiently examines the passages of Scripture upon which the doctrine of a middle state rests, and presents difficulties which, to say the least, are worthy of found study. The church has accepted the early teachings of the first reformers upon this and kindred matters, though nothing is likely as that their earliest thoughts were so deeply colored by the superstitions of Rome as to make them incapable of freeing themselves wholly from their influence. The perusal of this unpretending volume will lead the praying and thinking part of our people to examine much of the notion of purgatory still remains in our creed. For sale by Rev. R. J. Harp, 112 Camp street.

BIBLE ANIMALS. By the Rev. J. C. Wood, M. A., F. R. S., etc. With one hundred designs. New York: Charles Scribner & Co. 1870. 8vo. pp. 651.

This is the book for a Christmas present to young people. It treats of "every living creature mentioned in the Scriptures, from the ape to the coral." The importance of zoology in elucidating the Scripture will readily occur to every Bible student. The author introduces the latest information, derived from Eastern travelers, in illustration of the habits and history of animals. One is surprised at the vast number of beasts, fishes and reptiles mentioned in the Old and New Testaments, and is again impressed with the overflowing wealth of the inspired writers in all knowledge, terrestrial as well as celestial and heavenly. The engravings are well executed, and a large proportion them original. For sale by R. Harp, 112 Camp street.

TEXAS CONFERENCE.

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The Child's Corner.

TIS BUT A DROP.

"Tis but a drop," the father said,
And gave it to his son;
But little did he think a work
Of death was then begun.
The drop that lured him when a babe—
Scarce lisped his father's name—
Planted a fatal appetite
Deep in the infant frame.

"Tis but a drop," the comrades cried,
In transient school-boy tone;
"It did not hurt us in our robes."
It will not now we're grown.
And so they drank the mixtures up,
That reeling youthful band;
For each had learned to love the taste
From his own father's hand.

"Tis but a drop—I need it now,"
The staggering drunkard said;
"It was my food in infancy—
My meat and drink and bread.
A drop—a drop—oh, let me have,
'Twill so refresh my soul!"
He took it—trembled—drank and died,
Grasping that fatal bowl.

Blessed are the Peace-Makers.

It was a dark and dismal night,
and yet scarcely less dreary inside
the little cottage that stood by the
wayside, than without. Snapper had
ended, a quiet, uncomfortable meal,
for fierce passions were at work in
her father's breast, and while it was
so, Amy Brown could not be at rest.
She knew the cause. Her father
had been deeply injured by an un-
principled man in the neighborhood.
It was in such a way as not only to
bring trials to himself—he might
have borne that—but the little cot-
tage might have to be sold, and
then all he had provided for his
only daughter, in case of his death,
would be lost to her. The thought
of this was unbearable. Supper
was over. Amy was washing
the ten things and putting the
room to order. Still her father sat
thinking gloomily over his wrong.
She tried in many ways to turn his
thoughts from it, but all in vain.
At length he rose and paced up and
down the room, with angry, passion-
ate motions. She knew what he
was when his evil temper got the
mastery, and she feared the result.
She felt that when his anger had
cooled he would be sorry for what
he might have done in a moment of
passion, and her heart sank within
her. Her mother's last request:
"Watch over your father, Amy, and
try by all means in your power to
help him to conquer his evil tem-
per," came to her. She inwardly
prayed for strength to do right.

"Where is my hat, Amy?" asked
her father.
"It is such a dreary night, father.
Listen to the storm. Do not, for
my sake, venture out in it; it can do
no good."
"Better that, Amy, than the
storm within. I must go; do not
deter me."

"You may regret it to-morrow,
father."
"That is my own lookout. Let
me alone, Amy; you can do no good."
He was bent on going then, and
she must yield. Oh for some power
stronger than her own to keep him
back. His hand was on the door—
that once passed, and she dared not
think what might happen. Should
she speak again, and thus bring his
anger upon herself? It was a try-
ing moment, but the asked-for
strength was given, and words were
put into her mouth. In a low,
tremulous voice she said:

"Vengeance is mine; I will re-
pay, saith the Lord."

Her father let go the latch, and
sinking into a chair, buried his face
in his hands in deep emotion. Soon
the struggling was over; when he
lifted up his head he was calm again.

"Amy," he said, "you have saved
me. No words like those could have
such power to turn me back from
evil. My mother repeated them to
me when I was a child. Her pale
face, as she urged me always to bear
them in mind, rose up before me as
they fell from your lips, after so
long a time. Had I passed the door
just now I feel that I should not
have entered it again an innocent
man. You have this, through the
blessing of God, kept me from the
commission of a dreadful crime.
Will you not make it your constant
prayer that in the future I may not
be overcome of my evil temper, but
that, through the power of God, I
may become a changed man?"

Great thankfulness filled Amy's
heart that she had withstood the
temptation to remain silent, and
had been strengthened to do even
the little that she was able to keep
back her father from evil.

"Blessed are the peace-makers,
for they shall be called the children
of God."

The prayer which Socrates taught
his disciple Alcibiades deserves a
place in the daily devotions of every
Christian. "That he should be-
seal the supreme God to give him
what was good for him, though he
should not ask it, and to withhold
from him whatever would be hurt-
ful, though he should be so foolish
as to pray for it."

Apples taken for breakfast are
said to be a cure for dyspepsia.

Scientific.

Spontaneous Combustion of the Human Body.

In a former number we spoke of
the belief in the spontaneous com-
bustion of the human body as "a
vulgar superstition." A correspond-
ent calls our attention to articles in
encyclopedias, which refer to "well
authenticated instances" of such
combustion. Let us examine this
matter in the light of what is actu-
ally known.

We must, in the first place, care-
fully distinguish between the notion
of "preternatural combustibility" of
the body under certain abnormal
conditions, and that of its *spontane-
ous combustion*. The former is
not impossible; indeed, there are
tolerably "well authenticated in-
stances" of the kind. The latter,
if not absolutely inconceivable, is
in the highest degree improbable,
and eminent physiologists who have
carefully investigated all the cases
in which it is alleged to have oc-
curred, do not find a single one es-
tablished beyond a doubt.

The earliest case of the kind, which
has a semblance of authority to sus-
tain it, is said to have happened in
1725, and from that time down to
the year 1847, when the last alleged
case occurred, some fifty instances
are recorded. Liebig made an
analysis of all these cases in 1851,
and found that they nearly all agree
in the following points:

1. They took place in winter. 2.
The victims were hard drinkers, and
were drunk at the time. 3. They
happened where the rooms were
heated with fires in open fire-
places or pans of glowing charcoal.
Cases where rooms are heated by
means of closed stoves are exceed-
ingly rare. 4. It is admitted that
no one has ever been present during
the combustion. 5. No one of the
physicians who collected the cases, or
attempted to explain them, has
ever observed the process, or ascer-
tained what preceded the combus-
tion. 6. No one has known how
much time had elapsed from the be-
ginning of the combustion to the
moment when the consumed body
was found.

Out of forty-five cases collected
by Frank, of Berlin, in 1843, there
are only three in which it is assumed
that the combustion occurred when
there was no fire in the neighbor-
hood; and Liebig clearly shows
that these three cases are totally
unworthy of belief. The conclusion
to which he comes is that "spontane-
ous combustion in a living body
is absolutely impossible." Flesh which
has been saturated with alcohol for
a great length of time, as anatom-
ical preparations, is not combusti-
ble; if ignited, the alcohol burns
off, scarcely charring the flesh. The
corpses of drunkards have never
been found to be combustible.

M. Duvorgne has opposed Liebig's
views, and has expressed the opinion
that molecular changes may take
place in the living body, by which
it becomes more combustible from
the absorption of alcohol, or from
its conversion into more inflamma-
ble compounds; but he admits that
the combustion is probably never
spontaneous. Dr. Mare has sug-
gested that inflammable gases, and
possibly even phosphoreted hydro-
gen, which, under certain circum-
stances, inflames on contact with
the air, may be generated in the
living body, and may thus give rise
to its spontaneous combustion; but
this is merely a theory to account
for such cases of combustion, if they
have occurred.

On the whole this idea of spontane-
ous combustion appears to be one
of those old medical delusions which,
having once gained a sort of cre-
dence, are not readily given up. It
is easy to see, as Liebig observes,
that it arose at a time when men
entertained entirely false views on
the subject of combustion, its es-
sence and its cause. It is only since
the time of Davy, or for about half
a century, that combustion has come
to be thoroughly understood. After
people had once got it into their
heads that the body might take fire
of itself, it is not singular that when
a man happened to be burned up,
the case was explained in that way
if it could not readily be accounted
for in any other way; just as him-
reds of fires caused by carelessness,
not easily detected, are charged to
be mysterious "incendiary." Then
again, other things being equal, the
more marvelous explanation of
strange phenomena is usually the
more popular one. The Latin
proverb *omni ignotum pro magno*
est might be read *omni ignotum pro*
mirifico est, with everybody, what-
ever is unknown passes for a mar-
vel. We need not be surprised,
therefore, that this idea of human
combustibility, which was not inco-
sistent with the scientific knowledge
of the age in which it had its origin,
and which consequently came to be
accepted by the scientific men of
the time, should still live as a popu-
lar superstition, and even find an
occasional defender among the sa-
vans of this more enlightened day.

Boston Journal of Chemistry.

The Farm and Garden.

Cotton and the Cereals as Impoverishers of the Soil.

We have shown that there is car-
ried off annually, from the soil of
the South, one hundred and forty-
eight times as much phosphoric acid
in the cultivation of the cereals as
there is in the cotton culture, count-
ing simply the fibre as the only per-
manent loss. Allowing that one-
half of the phosphoric acid is re-
turned to the soil in one way or an-
other, we shall still have seventy-
four pounds for one lost by the cul-
tivation of corn, wheat and oats, as
against cotton fibre. The disparity
against nitrogen is even still greater.

The question then naturally oc-
curs, how is it that cotton seems to
exhaust the soil faster than the ce-
reals, if the two great elements of
nitrogen and phosphoric acid are so
little affected by it? We answer
that there is another essential prin-
ciple called *humus*, which cotton
rapidly exhausts from the soil, and
without which there can be no re-
munerative crops. While the ce-
reals destroy nitrogen and phosphoric
acid rapidly, cotton is equally de-
structive of humus. Not so much
by what it carries off from the soil
as by the process of its culture.

But as so many of your readers
are so little versed in agricultural
chemistry we will say something
more about this important prin-
ciple, humus, without which nitro-
gen and phosphoric acid would ac-
complish nothing. Humus then is
the great source of the wood and
vegetable fibre of all plants. It
does not matter whether Liebig's or
Saussure's theory is true (the one
contending that it feeds plants by
slowly furnishing them with car-
bonic acid, the other that humic
acid is taken by plants without de-
composition,) the fact remains in-
disputable, that it is the great source
of the carbon and vegetable fibre of
plants. True, some contend that
the atmosphere furnishes the bulk
of this principle through the leaves,
without the intervention of the
roots or soil, but though it has been
demonstrated that plants imbibe
carbonic acid from the atmosphere,
it is very clear to our mind that de-
caying vegetable matter is the great
source of carbon to most plants, at
least those which are deciduous.
Else how could they germinate and
grow without leaves, in the first in-
stance? And is it not very rational
to suppose that if the soil furnishes
all the carbonic acid to a plant until
the regular leaves are formed, that
it furnishes the bulk of it after their
formation?

But humus not only supplies car-
bon to the plant to form the wood,
it also supplies carbonic acid to the
soil, which disintegrates its rocks,
setting free potash and silicic acid,
by which silicate of potash is formed,
and also rendering phosphoric acid
soluble so that seed may be formed
in the production of a perfect plant.

But how does cotton exhaust hu-
mus from the soil? We answer,
first, by the vegetable fibre sent off
in the lint, which amounts to two
millions of tons annually. Second,
by clean culture, which destroys
every weed and spire of grass that
comes up during the summer before
it has time to develop into a perfect
organized plant and become a source
of humus. Third, by the plan al-
most universally adopted by farmers
of depasturing their cotton fields
during the winter, by which a good
portion of the scant vegetable mat-
ter left to decay on the soil is carried
off by the hungry cattle. This
process, continued for a few years,
will so effectually destroy the hu-
mus of any soil as to render it
wholly unproductive.

Thus we perceive that cotton is
the great exhauster of humus, and
the cereals of nitrogen and phos-
phoric acid. True, on a farm where
the cotton seed is not returned to
the soil, immense quantities of ni-
trogen and phosphoric acid are lost
to it from cotton culture; but the
application of all cotton seed to the
farm is now universally made. The
heating process through which it
passes, however, loses many tons of
nitrogen annually to our soils. We
will hereafter show how all this may
be saved, and become itself a great
source of humus.

But it may be asked, will not
other salts, as potash, soda, lime
and magnesia, which enter so largely
into the organization of plants, have
equally as good effects as nitrogen
and phosphoric acid? We answer,
no; for we have demonstrated the
fact again and again, by actual ex-
periment. We have applied lime as
a hydrate, carbonate and sulphate,
without the least possible increase
of the cotton plant. As a nitrate
there is a small increase of the weed.
We have used common salt, repre-
senting chlorine and soda, with
scarcely any perceptible effect, and
this owing, no doubt, to the action
of the hydrochloric acid on the in-
soluble phosphate in the soil. We
have used sulphuric acid with some
increase, attributable to the same
cause; and so of potash, which we
think acts more in our aluminum
soils by its solvent power than as a
direct food for plants, but in every

instance and with every kind of
soil, the soluble phosphoric acid
produces the most wonderful re-
sults. Our soils then are exhausted
mainly, if not entirely, by the ab-
straction of three principles as here-
before indicated, viz: carbon (as
represented by humus,) nitrogen
and phosphoric acid.

Having arrived at these conclu-
sions, it is clearly inferable that
proper rotation of crops is essential
to our agricultural improvement.
We want three principles restored
to the soil, which are being const-
antly exhausted—the absence of
either being fatal to the interest of
the farmer. Nitrogen and phos-
phoric acid can be applied to all
lands containing humus, with suc-
cess and remuneration, provided
they are made to sustain the proper
relations to each other as to quantity
and chemical affinity. But on a soil
exhausted of humus, or nearly so,
they will not pay a farthing. Hu-
mus cannot be applied as a fertilizer,
remuneratively, while virgin soils
are so cheap at the South. Our
only hope then for a constant sup-
ply of this valuable principle is in a
proper rotation of crops, rest and
non-pasture. — *Correspondent of*
Southern Farm and Home.

BEESWAX.—It is announced that
England alone consumes every year
at least two thousand tons of bees-
wax, valued at \$2,100,000. With
gold at 130 the best bright pressed
yellow American beeswax is now
selling in England at from forty-five
to fifty-one cents per pound. Wax
candles are used extensively in the
royal palaces of Europe, and in one
palace alone it is stated that ten
thousand wax candles are burned
every night. The method of light-
ing this large number of candles in-
stantaneously is to connect the
wicks by an inflammable and scented
thread of gum cotton. On touch-
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The Christian Advocate.

SATURDAY, JANUARY 8, 1870.

A WAR REMINISCENCE.

HOW STANTON SAVED LINCOLN FROM SUICIDE.

Mr. Lincoln was very sensitive of the criticisms of the newspaper press, believing it, as he asserted, the true voice of the people. The failures of McDowell and McClellan and Burnside and Pope with the Army of the Potomac, and the accompanying criticisms of the newspapers, had almost crazed him. Time and again he would free himself from the White House, and seek Mr. Stanton's little office, the only place in Washington, he often remarked, where he was free from bores. He often talked to Mr. Stanton of resigning or pressing on Congress the propriety of giving control of the army and navy to military men. It was during this period that he conceived the idea of putting Hooker in command of the Army of the Potomac, and have him make an effort for success. From the time that Hooker began to march until the smoke of battle had cleared from the fatal field of Chancellorsville he scarcely knew what it was to sleep. It will be remembered the fight lasted three days. During the first two days it looked as if Hooker was about to accomplish what so many had failed to do, but on the third day the usual half hour dispatches began to make matters look worse. That whole day Mr. Lincoln was miserable. He ate nothing, and would see no one but Mr. Stanton. As it grew dark the dispatches ceased coming altogether. The President walked from the White House to the War Department and anxiously inquired for Hooker. The night was dark and stormy—about as mean a night as was ever experienced in Washington. About seven o'clock the President closed his visits to the War Department. An hour afterward a dispatch of an indefinite character was received, and Mr. Stanton hurried with it to the White House. He found Mr. Lincoln walking the room, and, as he entered, the agonizing appearance of the man so terrified him that it was with difficulty he could speak. Mr. Lincoln walked to him like a wild man, and, seizing the dispatch from his hand, read it, and simply remarked: "Stanton, there's hope yet!" At Mr. Stanton's solicitation, he accompanied him to the War Department, where they agreed to spend the time together until something definite was heard from General Hooker. For four hours, the longest and most wearisome of his life, said Mr. Stanton, they waited before the dispatch announcing the retreat of Hooker was received. When Mr. Lincoln read it, he threw up his hands and exclaimed: "My God, Stanton, our cause is lost. We are ruined, and such a fearful loss of life. My God, this is more than I can endure." He stood trembling like a leaf, his face of a ghastly line, the perspiration rolling from his brow. He put on his hat and coat, and began pacing the floor. For five minutes he was silent, and then turning to Stanton, he said: "If I am not about early to-morrow don't feel alarmed. Defeated again, and so many killed. What will the people say?" As he made the remark he went to open the door to go out. His action alarmed Mr. Stanton, and he stopped him and entreated him to return, that they might talk and act like men. With difficulty he had him return, and Mr. Stanton began to try to cheer him. He finally got him to assent to retire to bed, and leave for the army together next morning, which they did. Lincoln afterward told Mr. Stanton that when he spoke to him about not being alarmed if he was not about the next morning, he had fully made up his mind to go to the Potomac and drown himself. Mr. Stanton said he thought at the time he contemplated suicide, and never felt so frightened during his lifetime.—Philadelphia Post.

A WOOD SAWYER, who was piling wood near the railroad track at Edgerton, Ohio, one day last week, noticed, while standing on the pile as the lightning train approached, a large stick of wood lying upon the rail. Without a moment's hesitation he leaped directly before the train and grasped the stick. At that moment the engine struck him and hurled him some distance forward. He fell to the ground mangled and lifeless, but he had saved the train.

THE DOUGLASS TO THE POPE.—A telegram from Rome, December 14, says that the Bishops have brought a great number of addresses and presents to the Pope. It is officially stated that, since 1859, the Holy See had received one hundred million francs from the contribution of Peter's pence.

Vice does not pay; the sin is less sweet than we fancied, and it costs more than we bargained for.

MACHINERY—BELLS.

THOS. H. BODLEY & CO.,
Dealers in all descriptions of
MACHINERY AND AGRICULTURAL IMPLEMENTS,
NEW ORLEANS, LOUISIANA.

VICTOR CANE MILLS,
COOK'S EVAPORATORS,
All sizes, for either Southern or Sorgo Cane.

Victor Grain Mills.
Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.
Ohio Reaping Machines, with Drapper.
These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes.
Horse Powers.
Southern Corn Planters.
Sattley Gang Plows.
Corn Shellers.
Stallion Sulky Cultivators.
Corn and Cud Crushers.
Straw and Hay Feed Cutters.
Chaff Mills and Presses.
Crawford Garden Cultivators.
Hay Presses and Cotton Presses.
Gutlett Steel Brush Cotton Gins.
Portable Steam Engines of all sizes.
Stationary Steam Engines, boilers of all sizes.

Circular Saw Mills and Shingle Machines.
Coleman Corn and Wheat Mills.
Saw Machines and Bolting Cloth.
Shedding, Hoisting, etc.

Send for special circulars for any articles, or estimates for full sets of Machinery.

THOS. H. BODLEY & CO.,
Jan 6 ly No. 9 Perdido st., N. Orleans.

CHURCH BELLS.
We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight.	Wt. of Bell.	Price.
28-inch Bell	250 lbs	\$65 00
36-inch Bell	650 lbs	135 00
40-inch Bell	800 lbs	175 00
48-inch Bell	1200 lbs	205 00

These Bells are warranted for one year against breakage in ordinary use.

THOS. H. BODLEY & CO.,
Jan 6 ly No. 9, Perdido st., N. Orleans.

BELLS, STEEL COMPOSITION,
For Churches, Schools, Etc.

BLUMER, NORTON & CO., Manufacturers,
Cincinnati, Ohio.

These celebrated Bells (not Cast Iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only one-third as much.
Send for descriptive circular. sec 25 ly

MEDICINE—MEDICINE.

BRAN NEW LETTERS!
FRESH TESTIMONIALS!
DARBY'S PROPHYLACTIC FLUID.

THE ASTONISHING FAMILY MEDICINE.

Saved from Death—Read!

MONTGOMERY, ALA., June 28, 1869.

Messrs. J. D. DARY & Co., 161 William St., N. Y.—Gents: Yours of the 23d is before me, and in reply, I give you pleasure to say that my belief is that your Fluid, under the supervision of a kind Providence, saved the life of my youngest child, some six years ago, the child being wasted to a skeleton by the effects of teething, and an affection of the bowels, which I had never seen any one reduced so low to recover.

Physic had been tried in vain, and the physicians stated it was useless. A friend recommended your Fluid, or Ozone, which he stated was one of the component parts of it. I did so, and the effect was like magic, plainly discernible in one hour in his good effects, producing quiet and sleep almost at once, where irritation and sleepless restlessness had previously possessed the child to nearly entire exhaustion.

I at first administered it in a small way, two and three drops in a spoonful of water, and increased it to six and ten drops. It completely checked the bowels, and had the happiest effect, the child rapidly recovering.

I have tried your Fluid on animals, with the same effect—both horses and cows—relieving more or less in water, and letting them drink.

I have no hesitation in saying I believe it a specific for Cholera Morbus, or any violent affection of the bowels.

I would be without it in my family under any consideration. Yours truly,
WILLIAM FOWLER.

Mr. Fowler is a member of the celebrated Banking House of Fowler & Somerville, Montgomery, Alabama.

AND AGAIN!

Read the following letter from Mr. Frank Saunders, a well known citizen, and brother-in-law of the beloved Bishop Palmer, of the Methodist Episcopal Church South:

150 Broadway, N. Y., July 29, 1869.

Messrs. J. D. DARY & Co., 161 William St., N. Y.—Gents: About the 10th of June last one of my children was taken with Scarlet Fever, in its most malignant form, and as soon as I could I procured your valuable Fluid, Darby's Prophylactic Fluid. Although it was several days after the appearance of the disease before I began using the Fluid, still by a free use of it the disease was not only confined to the one case, but the malignancy of that case somewhat mitigated.

During the use of the Fluid, as a disinfectant in my family it was also tried in a case of measles and one of toothache, the results in each case being instantaneous relief. It was also tried in a case of dyspepsia, with almost equal success.

It is due to the merits of this compound, also, to state that the case of Brydella (a question being located in the foot, the Fluid, in its application, was brought in frequent contact with a troublesome corn on one of the feet, for upon subsequent examination it had disappeared, and though it was sought for diligently, it could not be found.

I hand you this, hoping it may be the means of relieving others of earth's poor sufferers to test for yourselves, as I did, the great utility of this great remedy.

Very respectfully yours,
FRANK SAUNDERS.

Never was a medicine so universally esteemed and extolled. It never fails. It may be depended on.

Every Druggist and Country Merchant keeps it. Manufactured only by
JOHN DARY & CO.,
161 William street, New York.

Wholesale Agents,
REIWEINE & FOX,
dec 5 ly Atlanta, Georgia.

BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.
D. TILLOTSON,

SUCCESSOR TO C. E. CATE & COMPANY

AT THE OLD STAND,

15.....CAMP STREET.....18

UNDER THE CITY HOTEL,

Keeps constantly on hand

THE BEST

CUSTOM-MADE BOOTS & SHOES.

Also, continues to manufacture

SUMPTER DRUGS AND RUSSETS,

LADIES' AND GENTS

—AND—

BOYS' AND CHILDREN'S SHOES

—AT—

HAMMOND STATION.

no 9 ly

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WERLEIN,

80.....BARONNE STREET.....80

NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 30 per cent. Cheaper

THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS manufactured by Marschal & Mitterer, pronounced by the first judges and musicians to be the most powerful and brilliant made.

Donham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-toned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (saxos or strings), Violins, Clarinets, Flutes, Strings, and all kinds of Musical Miscellaneous.

Sole Agent for Boosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price.

not 4 ly

BLACKMAN'S MUSIC STORE,

No. 104 Canal Street,

Directly opposite Christ Church, New Orleans.

DEPT FOR

KNABE'S BALTIMORE PIANOS, & PRINCE'S

AUTOMATIC ORGANS.

Pianos for rent. Pianos tuned and repaired.

A. E. BLACKMAN,

oct 17 ly 661 Broadway, New York.

COMMISSION MERCHANTS.

J. L. DENNIS,
New Orleans, La.
THOS. A. HAMILTON,
Memphis, Tenn.
G. P. HARRISON,
New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS.

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and in ways have a good supply on hand:

Crescent Mills, Can't "B" Brand.

Heinrichshofen's Extra.

Red Sea.

W. B. Boshorough & Co.

Union Mills, "Sparta," Ill.

Sparta Belle.

Olive Branch.

City Mills, "Sparta," Ill.

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE-EXTRAS,

which we are selling at the lowest market rates.

Jan 2 ly

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART, Agent,

sec 18 ly

F. HATHORN,

Late of Shropshire & Hathorn.

HATHORN & PIERSON,

COMMISSION MERCHANTS

And Wholesale Dealers in

Groceries, Oils and Drugs,

No. 95, 97 and 99 Gravier street,

oct 17 ly NEW ORLEANS, LA.

ALAN BRITTON,

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans,

oct 3 ly

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Canal street,

sec 6 ly NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

nos 6 ly NEW ORLEANS.

THOMAS MURRAY,

BUILDER.....BUILDER.

CORNER RAMPART AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to.

F. KUES' ROPE AND SHOE MANUFACTORY,

No. 47 Exchange Alley,

Between Customhouse and Canal streets,

sec 1 ly NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN.	1	2	3	4	5	6	7	JULY.	1	2	3	4	5	6	7
FEB.	1	2	3	4	5	6	7	AUG.	1	2	3	4	5	6	7
MAR.	1	2	3	4	5	6	7	SEPT.	1	2	3	4	5	6	7
APR.	1	2	3	4	5	6	7	OCT.	1	2	3	4	5	6	7
MAY.	1	2	3	4	5	6	7	NOV.	1	2	3	4	5	6	7
JUN.	1	2	3	4	5	6	7	DEC.	1	2	3	4	5	6	7

To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received, and a half circle the amount of cents.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
61 CAMP STREET,
Corner Commercial Place, N. O.

Open day and evening the entire year.
Penmanship, Book-keeping, Mathematics, and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here specially qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. H. Walker, of New Orleans, has charge of the Mathematical department. Terms: Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address
J. W. BLACKMAN,
sec 1 ly New Orleans.

METHODIST FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

Collegiate department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Guitar.....25 00

Use of Instrument.....5 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Itinerant ministers charged no tuition in the Literary Course.

Special attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keefer.

For information address the President,
G. H. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MAON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific Apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

10. Languages taught, ancient and modern.

11. Particular care given to Primaries.

12. Object Lesson system adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

MUSIC DEPARTMENT.—Dr. S. M. Bartlett, principal.—Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, and of the Tuskegee Female College in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market continues to exhibit only a moderate degree of animation. Wholesale dealers complain of a limited demand from country merchants. The local trade, however, is fair. Stocks are ample, and goods are offered at reasonable prices. Sugar has been dull and drooping, but molasses has continued in good request at full prices. We have only a moderate business to notice in Western produce, the sales of which have been mostly confined to the local trade.

The accounts from the country present no new feature. The tributaries are all at a good navigable stage of water, and more liberal receipts of cotton are anticipated. The advances with regard to sugar continue discouraging, and many doubt if the crop will much, if at all, exceed 70,000 hogsheads.

The river has risen since our last, and is now five feet four inches below high water mark.

COTTON.—The following are the arrivals since the thirty-first ultimo:

Louisiana and Mississippi, bales, 1867	10,816
Lake	68
Mobile	300
Florida	146
Texas	146
Total	20,334

On Saturday, owing to extremely inclement weather, and its being a close holiday, the business was confined to 1,000 bales. On Monday the movement was renewed with increased spirit, and although the supply was only moderate and foreign exchange gave way $\frac{1}{2}$ per cent., 7,450 bales changed hands at stiffer prices for the ordinary grades, but previous rates for low middling, and an advance of fully $\frac{1}{2}$ c. in middling and the finer qualities. On Tuesday the market opened with a very good inquiry, especially for the better qualities, which were scarce and held at outside rates, while the lower grades hardly maintained their previous position, and the movement was rather slack, but late in the day buyers came forward with increased spirit, and the sales summed up 6,900 bales, the tendency of prices at the close being rather more in favor of buyers than at an earlier hour. An unusual proportion of the receipts for three or four weeks past has consisted of dusty and stained cottons, which are consequently difficult of sale, and are often disposed of at a fraction under inside figures.

This makes an aggregate for the past three days of 15,350 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 465,323 bales, against 451,611 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 224,823 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 129,698 bales to Great Britain, 12,714 to other foreign ports, while to France there is a decrease of 6,198 bales.

Referring to our remarks above, we quote as follows:

Ordinary	21 1/2 to 22 1/2
Good ordinary	22 1/2 to 23 1/2
Low middling	23 1/2 to 24 1/2
Middling	24 1/2 to 25 1/2
Strict middling	25 1/2 to 26 1/2

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	20,334
Arrived previously	475,729
Exported past three days	3085
Exported previously	331,854
Stock on hand and on shipboard	161,444

SUGAR.—The market has been dull, with a downward tendency in prices, and sales on Saturday and Monday of 400 hogsheads at 8 1/2 to 9 1/2 c. per pound for inferior, 9 to 9 1/2 c. for common, 10 to 11 c. for fair to good fair, 11 1/2 to 12 c. for fully fair, 12 1/2 to 13 c. for prime, 13 to 14 c. for choice, 14 to 15 c. for yellow clarified, and 15 1/2 to 16 c. for white. On Tuesday the market was dull, though the supplies were mostly sold at the foregoing prices, embracing some 600 hogsheads.

MOLASSES.—The demand has been good, with prices pretty well sustained since our last review.

COFFEE.—The market has been quiet but firm, with only a moderate supply offering.

MONEY.—Gold opened on Tuesday at 119 1/2 to 120, (against 119 1/2 at New York,) and closed at 119 1/2 to 119 3/4, (against 119 1/2 at New York.)

No sales of silver have been reported excepting \$1,200 in American half dollars on Monday at 118, and \$500 on Tuesday at 119, and 2,000 Mexican dollars at 2 per cent. premium in gold.

We have no movement to notice in stocks, and no sales have been reported.

CATTLE MARKET.

NEW ORLEANS, Jan. 4, 1870.

Texas cattle, choice, per head	\$15 to 20
Texas cattle, second quality, per head	10 to 15
Texas cattle, third quality, per head	8 to 10
Hogs, per lb. gross	8 to 10
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Wool, choice, per head	50 to 60
Wool, second quality, per head	40 to 50
Wool, third quality, per head	30 to 40
Wool, fourth quality, per head	20 to 30
Wool, fifth quality, per head	10 to 20
Wool, sixth quality, per head	5 to 10
Wool, seventh quality, per head	2 to 5
Wool, eighth quality, per head	1 to 2
Wool, ninth quality, per head	10 to 15
Wool, tenth quality, per head	5 to 10

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural implements	\$4.00	\$20.00
Cotton and sugar plows	8.50	9.50
Yoke and plow and scrapers	6.00	6.50
Cotton scrapers	6.00	6.50
Cotton sweeps	6.00	6.50
Cultivators	10.00	11.00
Shovels	10.00	11.00
Spades	11.00	12.00
Axes	10.00	15.00

Bagging, per yard	27
Kentucky	24
East India	25
Bale rope, per lb.	1.15
Bread, per 100 lbs.	5.00
Pilot	6.00
Crackers	10.00
Bricks, per M.	12.00
Star	55.00
English fire	60.00
Candles, per lb.	50
Sperm, New Bedford	14
Tallow	20
Adamantine	14
Chocolate, per lb.	38
No. 1	55
Sweet and spiced	67
Older, per bbl.	13.00
Northern	15.00
Coal, per ton	11.00
Anthracite	12.00
Western, per bbl.	50
Coffee, (gold), per lb.	17 1/2
Havana (currency)	35
Java	35
Cotton seed	15.00
Flour, per ton	75
Flour, per bushel	35
Copper, per lb.	35
Braziers	35
Shenling	35
Copper bolts	35
Yellow metal	28
Cordage, per lb.	24
Manilla	25
Tarred, American	21
Russia	30
Corn meal, per bbl.	4.75
Logwood, Campy	4
Logwood, St. Domingo	44
Fustic, Tampico	5
Indigo, per lb.	1.75
Madagascar	20
Eggs, per dozen	40
Western	45
Feathers, per lb.	95
Fish, per box	1.50
Cod	1.75
Herrings	25.00
Mackerel, No. 1	25.00
Mackerel, No. 2	15.00
Mackerel, No. 3	13.00
Flaxseed, per lb.	4
Flour, per bbl.	5.75
Superfine	8.00
Flour	4.80
Common	4.50
Fruit, per lb.	14
Prunes	19
Pigs, drum	19
Dried apples	15
Currents, new	25
Almonds, sort shell	25
Raisins, M. R., per box	4.50
Raisins, layer	4.50
Lemons, Palermo, per box	4.00
Lemons, Malaga, per box	4.00
Oranges, I. A., per box	4.00
Oranges, Palermo, per box	4.00
Glass, per box of 50 feet	3.25
French, 8 by 10	3.75
French, 10 by 12	4.00
French, 12 by 18	4.00
Grain, per bushel	61
Oats	70
Corn, shelled	90
Beans, per bbl.	9.00
Hops, per lb.	1.40
Malt, Western	2.00
Malt, Canada	2.25
Gunpowder, per keg	8.50
Gunny bags, per bag	19 1/2
Hay, per ton	26.00
Western	25.00
Northern	25.00
Louisiana	25.00
Hides, per lb.	18 1/2
Mexican dry flint	13
Country dry flint	13
Texas stretched flint	16
Texas stretched flint	16
Wet salted, city slaughter	6 1/2
Iron, per ton	45.00
Pig	5
Country bar, per lb.	5
Swedish, assorted	7 1/2
Sheet	6 1/2
Boiler	8
Nail rods	7 1/2
Cotton ties	5 1/2
Castings, American	6 1/2
Lime, per bbl.	1.75
Western	1.75
Shell lime	2.10
Rockland, etc.	2.25
Cement	2.95
Plaster, Paris	3.50
Molasses, per gallon	55
Louisiana	72
Cuba	72
Refinery rebolled	2
Gray country	2
Black country	6
Select water-rotted	9 1/2
Nails, per lb.	5.25
American, 4x6d	16
Wrought, English	14
Naval stores	10
Tar, per gallon	2.50
Pitch, per bbl.	2.50
Rosin, No. 1	2.50
Rosin, No. 2	2.50
Rosin, No. 3	1.75
Spirits Turpentine, per gal.	45
Varnish, bright	50
Land, per gallon	1.55
Coal oil, in barrels	40
Coal oil, in cases	46
Lanseed, raw	1.18
Sperm	2.75
Whale, refined	1.40
Cotton seed, crude	70
Cotton seed, refined	75
Castor	2.25
Tanners, per gallon	1.15
Oil cake	30.00
Provisions, per lb.	22.00
Beef, mess, Northern	24.00
Beef, dried, per lb.	7.00
Beef tongues, per dozen	7.00
Pork, mess	29.75
Pork, prime mess	30.00
Hog, round, per lb.	26
Hams, per lb.	26
Hams, canvassed	26
Sides	17 1/2
Shoulders	14 1/2
Green shoulders	14 1/2
Lard, prime, in tierces	35
Butter, Northern	35
Butter, Western	34
Cheese, American	17
Potatoes, per bbl.	1.90
Onions	2.50
Apples	2.50
Calabashes, per crate	12.00
Rice, per lb.	14
Louisiana	14
India, (gold), in bond	4
Sugar, Louisiana, per lb.	14 1/2
In the city	15 1/2
Havana, white	13
Havana, yellow	13
Havana, brown	12
Washed	12
Burly	12
Louisiana, native	12
Texas, per lb.	12

Special Notices.

The Publishing Committee of the New Orleans Christian Advocate.

This committee has not been called together since the meeting of the General Conference, because in the financial state of the office there was nothing it could do. To be able to support an editor was one of the conditions necessary to the electing one. Then the expenses of such a committee should be borne by the office—another question of finance. These are simply the reasons why this call has not been made yearly. There was really nothing to do, or that could be done by the committee. As the Advocate feels somewhat like standing on its legs, or at least like stretching them in a preparatory way, we give notice that there will be a meeting of the Publishing Committee directly after the patronizing Conferences shall have all adjourned—say on the second Saturday in February next.

To the Members of the Mississippi Conference.

DEAR BRETHREN: Your committee has decided to publish the Minutes in Jackson. It is just as cheap and more convenient. The work will go forward at once. One thousand copies are to be published for \$100. Only \$80 have as yet been paid in. Please send your orders and the money immediately to me, at Jackson, Mississippi, at the rate of ten cents per copy, stating how and where you want them sent. If they are to go by mail, allow something for postage.

C. G. ANDREWS.

DECEMBER 17, 1869.

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy	Jan. 1, 2
Mt. Hilliard circuit, at Par-riville	8, 9
Union Springs station	15, 16
Brundidge circuit, at Brundidge	22, 23
Rocky Mount circuit, at Brundidge	29, 30
Greenville station	Feb. 5, 6
St. Deposit circuit, at St. Deposit	12, 13
Sandy Ridge circuit, at Panola	19, 20
Pine Creek circuit, at Hopewell	26, 27
Pine Level circuit, at Pine Level	Mar. 5, 6
Ridgely circuit, at Mt. Ida	12, 13
Elbe circuit, at Bethel	19, 20

A full attendance of the members is solicited.

J. W. SMOKE, P. E.

Brookhaven Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown circuit, at Bathesda	Jan. 8, 9
Martinsville circuit, at Pinegrove	15, 16
Bogue Chitto circuit, at Bogue Chitto	22, 23
Summit circuit, at Summit	29, 30
Maguolia circuit, at Maguolia	Feb. 5, 6
Scotland and Brandywine circuits, at Sweetwater	12, 13
Pleasant Val. and Rehobeth, at Pleasant Valley	19, 20
Barton circuit, at Zion	26, 27
Brookhaven station	Mar. 5, 6
Wesson and Beauregard, at Beauregard	12, 13
Crystal Springs and Hazlehurst, at Hazlehurst	19, 20

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members. If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Wetumpka Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka circuit	Jan. 22, 23
Prattville circuit	Feb. 5, 6
Autaugauna and Ivy Creek, at Ivy Creek	12, 13
Lowndesboro, Hayneville & Union, at Lowndesboro	19, 20
Pleasant Hill circuit, at Pleasant Hill	26, 27
Autaugauna circuit, at Salem	Mar. 5, 6
Carroll circuit, at Carroll	12, 13

A full attendance of official members is solicited.

Wm. S. TURNER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew	Jan. 15, 16
Brooksville, at Brooksville	22, 23
Cookville, at Cookville	29, 30
Scobba and Gainesville, at Gainesville	Feb. 5, 6
Macon station	12, 13
Summerville, at Summerville	19, 20
De Kalb, at Pleasant Ridge	26, 27
Trinity, at Trinity	Mar. 5, 6
Marion, at Marion	12, 13
Cuba, at Cuba	26, 27

J. B. STONE, P. E.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Grand Gulf circuit	Dec. 26
Port Gibson circuit	Jan. 8, 9
Fayette, at Bethel	15, 16
Rocky Spring circuit	22, 23
Cavaya, at Lives' chapel	29, 30
Vicksburg circuit	Feb. 5, 6
N. Warren, at Oak Ridge	12, 13
S. Warren, at Bethel	19, 20
Kingston circuit	26, 27
Natchez circuit	Mar. 5, 6

JOHN A. B. JONES, P. E.

Montgomery Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Opelika circuit	Jan. 1, 2
Tuskegee circuit	8, 9
Russell circuit, at Youngsboro	15, 16
Mont Meigs circuit	22, 23
Anbun circuit	29, 30
Montgomery circuit	Feb. 5, 6
Hurtville circuit, at Uchee	12, 13
Tuskegee circuit, at Union	19, 20
Crawford circuit, at Soule chapel	26, 27
Oak Bowery circuit, at Oak Bowery	Mar. 5, 6
Lonchopoka, at Armstrong chapel	12, 13

M. S. ANDREWS, P. E.

Yazoo District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Greenwood and McNitt, at Greenwood	Jan. 1, 2
Carrollton circuit, at Eden	8, 9
Black Hawk circuit, at Emory	15, 16
Durant circuit, at Spring Hill	22, 23
Mt. Olivet circuit, at Short Crk	29, 30
Yazoo City circuit	Feb. 5, 6
Yazoo circuit, at Benton	12, 13
Lexington, at Lexington	19, 20
Richland, at Shiloh	26, 27

District stewards will meet at Lexington, February 19, 1870.

W. P. BAIRON, P. E.

Columbus District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Columbus circuit	Jan. 8, 9
Yorkville, at New Hope	15, 16
Columbus circuit, at Andrew ch'l	22, 23
Fayetteville circuit, at Fayetteville	29, 30
Carrollton circuit	Feb. 5, 6
Caledonia, at Sullivan's ch'l	12, 13
Athens, at Antioch	19, 20
Bexar, at Ashbury	

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XV.

NEW ORLEANS, SATURDAY, JANUARY 15, 1870.

NO. 52.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 10.—Major General Charles P. Smith, commanding the Nineteenth United States Infantry, has been appointed to succeed General Mower at New Orleans. General Ayres will succeed General Smith in the command of the Nineteenth Infantry at Little Rock. General Reynolds will assume command of the Twenty-fifth Infantry, vice General Mower, deceased, but he still, however, will retain command in Texas.

There was a bare quorum in the House to-day. Blaine's vote on the motion to order a vote on the main question is considered important. The bill in question is Bingham's, and admits Virginia without any additional conditions.

The original telegraph strikers here still hold out. Their places have been partially filled. The strikers are praying for wet weather.

The reconstruction of Virginia, and the general condition of the South, was discussed in both houses. In the Senate, Stewart, Warner, Sawyer and Fowler advocated admission. Sumner, Wilson, Howard and Pomeroy suggested the obstacle. Warner wanted to go in Alabama with amnesty in one hand and a halter in the other. He would pardon the rebels but hang the murderers.

Fowler would substitute the Bible for the halter. He defended Tennessee against the alleged slanders of her congressional delegation and Brownlow.

An error was found in the vote ordering the main question on the admission of Virginia. The speaker withdrew his vote, and subsequently on the vote, "Shall the main question be ordered?" the vote stood yeas sixty-six, nays eighty. The bill then went over.

Sawyer was confirmed by the Senate for the ninth judicial circuit.

The San Domingo treaty was received by the Senate, and referred to the Committee on Foreign Relations.

General Fremont, president of the Memphis and El Paso Railroad, publishes a card in the *Chronicle* to-day defending the company from the attacks of the French and American press, denying the statement alleging frauds in disposing of the bonds in Paris, and reciting the progress of the work.

He says, under the actual circumstances, it is not too much to say that the future of the road may be regarded as secured, notwithstanding the strength of the combination against it.

The *National Intelligencer* is suspended.

Senate.—Various petitions were presented; many of them were for the recognition of Cuban independence.

The Typographical Union presented a petition for a postage telegraph.

House.—Many bills were introduced to-day, including one from Payne to reconstruct Virginia.

The bill admitting Virginia was discussed. Bingham demanded the previous question, which demand was sustained. A reconsideration of the vote ordering the main question was moved and resulted in a tie vote of seventy-six to seventy-six. The speaker then voted no.

The main question was called up, but the morning hour having arrived the matter went over.

Nashville, Jan. 10.—The Constitutional Convention was organized to-day. John C. Brown, an ex-Confederate general, was elected chairman unanimously.

Memphis, Jan. 10.—The *Avant-courier's* Jackson, Mississippi, correspondent says that Governor Alcorn refuses to be installed until the State is admitted into the Union. The Legislature will meet, ratify the fifteenth amendment, elect United States Senators, and adjourn until the State is admitted.

An injunction was issued against John Johnson, the mayor elect, at the instance of John Donouan, enjoining him from qualifying, on the ground that Johnson is not a citizen of these United States, he never having been naturalized.

Washington, Jan. 11.—Mr. Fitch, of Nevada, prepared a resolution recognizing the Cubans as belligerents, which he will press to a vote in the House.

Sumner will introduce in the Senate, on Thursday next, an elaborate bill providing for the resumption of specie payments.

Information has reached here that Missouri has probably ratified the fifteenth amendment.

The investigation in the House of

the gold panic will commence to-morrow.

Pierre Bonaparte, implicated in the recent tragedy, is a son of Lucien Bonaparte by his second wife.

The *Star* says: "The difficulties in regard to appointments in the New Orleans customhouse have been settled, the congressional delegation having agreed to leave it to the Central Committee of the Republican party of Louisiana. The doubtful names of the present incumbents will be investigated by them. Collector Casey agreed to abide by their decision, and left for New Orleans last night."

Senate.—Sumner introduced a bill funding and consolidating the national debt.

The bill exempting from tax canned and preserved fish passed.

Virginia resumed. A motion to postpone was defeated.

The discussion of the amendment to remand Virginia to her present condition in case of the retarding of her assent to the adoption of the fifteenth amendment, was discussed to adjournment.

House.—The Reconstruction Committee reported a bill for the admission of Virginia, which was made the order for to-morrow. It contains Butler's preamble.

Furness, referring to the bill from the Reconstruction Committee for the admission of Virginia, said the instructions were to allow a liberal latitude in every amendment and debate.

Bingham offered his bill as a substitute, but both were postponed until to-morrow. The indications point to a considerable debate.

Cox will move to cancel all the Reconstruction Committee bills, making the action on Virginia irrevocable. Wood will move to strike out after the first section. Eldridge remarked of the Virginia bill, that the conditions imposed were abominable.

Jackson, Miss., Jan. 11.—The State Legislature met at twelve o'clock to-day and effected a temporary organization. The oath was administered by the judge of the Supreme Court. The test oath was not required.

New York, Jan. 11.—Thirty wholesale liquor establishments were seized for violation of the revenue laws.

Washington, Jan. 12.—The annual report of the Commissioner of the General Land Office devotes much space to the Gulf States.

Referring to fifty or sixty millions of dollars expended in mining operations in Nevada, the commissioner says: "If an equal sum were expended in reclaiming lands along the Mississippi and its tributaries, not nine million acres only, but double that quantity might be prepared for the plow. That sum would be sufficient to complete levees on the parent stream, to subject the lower banks of Red river. Atchafalaya, Bayou Lafourche and Teche to the same treatment, to construct a dyke along the Gulf coast, and rescue four thousand square miles of salt marsh from the sea, leaving an unexpended balance sufficient to lower the level of Lake Okechobe, and drain some five or six million acres of tropical lands in the swamps of Florida, and on the banks of the Kissimee."

After demonstrating the value of the unreclaimed lands, the report continues:

"It may be asserted, therefore, as a proposition that cannot be successfully controverted, that opportunities for the employment of capital are to be found in the overgrown and marshy lands of Arkansas, Mississippi, Louisiana and Florida, not exceeded in the profits that would be realized by any of the great enterprises of the day."

General Banks has arrived from a European tour.

Judge Wood, a circuit judge under the new law, commences a session of court this week in Mobile.

Drake's amendment to the Virginia bill will fail, and the original bill will pass the Senate. The result in the House is more uncertain, as new members are constantly arriving, and the discussion will probably be prolonged two or three days.

The Senate is considering Sumner's finance bill, the object of which is the early restoration of specie payments. Sumner said: "There were more important matters pending than the complete restoration of the South."

The many yards question is being considered. The Virginia bill will be up in both houses presently.

Senate.—Sumner presented a protest signed by thirteen persons against the admission of Virginia. Thurman said every one of them were office-holders who would lose

their offices upon the admission of the State.

The Virginia bill was discussed to adjournment. The discussion was quite bitter, involving crimination and recrimination among the Republicans, without, however, coming to any definite action.

House.—The resolution of the New York Legislature withdrawing their assent to the adoption of the fifteenth amendment was presented, and tabled.

Garfield introduced a bill for the abolishing of the Bureau of Refugees, Freedmen and Abandoned Lands.

A bill was introduced repealing the act of June, 1862, defining additional causes of challenge, and prescribing additional oaths to grand and petit jurors in the United States courts.

The Virginia bill resumed. Furness, in discussing the bill, said: "It would almost be better to follow the Bible recommendation, and not swear at all, than to have this eternal repetition of oaths, which excluded the intelligence and worth and wealth from public office."

Paine, another member of the Reconstruction Committee, favors the bill.

ATLANTA, Jan. 12.—Both houses of the State Legislature adjourned to-day after swearing in a few members.

General Terry to-day issued an order placing Warren, Takafarro, Wilkes, Lincoln, Columbia and Glascock counties as a sub-district, under command of Major Kline, with instructions to arrest persons violating the laws and disturbing the peace. Also an order removing the present sheriff of Warren county, and appointing J. C. Norris as sheriff for that county.

ALBANY, N. Y., January 12.—The striking telegraphers here resumed work to-day, declaring they had been deceived regarding the matter at issue.

FORTRESS MONROE, Va., Jan. 12.—There are twelve gunboats in Hampton Roads to-day; they will probably sail to-morrow.

FOREIGN.

PARIS, Jan. 10.—The report that the Pope will allow no discussion on the article of infallibility, unless he is sure of a favorable result, is confirmed.

MADRID, Jan. 10.—The ministerial crisis is over. Ruizers, the president of the Cortes, has accepted the ministry of the interior, Topeto the ministry of marine, and Sogosta minister of State.

PARIS, Jan. 11.—Rocheport's *Marseillaise* newspaper, attacked Prince Pierre Bonaparte. Two editors of the *Marseillaise* visited the prince to arrange preliminaries for a duel, but during the interview Bonaparte becoming enraged fired twice, killing Victor Noir. The tragedy caused the greatest agitation. Bonaparte has surrendered himself.

A rumor prevails that a coup d'etat occurred at Madrid last night.

LONDON, Jan. 11.—The Anglo-American and French Cable Companies are partially consolidated.

PARIS, Jan. 11.—Rocheport's paper, *Marseillaise*, has been seized. Prince Bonaparte states that he received a slap in the face, from Noir, before firing.

A decree has been issued, convoking the chambers from the High Court of Justice. A prince belonging to the Emperor's family can only be tried before it.

Prince Bonaparte's version of the affair between himself and Fonville and Victor Noir is as follows: He states that they came to his residence with menacing airs and hands in their pockets, and presented a letter of Pascal Grasset, and I said: "It is Rocheport, and not his creatures, that I seek."

"Read the letter," replied Noir. (I had my hand on my pistol, in my pocket.) "Are you responsible for it?" I asked. At this I received a slap in the face from Noir, when I drew my revolver and fired at him. Fonville crouched behind a chair, and from the protection that afforded, aimed his revolver at me, but he could not get it to go off. I fired at him while he was in that position, when he ran out of the room. He stopped in the next room and again turned his pistol toward me. I fired at him again, and he fled.

PARIS, Jan. 12.—In the Corps Legislatif a motion was made regarding the Emperor's family amenable to the law.

Rocheport said that Noir was one of the people, and the people should judge his murderer, who, although a cousin of the Emperor, must not escape the penalty of the law.

Ollivier promised them justice, saying, in the course of his speech: "We are justice, law and moderation, but if you force us we will be power."

The entire edition of Rocheport's paper, the *Marseillaise*, was seized by the authorities to-day.

Rocheport's *Marseillaise* says, in large type: "Murder committed by the Prince Pierre Napoleon Bonaparte upon the citizen Victor Noir. The attempt at murder made by the Prince Pierre Napoleon Bonaparte upon the citizen Ulrie De Fonville. I have had the weakness to believe that a Bonaparte could be other than an assassin; I have dared to imagine that a fair duel was possible in that family where in order and waylaying are traditional and habitual. Onr Paschal Grasset had shared my views, and to-day we mourn our dear friend Victor Noir, assassinated by the ruffian Prince Pierre Napoleon Bonaparte. For eighteen years past France has been in the blood-stained hands of these cut-throats, who, not content with their gripe, are shooting Republicans in the streets and allure them into baited traps for the purpose of slaughtering them at home. People of France! have you not had enough of this?"

HENRI ROCHEPORT.

LONDON, Jan. 12.—Violent dissensions exist in the Austrian cabinet. HAVANA, Jan. 12.—Telegraphic communication is re-established with Santa Spiritus, Ciego, Ovilae and other points in the Ciego Villas district, from whence the insurgents seem to be moving toward Principe.

STONEWALL JACKSON.

WHO KILLED HIM?—A REMINISCENCE OF THE WAR.

We find the following very interesting communication in the New York Herald of December 19:

MORRISTOWN, N. J., Dec. 16, 1869.

To the Editor of the Herald: Having observed your remarks on the subject of the death of the rebel general, Thomas Jonathan Jackson, I take the liberty of asking you to add my testimony to that of others, so that there can remain no reasonable doubt but that he was killed by his own troops, and I will make my narrative as short as possible for your columns.

At the battle of Chancellorsville I commanded the second brigade of the second division of the third army corps, and our division was held in reserve, near the Chancellorsville House, until about five o'clock on Saturday afternoon, the second of May, 1863, which was the time of the furious attack made on the right of our line by Jackson, which broke the eleventh corps, hurling it back in disorder. We were almost immediately ordered to the front, to check the attack of the enemy, and deployed in line of battle to the right of the Orange Court House plank road, not far from our first position, the enemy stopping any further advance at that time. As soon as my line was formed and pickets thrown out in front of it, I rode to the front to inspect the picket line, as it was my invariable habit to do, to rectify its positions if necessary. It was now twilight, and a little later the moon's light aided the vision to pierce the darkness of the dense forest in which was our position. While engaged in changing the posts of some of the sentinels covering the left front of my line, in a comparatively clear place near the plank road, I heard the sound of an approaching cavalcade from the side of the enemy, which soon appeared, and the foremost horseman detaching himself from it came on alone, so near that the soldier nearest me leveled his rifle for a shot at him; but I stopped him from firing, not wishing to reveal our position, and judging him an officer making a reconnaissance, in which case it would have been a needless thing to kill him in the uncertain light. After a few moments, spent apparently in trying to pierce the gloom, this person slowly turned his horse, and the whole party returned toward the Confederates at a gallop. The clatter of the hoofs became fainter in the distance, when suddenly the darkness in that direction was lighted up by a flash, succeeded by one well known rattle of a volley of musketry from at least a battalion, on the right of the road, and after the interval of about twenty seconds came another volley from its left. Being apprehensive that some of our troops might possibly be in that direction, I determined to ride forward alone and satisfy myself, as I called into action, there might be

danger of firing upon our own troops. I did so, leaving my orderly within my picket line. Emerging from the thick undergrowth upon the road a riderless horse dashed past me toward our lines, and I reined up near a group of three persons, two of whom were supporting the third, who was stretched on the ground, apparently grievously hurt. A horse, or perhaps more than one, were near by, as I saw indistinctly, but whether they were tied to trees or held by other persons I could not make out. I saw at once that these were Confederates, probably officers, and visions of the Libby began to flit through my mind at finding myself so near them; but reflecting that I was well armed and mounted, moreover that I wore a private's gray overcoat and slouched hat, which were common to both parties, I sat still, regarding the group in silence, but prepared to fly, if necessary, at the first warning. The silence was broken by one of the persons, who seemed to regard me with surprise, and, as one having authority, he directed me "to ride up there and see what troops those were," indicating the direction of his army, to which I gave a sign of assent, and, too happy to escape, I rode in that direction until out of sight of the group, when, making a circuit, I returned within my own lines. Just as I reached our picket line the Federal section of artillery posted on the plank road commenced firing; and I could plainly hear the grape crashing through the limbs of the trees near the point I had left. I found my brigade engaged in strengthening their position by a ride line of abatis in preparation for the battle. That night two intrepid officers of my brigade, Lieutenant Colonel Holt and Captain Hugo, of the Seventieth New York, crawled on all fours within the enemy's lines and captured several prisoners, from which I exacted the information that Rhodes' division of Jackson's corps lay in our front, and one of them, an officer, gave me, upon a sort of cross-examination, some interesting details. At early daylight the next morning, Sunday, May 3, the enemy commenced a vigorous attack upon our line, which being unsupported, although thousands of fresh troops lay within half musket shot, was forced, after a gallant defense and heavy losses, to retire and yield the ground to them.

About a fortnight afterward, at the camp at Falmouth, I saw the Richmond *Inquirer*, giving a detailed account of the death of Stonewall Jackson, and the circumstance of his receiving his wound, which made it clear that the man I saw lying on the ground was himself, and that he was killed by his own men. Other accounts mention "some one was sitting his horse by the side of the wood, coolly looking on, motionless and silent." The unknown individual was clad in a dark dress strongly resembling the Federal uniform, but it seemed impossible that he could have penetrated to that spot without being discovered, and what followed seemed to prove that he belonged to the Confederates. Captain Wilbourne directed him "to ride up there and see what troops those were," upon which the stranger slowly rode in the direction pointed out, but never returned with any answer. "When this silent personage was left to posterity," etc. As I well knew Stonewall Jackson from the time of the Mexican war I could not have failed to recognize him had I "interviewed" him on this occasion, which would, however, have resulted most disagreeably to at least one of the parties—a finale for which I avail myself of the present occasion to heartily thank "Captain Wilbourne" for having availed by his opportune command, hoping he will excuse me for having "never returned." As to Jackson having met his death at the hands of the First Massachusetts, that is impossible, as that regiment occupied a position on the left of our division, near the plank road, and completely out of sight and range of the spot he advanced to while reconnoitering.

While upon the subject of the battle of Chancellorsville, if I do not intrude too much upon your valuable space, permit me respectfully to protest against the statements charging my late gallant and able friend, General Sedgwick, either directly or by implication, with having been the cause of the loss of that great battle, while glorifying other generals engaged in it, although the former achieved the only great exploit of the five days' campaign—the successful storming of the heights of Fredericksburg. The military student who impartially examines the details of this battle must, I think,

inevitably come to these conclusions:

That the plan, strategy and field tactics of the campaign were well conceived and infinitely executed by the commanding general up to the period of the occupation of Chancellorsville, on Thursday, April 2, and of a field of battle some miles nearer Fredericksburg, and his left wing (Sedgwick) in open ground, where our superiority of numbers, equipment and artillery could not have failed to have given us the victory.

That the voluntary and incompressible relinquishment of this position, in spite of the remonstrances of Generals Couch, Warren and others, was the first mistake of the Federal general, which inevitably begot a succession of blunders as is usual in war, leading ultimately to the discomfiture of our arms.

That in this abandoning all offensive movements at the outset, and standing on the defensive, the commanding general gave up all the advantage of his role as the attacking party and damped the ardor of the troops, who truly imagined themselves in the prosecution of an aggressive campaign.

That the complete and inglorious inaction of two whole days—Sunday, the third, and Monday, the fourth—during which our army, in a position which could not have been carried, lay covered by entrenchments, with both flanks resting on a river, of which the river was the chord, and listened to the sound of the guns in an action between Lee and Sedgwick, and guarded as it was by a greatly inferior force, until that action should be successfully gained by its opponents, was the final cause of its defeat, and not Sedgwick's failure to form a junction, which was impossible. Precisely at the moment that Hooker had apparently lost all stomach for offensive operations, we find Lee, recovering from his first surprise at finding his powerful enemy right on his flank and endangering his communications, assuming the offensive, and inaugurating a series of daring maneuvers which more than equaled the disparity of his numbers, and resulted in victory at last.

I cannot presume to ask for space here to give even a summary of these grand tactics, during the execution of which Lee more than once exposed his army to destruction, but which desperate risks he was forced to take, apparently divining that his opponent would remain impassive, and their study involves a great lesson in the art of war.

If I have succeeded in throwing any light upon that most important episode in the war—the death of Jackson—by my communication, I shall be happy to subscribe myself, very respectfully,

JOSEPH W. REVERE,
Ex-Brigadier General.

LATELY John Stebaleski, a shopkeeper at Pesth, discharged a pistol into his heart. He had previously written the following letter to a friend:

"I have decided to kill myself to-morrow. Life is insupportable. I adore my wife, but she has grown so stout—she that was of so ravishing a figure when I married her. Adieu, my friend; tell my wife that I prefer to die rather than be unfaithful to her, or to separate myself from her by means of the law. Farewell, and pity me."

PRAYER BREAKING A BAD HABIT.—A minister once prayed in the pulpit that "the Lord would bless the congregation" assembled, and that portion of it which was on the way to the church, and those who were at home getting ready to come, and that in his infinite patience he would grant the benefit of the benediction to those who reached the house of God just in time for that. The clergyman succeeded in breaking up a bad habit which had resisted all legitimate appeals.

WHAT THEY COST.—Here is a sermon short enough to satisfy any one. The most busy mortals in this most busy age find time to read it. But to fathom its significance will require more time and profound thought than falls to the lot of many individuals. The clergymen cost the United States \$12,000,000 annually; the criminals, \$40,000,000; the lawyers, \$80,000,000; intoxicating beverages, to satisfy and increase depraved appetites, \$500,000,000.

As the ancients held those places sacred that were blessed by lightning, we ought to pay a tender regard to those visited with affliction.

The Christian Advocate.

SATURDAY, JANUARY 15, 1870.

A NEW POEM BY TERNYSON.

NORTHERN FARMER.

NEW STYLE.

I.
Don't thou 'ear my 'erse's legs, as they can-
lers away?
Propriety, propriety, propriety—that's what I
ears 'em say.
Propriety, propriety, propriety—Sam; thou's an
aw for thy pains!
There's moor sense 'n' one o' 's legs nor lu all
thy brains.

II.
Woe—there's a crow to pluck w' 'tha. Sam:
yon's parson's 'onse—
Don't thou know that a man unun be cather
a man or a mouse?
Time to think on it, then; for thou'll be
twenty to weak.
Propriety, propriety—woe, then, woe—let m
ear mysen speak.

III.
Me an' thy muther, Sammy, 'as bean a-falkin'
o' thee.
Thou's been takin' to muther, an' she bean a
telling 'n me.
Thou'll not marry for munny—thou's sweet
up' parson's lass.
Noa—thou'll marry for luvv—an' we both
on us thinks 'tha an ass.

IV.
See'd her to-day goa by—Saalnt's-day—
she was ringin' the bells.
She's a beauty thou thinks—an' soa is scoora
o' gells.
Them as 'as munny an' all—wot's a beauty?—
the flower, as blaws.
But propriety, propriety sticks, an' propriety,
propriety graws.

V.
Doan't be stant 'n' take time; I knows what
maakes 'tha as mad.
Wan't I crazed fur the lasses mysen when
I wur a lad?
But I know'd a Quaker feller as often 'as
fowd 'n this:
"Doan't thou marry for munny, but goa wheer
munny is!"

VI.
An' I went wheer munny war; an' thy muth-
er coom to 'and,
W' lots o' munny laad by, an' a niceish bit
o' lands.
Maaybe she wan't a beauty—I dived giv 'n a
thout—
But wan't she as good to cuddle an' kiss as
a lass as 'ant nowt?

VII.
Parson's lass 'ant nowt, an' she want 'a nowt
when 'e's dead,
Mun be a guvness, lad, or summat, and ad-
dled her bread.
Why fur 'e's nobbut a curate, an' wean't
nivr giv 'naw lighter.
An' 'e maade the bed as 'e ligs on foor 'e
coom'd to the shire.

VIII.
And 'thin 'e coom'd to the parish w' lots o'
'Varsity debt,
Stook to 'nail they did, an' 'e 'ant got shut
on 'em yet.
An' 'e ligs on 's back 'n' the grip, w' noan to
lend 'n a shove.
Woots nor a far-weller'd yowe; fur, Sam-
my, 'e married fur luvv.

IX.
Luvv? What's luvv? Thou can luvv thy
lass an' 'er munny too,
Maakin' 'em goa togither, as they've good
right to do.
Couldn't I luvv thy muther by cause o' 'er
munny laad by?
Naay—fur I luvv'd 'er a vast sight moor fur
it reason why.

X.
Ay, an' thy muther says thou wants to marry
the lass,
Cooms of a gentleman burn; an' we both
on us thinks 'tha an ass.
Woe, then, propriety, will'tha—an' ass as near
as mays nowt—
Woe, then, will'tha!—the bees is as
fell as owl."

XI.
Break me a bit o' the esh for 'his 'ead, lad, out
o' the fence!
Gentleman burn! what's gentleman burn? Is
it shilling an' pence?
Propriety, propriety's 'erything 'ere, an', Sam-
my, I'm blest
If it isn't the same oop yonder, fur them is
'as it's the best.

XII.
Th'n thou 'as 'as munny as brooks into 'onses
an' steals,
Them as 'as coats to their backs an' takes
their regular meals.
Noa, but it's them as niver knows wheer a
meal's to be 'ad.
Tanke my word for it, Sammy, the poor in a
loomp is bad.

XIII.
Them or thir feythens, 'tha sees, mun 'a beam
a laazy lot.
Fur work mun 'a gone to the giff'n whinlver
munny was got.
Feyther 'ad amost nowt; leastwaays 'n
munny was 'ad.
But 'e 'ard an' moul'd 'n seen dead, an' 'e died
a good un, 'e did.

XIV.
Look thou theer wheer Wrigglesby beek
comes out by the 'ill?
Feyther run up to the farm, an' I rids up to
the mill,
An' I'll run up to the belz, an' that thou'll
live to see;
And if thou marries a good un I'll leave the
land to thee.

XV.
Thim's my noatons, Sammy, wheerby I
means to stick.
But if thou marries a bad un, I'll leave the
land to Dick.
* This week. † Obsolete. ‡ Eard.
§ Or fow-weller'd—said of a sheep lying on
its back in the furrow. || Makes nothing.
¶ The flies are as force as anything.

Coom oop, propriety, propriety—that's what I
'ears 'em say—
Propriety, propriety, propriety—cater an' cater
away.
—Every Saturday.

A THEATRICAL PLAY IN CHINA.

San Cong Yan was a red-faced
man, and was employed by the King
to catch robbers. One day, when
on his way to catch robbers, he met
a man stronger than himself, so they
called each other brother, and agreed
not to own either father or mother.

San Cong Yan asked a maid for a
peach, but she told him he could
not have it. She then went in to
tell her mistress what he wanted,
and they being unwilling, he knock-
ed off two peaches from the tree.

They then had a fight about it, but
the men prevailed, and they finally
became their wives. San Cong Yan,
when returning home, met three
robbers, who were brothers of
others who had been caught, and
they attempted to kill him on the
bridge, but San Cong Yan was too
strong for them, and succeeded in
killing them all. San Cong Yan,
after this, met the son of a high of-
ficer under the King, who associated
with robbers, and in order to have
his revenge, he determined to at-
tack his son. He knocked him
down three times, and killed him
by kicking him. After this the
King ordered San Cong Yan to be
caught, but he went up to the tem-
ple on the mountain and hid him-
self. The priest of the temple was
a fortune teller. San Cong Yan
and he had a game of chess to-
gether, when the priest told him
not to be afraid, that he was in no
danger of being caught, and that
he would soon be king himself (San
Cong Yan.) When he left the
mountain he met another priest who
was very strong, and wanted to try
his strength with him. After San
Cong Yan had done many mighty
deeds, had caught and killed many
robbers, the King heard of his fame
and sent for him to come to the
palace and try his strength with his
high officers. San Cong Yan show-
ed to the King what he could do in
overthrowing his officers, and he
then took the spear and with one
thrust killed the King. After the
King's death there were two men
who were said to be stronger than
San Cong Yan, and they determined
to kill him. San Cong Yan had
killed all those who opposed him,
but there was one thing which he
lacked. The laws of the country
were in the hands of another of-
ficer, an old man. San Cong Yan
went to him and asked him to de-
liver up the laws by which the peo-
ple are governed, but he refused.
San Cong Yan told him if he did
not give them up he would cut off
his head too. The old man being
frightened, at last consented, and
the King had a paper written to
show that the old man had consent-
ed to his being King. When San
Cong Yan entered the palace to be
King there was a dragon in a pool
of water in the King's garden, which
came out and tried to kill him, but
he took a bow and arrow and shot
him. So he at last became King.
He reigned but ten years, and was
killed by one of his high officers in
his palace while asleep. The man
kneeling is said to be one of the
devils come to warn him, and tries
to awake him, telling him a man
was going to kill him, and he did
kill him; and thus ends the story.

This is the translation of a play
which is acted in one of the Chinese
theaters. The representation of it
I send to the Felicity street Sunday
school. Please hand this to them,
that they may understand the draw-
ings, etc. They are exposed for
sale on the street in Shanghai. This
man was the Samson of China.

J. W. LAMBERT.

One of the best things said by
Mr. George Peabody is this, spoken
at the reunion in his native town:
"It is sometimes hard for one who
has devoted the best part of his life
in the accumulation of money to
spend it for others; but practice it,
and keep on practicing it, and I as-
sure you it comes to be a pleasure."

Books are masters who instruct
us without rods or ferules, without
words or anger, without bread or
money. If you approach them they
are not asleep; if you seek them
they do not hide; if you blunder
they do not scold; if you are igno-
rant they do not laugh at you.

REBAPTISMS.

At the recent session of the Mis-
sissippi Conference of the Methodist
Episcopal Church South, a resolu-
tion was introduced asking the Gen-
eral Conference to enact a law on
the subject of rebaptism. The resolu-
tion caused considerable discus-
sion and was laid on the table. The
resolution was occasioned by com-
plaints against a preacher who had
rebaptized a lady who was dissatis-
fied with her baptism because she
was not converted before she was
baptized.

The subject is worthy the atten-
tion of the church. In many in-
stances application is made for the
baptism of persons baptized in in-
fancy, or who have changed their
minds as to the form of the ordi-
nance. Our own General Confer-
ence, at its last session, resolved
that rebaptism is entirely inconsis-
tent with the nature and design
of the ordinance, as set forth in the
New Testament. This action, in our
judgment, was wisely taken. And
yet it will impose hardships on se-
rious people, in some instances. It
is a fact that we find conscientious
persons in trouble, every now and
then, through fear that the water of
baptism has not been applied in the
right way or at the right time. They
fall into doubting, and wish to re-
lieve their scruples by submitting
again to the ordinance. If gratified,
they will make useful members;
but if not, they will leave us, and
go where they can be baptized.

What is best to be done?

In approving the action of the
General Conference, we give our
answer. This course may result oc-
casionally in the loss of those we
would gladly retain, and place them
in an embarrassing predicament;
and yet we think adherence to prin-
ciple better than personal accommo-
dation. The ordinance of God is
not to be submitted to the whims of
individuals, however conscientious.
It is not merely a ceremony, but a
covenant act. The outward form is
valueless without the covenant en-
gagement which it implies. The at-
tention of the people has been too
exclusively taken up with the sym-
bol of the rite, and not half enough
engaged upon its covenant obliga-
tions and spiritual significance.

It should be remembered that
baptism is not a commemorative
rite. If it were its frequent repeti-
tion would be proper and beneficial.
It is so in the case of the only com-
memorative rite enjoined in the
New Testament. The Lord's Sup-
per commemorates the death of Je-
sus Christ, and therefore it is to be
celebrated often. But baptism does
not do this. It is not even a sym-
bol of that death. It has no adap-
tation to recall the crucifixion, or to
symbolize the death and resurrec-
tion of Christ. The supposition
that such was its design, has done
more to bewilder and confuse the
people in regard to this ordinance
than any single error that has found
acceptance in the church. It is not
the ordinance of Christ's death, but
of the Holy Ghost. The Lord's
Supper represents and commemo-
rates Christ's death, as a past event,
complete and not to be repeated;
but baptism represents the Holy
Spirit, whose work is not past and
complete, to be recalled by a com-
memorative rite, but present and
continuous, symbolized by water
once for life.

Those who get into trouble on
this subject, and desire rebaptism,
are mostly the victims of early
prejudices or proselyting influences.
We do not blame them. They have
simply read or heard too much from
one direction, and not quite enough
from some other. To their minds
it has become plain that there is but
one way to apply the water—or
rather to apply the person—and
they will not rest; for the moment
they doubt the validity of other
forms; the "safe" argument is plied
with such vigor as to preclude calm
deliberation. A rebaptism is the
only remedy under the circum-
stances, and on the principle that
congeniality of sentiment is neces-
sary to social enjoyment, such per-
sons will find greater happiness, and
possibly better fields of usefulness,
in churches that inculcate the doc-
trines that have bewildered them.

But, if their trouble is only a be-
wildering, why not enlighten them
and save them to the church? It
would be the better plan, if prac-
ticable; but after confusion has in-
sued in error, and particularly such
error as involves exclusiveness,
which always begets bigotry, it is
exceedingly difficult to conquer the
prejudices that bar the way to the
understanding. The habit of look-
ing at a subject in one way dimi-
nishes the power to see it in a differ-
ent light. This is particularly true
where the habit is backed by pride
of opinion, and the dogma has be-
come a favorite. The fact, there-
fore, that we do not expect to be
able to convince every one of the
correctness of our views of baptism,
is no evidence of weakness in our
cause or in our confidence. It is
simply the recognition of a psycho-
logical fact.

Nor is there any truth in the as-
sumption that the fact that our peo-

ple are liable to be troubled about
their baptism, is evidence against
the soundness of our teachings and
practice. Perhaps this is used
against us as constantly and success-
fully as to which appeal is
made. But it is nothing but special
pleading, unworthy the dignity to
which it has attained. It should be
remembered that all our people, and
especially our young members, are
liable to contact with respectable
Christian men and women, who take
peculiar pleasure in making them
dissatisfied with their baptism; who
labor to do it, directly and indi-
rectly; who feel that they are doing
acceptable service to God in
such work, and find a higher satis-
faction in successfully accomplishing
it than in any other department of
Christian effort. When we consider
the labor expended in this direction,
and the appliances used, instead of
being surprised that a few innocent
people are brought into trouble, our
astonishment would be great if none
were entangled.

But why are not others—those
immersed—dissatisfied? Because
nobody tries to make them dissatis-
fied. If we were to imitate immer-
sionists, and seize every opportunity
to disturb the minds of inexperience
members of the church on this
subject, assuring them that they
were unbaptized, out of the cove-
nant, in fearful peril because they
are refusing to obey the gospel, etc.,
we could disquiet the consciences of
as many as they do; but we do
nothing of the kind. We tell them
the manner of baptizing is not the
great thing, but that the covenant
obligations and the religious mean-
ing of the ordinance, as the symbol
of the Holy Spirit, which God pours
out in rich effusion, is the soul of
the rite. In all our theology, much
less in our charity, there is nothing
to authorize any attempt to cause
uneasiness and trouble to others
about the form of administering the
ordinance, and in our inmost heart
we scorn the spirit of proselytism
which too often manifests itself in
connection with this subject.

Another point. We have said
that this ordinance should not be
left to the whim of the candidate.
It comes to us by divine authority,
and must be preserved in its in-
tegrity. But some will ask, Why, then,
give the candidate choice as to mode,
under any circumstances? This is
done on the ground that the modes
are equally valid, and valid because
with either the religious meaning
may be preserved, and neither is so
prescribed in the Bible as to exclude
the other. The manner of using
the water is an incident of the or-
dinance, and the choice is allowed in
view of the fact that the broad com-
mand to baptize does not insist upon
uniformity of mode. But the right
of choice never extends to the es-
sentials of the ordinance. These
are sacredly guarded. Over them
we throw the shield of divine truth,
and around them we gather the af-
fection of devoted hearts. To all
that God has enjoined we rever-
ently bow, and seek only to inter-
pret this hallowed symbol of regen-
eration in the light of eternal truth.
Western Christian Advocate.

A WESLEYAN WATCH-NIGHT.

BY THOMAS GUTHRIE, D. D.

We repaired to their chapel a
little after ten o'clock. The riot of
the streets had already begun; and
it was a great relief to escape from
them, and find ourselves quietly
seated amidst a congregation whose
countenances, as became their po-
sition, bore a mingled expression of
happiness and solemnity. It was
pleasant to see so large an assembly
on such a night and at such an hour,
and to recognize numbers who
though, like ourselves, belonging to
another than the Wesleyan commu-
nion, had gone to unite with their
brethren of that church in the sol-
emn, striking service which I pro-
ceeded to describe.

The minister appeared in the pul-
pit punctually at half-past ten,
robed in gown and bands—a cos-
tume, by the way, not used by the
Methodists in England, though
their Conference has too much good
sense to quarrel with its use in
Scotland, or to insist in such minor
matters on a rigid and unnatural
uniformity. He began the services
by reading out a hymn, which the
people sang with Methodist spirit to
the music of an organ. The full
burst of their earnest and ringing
voices all but drowned the sound of
its pipes, and demonstrated that an
organ, whatever objections people
may have to instrumental music as
an aid to psalm singing, does not
always, and need never, supersede
or interfere with vocal praise—the
song of grateful hearts rising from
hallowed lips. They sang:

"Jesus the conquering reigns,
In glorious triumph arrayed,
He triumphs over all unclean
And bids the earth be glad."

After this Mr. James, the min-
ister, offered up a very impressive
prayer, acknowledging the mercies
and also the sins of the past year—
seeking grateful hearts and pardon
through the blood of Christ—in
view of the year about to enter—
renewing vows and dedications to

God, with earnest prayer for grace
to do its duties, to meet its trials,
to resist its temptations, to bear its
burdens and to be ready for the
death it might bring. Another
hymn was then sung, and the nine-
teenth Psalm, beginning with these
words: "Lord, thou hast been our
dwelling place in all generations,"
read—and read impressively. After
the congregation had again sung,
the minister, choosing for his sub-
ject these words of First Samuel 7:
12: "Samuel took a stone, and set it
between Mizpeh and Shen, and called
the name of it Ebenezer, saying:
Hitherto hath the Lord helped us,"
delivered an appropriate address.
At its close the congregation sang:

"How many pass the guilty night
In revelries and frantic mirth!
The creature is their sole delight,
Their happiness the passions of earth;
Far as suffice the season past;
We choose the better part at last."

The minister now descended, and
resigned the pulpit for half an hour
to a local preacher; and I may re-
mark, by the way, that his address,
directed chiefly in warning words to
young men and women, proved that
though a liberal education is of
great value to ministers, he may be
an effective speaker who has never
been at college. A few minutes be-
fore twelve o'clock this worthy man
brought his remarks to a close. Mr.
James returned to the pulpit; and
having addressed the congregation in
a few solemn and weighty words,
he said that there were now only
some two or three minutes of the
old year to run, and these he would
recommend them to pass in secret
communion with God. Then the
whole congregation, following his
example, bowed the head, and fell
on their knees in silent prayer.
During these few minutes an awful
solemnity filled the house—a still-
ness on which the hour, as it struck
one beat on the clock, announcing
that one year was gone and another
begun, broke with startling effect.
At Munchester, when I first wit-
nessed this most impressive service,
the effect was still greater. There
the clock rung out its full twelve
beats; and as they slowly and sol-
emnly succeeded each other, they
sounded like the last dying throbs
of the expiring year. So soon as
the ringing out the old and ringing
in the new year had brought us to
the end of one, and the beginning
of another stage in life's journey,
the whole congregation rose to their
feet; and, like men who spring
forward anew, on a heavenward
race, for a heavenly crown, they
burst out into this song:

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear—
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope, and the labor of love."

Our life is a dream; our time, as a stream,
Glides swiftly away;
And the furthest moment refuses to stay;
The arrow is down; the moment is gone;
The millennium year
Rushes on to our view, and eternity's here."

Ere the echoes of the hymn had
died away the minister rose to pro-
nounce the blessing; and, the service
closed, we went out into the
starry night to hear the sound of
revelry and riot—but to see nothing
incongruous with our devotions in
many of the congregation tarrying
at the door to salute their acquaint-
ances with a "Happy New Year!"
and much hearty shaking of hands.
Sunday Magazine.

A GREAT deal of astonishment is
expressed in Paris at the number of
Spanish orders and decorations
which have recently made their ap-
pearance on the breasts and in the
buttonholes of very obscure indi-
viduals. The secret has recently
been explained by the curious fact
that one of Queen Isabella's courtiers,
who has more debts than he can
pay, liquidates his bills by tell-
ing the merchants that, if they will
give him receipts in full, and some-
thing to boot, he will procure them
crosses of the various Spanish or-
ders at the disposal of Queen Isabella
the Second.

FUNERAL style in Paris consists in
not issuing the billet de mort till a
month after the death, and then
inclosing a photograph, the size of a
postage stamp, of the departed, with
scriptural extracts suitable to his
life, and with a request to pray for
the repose of the soul.

The depths of the soul are a laby-
rinth, and dark without the torch
of religion. Left to ourselves, we
are like subterranean water—we re-
flect only the gloomy vault of hu-
man destiny.

It is not a good plan, after you
have driven a nail in a sure place,
instead of just clinching and leaving
it, to keep hammering away till you
break the head off or split the board.

Make no more vain resolutions,
but proceed at once to duty. Know
your weakness, trust and pray. God
will help you through and give you
patience.

The coming of the Lord is one of
the principal articles of our faith,
and resting solely upon a promise.
Seoilers will attack it till the very
day of his advent.

Iowa plants every three years
a forest of five million trees,
within considerably less than a
dozen years twenty-five million
trees have been planted and
now growing there.

THE CHURCH AND REAL ESTATE.

BY THE REV. J. D. MEYER.

About the time the articles with
the above heading, which appeared
in this paper October 16 and No-
vember 27, were preparing, a pleas-
ing and hopeful coincidence was
transpiring.

The presiding elders of Long
Island were providing for an organ-
ization of a society in the city of
Brooklyn for these very objects. A
delegate was appointed by each
Quarterly Conference, who, with the
pastors, were called to meet in the
Sands street lecture room, October
18. The importance and immediate
demand for such a society were re-
cognized, and a committee appointed
to draft a constitution. At an ad-
journed meeting, held in the same
place, November 1, a constitution
was adopted, and means devised for
the completion of an effective or-
ganization. The coincidence, show-
ing that the want is felt and press-
ing for a realization. The wonder is
that it has been so long delayed.

In our rapidly growing cities there
are centers which will be needed,
and should be secured for church
uses. Neither is it difficult to locate
these. The Jewish Church has
shown the possibility and wisdom
of such foresight—often procuring
in most advantageous positions a
whole block for what, in a few years
will be the value of a single lot.

Fortunous incident, in the operation
of the New York City Methodist
Sunday-School and Missionary So-
ciety, illustrates this wisdom. Land
was purchased, and in a little while
lots were sold at such an advance as
to leave the residue, all that was
needed for church purposes, free of
cost.

We cannot afford to wait until
real estate has reached its high
price, and then purchase premises.
Men are continually making their
safest and most profitable invest-
ments by the purchase of lots that
must advance. Shall we not do,
in the interest of the church, what
every one is being so wise to
do for himself?

The results of this neglect are
only the high price paid for in-
cipient premises, and the consequent
embarrassment in which new so-
cieties are involved, but churches
not built until the population is
dense as both to demand them and
give promise of ability to sustain a
heavy expense. The overflow, at
sometimes other causes, are likely
result in building too closely in the
same neighborhood; hence churches
are, as we find them, clustered to-
gether; jealous rivalries are awak-
ened between churches who find it
difficult to support themselves, and
each cannot look upon the prospe-
rity of the other with envying light-
ness—there is a loss of connection,
feeling, and we are without the
strength that comes from union.

Besides, large spaces are left
unoccupied, and fields that should
be supplied with Christian privilege,
and gospel labor are utterly
neglected.

What can be accomplished is seen
in what a Presbyterian brother has
done in Philadelphia the past few
years. This has been his plan:—
saw an unoccupied field, and said
some minister: "Go there and
work. Open a Sunday school, and
preach the gospel. I will foot your
bills, and build a chapel or church
as the case may require." The
suit has been more churches that
have been gained by my determina-
tion in most of our cities for the
last twenty years. An inviolable
surety, for other rich men to go
do likewise, and suggest the need
needed, and how it is to be done.
But we may not wait for individuals
to do this work; the many can
do it, and the largest investments
such a purpose can, perhaps, be
no safer channel or wiser applica-
tion than through a properly organ-
ized and managed society.

The need of such a society is
forward work that should not be
delayed; many of its advantages
depend upon promptness and quic-
ness of movement. Those centers
for the church may see most effec-
tually, and agonize with infertile
seeds, but have no means to
seize the advantage.

Dependence cannot be placed
upon the separate churches col-
lecting; even when a field is found
and pressing, and they are dis-
flowing, they are unwilling to
one who helps to make their finan-
cial, or who will be missed at
prayer meeting.

There is need also of an out-
rigger, judicious and reliable
of locating churches. Unscrupulous
or injudicious zeal may place a
where they are a hindrance rather
than a help. Churches well lo-
cated will attract to their Sunday
and mission work the numbers
are in their neighborhood,
furnish occupation for unemploy-
ed talent.—*New York Methodist.*

Iowa plants every three years
a forest of five million trees,
within considerably less than a
dozen years twenty-five million
trees have been planted and
now growing there.

The Christian Advocate.

SATURDAY, JANUARY 15, 1870.

THE VATICAN COUNCIL.

THE HALL OF COUNCIL.

This hall of the council has, I dare say, been described to you already by your correspondents who have been in Rome for weeks past, and I will not, therefore, dwell upon its merits or demerits at this time. It is simply, as you know by this time, the right wing of the grand transept of the church, walled off from the rest by a temporary screen painted to resemble masonry, and accessible from the body of the building through lofty doors of wood-work, covered with canvas and painted to imitate bronze. Had the day been favorable, the scene on which I looked down as I took my seat would have been grand and striking enough. In the lofty tribunes erected on either side of the papal altar and throne were assembled a crowd of people of more or less distinction, and of both sexes, arrayed in gala dresses the most various and the most brilliant.

DISTINGUISHED PERSONS.

Among them I made out the Emperor of Austria (strictly incognito), and her sisters, the ex-Queen of Naples and the Countess of Trani, three women whose grace and beauty are worthy of a better fate than the dismal sort of life to which their exalted birth has condemned them; the Count of Gergenti and the ex-King of Naples, two unhappy looking royal personages, just now of a place, but both gotten up quite marvelously in scarlet uniforms, blazoned with orders; a couple of English generals, General Sir Vincent Eyre and General Babington; several German ambassadors and ministers, in abundant gold lace; a knot of French officers; a Spanish grandee, wearing the golden tresses about his neck, and of Roman dignitaries and Roman ladies. I know not how many, nor in what strange and splendid varieties of costume they were clothed.

THE PRELATES SEATED.

On either side of these tribunes, and a little below them, ran beneath the great rustling throng of prelates, archbishops, bishops, mitred abbots, and there were seating themselves, to the number, as nearly as I can make anything like accuracy determine, of about eight hundred and forty. Of seats prepared and numbered, there were in all seven hundred and sixty-five precisely. These were all occupied, and the unexpected influx of ecclesiastics during the last two days had compelled the emperor's chargé with preparing the hall to add a double row of unnumbered seats below those, which also were filled to-day with august and pious personages.

SOLLENN AND TERRIBLE SPECTACLE.

All as I have said, were in motion when the spectacle first broke upon me, and had but a single ray of sunlight flickered down through the dome upon the motley and magnificent mass, it had indeed been a brilliant and memorable vision. But for the first time within my observation of this incomparable building, St. Peter's to-day was as dark as St. Paul's on the solemn eve of the funeral of the Iron Duke. An awful gloom brooded over the whole scene. Vast as is the capacity of the church, it was, like the piazza without, literally filled to the utmost, and the darkness, which made it difficult to distinguish the faces of persons who sat but a few paces from me within the inclosure of the council hall, being equally profound and almost appalling upon the huge multitude without. The white mitres and stoles of the bishops alone relieve in a certain measure the gloom, as in an apparently interminable order they advanced two by two to salute first, the pontiff, sitting white-mitred in his narrow, almost Mahometan pulpit throne, and then the great circle of the crimson-robed cardinals behind him.

CEREMONIES, ETC.

This ceremony alone consumed, by the watch, an hour and three-quarters. When it was over the Cardinal Deacon Pafirzi advanced and celebrated a mass at the altar, with singing which I own I thought but indifferently good, and the effect of which, had it been good, must have been sensibly impaired by the acoustic infelicities of the temporary hall. When the mass had ended the Pape del Trento arose and pronounced a discourse, of which it was impossible to hear more than a few words here and there, but which was uttered with an animation and grace of gesture not unworthy the reputation which the Pape enjoys of being the very best preacher known to the Pontifical Court at Rome. A series of ceremonies then followed, which culminated in the investiture of the Pope with the pallium by one of the cardinal deacons, while high and shrill sounded the chanting of psalms by the singers of the chapel. The Pope, once invested, took his seat, and the whole body of the

fathers, assembled in the order of their rank, proceeded to pass before him, making reverential homage as they passed at his throne, and kissing, each in his turn, the Fisherman's Ring on his extended hand.

This ceremony it was impossible to witness without feeling profoundly impressed by the magnitude and the subtlety of the relations to which it bore witness between this ancient seat of dominion and the soul and mind of the whole civilized world. What nation, what zone, what race was here unrepresented? And all these glittering shepherds of so many diverse flocks, each in his fold a prince and a power, came up here humbly bowing himself to the earth before the venerable old man, whose single voice it is the duty of them all to proclaim the voice of heaven, even unto the uttermost parts of the earth. Who shall pretend that science is king, or commerce lord of mankind, in the presence of such a spectacle as this?

ENDURANCE OF THE POPE.

Striking though it was however, the ceremony of the "obedience," ended by being tedious—for it lasted rather more than two hours—and when the Pope arose at the close of it, and after reading a brief prayer, proceeded to deliver his hortatory address to the council, he had already been on foot and in the harness of his functions for more than seven mortal hours. Is it not really noteworthy that at his age, and with his many infirmities, the Ninth should have been able to pronounce, partly from notes and partly, as I can avouch, extemporaneously, an elaborate and earnest address of more than three-quarters of an hour in length, and that not only in a clear and resonant voice, but with positive bursts of really brilliant eloquence? As he drew toward the end of his speech, the pontiff dropped his notes carelessly, and for more than a quarter of an hour, raising his exquisite voice with the fire and vigor of youth, exhorted his hearers to patience and devotion and courage in the great work of reconstituting and re-establishing the faith of the world, which was now laid upon them. The address of his holiness was taken down by the stenographers.

THE POPE'S ADDRESS.

The following is a translation of the Pope's address to the council:

VENERABLE BROTHERS: What we asked of God by many supplications and prayers—that we may be able to inaugurate the Ecumenical Council appointed by us—this has been granted, to our great joy, by the remarkable and singular grace of God. Our heart, therefore, exults in the Lord, and is suffused with inexpressible consolation, because on this most auspicious anniversary of the festival of the Immaculate Conception of the Virgin Mary, mother of God, you who have been called to participate in our solicitude have assembled in greater numbers than formerly in this citadel of the Catholic religion, and we thoroughly rejoice in your presence. Now, venerable brethren, you are assembled here in the name of Christ, that with us you may bear testimony to the word of God and Jesus Christ, that you may teach the way of God in truth to all men with us, and that you may judge with us, under the guidance of the Holy Ghost, of the opposition of science, falsely so called. For ever there was a time when zeal for the divine glory and the salvation of the Lord's flock demanded of us to surround and defend Zion, it is now. For you see, venerable brethren, with what violence the old enemy of the human race has attacked, and still attacks, the house of God. Under his guidance that wicked conspiracy of the impious is widely diffused. Strong in union, powerful in wealth, protected by institutions, and wearing the liberal veil of malice, and full of weakness, it does not cease its most bitter war against the sacred Church of Christ. You know the nature of that war—its power, its arms, its progress, its councils. You have continually before your eyes the trouble and confusion, the grievous perversion of all right, the various arts of bold lying and corruption by which the wholesome bonds of justice, integrity and authority are loosened, the worst passions are inflamed, the Christian faith rooted out from souls, so that the end of God's church might well be feared now, if it were possible for it to be destroyed by the machinations or endeavors of man. But, as St. John Chrysostom said: "Nothing is more powerful than the church—the church is stronger than heaven itself." "Heaven and earth shall pass away, but my words shall not pass." What words? "Thou art Peter, and on this rock I shall build my church; and the gates of hell shall not prevail against it."

His holiness then rising, whilst all the others knelt down, made the following prayer:

We are present, O Lord Holy Ghost—we are present, federal indeed in the magnitude of sin; but specially assembled in thy name.

Of all the coffee consumed in the world, fully one-half is from Brazil. A great deal of the best Brazilian

Come to us and be with us, and deign to abide in our hearts. Touch us what to do, where to go, and show us what we should effect, that with thy help we may please thee in all things. Be our salvation and the guide of our judgments. Thou who alone, with God the Father and his Son, dost possess the glorious name, thou who lovest the most perfect equity, suffer no disturbances of justice; let not ignorance draw us into the wrong path; let no favor wrap us, nor regard for gifts or persons corrupt us, but bind us effectually together to thee, by the gift of thy grace alone, that we may be one in thee, that we may in nothing swerve from the truth; that, assembled in thy name, we may observe in all things justice and piety; that here our opinions may in nothing clash with thee, and that hereafter we may obtain the everlasting reward of our well doing.

The prelates answered "Amen." The address was followed by a season of silent prayer, and that again by a chant, after which the prefect of the ceremonies, less politely than distinctly, bade us all depart who had no part in the council, crying out, with a clear voice: "Ecclesia omnes qui locum non habent in concilio."—*New York World.*

SKETCHES OF BRAZIL.

VISIT TO A COFFEE PLANTATION.

The next morning, under the guidance of our hospitable entertainer, we went over the plantation. With the exception of the garden, in the center of which were the fish ponds and the aviary, and of the orangery, with its rich mass of color—gold, deep orange and pale yellow—blending wonderfully with the green of the hill rising behind it, the entire property reclaimed from the forest was devoted to coffee. The stumps of this plant, with their regularly rounded outlines, glittering foliage and bright scarlet berries, formed a beautiful sight, as covering the hillside, they swept for miles away.

In its wild state the coffee tree is slender, with few branches, and from fifteen to twenty feet in height. In cultivation, however, it is kept down to six or ten feet, and made to assume a rounded, pyramidal form, with horizontal branches, almost to the ground. The leaves are evergreen and very shining; the flowers small, in clusters, and of a snowy whiteness, and deliciously fragrant. The whole appearance of the tree is peculiarly attractive, especially in the flowering season.

Coffee trees are usually raised from seed planted in nurseries. The second year the young plants are set out, pruned to the same height, and carefully cultivated in rows from five to ten feet apart, according to the nature of the soil. In the third year the first crop, a very light one, is gathered. The trees continue in bearing, if properly taken care of, for thirty years, yielding two or three crops annually. We were so fortunate as to be present at one of these annual harvestings, and the sight that we witnessed was certainly a pretty one. The negroes, men and women, were scattered over the plantation, with broad, shallow trays or baskets, made of plaited grass or bamboo, strapped over their shoulders and supported at their waists. Into these trays they were gathering the berries, some already of a brilliant red, others just beginning to dry and turn brown, while here and there were green ones not yet fully ripe. Little black children, singing a monotonous but rather pretty parsonage, were sitting on the ground gathering what fell from the bushes. As the baskets of the harvesters were filled, they came to the overseer, who gave them a little metal ticket on which the amount of their work was marked. A task is allowed to each hand—usually a moderate one, and proportioned to the age and strength of the worker—and all overwork is paid for at the close of the day's labor. When the trees are in full bearing, an industrious man will pick three bushels in a day, yielding about thirty pounds of merchantable coffee.

From the harvesting ground we followed the carts down the winding hillside roads to the drying place. Here the negroes divide the day's gathering into little heaps in the sun. These heaps are frequently turned. When pretty equally dried, the berries are spread out in thin, even layers over the dazzling white cement floor and subjected to a final baking. They are then passed between rollers to remove the dried pulp and the parchment-like membrane in which the seeds are enclosed. The winnowing follows, after which the coffee is ready to be sent to market.

The region of Brazil most favorable for raising coffee extends from Santa Catarina on the south up as far north as Bahia. It can, however, be grown to advantage in the shade of the vast forests of the Amazon, where, with careful attention, it yields two harvests a year.

Of all the coffee consumed in the world, fully one-half is from Brazil. A great deal of the best Brazilian

coffee, says Agassiz, who was at considerable pains to ascertain the fact, is sold under the name of Java, or Mocha, or as the produce of Martinique or Bourbon. Much of the so-called Mocha, especially, is often nothing but the small, round beans of the Brazilian plant, found at the summits of the branches, and gathered with more than ordinary care. And, further, it is claimed that the poorest American coffee will, after ten or twelve years' keeping, be as good, parch and mix as well, and have as high a flavor as the best of Turkish coffee.—*Once a Month.*

DEBT.

When I was a very small boy, in pinafores, and went to a woman's school, it so happened that I wanted a stick of slate pencil and had no money to buy it with. I was afraid of being scolded for losing my pencils so often, for I was a real careless little fellow, and so did not dare to ask at home; what, then, was John to do? There was a little shop in the place, where nuts and tops and cakes and balls were sold by old Mrs. Dearson, and sometimes I had seen boys and girls get trusted by the old lady. I argued with myself that Christmas was coming, and that somebody or other would be sure to give me a penny then, and perhaps even a whole silver sixpence. I would, therefore, go into debt for a stick of slate pencil, and be sure to pay at Christmas.

I did not feel easy about it, but still I screwed my courage up and went into the shop. One farthing was the amount, and, as I had never owed anything before and my credit was good, the pencil was handed over by the kind dame, and I was in debt. It did not please me much, and I felt as if I had done wrong, but I little knew how soon I should smart for it. How my father came to hear of this little stroke of business I never knew, but some little bird or other whistled it to him, and he was very soon down upon me in right earnest. God bless him for it; he was a sensible man, and none of your children-spoilers; he did not intend to bring up his children to speculate and play at what big rogues call financing, and therefore he knocked my getting into debt on the head at once, and no mistake.

He gave me a very powerful lecture upon getting into debt, and how like it was to stealing, and upon the way in which people were ruined by it, and how a boy who would owe a farthing might one day owe a hundred pounds, and get into prison and bring his family into disgrace. It was a lecture, indeed; I think I can hear it now, and can feel my ears tingling at the recollection of it. Then I was marched off to the shop like a deserter, marched into barracks, crying bitterly all down the street, and feeling dreadfully ashamed because I thought everybody knew I was in debt. The farthing was paid amid many solemn warnings, and the poor debtor was set free like a bird let out of a cage. How sweet it felt to be out of debt! How did my little heart vow and declare that nothing should ever tempt me into debt again! It was a fine lesson, and I have never forgotten it. If all boys were inoculated with the same doctrine when they were young, it would be as good as a fortune to them, and save them wagon loads of trouble in after life. God bless my father! say I, and send a breed of such fathers into old England to save her from being eaten up with villainy! for what with companies and schemes and paper money, the nation is getting to be as rotten as touch-wood.

Ever since that early sickening I have hated debt as Luther hated the Pope, and if I say some fierce things about it, you must not wonder. To keep debt, dirt and the devil out of my cottage has been my greatest wish ever since I set up housekeeping; and although the last of the three has sometimes got in by the door or the window—for the old serpent will wriggle through the smallest crack—yet thanks to a good wife, hard work, honesty and scrubbing brushes, the two others have not crossed the threshold. Debt is so degrading that if I owed a man a penny I would walk twenty miles in the depth of winter to pay him, sooner than to feel that I was under an obligation. I should be as comfortable with pens in my shoes, or a hedge hog in my bed, or a snake up my back, as with bills hanging over my head at the grocer's and baker's and the tailor's. Poverty is hard, but debt is horrible; a man might as well have a smoky house and a scolding wife, which are said to be the two worst evils of our life. We may be poor and yet respectable, which John Ploughman and wife hope they are and will be; but a man in debt cannot even respect himself, and he is sure to be talked about by the neighbors, and that talk will not be much to his credit. Some persons appear to like to be owing money; but I would as soon be a cat up a chimney with the fire alight, or a fox with his head at his heels, or a hedgehog on a pitchfork, or a mouse under an

owl's claw. An honest man thinks a purse full of other people's money to be worse than an empty one; he cannot bear to eat other people's cheese, wear other people's shirts and walk about in other people's shoes; neither will he be easy while his wife is decked out in the milliner's bonnets and wears the draper's flannels. The jackdaw in the peacock's feathers was soon plucked, and borrowers will surely come to poverty—a poverty of the bitterest sort, because there is shame in it.—*John Ploughman's Talk, by C. H. Spurgeon.*

BRIDE AND BRIDEGROOM A CENTURY AGO.—To begin with the lady; her locks were strained upward over an immense cushion that sat like an incubus on her head, and plastered over with pomatum, and then sprinkled over with a shower of white powder. The height of this tower was somewhat over a foot. One single white rosebud lay on its top, like an eagle on a haystack. Over her neck and bosom was folded a lace handkerchief, fastened in front by a bosom-pin rather larger than a copper cent, containing her grandfather's miniature set in virgin gold. Her airy form was braced up in a satin dress, the sleeves as tight as the natural skin of the arm, with a waist formed by a bodice, worn outside, whence the skirt flowed off, and was distended at the top of an ample hood.

Shoes of white kid, with peaked toes, and heels of two or three inches elevation, inclosed her feet, and glittered with spangles, as her little pedal members peeped curiously out.

Now for the swain: His hair was sleeked back and plentifully bedowered, while his queue projected like the handle of a skillet. His coat was a sky-blue silk, lined with yellow; his long vest of white satin, embroidered with gold lace; his breeches of the same material, and tied at the knee with pink ribbon. White silk stockings and pumps with laces, and ties of the same hue, completed the habiliments of his nether limbs. Lace ruffles clustered around his wrist, and a portentous frill, worked in correspondence, and bearing the miniature of his beloved, finished his truly genteel appearance.

SEVEN THINGS WANTED.—What is necessary to make the Sunday school both interesting and useful? To this question somebody, who knows, gives the following answer:

1. A live, active, praying superintendent, in full sympathy with the children.

2. Faithful, pious teachers, who will make conscience of being always present and always in time, and fully prepared to give useful and pleasant instruction.

3. Uniform lessons for the whole school. This is essential to a well regulated and useful school.

4. An early hour for meeting. One lesson a day rather than two. One school for the same pupils better than two.

5. hearty co-operation of parents, who will see that their children study and learn something, instead of spending a leisure hour they know not and care not how.

6. A good library is a help and convenience, but suitable text books and helps to the understanding of the Scriptures are a necessity.

7. The first item above implies what is worthy of particular mention: Never keep a school waiting a moment for any exercise, nor a moment after the time appointed for opening. Fill up the whole time so as to interest.

A LITERARY GOVERNMENT.—Victor Emmanuel's government has become possessed of the large libraries of the convents and monasteries of Italy, in consequence of a law, passed in 1866, suppressing the religious houses. There are three hundred and sixty-nine public libraries, with ample provisions for their support. The number of volumes in all is more than a million. As the law proceeds in suppression, four hundred additional convent libraries will fall into the hands of the State. The State stipulates that these libraries shall be open to the public, and that not less than two hundred frames shall be expended annually for such purpose. In addition to printed books, a large number of important manuscripts are brought to light. Those which refer to diplomatic matters or historical events are deposited in the public archives; those of a purely literary character fall to the lot of the great libraries.

ARCHBISHOP LEIGHTON, one day returning from church, saw a funeral coming. On reaching home one who had been confined to the house inquired: "Well, have you heard a good sermon?" "I have met a good sermon," was the reply.

COOKED MEAT is nearly double the bulk of uncooked, yet quart for quart it goes as far. The difference is that much of the food is indigestible unless cooked.

The Farm and Garden.

Lot Planters Raise their own Provisions.

The article of Thomas B. Smith, of Verona, Mississippi, in your October number, suggested the duty of my giving the public the benefit of my experience and observation on the subject of planters raising their own provisions. Being a planter, employing about sixty hands, and also a merchant, furnishing supplies to my neighbors, my opportunities for arriving at the truth in this matter have been very good. I have been furnishing supplies to from forty to sixty of the neighboring planters since the war, taking the produce of their farms in payment in the fall, and I find that those who buy both corn and meat (all they use) never have any surplus money left; that those who buy all their meat, and only a portion of their corn, have money over, in proportion to quantity of corn purchased; and that those who raise all their corn, even when they buy all their meat, make money very fast. Those I know to be facts, in the face of the argument that the same acre that yields fifteen to twenty bushels of corn, worth \$20 to \$30, will yield seven hundred to one thousand pounds of seed cotton, worth from \$35 to \$75. It is difficult to explain why corn purchased costs so much, and that raised on the farm is so cheap; yet I know, and no doubt thousands of observant planters know that he who buys his provisions never has any surplus cotton money.

I am inclined to think that the bought corn does not really cost so much, but that the principal explanation of these facts is that a good planter can raise nearly a full crop of cotton, and at the same time raise an ample supply of corn, because with good management the heaviest of the work in corn crop is past before the heaviest of the cotton crop begins, so that he who plants cotton alone loses enough time to raise his corn, for the simple reason that without any corn crop at all he can raise very little more cotton than he could had he a sufficient corn crop planted. Now if it is a fact that a planter who raises no corn nor meat has never had any surplus money since the close of the war, with cotton ranging high all the time except 1867, how can we expect anything but ruin the very first year our cotton crop is cut off, or the price is low? If our people had raised their corn and meat in 1860-67 they would not have cared a straw for the low prices of cotton in the latter year named, even if the speculators could have controlled the price and kept it down. I live in as good a cotton and corn region as I have seen anywhere, and we are highly favored this year; although our crops are not full, yet they are so much better than they are in most sections, we certainly ought to feel thankful. I traveled over most of the West and North the past summer, and having seen the effects of the drought upon the corn crop, I pity the cotton maker who has not raised (at least) his corn this year.—*Correspondent of Southern Cultivator.*

WATERING HORSES.—A patent has recently been granted for a method of refreshing horses while in harness, which consists in making the bit hollow and having perforations in it. A rubber tube extends from one side of the bit to the carriage, and by pressing a rubber bag, which contains water, the driver is enabled to refresh horses whenever he chooses without stopping. For saddle horses the water bag is suspended from the horse's neck, or upon the pommel of the saddle.

A CHEAP DISH.—Set new, rich milk to boiling; keep it boiling smartly, and thicken it with white winter wheat meal (Graham flour) cut with milk, sugar, cream, molasses or sirup. The milk must be kept boiling as you sift in the meal, or the mush will have a raw taste, which no amount of after-cooking can remove. I particularly entreat poor people to give this article of food a fair trial. I know it is an article which they particularly should not be without.

CANNING EGGS.—When two or three dozen eggs are obtained from the nests, place them in a dish, and pour scalding water over them, and immediately turn it off. This process is repeated three times, by which means the albumen is fixed or coagulated, the pores of the shell closed, and the egg, as it were, canned in its own covering. The eggs thus prepared are then packed in salt, with the apex downward, and they are said to keep perfectly fresh for many months.

BEANS AND COCKROACHES.—Boil one ounce of poke root in one pint of water until the strength is extracted; mix the decoction with molasses, and spread it on plates in the kitchen or other apartments which are infested by these insects. All that have partaken of this luxury during the night will be found "organic remains" the next morning.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JANUARY 15, 1870.

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ORAPS STREET GERMAN CHURCH.

This beautiful house is finished, and will be dedicated on Sabbath, the twenty-third, at half-past three P. M. Bishop McTyeire will preach a sermon and dedicate the church.

The house is as large as Moreau street church, with a basement and spire. It is beautiful in all its proportions. The seats are of cypress, very comfortable. The color and grain of the wood have been preserved. But we forbear giving a more minute description until after the dedication. To our friends in this city we say: be present and see for yourselves what good taste, devotion to Methodism, energy and poverty can accomplish.

To Captain Robertson and Rev. John Pauley the church is largely indebted for this grand result. Besides the church, a parsonage has been completed, directly adjoining the house.

NEW PUBLICATIONS.

We have from the publishers, J. B. Lippincott & Co., through James A. Gresham, Camp street, a volume of poems, or rather, as the author modestly names it, A WREATH OF RHYMES, by Millie Mayfield; 12mo, pp. 386. This volume consists of detached poems, all of which possess the unequivocal merit of shortness.

We have received this week the NEW ECLECTIC for January. We notice in the table of contents considerable attraction.

Those who have heard of, as well as those who know the high degree of perfection to which the sewing machine of the great original inventor, Elias Howe, jr., has attained, will be glad to learn that the Howe Machine Company have established a Southern office at 207 Canal street, New Orleans. All are invited to call and see the machine operate, or send for a "History" of this household friend. S. P. Farnly & Co. are the general agents.

Industry will make a man a purse, and frugality will find strings for it. Neither the purse nor the strings will cost anything. He who has it should draw the strings as frugality directs, and he will be sure always to find a useful penny at the bottom of it. The servants of industry are known by their livery; it is always whole and wholesome. Idleness travels very leisurely, and poverty soon overtakes him. Look at the ragged slaves of idleness, and judge which is the best to serve, industry or idleness.

LETTER FROM BISHOP MCTYEIRE.

ALABAMA COLORED CONFERENCE.

According to appointment, the Alabama Colored Conference of the Methodist Episcopal Church South was organized in Talladega, Alabama, November 25-28. Having been detained by sickness, I did not arrive until the twenty-sixth; but the Rev. J. T. Curry, the presiding elder of the Lafayette district, Revs. D. Duncan and A. D. McVoy, with Judge Thornton acting as secretary, being present on Thursday, took initial measures by calling the preachers together and receiving the names of the applicants for membership in the new Conference. On Friday morning I found a goodly number gathered in the basement of our church, and ready for the work before them. The Rev. J. T. Curry, acting as secretary, we proceeded to organize by constituting and recognizing, after due examination, the following ordained preachers: Anderson Jackson and Tony Davidson—ordained deacons by Bishop Wightman two years ago, at the Montgomery and Mobile Conferences; Herod Howard, Robert Brooks—ordained by me at the last session of the Montgomery Conference; Henry Sea, an elder, and Lewis Jacobs, a deacon of several years. These were men of ripe age and approved character and intelligence, and have been engaged as pastors of colored churches, under the direction of our Bishops or presiding elders. Before them were brought the following persons, who, upon examination, were elected to deacon's orders and admitted into the Conference, and thereupon took their seats and acted with the original six. I give the names only of those who were elected and admitted, premising that nearly all of them had been furnished with forms of recommendations by the Quarterly Conferences (mostly white) from which they came. A few cases, otherwise well vouched for, I felt authorized, in making a beginning, to act upon without these regular papers:

Ephraim Browning, from Dayton Quarterly Conference; Ezekiel Reynolds, from Havana; Spencer McPherson, from Fayetteville; Moses Pringle, from Meridian; Arnold Boyd, from Oak Bowery (he bore a certificate of election by the Montgomery Conference a year ago); Philip Allison, Oak Bowery; Joseph Durr, Loachapoka; Green Jackson, Russell county; Thomas Bonner, Orrville; James Nanzant, Alexandria; Peter Buchanan, Coosa county; Joe King, Oxford; Caleb Dunn, Talladega county; Nelson Reynolds, Talladega county; Nelson Coleman, Fayetteville; Jabez Evans, Clay county; Hampton Shuford (ordained a year ago,) of Hayneville.

The following were recommended and admitted on trial: Reddick Drake, from Auburn; Ben Kennou, Thornton Patton, Alfred Simpson and George Butler, from Noubex; Anthony Hunter, from Wilcox; Asbury Matthews, from Socopaty; Henry Pickett, from Autaugaville; Dennis O'Driscoll and George Blue, from Eufaula; Anthony Lowry and Perry Hargrove, from Macon; Alvis Williams, from Wilcox; Jack Saddler, from Forkland; Allen Pryor, from Troy; John Smith, from Choctaw.

On Sunday, eleven A. M., after sermon, I ordained as elders—they having been examined and elected on Saturday—Anderson Jackson, Tony Davidson, Herod Howard, Robert Burks and Lewis Jacobs. At three P. M. the deacons were ordained and the appointments read out, after suitable religious services and resolutions of thanks to the citizens for hospitable entertainment, to the white brethren for the use of the basement which had been fitted up for their accommodation, and to the Selma and Rome Railroad for the courtesy of return tickets.

The Conference was a very pleasant, hopeful and religious occasion. The men who composed it, and the policy it represented, grew in favor with citizens and visitors to the end. Our church membership were favorable, and gave facilities to their household servants for accommodat-

ing the colored guests, who fared well—though the local negro population had been much prejudiced (by certain parties, ecclesiastical and political) against the Conference before it met. The moral effect was evident and gratifying. The colored preachers, in intelligence and expression of character, were ahead of what I expected. I believe Alabama will furnish one of the best Colored Conferences in the connection. I take pleasure in advertising to one fact which has contributed to preparation, and will help, under God, to insure success: The preachers of the Mobile and Montgomery Conferences have, for the most part, taken an interest in their colored brethren—directing their labors and helping them to shape out circuits and districts. From Rev. J. W. Shores I received careful accounts of the work within his district—with suggestions as to the formation of circuits and their supplies, which were very useful. Rev. J. L. Cotten, presiding elder of the Tuscaloosa district, rendered special service by letter, as did also Rev. A. West, of the Camden district; Rev. S. H. Cox, of the Macon district, and Rev. W. S. Turner, of the Wetumpka district; Brothers Wilson and Curry, presiding elders, were present, giving valuable counsel and aid; also Dr. Vandiver and Judge Groce. A devoted and useful laborer in this field for a year or two past is the Rev. Samuel W. Harris, of Oak Bowery, a local elder. His labor of faith and love I beg to commend as an example to our brethren everywhere. His influence upon this work in East Alabama has been very happy. The good effects of the labors of Rev. Dr. Murray, in the west, were also evident.

I have organized and sent forth these laborers into the great and wide field that lies before them, with the promise of the continued aid and sympathy of our preachers and people. Let the people help them to build chapels and schools. Let the presiding elders, in places not reached by any of the appointments announced, organize colored circuits and appoint preachers wherever practicable, and put them in communication with the districts to which they should be attached. The work which our church has done in the past for the colored people in Alabama need not be lost—must not be. I am satisfied that this independent, co-ordinate organization, as promised by the General Conference, is the best religious hope of the colored people. Weary of change and drifting, they are looking for stability of religious institutions to those who were the honored instruments of God in their conversion. May the Lord, who redeemed these souls with his own blood, be pleased with what we do for their salvation! *Nashville Christian Advocate.*

EAST ALABAMA MALE COLLEGE.

A resolution was passed at the last session of the Montgomery Conference, obligating every member thereof to preach on the subject of education in all their churches, and to take up collections during the month of April for the purpose of liquidating the debts of the East Alabama Male College.

Having confidence in the pledges of good men, we enjoy the comfortable hope that this institution will soon be clear of debt. This event, though pleasing, is not sufficient. The college must be endowed, in order to make it a great blessing to the church and to the country; in order to fill its chairs with the very best talent, and in order to offer unsurpassed advantages to those seeking the halls of learning. To effect this the agent proposes the following plan: One thousand persons to give each \$10 annually for the next ten years (\$100 in ten payments, or fewer payments, if preferred,) which will make an endowment of \$100,000. It is proposed to appropriate one-fourth of this for endowing a chair of theology. Of course no one is deprived the privilege of a more liberal contribution. Having obtained one hundred names to this plan I avail myself of the kind offer of the good editor of the New Orleans Christian Advocate to publish the list, which I hereto append:

Nashville—Bishop H. N. McTyeire. *Montgomery Conference*—Revs. O. R. Blue, W. A. McCarty, John Matthews, William Shapard, M. S. Andrews, W. M. Motley, J. W. Shores, W. H. Wild, J. B. Cottrell, Dr. S. K. Cox, A. S. Douglas, E. B. Norton, L. F. Dowdell, E. L. Loveless, A. C. Baker, R. A. Timmons, W. B. Neal, E. S. Smith, W. A. Sampey, G. R. Lynell, B. B. Ross, A. Dowling, J. G. Walker, J. T. Curry, W. A. Edwards, S. A. Pilley, J. A. Pace, B. B. Crawford, L. Patterson, R. H. Harris, Z. T. Morris, D. S. McDonald, J. H. Lockhart, E. A. West, J. W. Solomon, B. L. Selman, J. H. Ledbetter, M. J. Law, F. L. B. Shaver, W. L. Clifton, J. L. Skipper, T. J. Armstrong.

Auburn, Alabama—Colonel J. F. Dowdell, Professors J. T. Dinklin, W. C. Stubbs, H. H. Duncan, W. C. B. Perry, E. T. Glenn, W. C. Dowdell, Professors L. A. Dowdell, A. G. Dowdell, Silas Dowdell, A. R. Sullenberger, G. A. Clower, F. M. Clower, T. H. Clower, H. L. Clower, G. C. Dillard, Major J. W. Willis, Colonel F. M. Rase, Doctors F. G. McElhane, G. S. Cobb, A. T. Rowe, Major D. F. Haliday, W. B. Frazer, Captain J. T. Scott, Warren Payne, J. T. Rutledge, A. J. McElhane, Mrs. Isaac Hill, Doctor J. W. Myrick, Simeon Perry, W. H. Lamar. *Glennville, Alabama*—Rev. Dr. F. H. Dawson.

Wetumpka, Alabama—Harris Sterns. *Union Springs*—Dr. J. A. Hayes, Colonel R. H. Powell, Captain J. M. Cary, Mrs. S. A. McRae, Colonel M. B. Locke.

Enon—Rev. D. M. Banks, William T. Davis.

Oak Bowery—Rev. S. W. Harris. *Oswichee*—Colonel W. H. Chambers, Dr. F. A. Johnson.

Talladega—Judge J. E. Groce, E. C. Turner.

Autugaville—Dr. B. F. Davis. *Tuskegee*—General C. A. Battle.

Opelika—J. H. Swearingen, Esq. *Columbiana*—Rev. Bruce Harris.

Montgomery—General J. H. Clanton, Judge David Clifton, Colonel E. A. Edwards, Captain William Fowler, J. H. Lakin, S. B. Brewer. *Smith Station*—William Lowther.

Bishop McTyeire wrote to the agent: "Put me down for Auburn College" (East Alabama Male College,) "and thank you for the opportunity. I think I can pay \$10 a year for ten years, to bring up and put on a grand footing so important an institution to the Church and to the State." Will not many follow his good example?

T. J. RUTLEDGE, Agent,
Montgomery, Alabama.
JANUARY 10, 1870.

WET SUNDAYS.

Speaking of these, the *Sunday Magazine* remarks:

The imprisonment of a wet Sunday may itself prove a means of grace. Wherever attendance on public worship is so habitual that any omission of it is distinctly felt, the feelings associated with the day and its usual occupation may be more powerfully stirred by the sense of void than by any appeal that would have touched them at church. There are thousands who would at any time prefer the buldest service and the dullest preacher, that could just hold their attention, to being left alone with their own thoughts. An unoccupied hour, for which nothing has been provided, is a rare opportunity for conscience. Many a sermon, with a most unmistakable application, is preached while both preacher and hearer are looking through the same pair of eyes into the fire, or on the streaming clouds as they send before the wind.

The enforced leisure of a wet Sunday affords opportunity for gauging the quality and strength of our spiritual tastes. A man has surely some reason to suspect that his ordinary interest in the service of the sanctuary is esthetic rather than religious, more intellectual than spiritual, if he cannot find employment for his unexpected leisure in his Bible. An hour or two with nothing to do, which under other circumstances would have been spent in God's house, is as plain an invitation to read through a gospel, or a group of epistles, or to spend an extra quarter of an hour in prayer, as a man could look for. The higher tastes of the soul must have become vitiated, or never have been formed, if such a way of spending part of a wet Sunday seems irksome.

In a family the head of it may enlarge his functions as priest in his own house, and gather his children about him for an extemporized service that will furnish them with hallowed treasures of memory in years to come; or he may take the opportunity to show the interest he feels in their religious instruction by drawing them into that kind of talk which, to be impressive, must be rare, kept for times which are recognized by common feeling as sacred. Some may think they make an unworthy concession in allowing that a wet Sunday need keep any but the aged and invalids at home. It is admitted that the inconveniences

and risk loom larger in the imagination than they are really found to be when actually encountered. Those whose office obliges them to be in their places in spite of "hail, rain, blow or snow," do not often suffer for their attention to duty. But then they have the excitement of activity to prevent them suffering the chill that may seize those who wait on their ministry. Still, within the limits, one of the uses of a wet Sunday is to test the religious earnestness of a congregation.

More might be said by an advocate for wet Sundays; but quite as much has been advanced in their favor as could be expected from one whose interest and work are so centered in Sundays that he cannot say he ever really desired a wet day. Even when he has felt more unequal to his duty than usual, and might be supposed to be thankful that there would be few who would suffer from his deficiency, there have been the counterbalancing considerations that a depressing atmosphere would make matters worse, and that those who brave inclement weather for the sake of the blessing out of Zion deserve the best ministrations of a minister's hand and heart.

THE GIRLS' HOUSE OF REFUGE.

Mr. Editor: A year ago we called the attention of your readers to this institution, founded by a Protestant, Mrs. Mary Randall, which afterward passed into the hands of the city. The object of this institution is to give a home to girls left in the streets by worthless parents, or caught in some petty act incident to a vagabond life. These girls are taught all kinds of household work, sewing, and reading, writing and arithmetic. But, above all, it is necessary to instill religious principles, to sow the good seed, to bring a Saviour to their mind's eye, that his great love might be the all-constraining principle.

According to the constitution no creed was taught. To make Christians of the girls was the one great object. But, as we informed your readers last year, the City Council named a Catholic board of gentlemen's committee, and these, in turn, named a Catholic ladies' committee. From the first it was known that the object of these committees was to place the institution in the hands of Romish priests. Their first step was without deigning to consult, nay even to notify, the one Protestant lady of the board. One of the City Councilmen coolly writes a note to the remaining ladies' committee, that he thinks he can manage to get a Sister Canoness into the institution as teacher. This is done, contrary to the constitution that no creed is to be taught, only Christianity, as the city has no creed, and the taxpayers are largely Protestant. The dogmas of the Church of Rome are publicly taught.—One would suppose this would be sufficient. But when does that grasping church ever have enough? Self, power and gold are the gods of its priests; and when were these legions ever satisfied?

In a puff which appeared some days ago in the *Times*, calling upon the charitable to give liberally to a largely gorged institution—the House of the Good Shepherd—which can easily count its tens of thousands, and we rather suspect its hundreds of thousands, put aside to build a large and costly edifice, it is coolly asked why the Girls' House of Refuge is not given over to the management of the Sisters of the Good Shepherd. "They, at least, would throw around the unhappy inmates much of the kindness and tenderness which so tend to soften the cares of life." We would like to know if by kindness and tenderness is meant the system of bare feet, coarse and scant clothing, and starving, called penance, which we know is pursued in the House of the Good Shepherd. In contrast to this we appeal to the known facts that the girls at the Refuge are treated with uniform kindness, no invidious, pharisaical distinctions between the girls being allowed, although the Catholic ladies greatly desired this. Witness the kind efforts of the matron, Mrs. Stokes, to afford them enjoyment on Christmas, herself cooking the dinner, and, as far as her means allowed, giving them cakes and fruit. Her object in life is not to get out of the public all the money she can, to put

the same in brick and mortar, thereby increasing the power of a most dangerous set of men—the priests of Rome. She, poor woman, was from June to December without her pittance—\$40 a month. In December both Mrs. Stokes and the teacher received one month's pay.

Further, this puff insinuates that the city will be a gainer in a financial view. A beautiful accountant is our friend, the Puff, that the support of one matron and of one teacher is greater than the support of a swarm of so-called Sisters of Charity and their spiritual fathers. Who picks up a newspaper without seeing announcements of fairs for some Romish institution? Who visits these fairs without becoming aware that Protestants are contributing largely to swell the funds, to fill the coffers, of that hierarchy?

Financial economy to the city to suffer such vampires! They always talk and write of their orphans as being in a starving, naked condition, when the Church of Rome, from its head, the Pope, to the priests and Sisters of Charity, are wallowing in wealth—wealth wrung from the miserably poor as well as from the rich—wrung from their superstitious fears of the future, as of the present.

Look around and see the number of asylums to shelter the lazy women of Europe, who swarm to us in the guise of Sisters of Charity, of Mercy, of the Holy Cross, of the Sacred Heart, of Little Sisters of the Poor, and who do the will of their masters, the priests. It behooves us, as Protestant Christians, to see that the city government and city institutions are not deliberately put into the hands of Rome. Economy! when the popish City Council allow such bills for goods furnished the House of Refuge to be paid, with only a passing remonstrance forced upon them by the exorbitance of the prices; for instance, very common small shawls, retailed at ninety cents apiece, charged \$3 50 apiece. Talk of economy!

Minutes of the Montgomery Conference.

Mr. Editor: The Montgomery Annual Conference convened in Union Springs, Alabama, December 8, and adjourned at eleven o'clock on Tuesday night, December 14. Bishop Paine presided.

The following resolution was adopted in reference to the publication of the minutes:

Resolved, That for the purpose of defraying the expenses connected with the publication of the minutes of this Conference, there shall be in future an advertising department connected therewith.

To carry into effect the above resolution the following committee of nine was appointed to procure advertisements:

J. R. Rogers, Union Springs, Alabama; M. B. Locke, Union Springs, Alabama; W. S. Baker, Mobile, Alabama; W. F. Joseph, Montgomery, Alabama; J. B. Gorde, Montgomery, Alabama; J. H. Swearingen, Opelika, Alabama; William Lowther, Columbus, Georgia; W. W. Wilkinson, Greenville, Alabama; S. H. Dent, Eufaula, Alabama.

There will be four thousand copies published for gratuitous distribution. These will be sent to every member of the Conference, both clerical and lay, and be distributed by them.

All good business men will readily perceive what an admirable opportunity this is to advertise their business, and thus bring it prominently before an intelligent public, in a permanent form. These minutes will be read and preserved for future reference.

Send in your advertisements promptly, before the first day of February next.

The cash must, in every instance, be paid in advance, at the following rates:

One page, 4x7 inches..... \$25 00
Three-quarters of a page, 4x7 inches..... 20 00
One-half page, 4x7 inches..... 15 00
One-quarter of a page, 4x7 inches..... 10 00
One-eighth of a page, 4x7 inches..... 5 00

No advertisement will be inserted for less than \$5. We solicit advertisements from each and every State in the Union.

Persons living at a distance will please address the undersigned at Union Springs, Alabama, or any

other member of the committee, if more convenient. Respectfully,
J. R. ROGERS,
Union Springs, Alabama.
N. B.—Each member of this committee is expected to make known this opportunity to the enterprising men of his acquaintance; collect the money in advance, and forward both money and advertisement to me or to John W. Mathews, secretary of the Conference, promptly.

J. R. R.

A POOR MAN, living on bread and water, because he will not ask for more than bare sustenance requires, and leading a quiet, cheerful life, through his benevolent sympathies, his joy in duty, his trust in God, is one of the true heroes of the race, and understands better the meaning of happiness than we, who cannot be at ease unless we clothe ourselves "in fine linen and fare sumptuously every day," unless we surround, defend and adorn ourselves with all the products of nature and art. His selfishness of outward means is a sign of inward fullness; while the slavery in which most of us live, to luxuries and accommodations, shows the poverty within.—*Channing.*

A white garment appears worse with slight soiling than do colored garments much soiled; so a little fault in good men attracts more attention than grave offenses in bad men.

Married.

At the residence of Mrs. Locky Davis, Lowndes county, Miss., Dec. 28, 1869, by Rev. T. C. Wier, Rev. VINCE O. HAWKINS, of the Mobile Conference, to Miss BELLIE DAVIS.

By the Rev. J. G. Rush, at the residence of the bride's mother, in Washington county, Alabama, ROBERT BURGESS, of Mobile, Ala., to Miss DELLE VACHAN.

Obituaries.

MRS. SUSAN M. HUCKABEE, wife of Rev. J. C. Huckabee, of the Mobile Conference, and daughter of Richard and Isabella Cooke, was born in the State of Virginia, May 10, 1823, and died in Marengo county, Alabama, November 3, 1869.

In the year 1847 she was converted and joined the Methodist Episcopal Church, under the ministry of Rev. H. N. McTyeire, in Demopolis, Alabama. She died as the Christian dies. As a mother she felt concerned about her children whom she was leaving in this world of trial, requesting her husband to instruct them in the truths of the Bible, and train them up to be Christians. She rejoiced in the thought of meeting her children, who had already gone before, in the land of immortal rest.

Mrs. M. C. PLATT, wife of J. E. Platt, and daughter of G. B. and A. J. Grace, was born in Sumpter county, Alabama, July 5, 1801. She was brought up in Choctaw county, Alabama, and moved to Rankin county, Mississippi, in November, 1866. On the twentieth of December last the final summons came for her. Strong in the faith, she quietly "fell on sleep." She was a devoted wife, a kind mother, an obedient daughter, an affectionate sister, and an exemplary member of the Methodist Episcopal Church South. She is gone.

"Where the weary are at rest,"
"She is gathered to her God;
Yea, her pain of life is past,
And all her warfare's o'er;
Let the world bewail their dead,
Fondly of their loss complain,
Sister! friend! by Jesus freed,
Death to thee is eternal gain—
Thou art entered into joy." K.

The triumphant Christian's death is more noteworthy than crowning an emperor.

Mrs. E. B. SCOTT, a native of Kentucky, passed away, a victim over death, January 2, 1870. It was the privilege of her former pastor to visit her several times in the last conflict, and witness her exultation and triumph. Her confidence was unshaken and increased to the last. She dreamed, the night previously, that she "was just stepping out of the Jordan on the bright shore of life immortal." After reading and prayer I sang the words, "O sing to me of heaven," etc., and her eyes sparkling with immortal radiance, she said: "That is the very song I wished to hear." On leaving she said: "Give much love to Sister W., and tell her how happy I am at the prospect of death." She said: "To-morrow will be New Year's; and, just to think, I may be an angel." It was not that day, but the next, that she realized it.

Though the human form divine was wanted and emaciated by long months of suffering and disease, yet there was in every faint utterance and expression of the countenance a radiance that lit up the chamber of death, and spoke of victory and triumph. I never before witnessed such a scene. It is worth a

long lifetime of self-denial and hardship to die such a death.

"O may I triumph so,
When all my warfare's past;
And, dying, find my latest foe
Under my feet at last."

It was a sadly solemn and touching scene, the offering up her children to God, and imparting the last blessing. "Blessed are the dead who die in the Lord."
T. B. WHITE.
NEW ORLEANS, Jan. 9, 1870.

ROBERT F. BURT, son of Harry H. and Elizabeth Burt, was born in Carroll county, Mississippi, February 28, 1840, and died at his residence, near Duck Hill, Mississippi, November 18, 1869.

Mr. Burt was married to Miss Dora Edger, of Grenada, Mississippi, December 17, 1868, with whom he lived only eleven months and one day, when the sacred tie was severed by death's strong arm, and she left to mourn the loss of her beloved. How soon the loveliest flowers fade, and the dearest objects to our hearts on earth depart, and leave us to drop the tear of grief as we tread life's road without them! As a gentleman Mr. Burt possessed a high sense of honor, and was very agreeable in his intercourse with his fellow-men. As a man of business he was energetic, and whatever he purposed to accomplish received his time and attention. As a friend he was ardent in his attachments and warm in the expression of his feelings toward them. As a neighbor he was sympathetic and obliging. As a relative and friend he was very kind and affectionate. As a husband he was perfectly devoted to her whom he chose to go life's journey with him, and bear in common his afflictions and disappointments, and to share in love his blessings and prosperity.

He had strong desires to be religious, and twice joined the church; yet, like a great many others, being young and thinking that he might live to be old, and the world being congenial to his nature, he gave up each time his purpose to serve God now, and withdrew his name from the church record, and went back to taste and drink of the pleasures of the world again.

I talked with him frequently upon the subject of religion during the three years of my ministry here, and his purpose was to be religious some day in the future, when he had consummated the plans which he had laid for his worldly comfort and happiness, not remembering that procrastination is the thief of time. But this he found to be true to the letter.

Thirteen days before he left the world disease seized his house of clay, and sent his quick and fearful arrows through every part of the building, prostrating it at once, and in a very few days perfectly demolished it, and reduced it to dust again. Now he felt the need of time; but his life was just closing its journey, and could not be gathered up again. He felt the great error of the past, but could not correct it. He felt that all worldly ends after which men strive are but so many perishable flowers, which wither from the path that leads to imperishable crowns above. He felt that preparation is necessary to live beyond the grave; otherwise the death of the body will prove the death of the soul. He felt the need of his God to travel with him through the valley and shadow of death to eternal life beyond. Oh! how helpless and dependent now. The angel of death is hovering over him, and day brings him nearer; but God does not suffer him to seize his victim yet, and while he delays the poor sufferer offers prayer to God—that is, the prayer of repentance and faith—the key that unlocks heaven's stores of grace, and God answers with the power and witness of his Holy Spirit, which imparts eternal life to the suffering soul, as well as unfathomable joy and peace; and Jesus, the friend of sinners, comes to bear him across Jordan's cold stream, where his friends and loved ones are compelled to leave him a solitary traveler, and carries him to everlasting rest above. Thus before the messenger of death consummates his work upon this earthly house, the spiritual inhabitant feels that he has "a house not made with hands, eternal in the heavens."

Thus lived and died the subject of this brief notice, after having faithfully warned his friends of the danger to which they are exposed, and exhorted them to turn to God, and no longer pursue the error which he committed. Upon the very same hill-top where he first beheld the light of the sun, and where he grew to manhood, lies his dust, which shall come forth no more until it obeys the fiat of the great I Am, and bounds forth and grasps an immortal existence by being reunited with the spirit.

I would say to his bereaved wife and friends to strive to meet him above by preparing now, while time deals gently with you, and circumstances are so favorable to the consummation of such an end. O that God may sanctify the affliction to the salvation of many of his relatives and friends!

G. W. BOYLE.

DR. DAVIS ON DEAFNESS.

Now ready, a pamphlet entitled NOTES ON DEAFNESS, by W. L. Davis, M.D. Eighth edition. Price, Forty cents. To be had of Sipe & Co., 72 Camp street; Eyrie, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, No. 9 Basin street. Sent post-paid on receipt of price. Direct all communications to Glass Box 399, Post Office, New Orleans.
OBSERVE.—Dr. D. gives his whole attention to Aural practice.
Jal 15.

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The advertiser, having been restored to health in a few weeks by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption, is anxious to make known to his fellow sufferers the means of cure.
To all who desire it he will send a copy of the prescription used, free of charge, with the directions for preparing and using the same, which they will find a sure cure for Consumption, Asthma, Bronchitis, etc. The object of the advertiser in sending the prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.
Parties wishing the prescription will please address
REV. EDWARD A. WILSON,
c/o 3rd W. Williamsburg, Kings Co., N. Y.

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Premium Catalogues for the Fair can be procured at the office of the Association, or through the Post Office, as desired.

Stockholders holding in their own names ten shares of the Capital Stock of the Association are required to call at the office of the Secretary, Mechanics' Institute, to get their tickets of admission to the Fair Ground for the year 1870, as an entire new class of tickets have been prepared. These tickets will admit the owners with their families and carriages on the Fair Ground at all times, even if said Ground is rented or used for special purposes.

The Directors invite every good citizen to become a stockholder, and to purchase the stock thus required from the Secretary of the Association.

P. S.—Choice rams, scrubby and Bonquets are for sale at the Fair Ground.
LUTHER HOMES,
Jal 15 1m Secretary and Treasurer.

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THE OLD YEAR.

BY PAUDY.

Last night, when all the village
Was lying white and still,
With starlight in the valley
And moonlight on the hill,
I wakened from my dream,
And hushed my heart to hear
The old clock on the steeple
Toll out the dying year.

They say that when the angels
The blessed New Year bring,
The souls that wake to listen
Can hear them softly sing
The same melodious anthem
Of peace and love on earth,
That told to Judah's shepherds
The dear Redeemer's birth.

No sound came through the silence,
But, waiting there, I thought
Of all the gifts and blessings
The year to me had brought;
And something sang within me:
"O happy heart! to-day
Remember all who sorrow,
And wipe their tears away."

So in that solemn morning,
When first thy feet shall stand,
Where dawn in light unshadowed
The years of God's right hand,
These words of benediction
Thy welcome home shall be:
"Thy deeds of love and mercy
Have all been done to Me!"

—Little Corporal.

PERILS OF WHALE FISHING.

One of the boats being some three miles from the shore, imprudently fastened to a cow whale, no other boat being in sight, the whale very quickly turned the boat bottom up, without saving a plank, and then went off some distance. The men set about righting the boat, but could not free her from water; however, they got the oars lashed athwart, and although the gunwale was level with the sea, commenced paddling (each boat always carrying a set of paddles besides the oars), toward the shore, as I saw, about a league distant. The current was against them, and they did not make much progress; still they were gaining ground, when to their surprise they saw the wounded whale coming toward the boat. As soon as they were convinced the boat was the object of her attention—she either supposing it to be her calf, which lay dead some miles distant, or from a desire of vengeance—the crew leaped overboard, and the irritated monster played its head on the boat and there remained motionless for some time, and then she retired a short distance. The headsman of the boat now swam back to the boat, and got a lance ready, determined to use it if the whale came within reach; she did return, and Frederick Young actually thrust the lance several times into her spout-hole; feeling the smart the whale settled down some fathoms, then came up swiftly, and smashed boat and oars into fragments. There was now no alternative but to strike out for the land. One of the crew, an English sailor, could not swim, but two of our people bid him put an arm on each of their necks, and they would not leave him while life remained. The last time they saw the whale she was in a very weak state from loss of blood. And now for three long weary hours did they exert their energies to the utmost, but the current setting off shore, they had not gained more than a mile. The poor sailors were almost exhausted, and most began to think their ultimate safety doubtful. There was also among them a lad of sixteen, one of our own people, who was beginning to weary so that the other two of the men were obliged to keep up by his side and encourage him. That which seemed to alarm the lad most was the presence of immense sharks, whose fins were constantly coming in contact with his legs. All this time their perilous situation was unknown to the other boats or to us on shore. At length my son Fletcher, who headed one of the boats, seeing nothing of Young's boat for several hours, left off chasing whales, and went in quest of him. After a search of some time he concluded the boat must have landed, and began to think of doing so himself, as what are technically called "the chances of the day" were over. While rowing leisurely along shore, at about a mile from the land, Fletcher, fancied he heard something like a distant shouting or calling; on mentioning this to the crew they ceased pulling, and surveyed the adjacent ridges, which came down nearly to the water's edge, thinking it might be some one desirous of telling them in what direction the other boats were, but they could see no one. Presently they heard the same sounds repeated, and then, after a short interval, a third time. Fletcher and his crew were now of opinion that it was from the seaward, and saying: "Spring boys, there's help needed somewhere," and they went to their work with a will. After pulling nearly a mile the steersman, who had perched himself on the gunwale of the boat, fancied he saw three black spots, about the size and appearance of cocoanuts,

in the water, and quickly became assured they were human heads. Thinking these were all that were left of the crew of Young's boat, he became so affected that he sank down into the stern-sheets, and could not utter a word; this, of course, alarmed the crew, but he quickly recovered, and simply said: "Pull boys, they are just ahead." Soon they had these three on board; but they were actually afraid to ask what had become of the other three, fearing they were drowned or eaten by sharks, till one of the escaped men said: "Pull on, the others are not far off," and about half a mile further on the others were happily met with, but in a most exhausted state; humanly speaking, another half hour would have sealed their fate.

And now for ourselves on shore. Many of us, both male and female, were assembled on the pier, looking at a young whale which had been taken the day before, when a boat appeared rounding the Windmill Point; all eyes were directed toward her, and some one remarked: "There are more than six people in that boat; some accident has happened?" Our faces blanched and our hearts beat quick on hearing this very probable assumption. After a few moments, and as the boat drew near, we attempted to count the number on board. Having no glass at hand we could only perceive nine. "Three are gone," was the mournful conclusion; but whose husband, son or brother? I then ventured to ask with bated breath: "Who's steering the boat?" "Fletcher," was the reply—the only son I had out that day. Did I feel a relief? Was it selfish? I can answer the first query; let caustics decide the second. After a further scrutiny of the quickly approaching boat a tenth person was discovered, and then the eleventh. At last the twelfth was discovered seated low in the stern, with his head resting on the gunwale.

Yes, they were all there; but this last probably injured. Well, the pier was soon gained, and as they came within hail: "All right?" was our half fearful interrogatory. "All right, thank God!" was the subdued but cheerful reply. No one was hurt; and the man leaning on the side of the boat was the English sailor, still weak and pallid; our people had stuck to him to the endangering of their own lives. Some of them had on trousers and no shirt, others a shirt but no trousers; for the swimming party had divested themselves of all incumbrances, even to a state of nudity, and those in the boat had shared with them their garments, which were not many, as the weather was intensely warm. However, here they were, all mercifully preserved; and I am sure "all hands" were unfeignedly thankful for tears of joy and gratitude were plentifully shed by all present.

On the following Sunday a special service was appointed, and, I trust, my sermon from St. Matt. 8: 25, was appropriate and beneficial; and "English Jack," a well behaved but careless fellow, has ever since been a constant attendant at church, and as far as I can learn, has relinquished swearing.—Mission Field.

AN EARTHQUAKE-PROOF church (St. Patrick's) is going up in San Francisco. It is built on a plan intended to prevent loss of life in the event of the sinking down of the walls. The side walls are only thirty feet high, not including the basement. At this height a clear roof rises, which, with the main roof, is supported independently of the walls by two rows of pillars inside of the walls, both roofs are firmly bound to the pillars, and the pillars secured together by iron cross-bars, fastened with heavy iron bolts, the whole forming a network of immense strength. Should the pillars be shaken down, the roof would be launched off outside the walls (perhaps) instead of falling inside, and thus afford some chance for escape from the ruins. If this should occur the roof would be carried aside a distance of eighty feet—the length of the pillar. But the persons in the "wake" of the pillars would perhaps be unable to get out of the way.

In Paris there resides an elderly lady who passes for a countess. She makes a very handsome living by giving characters to servants requiring employment. When ladies visit her to inquire into the antecedents of a domestic, they find an elegantly dressed lady, who has a happy faculty of remembering the person inquired about, and she never knows aught but good of them. This novel mode of making a living by supplying reputations to girls who have none has been discovered, and the occupation of the countess will be seriously injured. The girls employed on account of her testimony as to their capacity gave her a per centage of their wages.

The triumphs of the gospel are unlike every other, for in them both victor and vanquished rejoice together.—Humbler in Langre.

Scientific.

SOMETHING NEW IN WORKING PLASTER OF PARIS.—We find the following in the *Druggists' Circular*:

It is a well known fact that powdered gypsum, when freed by calcination of its water of crystallization, regains to a great extent its original hardness when incorporated with water enough to form a stiff paste. In order to attain this end there is at least thirty-three per cent. of water required, whereas twenty-two per cent. is withheld as water of crystallization. The best evaporates, and thus brings about the porosity of the hardened gypsum. In working up a small quantity of gypsum one has only a few minutes time for using the paste for molding or putting, as it soon becomes hard. With larger quantities, in which case the making of the paste requires a longer time, the mass hardens, sometimes, during the operation of dressing. According to Mr. Puschner, of Nuremberg, this inconvenience may be got rid of by mixing with the dry powdered gypsum from two to four per cent. of finely pulverized althea root (marsh mallow), and kneading the intimate mixture to a paste with forty per cent. of water. In consequence of the great amount of pectin which is contained in the althea root, and which in fact amounts to about fifty per cent., a mass similar to fat clay is obtained. This mixture begins to harden only after a lapse of one hour's time. Moreover, when dry it may be filed, cut, twined, bored, and thus become of use in the making of domino-stones, dies, brooches, snuff boxes and a variety of other things of a similar character. Eight per cent. of althea root, when mixed with pulverized gypsum, retards the hardening for a still longer time, but increases the tendency of the mass. The latter may be rolled out on window-glass into thin sheets, which never crack in drying, may be easily detached from the glass, and take on a polish readily upon rubbing them. This material, if incorporated with mineral or other paints, and properly kneaded, gives very fine imitations of marble. They bear coloring also when dry, and then can be made waterproof by polishing and varnishing. The artisan, in the practice of his trade, will probably find it to his advantage to make use of this prepared gypsum in place of that usually employed by him; the manufacturer of frames need have no fear that his wares will crack if he uses a mixture of the above indicated composition; moreover, the chemist and chemical manufacturer will find that the same does excellent service in luting vessels of every kind. The exact proportion of water to be made use of cannot be given exactly, as it varies within a few per cent., according to the fineness and purity of the gypsum employed. The above mentioned althea root need not be of the very best quality, the ordinary serving the purpose perhaps quite as well.

RANSOME'S INDURATION PROCESS.—We learn from *Engineering* that Mr. Ransome's method of waterproofing walls by means of successive solutions of silicate of soda and chloride of calcium, which has been applied with so much success to many public and private buildings in England, is being used extensively in India to arrest the decay of many brick structures upon railways in that country. Among others it mentions the Waree Bunder Works, upon the Great Indian Peninsula Railway, which were constructed of such inferior material that a rapid deterioration speedily followed the construction of the works, and the crumbling of the bricks left no alternative apparent save that of rebuilding. It was, however, determined to experiment with Mr. Ransome's process, and accordingly, in 1868, it was extensively applied to the failing buildings, with the result of effectually stopping the decay, and of placing so fine and hard a surface upon the bricks that the material, which before could be crumbled by the touch, received a surface so hard as to resist the scratching from a steel point. In this manner extensive workshops and a chimney shaft were, at an insignificant outlay, rescued from destruction, and rendered sound and durable.

PRESERVATION OF EGGS.—The *Journal de Pharmacie et de Chimie* contains an account of some experiments by M. H. Violette, on the best method of preserving eggs, a subject of much importance to France. Many methods had been tried; continued immersion in lime water or salt water; exclusion of air by water, sawdust, etc., and even varnishing had been tried, but respectively condemned. The simplicity of the method adopted in many farms, namely, that of closing the pores of the shell with grease or oil had, however, attracted the attention of the author, who draws the following conclusions from a series of experiments on this method: Vegetable oils, more especially linseed, simply rubbed on to the egg

hinders any alteration for a sufficiently extensive period, and presents a very simple and efficacious method of preservation, eclipsing any methods hitherto recommended or practiced.

POISONED AIR.—No life can exist without a supply of oxygen. Pure air contains it. The heaving of the chest feeds it out to the lungs. The lungs absorb it out of the air, and in its place give out a poisonous gas, carbonic acid. What if you should breathe carbonic acid? It is impossible. The near approach of it causes the windpipe to close spasmodically, and death ensues as certainly as if the throat were held in a vice. When it exists in the air you breathe, in the proportion of one or two per cent., it is depressing and harmful; if the proportion is more than four per cent. drowsiness follows, then insensibility, then death; when the proportion is ten per cent. or more, it is especially destructive to all animal life. How long, then, can you with impunity go on exhausting the air of its oxygen and fouling it with carbonic acid? Put a mouse into an airtight jar and see how long it will live. Are you capable of breathing that which is death to the mouse? The story of the Black Hole of Calcutta is well known. One hundred and forty-six English prisoners were immured in a dungeon eighteen feet square, with two small open windows, and only twenty-three of them were living in the morning; one hundred and twenty-three died from suffocation for want of oxygen, and from the presence of carbonic acid. Everybody has heard of deaths from confinement in close rooms with pairs of burning charcoal. The charcoal is carbon. In burning it takes from the air a certain amount of oxygen; the oxygen and carbon unite and form carbonic acid, which pervades the room and destroys all life. This is precisely the mode in which ordinary breathing poisons the air. The lungs are slower in their operation, but not less sure than the burning charcoal.—Farmer.

According to the theory of M. Henze, peculiarly cold winters occur with almost unvarying regularity every ten years. He presents a long array of statistics to prove this fact, and argues that the present winter will be one of extreme rigor. The winters of 1819, 1829, 1840 and 1859 were seasons of unusual severity, and on the principle of decennial recurrence the winter of 1869 will be a severe one.

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THE BEST COOKING STOVE FOR WOOD

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THE FASHION.

We call especial attention to this Stove,
which has been produced at great expense,
combining all the new and important im-
provements; also to the extra height of the
oven under the fire chamber, the Patent Air
Chamber, Front Doors, and Patent White
Enamelled Iron Knobs, the improvements in
the covers and centre pieces, all of which
have been covered by Letters Patent, and
are used in no other Stove. They are war-
ranted to stand fire, or others sent free of
charge in all cases. We have all sizes of this
justly celebrated Stove, both

PLAIN AND EXTENDED BACKS,

The Extended Back with cast iron Enamelled
Reservoir and Faucet. This Warming Closet,
Grilliron Cover, etc. The part of the top sup-
porting the Reservoir is raised so that the fire
is above the top plate, instead of below, as is
the case in most of the Stoves now used, and
the heat is directly against the whole
surface of the bottom of the Reservoir. The
Reservoir, being detached from the pipe, can
be removed at pleasure, thereby forming a
six-hole Stove, the best in use, as the back
holes will heat as well or better than the mid-
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G. W. W. GOODWYN,
62 Camp street.

ALSO, THE MOST

Complete and Perfect Cooking Stove

FOR BITUMINOUS COAL ON COKE

ever invented, in the estimation of all who
have yet seen it. Patented in 1869.

THE MONITOR.

which can be seen at 62 Camp street. The

advantages possessed by this Stove over all

the other Cook Stoves are so numerous,

and so patent to every sensible observer,

that it is only necessary to examine it in or-
der to be convinced of its superiority.

All of the above Stoves are fitted with ex-
tra care. Oven Doors lined with tin, and fur-
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The operation of every Stove guaranteed.

Directions for putting up and using same

accompanying each Stove.

G. W. W. GOODWYN,

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LARGE OVEN COOKING STOVE,

with extended Fire Chamber and Feeder Top

—one of the best Baking and most economi-
cal Stoves made.

The Flues are constructed so as to insure

the most perfect draft. The heat of the Oven

is so equal that when baking there is no need

for removing anything until done.

THE TIMES

is made of a superior quality of Iron, very

heavy, of neat design and fine finish. The

Top Plate is put together in sections, to per-
mit of the greatest expansion without crack-
ing.

We invite the attention of Housekeepers

to the advantages of this Stove. Remember,

we guarantee them to give entire satisfac-
tion. Duplicate parts can be had at all times,

at small cost, by which repairs can be made

which will frequently save the price of a new

Stove. ZABLE & DALTON,

No. 116 Poydras street.

A large variety of MANTLE GRATES,

troughs, and other articles. The best of the

Ware. Agents for the celebrated Osborn Bird

and Animal Cages.

By ZABLE & DALTON,

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NISHING GOODS.

The undersigned would call the attention

of city and country buyers of Cooking Stoves

to the following list of Stoves manufactured

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The Philanthropist.

A first class Cooking stove, having all of

the latest improvements, this stove is so

well invented, that it gives entire satisfac-
tion; also an Ash-pan. The cooking is

better than any Stove sold in this market.

Sold under a full guarantee in every respect.

The Diamond Rock.

A Stove well known in this market. Thou-

sands of this Stove are in constant use

throughout the country, which is a very good

recommendation. Sold under full guarantee.

Besides the above named Stoves, I have on

hand the celebrated Cotton Plant, Charter

Oak, True Brunswick, Mail of Orleans,
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which I offer at a low price.

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113 Poydras st., New Orleans.

THE CHARTER OAK COOKING STOVE.

From and after this date I shall keep a full

stock of the celebrated

CHARTER OAK COOKING STOVES,

so universally approved by all housekeepers,

and by special arrangement will be able to

fill all orders as low as they can be had.

Orders for this celebrated Cooking Stove

solicited, and satisfaction guaranteed.

G. W. W. GOODWYN,

62 Camp Street, New Orleans.

Manufacturer of Plain Tin and Japan Ware,

The Christian Advocate.

SATURDAY, JANUARY 15, 1870.

DR. LIVINGSTONE.

HIS WORK NEARLY COMPLETED.—AN INTERESTING LETTER.

The *Bombay Gazette*, of November 20, publishes an interesting letter from Dr. Livingstone, dated Ujiji, May 30, 1869, and received at Zanzibar by Dr. Kirk, her majesty's consul, on the second of October last.

My DEAR DR. KIRK: This note goes by Musa Kimaals, who was employed by Koorji to drive the buffaloes hither, but, by overdriving them numerically in the sun and tying them up to save trouble in herding, they all died before he got to Uyanayembe. He witnessed the plundering of my goods and got a share of them, and I have given him beads and cloth sufficient to purchase provisions for himself on the way back to Zanzibar. He has done nothing here. He neither went near the goods here nor tried to prevent their being stolen on the way. I suppose that pay for four months in coming, other four of rest, and four in going back would be ample, but I leave this to your decision. I could not employ him to carry my mail back, nor can I say anything to him, for he at once goes to the Ujijians and gives his own version of all he hears. He is untruthful and ill-conditioned, and would hand off the mail to any one who wished to destroy it. The people here are like the Kilwa traders, haters of the English. Those Zanzibar men whom I met between this and Nyassa were gentlemen, and traded with honor. Here, as in the hands of the Kilwa hordes, slavery is a series of forays, and they dread exposure by my letters. No one will take charge of them. I have got Thani bin Suellim to take a mail privately for transmission to Uyanayembe. It contains a check on Ritchie, Stewart & Co., of Bombay, for two thousand rupees, and some forty letters written during my slow recovery. I fear it may never reach you. A party was sent to the coast two months ago. One man volunteered to take a letter secretly, but his master warned them all not to do so, because I might write something he did not like. He went out with the party, and gave orders to the headman to destroy my letter he might detect on the way. Thus, though I am a good friend outwardly with them all, I can get no assistance in procuring carriers, and, as you will see, if the mail comes to hand, I sent to Zanzibar for fifteen good boatsmen to act as carriers, if required, eighty pieces of mercurino, forty pieces of kinitin, twelve furs of the beds called jasmim, shoes, etc., and I have written to Seyd Mujid, begging two of his guards to see to the safety of the goods here into Thani bin Suellim's hands, or into those of Mohammed bin Sahab.

As to the way to be done by me, it is only to connect the sources which I have discovered from five hundred to seven hundred miles south of Speke and Baker's with their Nile. The volume of water which flows north from latitude 12 south is so large, I suspect that I have been working at the sources of the Congo as well as those of the Nile. I have to go down the eastern line of drainage to Baker's turning point. Tanganyika, Nyige Chowambe (Baker's?) are one water, and the head of it is three hundred miles south of this. The western and central lines of drainage converge into an unvisited lake west or southwest of this. The outflow of this, whether to Congo or Nile, I have to ascertain. The people of this, called Manyema, are cannibals, if Arabs speak truly. I may have to go there first, and down Tanganyika, if I come out unscathed, and find my new signal from Zanzibar. I earnestly hope that you will do what you can to help me with the goods and men. £400 to be sent by Mr. Young must surely have come to you through Fleming & Co.

I am, etc., DAVID LIVINGSTONE.

A long box paid for to Nijiji was lost at Uyanayembe, and so with other boxes.—*London Times*.

France, irreligious as it is, is being held up as a model of sedulous impartiality in the dealings of the State with religious matters. The Roman Catholic Church, being the established church of the country, receives \$10,000,000 annually from the government, while the Protestants have \$298,685, and the Jews \$41,500 from the same source.

A Melbourne paper states that imported rabbits had increased to such an enormous extent in Australia that small armies had to be organized to exterminate them. One man reported to the Provincial Assembly that he had employed one hundred men, several months, at an expense of \$25,000, in the work, and that in that time two millions of rabbits had been destroyed.

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Dealers in all descriptions of MACHINERY AND AGRICULTURAL IMPLEMENTS.

NEW ORLEANS, LOUISIANA.

VICTOR CANE MILLS.

COOK'S EVAPORATORS.

All sizes, for either Southern or Sorgo Cane.

Victor Grain Mills.

Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

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Portable Steam Engines of all sizes.

Stationary Steam Engines, Boilers of all sizes.

Circular Saw Mills and Shingle Machines.

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Shading, Belling, etc.

Send for special circulars for any articles, or estimates for full sets of Machinery.

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No. 9 Perdido St., N. Orleans.

JAN 15

CHURCH BELLS.

We are prepared to furnish Church Bells.

of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good bell:

Weight.	Wt. of bell and mounting.	Price.
28-inch Bell.	250 lbs.	\$45.00
30-inch Bell.	350 lbs.	\$60.00
32-inch Bell.	450 lbs.	\$75.00
34-inch Bell.	550 lbs.	\$90.00
36-inch Bell.	650 lbs.	\$105.00
38-inch Bell.	750 lbs.	\$120.00
40-inch Bell.	850 lbs.	\$135.00
42-inch Bell.	950 lbs.	\$150.00
44-inch Bell.	1050 lbs.	\$165.00
46-inch Bell.	1150 lbs.	\$180.00
48-inch Bell.	1250 lbs.	\$195.00

These bells are warranted for one year against breakage in ordinary use.

THOS. B. BODLEY & CO.,

No. 9 Perdido St., N. Orleans.

JAN 15

BELLS, STEEL COMPOSITION.

For Churches, Schools, Etc.

BLAYNER, NORTON & CO., Manufacturers.

Cincinnati, Ohio.

These celebrated bells (not cast iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only one-third as much.

Send for descriptive circular. —S25 ly

MEDICINE—MEDICINE.

BRAN NEW LETTERS!

FRESH TESTIMONIALS!

DARBY'S PROPRIETARY FLUID.

THE ASTONISHING FAMILY MEDICINE.

Saved from Death—Read!

MONTGOMERY, ALA., June 28, 1869.

Messrs. J. Darby & Co., 161 William St., N. Y.—Gents: Yours of the 23d is before me, and has attracted my attention. It gives me pleasure to say that my belief is that your Fluid, under the supervision of a kind Providence, saved the life of my youngest child, some six years ago, the child being wasted to a skeleton by the effects of teething, and an affection of the bowels therewith. I had never seen any one reduced so low to recover.

Physic had been tried in vain, until the physicians stated it was useless. A friend recommended your Fluid, or Dime, which he stated was one of the components of the Fluid. I did so, and the effect was magical, plainly discernible in one hour in its good effects, producing quiet and sleep almost at once, where irritation and sleeplessness, restlessness had previously possessed the child to nearly entire exhaustion.

I at first administered it in a small way, two and three drops in a spoonful of water, and increased it to six and ten drops. It soon completely checked the bowels, and had the happiest effect, the child rapidly recovering.

I have tried your Fluid on animals, with the same effect, both horses and cows, milking more or less in water, and letting them drink.

I have no hesitation in saying I believe it a specific for Cholera, Diarrhea, or any violent affection of the bowels.

I would not be without it in my family under any consideration. Yours truly,

WILLIAM FOWLER.

Mr. Fowler is a member of the celebrated Banking House of Fowler & Somerville, Montgomery, Alabama.

AND AGAIN!

Read the following letter from Mr. Frank Saunders, a well known citizen, and brother-in-law of the beloved Bishop Paine, of the Methodist Episcopal Church South:

180 Broadway, N. Y., July 29, 1869.

Messrs. J. Darby & Co., 161 William St., N. Y.—Gents: About the 10th of June last one of my children was taken with Scarlet Fever, in its most malignant form, and as soon as I could I procured your valuable disinfectant, Darby's Proprietary Fluid. Although it was several days after the appearance of the disease before I began using the Fluid, still by a free use of it the disease was not only confined to the one case, but the malignancy of that case somewhat mitigated.

During the use of the Fluid as a disinfectant in my family it was also tried in a case of Louisa's and one of toothache, the results in each case being instantaneous relief. It was afterward tried in a case of Erysipelas, with almost equal success.

It is due to the merits of this compound, also, to state that the case of Erysipelas in question, being located in the feet, the Fluid, in its application, was brought in frequent contact with a troublesome corn on one of the feet, to the utter discomfiture of said corn, for upon subsequent examination it had disappeared, and though it was sought for diligently, it could not be found.

I hand you this, hoping it may be the means of inducing others of our fellow sufferers to test for themselves, as I did, the great merits of this great remedy.

Very respectfully yours,

FRANK SAUNDERS.

Never was a medicine so universally esteemed and extolled, or never falls: it may be depended on.

Every Druggist and Chemist Merchant keeps it. Manufactured only by J. L. FLEMING & CO., 161 William Street, New York.

Wholesale Agents, HERWINE & FOX, Atlanta, Georgia.

JAN 15

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BOOTS AND SHOES.—BOOTS AND SHOES.

D. TILLOTSON,

SUCCESSION TO C. E. CATE & COMPANY

AT THE OLD STAND,

18.....CAMP STREET.....18

UNDER THE CITY HOTEL,

Keeps constantly on hand

THE BEST

CUSTOM-MADE BOOTS & SHOES.

Also, continues to manufacture

SUMPTER BROGANS AND RUSSETS,

LADIES' AND GENTS'

—AND—

BOYS' AND CHILDREN'S SHOES

—AT—

HAMMOND STATION.

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WERLEIN,

80.....BAYONNE STREET.....80

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PRICES REDUCED.

Pianos and Organs from 10 to 20 per cent. Cheaper

THAN ANY HOUSE IN THE SOUTH.

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Sole Agent of the UNRIVALED PIANOS manufactured by Marshall & Mittner, pronounced by the first judges and musicians to be the most powerful and brilliant made. Human and Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and durable Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-sounding and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (saxos or single), Violins, Guitars, Flutes, Saxons, and all kinds of Musical Merchandise.

Sole Agent for Koenig's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price.

JAN 15

BLACKMAN'S MUSIC STORE,

No. 101 Canal Street,

Directly opposite Christ Church, New Orleans.

DEPT. FOR

KNABE'S BALTIMORE PIANOS, & PRINCE'S AUTOMATIC ORGANS.

Pianos for rent, Pianos tuned and repaired.

A. E. BLACKMAN,

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J. L. RUSSICK, New Orleans, La.

J. L. DUNNICK & CO., New Orleans, La.

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COMMISSION MERCHANTS,

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and always have a good supply on hand:

Crescent Mills, "Carroll" Brand.

Heinrichs-Hofen's Extra.

Hed Sea.

W. B. Brough & Co.

Union Mills, "Sparta," Ill.

Sparta Belle.

Olive Branch.

City Mills, "Sparta," Ill.

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates.

JAN 15

J. R. POWELL,

Cotton Factor & Commission Merchant,

188.....COMMON STREET.....188

NEW ORLEANS.

W. R. STUART, Agent.

F. HATHORN, ALE. H. PIERSON, Late of Shropshire & Hathorn.

HATHORN & PIERSON,

COMMISSION MERCHANTS

And Wholesale Dealers in Groceries, Oils and Drugs.

Nos. 95, 97 and 99 Gray Street,

JAN 15

ALEX. BRITTON, RUEL P. BRITTON.

BRITTON & CO.,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

JAN 15

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

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GENERAL COMMISSION MERCHANT,

No. 11 Union street,

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ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

100.....COMMON STREET.....100

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THOMAS MURRAY,

BUILDER

CORNER RAMPART AND ERATO STS., NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to.

RUEL P. BRITTON, NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

JAN 15

FEB 15

MAR 15

APR 15

MAY 15

JUN 15

JUL 15

AUG 15

SEP 15

OCT 15

NOV 15

DEC 15

JAN 15

FEB 15

MAR 15

APR 15

MAY 15

JUN 15

JUL 15

AUG 15

SEP 15

OCT 15

NOV 15

DEC 15

JAN 15

FEB 15

MAR 15

APR 15

MAY 15

JUN 15

JUL 15

AUG 15

SEP 15

OCT 15

NOV 15

DEC 15

JAN 15

FEB 15

MAR 15

APR 15

MAY 15

JUN 15

JUL 15

AUG 15

SEP 15

OCT 15

NOV 15

DEC 15

JAN 15

FEB 15

MAR 15

APR 15

MAY 15

JUN 15

JUL 15

AUG 15

SEP 15

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COMMERCIAL COLLEGE.

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Corner Commercial Place, N. O.

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Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Tuition Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address

J. W. BLACKMAN, New Orleans.

sell ly.

METHUEN FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

NEW ORLEANS MARKETS.

NEW ORLEANS PRICE CURRENT.

The general market continues with an improvement, the demand from country merchants being limited, and the local trade showing only a moderate degree of animation. The receipts of sugar and molasses have been on a moderate scale, and although the demand for the former has been slack, they have been mostly disposed of at about previous rates. The movement in Western produce has been mostly confined to the local trade, at rather firmer prices. The stocks of all kinds are light. Among the sales we note 17,000 bushels No. 1 and No. 2 spring wheat in bulk, about one-third former, taken for Liverpool, at \$1.02, round.

The tributaries being at a good navigable stage, the receipts of cotton continue liberal. The accounts with regard to the sugar crop are unfavorable to any estimates much over 70,000 hogsheads.

The river has risen since our last, and is now four feet four inches below high water mark.

Corrosive—The following are the arrivals since the seventh instant:

Louisiana and Mississippi bales, 17,525

Lake, 274

Arkansas, 1466

Mobile, 403

Florida, 120

Texas, 121

Total, 20,091

On Saturday operations were restricted by moderate supplies, it being a legal holiday, and the banks being closed; but there was, nevertheless, a very good inquiry, and 4,000 bales changed hands at about previous rates, factors having been unable to obtain any improvement predicated on the advance in gold. On Monday, with more liberal offerings, and the demand stimulated by an improvement of $\frac{1}{2}$ to $\frac{3}{4}$ per cent. in foreign exchange, the movement was much more animated, and the sales summed up 2,250 bales, at about previous rates, the general advantage, however, being with the buyers, and occasional sales of undesirable lists being made at a fraction off. On Tuesday the market opened with a very fair inquiry, and a limited business was done at previous rates, but on the receipt of discouraging telegrams from Liverpool and New York, factors found it necessary to meet the demand more freely, and quite an active movement ensued, resulting in sales of 8,000 bales, at about Thursday's figures for ordinary and good ordinary, which were in good request, but a decline of $\frac{1}{4}$ in low middling and the higher grades.

This makes an aggregate for the past three days of 20,250 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 506,543 bales, against 477,280 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 310,572 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 135,966 bales to Great Britain, 16,740 to other foreign ports; while to France there is a decrease of 1,557 bales.

Referring to our remarks above, we quote as follows:

Ordinary, 24 1/2 to 25 1/2
Good ordinary, 25 1/2 to 26 1/2
Low middling, 26 1/2 to 27 1/2
Middling, 27 1/2 to 28 1/2
Strict middling, 28 1/2 to 29 1/2

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales, 770

Arrived past three days, 20,091

Arrived previously, 517,725—517,725

Exported past three days, 6070

Exported previously, 588,716—588,716

Stock on hand and on shipboard, 164,300

SUGAR—The demand for the better

specimens is fair, but the lower grades

are difficult of sale. The supplies were

pretty much disposed of, however, at

rather easier prices.

MOLASSES—The demand has been

fair, but at easier prices, since our last

review.

MONEY—Gold opened on Tuesday

at 121 1/4 to 121 1/2, with no opening tele-

gram from New York, and closed at

121 1/4 to 121 1/2, (against 121 1/4 at New

York.)

The sales of silver include \$2,000 in

American half dollars on Monday at

119 1/4 and 120, and 20,000 Mexican dol-

lars at 2 1/4 to 2 1/2 per cent. premium in

gold; and \$5,000 former on Tuesday at

119 1/4.

We have but little movement to notice

in stocks, and no sales have been report-

ed except 100 shares Louisiana State

Bank on Monday at \$16, 40 St. Charles

Street Railroad at about \$61, and

shares Claiborne Street Railroad at \$43.

CATTLE MARKET.

NEW ORLEANS, Jan. 11, 1870.

Texas cattle, choice, per head, \$45 to 60

Texas cattle, second quality, per head, 30 to 40

Texas cattle, third quality, per head, 15 to 25

Hogs, per lb. gross, 10 to 12

Sheep, first quality, per head, \$14 to 16

Sheep, second quality, per head, 10 to 13

Sheep, third quality, per head, 8 to 10

Wich cows, choice, per head, 80 to 100

Wich cows, second, per head, 60 to 80

Wich cows, third, per head, 40 to 60

Wich cows, fourth, per head, 20 to 40

Wich cows, fifth, per head, 10 to 20

Wich cows, sixth, per head, 5 to 10

Wich cows, seventh, per head, 2 to 5

Wich cows, eighth, per head, 1 to 2

Wich cows, ninth, per head, 1 to 2

Wich cows, tenth, per head, 1 to 2

Wich cows, eleventh, per head, 1 to 2

Wich cows, twelfth, per head, 1 to 2

Wich cows, thirteenth, per head, 1 to 2

Wich cows, fourteenth, per head, 1 to 2

Wich cows, fifteenth, per head, 1 to 2

Wich cows, sixteenth, per head, 1 to 2

Wich cows, seventeenth, per head, 1 to 2

Wich cows, eighteenth, per head, 1 to 2

Wich cows, nineteenth, per head, 1 to 2

Wich cows, twentieth, per head, 1 to 2

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural implements: 40 00 20 00

Cotton and sugar plows, 8 00 9 00

Yost's plows and scrapers, 8 00 9 00

Cotton scrapers, 6 00 6 50

Cotton sweeps, 6 00 6 50

Cultivators, 10 00 11 00

Shovels, 10 00 11 00

Spades, 10 00 11 00

Axes, 10 00 11 00

Bagging, per yard, 25 00 26 00

Kentucky, 25 00 26 00

East India, 25 00 26 00

Bale rope, per lb., 1 25 1 35

Kentucky, 1 25 1 35

Brass, per 100 lbs., 5 00 5 50

Crackers, 6 00 6 50

Bricks, per M, 10 00 12 00

Lake, 10 00 12 00

English fire, 55 00 60 00

Candles, per lb., 50 50

Sperm, New Bedford, 50 50

Tallow, 14 20

Adamantine, 14 20

Star, 14 20

Chocolate, per lb., 35 55

No. 1, 35 55

Spiced, 35 55

Cider, per bbl., 13 00

Western, 13 00

Coal, per ton, 11 00 12 00

Canal, 11 00 12 00

Anthracite, 11 00 12 00

Western, per bbl., 17 1/2 17 1/2

Coffee, (gold), per lb., 35 35

Rio, 35 35

Havana (currency), 35 35

Cotton seed, 15 00 15 00

Rough, per ton, 15 00 15 00

Shelled, per bushel, 35 35

Copper, per lb., 35 35

Shavings, 35 35

Copper bolts, 35 35

Yellow metal, 25 25

Cordage, per lb., 24 25

Manilla, 24 25

Tarred, American, 24 25

Russia, 24 25

Corn meal, per bbl., 4 50 4 50

Dyes, per lb., 4 50 4 50

Logwood, Campy, 4 41

Logwood, St. Domingo, 4 41

Resin, lumped, 5 41

Indigo, per lb., 1 15 1 15

Madder, 20 20

Eggs, per dozen, 40 45

Western, 40 45

Feathers, per lb., 85 1 00

Fish, per box, 1 50 1 75

Cod, 1 50 1 75

Herrings, 60 75

Mackerel, No. 1, per bbl., 25 50 26 00

Mackerel, No. 2, 15 15 16 00

Mackerel, No. 3, 15 15 16 00

Flaxseed, per lb., 4 4 6

Flour, per bbl., 5 50 5 80

Extra, 5 50 5 80

Superfine, 5 25 5 37 1/2

Fine, 4 75 5 00

Common, 4 50 4 50

Fruit, per lb., 14 14

Prunes, 14 14

Figs, drum, 17 18

Dried apples, 8 8

Crappas, new, 15 15

Almonds, south shell, 25 25

Raisins, M. R., per box, 4 50 4 50

Raisins, layer, 4 50 4 50

Lemons, Palermo, per box, 4 00 5 50

Lemons, Malaga, per box, 4 00 5 50

Oranges, La. per box, 4 00 5 50

Oranges, Palermo, per box, 4 00 5 50

Glass, per box of 50 feet, 3 25 3 75

French, 8 by 10, 2 60 4 00

French, 10 by 12, 2 60 4 00

French, 12 by 18, 4 00 4 50

Grain, per bushel, 66 66

Corn, shelled, 66 66

Beans, per bbl., 9 00 12 00

Hops, per lb., 1 40 2 00

Wheat, western, 2 00 2 25

Malt, Canada, 2 00 2 25

Gunpowder, per keg, 6 50 9 00

Gunny bags, per bag, 15 20

Hay, per ton, 27 50 30 00

Western, 27 50 30 00

Northern, 27 50 30 00

Louisiana, 27 50 30 00

Alfalfa, 15 15

Mexican dry flint, 15 15

Country dry flint, 15 15

Texas stretched flint, 15 15

Dried salt, 13 13

Wet salted, city slaughter, 13 13

Iron, per ton, 45 00 45 00

Pig, 45 00 45 00

Country bar, per lb., 5 5 6

English, 5 5 6

Swedes, assorted, 7 8 8 1/2

Hoops, 6 6 6 1/2

Sheet, 6 6 6 1/2

Boiler, 6 6 6 1/2

Nail rods, 6 6 6 1/2

Cotton ties, 6 6 6 1/2

Castings, American, 6 6 6 1/2

Limbs, 1 75 2 25

Western, 1 75 2 25

Shell lime, 1 75 2 25

Rockland, etc, 2 10 2 25

Cement, 2 85 3 25

Plaster Paris, 2 50 3 75

Molasses, per gallon, 3 50 3 75

Louisiana, 45 70

Cuba, 45 70

Refinery rebolled, 45 70

Moss, per lb., 2 3 3 1/2

Gray country, 2 3 3 1/2

Black country, 2 3 3 1/2

Select water-rotted, 2 3 3 1/2

Nails, per lb., 9 10

American, 40d, 5 25

Wrought, German, 14 16

Wrought, English, 14 16

Nail stores:

Tar, per gallon, 10 12

Pitch, per bbl., 2 50 3 00

Resin, No. 1, 2 50 3 50

Resin, No. 2, 1 80 2 00

Resin, No. 3, 1 80 2 00

Spirits turpentine, per gal., 45 47 1/2

Varnish, bright, 50 55

Oils:

Lard, per gallon, 1 55 1 60

Coal oil, in barrels, 38 40

Coal oil, in cases, 46 48

Linseed, raw, 1 16 1 18

Sperm, 2 75 3 00

Whale, refined, 1 40 1 50

Cotton seed, crude, 70 75

Cotton seed, refined, 95 1 00

Castor, 2 25 2 50

Tanners', per gallon, 1 15 1 30

Oil cake:

Linseed, per ton, 30 0

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JANUARY 22, 1870.

NO. 1.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 17.—There was nothing done by the committees this morning. Many petitions have been sent to the Senate.

The House refused the use of the hall to the president of the committee of the National Labor Union, in which to express their views.

The Hon. Mr. Fish, who was presented to the President on Saturday, is a Maine Yankee.

General Terry's dispatches indicate that three Senators and ten Representatives of the Georgia Legislature are clearly disqualified, and will be expelled by a military order, but still, however, leaving the Legislature in the hands of the Conservatives.

Prince Arthur arrived on Saturday. The festivities in his honor, as far as the programme announces, are confined exclusively to dinners, one of which will be given by Secretary Fish or by President Grant.

General Sherman has telegraphed his approval of General Reynolds' action, and approving the installation of Davis and Flanagan as Governor and Lieutenant Governor of Texas, and the convening of the Legislature.

The friends to the admission of Virginia pure and simple were discouraged to-day. The speeches showed no changes and were mostly of the general-catch order.

Senate.—A petition was presented to-day which urges the reduction of bounties to trained soldiers.

Sumner, from the Committee on Foreign Relations, presented a bill regulating ocean cables; also, a bill providing for the payment of the French claims prior to 1801.

The Virginia bill resumed.

Stewart desired the House bill to be put on its passage.

Sumner refused to allow the bill to be read more than once.

Conkling suggested that the House bill be offered at a proper time as a substitute.

Morrill, of Vermont, declared that Virginia was unfit to be admitted, either with or without conditions.

He would, however, rather trust the rebels of the South than the Democrats of the North, and Governor Walker was not a fit representative of the loyal men.

Morton proposed as an amendment that the restrictions of the fourteenth amendment forever apply to Virginia, and making the acceptance of offices conflicting therewith a penalty.

Stewart's motion finally prevailed.

The Senate bill was laid aside and the House bill considered.

Edmonds moved his amendment, exacting the restrictions of the fourteenth amendment. The discussion was continued quite tamely, Thayer closing with an hour's speech, when he was interrupted by a motion to go into executive session.

House.—Under a regular call a resolution was offered directing the survey and examination of the west bank of the Potomac river, from Georgetown to Harper's Ferry, and to report the practicability of erecting a railroad along the said bank.

A joint resolution was offered by Butler declaring that the acts of the Tennessee Legislature, either judicial or executive, enacted by persons who are disqualified by the fourteenth amendment, as null. Referred to the Judiciary Committee.

The balance of the day was devoted to discussion on the appointment of the Forty-Second Congress.

ATLANTA, Jan. 17.—The committee appointed from both houses, addressed the following to General Terry: We, the undersigned committee, appointed at a meeting of both houses of the General Assembly, irrespective of party, having objected and protested against the manner of organization of the said General Assembly as illegal, unconstitutional and unauthorized by the law or precedent, do most respectfully request the general commanding that, as it has been decided to transfer the question of the eligibility of members from the forum, recognized by the constitution and laws, to that of a military commander; that after an investigation is made, and a record of the facts in the several cases have been completed, the same may be submitted to the judges of the Supreme Court of Georgia, the highest judicial tribunal in the State, for their opinion as to the eligibility of members whose seats are questioned. Trusting, general, that the foregoing request may be granted, we respectfully ask an immediate reply.

St. Louis, Jan. 17.—A terrific thunder, wind and hail storm passed

over the city this evening. A panic occurred at the theaters, resulting in several persons being considerably hurt.

WASHINGTON, Dec. 18.—Advices from the city of Mexico of January 9 say that the affairs of State of San Luis Potosi are in a serious condition. The Governor and members of the Legislature are still held prisoners. Some of the Federal generals have joined the insurgents. The Federal commander reports himself not strong enough to attack the insurgents.

The South Carolina election cases will be up soon before the Election Committee. The sub-committees are at work on the Louisiana cases. It will probably be two weeks before it is considered in full in committee.

The general removal of disabilities was discussed before the Reconstruction Committee. A bill will be prepared for the next meeting.

Great interest has been manifested in Virginia affairs, but no progress has been made and no excitement beyond Sumner's philippic against Governor Walker.

Butler and Bingham are on the floor of the Senate urging their respective views.

In the Senate the California whisky seizures were argued at great length.

The Virginia bill resumed. Thayer concluded his speech, and was followed by Nye in a very strong speech, saying Congress must be true to Virginia and to itself, whatever Virginia might do in future.

Drake followed against the admission, and Stewart strongly in favor of admission. Norton, of Minnesota, following in favor, was interrupted by Morton by a motion to adjourn, which prevailed.

A proposition to fix a certain time to-morrow for a vote was voted down.

In the House the League Island Navy Yard and appropriations were considered throughout the day.

MEMPHIS, Jan. 18.—On yesterday a negro named George Daniels murdered a man named Phil. Murphy, and fled to this city, where he was arrested, but on the way to the jail he attempted to escape, and was shot and killed. The pocket book of the murdered man was found on his body.

The steamer Lizzie Gill, from St. Louis for New Orleans, with a valuable cargo, was swamped from being overloaded, and sank in Scrub Grass Bend, below Napoleon, on Sunday evening. She added one hundred bales cotton and six hundred sacks of cake here. The Magenta took off sixty-five mules and the Mississippi took off her deck freight. She lies straight, with four feet of water on her lower deck. The boat was owned by Captain Bullington and others of St. Louis. She was valued at \$35,000, and insured in St. Louis offices for \$20,000.

NEW YORK, Jan. 18.—The English brig Chebnick, from Cienfuegos for Halifax, with a cargo of sugar, was totally wrecked last night off Cape Antonio.

LOUISVILLE, Jan. 18.—Every house between Glasgow and Cave City has been prostrated by the storm. Twenty-five lives were lost.

WASHINGTON, Jan. 19.—The Democratic members of Congress are holding a caucus to-night relative to the action on the Virginia bill, and other matters.

It is understood if the contested election cases are decided unjustly, as is at present indicated, the two Democratic members of the Election Committee will withdraw from the committee in open house.—Times.

The Election Committee report in favor of Van Wyck.

The friends of Virginia seem much discouraged by the course of events to-day. The grand object has been to get the bill back into the House for additional amendment, and much delay in consequence is apprehended.

Senate.—A communication was received from ex-President Fillmore endorsing the resolutions of the Louisville Commercial Convention relative to the Pacific Railroad.

After discussing the franking privilege, the Virginia bill was resumed. Wilson moved the recommitment of the bill, which was voted down. A motion to postpone the whole question to February, and an amendment admitting the congressional delegation on the fourth of March, were withdrawn, when Edmunds' amendment was adopted by a vote of 45 to 16, and the Senate adjourned without final action.

House.—A bill was introduced amending the bankrupt act, exempting from its operations certain life insurance policies.

The League Island Navy Yard bill was discussed. A bill continuing the income tax passed.

The following is the text of the bill:

Resolved, etc., That whereas doubt has arisen and conflicting decisions have been made in the different departments of the government in regard to the construction of the laws relating to the tax on incomes, it is hereby declared to be the intent and meaning of the act on the subject, that all persons are liable to the payment of their proper income tax, accruing and to accrue for, and during, and up to the end of the year 1870, and that the assessment and collection of any such tax accruing in the year 1870, and remaining unpaid on the first day of January, 1871, may, under the existing provisions of the law, be made in the said last mentioned year.

ATLANTA, Ga., Jan. 19.—The Senate met to-day at ten o'clock and took a recess to twelve, and then adjourned until Monday next at twelve o'clock.

The House was called to order at twelve o'clock. One member was qualified, and no more appearing, an order was read from the Governor, approved by General Terry, taking recess until Monday at twelve M., pending the inauguration.

JACKSON, Miss., Jan. 19.—The Legislature yesterday elected to the United States Senate General Akorn for the long term, commencing March, 1871; and Major General Ames for the short term, commencing March, 1870.

The Legislature was engaged to-day balloting for a Senator for the unexpired term ending March, 1871, but no choice has as yet been made. It is thought that H. R. Revels, a colored man, will be elected.

The eminent missionary, Paul Bagley, lectured here last night, by an invitation of the Legislature. The subject was on the Chinese.

He showed the utter immorality of their character, and that by the fifteenth amendment they would soon become citizens, and by the Burlingame treaty they are guaranteed in their idol worship. He declared that their introduction and idolatry would be the drugs of suffering upon the country.

St. Louis, Jan. 19.—Pierre Chouteau and ex-Senator Green are dead. Missouri has adopted the fifteenth amendment.

PROVIDENCE, Jan. 19.—Rhode Island has ratified the fifteenth amendment.

RICHMOND, Va., Jan. 19.—The representatives of both the Republican and Conservative parties have united in preparations for a public demonstration on the day of the State's admission into the Union. A joint committee has applied to the Washington authorities for the loan of cannon for firing salutes, and the application has been granted.

General Canby to-day directed James C. Taylor, the attorney general of the State, elected last summer, to assume the duties of that office. His disabilities have been removed by Congress.

FOREIGN.

PARIS, Jan. 13.—There were five thousand workmen from the faubourgs, who passed the Boulevards to the funeral of Victor Noir. There were many ladies in carriages that were dressed in mourning, who joined in the procession. Henry Rochefort's presence at the funeral caused great demonstrations, and frequent shouts of "Vive la République" occurred at the cemetery.

While Rochefort was coming down the Champs Elysee, with a great crowd singing the Marseillaise, a regiment of troops appeared and dispersed the crowd. Rochefort, claiming the privileges of a deputy, was allowed to pass to the chambers, where he arrived pale and much excited. The crowd were finally dispersed without resisting the police or the troops. It is thought that some arrests were made.

PARIS, Jan. 13.—The police and magistrates were stoned to-day by the mob. The most intense excitement exists, but no serious trouble is apprehended. There are one hundred thousand soldiers quartered to-day in Paris, and the police has been largely increased. The Marseillaise appeared as usual to-day, and its tone is very violent. Rochefort's leader says the cry of yesterday was for justice—to-morrow the cry may come for vengeance.

LIVERPOOL, Jan. 17.—The ship Kenilworth, from New Orleans, December 14, is a total wreck in Carnarvon Bay. A part of the crew were saved.

ROME, Jan. 17.—The Empress of Austria, after receiving communion from the pope, left the city.

There are three hundred of the

fathers in the Ecclesiastical Council who refused to sign the petition in favor of the infallibility of the pope, and many others who returned evasive answers.

The opposition propose a counter petition, and assert that they certainly have enough efficient adherents to defeat the infallibility article.

LOXON, Jan. 17.—The Tablet, a Catholic organ, says: "To favor infallibility would be erroneous."

The Times thinks the presence of the French troops may encourage the pope to insist on his infallibility, notwithstanding the reluctance of the council.

PARIS, Jan. 17.—The city is tranquil, though there is much anxiety manifested regarding the Rochefort decision in the Corps Legislatif to-day.

LONDON, Jan. 18.—The News has an article on the Winnipeg rebellion, in which it does not attach much importance to it, but says the Red river people cannot hope for recognition as a crown colony while the rebellion lasts.

PARIS, Jan. 18.—The Corps Legislatif held an animated session to-day. There was an acrimonious discussion between Olivier and Deputy Gambella, in which the latter in the course of a personal attack declared that the minister was the last person to speak to any one of consequences, as his own person was the most supple and changeable. This caused great agitation in the chamber, and the deputy was called to order.

In a late debate M. Gambella indulged in another attack on the minister, when the deputy exclaimed: "I call the gentleman to order." Gambella replied: "And I recall the minister to a sense of himself." A scene of violent excitement followed this passage, and the proceedings were interrupted for some moments. As soon as order was again restored, the discussion was dropped and other questions were taken up.

Deputy Rospal is dead.

It is reported that a deputation from other cities are coming here to attend the funeral of Rospal. Fears of disorder are entertained.

Traupman, the murderer of the Kinck family, will be executed to-morrow.

The military dispersed the crowd of Rochefort's friends on the Boulevard Monte Marte without a conflict. The police have been very active all night, during which there was considerable disorder, and many arrests made.

At this hour, noon, the city is quiet.

PARIS, Jan. 19.—Traupman was executed this morning. His last words were loudly spoken, and were: "I persist I have accomplished."

It is now certain that Prince Bonaparte will be tried at Versailles, by the same high court that will try Prince Murat for striking a magistrate recently.

THE EARTHQUAKE.—On Sunday last, the ninth, at about five o'clock in the morning, a few slight shocks of earthquake were felt in our town. The weather was very calm at the time, and the shocks, or oscillations rather, though quite perceptible, lasted only a second or two and caused no damage. This is the first earthquake which, within the recollection of "the oldest inhabitant," ever was felt in this region.—Ophelias Courier, Jan. 15.

We learn from several persons that about five o'clock A. M. on Sunday a shock of an earthquake was distinctly felt here. Beds were shaken, windows rattled, and a sound as of a heavy body falling to the earth was heard. A peculiar undulatory motion was perceptible for a moment. In these days of earthquakes we are prone to fear that Natchez has been visited by a slight shock, which may be the precursor of a more formidable one. However, it may prove to have been only a tremendous landslide, as our city has of late been visited by an interesting series of them.

Since writing the above we learn from a gentleman, who has just returned from the neighborhood of Sicily Island, Louisiana, that the shock was distinctly felt by himself and a neighbor, each distant about three miles from the other.—Natchez Democrat, Jan. 11.

WORK for Christ is witnessing for him. As there is no other man given under heaven whereby we can be saved but the name of Jesus, so there is, in the main, no other work to do to save men except that of pointing them to him, for salvation.

HOW TO UTILIZE VIGOROUS EXERCISE.—The number of persons with sedentary occupations has become very large. Occasionally they break away for a day's active exercise. A large number go into the country for a month during the summer. Once at the old homestead, or in the mountains, they plunge into the hay field or climb the hill. Most of them are led to doubt the value of exercise because of the effects which follow these exertions. Without doubt the labor is generally excessive for such persons; but if they would manage their table habits rightly the results would generally be more than satisfactory.

When a man is tired, he is tired all through—the stomach not less than the legs. Now, what is the usual custom? After a walk of twenty miles, or a day at haying, when every fiber of the body is exhausted, the stomach is stuffed with hearty food. The man goes to bed with flushed face and rapid pulse, and awakens in the morning with a bad taste in his mouth, less of appetite, and a sense of languor. If he had taken a cup of tea and a slice of toast instead, he would find himself the next morning none the worse for the previous day's work and perspiration.

We all understand well, when the body is weak from fever, that the stomach partakes in the general weakness and must not be overloaded. But when the body is exhausted from labor, and every part is pleading for rest, then we crowd the stomach full of beef, pudding, pies and fruit, and spend the next day in declaring to our friends that exercise is not what it is cracked up to be.

When we are tired we should seek restoration in sleep—not in calling upon the legs, the arms, the stomach, or any other part to undertake five or six hours of hard consecutive labor.

The laboring man would find himself much better in the morning if the third meal were made one small in quantity and easy of digestion.—Dio Lewis.

WHO BECOME INSANE?—We publish below an article from the Pittsburg Commercial, on lunacy, which is worthy of notice. When we consider that a much larger number of the inhabitants of the country are farmers and merchants—indeed, we may say they compose half of the society—it is not strange that they should present such a formidable list in our insane asylums. But we hope the article may be noticed by some who have thoughtlessly and unintentionally oppressed the female members of their families, and that good may be the result:

"Reports of lunatic asylums are sometimes instructive reading. For instance, the popular notion that the life of the farmer is most conducive to mental stability, is dispelled by the statistics of lunatic asylums in general. In the Michigan asylum the farming class predominates over all other classes; and taking the asylums of the country together it appears that more than one-fourth of all the lunatics of the country are farmers and merchants. With the farmer the cause unquestionably is too much work, too little recreation and habitual violation of the laws of health—too frequently the laws of cleanliness. Speaking of the farmer's wife, a writer says: 'Her scant ablutions are performed in haste; she has little time to spend on her person, and none in which to read. Night finds her weary with much doing. She goes to her bed tired out, to be kept awake half the night, perhaps, by a fretful babe. From January to December her only recreation is going to church—it may be twice a month. Is there any wonder she becomes an inmate of a lunatic asylum? This is not only the case with the wives of small farmers, but those who have added acre to acre, yet grudge money spent for household labor.'"

It was the advice of Seneca to his friend Lucilius, in order the more diligently to keep himself up to his full duty, to imagine some great man, some strict, quick-sighted, clear-brained man, as Cato, continually looking upon him. So the Christian, who would labor earnestly and successfully, must walk with Jesus—must feel that he is ever by his side, noting all he does. But, oh! how blessed is the thought that he is more than a silent spectator! He is an all-powerful helper—an ever-ready and willing helper.

A GREAT whale, eighty feet long, recently stranded on the south side of the Frith of Forth, was sold by auction for the sum of £120 to an oil merchant.

EXTENT OF THE AMAZON.—The following extract is from Prof. Agassiz's new book entitled "A Journey in Brazil":

A region of country which stretches across a whole continent and is flooded for half the year, where there can never be railroads or highways or even pedestrian traveling to any great extent, can hardly be considered as dry land. It is true that in this oceanic river system the tidal action has an annual instead of a daily ebb and flow, that its rise and fall obey a larger orb, and are ruled by the sun and not by the moon; but it is, nevertheless, subject to all the conditions of a submerged district, and must be treated as such. Indeed, these semi-annual changes of level are far more powerful in their influence on the life of the inhabitants than any marine tides. People sail half the year above districts where for the other half they walk, though hardly dry-shod, over the soaked ground; their occupations, their dress, their habits, are modified in accordance with the dry and wet seasons. And not only the ways of life, but the whole aspect of the country, the character of the landscape, are changed.

The two picturesque cascades, at one of which we took our bath the other morning, and at this season such favorite resorts to the inhabitants of Manaus, will disappear in a few months, when the river rises for some forty feet above its lowest level. Their bold rocks and shady nooks will have become river bottom. All that we read of the extent of the Amazon and its tributaries fails to give an idea of its immensity as a whole. One must float for months upon its surface in order to understand how fully water has the mastery over land along the borders. Its watery labyrinth is rather a fresh water ocean, cut and divided by land, than a network of rivers. Indeed the whole valley is an aquatic, not terrestrial basin; and it is not strange, when looked upon from this point of view, that its forests should be less full of life, comparatively, than its rivers.

THE EATING QUESTION.—Some very curious facts were stated by Prof. Loomis in a lecture before the Association of Science and Art. He said that in the United States census of 1840, 1850 and 1860, it appears that there are in the United States eighty cattle for every one hundred people, and this proportion is preserved from year to year by a law of demand and supply. In the Eastern States there are about thirty cattle only to one hundred people; in the Middle States fifty to one hundred; in the Western States about one hundred to one hundred; and in the Southwestern States, as Kansas and Texas, four hundred and five hundred cattle to one hundred people; so that the supply of the East and North must come from these far-off States.

But the transportation of these cattle from Texas to New York, on the foot or in cars, is attended with immense loss, and the meat is far inferior in quality to what it was when in Texas. To bring it in carcasses is the problem of the day. It costs four or six cents a pound there; if it could be kept fresh and good, and delivered here for twenty or twenty-five cents a pound, it would be a very great profit to the carrier and saving to the consumer.

Various experiments are in process, the most promising of which is that of making tight compartments, kept perfectly dry, and by the means of ice, at a temperature of thirty-two. Meat in such a state will remain fresh for weeks. Fruits may be thus preserved and carried into distant countries. Such processes will be perfected, and we shall have fresh meat and small fruits at all times brought by sea and land, reducing our expenses and increasing our enjoyments.—Once a Month.

DO WE desire to have the dead raised, Lazarus-like, from the sepulcher of their cold indifference and unbelief, and made alive in Christ? Then we must, Mary and Martha-like, bring Christ to them in his living power to save. We may indeed have some stone to roll away, even then; before the command will be given, and the dead come forth alive to our embrace; but that is only part of the same great work of bringing together the Saviour and those we desire to have him save.

EVERY human being is connected with God's world by a thousand ties, and cannot live a single day without doing good or evil.—Dr. E. Porter.

The Christian Advocate.

SATURDAY, JANUARY 22, 1870.

A PROTESTANT'S APPEAL TO FATHER HYACINTHE

BY F. S. A.

Oh! wandering priest, whose very name is

fragrant,

Sure thy offenses must be sadly flagrant.

Since thus they drive thee to our sheltering

nation,

Chased by a Bull—of excommunication.

Canst thou not swallow down, with due hu-

mility,

This doctrine of "Papa's" infallibility?

Are not the virtues of the line pontifical

Printed in type distinct, though hiero-

glyphical?

Have any of St. Peter's "true successors"

Ever been known to walk to our sheltering

nations?

Have they not all, by wisdom, love and meek-

ness,

Proved that a Pope is free from human weak-

ness?

We cannot help admiring thy sincerity;

But still we shudder at thy rare temerity;

Clearly, thy "stature" as a priest is critical,

If measured by the standard Jesuitical.

Well, now thou art our guest; and hospitality,

With us is no vain shadow, but reality;

If any thing that flies can see through it.

We "guess" our Eagle is the bird to do it.

Thou'lt find our worshippers a "mixed assort-

ment."

Quite various in doctrine and deportment;

Some are "sky-high," while others make ob-

jections

To pictures, candlesticks and genuflections.

Mormons and Baptists, Methodists and Qua-

kers,

Jews, Turks and Puritans, and Sabbath-

breakers,

Salute, Pharisees, and publicans and sinners,

Will flourish thee with flattery and dinners.

"Let us have peace!" why hesitate? "cul-

lomo!"

Choose now for Luther or for "Pio Nono!"

Come out, fat-footed! let us plainly gather

If thou art still in thrall to "Holy Father."

Don't keep us waiting; for, in long proces-

sion,

We Protestants are wild for thy possession.

From Trinity, way down to Plymouth Chapel,

We're quick prepared to wrangle, close and

grapple.

So, Father Hyacinthe! dear friend and brother,

Will thou not please be one thing or the

other!

Jump off the fence! thy bellowing, foes be-

hind thee;

Land on our side, and take the part assigned

thee.

—Standard of the Cross.

History of Celebrated Women of China.

HISTORY OF THE DAUGHTER OF THE KING OF

THE TREE COUNTRY, WHO WAS GIVEN IN

MARRIAGE TO THE KING OF THE WAY

COUNTRY.

When the time arrived to cele-

brate the marriage, she was con-

ducted to the city where the King

lived. When she arrived at the

gate of the city she learned the

King was dead. At this she was

much grieved, and her maids and

attendants endeavored to persuade

her to return home to her father's

house, but she refused to listen.

She went into the city and contin-

ued for three years in mourning.

When the time of her mourning

was ended her brothers came and

entreated her to return and live

with them. Messengers were sent

to inform her brothers of the course

she had taken, but all their entrea-

ties for her to return were in vain.

She answered them and said: "My

heart is not a stone, to move from

place to place. My heart is not a

mat, that it may be rolled together.

There are none to pity me in my

great misery, and in my extreme

sorrow I am falsely accused. I will

not speak evil that I may escape

evil." The Book of Odes says:

"Women should be modest, com-

manding respect, and well skilled

in the rules of propriety, that no

fault be found." There were no of-

ficers of the Way kingdom who

could be looked upon as men of

ability and able to carry out the

views of the late King. Instead of

praising this woman for her virtue

and excellent character, they made

use of every scheme to degrade and

vilify her true character. Confucius

was born five hundred and

forty-nine years before the Chris-

tian era. Just before his birth the

Way kingdom is said to have been

in constant broil and commotion.

It was at that time the daughter

of the Tsee family was to be given in

ing, on one occasion heard the noise

of a carriage approaching. When

it reached the entrance to the pal-

ace grounds the noise ceased; but

after it had passed the noise was

heard again. Ling Kung asked his

wife who it was making use of the

wheelbarrow. She answered: "It

is Chii-pak-nyoke." He asked:—

"How do you know?" She replied:

"Your handmaid knows that it is

the custom for persons riding on

horseback or in a carriage to alight

when passing the entrance of the

palace, and pass by on foot, in hon-

or of the prince. Those officers

who are faithful in the performance

of their duty will not openly be gail-

ty of any wrong; neither will they

secretly commit any offense. Chii-

pak-nyoke, who is one of the most

faithful officers of the Way govern-

ment, is both benevolent and wise,

honoring the King and serving him

in all faithfulness. I know he would

not secretly connive at the over-

throw of the government."

Ling Kung then went to see if it

was certainly Chii-pak-nyoke. When

he returned into his palace and met

his wife he told her a falsehood, and

said: "It was not Chii-pak-nyoke." His

wife then hastened to pour out

some wine for her husband, and

then bowed down to him without

uttering a word. He said to her:

"Why do you thus honor me?" She

replied: "From the beginning I

knew there was but one Chii-pak-

nyoke in the Way country; now I

know there is another officer of the

same mind. The more such men

abound in the country, in that pro-

portion peace and prosperity will

prevail. For that reason I have

bowed down to congratulate you on

the prospect of peace and happi-

ness." Ling Kung was then much

astonished, and said: "You were

right. I have deceived you; it was

Chii-pak-nyoke."

The Literatti say: "She was a

woman who thoroughly understood

human nature, and though an at-

tempt was made to deceive her, yet

it did not alter her decision from

the right." The Book of Odes says:

"She heard his voice, but did not

see his person." Nay-tse was the

name of the wife of Ling Kung.

She understood well that Chii-pak-

nyoke was a man of ability. She

also revered Confucius as a man

who manifested a superior mind.

All persons praised her for her

knowledge of truth and for her

amiable character. But she finally

forsook the path of virtue, lost all

respect for herself, and committed

fornication. Her husband fled from

the country, which was in rebellion,

and but for the presence of two

faithful officers, See-yu and Chii-

pak-nyoke, the kingdom would have

been subverted, and Ling Kung

would not have been permitted to

go to his grave in peace.

The daughter of Nay-tse followed

the example of her mother, and for

five generations the peace and har-

mony of the country was destroyed.

The wife of Ling Kung was a wo-

man of superior mind, but unfor-

tunately she was led astray and her

good name was destroyed, so that

all ceased to praise her.

J. W. LAMMIE.

To speak evil of others has almost

become the general entertainment of

all companies; and the great and

serious business of most meetings

and visits, after the necessary cer-

emonies and compliments are over,

is to sit down and backbite all the

world. It is the sauce of conversa-

tion; and all discourse is counted

but that and dull which hath not

something of piquancy and sharp-

ness in it against somebody. For

men generally love rather to hear

evil of others than good, and are

secretly pleased with evil reports,

and drink them in with greediness

and delight; though, at the same

time, they have so much justice as

to hate those that propagate them;

and so much wit as to conclude that

these very persons will do the same

for them in another place and com-

pany.—Archbishop Tillotson.

Some people, because they cannot

give as much as they would like to,

will not give anything. But this

was not the way with the poor

woman, noticed by our Saviour, who

cast two mites into the Lord's

THE LORD WILL PROVIDE.

THE BEHEAVED FAMILY OF A MINISTER.

It is often a hard task for our

weak and timid hearts to face the

difficulties and uncertainties of life

without painful fear. We know the

promises made us by our heavenly

Father, but still we fear and are

full of sadness as we look forward

to a future that seems to promise

nothing but labor and privation as

long as life shall last. And there is

another dread that seems to be even

harder than this. Who will pro-

vide for wife and little ones when

our failing arms have ceased to

work?

We have heard it said: "They

that seek the Lord shall not want

any good thing." "Leave thy

fatherless children; I will preserve

them alive; and let thy widows trust

in me." But still, it is often a sore

trial, to one who sees that year after

year there is the same burden to

bear—growing heavier, it may be—

and the time of need to the widow

and the fatherless is coming near.

Would it be any wonder if the heart

of most men should fail them, and

the evening of life be sad? To

many this is so. And to give com-

fort to such as these, I desire to

record one instance in which such

forbodings sadly indulged in have

been turned into songs of praise.

About the year 1863, or in the

winter of 1864, the Rev. B. W.—

a faithful and useful minister of the

gospel, in one of the mountain com-

munities of Virginia, was seized by

a painful disease, which it soon became

evident must end in death. He

could leave to his family little or

nothing of worldly goods—not

enough, I believe, for one year's sup-

port. He had been preaching in a

missionary field, and the few mem-

bers of his flock would have as much

as they could do to provide for their

own households. The prospect was

indeed gloomy. A terrible war was

draining and desolating the country,

and no one could tell how soon its

ravages would sweep over their

peaceful village and add new bur-

dens to those they were already

called to bear. It is not hard to

imagine how many and how painful

the consultations in that minister's

family, and how frequent and how

fervent the prayer of the dying hus-

band and father, that God would

provide for the dear ones he was about

to leave behind him.

A few days passed and the wife

was a widow, and the children

fatherless. The servant of God

rested from his labors. Another

day or two and the funeral was over,

and the broken family gathered

again in their hired house, from

which it seemed that the light and

comfort had departed forever.

What they were to expect, they

could none of them tell. This they

knew. They were very poor—

scarcely supplied with necessary

food and clothing, and the rigors of

a mountain winter were about to

close in upon them. This, also,

they knew: They had a Father in

heaven to whom they might go to

supply their wants, and they had

the promise of help to comfort them

in their desolation.

It remained to be seen whether

that promise was to be literally con-

structed, and they were not to go

hungry and cold through the coming

winter. Meanwhile, the news of

Mr. M.'s death was making its way

through the country. It came to

the ears of a brother minister living

in a neighboring county. He, too,

was as poor—as poor as his deceased

brother had been. It was his cus-

The Christian Advocate.

SATURDAY, JANUARY 22, 1870.

AN UNPROFITABLE SERVANT.

BY MISS K. A. MONTGOMERY.

"Oh, Father, stay thy hand," I cried,
When my weak soul was writing with pain.
Yet, thoughtless, on I scribbled
My Lord again.

Pressing the cruel spikes close down
Into the quivering, shrinking flesh;
Tearing aside the tender wounds,
Bleeding afresh.

Oh! Son of God, immaculate;
Divinely kind, divinely just;
Still let thy righteous vengeance wait;
We are but dust.

Deserved our grief, our pain deserved,
Thou' sent in mercy, not in wrath,
Deserved the thorns and lepers' scorn
Along our path.

Oh, Christ! our hope, our strength, our stay,
In mercy guide our erring feet;
Lead us along thy shining way
To bliss complete.

Mohammed Personally Considered.

We mentioned, a few weeks since, that Mr. Deutsch, the author of the essay on the Talmud, which appeared in 1867, has contributed to the *British Quarterly* an article on Islam. He finds the sources of Mohammedanism in the Talmud. Of Mohammed personally he has gathered from all the traditions the following account:

"He was of middle height, rather thin, but broad of shoulders, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair—slightly curled—flowed in a dense mass down almost to his shoulders. Even in advanced age it was sprinkled by only about twenty gray hairs—produced by the agonies of his 'Revelations.' His face was oval-shaped, slightly tawny of color. Fine, long, arched eyebrows were divided by a vein which thrubbed visibly in moments of passion. Great, black, restless eyes shone out from under long, heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion 'red and white,' his hands were as 'silk and satin'—even as those of a woman. His step was quick and elastic, yet firm, and that of one 'who steps from a high to a low place.' In turning his face he would also turn his full body. His whole gait and presence were dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile. 'My little son!' reads one tradition 'hadst thou seen him thou wouldst have said that hadst seen a sun rising.' 'I, says another witness, 'saw him in a moonlight night, and sometimes I looked at his beauty and sometimes I looked at the moon, and his dress was striped with red, and he was brighter and more beautiful to me than the moon.'

"In his habits he was extremely simple, though he bestowed great care on his person. His eating and drinking, his dress and his furniture, retained, even when he had reached the fullness of power, their almost primitive nature. He made a point of giving away all 'superfluities.' The only luxury he indulged in were, besides arms, which he highly prized, certain yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive of smell. Strong drinks he abhorred.

"His constitution was extremely delicate. He was nervously afraid of bodily pain; he would sob and roar under it. Eminently impractical in all common things of life, he was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. 'He is more modest than a virgin behind her curtain,' it was said of him. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded, whatever he did. 'Ten years,' said Anas, his servant, 'was I about the prophet, and he never said as much as 'Off' to me.' He was very affectionate toward his family. One of his boys died on his breast, in the smoky house of the nurse, a blacksmith's wife. He was very fond of children. He would stop them in the streets and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was: 'What has come to him?'—may his forehead be darkened with mud! When asked to curse some one, he replied: 'I have not been sent to curse, but to be a mercy to mankind.' He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself, relates summarily another tradition. He never first withdrew his hand out of another man's palm, and turned not before the other had turned. His hand, we read elsewhere—and traditions like these give a good index of what the Arab

expected their prophet to be—was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected, the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence, those who came near him loved him; they who describe him would say: 'I have never seen his like either before or after.' He was of great taciturnity, and when he spoke he spoke with emphasis and deliberation, and no one could ever forget what he said. He was, however, very nervous and restless withal, often low-spirited, downcast as to heart and eyes. Yet he would at times suddenly break through those broodings, become gay, talkative, jocular, chiefly among his own. He would then delight in telling amusing little stories, fairy tales, and the like. He would romp with the children and play with their toys—as, after his first wife's death, he was wont to play with the dolls his new baby-wife had brought into the house.

"To devotions and asceticism, then, Mohammed gave himself up in his wild solitude. And after a time there came to him dreams 'resplendent like the rosy dawn.' When he left his cave to walk about on his rocky fastness, the wild herbs that grew in the cliffs would bend their heads, and the stones scattered in his way would cry: 'Salam! hail, O prophet of God.' And horrified, not daring to look about him, he fled back into his cave. That same cave has now become a station for the Holy Pilgrimage, and on it that early predecessor of our Barclay-Harolds and Burtons, 'Haji Joseph Pitts of Exon,' the runaway sailor boy, delivered himself of the judgment that 'he had been in the cave, and observed that it was not at all beautified,' at which he admired."

"Suddenly, in the middle of the night—the blessed night Al Kadar, as the Koran has it—and who will make thee understand what the night Al Kadar is? That night Al Kadar, which is better than a thousand months, which bringeth peace and blessings till the rosy dawn—in the middle of the night, Mohammed woke from his sleep, and he heard a voice. Twice it called, urging, and twice he struggled and waived its call. But he was pressed sore, 'as if a fearful weight had been laid upon him.' He thought his last hour had come. And for the third time the voice called:

"'Cry! * * *

"And he said: 'What shall I cry?'

"'Come the answer: 'Cry—in the name of thy Lord!'

"And these, according to well nigh unanimous tradition, followed by nearly every ancient and modern authority, are the first words of the Koran. Our readers will find them in the ninety-sixth chapter of that book, to which they have been banished by the Redactors."

GOD'S APOSTROPHE TO WATER.—The celebrated apostrophe to water given in one of Gough's temperance lectures is a gem. It will make a capital little speech for some little boy at a Sunday school celebration—particularly if he will "suit the action to the word." Pouring a glass of water and advancing toward his audience and lifting it above his head:

"Look at this, ye thirsty sons of earth! Behold it! See its purity! It is a beverage that was brewed by the Almighty himself! Not in a simmering still of smoking fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruption, does our Father in heaven prepare the precious essence of life, the pure cold water, but in the green glade and glassy dell where the deer wanders and the child loves to play; there God brews it, and down in the deep valley where the fountains murmur and the rills sing, and high upon the tall mountain tops where the storm clouds brood and the thunders crash, and away far out on the wide sea where the hurricane howls music and the big waves roll, the chorus sweeping the march of God, there he brews it—that beverage of health-giving water. And everywhere it is a thing of beauty; glimmering in the summer rain, shining in the ice gem till the trees fall seem turned into living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glaciers, dancing in the hail showers; folded in its soft curtain softly around the windy world and weaving the many-colored iris—whose warp is in the rain drops of the earth, whose woof is the sunbeams of heaven; all checkerboard over with celestial flowers by the mystic hand of redemption; still always it is beautiful—that blessed life-water! No poison bubbles on the brink; its fount brings no sadness or murder.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

WHAT WE OWE THE ARABS.

The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They wore the choicest fabrics of cotton, wool and silk; they manufactured cloth of gold and carpets of unequalled splendor; their divans were covered with satin cushions and velvet hangings, and minis and lace of fairy-like texture adorned the Moslem bride. In metals the Arabs were also excellent workmen. They forged huge chains and bars of iron; the steel of Damascus was renowned in the cities of Europe. Their jewelry was the fairest and costliest of the age; they lavished gold and silver in decorating their mosques and their palaces, and their minis produced a coinage that was the model of the European world. As architects they invented a strangely beautiful style of building, in which the fancy of the artist seemed to revel in creations, and of which the lovely ruins of the Alhambra form a living example; in their private houses they gathered the richest marbles, the costliest mosaics, fountains of dancing waters and gardens of perpetual beauty.

The Arab workman was usually temperate almost to asceticism. Mohammed had enforced the doctrine of total abstinence with a rigor unsurpassed by any modern reformers. He denounced temporal and eternal woes against the Mussulman who should touch the accursed wine. He had himself set an example of perfect abstinence, and in their purer age his followers obeyed the precept of their prophet. It was only in the decline of the nation that the Mohammedans learned to imitate the drunkenness and license of the Europeans. Temperate in their diet, frugal in their mode of life, the Arabs possessed sound intellects in sound bodies; they soon began to display an intellectual vigor that raised them to the front of civilization. They eagerly sought for knowledge amid the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad and Cordova. The colleges and schools of the Arab cities were thronged with attentive scholars when the great nobles of France and England could neither read or write; they produced eminent poets and graceful writers, while Europe had neither a literature nor a language; their libraries numbered thousands of volumes when Oxford possessed only a few imperfect manuscripts chained to the walls; and the poorest merchant of Bagdad lived with more comfort and was far better informed than the proud knight who came at the head of his squadrons to die on the burning plains of Syria in an eternal crusade. Common schools and colleges, indeed, seem to have originated with the Arabs. The caliphs were as ardent friends of popular education as a Brougham or a Barnard. Haroun Al Rashid decreed that a free school should be attached to every mosque; the Spanish caliphs founded colleges at Cordova and Seville, that became the models of those of France and England; the Saracenic working men were accomplished artists, and the general education of the people aided the progress of manufactures and the arts.—*Harper's Weekly.*

A DANCE OF DEATH.—A few evenings since a ball was held in one of the halls of the city, at which a large number of the young folks were present. Among the attractions of the evening was a prize, a gold ring, offered to the lady who should outwalt all competitors. At twelve o'clock the band struck up "Il Baehio," and a full dozen competitors took their places on the floor, entering for the contest. At the expiration of twenty minutes four of the couples gave way and took their seats, leaving the rest twirling and whirling in the giddy and intoxicating dance. One hour more there were but three couples on the floor, and the dance went on till after another hour had passed, when from sheer exhaustion another couple gave away, leaving the floor to the remaining two pair of top-schores devotees. The band of music played and played and played, and the four fast falling dancers danced and danced and danced, till even those who looked upon them grew sick and dizzy. At the end of the fourth hour the musicians grew feeble, and from the finger ends of the violinists the blood trickled to the floor, but still they supplied the moving power to keep the dancers going. The excitement grew intense as the fifth hour of the dance came on, and there were those present who insisted on putting an end to the merry, though reckless quartette suicide. However, no interference was permitted, and the prize dance, over the jaws of death, went on. After five hours and three minutes had elapsed one of the ladies fainted, and her partner quickly followed her example; and, amidst cheers, the prize was awarded the other couple who kept the floor. Then came a summing up of dam-

ages. The two contesting girls were higher death than life, and had to be conveyed to their homes—together with their partners, who were as badly used up—in carriages, and all have since been in a precarious condition and under medical treatment. The girls had to have their shoes cut from their feet, and their limbs were swollen next day to enormous size. The young men will hardly recover, and the musicians suffered terribly and will never again play at a top-schores contest.—*Pittsburg Gazette.*

KNOCKING AWAY THE PROPS.

"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the structure may rest more firmly on the stone piers which are now finished."

Archers always require props while they are being built. A temporary wooden structure is first prepared, over which the real arch of brick or stone is laid. But though the arch may be finished and the key-stone set in its place, yet it will never become strong and solid as it should be, until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own weight, and bind themselves by their own pressure between the massive piers from which the arch is sprung.

And in like manner God permits his children in their infancy and weakness to have various props and supports on which to lean, giving crutches to the lame and sight to those who fear to walk by faith; but when at last he would bring us forth to stand in strength and beauty, resting on his word alone, he knocks away prop after prop till we can only rely on God and wholly trust in him.

Sometimes a man trusts in health, and God weakens his strength on the way, and shortens his days that he may learn to lay hold on eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want; till God removes that prop and teaches him how to pray "Give us this day our daily bread," and trust in the Lord's providence till he receives it.

Again, men trust in friends and covet human sympathy, and receive honor one from another, until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that his sympathy and love are worth far more than all that men can give or do.

Then when earthly hopes are blasted, and earthly joys withered away, the Lord appears to us an unchanging friend, the same yesterday, to-day and forever. His peace no man can take away. His love is an everlasting love. His compassions fail not. His mercies are from everlasting. His word endures forever.

What then, though every prop be gone, and only God sustains our fainting souls? It is enough. Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while "he abideth faithful," and is with us always, even to the end of the world.

Let sickness blast, and death devour;
If heaven but recompense our pains;
Forsake the grass, and fade the flower,
If firm the word of God remains.

—The Christian.

BOXING CHILDREN'S EARS.—Boxing the ears of children is condemned by a writer in *Good Health*, on sanitary grounds. Anxious parents must, therefore, look up some other kind of punishment, and we are not sure but it will be for the good of the parents to be restrained from what is not only a very handy means of summary discipline, but also, in a not a few cases, a very ready way in giving vent to passion, which does both parent and child great moral mischief, aside from the physical damage. This writer says: "Children's ears should never be boxed. The passage of the ear is closed by a thin membrane, especially adapted to be influenced by every impulse of the air, and with nothing but the air to support it internally. What, then, can be more likely to injure this membrane than a sudden and forcible compression of the air in front of it? If any one designed to break or overstretch the membrane, he could scarcely devise a more effective means than to bring the hand suddenly and forcibly down upon the passage of the ear, thus driving the air violently before it, with no possibility for its escape but by the membrane giving way. And far too often it does give way, especially if from any previous disease it has been weakened. Many children are made deaf by boxes in this way; if there is one thing which does the nerve of hearing more harm than almost any other, it is a sudden jar or shock. Children and grown persons alike may be entirely deafened by falls or heavy blows upon the head. And boxing the ears produces a similar effect, though more slowly and in less degree."

The Farm and Garden.

The Use of Smoke in Taming Bees.

BY ELISHA GALLAT.

I am frequently asked what kind of smoke do you use to subdue bees with? etc. When I first commenced making artificial swarms, hunting for queens, etc., I used tobacco smoke, because the person that I first saw handling bees in that manner used tobacco smoke; but I soon found out that smoke from sawdust, chips, cotton rags or rotten wood answered every purpose; and for two seasons I managed some of my swarms with tobacco, and the result was that I do not use tobacco smoke for bees. Bees that are managed with tobacco smoke are irritable; they feel themselves insulted; for two or three days after being disturbed they are watching for the enemy. Walk into the yard and first one hits your hat, then another, and not unfrequently the face is hit. It is not safe to take strangers or visitors into your yard if they are managed with tobacco. Furthermore, it takes but very little tobacco smoke to make them helpless or paralyzed; and in all of my operations with bees I want them to know what they are about. I do not believe in administering chloroform to children at school to make them learn their lessons easy, neither do I believe in paralyzing bees to make them learn their lessons. In handling bees as they should be treated it requires very little smoke of any kind—especially for educated bees.

Let me explain how I manage my bees: Here are some friends; they want to see a queen, the lives and bees in general. I have an old shallow tin pan with some ashes in the bottom, a few fine chips or sawdust; chips that are fine enough or sawdust that will not blaze. It should be considerably damp; on this put a shovel of coals or hot embers, sprinkle some of the sawdust on the coals, and we are ready to proceed. Now we walk up to the hive—step around backside if you please, for we do not wish to disturb the little fellows in their labors. We take off the cap and the honey-board, shake the bees off of the honey-board in front of the hive. Now if we have gone this far without any sudden jar or accident, we have not used a particle of smoke yet; we have only had it on hand in case of necessity. Now we commence taking out the frames, and shewing the bees, the brood in its various stages, and as a rule we do not have to take out over two or three frames before we can show the queen.

The next operation is to replace the frames, and perhaps by this time we use a little smoke to drive the bees from the top of the frames, so that we can adjust the honey-board, and in this performance we have made no quick, sudden motion; the frames have been withdrawn carefully and replaced as carefully; there has not been a single bee crushed or injured, and the bees have been flying out and in all through the operation, carrying on their regular labors. Well, but those are educated. Certainly they have never been insulted in any manner; not even by blowing tobacco smoke in their faces.

There are a great many operations with bees that require more smoke than the above. But do not use tobacco if you want them so that they can be approached at any time without the least danger of stings. They can be handled, and very roughly handled, several times a day by the merest novice, if subdued with chip or rotten wood smoke. But let the same person subdue them with tobacco smoke, and they will remember the insult for weeks, at least that has been my experience. Tobacco is good to cure the scab and kill ticks on sheep, and that is about all.—*Amals.*

ARTIFICIAL SWARMING.

It is now a conceded fact by all to be but one way of successfully keeping bees, and that is to never allow them to swarm naturally. But the question arises, How can we help it, and when shall we do it? They can be kept from swarming by watching the bees as soon as the early spring approaches. When the hives and blooms are in their loveliness on the fruit trees, and the drones have made their appearance, and the hive is full of bees, the colony may then be divided by removing one-half the comb and bees to an empty hive, filling up both hives with empty frames, at the same time giving the queenless half a queen, or what is better, give them a fertile queen. The usual way is then to remove the old hive a few feet from where it stood and set the new hive the same distance the other way; then watch them occasionally to see that one does not get the most of the bees, and should one get the advantage remove both hives by changing places, and in that way both may be made equal. I could give many more ways of doing the same thing, as practiced by

the most experienced apiarists, all of which I have tried, and all would work, yet had their drawbacks, as well as their advantages, so much so that the novice in bee culture was in danger of losing his bees and getting in trouble and not know how to get out.

I will now endeavor to impart our method of artificial swarming, or multiplying stocks, and have found it to be both easily done and practicable, so much so that the inexperienced could do it without danger of loss. To better illustrate our theory we will suppose that we have seven colonies of bees, all in good condition, full of honey and bees. We will proceed to procure an empty hive, set it down near the seven old hives, open up the first hive, removing one comb with what bees may be upon it. Be careful not to get the old queen out of the hive, set that frame in the new hive, close up; then open the second and remove one frame as before, setting up in the new hive, and in that way open all the hives, taking one frame from each hive containing brood, honey and bees. You will now have eight colonies. We will now, for instance, imagine the bees taken from seven different colonies. They would commence a war of extermination upon each other, resulting in destruction to everything, and despair to the bee owner. On the contrary all is peace and harmony; all the bees find themselves surrounded by strangers, and in the place of seeing that commotion there you would naturally expect they will be unusually quiet; for at least twenty-four hours scarcely a bee showing itself at the entrance; they seem to be determined and decided what is best to be done. It may be that they are preparing for future operations. You may set them wherever you wish, and but few will ever return to the old colony. You will be safe to let a queen bee go among them, whether she be fertile or otherwise. The bees will receive her with all the courtesies and deference her majesty demands.

The above directions should be followed strictly, taking care to keep the bees strong at all times, and dividing as fast as filled up. In that way the careful apiarist may increase his stock to almost any number in one season, and have each hive full of both bees and honey. Here let me caution the bee-keeper wanting to make artificial swarms to be sure to take a frame from each hive containing both brood and honey. It is a well known fact that bees scarcely ever forsake their brood.—*Illustrated Bee Journal.*

TEACH YOUR BOY A TRADE.—An article which we cut from one of our exchanges, referring to this subject, says:

Of thirteen thousand four hundred and ninety-three prisoners in the penitentiaries of thirty States in 1867, according to the report of prison association just issued, seventy-seven per cent., more than three-quarters, had not learned a trade. Here is a text from which Dr. Frankly should have preached a forcible sermon to parents.

The time was when it was not thought reputable for parents to leave their children without trades—unless they belonged to the class of gentry! In France, before the revolution—the one of 1789—this perverted sentiment or instinct was so strong that even the children of the nobles were in some cases taught a light handicraft, and when the storm of the Reign of Terror came, and they were compelled from their homes and deprived of their fortunes, many of them subsisted by the trades they had amused themselves with in more prosperous days.

A man who has a good trade has an independence. He has need only to be honest and diligent to secure a competence. Bread and butter is sure always of higher wages than he who has no trade, and if his genius and enterprise lead him into some other calling, it is always a satisfaction to know that in case of misfortune he can return to his trade. He has that at any rate; his speculations may break down, but he has an anchor to leeward, as the sailors say; his subsistence and that of his family is sure.

In this country, where fortunes quickly gained are also quickly lost, it is still more necessary and prudent that every young man should learn it thoroughly. No man's future is so secure here but that he would do wisely to have his boys—and girls too, for that matter—learn a trade.

LABOR is of noble birth, but prayer is the daughter of heaven. Labor has a place near the throne, but prayer touches the golden scepter. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

Let us clearly understand that the most powerful men are but instruments of a higher will, to whose behests they are completely subjected.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JANUARY 23, 1870.

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THE LOUISIANA CONFERENCE.

SECOND DAY.

The twenty-fourth session of this Conference met in Shreveport on yesterday, the twelfth instant. Having traveled three days and three nights, we found ourselves still on a steamboat that continued to slowly nose its way through the windings of the Red river. On Wednesday evening we were landed at the wharf. During the passage three deck passengers were lost—two died and one jumped overboard. They were all movers, and terribly illustrated the folly of attempting to save money by exposure on the deck of a steamer, instead of paying for the vital comfort of a state room and for well cooked food. It is only less than a trip to New York or Canada to come up to this point from New Orleans, and turns the mind of the traveler upon the contemplated railroad for the valley of the Red river, from the gulf to northeast Texas. That such a road will be built we cannot doubt. Every snag—and there are many in this turbid, Tiber-colored stream—is in the interest of that projected highway.

As we had the Bishop along there was no undue impatience at the delay. We knew that nothing so serious could possibly happen at Conference but might be remedied. Upon arrival we found that the Rev. N. A. Crayens had been elected president, and the Rev. Linus Parker secretary of the Conference. Business had progressed admirably, both in a morning and an afternoon session.

THIRD DAY.

Thirty-three preachers are present and eight laymen. The Rev. Dr. McFerrin, secretary of the Home Missionary Society, is present, full of vigor and good sense. The visit of a connectional officer awakens in the Conference a sort of gratitude, especially when made at this distant point. Always disposed to listen to the counsels of experienced ministers, our young men eagerly drink in the words which flow from the lips of such a visitor. The recent labors of the secretary are no ordinary evidence of his devotion to the church, this being the thirty-first Annual Conference which he has attended within the past four years, not to mention district and other church meetings.

The following persons have been received on trial: Joseph W. Medlock, Joseph G. Miller and J. Lane Borden. Readmitted: Philip Barth.

The usual committee business progresses in the afternoon of each day in Committee of the Whole. The whole body attends, and discuss freely and somewhat informally the matters referred to it—the chairman having in charge say the subject of education, presiding while that subject is under consideration. When the committee determines to entertain the subject of periodicals, the chairman having that in charge takes the chair. Foreign missionary interests have been incorporated into the regular Conference business by the appointment of a chairman on Foreign Missions. The reports made from all parts of the work indicate a great improvement in the finances of the church in Louisiana, and missionary collections are a very sensitive and correct index of this change. There are other directions in which this resuscitation is visible. Applications for preachers are coming in from many fields which have lain fallow since the close of the war; but, alas! the laborers are few. O that the Lord of the harvest would send forth more!—"He that filleth all things" "giveth some, pastors and teachers."

The following transfers were announced from other Conferences to the Louisiana: Patrick Lane, J. V. Pointer, Marcus C. Manly and J. E. Cobb.

FOURTH DAY.

The following preachers have been elected local deacons: William Shephard, Thomas Franklin, Gilbert McCoy; and the following colored preachers: Jennings Hampton, Wm. Butler, Stokes Steele, Americus Ross, Jack McKee, Alfred Le Gordy and Joshua Jackson.

The following person was elected local elder: James M. Franklin.

The report of the Committee on Periodicals strongly sustains the Advocate, and called out some excellent speeches in behalf of rallying to our own papers and schools and Publishing House. While we write Dr. McFerrin is addressing the Conference in a speech full of good things, urging the brethren to untire devotion to the work of the ministry.

SATURDAY NIGHT.

The missionary meeting was held in the Methodist church. The chairman of the Committee on Foreign Missions read a very able and a very searching report, which will be published in full. After the reading of this, and a report from the treasurer of Domestic Missions, the meeting was addressed by Bishop McTear in a solid and stirring speech, and was followed by Dr. McFerrin, who knows how to work, whether in the lead or at the wheel. We listened to the doctor's various touches upon the cords of his audience, and saw him ring out the collection of \$508—thought what an admirable and powerful agent he would make for the New Orleans CHRISTIAN ADVOCATE. This meeting we felt very proud of. The whole collection for the year was: For foreign missions, \$3,158 85; for domestic missions, \$1,130 35, which, added to the \$508, makes a total for the year of \$4,797 20. We doubt not the average per member will prove to be equal to that of any other Conference.

SABBATH.

An address by Dr. Walker to the Sunday school began the services of the day. The Bishop preached a sermon upon a theme exceedingly appropriate to these times of Methodism—the importance of a faithful stewardship of God's mercies. We believe that he scored it deeply upon the minds of the audience. In the afternoon, after the usual religious exercises, three persons were ordained elders: Traveling, Whitmel P. Kimball; local, Anthony W. Tucker, James M. Franklin.

At night, in the court house, the Bishop ordained the following colored persons traveling deacons: Jack McKee, Jennings Hampton, Alfred Le Gordy, Joshua Jackson, Elijah Powell.

MONDAY.

The order of the day was the election of delegates to the General Conference, with the following result: Clerical, J. C. Keener, N. A. Crayens, J. D. Adams; reserves, L. Parker, S. Armstrong, Lay, W. F.

Morland, W. H. Foster, James M. Ford; alternates, J. H. Brigham, H. G. Hall, J. L. Scales.

MOVING TO TEXAS.

To realize the immense exodus which is now setting toward Texas from the States of Alabama, Georgia and Mississippi, one must find himself—where we now are—in the center of this "living stream." For two months every ferryboat, road, steamer and railroad on the highway of travel westward has been choked with men, women, children, babies, dogs, oxen, mules, wagons, carriages and antiquated buggies, all pressing forward as eagerly as Magi in search of the fountains of light. Among the frescoes in the capitol at Washington, one of the best represents a company crossing the spurs of the dividing chain between the Atlantic and the Pacific. "Westward, ho!" is the thought of the artist, and to this idea all the inspiring accessories of a migrating party contribute—an ox cart on a high, rocky road stands in that expressive attitude which leaves the driver at a loss to decide whether it is going on or going over; the oxen, have long since ceased to be impatient, and are evidently prepared for the worst; all imaginable lumber, with one or two children, are inside. Behind, on horseback, are the mother and a babe, the father and a sick boy. The young men of the family, the boys, the dog, the rifle, the ax, and girls, ruddy with excitement, complete the scene, all poised, for an instant, upon a grand lookout, while beneath them, and far away, are the valleys and hills of the unbroken, untrodden West. As a rendering of the march of the American pioneer it is admirable; but it also expresses what the artist probably never intended: that restless going on and on, by which the immortal soul plainly shows that it seeks "a better country."

On board of this steamer we have at least forty children under twelve years, besides mothers, fathers and grandfathers, all going they know not whither. They are from Carroll and Pulaski counties, Georgia, and Marengo county, Alabama. Texas looms up as the land of plenty, of freedom and of white people; more they do not care to know. It is of no use to suggest that there are better lands behind them—more corn, as good a population, and may be as much freedom. They have caught the contagion and are on the road. That is enough, for we have never yet known a party, consisting of a two-yoke or a one-horse covered wagon, and a family of say nine children, if they were dressed in poplar and copperas-dyed homespun, ever turned back by any calamity, prospective or present. They come nearer being at home everywhere than any other company in the world. And indeed, with father and mother along, a cow, a pony, a gun and a dog, what more is there in life anywhere? A gentleman on board informs us that beyond Jefferson there are hundreds of tents—masses of movers not decided which way to turn. Corn is being brought for their accommodation a great distance, and brings \$1 50 per bushel. We doubt not that the thing is being overdone this season, and that there is already a great deal of suffering among movers. People who are living in Texas have seen hard times themselves in coming to the State, but it has not enlarged their sympathies to the extent of charging a mover less than a neighbor for corn or fodder. Corn is always worth \$1 a bushel when you come to buy it; but about twenty-five miles off of where you are buying it it is only twenty-five cents—a mere question of distance. We advise all movers to take a plenty of money with them to run one year, at the rate of \$1 a bushel, and not to pass through New Orleans if they have any curiosity. If they can get through a large city without visiting every "Moral Exhibition of Live Animals" they may do well, not otherwise. We have on board one old gentleman who was fobbed of \$2,000 by the jackals who follow a train of movers, and have their den in these "live animal" shows on levees. Another went out to buy

apples in company with an honest-looking countryman, who invited him into an oyster saloon, and ended by getting some greenbacks for some \$600 in gold, which turned out to be only copper. Better keep out of the way of cities, or else go to the best hotels.

We were curious to know more of the philosophy of leaving such a State as Alabama—the best in the whole South—for such a region as Texas, and inquired particularly of several parties. The answer in each case was the same: "We are going to get rid of the negro." This we thought to be a good reason. In the present state of affairs and of society in Louisiana, Alabama, Georgia and Mississippi, who can wonder if a poor man, with several "girl children," should be unwilling to remain? Negroes in the Legislature, in the school board and on the police oppress the social atmosphere so that to a poor man it becomes insupportable. But, on the other hand, it is the negro's Paradise, and he is making his way by the thousand from Virginia to a land where he can be a lieutenant governor or secretary of State. Thus the finest population of white people in the world—the bone and sinew, moral and physical, of our land—are abandoning the fairest and most productive portion of the South, and negroes are pressing into it. This is the effect of that blighting curse, the controlling power of New England—her theories of race and her insatiable greed of gold. The white man of the South is to be kept under, and the negro used in order to maintain his grasp upon the government. We do not wonder that after such elections, eye after such tickets of candidates, as we have recently had in Mississippi, there should be an effort to get off; for it looked to plain men as if their leaders were either abandoning them or were losing their senses or principles, or both. If we would keep white men in our State, and negroes out, there should be a distinct Southern white man's party, without fear or favor, without compromise or wavering—a party to protect the white laborer and the poor white man's family from the combinations, the theories, the corruption and the tyranny of New England.

NEWS FROM THE CHURCHES.

SPARTA CHURCH.
Blenville Parish, La., Dec. 20, 1869.

Min. Editor: Presuming that some of your readers may desire to hear again from the highways and hedges of this region, I send herewith an account of the result of God's grace in this field of labor, which I have tried to serve this (my first) year as a supply.

As the year draws to a close we are constrained to thank God for what he has done for this people. Our beloved Zion has been increased by the accession of forty-one members, of whom, I believe, the greater number profess to have received the witness of the Spirit, whilst others continue to evidence their desire of salvation. Some may faint by the way, but I trust that the most will appear as bright seals to my ministry in the great day of eternity. Indeed, I feel assured that at least one will; she joined the church on a bed of sickness, and within a week passed away a happy witness of the resurrection of Jesus. To him be all the glory.

We trust that the church here is and will remain alive. I believe that at least some have higher views and aims than ever with regard to the New Testament standard of holiness. Fifteen children and twenty adults have been baptized, during the year, by brethren who were with us from time to time.

And I think we may safely say that there are some among us (not of our church) who have heretofore looked upon Methodism only through the distorted glasses of prejudice, but who have discovered, on a nearer view, that she is not a monster of such frightful mien, but that, after all, there is something lovely in her purpose: "To spread scriptural holiness over these lands," and in the motto of her polity: "The poor have the gospel preached to them."

Yours in Christ,

J. C. MILLIN.

Minutes of the Mississippi Conference.

Ma. Editor: Please publish to the preachers and members of the Mississippi Conference that I commence to-day sending the Minutes of our late session to the subscribers, and will continue to mail them as they are furnished from the bindery. They ought to have been out before, but an unexpected press of business has caused delay with the printers. They will all be finished and mailed by the last of the week.

The job is neatly gotten up, and freer from typographical errors than such things usually are. The information contained ought to be considered invaluable to those interested.

There are nearly two hundred copies not spoken for. Let those who wish them send forward their addresses and the money at once, at the rate of ten cents per copy.

C. G. ANDREWS.

JACKSON, MISS., JAN. 18, 1870.

To the Members of the Mobile Conference

The box of books sent from the Publishing House, containing General Minutes, Summers' Commentary, McFerrin's Methodism in Tennessee, Life of Bishop McKendree, by Bishop Paine, two volumes, has been received, and the books await your orders, at the following prices: Summers' Commentary, \$1 50; History of Methodism in Tennessee, \$2; Life of McKendree, per volume, \$2. Usual discount to preachers.

I have received the list of subscribers to the General Minutes, and will expect to hear from those of you who subscribed, giving directions where to send; etc. The price of the Minutes is as follows: Paper cover, \$1 25; cloth cover, \$1 60.

E. M. BORDEN.

SELMA, ALA., JAN. 17, 1870.

NEW PUBLICATIONS.

THE POETICAL WORKS OF ALFRED TENNYSON, POET LAUREATE. Illustrated. New York: Harper & Bros., publishers, 1870. Octavo, 232 pp., bound in muslin.

A very beautiful edition, with tasteful illustrations, containing three representations of the poet, including all of Mr. Tennyson's latest productions, and with the finest and most desirable edition we have seen for the center table. For sale by George Ellis, opposite the post office.

KIRBY. By M. Betham Edwards. Harper & Bros. 1870. Bound in paper, 143 pages. For sale by George Ellis.

TING-A-LINGO: AN EASTERN FAIRY TALE. By F. R. Stockton. Illustrated. Hurd & Houghton, publishers, New York, 1870. Bound in muslin, tinted paper, 12mo, 187 pages. For sale by George Ellis.

TWO LIVES IN ONE. By "Vieux Moustache," author of "Our Fresh and Salt Taters." Published by Hurd & Houghton, New York, 1870. Muslin, 12mo, 240 pages.

This seems to be a very spicily and well written story.

OLD HORSE GRAY AND THE PARISH OF GRUMBLETON. By Edward Hopper. Published by Hurd & Houghton, New York, 1869. Bound in paper, 12mo, 82 pages.

This is an epic, written in very smooth verse, and, so far as we have observed, to some extent satirical of the "cloth." For sale by George Ellis.

GOOD WORDS, FOR JANUARY, 1870. We need say nothing commendatory of perhaps the best monthly published in the English language. The January number is peculiarly attractive.

REV. DR. BUCKINGHAM was examining once a dull student who had an inveterate habit of answering one question by asking another. "Where," inquired the doctor, "was Solomon's temple?" "Hem, do you refer to its location, sir?" "Yes," growled the doctor in his deepest tones, "I refer to its location, or to anything else about it that may be embraced under the word 'where.'"

"This one thing to have our sins worn away from the memory, and quite another thing to have them washed away at the gospel fountain."

BURKE beautifully observes, in his journal, that some persons would never have a share in his prayers but for the injuries they had done him.

The memory of good actions is the starlight of the soul.

PURITY OF SOUL.

To come somewhere—right in the ordinary relations of life is the highest moral aspiration of the mass of men. If they keep clear of open transgression, if they do not sink into the slough and fifth drunkenness, if they overreach their neighbor only by methods not regarded exactly respectable, they think themselves entitled to a quiet conscience. There are, alas! multitudes of professing Christian people who allow themselves in various degrees of conformity to the world, yield habitually to the power of covetousness, and the love of whose secret living is far below the plainest standard of duty, and seem, almost as truly as the above described, to fail utterly in understanding the breadth of the obligation and the extent of the claim made by divine love and vine law upon the soul.

I am jealous over you, says Paul to the Corinthians, for I have promised you to one husband, that may present you as a chaste virgin to Christ. By thus crowding into one sentence the ideas of jealousy, espousal and virginity—elasticity, makes a powerful impression of the exalted and delicate nature of Christian obligation. True chastity is true fidelity in these intimate relations involve a certain sensitivity to evil, and a shrinking from its most approach. They would nothing less than completely stain. The thought of the smallest blemish is intolerable. Indeed, a very idea and almost the possibility of unfaithfulness is shut out of the life of the happily married. His monster that lies quite beyond the calm and untroubled horizon.

Stead, too, is the proper state of the renewed soul toward the Saviour. "Chaste fidelity" is a true type of his experience. He must aim at an inward delicacy of nature. His conscience must healthfully and keenly alive to form and degree of sin. He turns from it as something shameful, polluted, disgraceful, as a stain upon his purity, as a breach of his relations. The chaste soul is the erant of the least stain. It is rather, die than be soiled. It is not to be weighed against honest purity and fidelity. Therefore the martyrs when they might have lived by pronouncing words on the lips of their persecutors were a mere form. They would seem to tolerate a stain upon fidelity to Christ.

Chasteness of soul in our relations to Christ is too little too easily lost, too feebly after. How many and deep stains upon our bridal robes should be so white and clean conformity to the world, following its fashions and amusements, its filthy here, groveling honors, pampering of self, indulging in fears and doubts, instead of taking him simply at word—it is in such ways that minds, through the subtlety of serpent, are beguiled and the simplicity that is in Christ.

And what soul breathes toward a perpetual prayer for chasteness of spirit? Who's great gift which only the Spirit, whose name is holy, can stow upon fallen man? Who feels that the only right way out of a deadly pollution and abnormality which holds no parley with which is jealous of its approach? Who echoes the beatitude of Saviour as containing the sum of all his hopes: "Blessed are the pure in heart, for they shall see God?"

CONSCIENCE is God within us, is man's best friend, or his deadliest enemy; it haunts a man everywhere. He has no power to resist it, and lies perpetually at its mercy. It is a flame kindled in his soul, inwardly torments and consumes him. It is a viper which coils itself about his heart and stings in the tenderest places. It is a hungry vulture, a never dying worm which secretly preys upon his heart and fills him with agony and despair. But where conscience obeys, it is a friend indeed, a friend at home—an inward, intimate, truly bosom friend. It deserts us, even in the greatest of our temptations.

GOD LOVED ME.—Some years ago two gentlemen were riding together, and as they were about to separate one addressed the other thus:

"Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell the truth, I do not love God."

"Neither did I," replied the other, "but God loved me."

This answer produced such effect upon his friend that, in his own words, it was as if one lifted him off the saddle into the sky.

It opened up to his soul the great truth that it is not much I love God, but how God loves me.

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BY T. POWELL.

Little can we tell who share
Our household hearth of love and care!
Therefore with grave tenderness
Should we strive to cheer and bless
All who live this little life—
Husband, children, sire or wife—
Lest we wrong some scrap here,
Who has left a starry sphere,
Exiled from the heavens above,
To fulfill a mortal love.

THE BOY WHO HAD NO MEMORY.

"Well, Frank, how do you get on with your holiday task?"
"Got on?" replies Frank; "I don't get on a bit. It's an awful shame giving a fellow any work in the holidays. Here have I been lagging away at this long string of names and dates for the last hour, and I can't say it yet. I have no memory at all."

"Well, my boy," said I, "holiday tasks are rather a bore, no doubt, and rather unfair, when 'a fellow works hard all the half-year,' as you say; but as you have got the Roman history to do, the best thing is to see how soon you can manage it. As to no memory, that's a complaint that a great many people suffer from who might easily be cured. Do you remember the old story of Eyes and No Eyes?"

"Yes, I do; but what has that to do with memory?"

"A great deal. Two boys—say you and Tom—of about equal age and ability, walk down a green, country lane, or up Regent street, on a sunny morning. One fellow sees a hundred curious and pleasant things, the other not five. But both have eyes, and both can see clearly. Much in the same fashion two fellows in your class both have memories. One has been taught, or has learned by practice, to use the power of storing up facts in his mind and recollecting them; the other has not. What one finds easy the other finds very hard or impossible; though, at the time, both have got memories equally good, and equally fit for work. Do you remember, Frank, the great pool below the Hatch, on the Claford river, where I killed the two big trout last year?"

"Oh, yes, quite well."
"You can remember how different the two fish were in color and size and shape; how the pool curved round on one side with a broad, shallow pebbly beach, and how on the other side there was a bank of chalky mud beyond the bed of thick weeds?"

"And the thousand of caddis worms that we saw crawling about at the bottom of the shallow! Oh, yes, I remember; and we counted sixty-one red spots on the biggest trout; and you showed me the two sorts of May flies and the red warbler's nest and the water-ousel—and then we were so puzzled by the fish all at once leaving off feeding in the afternoon, and suddenly beginning again as we came up the river. I can see that great pool now, quite plainly, and watch the fish feeding; and I recollect that queer story the keeper told us about the two big trout fighting—charging each other like a couple of rams—to settle which should be king of the run."

"And how is it," said I, "that you can recollect all these things so clearly and exactly if you have no memory?"

"Oh," replies Frank, "but trout fishing is a very different thing from Roman history. Of course a fellow can recollect all about trout and the chalk-stream, flies and beetles and the river, because he likes them so much."

"Just so; he likes them all, and puts his heart into the work of storing them up in his mind. The facts all fit into their right places, and he keeps them there safe and sound for many a long day. And the very same machine he uses to learn the history of the trout, the names of the flies, beetles and birds, only wants careful use and plenty of oil and a little heart in the business, to serve equally well for Roman history. Some day, Frank, you and I will have a talk about this long story of names and dates again."

A few weeks after this we got back from the country to our own home at the Blind School in St. George's Fields, where about one hundred and sixty poor blind children are taught to read and write and cipher, and work at a trade; all of which things they learn to do nimbly and correctly as boys with the sharpest eyes.

"Now, Frank," said I, "come along with me, and let us hunt up a few fellows who once had no memory—like a boy I once met in the holidays—but somehow or other have managed to learn by heart scores and hundreds of words and lines which would puzzle you as much as the Roman history, at first."

"These blind children come to us at all ages, between ten and eighteen, and generally know nothing

more than the names of a few letters; often unable to say even the Lord's prayer correctly, and without even a notion of what arithmetic means. As to writing and reading they look upon the whole thing as an impossibility. And yet more than ninety out of a hundred learn to read fairly with their fingers, and to emboss a letter on thick paper which they can make out for themselves, or a friend in the country can read in the usual way; and all of them, some early and some late, wake up to the fact that they have got strong, clear, sharp memories.

"Go into the chapel on Sunday morning; you will hear a hundred voices repeating not only all the responses, but the alternate verses of the psalms for the day; and, when the time comes for singing, joining heartily in the verses out of 'Hymns, Ancient and Modern,' which are some hundreds in number.

"Ask that little girl there, busy weaving a sash line, how long she took to learn the whole of the one hundred and fifty psalms. She will tell you about eighteen months—all done, too, not in the school room, or while at work—but after school hours, while strolling about with a friend, who teaches them to her a verse at a time, line by line, and makes her repeat it, verse by verse, until she has mastered the whole psalm, and so on through the one hundred and fifty. And, once learned, she never forgets them. If you doubt my word, try her by giving her a verse out of any one psalm you know, and she will at once go on with that which follows, to the end of the psalm. There, I told you so. Once she had no memory. Now you see what she has. There are fifty other girls in this long work room who can do what she does so easily and so correctly.

"Gossiping old Bishop Burnet tells us of a blind lady, a Miss Walker, who had mastered five different languages, and knew by heart all the psalms and the whole of the New Testament; and Mr. Wilson, in his biography of a blind sailor, who had learned the 'navy list' straight through from beginning to end.

"You smile, Frank, at this, I see; but come now over to the other side of the school, where the blind boys and men are at work, and you shall see and hear for yourself a man who can beat the sailor, if not Miss Walker.

"Here we are in the mat shop, full of boys and men, all busily at work on cocoanut matting; coarse mats for doorways, or colored rugs of the daintiest kind. There, at the loom, is D. Butler."

"Well, Butler, how are you? Busy as ever?"

"Yes, sir; and quite well, thank you."

"How does Milton get on?"

"Pretty well, sir; but the 'Paradise Regained' is a deal harder than 'Paradise Lost.'"

"Paradise Regained! have you been learning that?"

"Just finished two books, sir, in the holidays; and the 'Life of Milton,' which you lent me, as well—and most of the notes."

"And can you really say the whole of this by heart?"

"Yes, sir, I think so. Will you try me? I shall be glad if you will, because I am going to repeat a book or two of the 'Paradise Lost' to the girls, and give them a sketch of the life, with a note or two. Mr. M. (the matmaker) has the book, sir."

Milton was fetched in a trice; and we tried the blind man in half a dozen places; giving him a line taken at random, wherever we pleased, and he at once giving in reply the lines that followed, as clearly and accurately as if he read every word from a book.

By working slowly, steadily and carefully on in his odds and ends of leisure time, and going over the ground again and again, while at work, he had not only learned the 'Paradise Lost' by heart, but a very large portion of Scripture, the whole of the Prayer Book Psalms, and a vast number of hymns—to say nothing of Goldsmith's 'Deserted Village,' and other modern poetry! Very few persons, even with sight, could ever accomplish such a holiday task, simply because few would set to work for years with such incessant, unwearied application.

"Oh," says Frank, "blind people must have extraordinary memories—that's the reason why they can do such things."

"Yes," said I; "they have got extraordinary memories, simply because they put them to the right and the best use; and in spite of all difficulties fight their way steadily on. And see what a blind boy's difficulties are. Nearly every line he learns must be from the voice of a friend; not a book can be looked at, not a note referred to; he has to rely solely and entirely on his own wits. But watch the blind man as his friend reads to him. See how intently he listens; he is now all ear, not a word, not a syllable escapes him. He cuts off every chan-

nel of communication, with the other things that are going on about him, and gives himself up to this one work. It is this unwearied, earnest application which, after all, wins the day.

"Do not imagine for a moment that blind people have any wonderful or special aptitude for remembering things, or any unusual genius for steady work—except what practice and a strong desire to succeed bring with them. The surest sign of genius is, in fact, the power of giving your mind steadily to a single object; and, in this sense, the old proverb comes true: 'An ounce of genius is worth a pound of clever.' So, at last, the blind boy succeeds in learning by heart many and many a long page which puzzles his friend with eyes; not because his powers of memory are keener or stronger than his friend's, but mainly because he gives time and labor to the work, and puts his heart into it. Step by step, and little by little, he finds out the strength that is in him; very often by being thrown upon his own resources, and left almost alone to make the most of what he has.

"Take a few hints from the blind boy when he sets about learning by heart. Do not attempt too much at a time. Go slowly. 'Memory,' says a wise man, 'is like a purse; if overfull that it cannot shut, all will drop out. As for facts and dates of history try to sift the chaff from the wheat, be content to let the little fishes slip through the meshes of the net, provided you save the big ones.' Don't turn so good a servant as memory into a slave; above all never dream for a moment that you have 'no memory.' Give it only fair play, fair exercise, and a willing heart, and some day you may rival Butler in getting up a thousand lines of 'Paradise Lost.'"

Good Words.

Scientific.

American Inventions in Europe.

It is a fact exceedingly gratifying to the pride of every true American that American inventors and manufacturers are to-day supplying the Old World with many of its best implements. In the matter of improved firearms we are so far ahead of the nations of Europe that many of them are sending large orders to our manufacturers, and where they have attempted to get them up themselves they have almost invariably adopted American inventions.

A writer in the New York Tribune mentions the fact that the Spider alteration of the Enfield, in England, was an American invention; the Henry Martin is but a very slight modification of the Peabody gun, and the Swiss gun is the Winchester (formerly known as the Henry) magazine rifle, altered very much for the worse. At the various trials abroad the American guns have invariably come out ahead, and the English commission reported as to magazine guns in favor of, first, the Winchester, and second, the Ball gun. The Messrs. Remingtons, of Ilion, New York, have furnished to the Danish government twenty-five thousand of their celebrated breech-loading rifles, and to the Swedish government twenty-five thousand; while this year they will send to Europe fully one hundred thousand. These rifles have been sold to Austria, France, Italy, Spain, Egypt and Cuba, in smaller quantities, with a prospect of much larger sales in the future. Colt's Company is completing thirty thousand Berdan rifles for Russia, and it is rumored that the order has been increased to one hundred thousand. At the same time Colonel Berdan has gone to Russia to superintend their present arms. Turkey has bought two hundred thousand of our rifles, and sent them home, and has just completed the purchase of over \$600,000 worth of machinery, with which to convert them into breech-loaders, on the plan, probably, of those altered at Springfield. Sharp's Company have been converting thirty thousand of their rifles and carbines into metallic cartridge guns for our government. At the same time the Winchester Company is turning out over one hundred per day of its repeating rifles, and is increasing its works. It has also bought out the Spencer Company, of Boston, including the Spencer and Fogarty patents, thus combining and controlling all the prominent magazine guns, except the Ball, which is owned by the Windsor Company, of Vermont, and of which quite a number have been recently sold in Persia. The Winchester and Remington rifles are being sent to China and Japan, and the former are also sent to Australia, as well as all over the West, the Plains and the Pacific coast. Nearly one-half of the entire product of Smith & Wesson's pistol factory, employing some three hundred hands, is sold in Europe, mainly in France, notwithstanding their cheaper labor. This result is of course due to the fact that they are mainly the product of machine

labor, which machines are themselves of American invention and manufacture, and which produce an accuracy of work and finish that their hand labor cannot equal. But not only are we furnishing Europe and the Old World generally with arms, but we are also supplying them with ammunition. The Union Metallic Cartridge Company of Bridgeport, under the control of Hobbs, of lock fame, is furnishing metallic cartridges—far superior to any ever before seen—to nearly all the world. They had one order of twenty-five millions from the Russian government, and it is reported that the order has been increased to one hundred millions. They make them of every variety and size, their sale of one small size for pistols averaging forty-five thousand per day, a large portion going to Australia. And these, too, are all made on machines invented by Americans, the like of which do not exist elsewhere in the world. In addition to all this the Windsor Company, of Windsor, Vermont, are just completing an order for \$80,000 worth of milling and screw machines, to be shipped to Edinburgh, Scotland, to establish there a large factory for the manufacture of the Singer sewing machine. Not content with shipping the sewing machines themselves—of which large numbers of the leading kinds are constantly sent—they intend making them there; and that, too, with American machinery. Already the Windsor Company has sent one or two lots of similar machinery to Canada for the same purpose; but sending machines from here to Great Britain is bearing the lip in his den to some purpose. It is also specially worthy of note that the milling machine—one of the most important and useful of all metal-working machines—and the screw-making machine are purely of American origin.—Scientific American.

Lions and tigers may be bought in London wholesale and retail, like haberdashery or cheese. At this moment (says the London Daily News) bears, monkeys, zebras, tigers, leopards, and other wild beasts are all on sale, together with a fine young lioness, who is warranted "to tear you to pieces if she can get at you," and birds and reptiles innumerable.

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The Christian Advocate.

SATURDAY, JANUARY 22, 1870.

HEALTH RULES FOR WINTER.—1. Have your sleeping room well ventilated. Pure air is just as necessary in cold weather as in warm. If you shut yourself up in a close, warm room through the night you will be very apt to take cold the next day.

2. Have bed-clothing enough to keep you comfortably warm, but no more, as an excess will prove burdensome and weakening. Have more clothing over the feet and legs than over the body.

3. Never go to bed with cold or damp feet. Always warm and dry them in some way. Dry them by rubbing with a towel or before a fire. Warm them by exercise, if able. If not, before a fire, or by putting them in hot water, then in cold for a moment, followed by a brisk rubbing.

4. Before exposing yourself to the cold for any length of time, get thoroughly warmed up, not by hot or stimulating drinks, but by exercise or by a fire. By exercise is best, if not to the extent of perspiration or fatigue.

5. In going from a warmer to a colder atmosphere always keep the mouth closed, and breathe through the nostrils, that the air may be partially warmed before reaching the lungs, thus preventing those sudden shocks and chills which frequently end in pleurisy, pneumonia, etc.

6. Avoid standing, sitting or lying in a draught of cold air. Many a person has caught a cold which resulted in an incurable consumption by standing in a hall or doorway waiting from ten minutes to an hour for some gossiping friend to say the last word.

7. Protect the feet from cold and dampness by loose, warm, thick-soled shoes and an abundance of clothing for the legs and ankles.

8. Avoid compression by dress of any part of the body or limbs, as it interferes with the circulation of the blood, results in cold extremities, and congestion of the head or some of the internal organs.

9. Avoid bathing in cold water or in a cold room, unless there is a full and quick reaction. Chills after a bath is a sure indication that it was not properly taken.

I WILL GIVE NOTHING.—"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11, 24.

A minister soliciting aid toward his chapel waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said: "I will give all my pocket money furnished."

Another observed: "I will give half of that I have in my purse."

The third sternly remarked: "I will give nothing."

Some years after the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had indignantly refused to assist, and laughingly declared he would give "nothing," was so reduced as to be supported by the two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article; and there are plenty of parallel-texts and fairs.

BEWARE OF evil thoughts. They have done great mischief in the world. Bad words follow, and bad deeds finish the progress. Watch against them, strive against them, pray against them. They prepare the way for the enemy of souls.

"I have the most effective eye-water here that you ever saw." "No, you haven't," responded the farmer; "I don't half so effective as a woman's tears, and I have seen lots of them." They beat all the eye-water you've got in your pack."

Memory presides over the past; action over the present. The first lives in a rich temple hung with glorious trophies, and lined with tombs; the other has no shrine but duty, and walks the earth like a spirit.

As humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter into the kingdom of God."

No man has a right to do as he pleases, except when he pleases to do right.

MACHINERY—BELLS.

THOS. B. BODLEY & CO.,

Dealers in all descriptions of

MACHINERY AND AGRICULTURAL IMPLEMENTS.

NEW ORLEANS, LOUISIANA.

VICTOR CASE MILLS.

COOK'S EVAPORATORS.

All sizes, for either Southern or Sorgo Cane.

Victor Grain Drills.

Huckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with raking, as they deliver the cut grain ready for binning.

They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sully Hay Rakes.

Horse Powers.

Southern Corn Planters.

Satley Gang Plows.

Corn Shellers.

Sturford Sulky Cultivators.

Corn and Cob Crushers.

Straw and Hay Feed Cutters.

Cider Mills and Presses.

Crawford Garden Cultivators.

Hay Presses and Cotton Presses.

Gutlett Steel Brush Cotton Gins.

Portable Steam Engines of all sizes.

Stationary Steam Engines, boilers of all sizes.

Circular Saw Mills and Slinging Machines.

Coleman Corn and Wheat Mills.

Saw Machines and Bolting Cloth.

Shelling, Belting, etc.

Send for special circulars for any articles, or estimates for full sets of Machinery.

THOS. B. BODLEY & CO.,

No. 9 Perdido st., N. Orleans.

Jail 1y

CHURCH BELLS.

We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches, to be provided with a good Bell:

Weight. Wt. of Bell. Price.

25-Inch Bell... 250 lbs... 400 lbs... \$65 00

30-Inch Bell... 350 lbs... 500 lbs... 135 00

40-Inch Bell... 500 lbs... 1000 lbs... 175 00

45-Inch Bell... 1200 lbs... 1500 lbs... 265 00

These Bells are warranted for one year against breakage in ordinary use.

THOS. B. BODLEY & CO.,

No. 9 Perdido st., N. Orleans.

Jail 1y

BELLS, STEEL COMPOSITION.

For Churches, Schools, Etc.

HLYMER, NORTON & CO., Manufacturers,

Cincinnati, Ohio.

These celebrated Bells (not Cast Iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only one-third as much.

Send for descriptive circular. s25 1y

MEDICINE—MEDICINE.

BRAN NEW LETTERS!

FRESH TESTIMONIALS!

DARBY'S PROPHYLACTIC FLUID.

THE ASTONISHING FAMILY MEDICINE.

Saved from Death—Read!

MONTGOMERY, ALA., June 23, 1869.

Messrs. J. DARBY & Co., 161 William St., N. Y.—Gents: Yours of the 23d is before me, and has attracted my attention. It gives me pleasure to say that my belief in your Fluid, under the supervision of a kind Providence, saved the life of my youngest child, some six years ago, the child being wasted to a skeleton by the effects of teething, and an affection of the bowels thereafter. I had never seen any one reduced so low to recover.

Physic had been tried in vain, until the physician stated it was useless. A friend recommended your Fluid, or Ozone, which he stated was one of the component parts of it. I did so, and the effect was like magic, plainly discernible in an hour in its good effects, producing quiet and sleep almost at once, where irritation and sleepless restlessness had previously possessed the child to nearly entire exhaustion.

I first administered it in a small way, two and three drops in a spoonful of water, and increased it to six or eight drops. It completely checked the bowels, and the child recovered. I have tried your Fluid on animals, with the same effect—both horses and cows—increasing more or less in water, and letting them drink.

I have no hesitation in saying I believe it a specific for Cholera, Diarrhoea, or any violent affection of the bowels.

I would not be without it in my family under any consideration. Yours truly,

WILLIAM FOWLER.

Mr. Fowler is a member of the celebrated Banking House of Fowler & Sonnerelle, Montgomery, Alabama.

AND AGAIN!

Read the following letter from Mr. Frank Saunders, a well known citizen, and brother-in-law of the beloved Bishop Calne, of the Methodist Episcopal Church South:

150 Broadway, N. Y., July 29, 1869.

Messrs. J. DARBY & Co., 161 William St., N. Y.—Gents: About the 10th of June last one of my children was taken with Scarlet Fever, in its most malignant form, and as soon as I could I procured your valuable disinfectant, Darby's Prophylactic Fluid. Although it was several days after the appearance of the disease before I began using the Fluid, still by a free use of it the disease was not only confined to the one case, but the benignity of that case somewhat mitigated.

During the use of the Fluid as a disinfectant in my family it was also tried in a case of headache and one of toothache, the results in each case being instantaneous relief. It was afterward tried in a case of Erysipelas, with almost equal success.

It is due to the merits of this compound, also, to state that the case of Erysipelas in question, being located in the feet, the Fluid, in its application, was brought in frequent contact with a troublesome corn on one of the feet, to the utter discomfiture of said corn, for upon subsequent examination it had disappeared, and though it was sought for diligently, it could not be found.

I find, in this, hoping it may be the means of inducing others of earth's poor sufferers to test for themselves, as I did, the great merits of this great remedy.

Very respectfully yours,

FRANK SAUNDERS.

Never was a medicine so universally respected and extolled. It never fails. It may be depended on.

Every Druggist and Country Merchant keeps it. Manufactured and sold by

JOHN DARBY & CO.,

161 William street, New York.

Wholesale Agents,

REDWINE & FOX,

Atlanta, Georgia.

Jail 1y

BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.

D. TILLOTSON,

SUCCESSOR TO C. E. CATE & COMPANY

AT THE OLD STAND,

18.....CAMP STREET.....18

UNDER THE CITY HOTEL,

Keeps constantly on hand

THE BEST

CUSTOM-MADE BOOTS & SHOES.

Also, continues to manufacture.

SUMPTER BROGANS AND RUSSETS,

LADIES' AND GENTS'

—AND—

BOYS' AND CHILDREN'S SHOES.

—AT—

HAMMOND STATION.

no9 1y

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WERLEIN,

80.....BARONNE STREET.....80

NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 20 per cent. cheaper.

THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS manufactured by Marshall & Altman, pronounced by the first judges and musicians to be the most powerful and brilliant made.

Dunham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

Sole Agent for E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-toned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single), Violins, Guitars, Flutes, Strings, and all kinds of Musical Merchandise.

Sole Agent for Boosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price. no14 1y

BLACKMAN'S MUSIC STORE,

No. 104 Canal Street,

Directly opposite Christ Church, New Orleans.

DEPOT FOR

KNAKE'S BALTIMORE PIANOS, & PRINCE'S AUTOMATIC ORGANS.

Pianos for rent. Pianos tuned and repaired.

A. E. BLACKMAN,

no17 1y

651 Broadway, New York.

COMMISSION MERCHANTS.

J. L. DUNNICA, New Orleans, La.

THOS. A. HAMILTON, Memphis, Tenn.

O. P. HARRISON, New Orleans, La.

J. L. DUNNICA & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS,

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and always have a good supply on hand:

Crescent Mills, Can't "B" Deal.

Heinrichs-Hofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta," Ill.

Sparta Belle.

Olive Branch.

City Mills, "Sparta," Ill.

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TREBLE EXTRAS,

which we are selling at the lowest market rates. ja2 1y

J. R. POWELL,

Cotton Factor & Commission Merchant,

188.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART, Agent.

F. HATHORN, ALF. H. PIERSON.

Late of Shropshire & Hathorn.

HATHORN & PIERSON,

COMMISSION MERCHANTS

And Wholesale Dealers in

Groceries, Oils and Drugs.

Nos. 95, 97 and 99 Gravier street,

oct17 1y

NEW ORLEANS, LA.

ALEX. BRITTON, RICH. F. BRITTON.

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

oct1 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT.

No. 11 Union street,

oct18 6m

NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

NEW ORLEANS.

THOMAS MURRAY,

BUILDER.....BUILDER.

CORNER RAMPART AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Merchants' Exchange, will be attended to.

F. KUE'S BOOT AND SHOE MANUFACTORY,

No. 37 Exchange Alley.

Between Customhouse and Canal streets,

Jail 1y

NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONDAY. TUESDAY. WEDNESDAY. THURSDAY. FRIDAY. SATURDAY.

JAN. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

MAR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

APR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

MAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

JUNE. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

JULY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

AUG. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

SEP. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

OCT. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

NOV. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

DEC. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

TO AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received; a circle the amount of dollars received, and a half-circle the amount of cents.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

61 CAMP STREET,

Corner Commercial Place, N. O.

Open day and evening the entire year.

Vocational, Bookkeeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Terms: Ten to twenty per cent. less than other colleges in this city.

A liberal donation made when three or more enter together. The principal has been a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address

J. W. BLACKMAN, New Orleans.

METHUEN FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

NEW ORLEANS MARKETS.

NEW ORLEANS MARKETS.
From the N. O. Price Current.
We have again to notice only a moderate degree of activity in most branches of the wholesale trade, although some departments have done a fair business in filling orders from the country. The receipts of sugar and molasses have been moderate, and met a fair demand at steady prices. The movement in Western produce has been of about the usual extent, but, with more liberal supplies, there has been some export demand for State inspected flour.

We have no new features to notice in our accounts from the interior. The tributaries are all at a good navigable stage, and the receipts of cotton have been liberal, increasing the excess over last year 11,272 bales.

The river has risen since our last, and is now four feet ten inches below high water mark.

Corros.—The following are the arrivals since the fourteenth instant:

Louisiana and Mississippi	22517
Arkansas	2209
Alabama	200
Florida	109
Texas	133
Total	25223

On Saturday the movement commenced with a fair degree of spirit, and was subsequently stimulated by encouraging telegrams from New York and Liverpool, as well as by the falling off in the receipts at all the ports, and although the supply was only moderate, and factors raised their pretensions $\frac{1}{2}$ to $\frac{3}{4}$ c, the sales summed up 5,150 bales, at prices showing an improvement of $\frac{1}{4}$ c, low middling closing at 23 $\frac{1}{4}$ to 23 $\frac{3}{4}$ c. On Monday operations were restricted by dark and rainy weather, a moderate supply, difficulty in effecting deliveries, and more stringent pretensions on the part of factors, and the business was confined to 3,600 bales, at irregular prices, which ruled during the morning $\frac{1}{4}$ c dearer, but were subsequently less buoyant, and closed without any material change, low middling being quoted at 23 $\frac{1}{4}$ to 23 $\frac{3}{4}$ c. On Tuesday the market opened with a good inquiry, and a fair business was done during the morning, partly at previous rates, and partly at rather fuller prices, after which the advantage continued on the side of factors, but without any marked advance. The movement, however, was animated, and the sales summed up 8,950 bales. Low middling ruled at 23 $\frac{1}{4}$ c for standard, and 23 $\frac{3}{4}$ to 23 $\frac{1}{2}$ c for strict, and middling at 24 $\frac{1}{4}$ c, with 24 $\frac{3}{4}$ c for desirable lists. The prospect of more liberal supplies compelled factors to meet the demand, but prices were strengthened both by an improvement in foreign exchange and favorable telegrams from Liverpool.

This makes an aggregate for the past three days of 17,700 bales.
The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 543,083 bales, against 504,554 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 320,963 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 142,397 bales to Great Britain, of 2,845 to France, and of 27,979 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	21 $\frac{1}{2}$ to 22 $\frac{1}{2}$
Good ordinary	23 to 23 $\frac{1}{2}$
Low middling	23 $\frac{1}{4}$ to 23 $\frac{3}{4}$
Middling	24 to 24 $\frac{1}{2}$
Strict middling	24 $\frac{1}{4}$ to 24 $\frac{3}{4}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	25223
Arrived previously	551098-576321
Exported past three days	68216
Exported previously	390976-407461

SUGAR.—The demand for the better

descriptions has continued fair, but the lower grades are slow of sale. The supplies were pretty much disposed of, however, at about previous rates.

MONEY.—Gold opened on Tuesday at 121 $\frac{1}{2}$ to 121 $\frac{3}{4}$, (against 121 $\frac{1}{2}$ at New York,) and closed at 121 $\frac{1}{2}$ to 121 $\frac{3}{4}$, (against 121 $\frac{1}{2}$ at New York.)

The only sales of silver reported are \$3,500 in American half dollars on Monday at 119, and \$1,000 on Tuesday at 118 $\frac{1}{2}$, and \$2,000 at 119.

There has been rather more inquiry for stocks, but the only sale reported is 25 shares Louisiana State Bank on Saturday at \$16.50. Sales of St. Charles Street Railroad were made last week at \$59 and \$59.50, ex-dividend.

CATTLE MARKET.

NEW ORLEANS, Jan. 18, 1870.	
Texas cattle, choice, per head	\$45 to 60
Texas cattle, second qual., per head	30 to 40
Texas cattle, third qual., per head	18 to 25
Hogs, per lb. gross	10 to 12
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 5
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	50 to 100
Milk cows, per head	40 to 50
Milk cows, with calves	10 to 15
Yearlings, per head	10 to 15
Calves, per head	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.

FROM TO

Agri-cultural implements:

Cotton and sugar plows

Yost's plows and scrapers

Cotton scrapers

Cotton sweeps

Cultivators

Shovels

Spades

Axes

Bagging, $\frac{1}{2}$ yard

East India

Bale Rope, $\frac{1}{2}$ in

Kentucky

Brain, $\frac{1}{2}$ 100 lbs

Pilot

Crackers

Bricks, $\frac{1}{2}$ in

Lake

English fire

Sperma, New Bedford

Tallow

Adamantine

Star

Chocolate, $\frac{1}{2}$ lb

Sweet and spicy

Cider, $\frac{1}{2}$ bbl

Western

Northern

Coal, $\frac{1}{2}$ ton

Anthracite

Western, $\frac{1}{2}$ bblCoffee, (gold), $\frac{1}{2}$ lb

Havana (currency)

Java

Cotton seed

Rough, $\frac{1}{2}$ tonHulled, $\frac{1}{2}$ bushelCopper, $\frac{1}{2}$ lb

Sheathing

Copper bolts

Yellow metal

Cordage, $\frac{1}{2}$ in

Manilla

Russia

Corn meal, $\frac{1}{2}$ bbl

Logwood, Campy

Logwood, St. Domingo

Fusile, nampio

Indigo, $\frac{1}{2}$ lb

Madder

Eggs, $\frac{1}{2}$ dozenFeathers, $\frac{1}{2}$ lbFish, $\frac{1}{2}$ box

Cod

Herrings

Mackerel, No. 1, $\frac{1}{2}$ bbl

Mackerel, No. 2

Flaxseed, $\frac{1}{2}$ bblFlour, $\frac{1}{2}$ bbl

Extra

Superfine

Fine

Common

Fruit, $\frac{1}{2}$ lb

Prunes

Dried apples

Currants, new

Almonds, sort shell

Raisins, M. R., $\frac{1}{2}$ box

Raisins, layer

Lemons, Palermo, $\frac{1}{2}$ boxLemons, Malaga, $\frac{1}{2}$ boxOranges, La., $\frac{1}{2}$ boxOranges, Palermo, $\frac{1}{2}$ boxGlasses, $\frac{1}{2}$ box of 50 feet

French, 8 by 10

French, 10 by 12

French, 12 by 15

Grain, $\frac{1}{2}$ bushel

Oats

Beans, $\frac{1}{2}$ bblHops, $\frac{1}{2}$ lb

Malt, Western

Malt, Canadian

Gin powder, $\frac{1}{2}$ bagGunny bags, $\frac{1}{2}$ bagHay, $\frac{1}{2}$ ton

Western

Northern

Louisiana

Texas

Arkansas

Alabama

Florida

Georgia

South Carolina

North Carolina

Virginia

Maryland

Delaware

Pennsylvania

New Jersey

New York

Connecticut

Rhode Island

Massachusetts

Vermont

New Hampshire

Maine

Hawaii

Alaska

California

Oregon

Washington

Idaho

Montana

Wyoming

Nebraska

Kansas

Oklahoma

Texas

Louisiana

Arkansas

Alabama

Florida

Georgia

South Carolina

North Carolina

Virginia

Maryland

Delaware

Pennsylvania

New Jersey

New York

Connecticut

Rhode Island

Massachusetts

Vermont

New Hampshire

Maine

Hawaii

Alaska

California

Oregon

Washington

Idaho

Montana

Wyoming

Nebraska

Kansas

Oklahoma

Texas

Louisiana

Arkansas

Alabama

Florida

Georgia

South Carolina

North Carolina

Virginia

Maryland

Delaware

Pennsylvania

New Jersey

New York

Connecticut

Rhode Island

Massachusetts

Vermont

New Hampshire

Maine

Hawaii

Alaska

California

Oregon

Washington

Idaho

Montana

Wyoming

Nebraska

Kansas

Oklahoma

Texas

Louisiana

Arkansas

Alabama

Florida

Georgia

South Carolina

North Carolina

Virginia

Maryland

Delaware

Pennsylvania

New Jersey

New York

Connecticut

Rhode Island

Massachusetts

Vermont

New Hampshire

Maine

Hawaii

Alaska

California

Oregon

Washington

Idaho

Montana

Wyoming

Nebraska

Kansas

Oklahoma

Texas

Louisiana

Arkansas

Alabama

Florida

Georgia

South Carolina

North Carolina

Virginia

Maryland

Delaware

Pennsylvania

New Jersey

New York

Connecticut

Rhode Island

Massachusetts

Vermont

New Hampshire

Maine

Hawaii

Alaska

California

Oregon

Washington

Idaho

Montana

Wyoming

Nebraska

Kansas

Oklahoma

Texas

Louisiana

Arkansas

Alabama

Florida

Georgia

South Carolina

North Carolina

Virginia

Maryland

Delaware

Pennsylvania

New Jersey

New York

Connecticut

Rhode Island

Massachusetts

Vermont

New Hampshire

Maine

Hawaii

Alaska

California

Oregon

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JANUARY 29, 1870.

NO. 2.

NEWS OF THE WEEK.

DOMESTIC.

Richmond, Jan. 24.—The news of the final passage of the bill admitting the State was received here after dark. There appeared to be a general feeling of welcome relief, but none of the demonstrations of joy that followed the news of the passage of Mr. Bingham's unconditional bill in the House.

The Richmond City Council, upon the receipt of the intelligence, passed a resolution hailing with delight Virginia's return to the Union, and requested General Canby to fire one hundred guns in honor of the event to-morrow.

Washington, Jan. 24.—House. This afternoon Farnsworth moved to pass over all business for the purpose of concurring in the Senate amendments to the House bill for the admission of Virginia, which was agreed to, the Democrats voting in the negative.

Bingham then addressed the House, and he was listened to with the greatest attention, his desk being surrounded by members. He said it would be borne on the journal of the House that more than three to one of the members declared for the unconditional admission of Virginia; that the vote would commend itself to the approval of the country. He made no apology for the position he had assumed, and now reiterated that Congress had no power to exact fundamental conditions on the admission of a State. The Virginia constitution was more liberal than any west of the Alleghenies. If he thought under this bill Virginia would be subjected to conditions which might not be imposed on New York and Ohio, he would refuse to vote for it.

Alluding to gentlemen on his side of the House, Mr. Bingham was not by the inquiry from Mr. Butler: "Which side of the House is that?" To which Mr. Bingham indignantly replied: "The gentleman is very wise—wise beyond his years; but he cannot read me out of the party with which I am associated, nor can he blot out my record. Vulgarly is not wit—assumption is not power. There was no occasion for the inquiry."

A wit's feather, a fool's a rod.
An honest man's the noblest work of God.

(Laughter and manifestations of excitement.)
Mr. Butler said he never intended to read Mr. Bingham out of the party; he knew not whether he (Bingham) was to have an ovation in Virginia; if so, he would like to see the Virginians, too, sting the man whom all their papers announced as the murderer of Mrs. Burratt. (More excitement.) Mr. Butler referred to Mr. Bingham's eulogy on the Virginia constitution, saying that it was not the work of Virginia statesmen, but of carpet baggers, scoundrels and negroes from the fields. He regarded the conditions of the bill as a notice that if the State did not maintain the spirit of the reconstruction acts Congress would put her back where she had been. Mr. Farnsworth then took the floor, and alluded to the remarks made by Mr. Butler regarding the acting chairman of the Reconstruction Committee. He said that he would not be instructed in Republicanism by Mr. Butler.

FOREIGN.

Paris, Jan. 24.—Paris was apparently on the verge of insurrection. An extraordinary excitement pervaded the city. The great hall in which the Corps Legislatif debated the question of the arraignment of Rochefort was surrounded with immense crowds of people. The Place de la Concorde and the quay of the Tuilleries were jammed with a frantic, surging multitude. The military and police occupied the neighboring streets in force, and the Pont de la Concorde was closed to passengers. The debate in the chamber was characterized with extreme violence. Upon the suggestion of a moderate Republican that the government had better abandon the prosecution, the premier, Ollivier, replied that if the chamber refused to arraign the arch-agitator, the ministry would resign. Rochefort made a bitter speech, and was cheered from the galleries and galleries. Finally the chamber came to a vote and the demand of the government for the arraignment of Rochefort was carried by an overwhelming majority—226 to 34. When the result was announced to the mob outside, a tremendous demonstration of sympathy for the prisoner took place. This was in the Place de la Concorde at six o'clock. Another popular demon-

stration was reported on the boulevard Montmartre half an hour later. At eight o'clock the streets were still crowded with people shouting for Rochefort. When the last dispatch was sent off the agitation had not abated, and though the ability of the government to put down an insurrection was not questioned, it was feared that this Rochefort business would not be finished without blood-letting.

THE PISTOL SHOT THAT SHAKES ALL EUROPE.—If the pistol shot of the tenth of January, in the Rue d'Autenil, should be echoed by the roar of artillery and the rattle of musketry in the streets of Paris, the world need not be more surprised than at the intelligence that a fire-brand had exploded a powder magazine. Rochefort doubtless mourns for the loss of his friend and co-journalist, but perhaps in the secret recesses of his Republican heart he rejoices at such a splendid opportunity to fan the embers of revolution. He may be "no orator as Brutus is," but Mark Anthony, uncovering the gaping wounds of the dead Caesar, had no better theme to stir the hearts of the populace than this French Red Republican in appealing to a fiery and impulsive people to avenge their murdered champion.

For those drops tell a tale of teaching which is not so easily forgiven as mere violence. The victim is not simply a slaughtered patriot; he is a martyr cheated to his death while on duty in the people's cause. Nothing more unfortunate for the emperor than that the name of a Bonaparte should be branded with this record of a shameful crime. In his confidence of power he has haughtily promised to answer for the preservation of order, and the first sensational breach of order that thereafter occurs is at the hands of his cousin, a prince of the imperial blood. Does it not seem that the wheel has turned full circle with the great adventurer, and that, as on the eve of Waterloo, the Napoleonic star nears the horizon? A hundred thousand soldiers guard the great city of Paris, but a still more formidable power dwells in the silent tomb of Victor Noir.—*New York News.*

THE CROWING HEN MOVEMENT.—Dakota has joined Wyoming in granting the right of suffrage to the women, and now the Governor of Colorado, in a message to the newly-assembled territorial Legislature, advises the passage of a similar measure. Thus, to the intense delight of the strong-minded sisters of the Revolution office, the cause spreads and fructifies. Kansas is counted upon as the first of the States that will put the ballot in the tiny fingers of the softer sex. There will be much disappointment, however, when the question comes to be seriously debated in the Eastern States. In Massachusetts, for instance, there is a surplus of forty thousand women. If the franchise is extended to them they can elect, if they choose, women to every general and local office in the State. It is certain that Sumner, Wilson, Bontwell, and the leading Radical politicians of that State, will look with no favor upon a project which involves the possibility of their own displacement. While the remote States and Territories, which have few women, will be likely to admit them to the ballot soon, it will be a long time before the men in the East will be ready to pass the scepter of power over to their aspiring spouses.—*New York News.*

FREE.—Last week the Empire State shook off the last vestige of Radical thralldom. It was but a few years ago that New York appeared to be almost hopelessly in the power of the enemy. They controlled the Legislature by large majorities in both branches; they possessed every State office; they even dominated in the metropolis itself. We were buried under a load of sixty thousand adverse injustice. The steady pluck with which the New York Democracy fought year after year, advancing and conquering a fresh point with every election until the whole fortress fell into their hands, ought to encourage our brethren in other States. There is no stronghold of error, however powerfully defended, that men armed with the weapon of truth, cannot overcome with persistent, earnest effort. New York, the greatest of American commonwealths, leads the Democratic van in 1870. Where she trends no other State need fear to follow.—*New York News.*

A wise man endeavors to shine in himself; a fool to outshine others.

THE PAPAL COUNCIL.

The correspondent of the London Times, under date of December 14, lets some light in upon the proceedings of the first secret meeting of the council, and explains the history of its sudden dissolution. In a subsequent letter he comments upon the position of the American bishops. Both extracts will be found quite interesting.

The truth about the first meeting with closed doors (that is, on the tenth) is coming out. It was a scene of the greatest confusion. I am now told that the minority was 130. It was the Archbishop of Temesvar, in Croatia, it is now said, who was making a Latin speech, protesting against the forms and arrangements, as interfering with the independence of the bishops, when the bell rang and he was called to order. Thereupon, it is added, the Primate of Hungary came to his rescue, and in his turn was called to order in a like manner. Upon this Dupanloup made a strong observation in good French and left the hall, with the Archbishop of Paris and a hundred others, in fact breaking up the meeting. All the bishops complain that they are powerless; that they have had no time to know what they are wanted to do; that they have only been allowed eight days to make one another's acquaintance; finally, that the hall is intolerable. They are dying of cold, and they cannot hear one another. They say the present accommodation is utterly inadequate; that they require many more rooms, and those larger than what have been improvised in and about St. Peter's. I hear that some of them say the council ought to have been held at the Lateran or the Quirinal, where they might have had a whole palace for the work, and rooms for conversation and other business. They are now obliged to find opportunities for mutual information and conference where they can, and cardinals and others who happen to have palaces at their command, are holding nightly large reunions. Very late ones, too, I suspect, for the streets are getting noisy at midnight, more so than when I came. Thus the first meeting on the tenth ended with an abrupt adjournment; and I cannot doubt that of to-day has done also. This is not very promising for the presumed object of the council, which every day recedes further into the limbo of vain aspirations. If the dogma of infallibility is adopted, it is now said positively the French Concordat will be at once withdrawn, and Pins the Ninth will find that with a new position new relations also will have to be arranged. So strongly is this intention announced that the pope's friends accuse France of dictating, and Frenchmen do not deny the imputation. The situation is described on both sides as *gravissima*; and nobody sees the way out of it, except by continual adjournments, till time itself may bring some sort of escape. But as for any conclusions being come to and proclaimed by January 6, that is pronounced impossible.

POSITION OF THE AMERICAN BISHOPS.
ROME, December 15.

The papal authorities have housed the bishops with careful and discriminating hospitality. Those who could not be absolutely trusted have been lodged with safe companions, in the proportion of one weak brother to half a dozen strong. In one palace, two or three known to want their faith confirmed are in charge of ten stout believers. The Jesuits have had the manipulations of the flock, and have done it well. There is not one of them who has not his feelings sounded and reported upon daily; and the common study of the printed papers compels all to speak. In this way it will be ascertained what points can be pressed—supposing it desirable to press them—and what not. But the pope will probably not propose at all what he would have to withdraw. The American bishops, I hear it said, plead their difficulties at home. The Syllabus has excited a good deal of attention there, and has been denounced as an attack upon civil society, putting everybody pledged to it in antagonism to his fellow-citizens. At first sight it might seem that under a constitution, founded on the right of private judgment and the will of the majority, there would be no great reason to fear an external claim to entire spiritual and social submission. But it is plain the Americans entertain a strong dislike to the kind of thing altogether, and that any maintainer of the pope's infallibility and supreme authority in the chief affairs of life will often find himself

at a disadvantage. So the American bishops would rather be out of it. Indeed they say they cannot help themselves; the new converts stipulate for their liberty.

If this be the case in the United States it cannot be otherwise in all the States of the Old World, where religion is at all a matter of controversy, and where there are such things as converts from one communion or one school to another. The objections to infallibility are said to take a great variety of forms, but that must be only a variety of language, expression and circumstances. There is one master objection at the root of all objections, and that is the individuality and the self-consciousness which make every man, who thinks at all, think for himself by laws and rules of his own, and from his own point of view. The man who thinks is already on a throne, and he does not even vacate it when he has solemnly accepted the pope for his lord paramount. He still holds it in that see.

Report of Board of Domestic Missions, Texas Conference.

The last General Conference, for reasons deemed at that time imperative, placed all the German work in Texas under the charge of the Texas Annual Conference. Subsequent experience has demonstrated that this action was unwise. In former days we were able to raise from eight to ten thousand dollars missionary money per annum; and, out of our abundance, could supply the demands of this field. Our territory has been curtailed by the formation of other Conferences, while the pressure of the financial disasters which followed the war have fallen with peculiar weight upon our people, and, thus weakened and crippled, we have proved ourselves unable to bear the burden we bore with ease in more prosperous days. The result has been that our appropriations for the support of this work have been too meager, and even this slender amount we have failed to raise. Notwithstanding these difficulties, a noble band of missionaries have kept the field, and amid toils, privations and solicitations from other quarters to abandon their father church, have at once demonstrated their love for those people who, under the hand of God, were instrumental in their conversion and their devotion to the great work of saving souls.

We have among them the following missions:

HOUSTON MISSION.

John Pruenzing, missionary, reports seventy-six members, one Sunday school, one superintendent, six teachers and thirty-five scholars, nine infants baptized, \$300 raised for support of mission, and two church buildings, valued at \$4,000.

BELLVILLE AND INDUSTRY MISSION.

Ulrich Stienner and William Knolle, missionaries, report fifty-five members, one Sunday school, three teachers and fifteen scholars, twenty-one infants baptized, \$422.25 raised for support of mission, and two houses of worship, valued at \$800.

VICTORIA MISSION.

Jacob Kern, missionary. No report.

BASTROP MISSION.

J. A. J. Rabe, missionary, reports eighty members, two Sunday schools, nine teachers, forty-four scholars, \$168.35 raised for support of mission, one house of worship, valued at \$600.

NEW FOUNTAIN MISSION.

Jacob Kern, Jr., missionary. No report.

FREDERICKSBURG MISSION.

Charles Grote, missionary, reports seventy members, one Sunday school, three teachers, twenty-seven scholars, raised for support of mission \$210, and one house of worship, valued at \$300.

GALVESTON MISSION.

No supply. No report.

YORKTOWN MISSION.

Supplied by Louis Rhinehart. No report.

The importance of this field of missionary effort is but faintly apprehended by our people. Though at present its boundaries are limited, yet when we behold it yearly widening, we must feel that not only is there a present necessity laid upon us, but that results are looming up in the future which demand wise counsel and prompt and vigorous action.—*Texas Christian Advocate.*

Frost bravely the object of your worst apprehension, and your stoutness will commonly make your fears groundless.

Treasurer's Report—Domestic Missions.

A. E. GOODWYN, TREASURER.

In account with the Board of Domestic Missions of the Louisiana Conference.

1869.

NEW ORLEANS DISTRICT.
Carondelet street..... \$101 65
Felicity street..... 170 00
Moreau street..... 20 00
Dryades street, German..... 115 00
Craus street, German..... 47 00
Jefferson City..... 10 00
Total..... 463 65

OPELOUSAS DISTRICT.
Opelousas..... 50 00
Bayou Mallet..... 9 50
Washington..... 47 00
Vermilionville..... 3 50
Mansfield..... 20 00
Franklin..... 5 00
Total..... 164 00

SHREVEPORT DISTRICT.
Shreveport..... 2 00
Kenelie..... 20 00
Mansfield..... 43 00
Pleasant Hill and Mahay..... 38 00
Springville..... 7 50
Total..... 110 50

ALEXANDRIA DISTRICT.
Spring Creek..... 38 50
Centerville..... 27 00
Anacoco..... 25 60
Total..... 91 10

QUACHITA DISTRICT.
Monroe and Trenton..... 4 75
Farmersville..... 16 10
Minden..... 25 00
Bossier..... 27 00
Homer..... 20 00
Total..... 98 85

LAKE PROVIDENCE DISTRICT.
Waterproof..... 12 50
Floral and Delit..... 5 00
Carroll..... 10 00
Winnboro..... 22 50
Haston and Oak Ridge..... 5 00
Wright's Chapel colored charge..... 5 00
Total..... 60 00

RECAPITULATION.
New Orleans district..... 463 65
Opelousas district..... 164 00
Shreveport district..... 110 50
Alexandria district..... 91 10
Ouachita district..... 98 85
Lake Providence district..... 60 00
Antebury collection at Shreveport..... 501 05
Cash on hand at last report..... 152 23
Grand total..... 1,631 40

CR.

By amount paid draft of Mallet mission..... 37 50
By amount paid drafts of Washington mission..... 75 00
By amount paid draft of Spring Creek..... 37 50
By amount paid draft of Waterproof..... 37 50
By amount paid draft of J. Paney..... 150 00
By amount paid draft of P. Barth..... 130 00
By amount paid for printing Conferences Minutes, 1868..... 75 00
By amount paid draft of Vermilionville..... 50 00
By amount paid draft of Winnboro..... 100 00
By amount paid draft of Mooringsport..... 75 00
By amount paid draft of presiding officer of Alexandria district..... 100 00
By amount paid draft of Lake Biste-mou..... 75 00
By amount paid draft of Thibodaux..... 200 00
By amount paid draft for printing Minutes, 1869..... 120 00
By amount paid for printing minutes..... 25 00
By amount paid to Parent Society..... 150 00
Cash in hand..... 217 95
Total..... 1,631 40

Minutes of the Mississippi Conference.

Mr. Editor: Please publish to the preachers and members of the Mississippi Conference that I commence to-day sending the Minutes of our late session to the subscribers, and will continue to mail them as they are furnished from the bindery. They ought to have been out before, but an unexpected press of business has caused delay with the printers. They will all be finished and mailed by the last of the week.

The job is neatly gotten up, and freer from typographical errors than such things usually are. The information contained ought to be considered invaluable to those interested.

There are nearly two hundred copies not spoken for. Let those who wish them send forward their addresses and the money at once, at the rate of ten cents per copy.

C. G. ANDREWS.

JACKSON, MISS., Jan. 18, 1870.

The Prussian needle-gun has a formidable rival in the form of a *zundmorgengewehr*, or knife-gun, the new breech-loader invented by Herr Mayhofer, of Kunschen, East Prussia. At a recent trial in Konigsberg, twenty-five rounds, with full cartridge, are said to have been fired off per minute. The missile penetrates at a distance of two thousand yards. The piece carries with great precision, and has the great advantage of a minimum of smoke.

Take heed of every sin; count no sin small; and obey every command with your might.

The hardest of all taskmasters is the sin that doth so easily beset us.

Appointments of the West Texas Conference.

We copy the appointments of the West Texas Conference as we find them in a secular paper. We have made several corrections from personal knowledge of the names and localities. If any error appears, we will correct. We prefer always publishing from a list furnished by the proper officer, but as it has never come to hand (through fault of mail no doubt,) we publish what we have:

SAN ANTONIO DISTRICT.—John S. Gillett, P. E. San Antonio station; B. Harris; Southland Springs, E. G. Duvall; Cibola, R. M. Loaten; Preston, supplied by W. C. Newton; Kerrville, A. J. Potter; Uvalde, supplied by J. A. J. Smith; Seguin and New Braunfels, J. G. Walker; So-guin colored mission, to be supplied; San Antonio Institute, R. H. Belvin.

GONZALES DISTRICT.—W. T. Thorn-berry, P. E. Gonzales circuit; Wesley Smith; Concoreto and Victoria, A. H. Sutherland; Lockhart, J. W. Brown, S. T. Bridges, supernumerary; San Marcos station, John L. Harper; San Marcos circuit, supplied by T. A. Lancaster; Blanco, to be supplied; Texana, C. M. Carpenter.

GOLIAD DISTRICT.—E. Y. Seals, P. E. Goliad station, A. A. Killough; Helena, J. T. Gillett; Leesburg, R. Blassengame; Clinton, J. W. Cooley; Lavaca and Indianola, C. M. Rogers; Navadad colored mission, to be supplied by J. F. Cook.

CORRIS CHRISTI DISTRICT.—O. A. Fisher, P. E. Corris Christi station, H. A. Graves; Rockport, D. W. Fly, T. Myers, supernumerary; St. Mary's, R. Gillett; Konkoister, C. R. Shapard; Nueces river, J. H. Thoker; John W. De Vilbiss and W. J. Joyce, agents American Bible Society.

W. C. Dunlap, transferred to North Georgia Conference; R. M. Kirby, to East Texas Conference; R. P. Thompson, to Trinity Conference.

R. H. Belvin and O. A. Fisher, clerical delegates to General Conference; W. T. Thornberry, reserve clerical delegate; William Headou and Don A. T. Woods, lay delegates; Henry E. McCulloch, reserve.

The next Conference is to be held at San Marcos.—*Texas Christian Advocate.*

TRUE RELIGION.—A little of religion is a life of faith; and faith is that strange faculty by which man feels the presence of the invisible, exactly as some animals have the power of seeing in the dark. That is the difference between the Christian and the world. Most men know nothing beyond what they see; their lovely world is all in all to them; its outer beauty, not its hidden loveliness. Prosperity, adversity, sadness, it is all the same; they struggle through it all alone, and when old age comes, and the companions of early life are gone, they feel that they are solitary. In all this deep, strange world they never meet, or but for a moment, the spirit of it all, who stands at their very side. And it is exactly the opposite of this that makes a Christian. Move where he will there is a thought and a presence which he cannot put aside; he is "haunted forever by the eternal mind." God looks out upon him from the clear sky, and through the thick darkness—is present in the ruin-drop that trickles through the branches, and in the tempest that crashes down the forest. A living Redeemer stands beside him, goes with him, talks with him as a man with his friend. The emphatic description is: "Enoch walked with God."

THE DRUNKARD'S CARNIVAL.—It is the general testimony of our city press that the Christmas holidays were this year distinguished by extraordinary and excessive drinking. "New York was drunk yesterday" is the rather strong expression of one of them with reference to New Year; but that the drinking of that day was general and immoderate, even for New York, is the concurrent assertion. Drinking was once all but universal; now it is not. There is a very considerable minority, even in this metropolis of sensuality, who systematically and on principle reject every intoxicating beverage. These are a hundred times more numerous than they were fifty years ago. But, apart from the rigidly abstinent, it is our conviction that there was more drinking and deeper drinking here in the year 1869 than in any of the two hundred and sixty preceding years since Hendrick Hudson discovered this island.—*New York Tribune.*

SATURDAY, JANUARY 29, 1870.

HERE AND THERE

Here is the sorrow, the sighing ;
Here are the clouds and the night ;
Here is the sickness, the dying ;
But there are the life and the light.

Here is the fading, the wasting,
The foe that so watchfully waits;
There are the hills everlasting,
The city with beautiful gates.

Here are our locks growing hoary.
The glass with the vanishing sands ;
There are the crown and the glory,
The house that is made not with hands.

Here is the longing, the vision,
The hopes that so swiftly remove;
There is the blessed fruition,
The feast and the fullness of love.

Here are the heart-strings tremble,
And here is the chastening rod;
There are the song and the cymbal,
And there is our Father and God.

Life and Times of Bishop McKendree
by Bishop Paine.

MR. EDITOR: I have headed this article as above not with any intention of reviewing the work, but simply to call attention to the book, with the hope of inducing a general reading of the same by Methodists, and especially by young ministers. The work has very decided literary merits; but if I mistake not this is not a moiety of its worth. I regard it as a large and liberal contribution to the piety and spirituality of the church.

The thread of the narrative is kept up throughout, and is deeply interesting; and yet we are sometimes led off, through by-ways and private circles, into the richest repeat. We are made fully acquainted with Bishop McKendree—as a preacher, clear-headed, strong and efficient; as an executive officer in the church, calm, decided, never at a loss; as a Christian holding constant communion with God, strong in faith and powerful in prayer. And through him we are introduced to nearly all of his intimate friends and co-laborers. All at once we find ourselves ushered into the society of the Asburys, the Easters, the Lees, the Burkes, the Emorys, the Olins and the Soules of another generation; and while communing with these illustrious dead we become familiar with the history of the church during fifty years of its most interesting period.

In this work we have not only the biography of Bishop McKendree, but sketches of the lives and labors of scores of others whose names will ever be dear to the church. This is the secret of the interest and success of the book : it is a history of the times and labors of the men of that day. The reading of biography I regard as a most valuable means of grace. Our young people have almost ceased to read biography, and, if I mistake not, this is one reason why we have departed from the zeal and piety of our fathers. Would that we might return again to the halcyon days of the church, when her members, and especially her ministers, would leave off trying to read everything, and read only the right thing, and read that to profit. The book ought to have been written thirty years ago. Let us make haste and read it, and thereby, if possible, make amends for the past. But I forbear, lest the length of this article should deter some one from reading it, and in that way prevent the reading of a book in which I think the church, and especially the ministry, has a large interest.

A. H. MITCHELL.

THE discovery of the skeleton of a sea horse, fifteen feet beneath the surface, near Bic, on the line of the Intercolonial Railway, by the men at work under the contractors, is an important fact of which scientific men will avail themselves. The existence of a skeleton at a height of more than one hundred feet above the sea level affords conclusive evidence of two facts—first, that the land on which the skeleton was found was once a sea beach or covered by the ocean; secondly, that the elevation of the land above the sea must have occurred within a comparatively recent period—i.e., geologically speaking—otherwise the bones of the skeleton must have wasted away. Sea horses were at one time abundant in the St. Lawrence, but have long since been exterminated.

PREACH CHRIST.

We need not fear that the world is weary of hearing about him. It wearies of everything else, but it never wearies of Christ. After the lapse of eighteen hundred years he still exerts over foes and friends the same mysterious power which belonged to him when he was on earth. Every attempt to tell the story of his life over again stirs the human heart as nothing else can stir it. The genius of M. Renan, the ineffable grace and beauty of his style, his great reputation, invested his "Life of Jesus" with exceptional attractions; but after all it was the story itself that France wanted to hear; and when he wrote about the "Apostles," France cared nothing for his book. The literary beauty of "Ecce Homo," the freshness of its spirit, the originality of some of its views, and the ignorant and undiscriminating abuse which it provoked, all contributed to its popularity; but what made men read it with such eagerness and delight was this—it was another effort to tell the world the wonderful facts of the life of Christ.

What do we and our churches and our fellow-countrymen know about Christ? How much of our strength is given to the endeavor to make men familiar with his character and history? I suppose that most of us are conscious that when we attempt to preach about Christ we are in danger of preaching about everything and everybody that had any connection with him, and of forgetting Christ himself. * * * We suggest ingenious methods of harmonizing the discrepancies of the four gospels. We answer objections to the Christian miracles. We take isolated moral precepts from our Lord's discourse, and show their application to modern life; or isolated statements of doctrine, and illustrate their bearing on the controversies which divide hostile schools of theology. Phrases which fell from his lips, phrases which occur in the gospel narratives, suggest long trains of thought; which appear to us to be striking and pathetic, and perhaps "original." We discuss a thousand questions about him; we reply to a thousand difficulties; we declaim, we argue, we entreat. We may do all this and fail to tell the actual story. We may criticise the portrait contained in the gospels, instead of trying to paint it afresh. We may discuss merits of the drama, instead of letting men see it acted before their eyes.

Here it happens that, to the very people to whom we are constantly preaching, the story of Christ's life, as a whole, is new and unfamiliar. When it is told them they are, as we have seen lately, charmed and fascinated by it. We may have been able to give them many admirable thoughts about the facts of our Lord's earthly history, but the facts themselves are better than the thoughts. If we could only make them see Christ as he lived and moved among men—if his own thoughts, his own words and his own deeds were so presented to them that they should feel as though they had listened themselves to his sermon on the mount, and to the parable of the prodigal son—had been with the apostles in the boat when he walked across the stormy sea—had seen him lay his hand on brows burning with fever, and taking the little children in his arms and blessing them—had stood by his side when he wept at the grave of Lazarus—sat in the upper chamber when he said: "Let not your hearts be troubled"—watched him in his dying anguish, and gazed on him as he ascended into heaven—I cannot but believe that we should have new and wonderful proofs that Christ is not our speculations about Christ, not our arguments in support of his divine commission, not our learned dissertations on the geography of the land in which he lived, and the civil, political and religious life of the Jewish people—but Christ himself is still the power of God and the wisdom of God. * * *

Let the world look on his face again, and hear his voice and see whether the tide of battle will turn, and a glorious victory be won. We know how marvelous was the spell which he exerted over all the men when he was here. The rabbi came to him by night; the woman that was a sinner crept to his feet and washed them with her tears; fishermen forsook their boats and their nets to follow him; Zecheus, the extortionate publican, climbed the tree to see him pass; and repented of all his rapacity as soon as Jesus entered his house. The rich Pharisees asked him to do with them; the common people heard him gladly; Herod desired to see him; Pilate pronounced him innocent; the officers who were sent to take him said; "Never spake like this man;" the thief, the cross became a penitent; and turning his eyes to the inscription which was hung in mockery at the head of the rejected and crucified peasant of Nazareth, cried, "Lord, remember me when thou comest into thy kingdom." The

cient spell has not lost its power. In our great controversy with unbelief our supreme argument for the authority of Christ is Christ himself.

Rev. R. W. Dale.

BENARES.

We rowed down the river through the city, for two or three miles, in a covered boat. Certainly I never saw such a striking spectacle in my life. It remains unapproached and unapproachable in my memory. No description can give any adequate idea of the scene. I must refer to the illustration, although even it can only convey an imperfect notion to the reader. The architecture was remarkable; yet no building, unless perhaps the two remarkable minarets, made any distinct impression of beauty or of grandeur upon the mind. Still, as a whole, and with many remarkable bits, it was extraordinary. The city rose high from the edge of the grand old river with a strength and imposing majesty (from its height and the vast mass of stone) such as I had not before seen in the East. The river itself, flowing in broad and rapid stream, formed a splendid foreground to the picture. Its surface was covered with every kind of out-of-the-way picturesque boat, whose sails, whether white or saffron colored, whole or tattered, each made a study. The marvelous line of architecture was of every possible variety of form, the ghats, or landing places, having long flights of stairs, and being continued on and on along the river, in such numbers as one never saw before. These stairs were not uniform, but were longer or shorter, broader or narrower, according to each building. All, however, were built of solid stone, massive and apparently enduring. Above these, and mingling with them in utter confusion, were a countless number of temples, small and great. And then, lastly, overtopping these, were fortress-looking stone palaces of rajahs, who had here their town residence, although probably they generally resided in distant parts of India. When one was cool enough—for the spectacle was most exciting—to look at architectural details, how picturesque they were! As to the excellence of these works as artistic productions I could form no judgment as I floated past—I felt, but could not criticise. And certainly nothing could be more unique than such a first glimpse beneath the bright sun and the blue sky of an outline so broken, and of forms so fantastic; of brightest lights and shadows numberless; of balconies, verandas, towers, cupolas, or windows, projections, recesses, and covered galleries, endless and indescribable! And then there was the absence of every trace of Westernism, for so far as the eye could see, no Englishman had ever visited Benares. There Hindooism had reigned long ere the Romans had landed in Great Britain, and did seem to have been disturbed.

The ghats are wholly given to idolatry, and were alive with devotees. Hundreds, nay thousands, crowded them; many performing their ablutions in the holy waters of the Ganges, and saying their prayers. Thousands, again, grouped round the holy Brahmins, who sit under their white umbrellas, planted, like beds of great mushrooms, along the river; for, under these, all ceremonies are properly arranged, blessings bestowed and fees paid. Here the weak, the aged and the sick, who have arrived from long pilgrimages of hundreds of miles, receive spiritual strength and comfort from these sacred waters, or die and enter heaven direct from its gate. On one giant smoke constantly ascends from the burning bodies of the dead, and on another the most heinous crimes are being atoned for. Rosas is promised to the sinful and weary as the reward of sacrifices, pains, penances and pay. And all this has been going on for centuries! What knows this spiritual world-of-Benares about us—and what care we for it! Alas, we are only exiled and mocked by this antique drama—strange, so un-European, so old-world is it. Were we ourselves right toward God and man, and had we love to our father and our brother, we should look at such a spectacle with a very different eye, and experience a poignant sorrow for such ignorance, degradation and "lying vanities." One spectacle only is more sad and alarming—the idolatries, the mammon worship, the indifference and the formality, the materialism and nubbled which exist at home. Within the heart of the church of Christ, more than anywhere else, the battles are to be fought and the victories gained, which will insure the spiritual conquest of India, and ultimately convert such a city as Benares into a home of Christian worship.

I have before me a lecture, delivered in December, 1866, by a native, Lichun Lakshumaji Pandit Gaud, Le'or: the Bournes Institute, which gives anything but a flattering account of "the social status of the Hindoos." Whether his is a correct account or not, I cannot tell. But

it is interesting as being the judgment of "one of their own children," who, one would think, must be well informed on the subject. If his statements were untrue he would hardly dare to give them forth in the city of Benares, and among his own people.

There are about ten missionaries in Beuares, supported by the Church Missionary and London Missionary Societies, with schools, native pastors and teachers, and native congregations. Mr. Kennedy, our host, who is connected with the London Mission, and Mrs. Leopoldt of the Church Mission, have labored here for twenty-six years. Here, as in other parts of India, we have evidence that the combined forces of Western culture and civilization, together with education and Christian teaching, are slowly but surely creating a better public opinion, and if not making many individual converts as yet, are most certainly and surely preparing the way for greater results in the future.

There is also in Benares a very handsome government college, which I had time only to glance at. It seemed full of young men, and was presided over by a distinguished Oriental scholar.—*Good Words.*

VICTOR EMMANUEL'S CONFESSION

SCENES AT THE BEDSIDE OF THE SICK
ITALIAN KING.—ADMINISTERING THE
SACRAMENT.—A CONFUSED PRIEST.

The illness which exhibited the most alarming symptoms of a pulmonitis in a man who had already an affection of the heart, assumed most alarming proportions on the evening of Friday and all Saturday. On the evening of the last day the medical men did not conceal their apprehension that the angust patient might not survive the night, and an attack of syncope about midnight left them little hope of his recovery. Prof. Cipriani, of Florence, then gave him a glass of wine, and it is certain that from that moment the improvement set in which still continues. As early as Friday evening, his majesty having been informed by his physicians of the serious character of his illness, he determined to perform his religious devotions whilst his mind was calm and serene. He begged that a messenger might be dispatched to the archbishop for a priest. The wife of one of the physicians who attended him conveyed to Archbishop Corsi the wishes of the king. The prelate first thought of Canon Ibragha, and then finding he was absent from Pisa, sent the reverend president of the Pisa Hospital, who, on his arrival, found that his majesty was somewhat relieved, and the confession was delayed. On the Saturday evening he again wished to confess, and the archbishop dispatched the priest Reni with full powers to absolve his majesty from the spiritual censures which, according to the views of those revered personages, he might have incurred.

On Sunday morning there was administered sacrament of the Eucharist, in the presence of Princes Humbert and Carignano, and it was received by his majesty with profound devotion. As the hours now began to be somewhat relieved from the oppression which, during the previous night, had threatened to prove fatal, and as perspiration and symptoms of an eruption were visible the physician replaced the priest by the bedside of the patient. The following may be accepted as an exact version of the relations which took place between his majesty and the church. The priest, before absolving the king, told him that it was necessary he should make an abjuration of the offenses which he had committed against the church. His majesty replied: "As a Christian I have lived in the faith of my forefathers, and am prepared to die in the same—as a king, imitating the example of my forefathers, I have done what my conscience as a sovereign commanded me to do for my country. I have always distinguished my obligations as a king from my duties as a Christian; as a king I have no abjuration to make." The priest, confused by this reply, administered the sacrament, but on his return to Pisa, and reporting to Cardinal Corsi, the archbishop, what had happened, he was blamed, and enjoined, on pain of church censures, to return to San Rossore and demand the abjuration. The priest obeyed, and returning to the couch of the sick man, delivered his message. The king told him: "I will come here to speak to a Christian on his approaching end, I will listen to you with calmness and with gratitude, but if you require me to speak about politics, my minister will be in the next room." The reverend priest made his way back to Pisa.—*Pisan Correspondence Gazette d'Italia.*

RELIGION need not, should not, make me gloomy. What says the Author of it to his disciples?—
"These things I say unto you, that *your joy may be full.*"

Mex are said to admire that which they look up to, and love that which they look down upon.

The Sweetness of Worship at Evening.

When the noise and turmoil of the day are over, it is sweet to commune with God ; the cool and calm of eventide agree most delightfully with prayer and praise. The hours of the declining sun are so many quiet alleys in the garden of time wherein man may find his Maker waiting to commune with him ; even as of old the Lord God walked with Adam in paradise in the cool of the day. It is meet that we should set apart a peaceful season ere the day has quite departed—a season of thanksgiving for grace abounding, of repentance for follies multiplied, of self-examination for evils insinuating. To leap from day to day like a mad hunter scouring the fields, is an omen of being delivered over to destruction ; but the solemn pause, the deliberate consideration—these are means of grace, and ensigns of an indwelling life. The tide of ocean stays awhile at ebb before it resolves to flood again ; the moon sometimes lingers at the full ; there are distinct hedged in nature, set between acres of time ; even the strike of the bell is a little mound of warning ; men should not remove landmarks, but beat the bounds frequently, and keep up with due interest and solemnity the remembrance of the passing away of days and months and years ; and even if it were well to traverse the boundaries of the day, and take note of all it has brought, and all it has

The Drops of the night come from the same fount as the dew of the morning. He who met Abraham at break of day, communed with Isaac in the field at eventide. He who opens the doors of day with his hand of mercy, draws around his people the curtains of the night, and by his slining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn, and a sure word at sunset crown the brow of day with light, and sandal its feet with love. To breakfast with Jesus, and sup with him also, is to enjoy the days of heaven upon earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its fingers on the weary eyelids, it is a brave sleeping that the Lord's beloved may have such sleep given him, it is needful that he should make a near approach to the throne, and unburden his soul before the great Preserver of men. To enter into the blaze of Jehovah's presence by the way of the atoning blood is the sure method to refine ourselves of our earthly cross, and to renew the soul after exhausting service. The reading of the word and prayer are as gates of carbuncle to admit us into the presence-chamber of the august Majesty, and he is most blessed who most frequently swings those gates upon their sapphire hinges. When the stars are revealed, and all the hosts of heaven walk in golden glory, then surely is the time when the solemn temple is lit up, and the worshiper is bidden to enter. If our hour can be endowed with a sacredness above its fellow, it must be the hour when the Lord loseth the bands of Orion, and lendeth forth Arcturus and his sons; then voice from worlds afar call us to contemplation and adoration, and the stillness of the lower world prepares a sanctuary for the devout soul: For surely never prays at all who doth not end the day as all men wish, and their lives—in prayer.

In many households the gathering of the family for evening prayer is more easy than the morning opportunity, and in all the tents of our Israel the evening sacrifice should be solemnly remembered. Ere we cower down beneath the wings of the Eternal, let us entreat him to deliver us from the terror of the night, and give us a safe dwelling in his secret place. It is blessed work to set the night wardens in their post by supplication, and then commit ourselves, without fear, to the embrace of divine love.

SHORT AND SWEET.—Pay your debts as soon as you get any money in your pocket. Speak your mind when it is necessary, hold your tongue when prudent. Speak to a friend in a seedy coat. If you can't lend a ninn money tell him why. If you don't want to, do the same. Cut any acquaintance who lacks principle. Bear with infirmities, but not vices. Respect honesty, despise duplicity. Wear your old clothes till you can pay for new ones. Aim at comfort and propriety, not fashion. Acknowledge your ignorance, and don't pretend knowledge you haven't got. Entertain your friends, but never beyond your means.

Gazette

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The surest road to poverty is to hoard up treasure. The surest road to wealth is to bestow liberally where it is most needed. The miser is the poorest man on earth; the most liberal man is the most wealthy. If, therefore, you would be rich, do not aim at riches, but simply use what you already possess for the greatest possible good of the greatest possible number.

THE POSSIBILITIES OF YOUNG MEN

Robert Murray MacCartyne had been the means of the conversion of hundreds of persons, and given lasting impulse to foreign missions in the hearts of the Scotch people by his visit to the Jews on the continent of Europe and in Palestine before he died at thirty years of age, and his biographer (Rev. A. A. Bonine) says: "Perhaps never was the death of one whose occupation had been preaching the everlasting gospel more felt by all the saints of God in Scotland."

David Brainerd killed a flame of interest in the salvation of the poor savages of this continent, and set an example of burning zeal for Christ, which has, perhaps, begotten that of any other man, inspired and sustained others in labors for the most benighted and degraded of our race, before he finished his brief thirty years. Jonathan Edwards, in his memoirs, says of his life, meekness, etc.: "I scarcely know where to look for a parallel instance in the present age;" and that his memory should "teach and exhort to duty, as who are called to the work of the ministry—and all who are candidates for the great war."

Felix Neff filled the Alps with the light of the gospel and ascended the glory on high before he was thirty-one.

Henry Martyn died at the early age, leaving a name precious in England, India, Persia and wherever Christ's cause is loved throughout the world.

Walter M. Lowrie, whose life and death have so powerfully drawn the heart of the Presbyterian Church to China, was but twenty-eight years of age when he was killed by pirates drowned him in the waters of the Bay of Hangshan.

Isador Lowenthal, that prodigy of talent, fervent zeal and industry, had served the church but two years in India before he was martyred by the Afghans, the Persians, the Arabics, the Cashmieri and the Hindustani languages; had translated the New Testament into the language of them, and nearly completed a dictionary of it, besides contributing a large amount of valuable matter for publication in America and England.

Melville B. Cox. Need we
our people to the memory of this
young man, whose dying utterance
has not ceased to ring along the
ranks of our Israel: "Let a
and fall before Africa be given

How animating and how encouraging are such examples! Similar ardor of love for Christ, ceaseless prayerfulness and perseverance in labors for good may be within the reach of every reader of these words to be blessed and honored as were the

Presbyterian Record.

Faith.—The blessing that is given to those who have faith. Christ is infinite. "He that believeth hath everlasting life." But to pass through which we have everlasting life must be a living. Dost thou think a dead faith can make a living soul? It is no reason. True faith is not a conceit floating in the brain. I say, "I am God's child," if there is no love to Christ—moving after holiness of life—moving of our own. The devil will soon lead a man into a fool's paradise. He is glad to rock men to sleep in such conceits. It is not enough to take one's place as God's children, like the foolish virgins. You must have oil in your vessels, or, like them, you will be slung out at last. Thou must believe thou art safe, and yet have this assurance to hell with thee. Thy faith is not faith. Faith is believing what God hath said. Thou must not go a jot further than the word of God. Thy fancied faith is a presumption; it is a mere conceit. According to the word of God, a faith that does not change the heart, and produce good works is dead faith. "As a body without spirit is dead, so faith without love is dead also." Faith, if it be true, must be holy and sanctifying its effects. Faith purifies the heart so that God can dwell in it. Faith dwells in the heart, it is the heart a fit habitation for the King of Saints. Faith and love dwell together.—*Cher.*

NECESSITY OF PERSISTENCE
Israelites had journeyed about
years when they drew nigh
land of promise. The spies
up and searched the count-
ten of them brought back
report. The people murmured
God then led them back-
they fell in the wilderness
now. Some, to all appear-
out for heaven and run well-
pens as though they were
reach the land of rest. They
let their hearts grow cold
duty, virtually complain of
and go back again into sin.
God help all who set out sin-
vere to the end!—Fenton.

The Christian Advocate.

SATURDAY, JANUARY 30, 1870.

THE PRICE OF TRUTH.

Great truths are dearly bought. The common truth.
Such as men give and take from day to day,
Comes in the common walks of daily life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, the pleasure of the bowl;
It tells no tales of daring or of worth,
Nor perceives the surface of the soul.

Great truths are greatly won—not formed by chance,
Nor waned on the breath of a summer stream;
But grasped in the great struggle of the soul,
Hard battling with adverse wind and stream.

Not in the general mart, mid corn and wheat;
Not in the merchandise of gold and gems;
Not in the world's gay haunts of midnight merriment,
Nor amid the blaze of regal gladdenings.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth seeds to the light.

Wring from the troubled spirit in hard hours,
Of weakness, solitude, and penitence of pain;
Truth springs like harvest from the well plowed field,
And the soul feels it has not wept in vain.

BABIES' RIGHTS.

BY REV. H. D. NORTHRUP.

A zealous mother remarked, the other day, that she did not see why she had such bad children, for she scolded and whipped them from morning till night. This enterprising female, and others of similar disposition, cross and volentia and sour, ought to take soothing sips as a common beverage. It were better that the whole juvenile household should have a perpetual hurricane of wind come than that they should be subjected to such a continuous blast of fretfulness.

The remark of the mother aforesaid is indicative of the wrongs inflicted upon ungrown humanity. It is time these were remedied. Cuba is struggling for independence; Spain is coming out of her significant revolution; the land of St. Patrick is clamoring for justice, long delayed; women are up in arms for their rights; but who is there to speak for the babies? An agitation for their special benefit ought to be got up forthwith, a society formed, a paper printed, and an annual meeting held. It is culpable that such a field as this should have been so long neglected at a time, like the present, of universal reform.

In the name of all the babies, black and white, native and foreign, clean and dirty, cuffed and petted, we affirm that they have rights sufficient for a Declaration of Independence. One is the inalienable right to be babies. Not unrequitedly they are hustled into premature infancy, and like hot-house plants, are forced to ripen before their time; and so, as eggs are hatched into chickens by steam, babyhood and childhood get into the next stage of existence without even showing the premonitory symptoms of what is coming. The youngster must be able to walk and talk, and say smart things, and go to parties and receive calls as soon as possible; so that we have "misses" who have scarcely cut their teeth, "young ladies" who really need a nurse to lead them, "young gentlemen" who have hardly entered into trousers—children who are older than their parents. If we had the system of publishing births that they have in England we might see it seriously announced that John Smith, Esq., was born night before last, and the mother and squire are doing well. Nature is too slow; the "nursery" is emptied into the parlor; young heads are done up in waterfalls, with cascades dribbling down behind; tender feet are thrust into many boots, and the airs of maturity are taken on, as if the juvenile period were a disgrace. Now babies ought to be kept such until they naturally grow to something else.

The physical wrongs of many who are so unfortunate as to be born might fill a volume as bulky as Fox's Book of Martyrs. We pity the children of the poor that are half-famished; there is equal need of pitying the children of the rich that are stuffed like turkeys before Christmas. If the baby cries, as nature seemed to intend that it should, why it must be fed; if it doesn't go to sleep, it must be fed; if it screams from reason of pains in unmentionable regions, it must be fed; if it is sick, what better thing could be done than to feed it? If it is perfectly well, of course it must be fed; if it is uneasy because overfed already, it must be quieted with another dose of food. I would not be a well-to-do baby for all the rattle-boxes in creation.

Think, too, of the villainous notions to which babyhood is subjected. Cradles that are more favora-

ble to sea-sickness than the sea itself—perpendicular tossings in nurses' arms—jolts and jumps, as if the happiness of the youngster depended upon his being vigorously churned—who wouldn't get sick, and pour out indignation, or something worse? It seems to be the deep-seated conviction of many that children are born into the world for the express purpose of bobbing up and down.

But children are beset with other evils besides those that may be denominated physical. The character, the better nature often suffers. John Brown said he had rather have measles, smallpox, yellow fever and cholera all in his camp at once than to have a man without principles. We might reasonably wish all these diseases for a child in preference to that tornado of scolding which rages in some families from morning till night. If things go wrong, and only the parents are to blame, the children are sure to get enraged for it. There is just about so much scolding to be done, and woe be to the luckless brat that comes in the way of it! Many children who are sour and ugly would be amiable and attractive if it were not for this overhanging domestic thunder and lightning. It is meant to serve moral purposes, and make the unfortunate victims of it better in character and manners; so Xantippe thought to render Socrates more amiable by emptying the contents of her soup-kettle upon his philosophic head. It is possible to have firmness and love united; and sometimes a real thunder blast sweeping through the family may clear the atmosphere and prove a blessing; but this continuous drizzle of scolding chills the home, makes the children harsh in temper and barren of affection, and altogether ignorant of that love which softens the heart, and calls out the finest feelings and noblest purposes of the young.

Very often, too, the little prattler asks a question (heaven be praised for all such curiosity!) and is as promptly snubbed as if the desire to know anything were nothing but intolerable impertinence. When old enough to read, it devours any and everything that comes in its way, and no proper selection of reading is set before it. It is corrected, perhaps, for a certain misdemeanor at one time and not at another. Very likely the parents disagree in their commands, and the household has two heads, or rather no proper head at all.

These are only a few of the things which often render it a desperate undertaking to be a baby—a hazardous piece of business to become connected with the human family. We insist that this question ought to be agitated, articles written, speeches made, posters stuck on the curbstones, and a general fuss inaugurated, until babies get their rights.

THE DIVIDING LINE.—Where does the dividing line run between true religion and the world? We answer that it runs just where God's word puts it; and a conscience which is enlightened by the word and by prayer does not commonly fail to discover it. Where Christ would be likely to go, if he were on earth, is the right side; but where a Christian would be ashamed to have his Master find him, there he ought never to find himself. Wherever a Christian can go, and conscientiously ask God's blessing on what he is doing, there let that Christian go. He is not likely to wander over the line. And when a church member can enter a play-house, or into a dining-frolic, and honestly ask God's blessing on the amusements, and come away a better Christian for it, then let him go; but not before.

But should not every good man be a "friend of the world"? Was not the divine Jesus a friend of the world when he so loved it that he gave himself for its redemption? Did not Paul love the world when he endured hardship, humiliations and martyrdom to lead sinners to the cross? Ah! yes, very true; but what the Redeemer and his apostle were after was not sinners' sins, but sinners' souls. And they sought to save the world not by conformity to it, but by transforming it to a higher and holier ideal of life.

Nor is it by going over to the world that we can save the world. If we are to impress the world, we must live above the world; if we would save sinners we must, in the same sense that Jesus was, be "separate from sinners." The moment we go over the line to "envy favor" with the votaries of sin, we never reach them, and only run the risk of ruining ourselves. Would to God that in trying to draw the world into conformity to Christ we did not allow the world to drag us down into conformity to itself!

Evangelist.—Our present frail existence is the unsubstantial basis upon which too many are building the fabric of their happiness; but it is building a nest upon a wave.

CRYSTAL MOUNTAINS.

BY EMER BIRDSEY.

In the regions of perpetual winter beautiful crystal mountains, called glaciers, are formed in vast numbers, and of remarkable size and shape.

In January, on the coast of Greenland, the sea freezes, filling the deep, dark inlets of water with piles of white and glistening ice; these are increased, day after day, by the waves, as they rise and freeze around them, and dashed by strong winds up the sides of these icy mountains, rise higher and higher under the cold sky and glittering sun of the frigid zone.

When the sea water can no longer reach their tops it continues freezing underneath; this also assists their elevation, though the icebergs only present about one-eighth of their length from top to bottom above water.

In some instances, also, vast glaciers from the interior of Greenland, formed by the sliding of snow and ice down the mountain sides, approach the coast and extend out into the sea.

As summer advances the long lines of crystal mountains are undermined by the waves, and fall over into the sea with a terrific noise, causing the water to bubble and foam for miles around; then, gaining an upright position, they float away, propelled by winds and currents.

Many icebergs thus unloosed approach the latitude of the coast of Florida, borne by the Polar current; some meet the warm waters of the Gulf stream, where they are melted, and nothing is left of them but the stones and dirt they have brought with them from Greenland.

The Grand Bank of Newfoundland by some is believed to have been thus formed, from the deposits of stones and dirt transported from Greenland by these huge, sailing mountains.

The crystal mountains, when moving down from their frozen home, present a beautiful and extraordinary appearance. They often float in great companies, like a fleet of vessels, sometimes to the number of five hundred, and from fifty to three hundred feet in height.

Those who have gazed upon these vast structures describe them as bearing the appearance of specimens of rare architecture—towers, temples and palaces, with turrets and columns rising above cliffs of pale green or purest blue, from which, through numerous ravines, rush catenars of limpid water, mingled with glistening fragments of ice.

On the summit of these crystal mountains, ere they leave their native land, lies a bed of snow. As they move away, under the sun of a warmer clime than that where it fell, the snow melts and forms a pond of fresh water in a basin of ice.

When touched by the sun's rays, these icebergs assume radiant colors, changing as they move, like the rays of a prism, wonderful as a fairy palace overlaid with pearls and precious stones.

Often the action of the water underneath, which is warmer than the ice, wears away a portion of the base of a glacier, and causes it to roll heavily from side to side, when it finally "breaks" over and disappears with a terrific plunge. When again appearing it is bottom up, but floating quietly on as before.

THE ORIGIN OF CANDLES.—The tallow candle is the offspring of the tallow torch used in the twelfth century. When tallow candles were first introduced their cost was so great that only the most wealthy could afford the luxury, and it was not till the fifteenth century that they were sufficiently cheapened to come into general use.

Think of a tallow candle—that dripping, guttering, greasy thing—being considered a luxury. But the tallow candle, now used only where more convenient and economical lighting materials cannot be obtained, is, as we know it, no more to be compared to the candle of the twelfth century than the best illuminating gas to lard oil. Its wick was of tow, hard to light and burning so rapidly as to melt a large portion of the tallow into rivers of oil, so that the drip of four candles would buy a new one.

What would the quaint old revelers of that period have thought if, in the midst of one of their drinking bouts, their tallow dips with tow wicks could have been suddenly eclipsed in the splendor of the oxyhydrogen light of to-day. Verily, both the physical and mental darkness of that age has given way to the light of a brighter and nobler period.

Can it be that, in centuries to come, the hymnies of the present will be regarded as contemptuously as we now regard the obsolete appliances of the middle ages?—*Scientific American.*

God sits upon his mercy-seat, and will pardon and save all who approach him aright.

HEALTH HINTS.

One of the most important things to be considered in dress is the careful covering of the chest and back. Exposing the lungs by inadequate shielding of these portions of the body from cold is too generally practiced, especially by ladies. To cover the chest alone most carefully is not enough. There should be thick covering between the shoulders.

A physician, in a very sensible article upon bathing, says: "For the 'wind in the stomach' children are thought to have, for their tiresome crying, and for the restlessness and worrying at night with which they are afflicted, if the warm bath were resorted to oftener, and the dosing of soothing syrups and worse nostrums less, it would be far better for the children."

Cold air is not injurious to breathe, even by the most delicate. If it causes irritation and coughing for a time, it is only because it seeks to find its way into diseased or overburdened lungs, to strengthen and heal so far as permitted. The injury received from going into cold air proceeds from having some part of the body insufficiently clothed to protect from cold and dampness, and not from inhaling the fresh cold air into the lungs.

A man who has strength to do twelve honest hours of labor in twenty-four, and no more, should do but nine or ten hours' work. The reserve power keeps the body in good repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking any more responsibility than he already has. A little extra exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy—we all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depend our health and strength.

LOOK OUT FOR HIM.—For the great adversary who always aims at the open point in the harness: A shrewd writer says:

Does not Satan attack us in our weakest point? How he snits his mode of temptation to the disposition of the victim! Are you vain? In how dazzling a luster will he place the pleasures of this poor world before you. Are you ambitious? In what splendid honor will he make the great things of man appear. Are you discontented? In what exalted light will he place the advantages of others before your eyes. Are you jealous? In what strong contrasts will he place the kindness of the person you love toward mother than you. Are you of an ill temper? How he will make you think everybody hates you, neglects you, despises you or intends to slight you. Are you indolent? How wearisome will he make the slightest effort for another's good seem in your eyes. Are you too active? How useless will he make the quiet hour of prayer and thought and reading seem to you. He tempts us to what our nature is most inclined to; he suits his allurement to our inclination. If we are of a quiet temper he will not tempt us there; if we are only ambitious he will take care to make us jealous; if we are too active he will not tempt us to be idle. He knows us well; he drives our inclination to its far extreme.

HOW TO ENTERTAIN GUESTS.—Emerson says: "I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed chamber made ready at too great a cost. These things, if they are curious in, they can get for \$1 at any village. But let this stranger see, if he will, in your looks, in your heart and earnestness, your thought and will, what he cannot buy at any price, in any village, and which he may well travel fifty miles, and dine sparingly, and sleep hard, in order to behold. Certainly let the board be spread and the bed be dressed for the traveler; but let not the emphasis of hospitality be in these things. Honor to the house where they are simple to the verge of hardship, so that the intellect is awake and sees the laws of the universe, the soul worships truth and love, honor and courtesy flow in all deeds."

An eminent divine, remarkable for the devoted piety and spotless purity of his character, was heard to say that he never read or heard of a crime in his life, no matter how heinous, without feeling an inward consciousness that, under certain conditions of education, he might have committed the same crime himself. The same feeling must be experienced, more or less, by all reflecting, enlightened men; and yet how little charity there is in the world.

Those who are bound for heaven must be willing to stem against the storm, and must not do as the most do, but as the best do.

HOW TO RISE IN THE WORLD.—Glance over the world, and we find that it is not those who are born with the silver spoons in their mouths, who are aided by friends, or who are known as the "geniuses," that achieve the greatest success. On the contrary, they are those who embrace all the opportunities which are offered them, who push steadily forward, having a fixed purpose in view, and are diverted neither to the right nor left; who labor diligently, spending no time in idleness, but improving every moment. Whoever starts out in life with a determination to be unceasingly industrious, and adheres to that determination, will achieve success, though his talents be not of the brilliant order, and he receives little or no assistance from his friends. Go study the habits of those who have risen to eminence, and you will learn that industry has been the secret of their success.

What can be achieved during these "spare moments" is well illustrated in the case of Elihu Burritt, the learned blacksmith, who contrived, while working at the forge, to acquire a knowledge of all the ancient languages. The New York correspondent of the Chicago Journal tells of a man in the Brooklyn Navy Yard who has for many years done the work and drawn the pay of a machinist, who has yet found time during all this while to gratify a yearning thirst for knowledge. It may be surprising, yet it is nevertheless true, that he has mastered the French, German and Italian languages, made himself partially acquainted with Hebrew, and obtained a thorough knowledge of botany and geology. He has continued to work on from day to day at the navy yard bench, spending all his nights and noons in study, and linsbanding all his earnings to purchase books, of which he has a library of nearly eleven hundred volumes, and now he is suddenly promoted to a prominent public position.

There is no individual, however humble in his circumstances of calling, who cannot rise in this country, if he makes up his mind to do so, and devotes to the attainment of his object the moments which are now given to idleness or pleasure. Young men—you who are filling inferior stations, and are unhappy because you are tied down to your calling—think of this, and strike boldly for yourselves.—*New York Commercial Advertiser.*

NOT JUSTICE, BUT PARDON.—We are shocked when we hear men talk of dealing with God on the basis of their personal merits. The man who thus speaks is either ignorant, willfully deceived, a hypocrite or a fool.

In the days when Napoleon was first consul of France, a well-dressed girl, fourteen years of age, presented herself alone at the gate of the palace. By tears and entreaties she moved the kind-hearted porter to allow her to enter. Passing from one room to another, she found her way to the hall through which Napoleon, with his officers, was to pass. When he appeared she cast herself at his feet, and in the most earnest and moving manner cried: "Pardon, sire! pardon for my father!"

"And who is your father?" asked Napoleon; "and who are you?" "My name is Lajolia," she said, and with flowing tears added, "but, sire, my father is doomed to die."

"Ah, young lady," replied Napoleon, "I can do nothing for you. It is the second time that your father has been found guilty of treason against the State."

"Alas," exclaimed the poor girl, "I know it, sire; but I do not ask for justice; I implore pardon. I beseech you, forgive, O forgive my father!" Napoleon's lips trembled, and his eyes filled with tears. After a momentary struggle of feeling he gently took the hand of the young maiden, and said:

"Well, my child, for your sake I will pardon your father. That is enough. Now leave me."

Reader, whoever you are, know that, as a sinner against God, the cry from your lips must always be: "Not justice, but pardon."

MEX bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them most humble and god-like, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love; he would have been the leader of a party, but he would have been false to the Master—he would have been preferring self to Christ.

A LONDON FOG.—A London paper says: "On Wednesday afternoon, when London and the suburbs were enveloped in a dense fog, Mr. Coxwell made a balloon ascent from the Horsey gas works. The ascent took place at 2.40, when the atmosphere was clear. Soon after three o'clock the fog extended exactly in the direction the balloon was traveling, and presented a strongly defined line of vapor, stretching for miles in an easterly direction. The formation of this fog, as witnessed by Mr. Coxwell from his balloon car, was, we hear, one of the most interesting occurrences in the adventurous life of the experienced aeronaut, and will, no doubt, be fully described. Over the forest, near Woodford, Mr. Coxwell and his companion were unable to see the earth at a height of only fifty feet, and it was only by the aid of a rope trailing on the ground that a level course could be regulated so as to select an open spot on which to alight. While holding a conversation with some men who were following the balloon, and could only hear the rustling of a rope among the bushes and trees, the aeronauts were supposed to be poachers. Keepers, who were in close pursuit, rushed upon the strangers, when Mr. Coxwell cast his grapple in a hedge, and great was their surprise when they discovered what kind of a net and cordage it was trailing over the park. So dense was the fog that the balloon could not be seen, and the voyagers were supposed to be running along the ground; although Mr. Coxwell proclaimed his balloon, but this was thought to be a ruse to draw off the keeper's attention.

FEW DRUNKARDS' REFORM.—Facts show that of the vast army of the intemperate—of the five hundred thousand in our land, who are wending their way toward a drunkard's doom, comparatively few are reformed—only here and there one is saved. The deceptive power of appetite and habit, like some evil spirit, blindfolds its captives, leading them speedily on to ruin. Companions in dissipation encourage and embolden one another, and present an united front against saving influence. Together they drown the voices of admonition in the cup, together they cheer the way of death with songs of revelry, and fortify their hearts against God and salvation by ridicule of true and serious things. Thus they are held fast under bonds of iniquity. The mother sees her son in the path of the destroyer, and goes after him with prayers and pleading tears, but alas, the bonds of sin have already grown too strong for the ties of filial affection. The son revels on, though he knows he is smirching her the cup of unutterable anguish. The sister's gentle and tender entreaties are added, but only to be spurned for the cup of intoxication. With all her blessed ministrations she cannot lead him back to life.

GROUND OF HOPE.—What is the foundation of the Christian's hope? Not innate moral excellence; not enlarged and critical knowledge of the sacred text; not punctual discharge of relative duties; not diligent use of the ordinances of religion; not sacraments, nor fastings, nor prayer, nor almsgiving; not forced progress in the way of holiness; not past excitement, nor present peace and enlargement of heart; nor visions, nor graces, nor expediences—these do not constitute the foundations of Christian hope. Of some of these his judgment is that of Paul: "What things were gain to me those I counted less for Christ." Of others he makes the lawful, the scriptural, the believing use; while the language of his unfeigned self-remembrance ever is: "Lead me to the rock that is higher than I." That rock is Christ. To expand the ideas condensed in that one word, "Christ," the foundation of the Christian's hope is the promise of Jehovah, recorded in his word, confirmed by his oath, ratified by the blood of the everlasting covenant, evidenced by the resurrection, and revealed by the hearts of his chosen—by the Spirit of his grace.—*Bishop of Carlisle.*

BOOKLESS HOUSES.—We form judgments of men from little things about their houses of which the owners perhaps never think. Give us a house furnished with books rather than furniture. Both if you can; but books at any rate. Books are the windows through which the soul looks out. A house without them is like a room without windows. Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library for the price of what his tobacco and his beer would cost him. *Episcopalian.*

BURTON has said: "The style is the man." The prayer also is the man—the inner man. It is the *Evee Homo*, uttered not to the Jews, but to God.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

NEW VOLUME.

The year slipped away so rapidly that we had gone past the last number of the last year before we knew it. We have passed the center without a jar, and turned out into the stream for another trip. We wish to keep on a good head of steam, and to secure this must have plenty of fuel. That this craft shall not be surpassed by any in speed, regularity and accommodation will be the care of its editors and agents.

CRAPS STREET GERMAN CHURCH.

This beautiful house was duly dedicated, on Sabbath last, by Bishop H. N. McTyeire. The afternoon was stormy, and the rain fell in torrents while the congregation was on the way to church and during the whole time of the service. We were surprised and somewhat sorry to see the house well filled with people. They were there, but not of the giving sort; and at a church dedication we can dispense with all who go to see and hear, but not to give—that is, if a balance of indebtedness to the builder remains. We needed only \$500; raised but \$200. Captain Robertson thought he could venture a little, and went these few hundred dollars over cash in hand, calculating on the collection at the dedication. Now he is left in the lurch. This \$300, which the congregation ought to have given, but did not, we hope our friends will make up by handing what they would have given, if present, to the captain. Our people should go down to the corner of Craps and Music streets and see this house, and they will then be able to appreciate the amount of labor and anxiety which have been expended to produce the result. It is like getting another piece of heavy ordnance into position to build such a house for Southern Methodism. The German field is enlarging hourly in the South, and will prove a source of great strength to us if we fully occupy it and hold the advantage which we now have. If we had made a good collection, we should have enlarged upon the proportions and excellent parts of this house with some spirit. But it is enough to say that it is finished up like everything the captain undertakes. It is solid and neat—a credit to him, to those who have given toward its erection, and to the preacher. It measures about eighty by forty-two, with a basement story, and a spire one hundred and twenty feet high. Long after we are all dead this house will be a comfort and strength to God's people.

THE LOUISIANA CONFERENCE.

MONDAY.

In the election of delegates thirty-five ministers voted and seven lay members. It was a somewhat severe illustration of the new system, as but four lay votes were necessary to elect three members to the General Conference. Of the seven laymen present, three were from the Shreveport district, one from the Lake Providence, two from the Onachita, and one from the Opelousas. Life is either too short or our brethren too busy to leave their farms and merchandise to attend this feast of the King.

An admirable report upon the Sabbath school interest was read by the chairman, and the following resolutions upon this subject were passed:

Resolved, That we request our approaching General Conference more clearly to define the true relation of the pastor to the Sabbath school.

Resolved, That we request our approaching General Conference to enact such laws as will authorize the preachers in charge to nominate, and the Quarterly Conferences to elect or reject, as the case may be, the superintendents of the Sabbath schools.

The chairman of the Committee on Ministerial Support declared a dividend of seventy-six per cent. for the widows, orphans and superannuates upon their claims. The Bishops' support was brought up to only seventy-three per cent. of the amount due them. That these two collections should ever fall one cent below the full amount due by the church should be, and doubtless is, to all godly men a matter of deep mortification. The support of these widows and orphans should be only a little less dear to a good Methodist than the support of his own family.

TUESDAY MORNING.

Bishop McTyeire this morning led off in a very important analysis of the year's work. The secretary called out the membership, etc., of each circuit and station for the year, while the president held in his hand a copy of the Minutes of last year, and compared the one with the other. The preacher in charge came up in the shape of what he had been doing, and had the satisfaction of seeing an accurate reflection of himself in the glass of his own statistics. There was no escaping in the fog of a session, nor in the mere print of a pamphlet that but few people read. The concentrated attention of the entire Conference had the effect of a fifteen-inch lens in enlarging the field of one's vision in the open region of ministerial responsibility. There was an increase of seven hundred and sixty-three colored members, of eight hundred children in Sabbath schools, and of two hundred children added from the schools to the church.

The report of the Committee on Education was encouraging. The Conference is well up in its schools, male and female. The Mansfield Female College has a career before it, as it has a history, of great usefulness to our church in Louisiana. Homer College is out of debt, excepting a few hundred dollars, and is most admirably located. The election of President Cobb will inspire it with additional life. It begins its session the first week in February. The Conference rallies with all its strength to the repair and full equipment of Centenary. The resolution passed promises to aid, by collections and otherwise, its representative whenever he may appear at the stations or on the circuits. Pierce and Paine College has suffered from the general financial debility of the region in which it is located, but is out of debt, and is in a growing part of the State. If the pine and oak lands there are offered at fair rates a part of the stream of immigration will turn that way. A great deal depends, at this formative period, upon the liberality and enterprise of a neighborhood—whether it invites or repels those who are seeking for cheap lands with churches and schools. We doubt not that it would pay the owners to give away one-half of the wild lands of west Louisiana. The rich bottom land within striking distance of Pleasant Hill is an item

to be reckoned in the future of Pierce and Paine College.

Among the visitors who took leave to-day are Father Thomas Sanford—full of age and the mature graces of a life spent in the service of the Master—and Dr. McKenzie, of the Trinity Conference, the most successful as well as the most experienced and venerable teacher of Texas. He has learned to grow gray without growing old.

Thanks were offered to the officers of the various steamboats that so kindly offered to bring the preachers to Shreveport for half fare, to wit: The Kous's line, the Selma, the Era No. 9, the Lulu D., the Post Boy, the Bradish Johnson, the Jennie Howell and the Texas. [The preachers who went up on the Era No. 9 speak in high terms of the generous and polite attentions received from the officers of that boat. We can say fully as much for the gentlemen who command the Jennie Howell. Those who came down on the Bradish Johnson have published a card of thanks in the *Picayune*.]

We had now passed through one week of entertainment at the house of Colonel Battle, and were fully prepared to judge of the hospitality of the households of Shreveport. For the first few days the brethren were fairly "stalled" with the abundance of good cheer on every side, until they learned presently that they were not obliged to eat everything that was set before them, for conscience sake. Then they rallied surprisingly, and we confess that we never saw a larger capacity for creature comforts, such as turkey, celery and oyster pie, not to mention pastry, cakes, custards and whipped cream; nor a more complete satisfaction than these roving sons of Asbury realized every twenty-four hours. It filled up one's war idea of a "square meal." They ought to go in the strength of such eating many days. By a rising vote we thanked those noble ladies and princely friends, who had ministered to our wants as grandly as ever "Joanna, the wife of Chuza, Herod's steward, and Susanna" did to the Master.

The church at Shreveport has been enlarged and repaired the past year, and paid for. Now the ladies have in hand the buying or the building of a parsonage, and from what they have already done, and the idea which we have received of their devotion to the church and of their influence in this community, we expect to hear shortly not merely that they have secured a parsonage, but a very convenient and proper parsonage, such as will do credit to the station, and have weight with the Bishop whenever he is deciding upon a preacher for Shreveport.

This is a place of much thrift. The railroad going out from this point westward infuses life into every department of business, and when the strip of country between the Red river and the Onachita is overcome, and the Vicksburg and Monroe road reaches to Shreveport, it will be one of the large cities of the South. For fifteen hundred miles the Red river pours its way down through fertile territory to this place, and for the last seven hundred is navigable. From here it makes its way by tortuous windings, over lands of exhaustless strength, for five or six hundred miles further, to the Mississippi, reaching it two hundred above the city of New Orleans. One hundred thousand bales of cotton will be sent forward from this port this season, and not a little of this yield will have been sold and the proceeds realized here.

The time at last came when even "resolutions" ceased. The Bishop held the east of the next year's work in his hand. Every heart felt its own beating, and thought of the dearer pulses at home which throbbed in unison. Then came the prelude—a manly statement from the Bishop of the imperfection of human judgment, but of the true, high and impartial purpose which had guided and controlled him in framing the appointments of the preachers. He quoted many apt passages of God's word; after which, with an earnest sympathy for his brethren, he read out as follows:

APPOINTMENTS.

NEW ORLEANS DISTRICT.—J. C. Keener, P. E. Carondelet street, J. B. Walker, J. B. Walker, L. B. Parker; Moreau street, Thomas B. White; Dryades street (German), J. B. A. Alrons; Crapstree (German), John A. G. Rabe; Lafayette (German), P. Barth; Jefferson City, P. M. Goodwyn; Algiers, Joseph G. Miller; New Orleans circuit, James A. Ivey; Thibodaux circuit, James L. Wright; Baton Rouge, James L. Chapman; Plaquemine and Grosse Tete, to be supplied; colored charges, to be supplied; Publishing House, New Orleans, Robert J. Harp, agent; professor of Blind Asylum at Baton Rouge, Patrick Lane.

OPLOUSAS DISTRICT.—J. D. Adams, P. E. Opelousas, William C. Haislip; Washington, to be supplied by Gilbert Guillet; Plaquemine, to be supplied by C. A. Frazier; Vermilion and Bellevue, B. F. White; Abbeville, J. V. Pointer; New Iberia, A. E. Goodwyn; Franklin and Pattersonville, Reynolds S. Trippett; Grand Cheniere, S. J. Graves; Lake Charles, to be supplied; New Iberia colored work, to be supplied by William Butler.

ALEXANDRIA DISTRICT.—J. F. Marshall, P. E. Alexandria, J. F. Marshall; Rapides, to be supplied; Harrisonburg and Sicily Island, J. H. Stone; Evergreen and Big Cane, to be supplied; Atlanta, J. F. Wynn; Spring Creek, Fred. White; Centerville and Trinity, E. W. Yancey; Columbia, John S. Davis; Simsport, to be supplied; Calcasieu, to be supplied by J. A. Monroe; Rapides colored charge, to be supplied.

SHREVEPORT DIST.—John Pipes, P. E. Shreveport, John Wilkinson; Mooringsport, James M. McKee; Greenwood, Baxter Clegg; W. E. Doty, sup.; Keachie, W. H. Moss; Mansfield, M. C. Manly; Pleasant Hill and Manny, James M. Franklin; Natchitoches, to be supplied by T. S. Collier; Springville, Jesse Fulton; Anacoco, R. H. Adair; Coushatta colored charge, to be supplied by Willis Cottonella; Greenwood colored charge, to be supplied; Keachie colored charge, to be supplied by Jack McKee; De Soto colored charge, to be supplied by Joshua Jackson; Pleasant Hill colored charge, to be supplied.

ONACHITA DIST.—S. Armstrong, P. E. Onachita, Robert T. Parrish; Monroe and Trenton, Charles F. Evans; J. L. Bordon; Sparta, R. M. Crowson; Lake Bisteau, W. P. Kimball; Farmerville, Robert Randle; Vernon, Thomas H. McClelland; Castor, Alanson W. Moore; Louisville, James W. Medlock; Mt. Lebanon, to be supplied by N. M. Skipworth; Minden, N. A. Cravens; North Bossier, H. O. White; South Bossier, Samuel S. Scott; Homer, T. J. Upton; Haynesville, John A. Miller; Arizona colored charge, to be supplied by Stokes Steele; Minden colored charge, to be supplied by Elijah Powell; Mount Lebanon colored charge, to be supplied by Jennyns Hampton; Homer colored charge, to be supplied by Americas Ross; president of Homer College, James E. Cobb.

LAKE PROVIDENCE DISTRICT.—B. F. Alexander, P. E. Lake Providence, John C. Reed; Waterproof, P. H. Diefenweirth; Floyd and Delhi, James E. Bradley; Carroll, William G. McGaughey; Winnsboro, F. T. Rawson; Richland, to be supplied by J. H. Bonit; Bastrop, C. W. Carter; Linn Grove, Joel T. Daves; Oak Ridge colored charge, to be supplied by Warren Williams; Bastrop colored charge, to be supplied by Cyrus Alexander; Tensas colored charge, to be supplied by William Banks; agent Southwestern Bible Society, B. F. Alexander.

TRANSFERRED.—John A. Pauley, stationed at German church in Houston; W. D. Stayton; to Memphis Conference.

SUPERANNUATES.—Thos. Samford, Joel Sanders, H. C. Thweatt, Chas. Hallberg.

NEXT PLACE OF MEETING.—The Louisiana Conference meets next year in New Orleans.

NEW ADVERTISEMENT.

The Mechanics and Agricultural Fair Association of Louisiana advertise the opening of the fair on the twenty-third of April next, in New Orleans, to be continued for nine days. We hope the fair will not be turned into a race course, and that judges will be appointed who have themselves nothing on exhibition. From some cause the fair last year was a comparative failure. It would be well to ascertain if the people of New Orleans do not prefer a fair to a race.

Honest industry is always rewarded. No young man need complain of being kept poor if he rolls up his sleeves and goes cheerfully to work.

Religion is not an art, a matter of dexterity and skill, but a new nature.

CHARLES WATERS.

With deep regret we announce the death of Brother Charles Waters, a member of our church in this city. Brother Waters has long been a member of the Methodist Church, and in Baltimore and New Orleans, when in the enjoyment of health, was one of the active, living members on whom the church could rely for work or aid in its hour of need. He had long been a sufferer, but bore his afflictions with Christian fortitude. We called to see him the day before his departure. He was calm and confident. Death had no terrors. While we engaged with him in prayer he fervently responded, and gave us, on parting, a charge we shall never forget. May God bless and support his afflicted family!

We copy the above from the *Texas Christian Advocate*, and would add our testimony in memory of our dear friend and brother. He was of those who constitute the best staple of a Methodist church. He loved the church of Christ as if it were a part of himself. He sustained its ministers with a true sympathy, and to the utmost of his influence and ability. He filled the difficult post of steward as long as he was with us. The Felicity street church was the place where he was to be seen every Sabbath for long years, prominent among its official members. He was always a hard worker—"diligent in business"—and was often "fervent in spirit."

In common with most men in mercantile life, he passed through the trying extremes of success and failure, but in either condition lived by faith—his business perplexities did not lead him away from Christ. How delightful now is it to contemplate this part of his career! He did not cast away his confidence in his Lord. And in the great end of life he made no failure. God mercifully placed a period of affliction between the bustle of the market and the hour for meeting his righteous Judge, and we doubt not therein his soul learned more perfectly the sufferings of Christ and the power of his resurrection. Many friends revere his memory.

RICHMOND CHRISTIAN ADVOCATE

This important journal has received new form and new life, and if the publishers would only consent to buy a good article of paper it would be one of the most welcome and attractive visitors to this office. We are not surprised that Dr. Lee has returned to his former occupation; in fact we have observed that if a man ever once edits a paper he fancies that calling until death. It is pleasant to see the old editor back again in his accustomed seat, and to hear him indulging in just a little self-congratulation.

For eleven years, twice told, we sat in that old chair—sat and thought, and talked and wrote. What a mass, aye, and for the matter of it, what a mess, we wrote in those working years. How its incidents and events, its imaginings and realities, the old things, the old controversies, and the old familiar names and faces rush upon our recollection as we sit down again among the old papers and by the old desk, to resume the old work. We lived in the old chair—sat in it so much, and for so long, that when we left it we had metaphorically to learn how to walk, i. e., if much of it had to be done. Then we were the oldest editor, not perhaps in age, but in length of service, in the church. Now we are the youngest—as one just born, only a week old, standing, hat in hand, at the entrance of the great public reading room, anxious to bow ourselves gracefully into the august presence of the assembled wisdom of the world of letters; but fearing lest our limbs may have grown stiff, and our right hand have forgotten its cunning, as Time, self-willed old man that he is, has insisted on our keeping pace with him in his rush through the by-rolling years. He refuses to wait, and seems always in a hurry to go by. He'll have to use pinners the next time he tries to drag us by the foretop.

One who can write that way brings to his work something more than graceful art, and we warmly congratulate the Virginia Conference upon the positive accession of strength which it has given to Methodist journalism by returning Dr. Lee to the editorial department of the *Advocate*. Just at this point we need all the armor and all the power that Southern Methodism can command. Our people need to be

herded, instructed, encouraged and defended; and brave, intelligent and true men are required now, if ever, at every rallying center of our church.

NEW PUBLICATIONS.

THE ATLANTIC MONTHLY FOR FEBRUARY.—Contents: Joseph and Friend, number two; Rhyme Stayeth Shame; The Pressure upon Congress; Quail; Winter Woods; The Value of Accident; Father Merriell's Bell; Risk; The Street Cries of New York; Among the Isles of Shoals, number three; The Way to Sing; Life in the Brick Moon; We Lee and his Kinsfolks; Edwin M. Stanton; Reviews and Literary Notices.

THE METHODIST QUARTERLY REVIEW, JANUARY, 1870.—Contents: Ernest Renan; On the Power of Mind over Nature; Holy Scripture as an Educational Instrument; The Bible Better than the Eucumene; Council; The Twenty-second Psalm; Inspiration of all Scripture; Foreign Religious Intelligence; Foreign Literary Intelligence; Quarterly Book Table, etc. This review contains the best thinking of the Methodist Episcopal Church. This number is quick in its book notices. The editor, an original thinker, is struggling with an atmosphere of fanaticism which is around him, but of which he still breathes deeply. He thinks that his soul goes out after stray brethren of the South, which indeed he does, but with a whip in hand: "Heaven bless you, dear souls, gentlemen of the Church South, we do not propose remission because we need you." * * * She (his church) meant what you little deserve in hearty good faith. Bring when you put on airs, and bring charges and prescribe conditions, if you were the purists and the querulous, you are simply giving evidence to the world that harmony is not your purpose." It is very true, we might reply, that we do not need you, nor ever will, but we should some day desire to be consumed, scattered and squandered. We are not "putting on airs," we are "simply giving evidence" that we do not wish to be swallowed. We have not lost sight of the fact that you, and not we, are the "querulous"; for it is exactly in that character we regard you, and you regard yourselves—ecclesiastical form, political in fact. "We are 'purists,' for we pay no attention to your words, but to your actions. That 'harmony' is truly not a purpose which may only be secured by the embrace of death.

To the Friends of Temperance in Mississippi.

Having been commissioned by the president of the Supreme Council of Friends of Temperance district vice president for the State of Mississippi, I earnestly exhort the friends of the cause of temperance to organize at once against the fell destroyer.

Applications for charter may be addressed directly, or through me to Rev. W. B. Wellins, secretary, Suffolk, Virginia, enclosing for charter fee \$5; for books, rituals, etc. Send to me by express, pre-paid. I have just received several charters and a number of rituals and will respond promptly to applications. We propose to organize a State council as soon as practicable. Applications for charter must be signed by at least eight persons. Address me at Brookhaven, Mississippi. L. R. REDDING, D. V. P. F. I.

MOREHOUSE CONSERVATIVE.—This is the only paper in that parish. It is published and ably edited by Rev. Joel T. Daves, and is a most excellent advertising medium for merchants who wish to bring their business before that part of the State. In size it is nearly as large as the *Advocate*. Price, \$3 a year. Address the publisher at Bastrop, La.

THERE is a voice from the dead sweeter than song; there is a remembrance of the dead to which we turn, even from the charm of the living.

To have a good opinion of yourself, think, if you were rich, how much you would give away.

The Child's Corner.

THE LITTLE OLD CRADLE.

BY M. H. K.

Neath the little shingles brown,
Where the light steals softly down;
Drifting o'er the rafters old,
Long, thin lines of trembling gold.
There the little cradle stands,
Silent as the silent hands,
That have swayed it to and fro,
In the summers long ago.

Days have come and days have gone,
Till we count, by years, their dawn;
And the little forms it held,
The strong ranks of men have swelled.
Here bright eyes first saw the light,
Breaking on their startled sight;
Little hands here first unfolded,
Little feet here first reposed.

From it, stumbling and afraid,
Life's first pilgrimage was made.
O'er it fell a mother's tears,
Mother's hopes and dreams and fears.
Here her castles in the air
Reared their fabrics, frail and fair,
As she watched with loving eyes,
Crowning bird-like lullabies.

Spring's first birds and soft perfume;
Summer's leaves and perfect bloom;
Autumn's skies that cloudless glow;
Winter's fleecy deeps of snow,
Smile upon us and pass by;
So the years unnoted fly,
Till at last the baby's hands
Execute a man's commands.

Life calls to them: "Here am I;
Put the foolish playthings by;
Toys for children—deeds for men;
Haste! I come not back again."
And they listen and obey;
Put the childish things away;
Tolling with undaunted soul,
Till they reach life's promised goal.

Then the tired feet lagging go,
And the hands are working slow,
Till the earth, in dreamless rest,
Folds each tired child to her breast.
By this cradle, quaint and old,
This one truth is sadly told:
What'er future waits, at last,
Lies behind us but one past.

—Little Corporal.

HONESTY THE BEST POLIOY.

One day the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighborhood of Dalkeith, where he lived. The cow was to be sent home the next morning. Early in the morning the duke was taking a walk in a very common dress. As he went along he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all. The boy, not knowing the duke, bawled out to him in broad Scotch accent:

"He, man, come here, and gie's a han' wi' this beast."

The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding he could not get on with the cow, he cried out in distress:—"Come here, man, and as sure as anything I see ye half I get."

The duke went and lent a helping hand. "And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?"

"I dinna ken," said the boy; "but I'm sure o' something, for the folks at the big house are guid to a' bodies."

As they came to a lane near the house the duke slipped away from the boy, and entered by a different way. Calling his butler, he put a sovereign in his hand, saying:—"Give that to the boy who has brought the cow."

He then returned to the end of the lane where he had parted from the boy, so as to meet him on his way back.

"Well, how much did you get?" asked the duke.

"A shilling," said the boy; "and there's half o' it to ye."

"But surely you had more than a shilling," said the duke.

"No," said the boy; "sure that's a' I got; and d'ye no think it's plenty?"

"I do not," said the duke; "there must be some mistake; and as I am acquainted with the duke, if you return I think I'll get you more."

They went back. The duke rang the bell and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person who gave you the shilling."

"It was that chap there with the apron," said he, pointing to the butler.

The butler fell on his knees, confessed his fault and begged to be forgiven; but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately.

"You have lost," said the duke, "your money, your situation and your character by your deceitfulness. Learn, for the future, that honesty is the best policy."

The boy now found out who it was that helped him drive the cow; and the duke was so pleased with the manliness and honesty of the boy that he sent him to school; and provided for him at his own expense.—*The Children's Friend.*

A fair reproach is better than smooth deceit.

The Farm and Garden.

MILKING WITH DRY HANDS.—I believe that much of the milk gets tainted with noxious or bad odors before it reaches the pail. Some persons, and help especially, have a habit of wetting their fingers with the milk once in a while, and then wetting the cow's teats, as they say, to make them milk easier. Now this wetting process causes much foul stuff to drop from their hands or the teats into the pail while milking. This is all wrong—cows can be milked as easy with dry hands as wet ones. I have been in the habit of milking cows; and although I have met with some hard milkers that require their teats to be softened in order to draw the milk, I have generally found it both easier and pleasanter to milk with dry hands. If the teats are dirty the udder should be washed with tepid water, allowed to dry before milking; and if the teats are very hard and tough to draw the cow had better be turned into beef, or kept to raise calves from. It is just as easy to make good, sweet, clean butter, as to make poor butter. The best of butter is made from sweet cream gathered as free from milk as possible. To make good butter requires more than ordinary care and attention. Everything should move on with the regularity of the sun. To make butter profitable great care must be exercised in milking the cows. To milk clean is important. It not only adds to the quantity of butter, but saves the cow from positive injury. Let a farmer or his dairy get the reputation of keeping a good article of butter in every respect, and he will find it not only to pay, but to pay well too.—*Correspondent of Practical Farmer.*

WHY PORK SHRINKS IN THE POT.—An old farmer gives in the *Homeside* the various notions on this question, and closes with his own views on the subject, which we condense below for our readers: "Store hogs kept low in flesh in summer and autumn, and then fully fed when shut up for fattening, will gain fast, appear to be doing well, and look well when dressed, but will weigh light, and boiling will prove the flesh to be puffy. The little cells, of which the meat seems to be composed, are filled with gelatinous matter, which has not had time to become hard and firm—it is partly soluble in boiling water; hence pork shrinks in the pot. The same kind of pork results from feeding mostly on animal food, as a slaughter house, and from irregular feeding, or from killing hogs when in heat. To produce pork that will not shrink in the pot the writer says he first has a good breed; they are never allowed to fall off in good condition from the start they get with their mother's milk, and never know stint or stint while alive. Early in autumn he takes them up in high order, and begins to fatten them, increasing their rations of grain till they are fat and ready to kill. Then he feeds them one week more, and makes due preparations for butchering, which is done early in the day by good hands. When thoroughly cooled, cuts up and salts down (not allowing his pork to freeze), using plenty of the best salt, and filling up the barrels with brine, and not with water, as some do. This method secures pork white, firm, compact and almost as solid as marble, which, when well cooked, will be tender, juicy, melting and delicious, never shrinking in the pot."

EGG-PLANTS AND TOMATOES.—Every person can raise his own egg-plants and tomatoes with very little trouble. Select a warm border, enrich heavily with horse manure, pulverize the ground and sow pretty thickly, thinning out if necessary. A common window sash or two, raised two or three inches over them, on any kind of supports, will greatly facilitate their vegetation and growth. If they are transplanted into other beds when three or four inches high, so that they shall stand about three inches apart each way, it will cause them to become very stout in the stem, and they will branch considerably, making much stronger and more productive plants. Tomatoes should not be set out for a crop until the ground is warm and weather settled, say the last of April or the first of May, the latter perhaps the better. Egg-plants should never be set out before the last week in May. We prefer the long purple egg-plant, and the Piquito tomato, though many other excellent varieties of the tomato are now introduced, some of which it would be well to cultivate also. Not a day should be lost in getting in the seed.

WOODEN SHOES FOR HORSES.—The Milwaukee *Sentinel* tells the following: Henry Luobring is one of the wealthiest farmers in the county. He owns a well cultivated farm of four hundred and fifty acres, which, under superior management, yields him a handsome income. His land embraces a large tract of meadow land, with bottom of very yielding and unreliable nature, which, through his ingenuity, is also work-

ed to advantage. During the haying season he straps large wooden shoes to his horses' feet, and by means of a wagon, whose tires are five inches wide, manages to haul a ton at a time, where, under ordinary circumstances, he would be unable to secure half that amount. The horses, it is said, manifest no dislike to their novel foot gear.

AN EXCHANGE gives the following sensible directions for driving young horses: "In teaching a young horse to drive well do not hurry to see how fast he can trot. Keep each pace clear and distinct from the other—that is, in walking make him walk, and do not allow him to trot. While trotting be equally careful that he keeps steady at his pace, and do not allow him to slack into a walk. The reins, while driving, should be kept snug; and when pushed to the top of his speed keep him well in hand that he may learn to bear well upon the bit, so that when going at a high rate of speed he can be kept at his pace, but do not allow him to pull too hard, for it is not only unpleasant, but makes it often difficult to manage him."

UNCOMMON FLOUR.—Science threatens the extinguishment of "the dusty miller." A method has been discovered of making bread without grinding the grain, and a patent has been taken out for the process. In making bread from flour there is much waste; one hundred pounds of grain yielding only one hundred and twelve pounds of bread. By the new process the same amount of grain will produce one hundred and fifty pounds of bread. Moreover, the decomposed and lost gluten in the old process is preserved in the new.

Scientific.

THE MANATEE: THE HUMAN FISH. To believers in the Darwin theory it will be of interest to know that in the quiet bays and rivers on the eastern coast of Central and South America there lives an animal, which might be rightfully considered as the connecting link between men and fish. It is the manatee, the water siren, the sea calf or sea cow, as this strange animal is sometimes called. It belongs to the order of the Cetacea, and is altogether herbivorous: living on grass which grows under water, or on herbs which it seeks on shore.

The body is piseiform, and measures some fourteen or more feet in length; the skin being very thick, without hair, and of a dark color. The upper part of the body, especially of the females, much resembles that of a woman, the breasts being of the same form. In place of the fins of the ordinary fish the manatee has a short arm of only one joint, which terminates in a sort of hand, on which the nails are distinctly visible, and which the animal uses with much dexterity, in moving about when on land, and in carrying its young. This limb has caused this animal to be called manatee, from the Latin word *manus*, the hand.

The writer, who for several years resided in those countries where these animals abound, has seen the animal, and has been told repeatedly by the natives that the female holds her cub to suckle as the mother does her babe.

The tail of the manatee is shaped like an open fan, and the dense observer will perceive ten divisions, which mark the ten toes.

Manatees swim by the help of this broad tail, which moves up and down, and not from right to left like that of the fish. This limb, which at first sight appears to be a mere fin or nerve, melts almost entirely into butter when fried in a pan, and is highly prized by the natives for ointments and for other medicinal purposes.

The animal weighs from a thousand to fifteen hundred pounds, and the meat is considered a great delicacy. It looks and tastes much like pork, and needs a good deal of cooking. It is a strange fact that the flesh keeps longer from decay than any other, and it is therefore salted and preserved like pork.

They are caught with harpoons by the Indians who know their haunts and customs, and it seems as if they were becoming more scarce every year.

Much has been fabled about these water sirens that needs corroboration from scientific men, who seem to have taken but little interest in these strange animals. Some have assured me that their voice resembles the bellowing of an ox, others that it was perfect music. I am induced to believe the latter, as they are well known under the name of "sirenia," or "sirens," which appellation they could only derive from their charming voice. Whether this be so or not remains yet to be confirmed, like the harmonious song of the dying swan.—*Correspondent of Scientific American.*

CONDENSED FOOD.—Experiments have recently been made with satisfactory results to test the practicality of supplying the North German army and navy with compressed

or condensed food. The principal object was to ascertain the best means of furnishing the soldier in the field with a three days' stock of provisions reduced to a minimum of weight and bulk. It has been found that a sort of meat-bread is admirably adapted for this purpose, as it may either be eaten dry in the form of cakes or can be converted with very little trouble into soup. Similar attempts have been made to compress hay and other provender for horses.

We find the above item in a recent number of the *Evening Post*. The idea of using condensed food in the manner described was first patented in 1850, by Gail Borden, Jr., then a resident of Galveston, Texas, since better known in connection with Borden's Condensed Milk, an article of large consumption in this and other cities. Mr. Borden has devoted a great deal of attention to the preparation of condensed food, and may be regarded as the pioneer in that branch. His patent of 1850 consisted in the concentrated extract of alimentary animal substances, combined with the vegetable flour and meal, made into cakes and baked into bread, and was readily converted into a wholesome food.—*Scientific American.*

FIVE HUNDRED POUNDS of manganate of soda will furnish two and a half cubic yards of oxygen every hour. The material is placed in a retort, and superheated steam passed over it. In five minutes all the oxygen is extracted from this quantity of the salt. Then hot air passed over it again for five minutes more restores an equal amount of oxygen. By thus alternating steam and hot air, making six extracts and six reoxidations in an hour, the two and a half cubic yards of oxygen are obtained. It contains, however, about fifteen per cent. of nitrogen, unless care be taken to reject what first comes off—when the adulteration may be reduced to two and a half per cent. In this way one ton of the manganate of soda can be made to produce thirty-six thousand cubic yards of oxygen in a year, without any renewal of the salt.—*Scientific American.*

THE OLDEST HOUSE.—The old stone house in Guilford, Connecticut—the oldest one on the continent—built in 1640 for a fort, where all the inhabitants in the town gathered every night to be secure from the Indians, is undergoing extensive repairs, the original model, however, being carefully retained.

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The Christian Advocate.

SATURDAY, JANUARY 29, 1870.

MINING UNDER THE SEA.—There is a vast copper mine in England, where shafts extend many hundred yards under the sea. The moaning of the waves as they dash against the rocks is forever sounding in those gloomy aisles. When the storms come the sound of the waters becomes so terrific that even the boldest miners cannot stay below, but leave their work and come out upon earth. Overhead are masses of bright copper streaming through the gallery in all directions, traversed by a network of thin red veins of iron, and over all the salt water drips, drips down from tiny crevices of the rock. Immense wealth of metal is contained in these roofs, but no miner dares give it another stroke with his pickaxe. Already there has been one day's work too much upon it, as a huge wedge of wood driven into the rocks bears witness. The wedge is all that keeps back the sea from bursting in upon them. Yet there are three tiers of galleries where men work day by day, not knowing but at some fatal hour the flood may be upon them, rendering all escape as hopeless as in the days of Noah. The awe-stricken visitor hurries away from the scene with a heart appalled in view of the hourly dangers.

QUININE.—Quinine is produced from a forest tree in South America, known as the Chinchona, of which there are many varieties, but the Chinchona canayana and Chinchona rubra yield the medicine in greatest abundance. So great has been the demand that in most of the districts whence it has been obtained the supplies are gradually diminishing, and as no substitute is likely to be found, it is of the utmost importance that new sources should be discovered. In Jamaica the Chinchona rubra has been cultivated sufficiently to show that it will grow well on that island, and the government is urged to encourage and assist in its cultivation on an extended scale. It seems, however, that only upon mountains one thousand feet high, where the forests are often bedewed with mists, does this tree arrive at a perfection that will make its cultivation profitable; but there are several sections in the island which will answer the requirements. Besides, there are other islands in this quarter of the world where similar conditions prevail, and if the efforts are made the world's supply of quinine may continue unexhausted.

REACH THE MASSES.—Would you reach the masses with the gospel? Then let ministers "preach the word, in season, out of season," plainly, attractively, and with divine motion; watch for the impression which the word preached makes, and deepen the impression by pastoral visits and pertinent conversation. Let professed Christians go out among those who do not attend church, take an interest in them, secure their good will by deeds of kindness, and prevail upon them to come to the sanctuary; gather the children of the poor and neglected into the Sabbath school, make it an inviting place for them, win their hearts lead them to Jesus, and then use them as instruments by which to reach and save their parents. Much may be done by a judicious system of tract distribution, nipping out parasites into districts, calling monthly upon every family therein, leaving their religious state and learning with them a tract appropriate to their peculiar necessities. Pray frequently and fervently that the blessing of God will attend these efforts, that his word and grace may be glorified in the salvation of those who are ready to perish.

THE POPE'S STOCKINGS.—In the "Almanach des Fideles Anis de Pie IX" is the following pretty story: "A lad of sixteen arrived lately at Rome, and eagerly petitioned for an audience with the pope. When it had been granted, and he found himself in the presence of his holiness, he made this simple speech: 'I had a swelling in my leg; the doctors told me I must have it cut off. A pious lady, just come from Rome, gave me a new but most successful remedy; it was a bit of one of your stockings. I applied it to the swelling, convinced that I should be restored to health, for our Saviour refuses nothing to his year. In a few days I was completely cured. I have come to thank you, and to enlist in your army.' The best part of the story is the pope's answer, who, it is well known, is afflicted with swellings of his legs. 'It is extraordinary,' said Pius the Ninth, 'that my stockings have cured you. They do not produce the same effect on me who wear them.'"

Death may remove from us the great and good, but the force of their actions still remains.

MACHINERY—BELLS.

THOS. B. BODLEY & CO.,
Dealers in all descriptions of
MACHINERY AND AGRICULTURAL IMPLEMENTS,
NEW ORLEANS, LOUISIANA.
VICTOR CANE MILLS,
COOK'S EVAPORATORS,
All sizes, for either Southern or Sorgo Cane.
Victor Grain Drills.
Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.
Ohio Mowing Machines.
Ohio Reaping Machines, with Dropper.
These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.
Warner's Sulky Hay Rakes.
Horse Powers.
Southern Corn Planters.
Sattley Gang Plows.
Corn Shellers.
Stallard Sulky Cultivators.
Corn and Cob Crushers.
Straw and Hay Feed Cutters.
Cider Mills and Presses.
Crawford Garden Cultivators.
Hay Presses and Cotton Presses.
Gutlett Steel Brush Cotton Gins.
Portable Steam Engines of all sizes.
Stationary Steam Engines, boilers of all sizes.
Circular Saw Mills and Siding Machines.
Coleman Corn and Wheat Mills.
Sunt Machines and Bolting Cloth.
Shuttling, Bolting, etc.
Send for special circulars for any articles, or estimates for full sets of Machinery.
THOS. B. BODLEY & CO.,
Jail 1y No. 9 Perdido St., N. Orleans.

CHURCH BELLS.
We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:
Weight. Wt. of Bell. Price.
and mountings.
28-inch Bell, 250 lbs. \$45 00
32-inch Bell, 350 lbs. 135 00
40-inch Bell, 500 lbs. 175 00
48-inch Bell, 750 lbs. 265 00
These Bells are warranted for one year against breakage in ordinary use.
THOS. B. BODLEY & CO.,
Jail 1y No. 9 Perdido St., N. Orleans.

BELLS, STEEL COMPOSITION.
For Churches, Schools, Etc.
BLYNER, NORTON & CO., Manufacturers,
Cincinnati, Ohio.

These celebrated Bells (and Cast Iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only one-third as much.
Send for descriptive circular. Jail 1y

MEDICINE—MEDICINE.

BRAN NEW LETTERS!

FRESH TESTIMONIALS!

DARBY'S PROPHYLACTIC FLUID.

THE ASTONISHING FAMILY MEDICINE.

Saved from Death—Read!

MONTGOMERY, ALA., June 28, 1869.
Messrs. J. Darby & Co., 161 William St., N. Y.—Gents: Yours of the 23d is before me, and has attracted. It gives me pleasure to say that my belief is that your Fluid, under the supervision of a kind Providence, saved the life of my youngest child, some six years ago, the child being wasted, a skeleton by the effects of teething, and a affection of the bowels therewith. I had never seen any one reduced so low to recover.

Physic had been tried in vain, until the physicians stated it was useless. A friend recommended your Fluid, or Ozone, which he stated was one of the component parts of it. I did so, and the effect was like magic, plainly discernible in one hour in its good effects, producing quiet and sleep almost at once, where irritation and sleepless restlessness had previously possessed the child to nearly entire exhaustion.

I at first administered it in a small way, two and three drops in a spoonful of water, and increased it to six and ten drops. It completely checked the bowels, and had the happiest effect, the child rapidly recovering.

I have tried your Fluid on animals, with the same effect. Both horses and cows—bringing more or less in water, and letting them drink.

I have no hesitation in saying I believe it a specific for Cholera, Diarrhea, or any violent affection of the bowels.

I would not be without it in my family under any consideration. Yours truly,
WILLIAM FOWLER.

Mr. Fowler is a member of the celebrated Banking House of Fowler & Son, New York, Montgomery, Alabama.

AND AGAIN!

Read the following letter from Mr. Frank Saunders, a well known citizen, and brother-in-law of the beloved Bishop Paine, of the Methodist Episcopal Church South:

159 Broadway, N. Y., July 29, 1869.
Messrs. J. Darby & Co., 161 William St., N. Y.—Gents: About the 10th of June last one of my children was taken with Scarlet Fever, in its most malignant form, and as much as I could I procured your valuable disinfectant, Darby's Prophylactic Fluid. At about 11 o'clock I began using the Fluid, and by a free use of it the disease was not only arrested, but the child recovered.

During the use of the Fluid as a disinfectant in my family it was also tried in a case of headache and one of colic, the results in each case being instantaneous relief. It was afterwards tried in a case of Erysipelas, with almost equal success.

It is due to the merits of this compound, also, to state that the case of Erysipelas in question, being located in the feet, the Fluid, in its application, was brought in frequent contact with a troublesome corn on one of the feet, to the utter disfigurement of said corn, for upon subsequent examination it had disappeared, and though it was sought for diligently, it could not be found.

I find you this, hoping it may be the means of relieving others of early and protracted test for themselves, as I did, the great merits of this great remedy.

Very respectfully yours,
FRANK SAUNDERS.

Never was a medicine so universally resented and extolled. It never fails. It may be depended on.

Every Druggist and Country Merchant keeps it. Manufactured only by
JOHN DARBY & CO.,
161 William Street, New York.

Wholesale Agents—
HEWITT & PAX,
Atlanta, Georgia.

Jail 1y

BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.
D. TILLOTSON,
SUCCESSOR TO C. E. CATE & COMPANY
AT THE OLD STAND,
13.....CAMP STREET.....18

UNDER THE CITY HOTEL,
Keeps constantly on hand
THE BEST
CUSTOM-MADE BOOTS & SHOES.
Also, continues to manufacture,
SUMPTER BROGANS AND RUSSETS,
LADIES' AND GENTS'
—AND—
BOYS' AND CHILDREN'S SHOES,
—AT—
HAMMOND STATION.
Jail 1y

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WERLEIN.

80.....BARONNE STREET.....80
NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 30 per cent. Cheaper
THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS manufactured by Marshall & Miltner, pronounced by the first judges and musicians to be the most powerful and brilliant made. Braham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Haid's superb, cheap and fine-sounding Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Neidham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-sounding and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (trumpets or single), Violins, Guitars, Flutes, Swings, and all kinds of Musical Merchandise.

Sole Agent for Roosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price.

BLACKMAN'S MUSIC STORE.

No. 164 Canal Street,
Directly opposite Christ Church, New Orleans.

IMPORT FOR
KNAKE'S BALTIMORE PIANOS & PRINCE'S AUTOMATIC ORGANS.

Pianos for rent. Pianos tuned and repaired.
Jail 1y
E. G. BLACKMAN,
651 Broadway, New York.

COMMISSION MERCHANTS.

J. L. DUNNICA & CO.,
New Orleans, La.
J. L. DUNNICA & CO.,
COTTON AND PRODUCE
COMMISSION MERCHANTS,
99.....POYDRAS STREET.....99
NEW ORLEANS, LOUISIANA.

BRANDS OF FLOUR.

which we are constantly receiving, and always have a good supply on hand:
Crescent Mills, "Cam" "B" Brand.
Hendrichsen's Extra.
Red Sea.
W. Rosborough & Co.
Union Mills, "Sparta," Ill.
Sparta Belle.
Olive Branch.
City Mills, "Sparta," Ill.
Missouri Mills, St. Louis.
Saxony Belle.
Berg & Becker's Choice.
Pleasant Ridge.
Camp Spring Mills, St. Louis.
Great Western Mills, St. Louis.

Also, various brands of
SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRA,
which we are selling at the lowest market rates.
Jail 1y

COTTON FACTOR & COMMISSION MERCHANT.

J. R. POWELL,
186.....COMMON STREET.....186
NEW ORLEANS.

W. R. STUART, Agent. Jail 1y

F. BATHORN, ALE. H. PIERSON.
Late of Shropshire & Bathorn.
BATHORN & PIERSON,
COMMISSION MERCHANTS
And Wholesale Dealers in
Groceries, Oils and Drugs.
Nos. 95, 97 and 99 Gravier street,
Oct 1y NEW ORLEANS, LA.

GENERAL COMMISSION MERCHANT.

ROBERT L. WALKER,
Cotton Factor & Commission Merchant,
190.....COMMON STREET.....190
NEW ORLEANS.

BUILDER.

CONSER RAMPART AND BRAT STS.,
NEW ORLEANS.
Orders left at Box 119, Mechanics' Exchange, will be attended to. Jail 1y

F. KUES' BOOT AND SHOE MANUFACTORY.

No. 27 Exchange Alley,
Between Customhouse and Canal streets,
Jail 1y NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS.
January. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
February. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28
March. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
April. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
May. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
June. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
July. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
August. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
September. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
October. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
November. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
December. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
61 CAMP STREET,
Cottier Commercial Place, N. O.
Open day and evening the entire year.
Fellowship, Book-keeping, Mathematics and Languages are specially taught by experienced professors. Pupils from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for equal situations in business. Some from the country may obtain board in the family of the principal.
William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Terms: Ten to twenty per cent. less than other colleges in this city.
A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1841. For circulars, giving terms, etc., address
J. W. BLACKMAN,
sell 1y New Orleans.

METHUEN FEMALE COLLEGE.

TUSCALOOSA, ALABAMA.
Under the Patronage of the Mobile Conference.
The regular scholastic year will begin on the first Monday in October next, and end the last of June. It is divided into two terms of four and a half months each.
EXPENSES.
Primary department, per term \$20 00
College department, per term 25 00
Latin and Modern Languages, each 10 00
Music on Piano and Guitar 25 00
Use of Instrument 5 00
Drawing and Painting 20 to 25 00
Contingent fee 5 00
Board, including washing, lights and fuel, per month 22 00
Young ladies must furnish their own towels, sheets, pillow cases and table napkins. Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Itinerant students charged no tuition in the Literary Course.
Strict attention given in the manners and morals of the young ladies, and to their habits of study.
Refer to Dr. Keener.
For information address the President,
Jail 1y C. D. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE.

TUSKEGEE, MACON COUNTY, ALABAMA.
REV. GEO. W. F. PRICE, PRESIDENT.
1. Institution permanent and successful.
2. Full faculty of experienced teachers.
3. Music made a special feature.
4. Art taught thoroughly and cheaply.
5. Fine Scientific Apparatus in good order.
6. Boarding department, excellently kept.
7. Pupils under control of President.
8. Attention to health, manners, morals.
9. Vocal music gratuitously to all.
10. Languages taught, ancient and modern.
11. Particular care given to Primaries.
12. Object Lesson System adopted.
13. Discipline thorough and efficient.
14. Literary culture unsurpassed.
Music Department.—Dr. S. M. Bartlett, principal.—Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.
Boarding Department.—Capt. J. H. Pooser, steward; Mrs. E. R. Whitehurst, housekeeper.—The gentleman in charge of this department is late of Marietta, Florida, and is of elevated character and social standing. The President resides in the college, and has charge of the boarders. Young ladies must furnish one pair blankets, one pair sheets, towels, pillow cases, table soap and lights. Fees for each term in advance. Four weeks make a scholastic month.
Next year begins September 15, 1869. Two terms, twenty weeks each.
CHARGES FOR YEAR OF FORTY WEEKS.
Primary department \$25 00
Academic department 40 00
College department 50 00
Music department 20 00
Art department 20 to 40 00
Languages, each 20 00
Diploma fee 5 00
Board per month, without lights 20 00
No incidental charges of any kind. Fees paid in advance. Total expense, without extras, about \$200.
REV. GEORGE W. F. PRICE,
Pres. Tuskegee Female College,
Jail 1y Tuskegee, Macon Co., Ala.

SHARON FEMALE COLLEGE.

SHARON, MADISON COUNTY, MISSISSIPPI.
will reopen on MONDAY, the 27th of September, under the presidency of
REV. J. M. PUGH, A. M.
The course of study is extensive and thorough, and no pains will be spared to give to the student a solid education.
Rates of tuition per session of ten months:
Primary division \$20 00
Preparatory department 40 00
College department 50 00
Contingent fee 5 00
Music at usual rates.
Board and tuition from \$16 to \$20. For further information address the President,
H. H. MONTGOMERY,
President of Board of Trustees.
NOTE.—My friends in the counties of Madison, Yazoo, Holmes, Carroll, Sunflower, Attala, Scott, Leake, Neshoba, Rankin, Hinds, and elsewhere, will please consider this notice as a personal application for their patronage, as it will be out of my power to pay them a special visit.
The daughters of the preachers of the Methodist Conference, and the orphans of deceased preachers, and also the orphans of deceased Masons, on application, shall have their tuition free of charge.
Jail 1y
J. M. PUGH, President.

WITWORTH FEMALE COLLEGE.

BROOKHAVEN, MISSISSIPPI.
will reopen SEPTEMBER 22, 1869. Provision will be made for all who apply for admission.
To send your daughter here will cost you \$200 for the term of ten months, or forty weeks. This amount will pay for board, fuel, lights, washing, tuition in English, English, French, German, Latin, and all the stationery and books of the school room. A deduction of \$50 will be made for ministers' daughters.
All the branches are taught. Our music teachers are believed to be unexcelled. Music and the Languages are extra.
Send for circular.
H. F. JOHNSON,
Jail 1y President.

MANSFIELD FEMALE COLLEGE.

Mansfield, De Soto parish, La.
OWNED BY THE LOUISIANA CONFERENCE.
The Fall Session of this institution, now entering upon the sixteenth year of its existence, will open on WEDNESDAY, the 20th day of September, with a corps of experienced teachers, and enlarged facilities of instruction.
Terms unchangeable. For catalogues, containing full particulars, address:
CHARLES H. STUART,
Jail 1y President.

SCHOOLS AND COLLEGES.

CENTENARY COLLEGE, JACKSON, LA.,
was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.
The College exercises were necessarily suspended during the war, but were regularly resumed, under reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.
Tuition, \$75 per annum, payable semi-annually in advance.
Boarding can be obtained at from \$20 to \$25 per month.
The buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access, and good society, are all unsurpassed by those of any institution in the Southern States.
The past history of the College is the pledge of its future prosperity.
The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and Collegiate Departments.
The old students, alumni, and friends of the institution are requested to give publicity to the full reorganization and opening of the College, as stated above.
W. H. WATKINS, President.

EAST ALABAMA MALE COLLEGE.

AUBURN, ALABAMA.
Rev. James F. Dowdell, A. M., LL. D., President and Battle Professor Moral Science.
John Darby, A. M., Eclectic Professor of Chemistry and Natural History.
John T. Dunklin, A. M., Professor of Latin and Greek Languages.
Alexander Hogg, A. M., Professor of Mathematics.
William C. Stubbs, A. M., Professor of Natural Science.
Professor of Modern Languages, A. S. Douglas, A. B., Instructor in Preparatory School.
Spring Term opens on the 20th of January and closes on the 13th of July.
Mr. Douglas will be aided by the Faculty in the discipline and instruction of the Preparatory Department.
Tuition and incidental fee in College, Spring Term \$48 00
Tuition and incidental fee in Preparatory Dept., Spring Term \$20, 30, 40 00
Board in best families, exclusive of lights and washing, \$15 to \$20 per month.
Auburn is located on the Montgomery and West Point Railroad. It is unrivaled in healthfulness, and unsurpassed in moral and social advantages.
The Board of Trustees are rejoiced in securing the above Faculty, and are confident that nothing is wanting to make this institution equal to the best.
For further information apply to President Dowdell, at Auburn, Alabama.
JOHN B. GLENN,
Jail 1y President Board of Trustees.

TRINITY HIGH SCHOOL, FOR YOUNG MEN AND BOYS.

Pass Christian, Mississippi.
REV. WM. CAMERON, A. M., PRINCIPAL.
The next scholastic year of this institution will commence on the FIRST MONDAY in October, and continue ten months, or forty weeks.
The Boarding Department is under the management of Mrs. John E. Caldwell.
For circulars, giving particulars, apply to the Principal, or to the following named

PATRONS.

Colonel D. E. Scruggs, New Orleans.
Colonel Henry Gilliam, New Orleans.
Captain W. C. Mayers, New Orleans.
Mr. Joel Murray, New Orleans.
Mr. Otin Call, New Orleans.
Mr. A. H. May, New Orleans.
Colonel Frank A. Gardet, New Orleans.
Mr. J. B. Jennings, New Orleans.
Mr. A. H. Swanson, New Orleans.
Mr. Alfred Davis, Natchez, Mississippi.
Gen. E. Swift, U. S. A., Vicksburg, Miss.
Mr. William Myers, Deer Creek, Issaquena county, Mississippi.
Mrs. Mary A. Smith, Woodville, Miss.
Mrs. Catherine Stall, Mobile, Alabama.
Rev. John H. Rice, D. D., Mobile, Alabama.
W. A. Champlin, Esq., Pass Christian, Mississippi.
Dr. C. B. New, Pass Christian, Mississippi.
Jail 1y

SOUTHERN UNIVERSITY.

GREENSBORO, ALABAMA.
The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty. We offer the best facilities for thorough education.
The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.
Tuition in University, per term \$35 00
Tuition in Preparatory School, per term 30 00
Contingent fee, per term 25 00
Board in private families, per mo. \$16 to 20 00
Fees must be paid in advance. Send for a circular. Direct to
J. C. WILKS,
Jail 1y

FRANKLIN SEMINARY.

will be reopened for the reception of pupils on the 9th of AUGUST, which will be the beginning of the scholastic year.
Board can be had in good families for \$15 per month, exclusive of lights and washing.
The following are the terms of tuition, payable in advance, per session of three months:
Elementary branches \$20 00
Higher branches 25 00
Latin, Greek, etc. 30 00
French and music extra.
For further information apply to
B. CLEGG, Principal,
Jail 1y Franklin, La.

MEMPHIS CONFERENCE FEMALE INSTITUTE.

STITUTE, JACKSON, TENN.
Rev. A. W. Jones, President, assisted by a full corps of competent teachers.
Fall Session opens SEPTEMBER 6, 1869.
Tuition, College Department \$25 00
Music and use of piano 30 00
Other charges in proportion.
Board, including washing, fuel, bedding, etc., 90 00
Tuition required in advance, and one-half the board.
The location is every way favorable and the facilities ample.
We solicit patronage, and insure satisfaction on our part.
Jail 1y

CENTENARY MALE INSTITUTE.

SUMMERFIELD, ALABAMA.
The twenty-eighth annual session of this school will begin on the first Monday in OCTOBER, 1869, and continue nine months.
The expense for tuition, incidental fees, board, washing, fuel and lights for the session, will be \$21 50, one-half to be paid on entrance and one-half on the 14th of February, 1870.
Persons wishing to patronize this school may address
JOHN M. STUART,
Jail 1y Principal, Summerfield, Ala.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited only a moderate degree of animation since our last report, but a fair business has been done in several branches of the wholesale trade in filling country orders to replenish stocks which have been materially reduced by the winter's sales. The receipts of sugar and molasses have been more copious, and have met a fair demand at firm prices. There has also been some increase in the supplies of Western produce, the movement in which, however, has been mostly confined to the local trade, at rather stiffer rates.

The tributaries are still at a good navigable stage, and the receipts of cotton have been liberal, increasing the excess over last year 7,855 bales.

The river has fallen four inches since our last, and is now five feet four inches below high water mark.

COTTON.—The following are the arrivals since the twenty-first instant:

Louisiana and Mississippi.....	bales..	23128
Arkansas.....		3646
Lake.....		49
Mobile.....		117
Florida.....		7
Texas.....		372
Total.....		27319

On Saturday the demand was active throughout the day, and although factors were more stringent in their pretensions and the supplies were moderate, yet the sales summed up 9,150 bales, partly at previous rates and partly at a slight improvement, good ordinary closing at 23½ to 23¾, and low middling at 23½ to 24c. On Monday buyers came forward with unabated spirit, and the demand being stimulated by favorable telegrams from New York and an improvement in foreign exchange, the business embraced 7,350 bales, at still fuller prices, good ordinary closing at 23½ to 23¾, low middling at 23½ to 24c, and middling at 24½. On Tuesday the market opened with a fair demand at about previous rates, and several hundred bales changed hands at full prices, without any notable improvement, but at a later hour the receipt of decidedly favorable telegrams from Liverpool and New York gave an additional impetus to the movement and enabled factors to realize an irregular advance of ½ to ¾c, and in some cases ¾c. Hence during the day low middling sold at from 24c up to 24½c, and strict from 24½ to 24¾c, and while 24½c was accepted early for middling, it subsequently sold at 24½c and 24¾c. This irregularity was exhibited also in other descriptions, but at the close prices were firm at the subjoined quotations. The sales were quite liberal, amounting to 8,850 bales.

This makes an aggregate for the past three days of 25,400 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 590,003 bales, against 538,155 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 843,041 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 243,988 bales to Great Britain, of 8,504 to France, and of 34,097 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	21½ to 23
Good ordinary	23½ to 24
Low middling	24 to 24½
Middling	24½ to 25
Strict middling	25 to 26

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	27318
Arrived previously	596822-624141
Exported past three days	18915
Exported previously	422759-442574

Stock on hand and on shipboard... 182337

SUGAR.—The demand for the better descriptions has been fair.

MONEY.—Gold opened on Tuesday at 120½ to 121½, (against 121 at New York,) and closed at 121½ to 121¾, (against 121½ at New York.)

The only sales of silver reported are \$4,500 in American half dollars on Tuesday at 119½ to 119¾, and 10,000 Mexican dollars at 2 per cent. premium in gold.

There has been more inquiry for stocks, but the only sales reported are 50 shares Union Bank, at the Board on Friday night, at \$33 75; 400 Ship Island and Canal at \$1; and 20 shares Merchants' Bank on Monday at —. Last week, after the adverse verdict in the Tizard case, 100 shares Canal Bank sold at \$41.

CATTLE MARKET.

NEW ORLEANS, Jan. 25, 1870.	
Texas cattle, choice, per head	\$45 to 60
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	15 to 25
Hogs, per lb. gross	10 to 12c
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	80 to 100
Milk cows, per head	60 to 80
Texas cows, with calves	10 to 15
Yearlings, per head	10 to 13
Calves, per head	10 to 13

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements	\$4 00	\$20 00
Cotton and sugar plows	8 00	8 50
Cotton scrapers	6 00	6 50
Cotton sweeps	6 00	6 50
Cultivators	10 00	11 00
Shovels	10 00	10 00
Sprayers	11 00	17 00
Axes	10 00	15 00

Bagging, per yard	26½
Kentucky	25
Indin	24½

Bale twine, per lb.	1 35
Brass, per 100 lbs.	1 40
Bricks, per 1000	5 00
Crackers	0 00
Cracks, per M.	10 00
English fire	55 00

Candles, per lb.	50
Sperm, New Bedford	50
Tallow	14
Admiral	14
Star	13½
Chocolate, per lb.	38
No. 1	55
Sweet and spiced	35
Western	67
Northern	13 00
Coal, per ton	15 00
Cannel	11 00
Anthracite	12 00
Western	12 00
Coffee, (gold), per lb.	17½
Havana (currency)	35
Java	33
Cotton seed	15 00
Hulled, per bushel	15 00
Copper, per lb.	35
Braziers	35
Sheathing	35
Copper bolts	35
Yellow metal	28
Cordage, per lb.	24
Manilla	25
Turned, American	30
Russia	4 75
Corn meal, per bbl.	4 75
Dyes, per lb.	4
Logwood, Campy	4
Logwood, St. Domingo	4
Fusile, Tampico	1 75
Indigo, per lb.	20
Madagascar	22
Eggs, per dozen	35
Western	35
Feathers, per lb.	95
Fish, per box	1 50
Cod	1 50
Herrings	60
Mackerel, No. 1, per bbl.	25 50
Mackerel, No. 2	15 75
Mackerel, No. 3	15 00
Flaxseed, per lb.	4
Flour, per bbl.	5 45
Extra	5 45
Superfine	5 35
Fine	5 12½
Common	5 00
Fruit, per lb.	14
Prunes	16
Dried apples	7½
Currents, new	15
Almonds, soft shell	28
Raisins, M. B.	4 60
Balsam, per lb.	4 60
Lemons, Palermo, per box	1 25
Oranges, La. M.	1 25
Oranges, Palermo, per box	1 25
Glass, per box 60 feet	3 25
French, 8 by 10	3 25
French, 10 by 12	3 40
French, 12 by 18	4 00
Grain, per bushel	70
Oats	1 05
Corn, shelled	8 50
Beans, per bbl.	27½
Hops, per lb.	1 25
Malt, Western	2 00
Malt, Canada	2 00
Gunpowder, per keg	8 50
Gunny bags, per bag	19½
Hay, per ton	32 00
Western	21 00
Northern	25 00
Louisiana	18½
Hides, per lb.	10
Mexican dry flint	16
Country dry flint	16
Texas stretched ditto	16
Texas salted	13
Wet salted, city slaughter	7
Iron, per ton	45 00
Country bar, per lb.	4
English	4
Swedes, assorted	7½
Hoops	6
Sheet	6½
Roller	8
Salt rods	7½
Cotton ties	6
Castings, American	6½
Lime, per bbl.	1 75
Western	1 75
Shell lime	2 10
Rockland, etc.	2 10
Cement	3 25
Plaster Paris	3 50
Molasses, per gallon	40
Louisiana	40
Cuba	40
Refined, rebelled	40
Moss, per lb.	2
Gray country	2
Black country	6
Select water-rotted	9½
Nails, per lb.	5 00
Wrought, 406d	14
Wrought, English	14
Naval stores	10
Tar, per gallon	2 50
Roan, No. 1	2 50
Roan, No. 2	2 50
Roan, No. 3	2 50
Spirits Turpentine, per gall.	46
Varnish, bright	55
Oils	1 55
Coal oil, per gallon	38
Coal oil, in cases	40
Liaseed, raw	1 16
Sperm	2 75
White, refined	1 40
Cotton seed, crude	70
Cotton seed, refined	70
Castor	2 25
Tanners', per gallon	1 15
Oil cake	30 00
Provisions, per bbl.	22 00
Beef, mess, Northern	22 00
Beef, dried, per lb.	7 00
Beef tongues, per dozen	29 75
Pork, prime mess	19
Hog, round, per lb.	19
Hams, per lb.	19
Hams, canvassed	19
Shoulders	14
Green shoulders	14
Lard, prime, in tierces	11½
Butter, Northern	35
Butter, Western	16
Cheese, American	17
Potatoes, per bbl.	1 65
Onions	2 50
Apples	2 00
Cabbages, per crate	15 00
Rice, per lb.	8½
Louisiana	8½
India, (gold), in bond	74
Sugar, Louisiana, per lb.	8½
In the city	8½
Havana, white	15
Havana, yellow	13
Havana, brown	12
Wool, per lb.	12
Washed	12
Burly	12
Louisiana native	12
Texas, per lb.	12

Special Notices.

The Publishing Committee of the New Orleans Christian Advocate.

This committee has not been called together since the meeting of the General Conference, because in the financial state of the office there was nothing it could do. To be able to support an editor was one of the conditions necessary to the electing one. Then the expenses of such a committee should be borne by the office—another question of finance. These are simply the reasons why this call has not been made yearly. There was really nothing to do, or that could be done by the committee. As the ADVOCATE feels somewhat like standing on its legs, or at least like stretching them in a preparatory way, we give notice that there will be a meeting of the Publishing Committee directly after the patronizing Conferences shall have all adjourned—say on the second Saturday in February next.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan. 15, 16
Enterprise	22, 23
Pearce's Springs, at Pearce's	29, 30
Shubuta and Clarke, at Liberty Camp Ground	Feb. 5, 6
Gaston, at Cooke's chapel	12, 13
Butler, at Ebenezer	19, 20
Belmont, at Belmont	26, 27
Livingston	Mar. 5, 6
Blanton Springs, at Bethel	12, 13
Enterprise, at Jacob's ch'l	19, 20

A full attendance is requested.

JOSUA T. HEARD, P. E., Shubuta, Mississippi.

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy	Jan. 1, 2
Mt. Hilliard circuit, at Far-rivore	8, 9
Union Springs station	15, 16
Brundidge, at Brundidge	22, 23
Rocky Mount circuit, at Bri-ar Hill	29, 30
Greenville station	Feb. 5, 6
Ft. Deposit, at Ft. Deposit	12, 13
Sandy Ridge, at Panama	19, 20
Line Creek, at Hopewell	26, 27
Pine Level, at Pine L. Mar.	5, 6
Rutledge, at Mt. Ida	12, 13
Elba circuit, at Bethel	19, 20

A full attendance of the members is solicited.

J. W. SHORES, P. E.

Brookhaven Dist., Mississippi Conference

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown, at Bathesda	Jan. 8, 9
Martinsville, at Pinegrove	15, 16
Bogue Chitto, at Bogue	22, 23
Chitto	29, 30
Summit circuit, at Summit	29, 30
Magnolia, at Magnolia	Feb. 5, 6
Scotland and Brandywine circuits, at Sweetwater	12, 13
Pleasant Val. and Rehobeth, at Pleasant Valley	19, 20
Burton circuit, at Zion	26, 27
Brookhaven station	Mar. 5, 6
Wesson and Beauregard, at Beauregard	12, 13
Crystal Springs and Hazlehurst, at Hazlehurst	19, 20

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members. If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Wetumpka Dist., Montgomery Confer.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka	Jan. 22, 23
Prattville	Feb. 5, 6
Antangville and Ivy Creek, at Ivy Creek	12, 13
Pleasant Hill, at Pleasant Hill	26, 27
Antang circuit, at Salona	Mar. 5, 6
Carolina circuit, at Carolina	12, 13
Lowndesboro, Hayneville & Union, at Lowndesboro	26, 27

A full attendance of official members is solicited.

WM. S. TURNER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew	Jan. 15, 16
Brooksville, at Brooksville	22, 23
Cooksville, at Cooksville	29, 30
Seaboard and Gainesville, at Gainesville	Feb. 5, 6
Macon station	12, 13
Summersville, at Summersville	19, 20
De Kalb, at Pleasant Ridge	26, 27
Trinity, at Trinity	Mar. 5, 6
Marion, at Marion	12, 13
Cuba, at Cuba	26, 27

J. B. STONE, P. E.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Grand Gulf	Dec. 26
Port Gibson	Jan. 8, 9
Fayette, at Bethel	15, 16
Rocky Spring	22, 23
Cayuga, at Rivers' chapel	29, 30
Vielsburg	Feb. 5, 6
N. Warren, at Oak Ridge	12, 13
N. Warren, at Bethel	19, 20
Kingston	26, 27
Natchez	Mar. 5, 6

JOHN A. B. JONES, P. E.

Lafayette Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Arbaeoochee, at Caludga	Jan. 29, 30
Laneville, at Ashland	Feb. 5, 6
Murble Val. at Pinegrove	12, 13
Pinekeyville circuit	19, 20
Socapator, at Pinegrove	26, 27
Tallasse, at Tallasse	Mar. 5, 6
Dandeville, at Red Ridge	12, 13
Lafayette, at Lafayette	19, 20
Frederia, at Roanoke	26, 27
Wedowee, miss, at Green's chapel	Apr. 2, 3

F. L. B. SHAW, P. E.

Starkville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Winona, at Columbia	Jan. 15, 16
Hellefontain, at Bellefontain	22, 23
Line Creek, at Pleasant Grove	29, 30
French Camps, at S. Union	Feb. 5, 6
Whitefield, at Big Creek	12, 13
Starkville, at Starkville	19, 20
Louisville and Plattsburg mission, at Louisville	26, 27
Carthage, at Carthage	Mar. 5, 6
Kosciusko, at Kosciusko	12, 13
Vaiden, at Gerenton	19, 20

F. M. FEATHERSTON, P. E.

Montgomery Dist., Montgomery Confer.

FIRST ROUND OF QUARTERLY MEETINGS.

Opelika	Jan. 1, 2
Tuskegee	8, 9
Russell, at Youngsboro	15, 16
Mount Meigs	22, 23
Auburn	29, 30
Montgomery	Feb. 5, 6
Hartsville, at Uchee	12, 13
Tuskegee, at Union	19, 20
Crawford circuit, at Soule	26, 27
Oak Bowery circuit, at Oak Bowery	Mar. 5, 6
Louisa, at Louisa	12, 13

M. S. ANDREWS, P. E.

Yazoo District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Greenwood and McNutt, at Greenwood	Jan. 1, 2
Carrollton, at Eden	8, 9
Black Hawk, at Emory	15, 16
Durant, at Spring Hill	22, 23
Mt. Olive, at Short Crk	29, 30
Yazoo City	Feb. 5, 6
Yazoo circuit, at Benton	12, 13
Lexington, at Lexington	19, 20
Richland, at Shiloh	26, 27

District stewards will meet at Lexington, February 19, 1870.

W. P. BARTON, P. E.

Columbus District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Columbus	Jan. 8, 9
Yorkville, at New Hope	15, 16
Columbus, at Andrew ch'l	22, 23
Fayetteville, at Payne's ch'l	29, 30
Carrollton, at Carrollton	Feb. 5, 6
Caledonia, at Sullivan's ch.	12, 13
Athens, at Antioch	19, 20
Bexar, at Ashbury	26, 27
Gordo, at Hargrove's	Mar. 5, 6
Greco, at Romulus	12, 13
Enlow	19, 20
Yellow Creek, at Shiloh	26, 27

T. C. WIER, P. E.

Brandon Dist., Mississippi Conference.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, FEBRUARY 5, 1870.

NO. 3.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Jan. 31.—General Ames laid before the President, this morning, the result of the recent election in Mississippi. There seems to be no reason to doubt the speedy admission of the State.

Revels, the negro Senator from Mississippi, creates quite a sensation even among the Radicals.

Mr. Dawes, of Massachusetts, chairman of the Committee on Appropriations, addressed the House again to-day in reply to the speech of General Butler of yesterday, and in defense of what he said a week ago in explanation of the excessive estimates of the administration. He maintained the truth of all he had said then, and took up in detail the estimates, first asking the members to follow him with their printed book of estimates and make their comparisons themselves, and showed just the exact difference between the estimates made last year by Andrew Johnson's administration and those submitted this year by the cabinet of President Grant. In citing the difference he illustrated that Secretary Robeson asked for \$3,600,000 for navy funds this year, while Mr. Wells only required less than half a million last year. These comparisons, made *seriatim*, footed up nearly \$40,000,000, and Dawes appealed to the candid judgment of the House. He had not sustained his assertion. He then addressed himself to the defense of the propriety of the occasion of his first speech as a Republican member occupying a position wherein he was responsible for extravagant appropriations.

WASHINGTON, Feb. 2.—Senator Harris attended an entertainment last evening given to Revels, the colored Senator from Mississippi, by Downing, the colored caterer of this city.

FOREIGN.

LONDON, Feb. 2.—Captain Cochran, commanding the ship Petrel, cruising off the African coast, writes that Dr. Livingstone was burned as a wizard in the interior of Africa.

Rome.—Another committee has been completed and announced in the Roman Council, named "On Eastern Rites and Apostolic Missions."

Cardinal Antonelli has assured the French ambassador that the pope will maintain as equal the rights of Church and State.

Archbishop Dechaump, of Mecklin, who is said to be the leader of the inflexible party in the Ecumenical Council, has been made Primate of Belgium.

The secession of the German bishops in Rome will be resolved upon, unless the numerical strength of dioceses is considered in the vote of the council.

In the Ecumenical Council on Saturday a protracted debate took place on the syllabus. At two of the sessions last week monetary circulars were distributed, enjoining upon the members "absolute secrecy and brevity of discourse." The Archbishop of Paris on Wednesday delivered a discourse which is said to have been "full of moderation and wisdom," and for which he was congratulated by many of the fathers. A petition against the excesses of laymen has been numerously signed by the clergy present.

A petition against the excesses of laymen who edit religious journals has been drawn up and numerously signed by the fathers. Articles destined for the Exposition of Roman Arts will be received until the second of February. The exposition will be opened on the fifteenth of February.

The protest of Cardinal Ranscher against papal infallibility, which is shortly to be presented to the pope, was published on Saturday in one of the Bavarian papers.

Paris.—Advices have been received from Baker's expedition of discovery up to the first of January. At that time they were at the head waters of the Nile. All well.

FRANCE.—Several of the opposition journals having taken occasion to circulate a rumor that the emperor was thoroughly disheartened in view of the recent changes of policy, it is stated semi-officially that all such statements are utterly false. Though she takes great interest in all the movements of the political field, she has exhibited in the most lively manner her pleasure at seeing a new era inaugurated in the French nation. The fact that the support of Messrs. Guizot and Odillon Barrot has been obtained to the new regime, has brought from her a statement that she considers it a splendid auspice of good for the emperor, for the security of her son's succession and for the country itself.

MEETING OF THE PEOPLE.

THE PEOPLE AROUSED.—AN IMMENSE GATHERING IN LAFAYETTE SQUARE.

It is seldom in the history of governments or States that occasions arise for great popular demonstrations, in which the indignant populace rise up to rebuke their rulers. When such events do transpire the fact is attended with a significance and power that no more political prejudice or partisan principles can accord. It was so last night at Lafayette Square. The people of New Orleans, outraged by public and repeated evidences of injuries and ruinous legislation on the part of their representatives in the General Assembly, could no longer endure in silence such utter disregard of right, principles and common honesty. They came together, therefore, inspired with the firm determination to express their feelings and give voice to their opinions.

The meeting was called to order by Mr. Gabriel de Feriet, as president, who announced the vice-presidents and secretaries.

General Harry T. Hays, called upon to state the objects of the meeting, said that when he looked upon the crowds of honest citizens who surrounded the platform, he felt it unnecessary to say that they came here to protest against hurtful legislation. They were freemen, and would not willingly endure the infamous slavery to which legislative enormities were reducing them. It was the part of freemen to resist before they were powerless. It was time that this people lifted up their voice in protestation. Resolutions expressive of the sense of the community were already prepared, and the speaker would give place to Colonel Fuqua, of East Baton Rouge, who would read them.

Colonel Fuqua then proceeded to read the following preamble and resolutions:

WHEREAS, Certain measures have been introduced in and are now pending before the General Assembly of Louisiana, which propose to give to the executive of the State the control of the elections, and the administration of justice; to establish in our midst an armed and uniformed militia, subject absolutely to his orders; and to confer upon private corporations exclusive privileges, and to grant them State aid to a ruinous extent; therefore be it resolved by this meeting, representing, as we claim to do, the people of Louisiana, without distinction of party—

That we view with indignation and alarm the efforts which are being made by unprincipled and selfish men to impoverish us upon the one hand, and enslave us on the other; and that we can regard the men who advocate these measures, whether in or out of the Legislature, in no other light than as public enemies.

Resolved, That the series of measures known as the constabulary bill, the militia bill, the registration bill and the election bill are but parts of a system which, if successfully inaugurated, will destroy the freedom of elections, and, in connection with former legislation, concentrate in the hands of the executive a controlling and most dangerous influence over all the branches of the State government, and make him an absolute despot, clothing him, at the same time, with the means of perpetrating his power.

Resolved, That our opposition to these measures does not depend upon the character of any particular individual who may now or hereafter fill the office of Governor, but we solemnly protest against conferring such unlimited power upon any man, as utterly opposed to the genius of republican institutions, and dangerous to the liberties of the people.

Resolved, That we are not here as the opponents or advocates of any particular financial or railroad scheme or schemes now pending, or that may be hereafter introduced into the Legislature, but we declare ourselves unalterably opposed to all schemes which propose to establish monopolies or confer exclusive rights or privileges upon individuals or corporations, believing as we do that all such legislation tends to repress competition, to shake and embarrass commerce, is destructive of the fundamental principles of free government.

Resolved, That while we earnestly desire to maintain the credit and honor of the State, and will cheerfully submit to any taxation that may be necessary to pay in principal and interest every debt of the State

that has been honestly and fairly contracted, yet there is a point beyond which we cannot and will not go; and we now give notice to the world that we intend to use all the means in our power to prevent the payment of any bonds or other obligations of the State which may hereafter be fraudulently or corruptly issued, or any bonds or obligations, the issue of which is not indispensably necessary to the proper administration of the State government, or to maintain the faith and credit of the State in conformity with laws already enacted; that we intend to make this a paramount question at the next election for members of the Legislature, and will vote for no man who will not pledge himself to institute the most rigid scrutiny into all these transactions, and to refuse to vote to levy any tax, or make any appropriation to pay \$1 of the principal or interest of any such obligations.

Resolved, That the president of this meeting is requested to appoint, as soon as practicable, committees in every parish of the State and ward of the city of New Orleans, to obtain the signatures of the citizens of the State to the foregoing resolution, and their pledge that they will carry it out.

Resolved, That we call upon all men who have the good of Louisiana at heart, to whatever party they may belong, to use all the influence they possess to prevent these obnoxious measures from becoming laws; we call upon the Legislature to place the seal of their reprobation upon them; should they unhappily pass that body, we call upon the Governor to interpose his veto to preserve the credit of the State, and to refuse to receive or exercise the extraordinary, unnecessary and dangerous powers sought to be conferred upon him.

Resolved, That our thanks are due and are hereby tendered to those members of the Legislature who have maintained their integrity, and have already declared their opposition to these obnoxious measures and others of a similar character. We entreat them to continue that opposition, and pledge them our hearty co-operation and support.

Resolved, That the president and vice-presidents of this meeting are hereby appointed a committee to present these resolutions to the Governor and to the Senate and House of Representatives, and to ask for them that consideration which is due to any action of the people, taken in the exercise of their constitutional right peaceably to assemble and declare their grievances.

The meeting was then addressed by Colonel J. O. Fuqua, Esq., of Baton Rouge, Mr. William Randolph and Judge Cotton. — *Picayune, February 1.*

The Times remarks of the meeting:

The meeting in Lafayette Square was very earnest and very emphatic, and the resolutions adopted were such as cannot fail to meet the hearty approval of every right-thinking citizen. For the most part the speeches were temperate, but there was a deep undertone of feeling in the meeting which could not be misunderstood. The people are determined to resort to every legitimate means in their power to save their property from becoming the prey of hiring plunderers, and their liberties from being sacrificed for the benefit of partisan intruders. They know that all legitimate authority is based upon consent, and are determined that they will not be bound by subsidies granted in defiance of their well-understood wishes, and by infringements of their most sacred rights, made in the interests of partisan greed and at the behest of partisan corruption.

Of the various bills of inquiry discussed, those which involved mere financial losses to our already tax-ridden people, were treated as of but trifling importance when compared with those other and graver measures which involve the deeper issues of freedom and independence. We counsel the Legislature not to overlook or disregard the solemn expression of public opinion uttered on Lafayette Square. There was something in its very earnestness which should secure attention and enforce respect—something which, like the strong heaving of a mountain wave, speaks of restless night and a determination to be felt.

The City.—The Mechanics' Institute was yesterday the scene of an event without precedent in the history of Louisiana, or so far as we can now recall, any other State. The occasion was the presentation of the resolutions adopted by the

great meeting in Lafayette Square on Monday night, denouncing the iniquitous schemes for the plunder of the State Treasury by the prodigal grants of aid to alleged railroad or levee schemes of State, bonds or indorsements, and the invasion of public liberties, and the dearest privileges of the citizen, by laws such as the election bill, the militia bill, the constabulary bill, and others equally tyrannical and unfeeling.

It is understood that the Governor received the delegation courteously, and entertained it hospitably. In the course of a speech which he made he named certain parties as engaged in the work of bribing, or attempting to bribe, the Legislature and himself on subjects of legislation. For this exposure of guilty men, engaged in a most scandalous business, the Governor will no doubt receive the thanks of all good citizens, of every party, which will be increased should he veto all the measures denounced at the Lafayette Square meeting. — *Picayune, February 3.*

THE ELECTION BILL.

The bill passed by the Senate, to regulate elections in this State, is evidently intended to secure the supremacy of the Radical party here. Its effect will be to increase the disgust and hostility of the people toward that party, and to insure their ultimate defeat. No party which seeks ascendancy by such means can ever escape eventual retribution, ruin and disgrace.

The leading feature of it is to withdraw all power of the judiciary to protect the citizens in their most valuable rights. The absolute and final decision on all election results is confided to the supervisors of election. They are to manipulate the votes and determine which of them shall be set aside and declared fraudulent, or when there has been sufficient violence to authorize the declaring of an election void. Under the merely ministerial power of making up and declaring the results, they may not only usurp the judicial function by setting aside any result which may be displeasing and unsatisfactory, but they also must Congress and the Legislature of the constitutional right to pass upon the qualification and election of their own members. Either body may be filled with the creatures of the supervisors, through their exercise of the power of determining, without appeal or supervision, who have been elected.

The supervisors are placed beyond all judicial and legal responsibility, or even examination. It is made a penal offense for the courts to issue writs of mandamus or injunction against them. The processes to protect personal and property rights are not available to defend the most sacred right of a freeman. All peace officers, all sheriffs and constables, are prohibited from the exercise of any of their powers and duties in the maintenance of law and order.

The Metropolitan Police are created a band of Janissaries or Pretorian band, to guard the polls and enforce the decrees and orders of their masters, the supervisors.

But why need we present and dwell upon all the abominable features of this infamous bill. There never was a political party so honest and high-toned, so pure in its character, and so respected by the people for its integrity and patriotism, which ought to be intrusted with the powers conferred by this bill. What then shall we say when the enigma of this audacious scheme to defraud and overcome the people shall be trusted to the agents of a party which has rendered itself so odious to the people of all classes as that now in power here? — *New Orleans Times.*

To the Members of the Mobile Conference

BROTHERS: The books looked for so anxiously, during the session of our Conference, reached Selma soon after its adjournment. It would be a pity to return them to Nashville. The agent is anxious to have them sold, and our people wish and need them. They can be had of Bro. Bounds, at the same rates charged by the Publishing House, and I hope the brethren will take them at once.

For the accommodation of brethren in this region, I have requested Brother Bounds to forward a few sets of each work to Brother J. K. Randall, of this city, where they can be had at Publishing House rates.

The works embraced in the bill are Bishop Paine's Life of McKendree, Dr. McFerrin's Methodism in Tennessee, Dr. Summers' Commentary on Matthew, and General Minutes. J. HAMILTON.

MOBILE, ALA., JAN. 20, 1870.

All Christians Astray on the Form of Baptism.

BY HARRY ELLISON KALISCH.

It is remarkable that baptism has been for thousands of years a sign of admittance to Judaism. This ordinance was also adopted as an initiatory rite at the beginning of the Christian religion, although it is now performed by all the Christian sects in a very different manner from its original and proper form. It will, therefore, not be uninteresting to the candid reader if I endeavor to elucidate briefly this subject.

It is well known that a solemn institution or baptism was customary as an expiatory rite among the ancient Greeks and Romans after having committed any crime or murder. See Virg. *Æn.* 2, 719. It reads there:

"Me, bello e tanto ille summi et cetera recenti, Atterere, nefas, donec me flumine vivo Alutero."

"I, who just came from the great battle and dreadful slaughter, dared not touch them" (namely, the Penates) "before I bathed in the spring water of a river."

Herodotus (2, 37) tells us that the Egyptian priests had to cleanse themselves very often by water.

According to the doctrine of Zoroaster the water is as holy as the fire, inasmuch as it is a symbol of the good, especially of inward purity. Therefore, the cleansing of the body by water forms an important part of the religious ceremonies which he ordered, and is scrupulously observed by the Persians. The cleansing by water was also among the Jews a very ancient religious ceremony.

The patriarch Jacob ordered his family to put away the idols which they had, and to cleanse themselves (meaning bathing, as it is expressed in the Hebrew word *hitaharu*), and to change their clothes. (Gen. 35, 2. See, also, Lev. 15, and Judith 12, 7 and 8.)

That a lustration had to take place when the person was in an entirely nude state is evident by Lev. 14, 9, 15 and 13; *ibid.* 16, 24 and 26; Numbers 31, 24.

The Essenes had to be baptized before they were admitted to the community of the initiated members. (See Joseph. *De Bello Jud.*, lib. 2, chapter 8, section 7.)

But as it appears from the ancient traditions handed down to us in the Talmud, three initiatory ceremonies were required, during the existence of the temple at Jerusalem, to make men Jewish proselytes, and two when females were converted:

1. Men proselytes were brought into the covenant of Abraham.
2. They were baptized in a nude state, and by a submersion of the whole body in water.
3. They had to bring a sacrifice as a purgatory means of pollution, the blood of which was sprinkled on the altar. (See Treatise *Keritas*, page 9.)

The reason that these ceremonies were necessary for Jewish proselytes was to enable them to partake of the Paschal lamb, etc.

After the destruction of the temple, however, three different opinions prevailed among the Jews in respect to the observance of the above mentioned ceremonies for the admission of proselytes to Judaism. Rabbi Jehoshua maintained that baptism alone was sufficient for a conversion to Judaism. Rabbi Elieser differed with him, and taught that if one is brought into the covenant of Abraham he needs no baptism in order to become a Jew (Treatise *Kesuboth*, page 71 A, and 46 A.); while others maintained that baptism and circumcision must be performed when a non-Israelite was admitted within the pale of Judaism.

The Jewish radical reformers in Frankfurt-on-the-Main who rejected, in the year 1844, the Talmudical controversies, ordinances and doctrines, in theory as well as in practice, coincided, nevertheless, in principle with the above quoted Rabbi Jehoshua concerning the circumcision of Jewish male proselytes, which led them so far that they abrogated, in 1845, circumcision altogether.

It is very probable that Paulus was prompted by the same ideas when he abolished circumcision among the heathen who became Christians. (See Epistle of Paul to the Romans, 2, 28 and 29; Epistle of Paul to the Galatians, 2, 3; Acts 15; *ibid.* 16, 1, 2 and 3.)

But concerning baptism, all agreed, in ancient times, that immersion of the whole body (not the clothes) in water was necessary for a new member of the Jewish or Christian religion.

There was no sprinkling of water, as this can be seen by a description of the baptism which was performed by John. (See Matt. 3, 6 and 16; Acts 8, 36.) Yes, the Greek expression *baptisma* used in the New Testament shows clearly that submersion of the whole body in water is required. As the baptism was a Jewish ceremony before the time of Jesus, John the Baptist and the apostles surely performed it in the same way and manner as the Jews did; especially as it was not considered by the contemporaneous Jews of John and the apostles as something new and extraordinary, and no Pharisee or Sadducee raised any objection against it, as they did to many other performances, it is certain that this ceremony was scrupulously done in Jewish style. Hence I cannot account for it why the imitators of John the Baptist and the Apostolic Church perform baptism when clad in waterproof clothes.

A real baptizing, or bathing of the body, and not of the clothes, ought to take place, and hence male should be baptized by male, and female by female. This is now customary among the Jews, and has been from time immemorial. It is obvious, therefore, that no female was among the multitude that came to John the Baptist, as it is reported in Matt. 3, 5, 6, etc.: "Then went out to him Jerusalem and all Judea," etc., "and were baptized of him in Jordan." Furthermore must the passage (Acts 8, 12) "They were baptized, both men and women," be understood that males were baptized by males, and females by females. — *New York Union.*

DR. MUNSEY ON MISSIONS.

Sabbath morning last Dr. Munsey delivered his first missionary address in Baltimore. In spite of the almost no notice given, Trinity church overflowed with an eager crowd. The address was extempore, but marked by the characteristic vigor and style of the great preacher. The lack of severe correctness of sentences was amply compensated for a freshness and abandon in which the orator and his subject appeared to the greatest advantage. We were much pleased to find such manifest improvement in his health as was attested by his untiring energy of delivery for near one hour and a half. Such a faithful, dreadful, soul-stirring appeal for missions has been seldom made—the gentle spirit of the minister was elevated to such a pitch of devotion as to leave no room for that deceitful tenderness which saves the sore which can only be reached by knife or caustic. That infidelity and selfishness in the church which keeps "charity" at home when the gospel thunders "Go!" he lashed with unsparring whip. But few of his listeners will forget the cutting question: "Go where?" "Is it to go home?" And the splendid antithesis of the answer: "No! Go ye into all the world," etc.

Dr. Munsey is the right man in the right place. The close application of the student has been applied to untiring assiduity in the office of missionary secretary. Every dollar coming in and going out is checked and posted as in mercantile accounts—he lives and moves through the secular part of the business by sight and not by faith—and may here compare with the wisest "of the children of light." If the debt of the Board of Foreign Missions had been the sum originally estimated, it would have been paid by him, principal and interest, before General Conference. But the larger sum found due is so much more than was supposed that he may not discharge it by that time.

The church cannot evade or resist such appeals as he made on Sabbath, when Trinity, with such slight preparation, gave him \$1,400 for missions, of which \$500 goes to the Foreign Board. This, added to the collections to be reported from the Sabbath school, it is thought, will reach the handsome sum of \$2,800 to \$3,000 for Trinity church. With such a man to preach a missionary crusade the work must go on, and our church become potent as a missionary church.

We say to the Christian orator: "Go," and he will go in the name of his Master, like an "army with banners, conquering, and to conquer."

Dr. Munsey has left for St. Louis. We envy the brethren there the rich treat in store for them. We hope that he will not be tasked beyond his strength, but that the Missouri brethren will return him to us in improved health. — *Baltimore Episcopal Methodist.*

The Christian Advocate.

SATURDAY, FEBRUARY 5, 1870.

VARIETIES IN CREATION.

BY COLONEL H. O. HALL.

For fifty years, all over this broad land, has thou been searching how the Maker's hand
Created, fashioned, planted and sustained
The varied vegetable forms he designed
To deck our soil withal. For fifty years
All over this broad land thy hand appears,
Those forms describing in one common
speech.

To all thy Master's skillful work to teach.

While, duty chief and science were thine aim—

How hast thou spread memorials of thy fame!

Within a thousand daisies, and on their hills;
Beside a thousand springs, and by their rills;
On lofty mountain sides, in valleys deep;
By rushing rivers, where still waters sleep;
In gloomy swamps, in smiling fields and
lanes;

In marshy fens, or arid, sandy plains;
In stifling woods, in breezy, sea-like prairies;
At heads of streams, and by their estuaries;
In awful canons, on high table lands;
In tracts far inland, on the ocean straits;
In frozen habitats, in sunny spots;
On elevated cliffs, in sunken gorges;
Hard by the snow-capped edge, the crater's
brink.

To name hast thou wrought thee a lasting link—

In giant forest trees and humble bushes;
Vines climbing high or trailing, straws and
rushes;

Nutritious stalks, and useless noxious weeds;
Large canes and slender grasses, shrubs and
reeds;

Composed of stem, root, leaf, bloom, seed
and fruit;

Some plants all blossom, scathe on the root;
Some rooted in the bark of other trees;
Some rootless, living airy at their ease;
Some leafless, or with leaf merged in the
bark;

Some evergreen, the glory of the park;
Some yearly stripped by winter's cruel blast;
Some barren long, by fruiting killed at last;
Some reared and living wholly underground,
As truffles only by the deliver found;

Some growing under water, till they rise,
In flowers matched, their germs to fertilize;
(The bride still held at home by spiral spring,
He leaves his parents to his mate to cling,
Thus beauty's time and task fulfilled in air,
The nymph retires again her fruit to bear.)

Some hairy, fawn-like, in deserts growing,
Or, camel-like, their food in thick leaves
stowing;

Some bearing pitchers, lid and all complete,
With soothing liquor fragrant, nepenthe
sweet;

Some quick, when touched their tender leaf-
lets folding,

Some bated insects trapping and fast holding.

Some bearing flowers dyed with thine light,
Glanced from the iridescent wings of morn-
ing,

And shaped like ice-bergs burst from herbs by
night;

Some with plain leaves alone their boughs
adorning;

With fruits delicious as of paradise—
With odors sweet as in the Isles of Spice;

With balls or berries, tubers, or stems,
Leaves, roots and nuts for food, worth more
than gems;

With bark or fiber, lint or down, for dress—
Gum, resin, oil or wine, sour or sweet juices,
Distilling freely forth in teeming sluices;
Some lasting as the longest age of man,
Some living but one summer's narrow span;
Renewed from seeds, from spores, from buds,
from eyes;

Forever falling that they still may rise,
In all those vegetable forms, and more,
Hast thou beheld the handwork of God,
Hast learned of him and taught to men thy
lore,
And carved thy name upon a budding rod.

MISSISSIPPI CONFERENCE.

ITS FIRST SESSION.

Mr. Editor: In your paper of the eighteenth of December you published the names of the preachers who composed the first Mississippi Annual Conference, fifty-four years ago. I forgot the name of our secretary, John Menefee. It may be satisfactory to some of the preachers to have a sketch of the proceedings of that Conference. I quote from my journal: "Thursday, tenth of October, 1816.—We look in vain for the Bishop. Conference met and organized at three P. M. Brother Sellers in the chair, Brother Menefee our secretary. Conference proceeded to business. Adjourned at five to meet at eight to-morrow. Friday, eleventh.—Conference met at eight, Brother Sellers in the chair. No news of the Bishop. Conference proceeded to business. At ten minutes past ten Brother Williams announced, to our great joy, the arrival of Bishop R. R. Roberts; but, as he was much fatigued by his long, lonely journey through the Indian nation, Conference adjourned until after two o'clock. Conference met at two o'clock, Bishop Roberts in the chair. We now feel like we are in order for business. We adjourned at five o'clock. Saturday, twelfth.—We met at eight o'clock, Bishop Roberts in the chair. We adjourned after eleven o'clock. The Bishop preached at twelve o'clock, from Hebrew 12, 1. Perhaps more than two-thirds of the congregation

were shedding tears; such pathos and power carried the whole congregation away. He is indeed a good and a great man. In the evening we met and nearly finished our Conference business. Sunday, thirteenth.—Brother Sellers preached from Colossians 1, 28, after which the deacons were ordained. The Bishop then preached from Jeremiah 9, 23 and 24. The elders were then ordained. I was ordained elder to-day—the first elder the Bishop had ever ordained (so he told me afterward.) I could give the appointments of the preachers, but as they are in our minutes, I close with the above short sketch. I will, however, give you a correct list of the names of the nine preachers that composed that Conference: Samuel Sellers, presiding elder; John Menefee, secretary; Thomas Owens, John Lane, Ashly Hewitt, Peter James, Elijah Gentry, James Dixon, who was transferred to the Tennessee Conference, and Thomas Nixon.

Your brother in Christ,

THOMAS NIXON.

HINDS CO., MISS., Jan. 11, 1870.

LOUISIANA CONFERENCE.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

Your committee would use this occasion to indulge in some general, and, we may hope, not unprofitable reflections upon the subject of foreign missions.

The work of converting the heathen to the knowledge and worship of the true and living God is a great work—a work attended with difficulties, and opposed by powerful and various opposition. The corruption of the human heart is everywhere opposed to the pure "wisdom from above." The deep-seated and long-established superstitions yield with reluctance to "the truth as it is in Jesus." The immoral lives of the sailors, soldiers and traders from Christendom pour scandal upon the Christian name, and create prejudices hard to eradicate. Then the apathy, the unbelief and covetousness of too many in the visible church have disastrously retarded the work and discouraged the missionary. But the cause of missions is the cause of God. He "chooses the weak things to confound the mighty." The smooth stone from the brook in the hands of a stripling, when God directs it, can smite down the most gigantic opposition.

We must not be discouraged at any apparent slowness in the conquering march of the gospel. We must remember that it was more than three centuries from the Pentecost before the Roman world was even normally converted to the acknowledgment of the gospel. The modern missionary movement is not a century old. Eighty-one years ago Carey felt called to be a missionary. That was the beginning of the modern missionary movement. Now there are forty-two grand missionary societies, with one thousand eight hundred missionaries, assisted by eight thousand native preachers. Sixty years ago the American Board of Foreign Missions was not in existence; now it has two hundred churches, and has reckoned in all, seventy thousand converts. Sixty years ago nothing was done in the South seas; now there are eight hundred native preachers and two hundred thousand communicants. There are one hundred preachers in the great Island of Madagascar; six hundred missionaries in India; twenty thousand communicants in South Africa, fifteen thousand on the west coast of Africa; one hundred native preachers in Turkey and Persia, and forty thousand people taught to read in the past twelve years from a single station of the American Board in Eastern Turkey.

The King of Burmah, instead of holding poor Dr. Judson in a filthy dungeon, now welcomes the missionaries to his capital, and is building a school house to accommodate one thousand scholars, and has commanded the translation of the British Encyclopedia into the Burmese language. The Queen of Madagascar, instead of persecuting her Christian subjects, is crowned beneath a canopy, inscribed: "Glory to God

in the highest; on earth peace and good will to men."

In money matters the change has been equally progressive and remarkable. In 1788 there was nothing given by Protestant Christendom to carry the gospel to the heathen. In 1808, \$100,000; in 1828, \$1,000,000 were given; in 1842 \$2,000,000 were given, and in 1868 \$5,000,000 were given. In a hundred years \$50,000,000 will be annually given to this great cause, and instead of eighteen hundred missionaries, eighteen thousand will be sent over the heathen world, preaching to the spiritually impoverished "the unspeakable riches of Christ."

The Protestant missionary field is wide, yet annually extending. Scores of missionaries and hundreds of native preachers are preaching Christ in Mohammedan lands, from the Danube to the Euphrates. The Scriptures are now translated into the sacred characters of the Korm—the language read by a hundred and sixty millions of men, stretching from the west coast of Africa to the eastern shores of China. In India, from which Protestant missionaries were repelled with scorn, nearly six hundred missionaries are preaching the gospel, in scores of languages, from Cape Comorin to the Himalaya mountains. Twenty years ago the converts in China could be counted by dozens; now by thousands. The Moravians excepted, fifty years ago a single church edifice would have sufficed to convene all the missionaries and all the native converts in all the mission fields in the world. Now there are more than three hundred thousand communicants, and a Christian community of more than a million. The grand work goes on, girding the world with lines of light.

One of the most encouraging features in modern missionary labor is the permanence of the work—the holding of the positions taken. The movement is not a raid, but thorough conquest and permanent colonization. The Bible is taken with the missionary, and translated into the languages and dialects of the heathen. This is a great and permanent work. The Bible, when translated, can reach many beyond the access of the missionary. The missionary may die, "but the word of the Lord endureth forever." The Bible is in China and in the Chinese language, and there it will stay forever. It is in India and in the tongues of Hindostan, and there it will remain. The Bible is in Japan, and it will take root there and spread all over those great islands; and so it is in Africa, and in the islands of the great Pacific. This is a great point. The Spirit that indited the truth will attend it, and the truth shall bring the millions of the spiritually enslaved into the "glorious liberty of the sons of God."

A century ago an emperor of China, a wise man, anxious to elevate and improve his people, drew up for them a moral code—a bible. He instituted a Sabbath, to be observed at each new and full moon. He set apart preachers to instruct the people, on these appointed days, in the doctrines and precepts of the new bible. But the people did not regard the preachers or the book as having anything more than human authority; so they would neither heed nor hear, and the emperor's benevolent enterprise entirely failed. After this the Jews came into China with the Old Testament scriptures, but they would not translate them into Chinese, but kept the sacred rolls locked up in the ark, bowing in adoration, even worshipping them, but did nothing more, and no beneficial results followed. Then the Nestorian Christians came and preached and established churches; but they did not translate the Scriptures. Their converts were not rooted and grounded in the inspired truth which is able to make them wise unto salvation. So by and by the storms of revolution swept them away. But now the missionary translates and circulates the Bible, gathers the children into schools, and feeds them from the printed page with the sincere milk of the word. Thus a deep, broad, and

permanent foundation is laid, against which the gates of hell shall never prevail.

Our faithful and efficient missionaries in China, and among the red men of the West, are doing well—doing all that men can do. Let us sustain them by generous gifts and fervent prayers. Let us co-operate with our able and devoted secretary in sending out other faithful men into the heathen fields, now white to the harvest.

The chairman of the Committee on Foreign Missions asks leave to submit the following report. The several districts, circuits and stations have contributed the following amounts for foreign missions during the current Conference year:

NEW ORLEANS DISTRICT.

Carondelet street	\$1,000 00
Emile street	1,200 00
Morion street	243 35
Dryades street	70 85
Crops street	19 00
Lafayette and Carrollton	4 60
Jefferson City and Louis- iana avenue	30 45
New Orleans circuit	50 00
Thibodaux	20 00
Plaquemine	20 00
Colored charges	\$2,711 45

One thousand three hundred members. About \$2 07 per member.

OPELOUSAS DISTRICT.

Opeolousas	\$30 00
Bayou Mallet mission	10 00
Plaquemine Branch	25 00
Washington mission	10 95
Vermilion	3 50
Aberdeen	5 00
New Iberia	152 15
Franklin	5 00
Grand Cheniere	5 00
Calcasieu	1 60

One thousand and five members. Not quite fourteen cents per member.

ALEXANDRIA DISTRICT.

Alexandria	\$5 00
Alexandria colored work	5 00
Harrisonburg	25 00
Evergreen and Big Camp	5 00
Atlanta	5 00
Spring Creek mission	5 00
Centerville	5 00
Columbia	5 00
Amoco	1 60

Nine hundred and seventy-four members. About one and three-fourths cents per member.

SHREVEPORT DISTRICT.

Shreveport	\$2 00
Mooringport	15 00
Greenwood	25 00
Kennerly	25 00
Mandeville	24 00
Pleasant Hill and Manny	38 00
Natchitoches	2 50
Springville	2 50
Hayou Pierre	2 50
Pleasant Hill col. charge	1 60

One thousand three hundred and fifty-five members. Ten cents per member.

OUACHITA DISTRICT.

Onachita	\$21 30
Monroe and Trenton	5 00
Sparta	3 00
Farmersville	13 50
Vernon	5 00
Mount Lebanon	25 00
Bladen	25 00
Bossier and Oak Ridge	24 00
Homer	24 00
Hynesville	1 00
Onachita colored charge	1 60

Three thousand six hundred and four members. About four cents per member.

LAKE PROVIDENCE DISTRICT.

Lake Providence	\$12 50
Waterproof	5 00
Floyd and Delhi	5 00
Carroll	5 00
Whinsboro	5 00
Reliant	5 00
Louisiana and Oak Ridge	5 00
Lind Grove	5 00
Sicily Island	5 00
Colored charges	12 50

One thousand and fifty-six members. About one and one-fourth cents per member.

From Wesley Whims Wall

From Miss Lizzie

Grand total

J. B. WALKER, Chairman.

* \$5 of this for China mission.

† \$8 15 from J. M. for China.

The Ditzler-Sweeney Debate Again.

Mr. Editor: As the press of the so-called Christian church has been so bitter over the late debate at Warrensburg, Missouri, showing a chagrin and mortification that prudence, if not the spirit of religion, should have taught them to avoid, it is due the public that I expose one of the main facts that gave them such mortification. It is only one of a hundred, but as they writhed most under it, and their newspapers have teemed with articles of unusual length about the debate, I will give the facts to the public. Stokius' Greek Lexicon of the New Testament is an old one (English), published over a hundred years ago. Campbell had it; Rice never had seen it, and was imposed on by Campbell most outrageously, as will be seen below. And my use of the facts—having Stokius with me, as he now lies before me—made a better extraordinary. Nor did my opponent, Mr. Sweeney, demand a committee at all, as Elder Longan says. He threatened to have one. I promptly demanded it, and he said no more, and never did name it again, but the moderator brought it up.

I now give the facts to the world, as the immersionists have made more capital out of this lexicon than out of all others together.

ALEXANDER CAMPBELL, ON STOKIUS' GREEK LEXICON OF THE NEW TESTAMENT.

* Stokius, one of the most learned

rabbi in the school and learning of orthodoxy, deposes as follows: Generatim, ac vi vocis, etc.—Debate with Rice, 206. "The two still more venerable names of Schlessner and Stokius."—Ibid, 208.

"This great master (Stokius) of sacred literature says, Generatim, etc."—This distinguished theologian and critic.—Christian Baptism, by A. Campbell, 125.

I now charge Mr. A. Campbell with—

1. Intentionally omitting what Stokius gave as the definition of baptizo.

2. In quoting from a foot-note only, he thereby designedly misrepresents Stokius by leaving out the words sprinkle—"adspargendo aquam."

3. In said note, where alone dip and immerse are given as meanings of baptizo, he omits the word pour, etc.

4. He says Stokius gives "wash, cleanse, wet," as tropic, metonymical meanings of baptism—"by consequence"—without showing that he gave wash as its literal meaning first, and this confirmed by rendering the Greek word baptizo, and baptisma, and baptismos, by wash, never by immerse, where he could not fail to see Stokius' meaning.

5. Campbell, in translating Stokius' Latin, adds more words—over and above and contrary to what Stokius said and than Stokius had! (See Debate, etc., 206-7.) I will now give all the Latin definitions that Mr. Campbell copies (page 206-7 in the Debate); he copies the same in his "Christian Baptism," page 125, though not so fully. I will, in transcribing it, put in italics all that which Campbell adds to Stokius' definition, and without any authority, and in small capitals false renderings:

1. Generatim, ac vi vocis intentionis ac immersionis notione obtinet. 2. Speciatim. (A) proprie est immergere ac interfingere in aquam. (B) Tropice, per metalepsin est lavare alibi, quia aliquid intingi ac immergi solet in aquam at lavatur vel abluatur. Which I translate (says Campbell,) Generally, it obtains the sense of dipping or immersing, without respect to water or any liquid whatever. 2. Speciatim,

AND IN ITS PROPER SIGNIFICATION (proprie, adverb, properly,) IT SIGNIFIES (the Latin is est, not significat—it is, not it signifies, as Campbell has it,) to dip or immerse in water. This is its New Testament sense. 3. Tropice, (est—is) to wash, to cleanse, because a thing is usually dipped or immersed in water that it may be washed, THAT IT MAY BE CLEANSED. (Latin, vel abluatur, or cleansed.) Its general sense is to dip. Its proper sense, to wash, to cleanse. "This," adds Mr. Campbell, "is a true version of this great author!"

I will now add what Campbell left out, omitting the texts of Scripture and references—not one of which Stokius renders dip or immerse—commencing at the very word where Mr. Campbell left off. The last words quoted by Mr. Campbell were, "at lavatur, vel abluatur, quoniam et (continues Stokius) adspargendo aquam, luto vel ablutio fieri queat et solent. (Mar. 7, 4; Lu. 11, 38.) (Although, or moreover also, by sprinkling the water, washing or cleansing can be, and generally is, accomplished. Mark 7, 4; Luke 11, 38.) In loco the Greek is baptizo, from baptizo. But Stokius does not stop by saying baptism was generally accomplished by sprinkling the water, citing cases in the gospels, but in the same note he says: "Designat (A) Miraculosam Spiritus (S) effusionem super apostolos, aliosque credentes, tum ob donum Spiritus (S) copiam, prout olim apostoli et credentes affunderantur. (It designates—denotes—the miraculous outpouring of the Holy Spirit upon the apostles and other believers, and on account of the abundant gift of the Holy Spirit, since anciently the water was poured copiously upon those who were baptized.)" In the face of these facts Mr. A. Campbell, with Stokius in hand, said (page 181 Debate): "Has he produced a lexicon, of the eighteen centuries past, giving sprinkle or pour as the proper or figurative (italics his) meaning of baptizo? * * * Let him adduce any modern dictionary, English, French, etc., thus expounding the Greek word baptizo or baptizo." Again: "It never has been translated by either sprinkle or pour by any lexicographer for eighteen hundred years."—(Ibid, 139.) Ursmis, Graves, and others define those words by sprinkle also. But the worst is to come.

With this Stokius in his hand—Rice acknowledging he never saw the book—Campbell, rejoicing in his pretended triumph (pages 206-7,) says: "But my friend, Mr. Rice, will now have it that the dictionaries give wash as the first meaning of baptizo. He cannot show one! I say again, he cannot show one that does so." (Italics his—page 118, Debate Campbell and Rice.) He is answering what Rice said in his third address, which I copy: "They (lexicographers) generally agree

with Bretschneider; * * * and in the New Testament, first, LAVO, abluo simpliciter—simply, to wash, to cleanse." (Page 91; again, page 92.) Of Stuart, Rice says: "And the first meaning (italics Rice's) he gives is to wash."

Now, then, what will the reader say when he learns that this great lexicographer, of whom Mr. Campbell said so much, gives wash as the first and only literal meaning of baptizo; then adds, baptizo, i. e., transfers it? Here is Stokius: "Baptizo, lavo, baptizo." Then the next words are about its construction with the cases and passages given; then he gives the passive baptisomai, tuor, lavor, baptizor—to be washed, to be cleansed, to be baptized. He then renders the Greek word, by wash—lavo—three times; then Mark 7, 4, where they eat not, etc., unless they baptize themselves—wash, in James' version—he renders it a foro (venientes) nisi prius luti fuerint non edent; and coming—when they come—from the market (agora—public places,) unless they first wash they do not eat. Thus he does not give dip, or immerse, or plunge, as definitions of the word at all, but puts them in his note as a meaning taken or obtained in classic or general use.—"Generatim, notione obtinet."—Generally, it obtains the notion, etc.

Mr. Campbell adds of Stokius (page 60 of Debate:) He defines baptisma (the name for baptism in the New Testament) in like manner. "It generally denotes immersion and dying; but by the inside force of the term," etc. This, again, is from a foot-note, which gives its classic use, or general use in Greek literature. But here is Stokius' definition: Baptisma; verb, baptizo, lavo, abluo, baptizo. Baptism, from the verb baptizo, to wash, cleanse, baptize."

Baptismos, luto ablutio, baptismos—a washing, cleansing, baptism. He then renders baptismos (Mark 7, 4-8; Heb. 9, 10) by washings.

For making the above exposures, with a hundred more equally damaging to the honesty and integrity, as well as veracity, of Mr. A. Campbell, in the debate between the followers of Mr. Campbell's peculiar views and the Pedo-baptists, represented by Elder Sweeney, of Chicago, and myself, their papers have done what before the audience they feared to attempt to do—defend Mr. Campbell and vilify myself. In the Pioneer, a so-called religious paper, published at Chillicothe, Missouri, December 9, 1869, appears a most scurrilous article, by its corresponding editor, bitterly abusing me for the exposures I made. It is enough to say that there is not a sentence in it that has not misrepresentation. The Apostolic Times, of Lexington, Kentucky, December 2, is of the same class, only not half so scurrilous. Both the writers—Elders Davis and Longan—are so ignorant that the former knew not that Aramian dialect was the Syriac; reports what never occurred—reports all so colored as to be utterly untrue. For instance, he says I proposed to read three sentences in Syriac if Mr. Sweeney would read three in Greek. I, as all there would testify, offered to render five English verses into Syriac if Sweeney would render two sentences of Greek into English. As to Lynch: what Sweeney said of the Jordan and Lynch, indorsed by Davis—the whole is simply preposterous—Lynch is before me. He shows the Jordan to be so swift that at the place where John baptized he supposes the rushing waters must have paused for the occasion, and below he saw two camels in one morning washed off by the terrible current. Poor Longan makes the Latin, lavo, a Greek word of the Septuagint three times! He misspells the Greek participle of baptizo four times—never having it correct—batches Latin grammar as a Latin novice of three days' schooling would not do in his Grammar Novum Testamentum, for Novi Testamenti; misrepresents everything of which the following will serve as a sample: The reference offered by Mr. Sweeney to the faculty of the State University I declined. I gave my reason, that it was under their church's influence, etc. Longan says, there the matter rests. That was untrue. I at once offered, as I had urged in the committee of their side when they called on me, that a committee copy all our largest paper, if they would do the same. They refused! There is where it rests. So of all these the poisonous waters, Dead Sea, etc. Alas! that men will be so reckless and yet publish this! "May the Lord help men to be honest."

J. DITZLER.

St. Louis Christian Advocate.

A QUAIN writer says: "I have seen women so delicate that they were afraid to ride—for fear of the horse running away; afraid to walk for fear the dew might fall; afraid to sail for fear the boat might upset; but I never saw one afraid to be married, which is more risky than all the others put together."

The Christian Advocate.

SATURDAY, FEBRUARY 5, 1870.

FATHER TOM AND THE POPE, OR A NIGHT AT THE VATICAN.*

CHAPTER I.
HOW FATHER TOM WENT TO TAKE POT-LOCK AT THE VATICAN.

When his reverence was in Room or course the pope axed him to take pot lock wid him. More be token, it was on a Friday; but, for all that, there was plenty of mate; for the pope gev himself an absolution from the fast on account of the great company that was in it—at husto so I'm tould. Howaniver there's no fast on the drink any how—thank the Virgin!—and so, as they, wor sittin', after dinner, taking their snip together, says the pope, says he, "Thomus," for the pope, you know, spakes that away, and all as one as ov iz—"Thomus a lanna," says he, "I'm tould you well them English heretics out of the face."

"You may say that," says his reverence to him again. "Be my soul," says he, "if I put your holiness under the table you won't be the first pope I floored."

Well his holiness laughed to split; for you know Pope was the great Prodesan that Father Tom put down upon purgatory; and ov course they knew all the ins and outs of the conthnaversy at Room. "Faix, Thomus," says he, smiling across the table at him mighty agreeable—"it's no lie what they tell me, that yourself is the pleasant man over the dhrup ov good liquor."

"Would you like to thry?" says his reverence.

"Sure, and an't I thrying all I can?" says the pope. "Sorra better bottle ov wine's betwixt this and Silamancha, nor there's forrest on the table; it's rual Lachrymachrysal, every spudh ov it."

"It's mortal could," says Father Tom.

"Well, man alive," says the pope, "sure and here's the best ov good claret in the cut decanter."

"Not maining to make little ov the claret, your holiness," says his reverence, "I would prefer some hot wather and sugar wid a glass ov spirits through it, if convenient."

"Hand me over the bottle of brandy," says the pope to his head butler, "and fetch up the materi'ls," says he.

"Ah, then, your holiness," says his reverence, mighty eager, "may be yerd have a drop ov the native in your cellar? Sure it's all one throuble," says he, "and, troth, I dunna how it is, but brandy always plays the puck with my intrails."

"Pon my conscience, then," says the pope, "it's very sorry I am, Mistor Maguire," says he, "that it isn't in my power to please you; for I'm sure and certain that there's as much whisky in Room this blessed night as 'ud blind the eye ov a midge."

"Well, in troth, your holiness," says Father Tom, "I knew there was no use in axing; only," says he, "I didn't know how else to ex-queeze the liberty I tuck," says he, "of bringing a small taste," says he, "of heating out an imperi' quart bottle out ov his coat pocket; 'that never seen the face ov a ganger," says he, setting it down on the table forthwith the pope; "and if you'll jist thry the fall ov a thimble ov it, and it doesn't rise the cockles of your holiness's heart, why, then, my name," says he, "isn't Tom Maguire?" and with that he ont's wid the cork.

Well, the pope at first was going to get vexed at Father Tom for fetching drink thataway in his pocket, as if there wasn't lardies in the house; so says he: "Mistor Maguire," says he, "I'd have you to comprehend the differ betwixt an invitation to dinner from the successor of Saint Pethr, and from a common maynor of a Prodesan squirean that may be has't liquor enough in his cupboard to wet more ner his own heretical whistle. That may be the way wid them that you visit in Leithrim," says he, "and in Roomanum; and I'd let you know the differ in the prisint case," says he, "only that you're a champion ov the church and entitled to lanney. So," says he, "as the liquor's come let it stay. And, in troth, I'm enris myself," says he, "gettin' mighty soft when he found the delightful smell ov the pulleva, 'in investigating the composition ov distilled liquors; it's a lannch ov natural philosophy," says he, taking up the bottle and putting it to his blessed nose.

Ah! my dear, the very first snuff he got ov it, he eried out, the dear man: "Blessed Vargin, but it has the divine smell!" and crossed himself and the bottle half a dozen times running.

"Well, sure enough, it's the blessed liquor now," says his reverence, "and so there can be no harm any way in mixing a dandy ov punch; and," says he, stirring up the materi'ls wid his golden meedlar, "for everything at the pope's table, to

Father Tom and the Pope. Philadelphia: T. B. Peterson & Brothers.

the very schrew for drawing the corks, was ov vergin gold—"if I might make boold," says he, "to spake on so deep a subjic afore your holiness, I think it 'ud considherably whacillate the investigation ov its chemistry and pharnaceutics, if you'd jist thry the laste sup in life ov it inwardly."

"Well, then, suppose I do make the same exprimint," says the pope, in a much more condescending way nor you'd have expected—and wid that he mixes himself a real stiff facer.

"Now, your holiness," says Father Tom, "this bein' the first time you over dispinked them chymicals," says he, "I'll jist make boold to lay down one rule ov orthography," says he, "for convhounding them, *secundum mortem*."

"What's that?" says the pope. "Pnt in the sperits first," says his reverence; "and then put in the sugar, and remember every dhrup ov wather you put in after that spoils the punch."

"Blessed Vargin!" says the pope, not mindin' a word Father Tom was saying. "Blessed Vargin!" says he, smacking his lips, "I never knewen what drink was afore," says he, "it bates the Lachrymachrysal out ov the face!" says he, "its Nectar itself, it is, so it is!" says he, wiping his epistolical mouth wid the enif ov his coat.

"Pon my secret honor," says his reverence, "I'm raily glad to see your holiness set so much to your satisfaction; especially," says he, "as, for fear ov accidents, I tuck the liberty of fetchin' the follow ov that small vessel," says he, "in my other coat pocket. So devil a fear of our running thry fill the but-end of the evening anyhow," says he.

"Draw your stool into the fire, Mistor Maguire," says the pope, "for faix," says he, "I'm bent on anilizing the metaphysics ov this phenomenon. Come, man alive, clear off," says he, "you're not drinkin' at all."

"Is it drink?" says his reverence; "by gorra, your holiness," says he, "I'd drink wid you till the cows 'ud be coming home in the morning."

So wid that they tackled to, to the second fugil a piece, and fell into a larned discourse.

"But it's time for me now to be off to the loethir at the board. Oh my sorralight upon you, Doctor Whately, wid your phtical economy and your hydherastatics! What the bit use has a poor hedge-masther like me with sich deep larnin' as is only fit for the likes ov them two I left over their second-tumbler? Howaniver, wishing I was like them, in regard ov the sup ov drink, any how I must brake off my noration for the prisint; but when I see you again I'll tell you how Father Tom made a hero ov the pope that evening, both in theology and the enbe root."

Conference adjourned with the benediction.

Dec. 17.—Conference met. Rev. S. Johnson opened with religious services.

Minutes read and approved.

Question 15 resumed: J. McNeil and Charles Thiigpen laid over; David Funchess, Green Jones, Frank Funchess, John Hollis, Isaac Brown and Robert Coleman passed.

Question 1—Who are admitted on trial? Wm. Mandy and George Wright.

Question 15: Lownon Carlisle and Louis Hays laid over; Daniel McGaw elected to deacon's orders and continued on trial.

Question 9—Who are elected to elder's orders? Answer: Robert Coleman, John Dorsey, Green Jones, Frank Ambrose and Isaac Maytin.

The following reports of committees were presented:

The Committee on the *Christian Index* report: That we heartily approve of the plan proposed to publish a paper for the colored people of the Methodist Episcopal Church South, at Memphis, Tennessee, by name the *Christian Index*; that we have seen a specimen copy of the paper, and we are pleased with it; that we will do all in our power to extend the circulation of the *Christian Index* among our people.

The Committee on Sunday Schools and Bible Cause report: That Sunday schools are quite limited yet, in operation, in the bounds of the Conference. There are twelve schools, thirty-eight teachers, three hundred and seventy-five scholars under instruction. The instruction of children has been confined mostly to the catechism and spelling book; but they are making progress. The interest in this important field of labor is deepening and widening among the people, and the prospects for an increase of schools and extensive usefulness are brightening. There is, however, a great need of books, catechisms, Testaments, etc. The committee would recommend that Bible societies be formed on the circuits, and an application be made to the Bible agent, Brother John W. Harmon,

for Bibles and Testaments, to meet the growing demand in the church. Vaiden was chosen as the place for holding the next Conference.

It was resolved that the \$10.40 collected at the last Conference, to publish the Minutes, be used to purchase catechisms, to be equally distributed between the districts.

Brother A. B. Nicholson was added to the Committee on the *Christian Index*.

The Conference adjourned with benediction by the Bishop.

Dec. 18.—The Conference met and was called to order by the Bishop, and singing and prayer by Brother Isaac Martin. The minutes were read and approved.

Resolved, That a copy of the minutes be furnished the editor of the New Orleans Christian Advocate for publication.

Resolved, That we sincerely tender our thanks to the trustees of the church for the use of their house of worship.

Resolved, That we sincerely thank those of our friends who have so kindly taken care of us during our Conference.

The following additional members answered to their names: Thomas Murrow, W. W. Drake, John Dorsey, W. B. Hines, H. P. Bowen, J. D. Willis, W. T. Pearce, David Funchess, Green Jones, Frank Funchess, Robert Coleman, Bartlett W. Baily, John Johnson, Moses Wright, Willis Latham.

The minutes of yesterday were read and approved.

Question 3 taken up—Who are admitted into full connection? Answer: John Johnson; and pending his admission the following resolutions were adopted:

Resolved, That applicants who are ordained and recommended as suitable persons to travel and preach the gospel be admitted into full connection.

Resolved, That all applicants who are present and shall be elected to orders at this Conference, be admitted into full membership.

John Johnson, Bartlett W. Baily, Henry Murdock and Moses Wright were elected to deacon's orders; Abraham Anderson was admitted on trial and elected to deacon's orders; John Foster was elected to deacon's orders; Willis Latham was admitted to full membership and elected to deacon's orders.

Question 15—Are all the preachers blameless in their lives and official administration? Bartley Turner, Frank Ambrose and Charles Lewis were passed. John W. Dunn and Samuel Harris were stricken from the roll.

It was resolved that a committee on the *Christian Index*, a paper published in the interest of the colored people, be raised, as follows: John Dorsey, Frank Ambrose, J. Brown, S. Johnson, Robert Coleman, Moses Wright, Harry Hargraves, Reuben Pope, John Dorsey.

Reuben Pope, John Dorsey, Isaac Martin and Harry Hargraves were passed; Henry Garmen was passed and elected to deacon's orders; Bartlett Turner was elected to deacon's orders previously; Isham Barrell, Robert Amacker, A. J. Thompson and Frederick Newell were withdrawn.

Conference adjourned with the benediction.

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Question 15 resumed: J. McNeil and Charles Thiigpen laid over; David Funchess, Green Jones, Frank Funchess, John Hollis, Isaac Brown and Robert Coleman passed.

Question 1—Who are admitted on trial? Wm. Mandy and George Wright.

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Carlisle; Port Gibson circuit, Louis Hays; Rocky Springs circuit, D. A. J. Parker.

Question 1—Who are admitted on trial? Answer: George Wright, William Mandy, John Foster, Frederick Gillespie and Abram Anderson.

Question 2—Who remain on trial? Answer: Daniel McGaw.

Question 3—Who are admitted into full connection? Answer: John Johnson, Bartley W. Baily, Henry Murdock, Moses Wright and Willis Latham.

Question 6—Who are deacons of one year? Answer: Frank Ambrose, Bartley Turner, Reuben Pope, John Dorsey, Isaac Martin, Henry Hargraves, David Funchess, Green Jones, Frank Funchess, John Hollis, Isaac Brown, Lownon Carlisle, Louis Hays, Charles Thiigpen, Isaac Warren and George Henington; deacon of second year: Charles Lewis; deacon of third year: Robert Coleman.

Question 7—What traveling preachers are elected and ordained deacons? Answer: Henry Murdock and Bartley W. Baily; elected but not ordained: Daniel McGaw, Henry Garner and Bartley Turner.

Question 8—What local preachers are elected and ordained deacons? Answer: John Johnson, Moses Wright and Willis Latham; elected but not ordained: Abram Anderson, Frederick Gillespie and John Foster.

Ques. 9—What traveling preachers are elected and ordained elders? Answer: Robert Coleman, John Dorsey, Green Jones, Frank Funchess, Frank Ambrose and Isaac Martin.

H. N. McTear, Pres.

J. Carr, Secretary.

J. B. Bowen, Rec. Sec.

MADAGASCAR.

OFFICIAL BURNING OF THE ROYAL IDOLS. ENTIRE RENUNCIATION OF HEATHENISM BY THE NOVAS.

Just fifty years ago the first Christian missionaries visited the Island of Madagascar. For seventeen years they labored quietly among the natives, with the usual difficulties and discouragements that attend early efforts of the kind, but gradually gathering a little band of converts. The king who reigned when they first came was inclined to encourage intercourse with the European nations, and looked with no disfavor upon their endeavors. His widow, who became queen at his death, had other ideas. The idolaters were alarmed at the progress Christianity was making, and in 1835 the missionaries were suddenly ordered to leave the island, while their converts were forbidden to observe the Lord's day, or any Christian ordinances, or to read the Scriptures. For twenty-six years persecution raged—sometimes violently, never altogether remitted. The constancy of the Christians, their simple faith and the patience with which they endured the loss of all things, cruel mockings and scourgings, imprisonment, slavery and death, not accepting deliverance, is, and will ever remain, one of the most glorious chapters in the history of the Christian church. In 1861 the persecuting queen died, and all was changed; the missionaries were recalled, they had permission to settle at the capital, they found that the knowledge of Christianity had been maintained in their absence, that the blood of the martyrs had been, as always, the seed of the church, and that the people generally were not disinclined to listen to their instruction. The authorities now favored them, but they had reason rather to shun than to cultivate the countenance of the late king. So at last thought his subjects also; a conspiracy was formed against him; he was assassinated, and his queen reigned in his stead. The Christians were once more in doubt whereto this would tend, but they were left in peace; permission was granted them to build chapels, and they prospered and multiplied abundantly. At last the queen declared herself to be a Christian, and in February last she was baptized by a native teacher within the precincts of her own palace. She had not consulted the English missionaries, and did not invite their presence at the ceremony; and not the least gratifying feature in the Christian revolution now passing over Madagascar is that the authorities neither attempt to control, nor offer to patronize, nor suffer the interference of the missionaries. They are honestly desirous of building up a native Christian church which shall know nothing of the controversies and divisions which have disfigured European Christianity. As our readers are aware, the queen during all this summer has been busily occupied with the building of a Chapel Royal. Of all these matters, of the opening of the memorial missionary

churches over the spots consecrated by the martyrdom of the early Christian converts, and of the solemn dedication of the queen's chapel, letters from our correspondents in the island have given full and most interesting particulars. But the news which we publish to-day surpasses and crowns all that has gone before. The royal idols have been burned by the express order of the queen, the whole province of Imerina has declared its desire to be instructed in the truths of Christianity, and teachers have been sent to every village.

It may be gathered from the interesting communication of Mr. Pool that the destruction of the idols had been expected. When the foundation stone of the Chapel Royal was laid the fence round the house in which the great national idol was kept, in a village some seven miles from the capital, was pulled down. The keepers of the fetish hastened its doom by muttering threats of vengeance, hinting that the god had medicine and intended to use it. This was as much as to say that the queen would be poisoned. They came to court in their minacious temper, claiming their supposed rights as nobles. A Council of State was called, and while the protectors of the idol were detained in the capital an express was sent off in hot haste to end the imposture for ever. No opposition was made to the queen's commands. The people gathered round while the house was burned with a fire made with the materials of the broken fence, and curiously watched what would come of it. The appearances of the idol were first consumed. His long came, the bullocks' horns from which the sacred sprinklings were made, his three scarlet umbrellas, and his silk gown; then his case, and lastly the formidable deity himself who rendered the sovereign invincible, preserved from fire, from crocodiles, from infection, and in battle—the great god of Madagascar worshipped for generations, and the object of fear to thousands of people, was brought out. Scarcely anybody but his keepers had ever seen him, and when he proved to be a bit of shapeless wood, about as big as a man's thumb, with a couple of scarlet silk wings, it is not surprising to read that "all seemed astonished at his insignificance." The crowd, however, exclaimed: "You cannot burn him, he is a god," to which the Christian officers, superintending the holocaust, replied: "We are going to try," and while the sham deity was enveloped in flames it was held up on a stick that all might see him consumed. Other idols, with unpronounceable names, were burned afterward. One consisted of a small quantity of sand tied in a cloth, and another of three round pieces of wood fastened together by a silver chain. One was "the avenger," another was the god of traders, others were the queen's private tutelary. The destruction of these objects of veneration occasioned no remonstrance from the people, showing that they had been prepared for the decisive act by the general change of opinion, and we are able to supplement the account of our correspondent with still later news. The inhabitants of the villages, seeing that they had no longer any gods left to worship, sent to the queen to ask what their religion was to be for the future, and who was to teach them the knowledge of the true God. The missionaries and native pastors were summoned to the prime minister's house, and he himself suggested that the responsibility of supplying them with teachers should be devolved on the churches already existing, and that the government should have nothing to do with the matter. The native churches should make collections, in which the Chapel Royal should share, and thus the expense of sending teachers be defrayed. A list of two hundred and eighty villages, in Imerina, the province in which the capital itself is comprised, was made out, and of these it was found that one hundred and twenty were already supplied with pastors. Native teachers were selected from the churches in Antananarivo for the one hundred and sixty others, and thus the whole district was brought at once under Christian instruction.

To this marvelous and gratifying story there has been no parallel in our times. Madagascar has finally parted with idolatry and entered the community of Christian nations. There are some countries of Europe that cannot afford to make merry over the debasing superstitions which for ages led the Malagasy to worship bits of wood and bags of sand. While the pope and his council are worshipping a wafar, the loss said about the Malagasy fetish the better. And to-day the queen and people of Imerina take a place that may deserve the admiration of us all. While the philosophers of Germany, France and England, too, are rejecting Christianity, they are accepting it as the truth of God. Perhaps there are some who pity them; we and all Christian people thank God for their wisdom, and take fresh courage from the example.

English Independent.

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The Bishop addressed the candidates for orders, after which the following were ordained deacons: John Johnson, Bartley W. Baily, Henry Murdock, Willis Latham and Moses Wright. Elders ordained: Robert Coleman, John Dorsey, Green Jones, Frank Funchess, John Hollis, Isaac Brown, Lownon Carlisle, Louis Hays, Charles Thiigpen, Isaac Warren and George Henington; deacon of second year: Charles Lewis; deacon of third year: Robert Coleman.

Question 7—What traveling preachers are elected and ordained elders? Answer: Robert Coleman, John Dorsey, Green Jones, Frank Funchess, Frank Ambrose and Isaac Martin.

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Just fifty years ago the first Christian missionaries visited the Island of Madagascar. For seventeen years they labored quietly among the natives, with the usual difficulties and discouragements that attend early efforts of the kind, but gradually gathering a little band of converts. The king who reigned when they first came was inclined to encourage intercourse with the European nations, and looked with no disfavor upon their endeavors. His widow, who became queen at his death, had other ideas. The idolaters were alarmed at the progress Christianity was making, and in 1835 the missionaries were suddenly ordered to leave the island, while their converts were forbidden to observe the Lord's day, or any Christian ordinances, or to read the Scriptures. For twenty-six years persecution raged—sometimes violently, never altogether remitted. The constancy of the Christians, their simple faith and the patience with which they endured the loss of all things, cruel mockings and scourgings, imprisonment, slavery and death, not accepting deliverance, is, and will ever remain, one of the most glorious chapters in the history of the Christian church. In 1861 the persecuting queen died, and all was changed; the missionaries were recalled, they had permission to settle at the capital, they found that the knowledge of Christianity had been maintained in their absence, that the blood of the martyrs had been, as always, the seed of the church, and that the people generally were not disinclined to listen to their instruction. The authorities now favored them, but they had reason rather to shun than to cultivate the countenance of the late king. So at last thought his subjects also; a conspiracy was formed against him; he was assassinated, and his queen reigned in his stead. The Christians were once more in doubt whereto this would tend, but they were left in peace; permission was granted them to build chapels, and they prospered and multiplied abundantly. At last the queen declared herself to be a Christian, and in February last she was baptized by a native teacher within the precincts of her own palace. She had not consulted the English missionaries, and did not invite their presence at the ceremony; and not the least gratifying feature in the Christian revolution now passing over Madagascar is that the authorities neither attempt to control, nor offer to patronize, nor suffer the interference of the missionaries. They are honestly desirous of building up a native Christian church which shall know nothing of the controversies and divisions which have disfigured European Christianity. As our readers are aware, the queen during all this summer has been busily occupied with the building of a Chapel Royal. Of all these matters, of the opening of the memorial missionary

churches over the spots consecrated by the martyrdom of the early Christian converts, and of the solemn dedication of the queen's chapel, letters from our correspondents in the island have given full and most interesting particulars. But the news which we publish to-day surpasses and crowns all that has gone before. The royal idols have been burned by the express order of the queen, the whole province of Imerina has declared its desire to be instructed in the truths of Christianity, and teachers have been sent to every village.

It may be gathered from the interesting communication of Mr. Pool that the destruction of the idols had been expected. When the foundation stone of the Chapel Royal was laid the fence round the house in which the great national idol was kept, in a village some seven miles from the capital, was pulled down. The keepers of the fetish hastened its doom by muttering threats of vengeance, hinting that the god had medicine and intended to use it. This was as much as to say that the queen would be poisoned. They came to court in their minacious temper, claiming their supposed rights as nobles. A Council of State was called, and while the protectors of the idol were detained in the capital an express was sent off in hot haste to end the imposture for ever. No opposition was made to the queen's commands. The people gathered round while the house was burned with a fire made with the materials of the broken fence, and curiously watched what would come of it. The appearances of the idol were first consumed. His long came, the bullocks' horns from which the sacred sprinklings were made, his three scarlet umbrellas, and his silk gown; then his case, and lastly the formidable deity himself who rendered the sovereign invincible, preserved from fire, from crocodiles, from infection, and in battle—the great god of Madagascar worshipped for generations, and the object of fear to thousands of people, was brought out. Scarcely anybody but his keepers had ever seen him, and when he proved to be a bit of shapeless wood, about as big as a man's thumb, with a couple of scarlet silk wings, it is not surprising to read that "all seemed astonished at his insignificance." The crowd, however, exclaimed: "You cannot burn him, he is a god," to which the Christian officers, superintending the holocaust, replied: "We are going to try," and while the sham deity was enveloped in flames it was held up on a stick that all might see him consumed. Other idols, with unpronounceable names, were burned afterward. One consisted of a small quantity of sand tied in a cloth, and another of three round pieces of wood fastened together by a silver chain. One was "the avenger," another was the god of traders, others were the queen's private tutelary. The destruction of these objects of veneration occasioned no remonstrance from the people, showing that they had been prepared for the decisive act by the general change of opinion, and we are able to supplement the account of our correspondent with still later news. The inhabitants of the villages, seeing that they had no longer any gods left to worship, sent to the queen to ask what their religion was to be for the future, and who was to teach them the knowledge of the true God. The missionaries and native pastors were summoned to the prime minister's house, and he himself suggested that the responsibility of supplying them with teachers should be devolved on the churches already existing, and that the government should have nothing to do with the matter. The native churches should make collections, in which the Chapel Royal should share, and thus the expense of sending teachers be defrayed. A list of two hundred and eighty villages, in Imerina, the province in which the capital itself is comprised, was made out, and of these it was found that one hundred and twenty were already supplied with pastors. Native teachers were selected from the churches in Antananarivo for the one hundred and sixty others, and thus the whole district was brought at once under Christian instruction.

To this marvelous and gratifying story there has been no parallel in our times. Madagascar has finally parted with idolatry and entered the community of Christian nations. There are some countries of Europe that cannot afford to make merry over the debasing superstitions which for ages led the Malagasy to worship bits of wood and bags of sand. While the pope and his council are worshipping a wafar, the loss said about the Malagasy fetish the better. And to-day the queen and people of Imerina take a place that may deserve the admiration of us all. While the philosophers of Germany, France and England, too, are rejecting Christianity, they are accepting it as the truth of God. Perhaps there are some who pity them; we and all Christian people thank God for their wisdom, and take fresh courage from the example.

English Independent.

Brother A. B. Nicholson was added to the Committee on the *Christian Index*.

The Conference adjourned with benediction by the Bishop.

Dec. 18.—The Conference met and was called to order by the Bishop, and singing and prayer by Brother Isaac Martin. The minutes were read and approved.

Resolved, That a copy of the minutes be furnished the editor of the New Orleans Christian Advocate for publication.

Resolved, That we sincerely tender our thanks to the trustees of the church for the use of their house of worship.

Resolved, That we sincerely thank those of our friends who have so kindly taken care of us during our Conference.

The Bishop addressed the candidates for orders, after which the following were ordained deacons: John Johnson, Bartley W. Baily, Henry Murdock, Willis Latham and Moses Wright. Elders ordained: Robert Coleman, John Dorsey, Green Jones, Frank Funchess, John Hollis, Isaac Brown, Lownon Carlisle, Louis Hays, Charles Thiigpen, Isaac Warren and George Henington; deacon of second year: Charles Lewis; deacon of third year: Robert Coleman.

Question 7—What traveling preachers are elected and ordained elders? Answer: Robert Coleman, John Dorsey, Green Jones, Frank Funchess, Frank Ambrose and Isaac Martin.

H. N. McTear, Pres.

J. Carr, Secretary.

J. B. Bowen, Rec. Sec.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, FEBRUARY 5, 1870.

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When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

THE PUBLISHING COMMITTEE.

On next Saturday and Sabbath we expect the presence of several eminent ministers of our church from the neighboring Conferences. Our people, always ready for their entertainment, will doubtless be richly entertained by them on Sabbath, the thirteenth of February.

ALFRED HENNER.

The decease of this venerable citizen occurred on the nineteenth ultimo, in his eighty-fourth year. His mental vigor was unimpaired until death. A native of Maryland, he has lived here for fifty years. He was remarkable for his extensive and varied acquaintance with the science and practice of the law; spoke the French, Spanish and Latin languages, and was a student to the last.

"He was the oldest elder in the Presbyterian Church—the last of the few citizens who had welcomed and encouraged the earliest Protestant ministers in this city. Venerable and earnest in all the associations, the occasion of his burial witnessed the profound feeling of respect in which he was held by the survivors of a past generation, and by old and young of the present."

Rev. Wm. A. Smith, D. D.—Since the session of our Conference Dr. Smith has been in this city in a very feeble state of health.

For a time, under skillful medical treatment, he improved very much, and for several days in succession was able to ride out and visit his numerous friends. But venturing out in damp and unpropitious weather, he was attacked with a severe cold, which terminated in pleurisy, and for several days he was extremely ill. He was relieved of this by constant medical attention and the most assiduous nursing, and is now improving daily. The doctor converses freely with his friends, as far as his strength will allow, and manifests the deepest interest in all the religious and educational movements of the day.

It is most pleasing to the friends of the venerable doctor to listen to his words of wisdom and love. For Methodism he cherishes the ardent love of his youth, intensified by nearly half a century's experience of its excellency and power. Our venerable friend enjoys a most comforting religious experience, and his conversations are highly edifying and instructive. He feels an ardent concern for the success of the great educational plans which he has inaugurated in Missouri, and longs for the time when he shall be able to resume his labor of love. Let the people of God pray for the restoration of this eminent servant of the church.—*Richmond Christian Advocate.*

UNION—NEVER.

It would seem that the Methodist Episcopal Church has ceased to give us credit for ordinary sagacity, or she certainly would not present herself in such contrary moods and extremes of behavior for our admiration—at one time patronizing us, at another accusing us, then again overwhelming us with an excess of courtesy. We wish to give due credit to good motives, and yet are strongly tempted sometimes to attribute such approaches to conceit, simple and pure, imagining herself clear, fair and terrible; sometimes to contempt, undisciplined, for a shattered fragment of Methodism, exhausted by "slavery," "treason" and defeat; and sometimes to enmity, native, unconscious, characteristic cunning, that professes "union," strong and swift, in order to avoid fraternal recognition. A proposition may become repulsive by its unnatural excess. We do not expect a man to fall at once upon the neck or to bestow a kiss immediately after a period of continued and violent difference. It might be much more expressive of a sincere return to good temper if he would first shake hands. Preachers dwell much upon the "works" of a hearty conversion—reformation of manners and restitution of goods. But without any such works the Methodist Episcopal Church presumes to insist upon a prompt recognition of her avowed charity and fervent love for us. We reply by saying: "We are not equal to it; we have not grace enough to take you to our bosoms just as you are; we cannot honestly return this amazing warmth which you display; we do not understand you. Loose your grasp upon our goods—none which you once had, but which you now have—and we will try to see honesty in your face; your voice and your hands do not agree. We are not capable of such sudden revulsion in feeling as you seem to suppose; we have not such a flow of spirits as you seem to have; we are not flushed with charity and success, as you seem to be, and the utmost we can hope is bravely to walk, not leap, in the way we should go. We are ready to receive from you, to heartily receive, a fraternal recognition; not that we see in you anything specially attractive, but because it accords with our own sense of Christian duty. We are in no mood either to woo or be wooed by you; for anything closer than the relation which should subsist between one branch of Christ's church and another we do not desire." Our Bishops, in their reply to the Northern Bishops, embodied not only the mind, but the full measure of the charity of our people. We stand by that, and suppose that our General Conference will fully endorse it as the sufficient answer to all further propositions for union which may emanate from Northern Methodism.

The Methodist Quarterly Review for January contains an article, by the editor, upon the status of the "union" overture, which, coming as it does from one who represents the extreme right of the union party in the Methodist Episcopal Church, is worthy of extended criticism. From some cause it is evident that the long suffering of the Review has given way. Its spirit is fretful, its manner supercilious, and its statements well calculated to offend. We would remind its editor that one who presumes to lead public sentiment must expect small thanks by just so much as he is in advance of it. And though we do not sympathize with him in his heroic attempt, he must know that every true reformer should possess the spirit of a martyr. We quote as much as will give a fair idea of the way the mind of Northern Methodism is at present exercised toward us.

At the close of the rebellion, in reading the Southern Methodist papers, which started into sight like sudden stars in the dark firmament, we recognized—before the Southern politicians had done their fatal work—what appeared to us a spirit of humble penitence and of conciliation, so hopeful of a better future that we announced it to the North by several pages of extracts in our Quarterly. In our quarterly, in our

Conference, and in the preachers' meeting we earnestly, and at the risk of forfeiting our standing with our friends and the church, fought with all our power against the doctrine and policy of "disintegration and absorption" as both unchristian and impracticable. "What!" it was replied, "offer terms of communion with the guilty Church South! Look at her crimes. Two centuries of slavery blacken her skirts. She has sustained the human auction block. She has blotted out from her discipline all protest against what John Wesley called 'American slavery, the vilest system that ever saw the sun.' She has fiercely interdicted the liberty of speech; she has murderously denounced all opponents of slavery. To this she has added treason. There is scarce a man in her ranks not liable to a traitor's doom. And has she repented?" And now there is a much diminished number who say: "The Church South, in holding out to every remnant of oppression as long as possible. She deals out to the negro, as the negro himself testifies, every species of lying and treachery. Not until she is forced by Northern pressure does she grant one additional prerogative of manhood to her oppressed colored people—and she does not repent." * * * Release of grievances is generally an unsuccessful route to conciliation, and a very decisive indication that no conciliation is intended. To the whole our own reply has been, that guilty, awfully guilty, as the South has been, and still is, the North has been also guilty; that it is the frankly given fraternal hand that most easily leads to repentance; and that the true way is to drop our charges against each other and both kneel down in repentance, side by side, leaving God to decide how great our respective sins and how possible our pardon. To this point the large body of our church, we believe, have really come. But the leaders of the Church South are still counting up their charges: "You have done this and you have done that; and you must do this and you must do that, or we will not even fraternize with you." Heaven bless your dear sons, gentlemen of the Church South, we do not propose reunion because we need you. The Methodist Episcopal Church, in her clear, bright, well-read history before the acknowledging world, well knows that in offering to overlook your fearful history of sin, to cover your guilt with her comparative clearness, to sustain your weakness with her strength, and to lead you out from your outcast isolation into universal recognition, she is performing an act of high Christian magnanimity. The chief benefit would result to the Church South, to the general cause of Christ, to the peace of our common country, and, least of all, to us as a church. She meant what you little deserve in hearty good faith. But when you put on airs and bring charges, and prescribe conditions, as if you were the purists and the conquerors, you are simply giving evidence to the world that harmony is not your purpose.

* * * They are in heart and soul Southerners, but scarce Americans. The South is their sole country. Among the people these stubborn remnants of the old spirit will fast die away as fraternal fusion and commercial intercourse increase; among the leaders it will die when they die.

We know not what the Union Commission appointed by our last General Conference contemplates doing in view of the meeting, next spring, of the Southern General Conference, nor have we any advice to offer. Our belief is that it will be the desire of that body that its session should pass unnoticed by the commission, and that it will take any proposition as inviting another glorious rebuff. Its real wishes, we think, will be two—that disunion may be permanent, and that the responsibility of disunion may be avoided.

It is quite discouraging to be sought for by those who "need" us not, save only as an appendage, and indeed, to a body of six hundred thousand church members and several thousand ministers, quite humiliating. Such a statement, though chilling, may have been made for our good, to prick our conceit, and to let some bubbles out of our high-blown pride; and, for aught we know, those friends may keep back our property for the same beneficent end. And the editor of the Review, in saying we do "not need you," might have added, "but yours." It would have strengthened the sentence without impairing its truth, and might have suggested the somewhat similar language of St. Paul to the church at Corinth.

This readiness to pour itself out upon an unworthy object is without parallel, excepting in the one ever

memorable instance; and it is the fullest, largest illustration of merely human sympathy we can conceive of for a church that reckons itself to be so holy and strong, so "clear and bright in its history," to make a sincere offer of perfect union with another church that has "so fearful a history of sin" as ours is said to have—"with scarcely a man in her ranks not liable to a traitor's doom"—"guilty, awfully guilty," and still "without repentance." Yes, the Methodist Episcopal Church proposes, as "an act of high Christian magnanimity," to "overlook our fearful history of sin," "to cover our guilt with her comparative clearness," to sustain our weakness with her strength, and "to lead us out from an outcast isolation into universal recognition."

If we admit that the Methodist Episcopal Church is everything she ought to be, what have we done to her that she is called upon to "overlook?" Or is the more graciousness of such an office of itself a cause for gratitude? Now, if we have been guilty, let us fall into the hands of God, for his mercies are great, but let us not fall into the hand of man—no, not even into that of the "clear, bright, well-read" Methodist Episcopal Church. We are glad to see in her such kindness of disposition, but really we had supposed ourselves sinned against rather than sinning, and had been trying to keep ourselves up to the same lofty graciousness toward her for having forced our preachers at Nashville, Vicksburg, New Orleans, and elsewhere, out of their pulpits, and for many other various unneighborly acts we have suffered and still suffer at her hands. But it seems one cannot know himself, for here comes an offer from that church to cover our guilt with her "comparative clearness." That word "comparative" is well put, for we think that any higher claim would have defeated itself. Even low as this assumption may be of "comparative" innocence, we feel sure that our people would not exchange places this day with the Church North—no, not before the bar of God; they would not take her record, with her success, "clear, bright, well-read, world-acknowledged," as it may be; so that they are fatally blind to those virtues so prominently displayed. They see in her no surplus to spare—certainly none to "cover" the transgression of another. What guilt we may have needs something beyond such "comparative clearness."

Nor do we believe that, in the eyes of the religious world, she has anything "comparative" to spare. She came out of the war with garments "spotted by the flesh." Her history has been too "well read" to be misunderstood. She bent herself to Caesar, and with *lettre de cachet* went from point to point in her episcopal character, to seize and appropriate both churches and parsonages. Our "guilt" must be dark and deep to give to such a "history" any clearness, even by comparison, or as the Review has it: "Your fearful history of sin." Well, we can ask in simplicity, what is this fearful history? Is it that we found ourselves at birth in the midst of thousands of negroes that had been brought from Africa by the slave carriers of Old and New England, and sold to the South? Is this it, or is it that we resisted as long as we could the ent-throats who wished to turn our fair hand into a St. Domingo? who, failing in the John Brown raid in Virginia, transferred the attempt to Kansas, and then from that point to the whole South. Was it a fearful sin

* WAR DEPARTMENT, WASHINGTON, Adjutant General's Office, November 20, 1862.

To the Generals commanding the Departments of the Missouri, the Tennessee and the Gulf, and their subordinates, etc.,

You are hereby directed to place at the disposal of Rev. Bishop Ames all houses of worship belonging to the Methodist Episcopal Church South in which a local minister, who has been appointed by a loyal bishop of said church, does not officiate. It is a matter of great importance to the government, in its efforts to restore tranquility to the community and peace to the nation, that Christian ministers should, by precept and example, support and foster the loyal sentiments of the people. Bishop Ames enjoys the entire confidence of this department, and no doubt is entertained that all ministers who may be appointed by him will be entirely loyal. You are expected to give him all the aid, countenance and support practicable in the execution of his important mission.

By order of the Secretary of War, E. D. TOWNSEND, Assistant Adjutant General.

to resist men who came to rob, to burn, to kill and to ravage our homes with a brutality only less than that of a Comanche war? If this be our guilt, would to God we had more to answer for of the same sort! No, gentlemen of the Church North, excuse us; just at this point we do "not need you," nor can we conceive of any greater audacity of self-righteousness than this offer to "cover our sin" by a people whose hands are stained with our blood, the blood of their kindred, whose influence is hourly lent to a policy that degrades the white man before the negro, and turns the liberty of their country into a despotism.

Just after the war a million of dollars might have rebuilt some of our churches, cleaned the cinders from our burnt parsonages, and saved the families of our preachers from subsisting upon army rations, doled out by grudging commissaries; but that opportunity for "high Christian magnanimity" was not improved by the Methodist Episcopal Church. We do not now need "her strength to sustain our weakness."—Let thy gifts be to thyself, and give thy rewards to another.

That as a church we are in "outcast isolation" from the Christian world, is true. We have been ever since 1844. In this we stand with all Christian churches of the South—thanks to the fiery zeal that would have brought fire from heaven upon us if it could, but failing to do that, kindled it anyhow! We are "isolated," but we prefer to be introduced to the Christian world again, if we must be, under some other auspice, by some other hand than that of our well-satisfied friend. We have long since recovered from the bitterness of this death. The isolation of one million of Christians, Presbyterian, Methodist, Baptist and other, is not as lonely a condition as that of Alexander Selkirk. We can manage to provoke one another to love and good works, even if we have not fraternal access to the gentle North, or "an open way into fraternity with universal Methodism."

These advantages, it would seem, are not all that would accrue from the proposed union, for they are all on one side. There would be one other, and that on the main side. We let the Review state it: "To the entire united church it would present the means of a free national circulation, affording an interchange of ministers between the entire North and South." This is indeed the true object of all this persistent wooing—Northern Methodism wishes a national breadth. The few galvanized societies she has scattered about the South, and paraded in her statistics, may deceive others, but do not deceive herself. They have a "national" dilution, but nothing more. She wants for political ends to embrace every State in her jurisdiction—"our forces concentrated would blessedly affect our national doctrines." We beg to be excused again. There is not a society in the South, among our people, that wishes for or could endure the settled ministrations of a Northern minister, nor are there any ministers among us that would consent to take charge of any congregation of Radical Methodists. The plan suggested by Bishop Ames for breaking up and curing ecclesiastical evils, by transferring all the preachers from the locality, and supplying it with those of another mind from a distance, may be all very far-reaching, and no doubt would be promptly put into operation by Bishop Ames or Simpson, if they could get a fair chance at us; but those venerable men will die without the sight of any such providential opportunity for straightening out Southern Methodism.

In conclusion the whole tone of this Review article is offensive. It indicates that the writer has never seriously remedied his original antipathy to the South. If he will believe it, he is not capable of a clarity that he occasionally catches glimpses of and cannot but admire. Let him attempt not union, but fraternal intercourse. Let him be satisfied with what is possible, and is only possible even to himself. Whenever the General Conference day of his advent,

of the Methodist Episcopal Church North, squarely, not indirectly, sends to our General Conference a fraternal messenger—as squarely as we sent one to her—he will be received honorably, heartily, and with due brotherly love, as much as in us is. But all this by-play, this artificial work of attempting some impossible thing, as a substitute for an expression of fraternal interest, is unworthy the high parties interested.

NEW PUBLICATIONS.

From A. Eyrich, 130 Canal Street, XAMPEA'S POEMS. Philadelphia: J. B. Lippincott & Co. 1870. Beautifully bound. A 12mo. of 262 pages.

A collection of many fugitive pieces, contributions probably to some weekly newspaper—no doubt the fruit of many a dreamy, weary hour, in which poetic talent has wrought the elastic English into sonorous, even-measured lines, which give pleasure just in proportion to the harmony they find in the reader.

BIBLE (GENS.) OR MANUAL OF SCRIPTURE LESSONS. Philadelphia: J. B. Lippincott & Co. 1870.

We have not quite made up our mind that all Scripture questions books are a hindrance rather than a help to children in their learning the Bible. We know that questions made to hand encourage a merely mechanical method in the teacher, as they very considerably obviate the necessity for study. Then there is a rigid uniformity in the way in which every subject is presented, that deprives Sabbath school teaching of its great charm—the discovering how to interest children in the truth.

OLD AND NEW, FOR FEBRUARY. No. 2. By H. O. Houghton & Co., Boston.

This is the new monthly in the interest of the New England Unitarians. It gives a rich table of contents, and commands much literary talent. It is, of course, well seasoned with the inevitable gadfly of every Radical dish—"the negro and his breed." It shows great sprightliness than the Atlantic Monthly, and, at the same time, embraces a wider range of grave topics. One single sentence well indicates the spirit in which its political guest is written: "It is pitiful that these ex-rebels will not voluntarily walk in the good way; but if they do not choose the right we must constrain their footsteps"—a formula of those theories of government which now control the country. Subscription price, \$4.

THE HOME MONTHLY FOR JANUARY. The contributions by Dr. Green, Prof. Lupton, and many other well-known and highly gifted men and women, make every number of this periodical worth the full price of its yearly subscription. Nashville: Southern Methodist Pub. House.

GOOD WORDS FOR JANUARY. Published by J. B. Lippincott & Co., Philadelphia. Our frequent quotations from this monthly are evidence of our high appreciation of its pages. We know of no better family periodical.

To the Friends of Temperance in Mississippi.

Having been commissioned by the president of the Supreme Council of Friends of Temperance, vice president for the State of Mississippi, I earnestly exhort the friends of the cause of temperance to organize at once against the fell destroyer.

Applications for charter may be addressed directly, or through me, to Rev. W. B. Wellins, secretary, Suffolk, Virginia, enclosing for the fee \$5; for books, rituals, etc. I have just received several charters and a number of resolutions, and will respond promptly to applications. We propose to organize State councils as soon as practical. Applications for charter must be assigned by at least eight persons. Address me at Brookhaven, Mississippi. L. R. READING, D. V. P. F.

The coming of the Lord is one of the principal articles of our faith, and resting solely upon a promise. Scoffers will attack it till the day of his advent.

THE EVANGELICAL ALLIANCE.

The General Conference of the World's Evangelical Alliance will be held in New York in September next. It is thought that this biennial assembly will be more of distinction than have ever been assembled on this continent. The following is the programme, to which we cannot now attach the days of the month:

THURSDAY EVENING.—Social reunion of members and delegates in a public hall.

FRIDAY.—Organization of the alliance.

1. Address by the president of the General Conference.

2. Welcome by the president of the Alliance of the United States.

3. Reports on the state of religion in all the countries represented.

SATURDAY.—Religion and civil government.

1. The teachings of history upon the relations of church and state.

2. Present state of religious liberty in the States of Christendom.

3. Civil recognition of religion, support of churches and organized charities.

4. Religious aspects of popular education in all Christian countries.

5. Legislation for the protection of the Christian Sabbath, suppression of vice, and promotion of morality.

6. Constitution and government of the United States in its relation to religion.

7. Correlation of conscience and citizenship.

SUNDAY.—Morning.—Sermons in all the churches opened to the alliance, by foreign preachers.

Evening.—Public services for addresses and prayers in several churches, and in German, French and English language.

MONDAY.—Romanism.

1. The doctrinal principles of Romanism and Protestantism compared; authority and freedom; the rule of faith; justification.

2. Romanism and civil liberty.

3. The temporal power of the papacy.

4. Jesuitism.

5. Best methods of evangelizing Roman Catholic countries.

6. Lessons to be learned from Romanism.

TUESDAY.—Rationalism and infidelity.

1. Conflict of evangelical theology with rationalism and pantheism in Germany.

2. Rationalism and ritualism in England.

3. Materialism and positivism.

4. Rationalism in the United States; Unitarianism, Universalism, foreign infidelity.

5. Mormonism, spiritualism, communism, etc.

6. Best methods of meeting the infidel tendencies of the age.

7. Science and revelation.

8. The spirit of sect—its value and limits.

WEDNESDAY.—Theology of the Reformation.

1. Statement of the theology of the Reformation, and the distinctive errors repudiated by the reformers.

2. History of the Protestant doctrine in Europe since the Reformation era, and its present identity or contrast with the theology of the Reformation.

3. History of the Protestant doctrine in America since the Reformation era, and its present identity or contrast with the theology of the Reformation.

4. Relation of the theology of the Reformation to the present forms of error and infidelity.

5. Theology of the Reformation in relation to civil liberty, social progress, and church unity.

6. Best methods for insuring more cordial recognition and wider acceptance of the theology of the Reformation.

THURSDAY.—Foreign missions.

1. Protestant and Roman missions compared in their principles, methods and results.

2. The conversion of Mohammedans and the reformation of the Oriental churches.

3. Missions to civilized pagan nations.

4. Missions to uncivilized and decaying races.

5. Lessons of experience in conducting missions.

6. Relations and obligations to each other of different societies and boards in prosecuting their work.

FRIDAY.—Home missions.

1. Denominational and co-operative efforts in home missions, including a view of the progress of home missions in our country.

2. Evangelization of great cities.

3. Revivals of religion; how to promote them and make them most productive of good.

4. The evangelization of the foreign element in the United States.

5. The freedmen in the United States.

6. Mutual relations of home and foreign missions, and their comparative claims.

SATURDAY.—Social evils and their treatment.

1. Poverty, and systems for its relief.

2. Divorce; laws and consequences.

3. Crime; causes and remedy.
4. Prison discipline.
5. Treatment of the insane.
6. War and its prevention.
7. Intemperance.

SUNDAY.—Close of the Conference. Morning.—Sermons in various churches in New York, Brooklyn, Newark, and vicinity.

Evening.—Closing service of the Conference, with addresses and prayers in each language represented.

"LOOK HERE!—STRIKING FIGURES."—Under this heading our readers will find in an advertisement on our fifth page some substantial evidence of the high esteem in which the *American Agriculturist* is justly held by its readers. This journal will undoubtedly prove very serviceable to every one who adds it to his stock of practical, reliable, instructive reading matter.

Married.

On the nineteenth of January, 1870, at the residence of Mr. R. M. Smith, Clow Hill mission, by R. A. Davis, Mr. J. Denley Sloan and Miss Lucy Penny, all of Tazewell county, Mississippi, by Rev. J. V. Pointer, on Thursday, the twenty-seventh ultimo, at the residence of the bride's father, Mr. Sidney Bonham to Miss Annie Williams, all of Vermilion parish, Louisiana.

Obituaries.

Died, in Greenville, Mississippi, at 2.45 A. M., January 4, 1870, Rev. JAS. MACLEAN, aged fifty-nine years.

I am unable to collect sufficient data for preparing an accurate or connected memorial of Brother Maclean. I hope some one who has known him longer than I will undertake that; but I will write a running sketch of the prominent incidents of his life, and an account of his last hours.

He was born in Scotland, some time during the year 1810. In childhood and youth he attended, first, a common school, and then a classical institution in Aberdeen, making himself a good Latin and Greek scholar. For five years after the completion of his literary education he studied law in a lawyer's office, immediately after which he came to America. He first engaged in business in New York as clerk—for how long I do not know. The next I know of him is that he brought a flatboat load of Western produce down the Tennessee river, and lived in north Alabama a while. Then at different times he lived in Grenada and Vicksburg, Mississippi, New Orleans, Louisiana, and Jackson, Mississippi. He was living in the latter place, serving in the bank, when he received license to preach.

He was raised in the Presbyterian Church, but while living, I think, in Grenada, Mississippi, he was converted under Methodist influence, and joined the Methodist Church. When he felt called to preach he was receiving a good salary from the bank in Jackson, and had the promise of \$600 a month to act as cashier. But he surrendered those flattering prospects, and, obeying the call of duty, cast in his lot with the Mississippi Conference. For thirty years he was a Methodist preacher, filling, during that time, some of the best appointments in the Conference. Twice he was connected with female schools under the Conference patronage—once with the school at Port Gibson, and once with that at Sharon. He located once for a short time, and the last year of his life was superannuated; but for at least twenty-six years he stood in an effective relation to our Conference.

He was strict and punctual in attending to the duties of his ministry. He would not hesitate to ride through rain or snow, or to swim creeks, in order to reach an appointment. While preaching on Greenville district, in years when the country was overgrown, he always made a "digout," and would paddle himself from one end of the district to another, without fear of being lost in the wild swamp forests, stretching sometimes fifteen miles without a clearing. His constitution seemed to be of iron, and he had resolution that would never yield to obstacles. Few of us young men either can or are willing to endure as much "hardness" as he endured while bordering on sixty years of age.

In July, 1869, he was taken with diarrhea, which prostrated him, and soon became chronic. For six months he was an invalid, but endured his sufferings with much patience and hopefulness. Those who saw him at our late Conference will recollect how enervated and feeble he appeared. For a week after returning from Conference he seemed to improve, until taken violently with pneumonia, which ended his life in a few days. His mind wandered a great deal; but when rational he spoke of his disease with composure and resignation, and expressed entire

reliance on Christ for salvation. The night he died he asked: "Do you feel confidence in Christ?" "O yes," I have no hesitation in resting on him," he said in a feeble, broken voice. He then added: "I never lost my trust in God, and he alone sustains me now."

As I sat near his bed his hard breathing grew more quiet by degrees, until I could not hear it; when, approaching him, I found the breathing had ceased and the pulse had stopped. Death had stolen upon him. There was so much vigor, such unconquerable tenacity in him that I could hardly realize that he had so gently yielded himself at the summons of death. But to him who has faith in Christ the summons is welcome—death only opens the door to a larger life. The chrysolis breaks its narrow, imprisoning shell, and is free among the beauties of the broad earth. And so, when let loose from the body, we shall fly away, to be with God in his kingdom above.

Brother Maclean was twice married—to Miss Bonsey and to Mrs. Leavel, both of Jackson. Each left him a daughter. We commend them in their orphanage to God, and to the kindest sympathies of his people.

W. W. DRAKE.

Jackson papers will please copy.

DR. DAVIS ON DEAFNESS.

Now ready, a pamphlet entitled NOTES ON DEAFNESS, by W. L. Davis, M. D. Eighth edition. Price, Forty cents. To be had of Steel & Co., 72 Camp street; Eyrich, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, No. 9-Bassett street. Sent post-paid on receipt of price. Direct all communications to Glass Box 399, Post Office, New Orleans.

ONSEBY.—Dr. D. gives his whole attention to Aural practice. Jan 17

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Use it once and all. Sold by the Druggists and Storekeepers throughout the United States. Depot, 10 Park Place, New York. Jan 24

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Send for our interesting history. Mailed free.

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COMBINED WITH GLYCERINE.

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LADIES AND CHILDREN.

Sold by Druggists everywhere.

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Orders will meet with prompt attention.

We are importing our Coffee direct from Rio, and are offering buyers as great inducements as any other market presents, while shorter lines of communication by rail with the West, Mississippi, Alabama, Tennessee and Georgia are material advantages in low rates of freight, to supply these sections.

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Church, Academy, Factory, Farm, Fire, Alarm Bells, etc., made of pure Bell Metal, (copied and the) warranted in quality, tone, durability, etc., and mounted with our Patent Improved Rotating H

The Child's Corner.

SUNBEAM.

BY MRS. C. A. MEANS.

May's golden curls were closely pressed
Against the misty window pane;
Two soft blue eyes intently watched,
While slowly dropped the drizzling rain.

"Papa has come! I see him now!"
He hears the sound of pattering feet;
A joyous shout salutes his ear,
And welcome words his footsteps greet.

"Ah! Sunbeam, glad to see papa!"
On father's knee she quickly climbed,
And many a kiss for answer gave,
While round his neck her arms she twined.

"How much I love you, dear papa!"
She said, with soft and tender voice;
Then stroked his cheek with fond caresses,
That made his weary heart rejoice.

May Sunbeams shine in all our homes,
And shed around their cheerful light;
Their gracious words, their loving ways,
Can make the darkest day so bright.

—Little Corporal.

ALLAH'S GIFT.

Hassam Ben Ali kept a snug little shop in one of those shadowy bazzars leading out of the narrow sun-steeped streets of the Khan Khaled. He was married, and doated upon his wife. She had borne him a young family. Not in all Cairo could be found prettier children than those which clustered about Hassam Ben Ali's knee. It was quite a treat to look at them; even the passers-by would tarry and gaze up at the open fretted lattice above the street, where, amid a thicket of little flower pots, like stray bits of sunshine, their sweet, merry faces could be seen peeping out. Hassam's heart was at first glad and thankful; but by and by, as years went on, dark colors interwove themselves with his thread of life. He became moody and sad.

"What aileth thee, O brother?" said a neighbor, one afternoon, when quiet had settled on the street, and business had abated. "What aileth thee, Hassam? Thy steps are bent—thou walkest not upright as heretofore."

"Oh! Saadi," replied he, "this is a bad world, a heartless world—I am sure of it. My soul is torn by domestic cares. Come, take thy chibouke, sit down on my musnud, and I will tell my sorrow. Mayhap thou shalt comfort me."

So Saadi sat down and gathered up his feet, and the struggling traffic of the street passed on before them. When the chiboukes were satisfactorily alight, and the first few whiffs blown off in becoming silence, Hassam told his grief.

"Customers," he said, "had been faithful. He was not so rich as, with his talents, he might expect to be. In the early days of marriage his way was prosperous; business promised increase; he could then treat his wife to little pleasant surprises, hire donkeys and be driven through the happy summer fields to Boulaq, or go sailing in the sweet and dim freshness of autumnal evenings, under the palms on the silver waters of the Nile. It was all different now. Business had not increased, but his family had; and in good sooth there was little more to keep them on than a simple fare of bread and beans. Yes, it was a bad world, and that was the truth."

"Listen," said Saadi, "listen, O neighbor, to the tale of one who has passed through the same stormy waters of unbelief in which I perceive thou art struggling. I have been even as thou. Listen. In my youth I feared that Allah's providence was nothing but a name. I labored and toiled, prayed and wept; but a frugal fare of beans and bread was my portion. My children had just enough to nourish and clothe them—that was all."

"Well, as I lay awake one night, breaking my head over these hard matters, a man came to my bedside. 'Saadi,' said he, 'I have brought you riches at last. Here.'"

"And with a slam, as if it were very heavy, he bounced down a chest in a corner of the room. I recognized it at once to be a casket such as contains treasure. It was bound about by two iron clasps, and locked. 'Here is the key,' said the man. 'Take it; but mind, open not till such time as thou hast absolute need; otherwise thou wilt find it empty. When thy last piastre is spent, and thy little ones lack bread, then unlock the chest. But until then—no!'"

"How gladly I thanked him! I bowed my head to the earth. 'Hush!' he said; 'it is the gift of Allah. I am his messenger. Get to thy bed. Scared at these mysterious words, much as I wished to question the stranger, my tongue would not wag; but he, when he was departing, turned him about as one who had forgotten half the message. 'O Saadi,' he said, 'I have one thing more to tell: If by the end of ten years thou hast had no need to open this, neither thou nor thy children lacking bread—why, then, unlock the casket and take that which is therein.' And so this strange messenger departed."

"From that time forward I walked with my head upright; for I knew that, let the worst come to the worst, I had always something to fall back upon. The neighbors said: 'Saadi, the merchant, has received treasure; behold how contented he is!' But in truth it was only that I had something in store to rest upon. Business went on much the same. I ate my bread and beans as usual; but now it was with a thankful heart and restful temper."

"By and by, however, as my sons began to grow up, money came in faster, so that, much as I wanted in the early days of my good fortune to peep into the chest, it came about that, when ten years had gone by, I had almost forgotten that I possessed such a thing."

"One day, however, I bethought me of it, and sought it out. It was covered with cobwebs and dust. 'Where is the key?' I said to my wife. But immediately I remembered to have hidden it myself in some secure nook, lest the mother of my children might, in a fit of temptation, be induced to disobey the injunctions of Allah."

"And now, what thinkest thou, O Hassam, we found in that casket? My wife and family stood eagerly around, expecting treasure. 'Jewels,' said my daughters. 'Gold,' said my sons. But lo! all that we discovered was a piece of musny parchment, with these words written thereon:

"Use well what thou hast, and thou art rich; true wealth lies in the using. Furthermore, the thing that Allah purposes for thee is better than the thing thou hastest after. Therefore submit, trust, and be thankful."

"That was all. That was the treasure I had been counting upon, and which, in good sooth, procured for me a quiet and contented mind. Allah supplied me with the rest."

"Verily, O Saadi," exclaimed Hassam, when his friend had finished, "Allah is great! This is a wonderful tale of thine! The echo of it has fallen on my heart like light through a morning mist. Go thy ways. I will ponder on what thou hast said."

And so the friends parted. Hassam, it is supposed, laid to his soul the lesson that there is, after all, a living providence watching over men, and that rest is to be got in this life only by trust.—Foreign Magazine.

The Farm and Garden.

FARM WORK FOR THE MONTH.

Now is the time for the farmer to mature and determine his plan of operations for the year. Success depends largely upon the adoption of a well ordered system and a punctual adherence to it, leaving nothing to chance which prudent foresight can avoid. The first thing to be settled is to "pitch the crop," determine how much land is to be cultivated, and what portions of it are to be devoted to cotton, corn, small grain, potatoes, etc. In doing this, taking it for granted that the farmer has secured his laborers for the year, or has ascertained how many hands he is likely to have, he should make his calculations so as to allow not more than fifteen acres to each full hand. This is quite as much as the generality of the best freedmen will attend well. To attempt to cultivate a greater number of acres to the hand is to run the risk of cultivating all badly. One acre thoroughly prepared, well planted and perfectly cultivated will pay better than four acres scratched, planted in a hurry and insufficiently worked. Over-cropping is one of the most fruitful sources of failure to the farmer.

His crop pitched, the next thing to be done is to prepare to execute the plan, and in this direction the most important operation is plowing, giving attention first to fallow and stubble lands, plowing deep, turning over and covering all vegetable matter, and breaking the subsoil of as much of his land as his means will allow. In plowing land that was in cotton last year the old cotton stalks should be plowed under and covered. In nine years out of ten they will be sufficiently decomposed not to interfere with the roots of the young crop. They impart some fertilizing property to the land, they help to lighten stiff clay soils, make the field look neat and tidy, and they are out of the way of the plows and sweeps in the early working of the crop.

PLANT PLENTY OF CORN.—It is to be hoped that the experience of the past year has taught farmers the imprudence (to use the mildest word) of planting "all cotton and no corn." The calculations on paper of raising a five hundred pounds bag of cotton to the acre, to sell at thirty cents per pound, and thus enable the farmer to buy as much corn as twelve or fifteen acres would yield, have proved so painfully delusive that we trust no one will put faith in them again. The farmer who plants "a plenty of corn" always has well conditioned stock, has abundance of good meat, never

borrow money and receives none but friendly visits from the sheriff.

—CLOVER.—Clover should now be sown with oats or with rye for seed, or it may be sown on wheat land in good condition. It is now an ascertained fact that clover can be successfully grown at the South, and it is universally admitted that apart from its value for hay it is the best and cheapest fertilizer that can be used. A gallon and a half (two gallons are better) of seed obtained from a reliable seedman should be sown and lightly brushed in, if sown with oats or rye, or sown and left on the surface of wheat land just before a rain.

MANURE.—This is the time to haul to the fields the farm yard manure and the compost heaps. Where the farmer has a large quantity of it, and every careful farmer has—this is a heavy and tedious job, and should be commenced at once. All rotted manure should be spread and covered immediately, so that it may be in a proper condition to yield wholesome food to the young crops in the spring. If the manure is intended to be applied to the cotton row or hill of corn it should be covered where it is dropped with a thick coat of earth, to prevent the loss of its most active fertilizing properties by exposure to the sun and wind. The gathering of manure from every available source should still receive attention. The manure heap is the planter's bank of deposit, and the larger he makes it the larger will be his income.—Southern Farm and Home.

A NEW ROPE is one of the most unmanageable inanimate things that a farmer is called upon to use. By simply boiling the rope in water for two hours all trouble can be avoided, and the rope made as soft and pliable as if used for months. Its strength is not diminished, but its stiffness is gone. It must hang in a warm room until thoroughly dried, and must not be allowed to kink.

Scientific.

The mistake is by many rejected as an inmembrane, by others it is condemned as unscientific, and it has even been described as "the lip in mourning for the brain." There may be as much folly shown in the disposition and parade of this appendage as in the use of any article of factitious adornment, but there are sanitary reasons why it should not be indiscriminately condemned. Why hair was appointed to grow on the lip and chin it may not be so easy to explain as it is to give good reasons why some people should cultivate both mustache and beard. The upper lip is intimately connected, through its nerves, with the eye. A false stroke of the razor, or a dull one, will draw tears, or give sharp pains to the eyes, as many a man knows by experience. In some the effect of constant shaving is to weaken the eyes, so that oftentimes physicians are constrained to prescribe a mustache, and patients find that it brings relief. Many ministers are obliged to face public opinion, and wear the appendage for this reason, and probably there are many more who should do the same thing. The beard has an object in protecting the throat, which is too obvious and too well proved by experience to need defense on the part of those who deem it proper to allow their hair to grow.—Scientific American.

Too Much Science.—The poor Welsh fustling girl died after eight days' watching to see that she took no food, as she or any other human being must have done. It has been a cruel business from first to last—cruel chiefly on the part of the parents, who made gain by her hysterical temperament, which enabled her to live with such small quantities of food that it could be given to her without the detection of the public—but cruel also on the part of the vicar, the surgeons and the people round, who, instead of treating the matter with contempt, allowed it to grow into a mischievous importance by examinations and reports, and then to expose the imposture set up an elaborate machinery for watching, which could mean nothing else than preventing the conveyance of food. The surgeons and nurses will have to explain how it was that when they saw the girl manifestly sinking before their eyes they did not insist on the administration of nourishment, instead of making themselves parties to the poor creature's starvation.

A PRODIGY.—Near Wurtensburg, Johnson county, in Missouri, resides a poor widow woman, who has a son, Reuben Field, a mere boy, untutored, and seemingly almost incapable of literary culture, who yet possesses most remarkable powers of mental calculation. As evidence of this, among many other evidences that might be cited, a gentleman of St. Louis, who has heard of his possessing this faculty, sent him the following figures, viz: 145, 145, 145, 145, asking him to square this number mentally, that is to multiply the

number by itself, and send him the result, with the time taken to perform it, secretly believing, however, notwithstanding the extraordinary accounts related to him, that he would be incapable of the task. In this, however, he was mistaken, as were others to whom the proposition had been named. A letter has been received by the gentleman named, from a highly respectable citizen of Warrensburg, who states that in three minutes' time the boy Field mentally and accurately pronounced the result: 21,067,113,159,163,117,071,025, or, written in words: Twenty-one sextillions, sixty-seven quintillions, one hundred and thirty-nine quadrillions, one hundred and sixty-three trillions, one hundred and seventy millions, seventy-one thousand and twenty-five.

Though such exhibitions of mental powers of calculation as the one exhibited in the above are not altogether unheard of, they are, nevertheless, exceedingly rare. In this instance it will appear all the more marvelous when it is stated that this boy, Reuben Field, is almost entirely uneducated. Indeed, the letter referred to above says that Field maintains it is "of no use for boys to go to school, as he can't learn anything, and never could." In fact, except in this matter of calculation, in which he is a marvel, he is said to be "very ignorant in all other matters," lazy, uncouth, disposed to wander idly from place to place, and worst of all, perhaps, "is very fond of drink." Yet, the letter states, "he can repeat the eighty-seventh line in multiplication backward and forward, and does many marvelous things in calculating mentally."

Let those who think the solution required in the proposition given above cannot be a difficult one, because rendered by an illiterate and uncultivated boy, call to mind that this solution, by the usual forms of multiplication, requires the use of 191 figures, 144 multiplications, 23 additions and 15 combinations of figures, and that this, by the ordinary process of multiplication, is to be performed and retained in the mind until the process is completed. When they realize this, or attempt the solution itself, they will very likely come to the conclusion that Reuben Field is a prodigy in mental calculations.

Love the poor. Be great and seek little things; don't be little and seek great things.

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THE HOME INSTITUTION.

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has divided the payment of premiums in such sums as can be easily spared, thus combining real benevolence with the advantages of Life Insurance.

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which can be seen at 62 Camp street. The advantages possessed by this Stove over all the other Coal Cooking Stoves are so numerous, and so patent to every sensible observer, that it is only necessary to examine it in order to be convinced of its superiority.

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The Flues are constructed so as to insure the most perfect draft. The heat of the fire is so equal that when baking there is no need for removing anything until done.

THE TIMES.

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We invite the attention of Housekeepers to the advantages of this Stove. Remember we guarantee them to give entire satisfaction. Duplicate parts can be had at all times, at small cost, by which repairs can be made which will frequently save the price of a new Stove.

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The Diamond Rock.

A Stove well known in this market. The sands of this Stove are in constant use throughout the country, which is a very good recommendation. Sold under a full guarantee.

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The Christian Advocate.

SATURDAY, FEBRUARY 5, 1870.

THE SOURCE OF THE NILE.

The geographers of Christendom are felicitating themselves upon the discovery of the fountains of the old river, and upon the solution of the mystery which has for ages baffled inquiry and thwarted investigation. It is to be feared that these paeans are premature. To Livingstone all honor. He is among the first of adventurers and explorers, and his renown will be cherished to the latest ages. But he has not laid hand upon the urn from which the waters of the mysterious river emerge, nor plucked from old Father Nile the secret shrouded from the curiosity of forty centuries. The old river-god holds it yet undiscovered and inviolate. Of course, we know approximately where its floods originate. So did Ptolemy, and that ancient geographer is at one with Livingstone. The latest explorer corroborates the earliest geographer, and puts to shame the purblind gazetteers of modern times, who have taught us to believe that the river took rise amid the snowy ranges of the Mountains of the Moon. Speke and Grant and Burton have exploded many of the topographical bubbles blown by the map-makers; and each new explorer thought he had finally got at the heart of the matter. But lo! the venerable river, eluding their furthest search, still stretches away amid the wilderness and mountains of the untraversed continent, and its native fountains still sing their melodies unheard. Egypt is gone. She is become the land of oblivion, and doth. The line of her kings is dust. Mizraim cures wounds and Pharaoh is sold for balsam; Canopus is afar off and Monnon resoundeth no longer to the sun. And the eighty nations to whom the mighty river rolled sustenance, and along whose thresholds it poured its psalm of plenty, are departed; and the columns are fallen which the builders dreamed would outlast the desert and the Dog-star; but the river, whose source was a mystery to Choops and Psammetichus, is, in spite of Livingstone and Burton, a similar enigma to the Khedive and the kings of Abyssinia, as well as to Sir Roderick Murchison and the rest of us. Father Marquette thought he had an inkling of the sources of the Mississippi, when the real fountains of the river, which are those of the Missouri, were separated from him by the breadth of half a continent. It is quite likely that subsequent research may disclose that the chain of lakes which Dr. Livingstone identifies as the mother floods of the African river have their tributaries—unknown, unmeasured and mysterious—winding from the gorges of mountains laid down on no map and named by no geographer, and flowing through wildernesses which are now as untraversed as they were in the days of Strabo, and as they bid fair to be in the age of the geographer of the future. The fastnesses of that torrid continent are not easily stormed. After all the effort of travelers and explorers, we are said by astronomers to know less of its surface now than we do of that of the moon.

However, the interests of science are adequately subserved by the great discoveries which Livingstone has actually made. His contributions to the geographic knowledge of Africa are of the most valuable kind. If he has not stood at the edge of the snow line upon the slopes of the unknown mountains, and seen the sacred fountain in which old Nilus takes his rise, breaking up through walls of cloven granite, and leaping forth crested with foam and glittering with equatorial light, as if its birth foretold the majesty of its career, he has at least made nearer approach to the fountain head than any other traveler. Persons whose imaginative powers transcend their range for exact inquiry, will be rather glad that there is one genuine mystery left to us. The glory of looking upon the source of the Nile, of cataloging the reeds which border it, and classifying the sacred mops which cling to the branches of its overshadowing trees, would not counterbalance the shame of sending away the veil, more awful than that of Isis, which has hung before it since the slinging-together of the morning stars. —New York World.

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FEVER AND AGUE ANTIDOTE

ALWAYS STOPS THE CHILLS.

This medicine has been before the public for many years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists.

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THOS. H. BODLEY & CO.,

Dealers in all descriptions of

MACHINERY AND AGRICULTURAL IMPLEMENTS.

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VICTOR CANE MILLS.

COOK'S EVAPORATORS.

All sizes, for either Southern or Sorgo Cane.

Victor Grain Drills.

Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes.

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Portable Steam Engines of all sizes.

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We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight. Wt. of Bell. Price.

25-inch Bell. 250 lbs. 400 lbs. \$65 00

35-inch Bell. 450 lbs. 800 lbs. 135 00

45-inch Bell. 800 lbs. 1000 lbs. 175 00

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These Bells are warranted for one year against breakage in ordinary use.

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DIANE NEW LETTERS!

FRESH TESTIMONIALS!

DAIRY'S PROPHYLACTIC FLUID.

THE ASTONISHING FAMILY MEDICINE.

Saved from Death—Read!

MONTGOMERY, ALA., June 28, 1869.

Messrs. J. DUNN & Co., 101 WILLIAM ST., N. Y.—Gents: Yours of the 23d is before me, and has attracted my attention. It gives me pleasure to say that my belief is that your Fluid, under the supervision of a kind Providence, saved the life of my youngest child, some six years ago, the child being wasted, and in a state of the effects of teething, and an affection of the bowels therewith. I had never seen any one reduced so low to recover.

Physic had been tried in vain, until the physician stated it was useless. A friend recommended your Fluid, or Dounce, which he stated was one of the component parts of it. I did so, and the effect was like magic, plainly discernible in one hour in its good effects, producing quiet and sleep almost at once, where irritation and sleepless restlessness had previously possessed the child to nearly entire exhaustion.

I at first administered it in a small way, two and three drops in a spoonful of water, and gradually increased it to six and ten drops. It promptly checked the bowels, and I had the happiest effect, the child rapidly recovering.

I have tried your Fluid on animals, with the same effect. Both horses and cows mingling more or less in water, and letting them drink.

I have no hesitation in saying I believe it a specific for Cholera, Diarrhea, or any violent affection of the bowels.

I would not be without it in my family under any consideration. Yours truly,

WILLIAM FOWLER.

Mr. Fowler is a member of the celebrated Banking House of Fowler & Somerville, Montgomery, Alabama.

AND AGAIN!

Read the following letter from Mr. Frank Saunders, a well known citizen, and brother-in-law of the beloved Bishop Paine, of the Methodist Episcopal Church South:

159 Broadway, N. Y., July 29, 1868.

Messrs. J. DUNN & Co., 101 WILLIAM ST., N. Y.—Gents: About the fall of June last, my children were taken with Scarlet Fever, in its most malignant form, and as soon as I could I procured your valuable medicine, Dair's Prophylactic Fluid. Although it was several days after the appearance of the disease before I began using the Fluid, still by a free use of it the disease was not only confined to the one case, but the malignancy of that case somewhat mitigated.

During the use of the Fluid as a disinfectant in my family it was also tried in a case of hemorrhoids and one of toothache, the results in each case being instantaneous relief. It was afterward tried in a case of Erysipelas, with almost equal success.

It is due to the merits of this compound, also, to state that the case of Erysipelas, which was located in the feet, the Fluid, in its application, was brought in frequent contact with a troublesome corn on one of the feet, to the utter discomfiture of said corn, for upon subsequent examination it had disappeared, and though it was sought for diligently it could not be found.

I hand you this, hoping it may be the means of relieving others of our poor sufferers to test for themselves, as I did, the great merits of this great remedy.

Very respectfully yours,

FRANK SAUNDERS.

Never was a medicine so universally esteemed and extolled. It never fails. It may be depended on.

Every Druggist and Country Merchant keeps it. Manufactured only by

JOHN BAIRD & CO.,

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BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.

D. TILLOTSON.

SUCCESSOR TO C. E. CATE & COMPANY

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SUMPTER BROGANS AND RUSSETS.

LADIES' AND GENTS'

—AND—

BOYS' AND CHILDREN'S SHOES

—AT—

HAMMOND STATION.

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GREAT SOUTHERN MUSIC HOUSE.

PHILIP VERLEIN.

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PRICES REDUCED.

Pianos and Organs from 10 to 20 per cent. Cheaper

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Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the EXHIBITION PIANOS manufactured by Marshall & Mutiner, pronounced by the first judges and musicians to be the most powerful and brilliant made.

Dunham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-toned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single), Violins, Guitars, Flutes, Strings, and all kinds of Musical Merchandise.

Sole Agent for Roosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price.

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Directly opposite Christ Church, New Orleans.

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KNAKE'S BALTIMORE PIANOS & PRINCE'S AUTOMATIC ORGANS.

Pianos for rent. Pianos tuned and repaired.

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J. L. DUNNICK, THOS. A. HAMILTON, New Orleans, La. Memphis, Tenn.

G. P. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS.

99.....POYDRAS STREET.....99

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BRANDS OF FLOUR,

which we are constantly receiving, and which have a good supply on hand:

Crescent Mills, Can't "B" Beat.

Heinrichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS.

which we are selling at the lowest market rates.

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

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F. HATHORN, ALP. H. PIERSON, Late of Shropshire & Hathorn.

HATHORN & PIERSON,

COMMISSION MERCHANTS

And Wholesale Dealers in

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ALEX. BRITTON, RICH. F. BRITTON,

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GENERAL STEAMSHIP AGENTS,

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Cotton Factor & Commission Merchant,

130.....COMMON STREET.....130

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THOMAS MURRAY,

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Orders left at Box 119, Mechanics' Exchange, will be attended to.

K. K. BERT AND SHOE MANUFACTURER.

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Between Customhouse and Canal Streets,

NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

JAN

FEB

MAR

APR

MAY

JUN

JUL

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SEP

OCT

NOV

DEC

JAN

FEB

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APR

MAY

JUN

JUL

AUG

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J. W. BLACKMAN'S

COMMERCIAL COLLEGE.

61 CAMP STREET,

Corner Commercial Place, N. O.

Open day and evening the entire year.

Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here specially qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the late, Dr. J. H. Walker, of New Orleans, has charge of the Mathematical department.

Fees: Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together.

A practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address

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METHODIST FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

Latin and Modern Languages, each.....25 00

Music on Piano and Guitar.....25 00

Use of Instrument.....5 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Illustrious ministers charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President,

J. D. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MACON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full corps of experienced teachers.

3. Music made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific Apparatus in good order.

6. Boarding department excellently kept.

7. Pupils

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The wholesale trade generally has exhibited an increased degree of animation, since our last report, from filling country orders and sales to merchants from the interior who are replenishing their broken stocks. Sugar and molasses have come forward less freely, but the former has continued dull and drooping, and ruling at unsteady prices. The latter has been in good request for the better qualities, while the lower grades have been heavy and depressed. The movement in Western produce has been of moderate extent, and mostly confined to the local trade.

The tributaries are still at a good navigable stage, and the receipts of cotton continue liberal. With the prevailing sensitiveness with regard to the crop, the large receipts at all the ports, as well as at our own port last week, excited a general disposition to raise estimates, and parties who have been regarded as long crop men, and put their figures at from 2,700,000 to 2,750,000 bales, jumped at once to 3,000,000, while those who had looked for little or none over 2,600,000, raised their ideas 100,000 to 150,000 bales.

The river has risen ten inches since our last, and is now three feet six inches below high water mark.

COTTON.—The following are the arrivals since the twenty-eighth ultimo: Louisiana and Mississippi, 221,555; Lake, 11,669; Mobile, 2,098; Florida, 2,098; Texas, 3,623.

Total 240,822

On Saturday the sales were confined to 1,600 bales, at irregular prices, the bulk of the business showing a falling off of $\frac{1}{2}$ to $\frac{1}{4}$ c. in some instances figures being accepted $\frac{1}{2}$ c. below Friday's quotations. On Monday the tendency was even more in favor of buyers, and the business during the morning was at still easier rates, but of only limited extent. Later in the day, however, finding that the movement could not be kept up unless at further concessions, factors were compelled to accept still lower offers, which brought out some buyers, and 4,000 bales changed hands, at figures showing continued irregularity, but closing at a further decline of $\frac{1}{4}$ to $\frac{1}{2}$ c., low middling being quoted at 23 $\frac{1}{2}$ to 24c, against 24 to 24 $\frac{1}{2}$ c. on Saturday, and 24 $\frac{1}{2}$ to 24 $\frac{1}{2}$ c. on Friday, and middling at 24 $\frac{1}{2}$ to 24 $\frac{1}{2}$ c. on Saturday, and 24 $\frac{1}{2}$ to 24 $\frac{1}{2}$ c. on Friday. On Tuesday the market opened with a pretty fair inquiry, but buyers claiming further concessions, and a moderate business was done during the morning, partly at previous rates and partly at a further decline. Later, however, the reduced figures accepted stimulated the demand, and the movement became more animated, resulting in sales of 7,700 bales, at very irregular prices, Liverpool low middling, for example, selling as low as 23 $\frac{1}{2}$ c., and strict as high as 24 $\frac{1}{2}$ to 24 $\frac{1}{2}$ c. The bulk of the business, however, was on the basis of 23 $\frac{1}{2}$ to 24c. The discrepancy in prices may be partly attributed to difference in classification, which appears to be more marked than usual, and rigid buyers for the North and the continent are compelled to pay what are regarded as extreme rates.

This makes an aggregate for the past three days of 13,900 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 631,829 bales, against 571,406 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 360,206 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 166,715 bales to Great Britain, of 16,575 to France, and of 44,313 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary 214 to 224
Good ordinary 224 to 234
Low middling 234 to 244
Middling 244 to 254
Strict middling 254 to 264

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales 770

Arrived past three days 240,822

Arrived previously 646,533—668,735

Exported past three days 12,827

Exported previously 462,960—475,807

Stock on hand and on shipboard, 189,098

MONEY.—Gold opened on Tuesday at 121 $\frac{1}{2}$ to 121 $\frac{1}{2}$ c. (against 121 $\frac{1}{2}$ at New York), and closed at 121 $\frac{1}{2}$ to 121 $\frac{1}{2}$ c. (against 121 $\frac{1}{2}$ at New York).

No sales of silver have been reported. American half dollars are quoted at 119 to 120, and Mexican dollars at 1 $\frac{1}{2}$ to 2 cent. premium in gold.

CATTLE MARKET.

NEW ORLEANS, Feb. 1, 1870.

Texas cattle, choice, per head \$45 to 60

Texas cattle, second quality, per head 30 to 40

Texas cattle, third quality, per head 18 to 25

Hogs, per lb. gross 10 to 12

Sheep, first quality, per head 10 to 12

Sheep, second quality, per head 8 to 10

Sheep, third quality, per head 6 to 8

Milk cows, choice, per head 80 to 100

Milk cows, second quality, per head 60 to 80

Milk cows, third quality, per head 40 to 60

Yearlings, per head 10 to 12

Calves, per head 10 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES. FROM TO

Agricultural Implements: 4 00 50 00

Cotton and sugar plows: 8 00 10 00

Yard's plows and scrapers: 6 00 8 00

Cotton scrapers: 6 00 8 00

Cotton saws: 10 00 11 00

Shovels: 10 00 11 00

Spades: 11 00 12 00

Axes: 10 00 11 00

Bagging: 20 24 27

East India: 23 24 27

Bale rope, #10: 1 30

Braun, #100 lbs: 5 00

Crackers: 6 00

Bales, #10: 10 00 12 00

Lake: 55 00 60 00

English fire: 50

Spina, New Bedford: 14

Tallow: 14

Adamantine: 13 1/2

Star: 38

Chocolate, #10: 35

No. 1: 35

Sweet and spiced: 35

Cider, #10: 13 00

Western: 15 00

Northern: 11 00

Coal, #10: 11 00

Anthracite: 11 00

Western, #10: 11 00

Coffee, (gold), #10: 17 1/2

Java: 18

Harana (currency): 35

Cotton seed: 35

Flour, #10: 15 00

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Special Notices.

The Publishing Committee of the New Orleans Christian Advocate.

This committee has not been called together since the meeting of the General Conference, because in the financial state of the office there was nothing it could do. To be able to support an editor was one of the conditions necessary to the electing one. Then the expenses of such a committee should be borne by the office—another question of finance. These are simply the reasons why this call has not been made yearly. There was really nothing to do, or that could be done by the committee. As the Advocate feels somewhat like standing on its legs, or at least like stretching them in a preparatory way, we give notice that there will be a meeting of the Publishing Committee directly after the patronizing Conferences shall have all adjourned—say on the second Saturday in February next.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian, Jan. 15, 16

Enterprise, 22, 23

Pearce's Springs, at Pearce's Springs, 29, 30

Shubuta and Clarke, at Liberty Camp Ground, Feb. 5, 6

Gaston, at Coke's chapel, 12, 13

Butler, at Ebenezer, 19, 20

Belmont, at Belmont, 26, 27

Livingston, Mar. 5, 6

Bladen Springs, at Bethel, 12, 13

Enterprise, at Jacob's ch'l, 19, 20

A full attendance is requested.

JOSHUA T. HEARD, P. E.

Shubuta, Mississippi.

Union Springs District, Montgomery Conf.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy, Jan. 1, 2

Mr. Hilliard circuit, at Farmington, 8, 9

Union Springs station, 15, 16

Brumbridge circuit, at Brumbridge, 22, 23

Rocky Mount circuit, at Brumbridge, 29, 30

Greenville station, Feb. 5, 6

Et Deposit circuit, at Et Deposit, 12, 13

Sandy Ridge circuit, at Sandy Ridge, 19, 20

Line Creek circuit, at Pine Hill, 26, 27

Fine Level circuit, at Mt. Ida, 5, 6

Knights circuit, at Mt. Ida, 12, 13

Elba circuit, at Bethel, 19, 20

A full attendance of the members is solicited.

J. W. SHORES, P. E.

Brookhaven District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown circuit, at Bethesda, Jan. 8, 9

Martinville circuit, at Pinegrove, 15, 16

Bogue Chitto circuit, at Bogue Chitto, 22, 23

Summit circuit, at Summit, 29, 30

Magnolia circuit, at Magnolia, Feb. 5, 6

Scotland and Brandywine circuits, at Sweetwater, 12, 13

Pleasant Val. and Rehoboth, at Pleasant Valley, 19, 20

Burton circuit, at Zion, 26, 27

Brookhaven station, Mar. 5, 6

Wesson and Bourgeois, at Wesson, 12, 13

Bourgeois circuit, at Hazlehurst, 19, 20

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members. If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Wetumpka District, Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka, Jan. 22, 23

Prattville, Feb. 5, 6

Antangville and Ivy Creek, at Ivy Creek, 12, 13

Pleasant Hill circuit, at Pleasant Hill, 26, 27

Antang circuit, at Salem, Mar. 5, 6

Lowndesboro circuit, at Lowndesboro, 12, 13

Union, at Lowndesboro, 26, 27

A full attendance of official members is solicited.

Wm. S. TURNER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew, Jan. 15, 16

Brookville, at Brookville, 22, 23

Cooksville, at Cooksville, 29, 30

Cooksville and Gainesville, at Gainesville, Feb. 5, 6

Macon station, 12, 13

Summersville, at Summersville, 19, 20

De Kalb, at Pleasant Ridge, 26, 27

Trinity, at Trinity, Mar. 5, 6

Marion, at Marion, 19, 20

Cuba, at Cuba, 26, 27

J. B. STONE, P. E.

Vioksburg District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Grand Gulf, Dec. 26

Port Gibson, Jan. 8, 9

Forty circuit, at Bethel, 15, 16

Rocky Spring, 22, 23

Cayuga, at Rives' chapel, 29, 30

Vioksburg, Feb. 5, 6

White Plains circuit, at Center, 26, 27

Talladega station, Apr. 2, 3

Payetteville circuit, at Payetteville, 9, 10

District stewards' meeting at Talladega, on Friday, April 1, 1870.

O. R. BLUE, P. E.

Lafayette Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Arbaconee circuit, at Cahulga, Jan. 29, 30

Lineville circuit, at Ashland, Feb. 5, 6

Murble Val. circuit, at Pinegrove, 12, 13

Pinegrove circuit, 19, 20

Socapay circuit, at Pinegrove, 26, 27

Tullahoma circuit, at Tullahoma, Mar. 5, 6

Dudleville circuit, at Red Ridge, 12, 13

Lafayette circuit, at Lafayette, 19, 20

Fredonia circuit, at Roanoke, 26, 27

Wedowee miss., at Green's chapel, Apr. 2, 3

F. L. B. SHAW, P. E.

Starkville District, Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Winona, at Columbiana, Jan. 15, 16

Bellefontaine, at Bellefontaine, 22, 23

Line Creek, at Pleasant Grove, 29, 30

French Camps, at S. Union, Feb. 5, 6

Whitefield, at Big Creek, 12, 13

Starkville, at Starkville, 19, 20

Louisville and Plattsburg mission, at Louisville, 26, 27

Carthage, at Carthage, Mar. 5, 6

Kosciusko, at Kosciusko, 12, 13

Vaiden, at Vaiden, 19, 20

P. M. FEATHERSTON, P. E.

Montgomery District, Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Opelika, Jan. 1, 2

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, FEBRUARY 12, 1870.

NO. 4.

NEWS OF THE WEEK.

DOMESTIC.

CITY.—Carondelet street was more animated yesterday than at any time this season. Up to noon scarcely above an average quantity of cotton had changed hands, but later the demand became exceedingly active, the sales running up 12,300 bales; the heaviest day's business since the opening of the present commercial year, prices closing steadily at Tuesday's quotations. The next largest business this season was on the fourteenth of January, when 11,000 bales were sold. The heaviest sales last season were 17,000 and 14,000 bales, the former on the third of February and the latter on the fourteenth of January. The large sales of the season of 1867-68 were 11,500 and 11,400, on the seventeenth of February and fifteenth of March. 12,400 bales were the "brag sales" of 1866-67, and those of the two years before 10,000 and 5,400 bales respectively.—*Pineyune, Feb. 10.*

WASHINGTON, Feb. 4.—Among the nominations made by the President to-day was that of Dr. Sam. Bard, late of Atlanta, Georgia, to be Governor of Idaho.

FOREIGN.

The news from Paris is more than usually important. France has averaged a revolution every twenty years, and Napoleon has been on the throne about that long. It is not unlikely that his health is feeble enough to invite the attempt of the Republicans.

PARIS, Feb. 7, 7 P. M.—Henri Rochefort, editor of the *Marseillais*, was arrested at Belleville, in the eastern part of the city, at an early hour this evening. His friends and partisans are assembling in great crowds in that quarter of the city, and serious troubles are expected.

PARIS, Feb. 8, 2 A. M.—The troubles at Belleville are of a serious character; the streets are filled with shouting people, and barricading has commenced. A detachment of the imperial troops arrived in the vicinity of the disturbance at eleven o'clock.

PARIS, Feb. 8, 3 A. M.—Barricades have been erected on the Rue du Faubourg de Temple, Rue St. Maur, Rue Grange aux Belle Sand and other streets in the vicinity of Belleville. The scene of the disturbance is near the Northern and Strasbourg Railway stations.

At half-past eleven, P. M. additional detachments of troops had arrived, but up to this hour no fire-arms have been used.

The troops in the garrisons of the city have received orders to hold themselves in readiness to march at a moment's notice.

Such are the precautions which have been taken by the police, and the military, that it is believed a riot will not be attended with any serious consequences.

PARIS, Feb. 8, 7 A. M.—The troubles at Belleville lasted all night, and have extended northward to the La Villette, the extreme northeastern arrondissement within the fortifications.

The troops have not yet resorted to the use of fire-arms. The police are active, and many arrests have been made. Beyond the excitement which is naturally incident to such an occasion, the rest of the city is entirely tranquil. The government still continues taking precautionary measures to prevent outbreaks elsewhere.

PARIS, Feb. 8, 8 A. M.—The police attempted to carry the barricade at Rue du Faubourg de Temple, and were repulsed with a loss of one killed and one wounded. Barricades have been erected elsewhere, but are not defended.

The troops are out in full force, but have not used arms. At this hour all is quiet. Many persons have been arrested, who are mostly boys under the influence of liquor.

PARIS, Feb. 8, Noon.—Rochefort was arrested entering a political meeting. He made no resistance and no appeal to the crowd. When his arrest was known at the meeting, the wildest scenes occurred.

Gustave Flourens, who presided, drew a sword and fired a pistol, declaring the insurrection had begun. Barricades were commenced, and the omnibuses and other vehicles from the neighboring streets were appropriated to this purpose.

The commissary of police, who accompanied the guard which arrested Rochefort, was carried off with the crowd and maltreated.

The district lying between the Rue du Faubourg de Temple and

the fortifications, a distance of about two miles, is held by the rioters.

The insurgents pillaged the armories at three o'clock this morning. Three hundred arrests are reported. Gustave Flourens is in custody.

This evening in the Corps Legislatif, Keratry (Liberal) demanded to know why Rochefort had not been arrested before five thousand of his partisans had gathered, and said that it was not necessary that this meeting should be disturbed and the people participating aroused to violence; that the conduct of the government was provocative of a disturbance.

The ministry replied that an arrest at the chambers was forbidden, to avoid the scandal which his arrest here would have caused—that the friends of Rochefort were prepared to make the demonstration which they had made; and upon this fact the ministry would rest the responsibility of what had occurred.

PARIS, Feb. 9.—The disorders were resumed last night at midnight in the vicinity of the former disturbances, and several additional barricades have been erected in the narrow streets. The troops still reserve their fire. The police made several charges, killing some of the insurgent leaders. Gustave Flourens is still at large.

PARIS, Feb. 9, 3 P. M.—The police and the military have the riot under control. The city at this hour is tranquil.

All the editors of *La Marseillaise* have been arrested. The printer refuses to put the paper to press.

The city is quiet to-night. A large police force are patrolling the streets.

LONDON, Feb. 8.—Rochefort's arrest and its consequences make a sensation. The rumors about that the troops fired on the people are discredited.

LONDON, Feb. 8.—The queen opened Parliament to-day with a highly conservative speech.

PORT-AU-PRINCE, Jan. 18.—The work of the military commission which tried Salnave and sentenced him to death is not yet ended. The cases of several of his generals, and of the most prominent and influential of his friends among the civilians, yet remain to be disposed of in Port-au-Prince, and in most of the southern towns the shooting of Picquets is going on briskly. At Jeremie a large number of those unfortunate people have been put to death, and at Jacmel more than forty of them are in prison, doomed to die on an early day. The spirit of vengeance has been fully roused, and the victorious revolutionists have expressed their determination to crush out the Salnave party. The Cacos are crying out for blood, and unless more moderate and merciful counsels should prevail than those ruling at present, a reign of terror may be expected at Hayti.

THOMSON'S ROAD STEAMER IN PARIS. The Paris correspondent of the *Times* writes: "We have had, one of the road steamers, with India rubber tires to the wheels, invented by Thomson, of Edinburgh, running through the streets of Paris within the last few days, dragging behind it a heavy Versailles omnibus with fifty passengers, compared to which the six horse-power engine looked like a steam tug towing an Indian-man. On the report of the French government engineers, leave has been granted to the road steamer to ply over two routes, several miles in length, and including some busy parts of Paris. The engineers report it more handy and manageable than horses, and in no way dangerous to the public."

AN INSTANCE is related of a pious Irishman who was discovered by a priest reading the Scriptures in a cabin to some poor Roman Catholics, who were delighted with hearing the precious truths of God's word. When the priest came in he asked him, in a most dictatorial tone: "How dare you read the Scriptures to any of my flock?" "Please, your reverence," said the man, with the readiness with which an Irishman is always distinguished, "I have got a search warrant to do it." "Produce it," said the priest. "I am sure that it cannot be from the bishop or his holiness, the pope." "No," said the Scripture reader, "it is from God; and here it is in John v. 39: 'Search the Scriptures.'"

The triumph of woman lies not in the admiration of her lover, but in the respect of her husband; and that can only be gained by a constant cultivation of those qualities which she knows he most values.

Another Outrage Contemplated.

We do not know whether Mr. Conway, the superintendent of education, has ever been actually employed in teaching, but if that be the case, he is certainly the most ambitious and aspiring pedagogue of whom there is any historical record.

He claims to be put into complete possession of the youth of all colors and both sexes, in order that he may, under his patent new process, complete their education on his own model, disregarding what he, and his abettors in their monstrous pretensions, appear to look on as absurd prejudices on the part of the parents of white children as to religion and social intercourse. Mr. Conway dares to ask that he be clothed with power to compel the mingling of the sexes in all public schools, where they are to be instructed by teachers of his own selection, and use text books which he knows to be extremely and justly obnoxious to the tastes and convictions of this State. He seeks to be made a monarch in the school system, and from present indications he will get from our pure, patriotic Legislature all he desires. Our educational antecedent will thus be doubly gratified, for not only will he have the opportunity for extending the "moral idem" system, under which he was bred, but a splendid chance to put money in his pocket through arrangements with Northern school-book publishers.

The bill which is designed to effect his objects was taken up in the House of Representatives. When the fourth section was reached Mr. Wiltz offered an amendment, the object of which was to restrict the sweeping grant of power to the superintendent and his subordinates to control schools supported by the State itself, so as to protect public schools maintained by religious denominations, and paid for by their friends; and he made a forcible speech, showing their right to such exemption. But he was not heard, and his amendment failed. Then Isabella, a mulatto member, moved an amendment extending the general grant in the section so as to provide that all public free schools should be opened to children, irrespective of race, color, etc., and it was adopted.

Thus we are to have fixed on us a system of mixed schools, whether they be State, parish, municipal or denominational.

Now it is well for Conway, and his backers and subordinates, to know that no such thing will ever be submitted to by the white people of Louisiana, and that it cannot be enforced by all the militia or regular troops at the command of Governor Warmoth.—*Pineyune.*

AN OPEN-POLAR SEA.

Prof. J. B. Maury, in a very interesting article in *Putnam's Magazine*, expresses his belief in Dr. Kane's open Polar sea, and that it can be easily reached by following the Gulf stream, which will give open water all the way. He asserts, on the authority of the Transactions of the Royal Society of London for 1775, that two Dutch whalers in 1655 penetrated to the Pole itself. He quotes from a captain of an American whale ship, who says he had gone "several hundred miles to the northward and eastward from Behring's Strait, and three hundred miles beyond the limit of his chart, and with an open sea still before him, as far as could be seen in that direction." Kotzebue, in 1815, says, as he attempted to pass to the west round the coast of Asia, "The sea was open to the northeast as far as the eye could see," and Commander John Rogers, of the United States North Pacific Exploring Expedition, in 1854-55, says of the same waters: "As far as I went to the northward and eastward, beyond the Straits, I had an open sea, with a current flowing to the northward, and with a temperature of the water much above that due to the latitude." Prof. Maury holds that there is a Pacific warm current sweeping through Behring's Straits to the Pole, to correspond with the Atlantic Gulf stream, which sweeps around Spitzbergen, and that by either of these routes the Pole may be reached in safety and an open channel found between the Atlantic and Pacific.

In confirmation of his theory, he fronts of birds and fishes and seaweeds as "dumb guides to the Poles." He shows that birds feed only on grain and marine plants, and cannot endure the winter cold of the Atlantic coast, have been seen flying northward beyond eighty degrees of latitude; and that vast quantities

of marine vegetation are carried by the Gulf stream toward the Polar sea.

The argument is well put in his article, and we may be sure that some enterprising navigator will never be content till the truth of his theory is tested, and it is known whether there be an open current flowing into an open Polar sea.

FIGARO tells two new stories of the pope. A lady of Lyons comes into his presence, closely veiled in black. "What do you wish?" asked the supreme pontiff. "Your benediction, holy father." The lady made vain attempts to raise her veil; the pope stretched forth his hand. "Holy father, wait a moment." "Do you believe," said he, smiling, "that my benediction cannot penetrate that thin veil?" And he continued the formula. The second anecdote concerns an American lady—a Protestant—who desired the blessing of Pius the Ninth upon an armful of beads. "Is that all?" patiently asked the pope. "Holy father, your photograph." "Here it is—anything more?" "Your autograph, if you please, upon the *carte de visite*." The pope hesitated a little, but signed, nevertheless. "Now is there any other favor you were going to ask?" "Oh, holy father, give me, if you will, the pen with which you wrote your name." This was too much even for the pope's good nature, and he said: "Yes, take it. Carry away the penholder too. Here, take the inkstand!" The American coolly rolled all the articles up in an old newspaper, carefully placed them in her carpet-bag, and departed with a sweet smile and a reverence to the pope. "What a great people, nevertheless!" exclaims the *Figaro*.

The list of sovereigns arranged according to age is headed by the name Pope Pius IX, who is in his 78th year. Omitting the petty princes, the ages of the other sovereigns are as follows: King William of Prussia, in his 73d year; King John of Saxony, in his 59th; the Emperor Napoleon in his 63d; King William of Holland, in his 53d; the Emperor Alexander, of Russia, in his 52d; Duke Ernest, of Sax-Coburg and Gotha, in his 52d; Queen Victoria in her 51st; King Victor Emanuel in his 50th; King Charles, of Wurtemberg, in his 47th; the Emperor Don Pedro, of Brazil, in his 45th; King Charles, of Sweden, in his 44th; the Grand Duke Frederic, of Baden, in his 44th; the Sultan of Turkey in his 40th; the Emperor Francis Joseph, of Austria, in his 40th; King Leopold, of Belgium, in his 35th; King Louis, of Portugal, in his 32d; King Louis, of Bavaria, in his 25th; and King George, of Greece, in his 24th. These nineteen are all that are worth considering as sovereign princes actually reigning.—*Exchange.*

I know somebody who always appears to be miserable, and this is the way she contrives to be so: thinking always about herself; constantly wishing for that she has not got; idling away her time; fretting and grumbling.

I know somebody who is much happier, and this is the way she contrives to be so: thinking of others; satisfied with what her heavenly Father has judged best for her; working, caring for somebody else besides herself, and thinking how she can make others happy.—*British Juvenile.*

AN ARTIFICIAL LEECH.—Dr. A. H. Smith, of Philadelphia, describes in a medical journal a new contrivance to be used in lieu of the natural leech, as simple as it is novel in its construction. The artificial leech consists of a light glass tube, from which the air is expelled by the vapor of ether, a small quantity of the latter having been previously introduced and partially vaporized by dipping the tube in hot water. The skin having been scarified, the tube is applied, when the condensing vapor leaving a partial vacuum, into it the blood rushes, relieving the patient as effectively as the ordinary leech.

The other day X. called on Madam Q., in Paris. "Madam, can I see your husband?" "No, sir; he is out at present. He went out to buy a cigar." "Did he say when he would return, madam?" "No." "Has he been gone long?" "More than twenty years." "Ah! I see," said X., "I wanted to get a good one."

Time is gold; throw not a minute away, but place each one to account.

RECONSTRUCTION.

* * Reconstruction is the text. We transfer the word, its relations and suggestions, from its political and civil ideas and uses to Christian relations and personal duties.

The church needs reconstruction. Not in its organic principles or spiritual agencies, but in its aggressive powers and practical operations. Its registers need revising. It must "purge out the old leaven." It has too many decaying and dead branches. The pruning knife has been too little used. The pure, spiritual life is too much obstructed to produce much fruit, or bring the little it yields to perfection. It needs reconstruction on its old first principles. We have drifted away from the old doctrines of personal holiness. The old fires of love for Christ and zeal for the salvation of souls, which once burned so flamingly on its altars, have gone out; and the cold ashes of a formal profession, and "a name to live" while the heart is dead, are all that is left of its life and love. We do not measure up to the standard principles and statue-height of spiritual life. All seek their own things, not the things of Christ. Personal religion is too general, too abstract, too indefinite. It is aimless and lifeless. It has no self-denial, no heart-sorrows, no prayer-agonies, no soul-longings. When we surrendered the class meeting we gave up the habit of watchfulness, self-examination and prayer, the frequent contemplation of death and the cheering hope of heaven. These old habits have become obsolete in faith and practice. "Ease in Zion" is the characteristic and curse of multitudes in the church. We have grown sedate, affect decorum, are dying of respectability; and, unless the Spirit breathe on us and revive our hearts, will soon be as dead in religion as the world is dead in sin. Then, in the old times, the presence and "the power of the Holy Ghost," and the conversion of sinners, stimulated and satisfied our desire for excitement; now we seek "the sensation" in great organs and grand music, popular preachers and large, fashionable congregations. Churches are estimated by the numbers attending them; and ministers measured not so much by intellectual power and spirituality, as by capacity to draw and to please. Spiritual edification is less sought than mental gratification. Taste predominates; it supersedes the fear of the Lord; substitutes both the hope and the joy of salvation.

There are exceptions to these general statements. Here and there a handful—an humble few—"precious children of Zion, comparable to fine gold," but "esteemed as earthen-ware," known and loved in heaven more than on earth. It is well that there is a remnant, else the church would stagnate. Ten righteous Lots would have saved Sodom. "A few names, even in Sardis," held back the vengeance and prolonged the call and the time for repentance. These, with their prayers and faith and love, preserve the vital energy of the church. The oil that keeps the spiritual machine in motion is generated in the faith and patience of these saints. If there were more of them we would witness greater works of grace in the outpouring of the Spirit, and wider, more regular and more glorious manifestations of the power of God unto salvation than the church of these last days has yet seen. Christendom would experience a Pentecost; and the gospel would run and be glorified in all the earth. These "sons under the altar" are held down, and spiritual power held back, by the selfishness, covetousness and love of the world, of the multitudes "who have a name to live and yet are dead."

Thus saith the Lord: "Woe to them that are at ease in Zion." Who estimate the weight of this woe, or measure the duration of "the wide, reprobating wrath" that follows when and wherever it falls? Let church sluggards heed its warning voice.

The pulpit needs reconstruction. Not in personal character, nor in soundness in the faith, nor yet in sincerity of desire to do good and glorify God, do we impeach the pulpit or its occupants. We bring no accusation against brethren well beloved in the Lord. We only desire to bring them back to the old themes, to rekindle the old fiery earnestness of preaching, to re-awaken the old *vim* of word and spirit, born in the soul when it was born of God, and baptized with the blood of the cross—the old eloquence of tears and love that drew its inspiration and its power from "the fellowship of Christ's suffer-

ings," and poured forth a tide of sympathy that stirred the pulse of a new life in the hearts of "the dead in trespasses and sins." "There were giants in those days, men of renown," mighty through God in saving souls. Their motive power was sympathy with Christ, and sincere love for those for whom Christ died.

The world was a valley of death, filled with the dry bones of the dead. It was their duty and prerogative to evoke these dry bones into life. This was their calling of God. They were conscious of a spiritual presence, and of the presence of the spiritual forces, "as workers together with God," and they preached with an unction of love and earnestness—an afflatus of conviction that the word of the gospel was the power of God unto salvation, whenever and to whomsoever it was preached. They were saviors of souls; sent to save; preachers of salvation. Saved themselves, they strove to save others. They preached for present results in salvation; sowers and reapers at the same time. They believed in God—believed in the day of judgment—believed that Christ died for sinners—believed in the forgiveness of sins through repentance and faith in Christ. The love of Christ constrained them to preach a present, free and full salvation to all and for all. Were they wrong? Let the results testify. What multitudes heard the word with joy, and believed it to be the saving of their souls. We have the same gospel, yet fresh and full in its provisions and promises; the same motives to stimulate efforts; the same "terror of the Lord" as an ever-present and intimate reason for persuading sinners to repent, believe and be saved. Why, then, is there so little fruit in the awakening and conversion of sinners? The true view of the gospel—its object, its end, its power as a means of saving sinners—compels the conclusion that the true and faithful preaching of the gospel of Christ produces conviction, and conviction precedes conversion as the electric flash precedes the thunder; and that salvation is in preaching as electricity is in the cloud. So the apostles preached: "The Lord working with them, and confirming the word with signs following." Why is it not so in these times? Let all who "preach the word" think on these things.—*Richmond Christian Advocate.*

The surest road to poverty is to hoard up treasure. The surest road to wealth is to bestow liberally where it is most needed. The miser is the poorest man on earth; the most liberal man is the most wealthy. If, therefore, you would be rich, do not aim at riches, but simply use what you already possess for the greatest possible good of the greatest possible number.

Men and women make their own beauty or their own ugliness. On our features the fine chisels of thought and emotion are ever at work. Beauty is not the monopoly of blooming young men, and of pink and white maids. There is a slow growing beauty, which only comes to perfection in old age. Grace belongs to one period of life, and improves the longer it exists.

COMMUNION with God must ever hold a higher place than service for God—secret fellowship with God must never be put out of its place by public engagements, even in godly things. There are many who are ready enough to perform showy acts of service apparently for God, who doubtless would find little craving after private communion with him.

PROGRESS!—Nine years ago Jefferson Davis stood up in the United States Senate, and announced the secession of Mississippi from the Union. He resigned his seat at the close of the speech. That seat was, on the twenty-first ultimo, again filled by W. H. Revel, a colored man.

I hold that seeking the good of others gives a man tact, makes him amiable, and fills him with the most exquisite sense of propriety. He knows how to do good in the right way. There is over so much Scripture against doing good with noise and racket.

NOT LONG since an ingenious individual managed to get drunk free of expense, almost daily, in the streets of London, by falling down in a fit, with a small placard on his breast, "Don't bleed me, but give me a glass of hot brandy and water."

The Christian Advocate.

SATURDAY, FEBRUARY 12, 1870.

SAVIOUR OF THE DYING THIEF.

"And Jesus said unto him: Verily, I say unto thee, to-day shalt thou be with me in paradise."—Luke 23, 43.

Jesus saved the dying thief—
Welcome news for one like me!
Now I know there is relief,
When the world no hope can see;
Saved by grace, by sovereign grace,
By the cross I'll take my place.

Saviour of the dying thief,
Lo! a wretch as vile as he,
Filled with shame, remorse and grief,
Draws his hope, O Lord, from thee:
In the view of so much grace,
Can despair at all have place?

Nothing but the richest grace
Could relieve a wretch like me;
This alone could reach my case,
And I see this grace in thee:
Saviour of the dying thief!
In thy love I find relief.

LETTER TO DR. C. K. MARSHALL.
THE YOUNG QUESTION: DO SUNDAY SCHOOLS
SO JEALOUSLY ATTEND CHURCH?

DEAR DOCTOR: Your high position as one of the oldest and most learned of the ministers of our church gives great weight to all statements you may make, and fears that you may express.

It also involves a great responsibility, and what you present as facts should be facts beyond possibility of denial; and whatever evil may exist in a prominent church institution, that causes you to tremble, should excite lively apprehension in the minds of her membership.

In a late letter to the *Baltimore Methodist*, concerning the session of the Mississippi Conference, you mention the subject of Sunday schools as one considered on that occasion, and use the following important expression: "I begin to tremble for the working of our Sunday school results."

After detailing the usual exercises of a session of the Sunday school, and calling attention to the physical, mental and moral fatigue caused thereby, you assert, with italic emphasis, as the legitimate and immediate result:

"Many, perhaps the majority, of our Sunday school students go home when school closes, and do not return to hear the sermon."

You then inquire: "What is the result, in the end, of this course of education?" and submit as the fearful answer:

"As soon as the youths are grown out of the Sunday school they are lost to the congregation, the church, the school and the choir. They never had any church-going habits. They went to Sunday school. Now they don't like sermons." And having acquired habits of loitering about while their good parents were worshipping God, they loiter on for years, and are lost from the church. The Sabbath school ruined them." The italics are your own.

Now, doctor, after subjecting your article to a fair and critical analysis, we understand you to assert:

1. That the working of our Sunday school results begin to give cause for trembling.

2. That the effect of the exercises and instruction of the Sunday school produces in many, perhaps the majority, of the Sunday school students the habit of neglecting church.

3. That the result is, the Sunday school ruins many, perhaps the majority of Sunday school scholars.

These are grave and serious charges, and as such we have endeavored to give them a careful and honest consideration, and have arrived at the deliberate conclusion—

That the three propositions are erroneous; that they are unfounded either in fact or inference.

1. We think, as the reverse of the first proposition, that the church has more cause for congratulation and rejoicing, because of the increased prosperity and rich rewards of her Sunday school institution, than in any former period of her history. In fact a great Sunday school revival prevails throughout the Christian world, and the Sunday school is assuming a primary position in the evangelization and salvation of mankind.

Its officers and teachers, as the result of more extended research and fuller requirements of scriptural

knowledge, are assuming the functions of public teachers, and laymen are rising in usefulness with the divinely called ministers of the gospel. The Sunday school has assumed the missionary spirit, and is leading the way for the preaching of the word and the establishment of churches among the poor, and in the most destitute and wicked portions of our cities and country. The piety and usefulness of the membership is being increased largely through its instrumentality. Time, talent and money are given to God and the church, that have heretofore lain dormant or been entirely unrequited. In fact, the Sunday school is taking a position as the main support and promotion of the active piety and zeal of the church.

Numerically the church is receiving her largest accessions from the Sunday school, and in our populous cities the question is seriously raised whether the church would be able to hold her present numerical status but for its instrumentality.

No cause for trembling, my dear doctor; but let us lift up our voices in loud hosannas to the God of Sunday schools, and mingle our praise and unite our efforts with the shouts and labors of the thousands of active, working, praying Sunday school teachers who are gathering the children for the Lord.

2. We deny that Sunday schools produce the habit of neglecting the church.

Look over any of the congregations assembled for public worship, and we venture the assertion that three-fourths of all the persons present, professors and non-professors, saints and sinners, are now or have been connected with the Sunday school as pupils or teachers.

We mention teachers, for we claim that the Sunday school includes them also in its training and influence.

This proportion is too great to be accidental, or to be other than the effect of a direct cause. The Sunday school furnishes the church-goers, else why do not church-goers come from some other quarter? If Sunday schools create the habit of neglecting church, how can the fact be explained that Sunday school attendants go to church more than any other class of people?

The actual arithmetical analysis of the congregation, the simplest deductions of reason and the plainest sequences of logic, deny it.

We are willing to subject our schools to the same examination that we have given the congregation, and challenge the denial of the proposition: That one-half of all the teachers and scholars who belong to our Bible classes, and advanced and intermediate departments, are regular attendants at church; that the large proportion of the other half are irregular attendants; and that but a small number are habitual neglecters of church. We do not claim that our infant departments are church-goers, for we have not yet advanced them to the duty of regular attendance upon public worship, but are feeding them now with "the sincere milk of the word;" but from past experience we confidently claim that the earlier we can subject to Sunday school training the more certainly they will love the house of God.

We have inquired of the Sunday schools in the country, and get the information that almost every scholar that comes to the Sunday school remains to church; that where there are large and vigorous Sunday schools there are large congregations and prosperous churches.

But for fear a conclusion from general estimates might be questioned, we have furnished ourselves with the actual figures, as taken from the records of the Methodist Sunday school and church in Columbus, Mississippi.

The records of the school show a present membership of two hundred and fourteen; of these sixty-two are in the infant classes, and under eight years of age, leaving one hundred and fifty-two to be the subjects of our examination, and which results as follows:

Teachers and scholars, one hundred

and fifty-two; church members, sixty-eight; church-goers, one hundred and forty-three; not members, eighty-four; neglecters of church, nine. Turning to the records of the church we find upon the register the names of two hundred and eighty present members; of these one hundred and ninety-four are now or have been connected with this Sunday school. Taking all the records we could collect, extending into the time when this church was on a circuit, and when our whole Sunday school system was in its infancy, and consequently weak and unattractive, and we can gather about twelve hundred names, and of these about seven hundred have been connected with this school. How many may have belonged to schools elsewhere, of course, we could not find out.

These figures have been collected as carefully as possible, and this school and church are but average examples of the Sunday schools and churches in the country.

We find, from this examination, first, that of all the names upon our past church records in Columbus, twelve hundred in number, to which we could apply the test of personal knowledge, about fifty-eight per cent. of them are now or have been connected with the Columbus Sunday school. Second, that sixty-nine per cent. of the present membership of the church are now or have been members of this school; and third, that forty-four per cent. of the present school are already in the church; that ninety-four per cent. attend church, and only six per cent. habitually neglecting it. This small number are children, generally, of irreligious parents, and irregular scholars.

We do not pretend that this proportion is in attendance on any one Sabbath. This would be impossible. We consider sixty-six per cent. a fair average Sunday school attendance, and it is reasonable to expect that those who are hindered from coming to school will be also kept from church. Quite a number also who attend school, from various and perhaps good reasons, are compelled to go home, thus reducing the attendance still lower; so that a fifty per cent. average attendance upon church is in harmony with our figures, and fully up to reasonable expectation. We claim that our figures demonstrate that the Sunday school started a majority of its members to church; that the congregations show a majority in attendance; that the church records show a majority among the membership.

Again, we have seen the kneeling board of our altar, the steps of our pulpit and the seats in the gallery crowded with children who could not get better seats. The least religious excitement at the church gathers them by scores, and they crowd in at our revivals with a zeal that is often rebuked by their pastors.

The minister that draws the grown people to church will draw the children also. The popular pastor is popular with the Sunday school. Children will attend church under more difficulties than any other class of people. They are generally assigned the meanest seats in the house, and are less favorably noticed than any other church-goers. If the church is crowded the children are driven out; if a boy or girl is the least restless, or should make a noise, he is sure to become the target for the preacher's remark, or some church officer's notice.

Parents and teachers are sometimes afraid to carry their children to church on account of the sensitive nerves of some dyspeptic clergyman, or exceedingly precise brother or sister. They are not generally expected to take part in any of the church exercises; they are not expected to sing, for fear of making discord with the choir; they are not expected to pray, for the prayers are usually in language above their comprehension; they are not expected to listen, for what is said is not intended for them.

But we have not space to present the argument from the various standpoints, and conclude this branch of the subject by reasserting that Sunday school children, so far from being neglecters of church, are the

most numerous, the most resolute and the most enthusiastic of all the classes who attend.

The last proposition is, that the Sunday school ruins many, perhaps the majority of Sunday school children.

This we also deny, and at the same time, under this head, are prepared to admit all the facts and inferences that a specious and unfair argumentation may demand. We admit that many Sunday school children do not become church-goers; that many do not love sermons; that many are lost to the church; that many are ruined.

No institution should be held responsible for a character it never pretended to possess, or for results it never pretended to accomplish.

The Sunday school never pretended to be an omnipotent instrumentality, nor a universal savior. It never pretended that it could or would make every single scholar, whose name might appear upon its rolls, a regular attendant upon church, or effect the conversion of all the thousands who pass its portals, and that, too, in spite of every opposing obstacle or counteracting influence.

It does claim to be a most powerful agent to accomplish these ends, and that its legitimate results are the preservation of the children to the church and their final salvation.

Will any man argue that because there are exceptions to a rule that claims no infallibility, that the rule creates the exceptions? Will any man argue that the Sunday school ruins the children when the children are ruined by some other cause, in spite of the Sunday school? Does any man contend that the Bible ruins all who read its pages and are not instructed thereby; that the gospel ruins all who hear and are not saved by its provisions; that the ministry ruins all who are not converted by its preaching; that the church ruins all who are not saved by its means of grace? The Bible, the ministry and the church ruin nobody. Something else ruins them, in spite of the saving power of these great agencies. And so with the Sunday school; some other cause ruins the children—the example of wicked parents and evil companions, the previous bad habits, the world, the flesh and the devil are the fruitful agents of ruin, and must be responsible for the deplorable result.

If your propositions are true, doctor, your suggestion of a change from a morning to an evening session appears to us a feeble and inefficient remedy. More than this will be required.

But we trust our presentation places the whole subject in a different light, and that so far from having a desperate case, we have a most hopeful condition of affairs, and all that is necessary is the more vigorous and continued use of the present means.

Your brother in Christ,
W. L. LIPSCOMB,
COLUMBUS, MISSISSIPPI.

ALABAMA CORRESPONDENCE.

MR. EDITOR: The brethren write "News from the Churches" in the summer, but these items are rare in the winter. But can we not gauge the strength and zeal and fidelity of a church better by its winter status than its autumn condition? The winter in Kentucky and in the North is a time of revival; with us it is a season of hibernation. Sunday schools go into winter quarters; and it seems harder to ride through the mud to church than to any other place? Is not the mud stiffer and deeper on Sunday than any other day? Are not Sunday ruins heavier and more dismal than those of the week?

Tuskegee circuit is said to be a "splendid" one. So it is—in the summer solstice. Now it is thirteen miles to W. In July it is twelve. Now we perform two circuits—one around the mud and one under it, making in all a full mile further than when the dog star reigns. The brethren in Pike, Lowndes and Butler counties understand how this muddy feature dims the splendor of a first class circuit like this. Only three times in the month

doth this deponent try these underground passages along the great itinerant highway, obeying the divine command: "Go ye," etc.—You recollect Marengo county in February. This is a fraction better.

This work has suffered much from the exodus toward Texas. Nearly half of one of our best churches is gone. There is a remarkable movement too toward the towns. Where we are losing Texas and Tuskegee are gaining. There is not a house to rent in this place. The Tuskegee Female College, under President Price, is swelling to its antebellum proportions. The spring term begins to-morrow, and the principal informs me he has one hundred and fifty-one on the roll. The senior class is very large, and the spirit of study and good order prevails. Our town puts on new life. Real estate is advancing. Before there was much advance the circuit bought a parsonage here; nearly half the purchase money has already been paid. This is very liberal, considering that \$2,096 had been raised last year for the pastor's support and the three collections. Our church raised last year nearly \$900 for various purposes. But we have lost some of our most active officials and best members by removal. Our statistics will show a net loss of seventy. We have dismissed enough members with letters, for one single county in Texas, to form a good large church, and they are of our best material.

A church that raised \$700 for missions, in 1861, now musters about thirty-five members.

The freedmen hereabout demand high wages. Some are paying them half the crop. The advance is steady from year to year. What they may demand another season none can tell.

Brother E. S. Smith, of the Tuskegee station, is breaking ground well. The completion of the new church is the all-engrossing subject with his congregation now. Brother Blue is detained from his work, for the present, by the continued sickness of his daughter. He goes to the district soon.

May prosperity attend you and the Advocate. I heard a young Baptist brother say to-day: "This is the best religious paper I ever saw," meaning the NEW ORLEANS CHRISTIAN ADVOCATE. This I write to encourage you.
Yours,
B. B. R.
TUSKEGEE, ALA., Feb. 1, 1870.

"Now squirm, old natur!"—A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give \$10," again he said: "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from \$50 to \$20, to \$10, to \$5, to zero.

He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. My hopes of heaven may be in this question. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket book and laid it in the box, saying to himself as he did it: "Now squirm, old natur!"

This was a victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. Old natur must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Presbyterian.*

There are people whose good fortune it is never to be deceived or undecieved, save when their interest requires it. The way the right becomes dim or luminous to them is always marvelously opportune

TEMPERANCE.

THE NECESSITY FOR ORGANIZATION.

MR. EDITOR: Permit me to occupy a small space in your valuable columns with a brief appeal to the friends of temperance everywhere. Ponder, first, a few well authenticated statistical facts:

There are six hundred thousand drunkards in the United States. Of these sixty thousand die every year. One hundred thousand men and women, under the influence of intoxicating liquor, are sent to prison every year.

Two hundred thousand children are sent to the poor house.

Three hundred murders are yearly committed.

Four hundred suicides are yearly committed.

The proportion of deaths of those who use these drinks to those who do not, according to carefully kept records in England and America, is four to one.

Life insurance companies refuse to issue policies on the lives of the intemperate.

When cholera or any pestilential fever prevails nearly all the subjects are of those who use intoxicating drinks. In proof of this Dr. Camwright says that five thousand of the intemperate died of yellow fever in New Orleans, in 1853, before a single sober man was touched.

The testimony of all magistrates, chaplains and prison keepers goes to prove that nine-tenths of all the crimes have their origin in intoxicating drinks, and that seven-eighths of all the pauperism originates in the same cause.

It costs the United States \$9,000,000 annually to support pauperism and crime.

The official reports of 1866 show that one hundred and eighty-million gallons of fermented, forty million gallons distilled, home-made and ten million gallons imported liquors, aggregating two hundred and thirty-six million gallons, are consumed annually in the United States, costing \$500,000,000. On this revenue of only \$47,727,266 is paid making a clear loss of over \$450,000,000 to the country. But what need I say more?

Friends, countrymen, brethren philanthropists, ambassadors of God, organize! organize! In every lot and neighborhood, in every ward, on every hill let the banner of temperance again be unfurled. Rev. W. B. Wellins, Suffolk, Virginia, is the grand secretary of the Supreme Council of the Friends of Temperance—a Southern organization. For further information apply to the undersigned. Eight names and \$10 will secure a temperance Friend, an excellent weekly published at Raleigh, North Carolina, is the organ of the order.

Friends of temperance! act energetically and promptly.

L. R. REDDING,
BROOKHAVEN, MISSISSIPPI.

HOW TO MAKE TO-DAY REMARKABLE.—I do discover a fallacy, whereby I have long deceived myself, which is this: I have desired to begin my amendment from my birth day, or from the first day of the year, or from some eminent festival, so that my repentance might bear some remarkable date. But when these days were come, I have adjourned it to some other time. Thus, while I could not argue with myself where to start, I have almost lost the running of the race. I am resolved thus to begin myself no longer. I see no day equal to to-day; the instant time is always the fittest time. Grant, therefore, that "to-day" I may hear thy voice. And if this day be the obscure one in the "calendar," remarkable in itself for nothing else, may it be remarkable as the day of my conversion.—*Thomas Fuller.*

CONSCIENCE.—It is a very busy faculty of the soul, and it hath many offices. First, conscience is a register, to take notice of and record what we do. Second, conscience is a witness against us when we do amiss. Third, conscience is a judge, and gives sentence; it sits upon a throne as God's deputy to award life or death. Fourth, conscience has the office of a tormentor; it is that worm which dieth not and that fire that never goeth out. The damned shall feel the sting and torture of conscience forever, though they have bribed it and blinded it that it might not trouble them.

The Christian Advocate.

SATURDAY, FEBRUARY 12, 1870.

JESU.

REMARKS OF FORTAINE.

Jesu, the very thought of thee
With sweetness fills the breast;
But sweeter still thy face to see,
And in thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesu's name,
The Saviour of mankind.

O hope of every contrite heart,
O joy of all the meek;
To those who fall, how kind thou art,
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but his loved ones know.

Jesu, our only joy be thou,
As thou our prize wilt be;
In thee be all our glory now,
And through eternity.

FATHER TOM AND THE POPE,
OR A NIGHT AT THE VATICAN.CHAPTER II.
HOW FATHER TOM RACKED HIS HOLINESS IN
THEOLOGY AND LOGIC.

Well, the leather's over, and I'm
tired out and out. My bitter curse
be upon the man that invited the
same board! I thought—once I'd
adorned the say or throne; and
that was when I got through frictions
at old Mat Kivanagh's school,
in Fiddlersmore; but its fluxions it
self were set to bottom now, sink
or swim! May I never die if my
head isn't as thorough as any
thing with their ordinals and
cardinals—and, bedad, it's all nothing
to the century leather that I have
got to go to at two o'clock. How-
andiver I mustn't forget that we left
his reverence and his holiness sitting
fervent one another in the parlor of
the Vatican, just after mixing their
second tumbler.

When they had got well down
into the same they fell, as I was
telling you, into larded discourse.
For you see the pope was curious to
find out whether Father Tom was
the great theologian that people
says; and says he: "Misther Ma-
guire," says he, "what answer do
you make to the heretics when they
quote them passages again transub-
stantiation out of the fathers?"

"Why," says his reverence, "as
there is no such passages I make
myself mighty say about them; but
if you want to know how I dispose
of them," says he, "just repeat one
or them, and I'll show you how to
catapomphatize it in two shakes."

"Why, then," says the pope,
"myself disremember the particular
passages they allude out of them
ould fellows," says he, "though sure
enough they're more numerous nor
edifying—so we'll just suppose that
a heretic was to find such a saying
as this in Austin: 'Every sensible
man knows that transubstantiation
is a lie'—or this out of Tertullian
or Plinarch, 'the Bishop of Rome is a
common imposther'—now, tell me,
could you answer him?"

"As easy as kiss," says his re-
verence. "In the first we're to under-
stand that the expression, 'every
sensible man,' signifies simply,
'every man that judges by his nat-
ural senses'; and we all know that
nobody foleying them seven delu-
ders could ever find out the mys-
tery that's in it, if somebody didn't
come into his assistance with an
eighth sense, which is the only sense
to be depended on, being the sense
of the church. So that, regarding
the first quotation which your holiness
has supposed, it makes clane
for us, and teetotally agin the heret-
ics."

"That's the explanation, sure
enough," says his holiness; "and
now what do you say to my being
a common imposther?"

"Faix, I think," says his rever-
ence, "with all submission to the bet-
ter judgment of the learned father that
your holiness has quoted, he'd have
been a thrille nearer the truth if he
had said that the Bishop of Rome
is the grand imposther and top-
lawyer in that line over us all."

"What do you name?" says the
pope, getting quite red in the face.

"What would I name," says his
reverence, "as composed as a docther
or physie, 'but that your holiness
is at the head of all them—troth I
had almost forgot I wasn't a bishop
myself," says he, "the deludher
was going to say, as the head of all
us, that has the gift of laying on
hands. For sure," says he, "im-
posther and imposther is all one, so
you're only to understand *manuum*,
and the job is done. Auvich!"

"If any heretic 'ud go for
to cast up such a passidgo as that
agin me, I'd soon give him a p'late
art of cutting a stick to welt his own
back wid."

"Pon my apostolical word," says
the pope, "you've cleared up them
two points in a most satisfactory
manner."

"You see," says his rever-
ence, "by this time they wor mixing their
third tumbler—the writhings of
them fathers is to be thrated wid

great veneration; and it 'ud be the
height of presumption in any one
to sit down to interpret them widout
providing himself with a gentee as-
sortment of the best figures of
rhetoric, such as metonymy, hyper-
bol, cataphrasis, prolepsis, mety-
lipsis, superlativ, polysyndeton,
hustheronprotheron, prosodypeia
and the like, in order that he may
never be at a loss for shuitable sim-
ilitudes when he comes to their
high-flown passidges. For, unless
we thrate them fathers liberally to
a handsome allowance of tropes
and figures, they'd set up heresy at
once, so they would."

"It's thru for you," says the pope;
"the figures of spache is the pillars
of the church."

"Bedad," says his reverence, "I
dunna what we'd do widout them
at all."

"Which one do you prefer?" says
the pope; "that is," says he, "which
figure of spache do you find
most usefulest when you're hard
set?"

"Metaphour's very good," says
his reverence, "and so's metonymy
—and I've known prosodypeia stand
to me at a pinch mighty well—but
for a constancy superlativ's the
figure for my moives. Scratch he
in me," says he, "but I'd prove
black white as fast as a horse 'ud
throt wid only a good stick of su-
perbation."

"Faix," says the pope, wid a sly
look, "you'd need to have it back-
ed, I judge, wid a small piece of as-
surance."

"Well, now, just for that word,"
says his reverence, "I'll prove it
widout one or other. Black," says
he, "is one thing and white is an-
other thing. You don't contravene
that? But overtything is either one
thing or another thing; I defy the
Apostle Paul to get over that di-
lemma. Well! If anything be one
thing, well and good; but if it be
another thing, then it's plain it isn't
both things, and so can't be two
things—nobody can deny that. But
what can't be two things must be
one thing—Ergo, whether it's one
thing or another thing it's all one.
But black is one thing and white is
another thing—Ergo, black and white
is all one. *Quod erat demonstran-
dam.*"

"Stop a bit," says the pope, "I
can't altogether give in to your
second minor—no—your second
major," says he, and he stopped.

"Faix, then," says he, getting con-
fused, "I don't rightly remember
where it was exactly that I thought
I seen the thav in your premises.
Howsomdiver," says he, "I don't
deny that it's a good conclusion,
and one that 'ud be of material ser-
vice to the church if it was drawen
wid a little more distinctiveness."

"I'll make it as plain as the nose
on your holiness's face, by super-
bation," says his reverence. "My
adversary says black is not another
color, that is white? Now that's
just a parallel passidgo wid the one
out of Tertullian that me and Hayes
smashed the heretics on in Chren-
don street. 'This is my body—
that is, the figure of my body.'
That's a superbition, and we showed
that it oughtn't to be read that way
at all, but this way: 'This figure of
my body is my body.' Jist so wid
my adversary's proposition, it musn't
be understood the way it reads, by
no manner of manes; but it's to be
taker this way: 'Black—that is,
white is not another color, green, if
you like, or orange, bydad, for any-
thing I care, for my case is proved.
'Black—that is, 'white,' have out
the 'that,' by simalaphy, and you
have the orthodox conclusion, 'black
is white, or by conversion, 'white
is black.'"

"It's as clear as mud," says the
pope.

"Bedad," says his reverence, "I'm
in great humor for disputin' to-
night. I wisht your holiness was a
heretic jist for two minutes," says
he, "till you'd see the flaking I'd
give you!"

"Well, then, for the fun of the
thing, suppose me my namesake, if
you like," says the pope, laughing,
"though, by Jaysmine," says he,
"he's not one that I take much pride
out of."

"Very good—never a bitter joke
over I had," says his reverence.

"Come, then, Misther Pope," says
he, "ould up that party face of
yours, and answer me this question.
Which 'ud be the biggest lie, if I
said I seen a turkey-cock lying on
the broad of his back, and picking
the stars out of the sky, or if I was
to say that I seen a gander in the
same intherest' posthure, rayera-
thing himself wid similar astro-
nomical experiments? Answer me
that, you ould swaddler?" says he.

"How durst you call me a swad-
dler, sir?" says the pope, forgetting
the doct man, the part that he was
acting.

"Don't think to hully me!" says
his reverence, "I always daer to
spake the truth, and it's well known
that you're nothing but a swaddling
ould sent or a saint," says he, never
letting on to perceive that his holiness
had forgot what they were
agreed on.

"By all that's good," says the
pope, "I often heard of the im-
perance of you Irish afore," says

he, "but I never expected to be
called a saint in my own house,
either by Irishman or Hottentot.
I'll tell you what, Misther Ma-
guire," says he, "if you don't keep
a civil tongue in your head you had
better be walking off wid yourself;
for I beg lave to give you to under-
stand that it won't be for the good
of your health if you call me by
such an outproibious epithet again,"
says he.

"Oh, indeed! then things is come
to a purty pass," says his rever-
ence (the dear funny soul that he over-
was!) "when the lik or you com-
pares one of the Maguires of Tempo
wid a wild Ingine! Why, man
alive, the Maguires was kings of
Formanagh three thousand years
afore your grandfather, that was the
first of your breed that ever wore
shoes and stockings!" (I'm bound to
say, in justice to the poor Prodesan,
that this was all spoken by his re-
verence by way of a figure of spache.)
"was sint his majesty's arrand to
cultivate the friendship of Prince
Lee Boo, in Bottenev bay! Oh,
Boyan, dear," says he, letting on to
cry, "if you were alive to hear a
boddagh Sassenagh like this casting
up his country to me or the name
of Maguire."

"In the name of all saints," says
the pope, very solemnly, "what
is the maning of all this at all, at
all?" says he.

"Sure," says his reverence, whis-
pering to him across the table,
"sure you know we're acting a con-
thravarsy, and you tiffle the part
of the Prodesan elation. You
wouldn't be angry wid me, I'm sure,
for sarving out the heretic to the
best of my ability."

"Oh, bedad, I had forgot," says
the pope, the good-natured ould
cruther; "sure enough you were
only taking your part as a good Mi-
lesian Catholic ought agin the heret-
ic Sassenagh. Well," says he,
"fire away now, and I'll put up wid
as many contravolous compliments
as you please to pay me."

"Well, then, answer me my ques-
tion, you sautimious ould dandy,"
says his reverence.

"In troth, then," says the pope,
"I dunna which 'ud be the biggest
lie, to my mind," says he, "the one
appears to be about as big a hounce
as the other."

"Why, then, you poor simpleton,"
says his reverence, "don't you per-
ceive that forbye the advantage the
gander 'ud have in the length of
his neck it 'ud be next to impossi-
ble for the turkey-cock lying that
away to see what he was about, by
rasen or his dollars and other ac-
centhments hanging back over his
eyes? The one about as big a
hounce as the other! Oh, you mis-
fortunate cruther! if you had ever
larned your A B C in theology you'd
have known that there's a differ be-
tween two lies, so great that,
bedad, I wouldn't wonder if it 'ud
make a balance or five years in pur-
gatory to the soul that 'ud be in
it. Ay, and if it wasn't that the
church is too liberal entirely, so she
is, it 'ud cost his heirs and succe-
sors better nor ten pounds to have
him out as soon as the other. Get
along, man, and take half a year at
dogmatized theology; go and read
your Deus, you poor docther, you!"

"Really," says the pope, "you're
making the heretic's shoes too hot
to hold me. I wonder how the
Prodesans can stand afore you at all."

"Don't think to delude me," says
his reverence, "don't think to back
out of your challenge now," says
he, "but come to the stretch like a
man, if you are a man, and answer
me my question. What's the reason,
now, that Julius Cesar and the Var-
gin Mary was born upon the one
day—answer me that if you wouldn't
be hissed off the platform?"

"Well, my dear, the pope couldn't
answer it, and he had to acknowl-
edge himself saked. Then he axed
his reverence to tell him the reason
himself; and Father Tom commu-
nicated it to him in Latin. But as
that is a very deep question I never
hard what the answer was, except
that, I'm tould, it was so mysterious
it made the pope's hair stand on
end. But there's two o'clock, and
I'll be late for the leather."

FATHER HYACINTHE is in the full
vigor of physical and intellectual
life. He is forty-two years of age;
about five feet six inches in height;
of a square, well knit, erect person;
inclining neither to leanness nor to
obesity; a splendidly proportioned
head, which, when at rest, slightly
inclines of one side; a massive and
serene, yet thoughtful brow; well-
arched eyebrows, delicately pencil-
ed; an aquiline nose; an equi-
libristly chiselled mouth and chin, in
which firmness and spirituality are
well indicated, with a dash of hu-
mor; his eyes, partially closed—
and the left eye rather more so than
the right—for he is very near-sight-
ed, have a steady, penetrating gaze,
tempered by gentleness, which va-
ries in character as the conversation
itself varies—now lighted by the
fire of an earnest eloquence, and
now toned down to the tenderness
of Christian pity; such is the per-
sonal outline of the eloquent ex-
monk.

THE BIBLE IS THE WORD OF GOD.

BY W. S. PLUMER, D. D.

If the Bible is not the word of
God, it is certain that man has no
revelation from heaven. The books
esteemed sacred by the Mohammed-
ans and Hindoos are not worthy of
even a good man, much less of God.
So that the world has no true and
saving light from heaven unless it
is found in the Holy Scriptures.

There are several short methods
of stating the argument, which have
never been fairly met. Here is one
from John Wesley: "I beg leave to
propose a short, clear and strong
argument to prove the divine inspi-
ration of the Holy Scriptures. The
Bible must come either from good
men or angels, from bad men or
devils, or from God. It could not
be the invention of good men or
angels, for they neither would nor
could make a book, and tell lies all
the time they were writing it, say-
ing, 'Thus saith the Lord,' when it
was their own invention. It could
not be the invention of bad men or
devils, for they would not and could
not make a book, which commands
all duty, forbids all sin, and con-
demns their souls to hell to all eter-
nity. I therefore draw the conclu-
sion that the Bible must have been
given by divine inspiration."

Another short mode of reasoning
is this: Every effect must have an
adequate cause. This is as true of
moral as of physical changes. On
this principle we ought to seek a
cause fit to produce those happy
transformations of character often
witnessed where the gospel is known.
One has briefly stated the case thus:
"There was a man who started from
Jerusalem toward Damascus, on a
mission of persecution and murder,
proud, cruel, vindictive. He came
from Damascus with a heart yearn-
ing toward all mankind, with the
humility of a child, and with affec-
tion as tender as a woman's love.
He went toward Damascus with an
intellect narrowed down to a rapier's
point, and harder than its steel. He
came from Damascus with an intel-
lect broadened and fused with di-
vine fire, and with a legio so invinc-
ible, and with its links so warm with
the Holy Ghost that it molded the
thought of the world for eighteen
centuries." Paul always regarded,
and more than once stated his con-
version as a demonstration of the
truth of God's word.

The challenge of Laetantius has
stood for fifteen hundred years un-
answered: "Give me a man of pas-
sionate, abusive, headstrong disposi-
tion; with a few only of the words of
God, I will make him gentle as a
lamb. Give me a greedy, avaricious,
tenacious wretch; and I will teach
him to distribute his riches with a
liberal and unsparring hand. Give
me a cruel and blood-thirsty mon-
ster; and all his rage shall be
changed into true benignity. Give
me a man addicted to injustice, full
of ignorance and immersed in wick-
edness; he shall soon become just,
prudent and innocent."

This transforming power of God's
word has been noticed and cele-
brated in all ages. "The law of the
Lord is perfect, converting the
soul." Its renewing energy is as
great now as it ever was. The King
of the Feejee Islands, once a fierce
and cruel cannibal, is now a preacher
of the gospel of peace and love.
The word of God was never more
lively or powerful than it has proven
itself to be in the history of modern
missions. What miracles of mercy
it has wrought in Greenland, in
South Africa, in the islands of the
sea, in fact all over the earth. Read
the history of the planting and
growth of Christian churches in
many places.

The gospel exerts not merely vague
and general influence. It lays hold
of individuals, and by renewing
them improves society. Thus the
work is thorough, and thus a little
leaven leaveneth the whole lump.
The following narrative has found
its way into several publications:

"In 1787 the ship Bonny sailed
from England to the Pacific, in quest
of young bread-fruit trees to be re-
planted in the West Indies. On her
way home the crew mutinied, placed
the master and eighteen others in a
frail open boat, with scanty provi-
sions, and committed them to the
mercy of the ocean. Strange to
tell that boat accomplished a voy-
age of more than four thousand
miles, and reached England in
safety. The mutineers, twenty-five
in number, set sail for some island
in the Pacific. They quarreled and
separated. About half of the whole
number were captured by an Eng-
lish vessel of war, carried home and
hung in irons. Nine of these des-
peradoes went to Tahiti, took on
board nineteen natives—seven men
and twelve women—and sailed for
some inhabited island in the ocean.
They found one, Pitcairn's Island.
Shortly after landing the Tahitian
men murdered five of the mutineers,
upon which the twelve women rose
at night and killed their seven coun-
trymen. Of the four remaining mu-
tineers one invented a distillery,
and becoming delicious leaped from
a cliff into the sea and was lost.
Another was shot for attempting to
destroy his messmates. Of the two

then left one died a natural death,
and the other, named John Adams,
alone survived. Here their hiding
place was undisturbed till 1814,
when it was visited, and also in
1825. Strange alterations had taken
place. The number of inhabitants
had increased to seventy. There
was no debauchery among them.
Good order prevailed. Filial affec-
tion and brotherly love pervaded
the entire society. The blessing of
God was invoked on every meal.
Prayer was offered every morning,
noon and evening. The laws of
civilized society were in force. The
rights of property were respected.
A simple and pure morality was
prevailing. How was this? What
had made the change? Had vice
wrought its own cure? Had there
been some good principles combined
with the mutiny and murder, the
heathenism and devilish passions,
which the gang had been guilty of?
No. These evils never work their
own cure, except by consuming, like
a fire, their own materials.

"The cause of the change was
this. Adams had saved, hid and
preserved a Bible, and, when his
comrades were dead, he studied it,
embraced its promises, believed
God's testimony concerning his Son,
was converted; read and taught its
truths to his family and neighbors;
and God blessed his own word to
their conversion also. That very
Bible is now in this country. It is
a small volume, printed in 1765.
'The salt sea and the salt tears of
old Adams have taken away its
gloss and dimmed its print; but it
contains God's testimony of Jesus.
That was the secret of its power.
The worm has eaten it through and
through; but the glad tidings to
sinners can still be read in it. The
Bible has traveled round the globe,
has been the means of reforming a
whole community of outlaws, and
still lives to proclaim its divine ori-
ginal and its life-giving power.
When Adams was brought to his
death he was old in years, but strong
in faith. The friends of the old
salt collected around him, and asked:
'Well, John, what cheer?' 'Land
ahead,' was his characteristic reply.
After a few days they again gather-
ed around him and said: 'Well,
John, how now?' 'Rounding the
point in the harbor,' he replied. At
last he lay upon his dying pillow,
and his relatives were standing all
around in tears, and yet in hope.
One said: 'Brother, how now?'
'Let go the anchor,' was his dying
exclamation, and he fell asleep."

This amazing power in a book to
renew and reform, to sanctify and
bless men, is confined to the Bible,
and to books whose doctrines and
principles are drawn from God's
word. Cicero wrote eloquently, and
often justly, respecting the nature of
God and our moral duties. But
who was ever thereby converted
from sin to holiness, from Satan
unto God?

Nor is the transforming power of
the truth confined to any one doc-
trine, text, chapter or book of Scrip-
ture. So far from this, you may
live half a century, and you will
hardly find two men whose awaken-
ing, conviction or conversion seems
to have been, by the divine bless-
ing, precisely on the same truth.
Paul never knew himself till he saw
the spiritual meaning of the tenth
commandment—Rom. vii, 7. The
Ethiopian treasurer found saving
light in the fifty-third chapter of
Isaiah. "Poor Joseph's" creed was
very short, nor could he be per-
suaded to lengthen it. It was long
enough to give him hope and peace:
"It is a faithful saying that Christ
Jesus came into the world to save
sinners, of whom I am chief."

Nor does the efficacy of Scripture
depend on the greatness of him who
utters it. A little child has often
repeated a truth of God's word with
irresistible power. Paul, the prisoner,
clanking his chain, made Felix
tremble. In the early part of this
century there was a mission school
at Cornwall, Connecticut. Among
the heathen youth brought to it was
Thomas Hoopoo, of the South Sea
Islands. When he had been in this
country about two years he took a
journey with a friend, and spent an
evening in a select company, where
many questions were proposed to
him by an irreligious lawyer, to get
his amusing answers. At length
Thomas said: "I am a poor heath-
en boy. It is not strange that my
blunders in English should amuse
you. But soon there will be a
larger meeting than this. We
shall all be there. They will ask us
all one question, viz: 'Do you love
the Lord Jesus Christ?' Now, sir,
I think I can say, yes. What will
you say, sir?" He ceased; a sol-
emn silence prevailed. The stillness
was awful. At length the lawyer
proposed that the evening be closed
with suitable devotions, in which
Thomas should lead. He did so, in a
meek and affectionate manner.

Soon he prayed for the lawyer, al-
luding to his talents and learning,
and besought God to teach him the
way of salvation by a Redeemer.
At length the lawyer sobbed aloud.
Soon the company dispersed. But
there was no sleep for that lawyer.
The question of this poor boy from
the sea-girl island, "What will you

say, sir?" had pierced his soul. He
walked his room in anguish. Ere
long he was led to cast himself at
the feet of the Redeemer. So out
of the mouth of babes and sucklings
God's word has strength, and stills
the voice of the gainsayer and renews
the temper of his mind.—*Earnest
Hours.*

History of Celebrated Women of China.

HISTORY OF TWO CELEBRATED WOMEN OF THE
WAY CHINESE, 313 B. C., CHOW DYNASTY,
EXTERIOR LAW.

The king of the Ling kingdom,
having overpowered the king of the
Way kingdom, appointed Ling as
governor. When he died his wife
had no heir, and she determined to
live a widow. His second wife had
a son, and she served Mrs. Ling for
eight years without cessation. The
widow at last said to her: "You
and your son serve me thus faith-
fully; it is more than I can bear. I
have never heard that the mother of
the king should serve any one. I
have no son, and according to cus-
tom I should be driven out and sent
back to my family. If it is possible
to remain and spend my days in
widowhood I shall be exceedingly
rejoiced. And now to continue
your faithfulness to me in my wi-
dowhood, as before, I cannot bear
it and have peace. But I desire ex-
ceedingly to go out and dwell alone,
and from time to time we can visit
and see each other."

The second wife, hearing this,
wept and said to Mrs. Ling: "If
you do as you have proposed, then
our family name will suffer reproach
in three ways. First, our lord died
young, which was particularly un-
fortunate. The second is, you did
not give birth to a son, which fell
to my lot. The third is, you wish
to leave the palace and dwell alone,
desiring that I should dwell in the
former residence of our lord. I have
never heard of a faithful officer to
his king slothful in business. A
faithful son looks forward to the
departure of his father and mother
with deep sorrow of heart. How
dare I say my son should be king,
and on this account not do my duty
in serving you, which I feel to be
my strict duty? Why do you take
it so much to heart, and thus dis-
turb your own mind?"

Mrs. Ling answered and said: "I
have no son, and why should I thus
impose a duty on the mother of him
who should be king. Though it is
not your wish that I should do so,
others would say I was wholly un-
acquainted with all ancient rites
and ceremonies. It is still my de-
termination to go and live else-
where."

When she had finished the sec-
ond wife went out and said to her
son: "I have heard that the Liter-
atti understand fully all rules and
rites in the performance of their
duty, and discuss all ancient cere-
monies which are right and proper.
But to-day the wife of the king has
put upon me a heavy burden, when
she has determined to go elsewhere
to live, and require me to live in
the palace. This is against all cor-
rect rules and rites which should
guide us. If I am required thus to
live in this relation of disobedience
to my superior, then I am deter-
mined no longer to live, and will
put an end to my existence."

When her son heard this he wept
bitterly, and kept diligent watch
over her, lest she should commit
some violence, for she would listen
to no words of comfort.

When Mrs. Ling heard what had
happened she was much alarmed,
and said to her: "I am willing,
then, that you should remain as you
are, and continue in the same rela-
tion, observing the same rites and
ceremonies until my death."

The Literatti say: "These two
women, in yielding thus the one to
the other, understood the true rules
of all ancient rites, and did each re-
ceive in return a clear assurance of
having done that which was right,
and their fame has been handed
down to all generations."

J. W. LAMBERT.
SHANGHAI, CHINA, Dec. 17, 1869.

Moral and religious culture, when
viewed as preparatory to a future
state of existence, as necessary to
the appreciation and consequent en-
joyment of heavenly happiness, pre-
sents itself with inexpressible force
to the mind, and exhibits the high
responsibility of parents and teach-
ers.—*M. M. Carl.*

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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NEW ADVERTISEMENTS.

We call attention to the card of Mr. J. H. Keller, soap manufacturer. He has been long and most successfully engaged in the business. He makes a most excellent article, as we have had occasion to know.

The "South-land" prospectus we call attention to—an agricultural and family paper, weekly and monthly. It begins under flattering auspices. Price, \$4. Office, No. 60 Camp street.

CREOLE INDIANS.—The services were very impressive. I have never seen an assembly better behaved. Not a word was necessary, either of direction or reproof. All fell into ranks as though they had been trained, and were familiar with the duties and services of the time and place. I heard Joshua Soule, a native Creole, preach from the text: "In him was life, and his life was the light of men." He is a grave and impressive speaker, with a good voice and graceful action. I preached on Saturday with "Chicoite," the chief of the nation, for my interpreter. It was an awkward and uninteresting business to me. Next day I tried it again with Mr. Hodges, the United States interpreter, and found the task easier. I preached the funeral sermons of two Indian preachers (Walker Carey and Standing Man), and perceiving the effect of the word upon the people, became interested myself, and began to feel somewhat natural. At night I tried it again with "Uncle Peter," a negro, for an interpreter. He was familiar with the business, having been long employed to travel with the missionaries, and has all the enthusiasm of his race. I magnetized him, or he me, and we rushed along with equal steps—no time was lost. We went up together and came down together. As the musicians say, we corded well in time and tone and gesture. He kept me very busy to prevent a hiatus. I hope "Uncle Peter" will live till I come again. At the close we called for penitents, and there was a rush—some conversions—many joined the church, and the Indians kept up the services till sunrise next morning. At least a thousand Indians were upon the ground. On Saturday I baptized a very aged man—a noted warrior in Jackson's time, in what the Indians call the "Red Stick War." On Sunday ordained several deacons—Creoles and Choctaws. I must not omit to mention that the singing was fine—simple, hearty, natural melody—no science, no squeaking nor screeching, but the rich, mellow tones of full hearts—good old tunes, hallowed by time and memory and association. One man led off, old Methodist fashion, and the song swelled till it was the voice of a multitude. It was praise, not a performance—the praise of God, not a vain catering to itching ears. Oh! that Methodist singing could be restored in all our churches, and the poor substitute, called "music," be ruled out.—Bishop G. F. Peirce.

THE NEW YORK EVANGELICAL ALLIANCE.

The gentlemen managing this proposed "alliance" will have to enlarge their charity greatly if we may judge from the following letter of the Rev. Mr. Spurgeon to the *Examiner*. It is certainly worthy of being put upon record, and is a very damaging document. If Mr. Spurgeon cannot be tolerated, we may well ask who then can stand? We suppose that such an evangelical "secretary" will, if he lives long enough, be sufficiently enlarged to take the whole world in his field of view; but at present he is the narrowest man of whom we have heard.

MY DEAR SIR: I observe in your paper a statement that my attendance at the New York Evangelical Alliance meeting was not improbable, and I have observed in other papers remarks to the same effect. Will you, therefore, save many correspondents further trouble in requesting me to preach, lecture, etc., kindly give publicity to one or two words from me? I never had even the remotest intention of being present at the aforesaid meeting, and in no form or fashion led a single person to imagine that I should be there. My health is most precarious, and my home labor is incessant. I am chained to the oar. I cannot leave home, not even to see the thousands of beloved and honored brethren in America, with whom my heart is warmly united. Moreover, if I could overcome these difficulties, I should still be unable to attend an Evangelical Alliance meeting; not because I would not, but because they have thrust me out privily and uncondemned, and I cannot return to the society unless it repudiates the deed. The secretary wrote me, requesting me to withdraw on account of my sermon on Baptismal Regeneration, and more especially certain remarks in it upon the evangelical clergy. Of course I did at once withdraw. I have been told by members of its council that the letter was unofficial, and that they regret, etc.; but there the matter rests. I am under the ban of the Evangelical Alliance, and should not venture to appear at any gathering connected with it, lest my freedom of speech should again be distasteful.

There should be an evangelical union wide enough even to tolerate such an offender as I am, for I trust I am one of Christ's, and its meetings should be so arranged as not to occasion difficulties with those holding your views upon communion. There could be no objection to those persons holding a united communion service who might choose to do so, but there can be no great benefit in such a service being officially arranged by the society. However, I have no right to give advice, as I am not allowed to be a sharer in the matter.

Permit me to assure Baptist friends in America that I am not at all the enemy of their strict fellowship which they seem to think me to be. If they would let me follow my own convictions of duty they would not find me interfering with them. I do not think you are right, but I set very small store by the question, and have neither written nor spoken on the point, as though it were one great end of my existence to fight with the strict brethren. I wish we all had more light, more life and more love. If I found myself erring in joining communion with my brethren, I should be alarmed, but I do not find it so. That, however, you will probably set down to my deficiency in the first, which will be the kindest interpretation. Wishing success to all brethren laboring for Christ, I am, dear sir, yours truly,
C. H. SPURGEON.

COMMON SCHOOLS.

The question is, shall the American people give up all idea of having common schools for teaching the children of the poor to read, write and cipher? It seems that two powerful influences are at work to destroy them: one that of the Jesuits, the other the Radical Republicans. One of these opponents does not wish the children taught the spelling book unless with catechism; the other does not wish a white child taught unless with a black one—who shall sit on the same form and learn out of the same book. Of these two we do not know which is the more absurd, the Jesuit or the Radical, nor do we care. The main point is, shall the great matter of public education for the people be given up because of the war waged against it by a couple of fanatics who claim to be intensely conscientious in their views? Surely the community ought to know how to deal with such unreasonable elements; they exist everywhere in some form, and always. If we cannot meet them, then we are powerless to accomplish any scheme of public utility. The city cannot afford to give way to absurd people who bring their consciences into prominence upon matters which do not in any way concern conscience. Reading, writing and arithmetic—any more than blacksmithing or carpentering. The church and the family are the places for training children in their duties to God and their fellows. The question of races, whether all are equal, is very interesting, and has already received considerable attention, but cannot be settled by forcing little children to sit on the same bench and read out of the same book. Up to a certain point the views of men, even their prejudices, are to be considered, but no man is expected to commit suicide in an effort to please unreasonable men. They are to be resisted—the place is to be given to men who seek to destroy the most vital institutions of the State, no matter on what plea they base their opposition. Public schools do not go upon conscience, nor upon ethnology, but upon the importance of teaching all persons to read and write. A man may well be accounted an enemy of the country who would destroy this great instrument for good, simply to advance his own social or sectarian views. The *Christian Witness* says:

The issue upon the common school question seems now fairly made up. The Romanists have unmasked their attack, and Protestants now know what they are driving at. We hope to hear nothing more about the Bible in the schools, since the assailants themselves have contemptuously repudiated that as a mere side issue. It is now no common schools at all, for a sectarian school ceases to be a common school. Our children are not safe companions for theirs, our books are poisonous, our teachers have not the Jesuit stamp. We have not seen the ease more neatly or tersely expressed than in the following extract from a Roman Catholic paper:

"The Catholic solution of this middle abode Bible or no Bible in schools is—'hands off!' No State taxation or donations for any schools. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools. We do not want to be taxed for Protestant or for godless schools. Let the public school system go to where it came from—the devil. We want Christian schools, and the State cannot tell us what Christianity is." This is from the *Freeman's Journal*.

The *Picayune* of this city says: It must be evident now to the most incredulous among our population that such a scheme is to be persisted in as the procedure of compelling the white pupils in the public schools to associate with the colored and negro pupils—that such is the fixed determination of the Radicals, and that the time has come when a plain declaration on the part of the respectable whites, of all shades of political sentiment, that they will not submit to such an infamous outrage on their rights, should be spoken. The speaker (Isabelle) is a mulatto, who says he represents the Third Legislative District in this city. We respectfully urge upon the meeting called for Saturday night to take this matter into consideration, and make such declarations upon it as free white men should do:

"I say I am sorry to see the gentleman representing the fourth ward, and claiming to be a Republican, seconding the amendment of the gentleman from the ninth; an amendment which would make null and void the whole law. The city has never carried out this law; they have never allowed the colored children into the regular public schools. Now I want the children of this State educated together. I want to see them play together; to be amalgamated. [Laughter.] I want them to play together, to study together, to eat their lunch together; and when they grow up to be men they will love each other, and be ready, if any force comes against the flag of the United States, to take up arms and defend it together."

The vote was put on the amendment, and it was declared lost.

God's word is like God's world—varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. Look at the Bible in a new light, and straightway you see some new charms.

The world is more apt to reward appearances than desert.

THE JOHN BROWN RAID.

The conspirators who planned the attack of John Brown upon Harper's Ferry are taking the glory to themselves of having inaugurated a course of things which ended in the abolition of slavery. That this was the initial movement of the war upon the South no one can now doubt. It justly filled the Southern people with alarm. The fifteen hundred pikes manufactured for the use of slaves, and the letters which were found on Brown, written by influential citizens of Ohio and Massachusetts, demonstrated the depth and malignity of the purpose of which Brown was but the agent. We have always thought it a blunder that Governor Wise did not publish the correspondence which was captured at Brown and Cook's headquarters. These events transpired in the October preceding the war. The telegrams of that time were here inserted to revive the memory of the reader:

HARPER'S FERRY, Oct. 19.—The Baltimore Grays started in pursuit of Cook, and the fugitives under him, on Monday night.

On their way the Grays stopped at the farm which had been hired by Brown as the rendezvous of the traitors, where they discovered several wagons loaded with arms and ammunition, consisting of rifles and pistols bearing the stamp of the Massachusetts Manufacturing Company, of Chicopee; also a large number of spears, and bowie-knives attached to poles, indicating that a large number of men were to be supplied with arms for their murderous work.

It is supposed that these munitions were brought through Pennsylvania.

The insurgents did not attempt to rob the paymaster's department at the armory, in which there was a considerable amount of money.

Brown, when he was supposed to be dying, declared his sole object was to free the slaves from bondage.

He also declared that no other persons than those about him were connected with the movement, and that he did not expect aid from the North.

He made the above statement in answer to questions propounded to him.

He also insisted that what he had done was right, and that he ought to be treated as a prisoner of war.

On Tuesday evening a party of United States marines and volunteers visited Brown's house, and found, in addition to the arms above mentioned, a large quantity of blankets, shoes, clothes, tents, fifteen hundred pikes, with large blades affixed to them, and various documents indicating that their plans were deeply laid, with ramifications through several States.

The troops also discovered letters from several prominent Abolitionists—one from Fred Douglas, containing \$10 from a lady, to aid the glorious cause; also a letter from Gerrit Smith about money matters, and a check or draft on a New York bank, from Gerrit Smith, for \$100, indorsed by the cashier of the bank.

Governor Wise has taken possession of all these papers, and has offered \$1,000 reward for the capture of Cook.

The conspirators, after the execution of Brown, infused new life into the strife going on in Kansas between the Sharpe rifle missionaries and the Southern planters who had moved to that Territory. Adding the Harper's Ferry raid to the state of things in the West, it was manifest to every thinking man that an extensive, organized and highly influential body of conspirators existed in the North, with its center in New England, for the purpose of inciting the slave to insurrection, and thus, by force, realize the cherished theories of the Abolitionists. They believed that the slave system of the South was but a mine of gunpowder, and needed only a spark to touch it off. John Brown was sent forth as that spark. Thousands in the South thought the same—that the slave could be induced to rise, if not universally, yet extensively, and that the insurrection of St. Domingo might be repeated with all its horrors. And the world does not yet understand, and never will, how this fiendish purpose was defeated. But so it is that neither during the war nor since has any Southern slave lent himself to any of those efforts against his master or his master's family which he was expected, urged and armed to commit. He disappointed greatly his Northern

friends, and they began to think him unworthy of the freedom which they determined he should have. The providence of God overruling the designs of men, added to the religious training of the negro, alone saved us from such scenes as the mind even now shudders to contemplate. And had not the South at once risen to meet this state of things it would have doubtless been plunged presently in all the unknown horrors of a servile war. As the New England conspirators had tasted blood, they soon threw off all disguise, and proceeded to carry out their plans for ridding the country of slavery. They have succeeded, not by the slow and cheap process of argument or West India emancipation enactments, but by the death of one million of their white countrymen, and the destruction of nine thousand millions of property. Those who claim the glory of this triumph should be permitted to enjoy it. Let them wear the wreath, and go down to all time as champions of liberty who have set free four million of negroes at so cheap a cost! Let this illustration of the Sharpe's rifle gospel of freedom descend for the benefit of all future styles of philanthropy. Let it be understood that while in another field "one soweth and another reapeth," that in this one those who have reaped are the very same who have sowed—that both the honor of this harvest of blood and fire and freedom may not be divided, but be enjoyed throughout all time and eternity by those who alone are entitled to it. The *Marseillaise* of these philanthropists has been fitly adopted by the party in power, for the enthusiasm that attaches to it proved the death-knell of a million of the best men that ever contended on the field of battle. Though

"John Brown's body lies moldering in the grave,"

the terrible truth remains that

"His soul is marching on!"

the spirit that forces its philanthropy upon men at the point of the bayonet is still in the ascendant. The *New York Independent*, the organ of the Boston Freethinkers and Abolitionists, in a recent article on the "Twelve Apostles of Heresy," furnishes a short biographical sketch of each. In two of these sketches we find the following items in regard to the John Brown raid, to which we have referred above:

THOMAS WENTWORTH HIGGINSON.

Colonel Higginson left the pulpit so long ago, and has been so active in war and politics since, that many people forget that he was bred a clergyman. He was, however, and was of an old clerical family, his first ancestor in America being the first minister of Salem, nearly two centuries and a half ago. * * * Wentworth Higginson was born in Cambridge, and spent much of his childhood there; graduated at the college in 1841, and at the Divinity School in 1847, and soon afterward was settled in Newburyport. * * * He is forty-eight or fifty years old, tall, dark, erect and soldierly in his bearing, and was always more of a fighter than a priest. He was a great friend of the fugitive slaves, and in 1854 was one of those who endeavored to rescue Anthony Burns from the Boston court house, the night of the Faneuil Hall meeting, when Batchelder, the Democratic trackman, was killed. Higginson was wounded in this affair. Two years after he went out to Kansas with a party of emigrants, and saw something of the conflict there between freedom and slavery. In 1858 he was taken into the confidence of John Brown, and was one of the inner circle of his friends, who knew his plans and supplied him with money from that time till his campaign culminated at Harper's Ferry, in October, 1859. There were wheels within wheels in that noble conspiracy; and of the inmost wheel of all in New England there were, perhaps, but six or eight cognizants: Theodore Parker, George L. Stearns, Mrs. Stennys, Dr. S. G. Howe, Higginson, Sanborn, and Edwin Morton. By an odd chance, Higginson escaped publicity in connection with it at the time, though I have seen a letter, received by Governor Wise soon after the attack at Harper's Ferry, in which Higginson is denounced by name. He took no pains to avoid publicity; and never regretted his connection with the plot. It was he who went to North Elba to escort Mrs. Brown to Boston on her way to visit her husband in prison; and he was one of a small party who undertook to rescue Brown, till it was seen to be a hopeless enterprise, likely to be

fatal not only to every member of the band, but to Brown himself. Of all the Senate witnesses that winter, Richard Realf was the only one who named Higginson; and his name excited no attention. * * *

WENDELL PHILLIPS.

I need not dwell on the public career of Phillips, of course; but there are some facts not so well known, of which I have been informed. He was the neighbor and bosom friend of Theodore Parker, their houses standing but a stone's throw apart—Parker's in Exeter Place and Phillips' in Essex street. In theology they never agreed, Mr. Phillips having been bred and remaining a Calvinist. But this did not interfere with their friendship. But, while Parker was fully informed of the secret plans of John Brown in 1858, it was not till 1859, and then not fully, that Brown saw fit to communicate them to Phillips, who probably knew of them but generally. Yet after Brown's death Mr. Phillips, who spoke at his funeral in North Elba, brought thence the correspondence between Brown and his Boston friends, which would have made a great stir had it fallen into the hands of the enemy. These papers Phillips deposited with John A. Andrew, and from him, in the winter of 1859-60, the correspondents got back their dangerous epistles.

The following item is taken from the *New York Tribune*:

When John Brown was dragged half dead from the jail to the court house, and then again from the jail to the gallows, there were not many who recognized in the man anything better than a foolhardy fanaticism. Liberal persons in Europe spoke of him with respectful tenderness, but here the best his swift friends could do was to frame elaborate sentences of execration. The rebellion came, and with a sort of poetic justice it came to bestow upon John Brown a good historical reputation. The facts are the same, but the smoke and flame of battle have given them a new color. The cruel rigor which was to conserve and consolidate the slave power for another generation has so swept it from the face of the earth and the eyes of mankind that hardly a vestige of it remains. So, again, we notice that the Senate of Kansas has ordered the portrait of John Brown to be hung in the capital of the State, side by side with the portrait of Senator Lane. He who is able to look keenly into the future, understanding the aspect which slavery will assume in the eyes of the next age, will understand the place which the name of John Brown will take and hold in our annals. His story may become, to a certain extent, tinted by mythical traditions, but his fame will lose nothing by that. He may receive greater honor than that to which he is entitled, but of neglect and contempt he is in no danger.

NEW PUBLICATIONS.

A MANUAL OF THE DISCIPLINE, including the decisions of the College of Bishops, etc. By Holland N. McTear, D. D., one of the Bishops of the Methodist Episcopal Church South. Nashville: Southern Methodist Publishing House. 1870. 16mo, pp. 256.

This work indicates much labor and research by the author, and an unusual power of condensation. Its summary statements of law principles and precedents are very clear, and are arranged in an order at once natural and easily remembered. Of course he has had access to the best sources of information, and therefore presents a reflection of the views and opinions of the ablest minds of Episcopal Methodism upon the discipline of our church. In so far as this book contains the legal decisions of our Board of Bishops it is official. It will supply with us a want that "Baker on the Discipline" has, heretofore but partially met. The Southern Methodist Church differs from the Methodist Episcopal Church both in its organization and in its theory of constitutional law. These differences are few, but very great. This divergence was not an effect of the separation; it was, to no small degree, its cause. The attempt to give a delegated General Conference all the power which originally belonged to a General Conference that was in fact a convention of the entire pastorate, and therefore unrestricted, was the point at which the two branches, Northern and Southern, began. It is worthy of remark that the North and the South, both in Church and State, differ *totum in toto* in their estimate of the importance of constitutional law. The General Conference administers discipline, first, on the Bishops, and, secondly, on the

Annual Conferences (Hedding.) Upon this the "Mannual" comments: "The settlement of the extent and manner in which this discipline may be exercised formed an epoch in American Methodism; and not only helped, with its connected questions, to divide the Methodist Episcopal Church into two independent bodies, but constitutes in part the difference of their constructions of the constitutional powers of the General Conference." By the by, we notice that "Baker" has no chapter on either "General Conference" or "Bishops."

So long as our church appoints preachers on trial to the charge of stations and circumscribes the value of such a treatise on law and, we may say, guide to the right use of the Discipline, cannot be overestimated. It will serve to give to its administration, in the hands of the most experienced, greater uniformity. All of our official members should possess themselves of this work, but especially the lay members of the next General Conference. It will save endless talk and discussion. The style in which the Publishing House has gotten up this work does not exactly please us. There should be more margin to the page—the book increased to a 14mo, and the color of the binding distinctive. We wish our copy bound in red Turkey morocco, gilt edged.

From Mr. G. Ellis, No. 7 Old Levee street:

THE LIFE OF MARY RUSSELL MITFORD. By Rev. A. G. L'Estrange. Two volumes. New York: Harper & Brothers. 1870.

This is a very delightful gossiping work, composed of letters of Miss Mitford. With access to the best society, she gives many items of daily life, of the distinguished statesmen, warriors and wits that flourished in the first decade of this century, both of England and France. Her style is very rare, and she notes a hundred incidents that enable the reader to form a correct idea of the fashion and opinion of her times. She was a beautiful example of *fast* devotion to a father. For him she lived and labored. Her writings, miscellaneous poems and, other, have given her world-wide reputation. We copy the following anecdote from this work about a personage whose name is somewhat before the public at present:

By the way, I heard a curious anecdote of Lord Byron from a very truth-telling person. A gentleman was with him on a visit to an old house in the country which had the reputation of being haunted. They had been telling ghost stories all the evening; and in the middle of the night he was awakened by Lord B., with his hair on end and his teeth chattering, who declared his room was full of strange sounds—that he could not return to it; and begged his friend to allow him to sit by the side of his bed till daylight, which he did. I have always thought he would end by being a Methodist.

A GERMAN COURSE, adapted to use in colleges, high schools and academies. By George F. Comfort, A. M., professor of modern languages in Alleghany College, Pennsylvania. New York: Harper & Brothers. 1870. 12mo, pp. 493.

This copious grammar is admirably arranged; its typography brings out the various modifications of the noun, adjective, verb, etc., to the eye, so that the whole structure can be seen at a glance. Beginning with the concrete, the author advances to the abstract, so that the mind of the pupil is interested from the first lesson and held to the end. The work consists of practical lessons, conversations, letters and forms of business, a German grammar and a vocabulary.

We have from the Southern Publishing House, 112 Camp street: VASURA. By Augusta J. Evans, author of "Benah," "St. Elmo," etc. New York: Carlton. 1869. 12mo, pp. 471.

Miss Evans excites the curiosity of novel readers, first of all, by the very striking names she has given to her creations. Faithfulness to the marriage vow is the well-timed theme of this work. It is with works of fiction as with oratory—the number of the audience determines the comparative value of the performance; and by this rule the writings of Miss Evans have unusual merit. Her characters are very marked;

her lovers have difficulties utterly insurmountable; her heroines are strong-willed, however—able to mold and reduce the most impracticable; which they finally do—in fact accomplishing, before marriage, that which is not infrequently done after. Her prose is often blank verse, which needs only the capital letter and the proper divisions of the line. After reading "Vashti," if we mistake not, most readers will find their vocabulary considerably enlarged. An extravagance in the plot, fancy, adjectives, sentimentality and poetry are exactly that which constitutes the great charm of her works. But over and above all these minor matters we welcome the excellent moral and religious tone which pervades everything she writes.

To the Members of the Mobile Conference

BRETHREN: The books looked for so anxiously, during the session of our Conference, reached Selma soon after its adjournment. It would be a pity to return them to Nashville. The agent is anxious to have them sold, and our people wish and need them. They can be had of Bro. Bonnds, at the same rates charged by the Publishing House, and I hope the brethren will take them at once.

For the accommodation of brethren in this region, I have requested Brother Bonnds to forward a few sets of each work to Brother J. K. Randall, of this city, where they can be had at Publishing House rates.

The works embraced in the bill are Bishop Paine's Life of McKendree, Dr. McFerrin's Methodism in Tennessee, Dr. Sumners' Commentary on Matthew, and General Minutes.

J. HAMILTON.

MOBILE, ALA., Jan. 20, 1870.

SHEETS OF JERUSALEM.—Probably no capital city of equal consequence was ever taken and retaken as many times as Jerusalem. We have no record of the date of its foundation, yet its subsequent history is one of continual contests and continual restorations; and it is no doubt owing to these changes that the ground of the modern city is in many places thirty feet above the level of the old, and that the valleys which formerly intersected its divisions are now filled to their summits with soil and debris. The following are the principal sieges and conquests which the metropolis of Palestine has undergone, not including, however, various brief occupations during the Macedonian and later Syrian disturbances.

Joshua	1425
David	1048
Shishak	974
Joash	839
Assyrians	771
Pharaoh Necho	610
Nebuchadnezzar	587
Ptolemy-Soter	320
Antiochus Epiphanes	170
Pompey	63
Cassius	51
Herod	37

Titus Vespasian	70
Adrian	135
Chosroes	614
Heraclius	628
Omar (Saracens)	637
Seljuk Turks (Tutush)	1078
Godfrey of Bouillon	1099
Saleh-ed-din	1187
Turks	1217
Crusaders	1229
Turks	1245
Schim	1517
Bonaparte	1799
Mehemet Ali	1832
Turks	1840

A good wife makes the poorest and most desolate home a paradise, and molds the most negligent and indifferent husband into a tender and thoughtful companion. The influence of woman—quiet, imperceptible and all-persuasive—is irresistible when directed by woman's instinctive tact and affection.

AN ENGLISH bishop quernously remarked to his servant that he was dying. "Well, my lord," said the good fellow, "you are going to a better place." "John," replied the prelate, with an air of conviction, "there's no place like Old England!"

God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of some who think themselves wonderful in prayer.

Married.

In Gretna, Louisiana, on Wednesday, the ninth instant, by Rev. J. D. Parker, at the residence of the bride's mother, Mr. J. PEACE to Miss LOUISA COOMANS.

Obituaries.

IN MEMORIAM.

On the evening of December 28 a message came that I was wanted to bury Ocky LAW. The thought overwhelmed me that one so young, so robust and so happy should be called to leave life, while I, who have numbered my "threescore years and ten," should be left to perform these sad funeral rites for one cut off in the morning of her days.

One by one the companions of my journey have dropped off, while through mercy I am yet among the living. I have witnessed and shared many sad scenes, yet seldom have my feelings been so harrowed up as they were at the burial of Ocky LAW. There, around that grave, mourned a fond, youthful brother, sister, and husband, while the loving father was not there, being unavoidably absent.

Mrs. LAW was snatched away as in a moment, and could not express herself in her dying moments; but as she was raised in the fear of God, and was a member of Christ's church, we leave her trustfully in the arms of everlasting mercy.

Mrs. LAW was the daughter of our brother, James MUSE. He used to call her his "little angel." We hope her redeemed spirit is now mingling with the throng of the "ministering spirits who are heirs of salvation." W. CLAYTON, Louisiana.

Died, at her residence in Upland county, Texas, January 15, 1870, Sister MARIAH SAMPLES.

Sister Samples professed religion in 1818; joined the Methodist Episcopal Church. In 1819 she was married to Mr. James Samples, and that fall migrated to Bibb county, Alabama, where they lived until the first of November, 1850, in which time they moved to Upland county, Texas.

When I was but a boy I saw her at the altar pleading for sinners, and many a one crouched at her feet and called upon her to assist them in their importunities. I was with her last summer, at a protracted meeting held in Gilmer. Though bending under the weight of many years, she prayed and sang and shouted, and her strength failed not. When her husband died she prayed, if it was the will of the Lord, she would like to go too. The next day she was taken sick, and on the eleventh day she was called to pass the Jordan of death, and she passed triumphantly, telling to all that Jesus was with her still.

They had five sons, but they have all "passed the flood." They had also four daughters, two of whom are dead. The death of Sister Samples and Brother Samples is unparalleled. They were married when young, raised a large family, and saw them pass away, one by one, until there were but two left. They had lived peacefully with all men and with their God. They died devoted Christians, and now they rest from their labors, and their works do follow them." B. W. BROWN.

REV. FIDALIAN WOOD was born in Marion district, South Carolina, April 16, 1800, and died at the residence of his son, Jesse Wood, at Mount Pleasant, Gadsden county, Florida, aged sixty-nine years, five months and three days.

Within these brief dates is comprised a life of unusual moral beauty, Christian integrity and usefulness. He was educated at Marion Academy, under the Rev. Joseph Travis as preceptor, from whose hand we have been shown a certificate of Brother Wood's high standing as a student and scholar, and who makes honorable mention of him in his autobiography.

The precise time of Brother Wood's conversion and connection with the church is not known; but it was in early life. His home was ever the preacher's home, and his son, in a letter to the writer, says that the first persons he remembers seeing, outside of his father's family, were ministers of the gospel. He was not very demonstrative in his religious enjoyment, and his religion was not that spasmodic feeling which ebbs and flows according to circumstances, but rather the steady, shining light, which "shineth more and more unto the perfect day."

He was urged in early life to take license to preach, but his constitutional diffidence prevented his doing so, and he was not licensed to preach until about ten years before his death. During this brief period he made full proof of his ministry. He was a close student of theology, and being a scholar of more than ordinary attainments, his sermons were well prepared before delivery, and were of a high order. In whatever community he lived, he labored with unflinching energy to promote education, and to establish Sunday schools and Bible classes; and if there was no Sunday school near him he had one in his own family. Like Abraham of old, he commanded his house after him, and before his death he had the joy of seeing eleven out of his twelve

children professors of that religion which he had so diligently taught them by precept and example. He had just made a visit to California to see a much loved daughter, whom he had not seen for many years, and was permitted by a kind providence to return and die in the presence of his children.

During his sickness he murmured not, complained not. Two or three days before his death he was in a sort of stupor, and oblivious to every other subject but that of religion. When his tongue was paralyzed, so that he could not converse on other subjects, and when spoken to in regard to his future prospects, his countenance would light up with animation and joy, and his tongue was loosed, so that he could praise God and testify of his sustaining grace. Frequently some familiar hymn was sung, and he never failed to raise his eyes and look pleasantly on those who sang.

Thus peacefully, in the midst of his children and his children's children, and having accomplished a long life of usefulness, he was gathered unto his fathers.

SAMUEL STODOLSKY, son of George and Magdalene Stodolsky, was born in Orangeburg district, South Carolina, November 20, 1791, and died December 21, 1869, near Antauville, Alabama—in the far-famed Dutch Bend. He was seventy-five years, one month and one day old. He was of Dutch descent.

His father was a Methodist of the old time, and brought his son Samuel up in the fear and service of God, and at a very early age he joined the Methodist Episcopal Church in South Carolina. The writer of this notice has heard him say that he for several years rode ten miles, when a boy, to Sabbath school, and was the first on the ground.

He settled in Dutch Bend, on the very place where he died, in 1822, and has for more than fifty years been closely identified with Methodism in all that section of the State. Years ago he often went thirty and forty miles to Quarterly Meeting, and never was known to be absent, except in case of sickness. He held the office of class leader for nearly sixty years, and regarded the late act of the General Conference on that subject a great error. He was for fifty years a steward in the church, and ever felt a deep interest for the pastor and his family, and always carried money to the Quarterly Meeting. He gave much attention to the pastor's family, especially in his absence. He had many friends among the preachers who have served in turn here for fifty-four years, some of whom went before him to their reward; and many others yet in the work, to whose eyes this may come, will remember him with great pleasure. He has kept a book with the name, the assessment and payments of every preacher and presiding elder who has traveled or been stationed here for fifty-two years. The name of the writer stands last on his book for 1869.

He was the superintendent of the Sabbath school here for nearly fifty years, and in all that time he missed but few Sabbaths. In forty years his school was suspended but for one week. There are men in this region of country now in the decline of life, and superintendents of Sabbath schools, who went to him when boys. What a host will some day gather around him in heaven!

He was a correct man in all his dealings—made but few debts, and always paid them when due. He spoke evil of no one, and rebuked all who did. He made home happy, and carried sunshine and love with him wherever he went. As he advanced in life he became more devout, and renewed his energy in every enterprise connected with the church. But few men have ever lived who were so abundant in labors as he. He had his place of prayer, and for at least a quarter of a century no business, no company kept him from that consecrated spot three times a day. I was with him in his sickness several times and talked with him, and think he was the best prepared to die of any man I ever saw. He leaves behind a wife and children, who deeply mourn and feel his loss. God bless and bring them all at last to heaven.

WILLIAM A. EDWARDS.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. DAVIS, M. D. To be had of Steel & Co., 72 Camp street; Eyrich, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box 339, New Orleans.

OBSERVE.—Dr. D. has removed to No. 19 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention. 6421C

ANDREW J. AIKEN. JOHN WESLEY WATT. AIKEN & WATT, Successors to Hotchford, Brown & Co.

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The Child's Corner.

PRETTY IS THAT PRETTY DOES.

BY ALICE GARY.

The spider wears a plain brown dress,
And she is a steady spinner;
To see her, quiet as a mouse,
Going about her silver house,
You would never, never, never guess
The way she gets her dinner!

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

My child, who reads this simple lay,
With eyes down dropt and tender,
Remember the old proverb says
That pretty is which pretty does,
And that worth does not go for naught
For poverty nor splendor.

'Tis not the house and not the dress
That makes the saint or sinner.
To see the spider sit and spin,
Shut with her webs of silver in,
You would never, never, never guess
The way she gets her dinner!

THE CHILDREN'S CRUSADE.—One of the most startling effects of this monkish delusion was the crusade of the little children. A band of fifty thousand children from Germany and France set out in 1212 to redeem the holy sepulcher. A peasant child of Yendome first assumed the cross in France, and soon an increasing throng of boys and girls gathered around him as he passed from Paris to the south, and with a touching simplicity declared that they meant to go to Jerusalem to deliver the sepulcher of the Saviour. Their parents and relations in vain endeavored to dissuade them; they escaped from their homes; they wandered away without money or means of subsistence; and they believed that a miracle would dry up the Mediterranean sea, and enable them to pass safely to the shores of Syria. At length a body of seven thousand of the French children reached Marseilles, and here they met with a strange and unlooked-for doom. At Marseilles were slave-traders who were accustomed to purchase or steal children in order to sell them to the Saracens. Two of these monsters, Ferrers and Porcus, engaged to take the young crusaders to the Holy Land without charge, and they set sail in seven ships for the East. Two of the vessels were sunk on the passage with all their passengers; the others arrived safely, and the unhappy children were sold by their betrayers in the slave markets of Alexandria or Cairo. Other large bodies of children came from Germany across the Alps. Many perished from hunger, heat, disease; a few were enabled to die on the sacred soil of Syria; and it is estimated that fifty thousand of the flower of European youth were lost in this most remarkable of the Crusades.

AN OLD BOY.—Dr. Marsh, an English minister, who died not long ago, over ninety years of age, was very fond of young people. He often invited some cadets from a neighboring school to his home, where he entertained them so pleasantly that they learned to love him very dearly. When leaving him one day, one of the boys said to the others:

"What is the use of being young, when one sees a man of eighty or ninety in better spirits than the jolliest among us?"

Mark this, my merry-hearted boys and girls! Here is an old man in better spirits than the "jolliest" boy in a school. Where did this dear old man get these spirits? They came from God! This old man lived very near God, and God became a fountain of life in his heart. Thus his spirits were so free and fresh even in his old age that the boys who knew him almost wished themselves old men.

Learn from this fact, my children, the secret of keeping your hearts young when you grow old. Invite God, your heavenly Father, to live in you and with you. He will accept the invitation, and when your heads are silvered with the frosts of hoary age, your hearts will be fresher and happier than in the merry days of childhood.

BE GOOD.—We often hear little children in their play tell what they are going to be when they grow up to be men and women. I have overheard them talking on this subject, and some were going to be ministers, some doctors, some lawyers, some teachers, and so on. I once asked a little boy what he was going to be when he grew up to be a man. He looked into my face, and with a smile replied: "I am going to be good." What a beautiful answer! It is right for us to decide what business we are to adopt; but it is not right for us to be so absorbed in the thought as to forget God, and forget to be good. It takes some people a great while to decide what profession they will follow, wishing to choose the one in which they can make the most money. Christ says: "Seek ye

first the kingdom of God and his righteousness, and all these things shall be added unto you."

EVERYBODY BUT BOB.—A very little boy, after giving everybody a good-night kiss, knelt at his mother's side to say his evening prayer. He repeated: "Now I lay me down to sleep," etc., and continued, "God bless papa and mamma, and make them good Christians; God bless little Jimmie, and make him a good boy." His mamma added: "God bless everybody."

At this last sentence he was silent. His mother repeated it a second and a third time; when he raised his head, opened his beautiful eyes, and said: "Everybody but Bob, mamma. Bob drowned my cat to-day." Are there not some older children, who can pray for "everybody but Bob?" Remember that the Saviour has taught us to pray, "Forgive us our debts as we forgive our debtors."

The Farm and Garden.

Exports—Southern and Northern.

As we have said, for the forty years immediately preceding the war, the United States exported domestic products to the amount of \$5,311,000,000, of which \$3,067,087,127 were for three Southern products: cotton, rice and tobacco; leaving only \$2,243,912,872 for the other exports of the country. Of this last sum, the Southern States, we may add, are entitled to claim a very large portion also. Of what are known in commerce as "naval stores," that is, mainly, rosin, tar, pitch, and crude and manufactured turpentine, the exportation has fallen little short of \$200,000,000. It so happens, likewise, from causes which we have not the space to explain, that wheat grown southward from the Ohio and the Susquehanna, makes flour which is worth more in our domestic and foreign markets than that from wheat grown to the northward of those rivers. Nor is this all. Southern flour bears exportation to or through the tropics better than that of the North and West, and hence is chiefly exported to Brazil and other intertropical regions. Thus, therefore, although since 1840 the Southern States have not produced, annually, more than one-third of the wheat crops of the country, yet, so far as exportation is concerned, Southern flour has been exported in value very little, if any, below that supplied by the other States. This may also be said in regard to Indian corn. The whole value of "breadstuffs" exported from 1821 to 1866 inclusive, is stated at \$1,101,817,910, of which we are justified in claiming for the South fully \$400,000,000.*

But besides the leading staples, just enumerated, the Southern States have supplied all the brown sugar and molasses, and well nigh all the hemp, exported, as well as sixty per cent. of the lumber, and thirty-three per cent. of the staves, a fair proportion of the meat, the spirits, refined sugars, wool, and many miscellaneous articles; or, in all, an aggregate of at least \$4,000,000,000 of exportation between 1821 and 1866.

While the Southern States have thus contributed the main part of the exportable products of the country, it will be found they have not been relatively behind in the growth of articles for home consumption, or interchange within the Union. The census returns show that in 1860 domestic cotton goods were manufactured to the amount of \$116,000,000, of which sixty per cent. must be reckoned as the value of the raw material (Southern cotton), that is, \$69,600,000. In like manner, the South produced sixty per cent. of the hemp that year; Kentucky, Virginia, Maryland, Tennessee, Missouri and Georgia yielded forty-five per cent. of all the flax; South Carolina and Georgia harvested 187,140,000 pounds of rice; eighty-six per cent. of the whole tobacco crops grew on Southern soil; Louisiana and Florida produced 302,205 hogsheads of sugar and 12,600,000 gallons of molasses. The Southern States supplied at least forty per cent. of the slaughtered animals of the whole country; Virginia grew 5,000,000 bushels of wheat more than New York, and only 1,000,000 less than Ohio; and even South Carolina produced 1,250,000 bushels of that cereal. Of Indian corn the quantity grown was enormous, Tennessee producing more than any other State in the Union, except Illinois. Virginia garnered 10,000,000 bushels of oats. We might adduce many other articles; but must pause and turn from the prolific products of the soil to the resources of the same section in domestic animals.

The census returns of 1860, prepared for publication during the year 1869, show that the annual exportation of breadstuffs did not exceed \$12,000,000, and of the country. Even in 1860 Virginia grew 13,000,000 bushels of wheat. *Up to 1840 the annual exportation of breadstuffs did not exceed \$12,000,000, and of the country. Even in 1860 Virginia grew 13,000,000 bushels of wheat. †In 1860 the exportations, exclusive of precious metals, amounted to \$215,827,741, of which the Southern States supplied more than \$127,000,000, or more than seventy-five per cent.

war, exhibit the fact that the people of the Southern States owned 2,378,244 horses, and 772,535 mules, a very large number of draught oxen, with other cattle in proportion, including 13,402,000 swine in the seven States of Georgia, Mississippi, Missouri, Kentucky, Tennessee, Texas and Virginia. At the same time, Virginia pastured over 1,000,000 of sheep; Kentucky, Texas, North Carolina, Alabama, Arkansas and Georgia, an aggregate of 4,422,000. Indeed, for sheep growing, no land under the sun is so favorable as large parts of Virginia, North and South Carolina, Georgia and Tennessee.

The subject upon which we have ventured is almost exhaustless; but time and space circumscribe us. We shall, therefore, mention only a few more facts which serve to illustrate the manifest deep-seated influence of Southern cotton and other products upon the trade of the United States and of the world:

In 1864 the exportations of England to the United States were estimated at about \$31,000,000, and her importations therefrom at about \$21,500,000.

Balance in favor of England... \$9,500,000

But no sooner had the war ended and the productions of the Southern States been thrown once more into the commercial scales, as in 1866, than the case stood thus:

Imports from the United States... \$14,000,000
Exports to the United States... \$76,000,000
Balance in favor of U. States... \$78,000,000

2. The cotton of the South consumed in Great Britain in 1866, was estimated at \$126,250,000, while that of India stood only at \$58,500,000.

3. In 1857 \$250,000,000 were invested in the machinery and mills for the manufacturing of cotton in Great Britain. And 2,000,000 of tons of British shipping were employed in the conveyance of the raw material (three-fourths of which came from our shores,) and in the subsequent distribution of the fabrics throughout the globe; fabrics estimated to be worth at least \$500,000,000. The cotton manufacture scarcely had any existence at the beginning of the century. It is now the great industrial interest of Christendom.

4. Even now, under every possible industrial and political disadvantage, upon which we have no occasion here to dwell, the Southern States are contributing more to the exportation of the country than all the rest of the United States. Omitting exportations directly from Southern ports, such as New Orleans, Mobile, Charleston and Savannah, and as late as the week ending April 28, it may be shown that fully forty-five per cent. of the exportations from the port of New York, and other Northern ports, consisted of Southern products.

In conclusion, we repeat that no other portion of the globe has ever had a staple with a hold so firm and vital on the commerce, the industry, and the necessities of man, as the cotton of the United States. Every section of the country is equally interested in the promotion of its culture and its permanent supremacy in the markets of the world. Stricken down by the iron hand of war, the industrial resources of our cotton region have been fearfully crippled; so that, on all sides, broad fields which once teemed with the richest products that ever rewarded human labor, are now overrun with weeds, and thorns, and brush-wood. Shall this continue so? Shall these prolific regions, fraught with such incalculable wealth and prosperity to every section of the country alike, remain comparatively unimproved and desolate, for the want of capital and labor to develop their unparalleled resources? Shall not the North and the South, the East and the West, on the contrary, lay aside every feeling of animosity or ill-will, and unite their gigantic efforts to rebuild, and establish on a permanent basis, the fortunes of the New World? Or, in one word, shall they not learn "wisdom from the things they have suffered," and, resolutely crushing out the seeds of decay, and desolation, and death, cultivate the genius of life, and growth, and prosperity, till every wilderness made by the war is seen to bud and blossom as the rose?

The answer to this question rests with the people of the dominant sections of the country. The Southern people have, within themselves, all the elements of social regeneration, if only let alone; or if not hampered, and harassed, and baffled, in their efforts to re-establish their fortunes by the interference of the philanthropists of the North. If these men, having eyes to see, would only see what philanthropy really is, or what makes for the real good of the land, then, indeed, would every section of the country rise, and sing, and rejoice, in a prosperity and glory never before witnessed on the face of the globe.—*Southern Review.*

VALUE the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

Scientific.

THE ACCLIMATIZATION SOCIETY OF FRANCE has secured the successful introduction of the salmon of the Rhine into the Lake of Geneva and the upper part of the Rhone. It has been a question whether salmon can be raised where access to the sea is impossible; but this case seems to settle the fact, as the great length of the Rhone, and especially the overpowering force of its current at the spot near Bellegarde, practically disconnects the Lake of Geneva from the sea for all ichthyological purposes. Salmon put in 1857 have been taken out weighing four pounds, and filled with ova; while others, evidently their offspring, have been caught. If we had in this country any similar society, the experiment might be tried in any of the small rivers which flow into the lakes above the Falls of Niagara, which are actually closed.

WE GLEAN from Nature an account of the *Victoria regia* cultivated in Ghent, the finest specimen in any botanic garden. The leaves grew to be nine feet across and supported a weight of five hundred pounds. Every four or five days a new flower appeared, opening in the morning, of a perfectly white color, diffusing about five or six P. M. a powerful odor of vanilla, closing the next morning at eight or nine A. M.; and opening the same day toward evening, this time of a beautiful carmine, and finally closing toward morning. The plant dies toward December, about the time that the seeds artificially impregnated arrive at maturity. They are sown in January, and appear above ground in six weeks. If they pass the critical period of infancy, they grow with astonishing rapidity, gaining their full size in five months, so as to cover over a pond as large as a church.

M. LUERSON makes an observation which may go to explain the apparently self-caused normal movements of protoplasm. He says that the protoplasm of the hair of a nettle or of the common spiderwort (*Tradescantia virginica*) is molecularly disturbed and its structure finally destroyed by the action of the red light, and to a less extent of the blue light, of the spectrum. This dissociative power of light is now coming into notice, and seems caused by the vibrations of which light consists. While long vibrations, like those of sound, affect masses as a whole, small vibrations may have so small a compass as to reach molecules. The report of a cannon may break glass windows, and the action of light may decompose Tyndall's vapors or Luersson's protoplasm.

Among the botanical problems which need solution, and which any intelligent observer may help to settle, is the function of those flowers which are of two sorts—one being conspicuous and generally cross-fertilized by insects, and the other being minute and always closed, and so self-fertilized, but yet producing abundant seed, it may be, from underground blossoms. We suggest for observation in this country the Polygulus; and also those flowers which, like the ginger-root (*Asarum virginicum*), have but one sort of blossom, but that so far covered as to escape cross-fertilization by bees.

GREAT efforts have been made to introduce the quinine-producing trees into India and the islands of the East Indies, so that the civilized world may not be dependent on the wild forests of America. A million of cinchona trees are now in cultivation by the Dutch in Java, besides eight hundred thousand more that were planted in the jungle, but have mostly disappeared. The attempt has met with many obstacles, but seems likely to be ultimately successful.

M. LENORMANT says that the horse was not introduced into Egypt till the time of the Shepherd Kings, while the ass appears frequently on the monuments before that time. The horse is regarded as the native of Central Asia and Eastern Europe, while the ass is an African product. It seems impossible to allow an extreme antiquity for man, or for the settlement of Egypt, if the horse was introduced less than four thousand years ago.

The statement made some time ago that the cuckoo lays eggs of different colors, which mock the appearance of the eggs of the bird whose nest it invades, is vigorously attacked by British naturalists. Will some of our American bird-nesting friends study the subject, and learn whether the eggs of our cow-bird vary more than those of other birds, and whether the eggs laid in the nest of one kind of bird are unlike those laid in the nest of another foster parent?

Under the new English system of the assumption of the telegraph as a part of the post office system, a message may be sent anywhere in Great Britain for twenty-five cents, with an extra charge of one penny if sent from the receiving office by mail, or twelve cents per mile if sent by message.—*Independent.*

MISCELLANEOUS.

STONEWALL INSTITUTE,
Located 12 Miles North of Selma, Ala.

After a week's recess for Christmas the exercises of this School for Boys will be resumed on MONDAY, JANUARY 3, 1870.

1. He has engaged the services of that thorough teacher and master of his art, with ten years' experience as an instructor, Mr. JONAS J. WILLIAMS, to assist him in imparting to his pupils a perfect knowledge of all the Mathematics usually taught, including book-keeping and Field Surveying.

2. He has on hand at the Institute, and has had since October last, the moulting and most studious boys that for two years have been under his instruction.

3. Three of his pupils of 1868 have taken premiums this year at three different Universities—the first in the South—a fact furnishing the highest possible endorsement of his fidelity and skill.

Two features of this School distinguish it from most others: its teachers are on the ground all the time, and actually give instruction nine hours per day; and each instructor is limited to twenty pupils.

The habits and morals of its inmates are carefully cared for, all being treated as gentlemen, and all being required to act as gentlemen, the honor of young men being constantly cultivated in all particulars. And to aid in establishing these results, the Bible is reverenced as authority, its truths being studied and taught in uniform lessons each Sabbath, with ministerial services regularly performed; and the feeling of home is infused into the mind and heart of every student.

Charges from January to July 1, 1870, for board, tuition and washing, will be \$175, paid on entering, or in a thirty days' accepted draft on Mobile or Selma, with \$10 on deposit for books. Payments must be made to W. S. Knox, Selma, Alabama, or Foster & Gardner, Mobile, Alabama.

In the elementary parts of education, even in writing, spelling and reading—which are taught to all—this School defies comparison with any other. Thoroughness in every department is the basis of progress.

The location of the Institute is in the quiet country, and is distinguished for its healthfulness. Here no cigar shops or liquor saloons distract the minds or corrupt the morals of the students. This gives its pupils great advantages in learning books and acquiring habits of clear thinking. Its patrons are at all times invited to visit and see for themselves the admirable daily schedule of duties and toll here executed by both teachers and pupils.

As all are vitally interested in sustaining an institution whose standard of morals and thoroughness of scholarship are so unquestioned, the Principal confidently trusts that he claims to the public, pledging to that public to give his constant and undivided attention to the interests of his charge.

As the number of students will be limited, those parties intending to send will please at once address the undersigned.

Jas 2m D. C. R. CONNELLEY, President,
Near Selma, Alabama.

THE MECHANICS AND AGRICULTURAL FAIR ASSOCIATION
OF LOUISIANA

will hold their NEXT GRAND STATE FAIR in New Orleans, beginning on the twenty-third of APRIL, 1870, and to be continued for nine days.

Premium Catalogues for the Fair can be procured at the office of the Association, or through the Post Office, as desired.

Stockholders holding in their own names ten shares of the Capital Stock of the Association are required to call at the office of the Secretary, Mechanics' Institute, to get their tickets of admission to the Fair Ground for the year 1870, as an entire new class of tickets have been prepared. These tickets will admit the owners with their families and carriages on the Fair Ground at all times, even if said Ground is rented or used for special purposes.

The Directors invite every good citizen to become a stockholder, and to purchase the stock thus required from the Secretary of the Association.

P. S.—Choice Plants, Shrubs and Bouquies are for sale at the Fair Ground.

LITTELL HOMES,
Jas 1m Secretary and Treasurer.

COLEMAN'S LATEST IMPROVED PATENT UNOLATORY
CORN AND WHEAT MILL.

Grinds one bushel of coal and fine Meal in Forty seconds.

Highest premiums awarded at numerous State Fairs, North and South. In the last twenty years, especially the Louisiana State Fairs of 1857-68-69.

For circulars and reduced Price List address II. DUDLEY COLEMAN,
P. O. Box 298,
Factory and Office, No. 205 Tchoupitoulas street, New Orleans. Jas 1y

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GENERAL COMMISSION MERCHANTS
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MOBILE, ALABAMA.
Orders will meet with prompt attention.

We are importing our Coffee direct from Rio, and are offering buyers as great inducements as any other market presents, while shorter lines of communication by rail with the West, Mississippi, Alabama, Tennessee and Georgia give us material advantages, in low rates of freight, to supply these sections.

The Fertilizers we offer are of the most reliable character, and may be confidently relied upon by planters.

Jas 2m WALSH, SMITH & CO.

CENTENARY MALE INSTITUTE,
SUMMERFIELD, ALABAMA.

The twenty-eighth annual session of this school will begin on the first Monday in OCTOBER, 1869, and continue nine months.

The expense for tuition, incidental fees, board, washing, fuel and lights, for the session, will be \$231 50, one-half to be paid on entrance and one-half on the 14th of February, 1870.

Persons wishing to patronize this school may address JOHN MASSEY,
Jas 2m Principal, Summerfield, Ala.

STOVES AND TINWARE.

THE BEST COOKING STOVE FOR WOOD
NOW IN USE.

THE FASHION.

We call especial attention to this Stove, which has been produced at great expense, combining all the new and important improvements; also to the extra height of the oven under the fire chamber, the Patent Air Chamber, Front Doors, and Patent White Enamelled Iron Knobs, the improvements in the covers and entire pieces, all of which have been covered by Letters Patent, and are used in no other Stove. They are admitted to stand fire, or others, without charge in all cases. We have all sizes of this justly celebrated Stove, both

PLAIN AND EXTENDED BACKS,

The Extended Back with cast Iron Enamelled Reservoir and Finest Tin Ware, Copper, Gridiron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as in the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove—the best in use, as the back will heat as well or better than the middle ones. For sale by

G. W. W. GOODWIN,
62 Camp street.

ALSO, THE MOST

Complete and Perfect Cooking Stove
FOR INTERMEDIATE COAL OR COKE
ever invented, in the estimation of all who have yet seen it. Patented in 1869.

THE MONITOR.

which can be seen at 62 Camp street. The advantages possessed by this stove over all the other Coal Cooking Stoves are so numerous, and so patent to every sensible observer, that it is only necessary to examine it in order to be convinced of its superiority.

All of the above Stoves are fitted with extra care. Oven Doors lined with tin, and furnished with William Rogers' Patent Air Chamber, front doors, patent centres, covers and White Enamelled Knobs.

The operation of every Stove guaranteed. Directions for putting up and using same accompany each Stove.

G. W. W. GOODWIN,
62 Camp street,
Sole Agent for States of La. and Texa.

THE TIMES......**THE TIMES.**

THE IMPROVED

LARGE OVEN COOKING STOVE,
with extended Fire Chamber and Feeder Top—one of the best Baking and most economical Stoves made.

The Flues are constructed so as to insure the most perfect draft. The heat of the Oven is so equal that when Baking, there is no need for removing anything until done.

THE TIMES

is made of a superior quality of Iron, very heavy, of neat design and fine finish. The Top Plate is put together in sections, to permit of the greatest expansion without cracking.

We invite the attention of Housekeepers to the advantages of this Stove. Its members, we guarantee them to give entire satisfaction. Duplicate parts can be had at all times, at small cost, by which repairs can be made which will frequently save the price of a new Stove.

ZABELE & DALTON,
No. 115 Poydras street.

A large variety of MANTLE GRATES, House Furnishing Goods, Tin and Japan Ware. Agents for the celebrated Osburn Bins and Animal Cages.

ZABELE & DALTON,
No. 115 Poydras street.

STOVES, GRATES AND HOUSE FURNISHING GOODS.

The undersigned would call the attention of city and country buyers of Cooking Stoves to the following list of Stoves manufactured by Mr. M. L. Filley:

The Philanthropist.

A first class Cooking stove, having all of the latest improvements that have so far been invented. Has a new arrangement for boiling; also an Ash-pail. The casting is heavier than any Stove sold in this market. Sold under a full guarantee in every respect.

The Diamond Rock.

A Stove well known in this market. Thousands of this Stove are in constant use throughout the country, which is a very good recommendation. Sold under full guarantee.

Besides the above named Stoves, I have on hand the celebrated Cotton Plant, Charcoal Oak, True Kettlebush, Moll of Orleans, Queen of the South, Beta and others, all of which I offer at a low price.

J. H. CAMPBELL,
no 13 6m 133 Poydras st., New Orleans.

MISCELLANEOUS.

J. BONTOMPS,
DYER AND SCOURER.

182... POYDRAS STREET.....181
Between Carondelet and Baronne streets.
(Formerly of Bourbon street for a great number of years.)

Mr. J. Bontemps informs his friends and the public in general that he has re-established himself in the Dyeing, Scouring and Cleaning business at the above place.

All orders will be attended to with care and dispatch.

A Tailor is attached to the establishment, who will attend to the repairing and mending of clothing.

Specialty for mourning.
Orders from the country promptly attended to.

no 13 3m

BELLS.....BELLS.....BELLS

HUCKEY BELL FOUNDRY.
Established in 1837.

Church, Academy, Factory, Farm, Fire Alarm Bells, etc., made of pure Bell Metal (copper and tin), warranted in quality, tone, durability, etc., and mounted with our Patent Improved Rotating Hangers. Illustrated catalogues sent free.

102 and 104 East Second street,
Jas 1y Cincinnati, Ohio.

BELLS, STEEL COMPOSITION,
For Churches, Schools, Etc.

BLUMER, NORTON & CO., Manufacturers,
Cincinnati, Ohio.

These celebrated Bells (and Cast Iron or "A" and "B" type) are made of pure Bell Metal, and are more durable, and cost only one-third as much. Send for descriptive circular. Jas 2y

COLUMBUS FEMALE INSTITUTE,
COLUMBUS, MISSISSIPPI.

The Second Term of the present scholastic year begins February 14 and closes July 6, 1870.

Teachers, 10; pupils, 154.
Apply to
Jas 2m J. P. TARRANT,
President.

The Christian Advocate.

SATURDAY, FEBRUARY 12, 1870.

AN OLD ANECDOTE VERIFIED.

Two students, walking down the road, saw a donkey coming with their load. The boys were full of fun. "Good day, Mother of asses!" shouted they. But mother wit put down their pride: "Good day, my children," she replied.

Boston Transcript.

HOUSEKEEPERS' DEPARTMENT.

AN EXCELLENT RECIPE FOR MAKING YEAST.—Take a small handful of hops and three large Irish potatoes, slice them and boil all together in a quart of water fifteen or twenty minutes, then strain it in a pan and put in enough flour to make a batter about as thick as you would for waffles. Put in your yeast and a small cup of molasses, beat it well and set it to rise. After it is risen add a little more flour and then make it out in cakes and dry them in the sun. When dry, put them in a bag and hang them in a dry place.

SALLY LUNN.—Two quarts of flour lightly measured; mix it with warm milk instead of water; six eggs well beaten, yeast sufficient to make it rise, half a pound of butter, a little salt. Make it up and knead as you would light-bread. After the second kneading make a thin loaf two or three inches thick and set it by the fire till properly risen. Bake in moderate oven. Split, butter and send to table hot.

CREAM PIES.—One cup of sugar, one of flour, teaspoonful of yeast powder sifted with the flour, three eggs beaten separately. Mix the yolks with the sugar and add a tablespoonful of milk. Bake in flat tin or pie plates about ten minutes. Split the pies and put in the cream. This will make two pies. Let them cool before splitting them.

THE CREAM.—Boil one pint of milk. Add two large tablespoonfuls of flour well dissolved in a little cold milk. One cup of sugar and two eggs, and season with vanilla.

PAPER OR CREAM WAFERS.—Take flour, sweet milk, and a little salt. Make the batter the consistency of thick cream and bake in thin water irons.

FIG PRESERVES.—Gather the figs when just ripe, remove the skin by scraping or peeling, put them in salt and water to remove the fig taste. Freshen them by putting them through two or three scalding waters till the salty taste is lost, and in the last water put a small piece of alum, to harden. Make a sirup (a pound of sugar to a pint of water,) put in figs as soon as the sirup is clear, and boil them till transparent. Add more water if the sirup becomes too thick before the figs are done. —(Correspondent of Southern Farm and Home.)

Children Protecting Birds and Animals.

The German societies for the protection of animals, especially the one in Berlin, are doing excellent work by writings, and especially by winter lectures. The discussion on the protection of birds called the attention of the leaders of this movement to the necessity of influencing children to care for animals, and several excellent books have been written for this purpose. One of the most noteworthy of these is "The Notabilities of the Animal World," by W. Ahlers, honorary member of the "Thierschutzverein" of Hamburg, Paris and Riga. It is written especially to attract the love of the young toward animals which are of service to mankind.

A Hessian schoolmaster has set a good example. It was the general complaint in his village that the rough boys were continually guilty of cruelty to animals, of taking away birds' eggs, and of destroying their nests. The teacher, grieved at such conduct among his own scholars, determined, after careful consideration, to form among the children a "Society for the protection of Animals and the Preservation of Plants." The children were delighted when their instructor communicated to them his idea, and with the greatest willingness took upon themselves the duties imposed by the rules of the society. During the past year the children have caught many thousands of injurious insects, destroyed innumerable caterpillar nests, and collected and killed many claspers by the bushel. They are taught, however, to protect the useful animals, and to preserve the birds and their nests most zealously.

This winter the children have undertaken the duty of strewing food in frosty weather to their little winged friends. The communal authorities of the place planted a number of young fruit trees during the last summer, and these are now placed under the special care and oversight of the school youth. The teacher has apportioned to each boy a certain number of trees, and the children are said to have really become very much attached to the charge placed upon them. Strange

to say, no rewards are offered to the children; they feel perfectly satisfied in being able to be of service, and to work for the general good. This village Society for the Protection of Animals and Preservation of Plants certainly deserves encouragement and imitation. We should be glad to hear of one or more being established in every American village. Suitable rewards, however, would not be out of place.

An Idol Maker's Card to the Public.

The following advertisement appeared in a Canton paper, China, a few years since, inserted in a regular business way, and with as single an eye to the profits of trade as if the gods had not been concerned. The advertisement ran thus:

"I, Achen Tea Chingchen, a lineal descendant of Comp. Boi Kache Chingchen, the celebrated sculptor and carver in wood, who, through his unremitting studies to promote national religious worship, by the classical touches of his knife and chisel, has been honored by emperors, kings and rajahs of the East, and supplied with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having traveled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under these able masters, Nollekens and Bacon. Achen Tea Chingchen is now in possession of casts of the most approved models and Elgin marbles. He is ready to execute to order idols from twelve feet high, well proportioned, down to the size of a marionette monkey, or the most hideous monster that can be conceived, to inspire awe or reverence for religion. My charges are moderate. For an orange-outang, three feet high, \$700; ditto rampant, \$800; a sphinx, \$400; a bull, with hump and horns, \$650; a buffalo, \$800; a dog, \$200; ditto couchant, \$150; and an ass, in a braying attitude, \$800. The most durable materials will be used. Of statuary granite, brass, copper, I have provided sufficient to complete orders to any extent. Perishable wood shall never disgrace a deity made by my hands. Posterity may see the object of their father's devotion unmarred by the inclemency of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass, for pilgrims. The price will be proportionate to the size and weight.

"No trust; ready money. Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided one-half the expense be first paid, and the remainder secured by any respectable house in Canton."

THE INSCRIPTION ON THE SUEZ MONUMENT.—The Greek text of the papyrus inscription for the monument, in honor of the completion of the Suez Canal, has been composed by Dr. Rheinhold Klotz, at the University of Leipzig, under a commission received from Paris. It is literally as follows: "In the year of the Hegira 1282 (1869) under the renowned government of the illustrious Padish Abdul Aziz, Khan, Emperor of the Ottomans, and under the wise rule of the noble Ismail Pasha, Viceroy of Egypt, this monument was erected to celebrate the excavation of the Suez Canal, which is destined to approximate the nations of Europe and Asia, to multiply their commercial relations, to promote the beneficent conquests of civilization, and to favor a more immediate union between all the members of the human family. This great work of peace owes its origin to the courageous perseverance of Ferdinand de Lesseps, with the co-operation of the principal maritime nations, and under the patronage of the Emperor of the French."

FIREST PRAYER.—Bishop Taylor beautifully remarks: "Prayer is the key to open the day, and the bolt to shut in the night. But as the clouds drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great shower at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew; but if you will increase and flourish in works of grace, empty the great clouds sometimes, and let them fall in a full shower of prayer; choose out seasons when prayer shall overflow like Jordan in time of harvest."

LAKE DISTRICTS IN FRANCE are given up to the raising of silkworms. On some of the limestone plateaus north of Nismes, which are bare for miles and present no soil, large holes are excavated, and the earth to fill them, in which the mulberry trees are to grow, is brought from a distance of thirty miles, so great is the profit of this culture.

BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.

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NEW ORLEANS MARKETS.

From the N. O. Price Current.
The general market has exhibited only a moderate degree of animation since our last issue. Some branches of the wholesale trade are doing a good business in filling country orders, but others complain of increasing dullness. The receipts of sugar and molasses have been moderate, and meet a good demand at former prices. The movement in Western produce has been mostly confined to the local trade. There is some export demand for flour, but operations are prevented by scant supplies of the descriptions wanted. More liberal receipts have unsettled the market for provisions, which have sold at easier prices.

The tributaries are still at a good navigable stage, and planters are rapidly shipping their crops to market. The arrivals have consequently continued liberal, even more copious than last week. The recent heavy receipts at all the ports, as well as at this port, have caused a general raising of crop estimates, and it is now variously anticipated that at this port we shall have 950,000 to 1,000,000 bales. With regard to the entire crop parties are wide apart in their views.

The river remains the same—three feet below high water mark.

Correct.—The following are the arrivals since the fourth instant:

Louisiana and Mississippi.....	283,577
Lake.....	45
Mobile.....	808
Florida.....	30
Texas.....	689
Total.....	292,929

On Saturday both the supply and the demand were moderate, and the sales embraced 4,800 bales, at irregular prices, factors in some instances realizing previous rates, while in the bulk of the business they were compelled to submit to a decline of 1/4c, the closing quotations being 23 to 23 1/4c for good ordinary, and 23 1/2 to 23 3/4c for low middling. On Monday buyers came forward with a better spirit, and although factors assumed a higher tone, yet 6,250 bales changed hands, mostly at stiffer prices, but without any quotable improvement. On Tuesday the market opened with very little inquiry, and buyers claiming further concessions, which factors would not admit, but after meridian parties came together more freely, and the business comprised 5,200 bales, mostly at easier prices, which, in some cases, indicated a reduction of 1/4 to 1/2c. In the bulk of the sales, however, low middling showed no quotable decline, and in the lower grades both strict ordinary and strict good ordinary sold up to previous rates. Mixed lists, especially if dirty, on the contrary ruled lower, and we are consequently compelled to give a wider range to our quotations.

This makes an aggregate for the past three days of 16,250 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 685,846 bales, against 598,361 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 412,580 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 206,020 bales to Great Britain, of 20,821 to France, and of 45,760 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....	21 1/2 to 22 1/2
Good ordinary.....	22 1/2 to 23 1/2
Low middling.....	23 1/2 to 24 1/2
Middling.....	24 1/2 to 25 1/2
Strict middling.....	25 1/2 to 26 1/2

COTTON STATEMENT.	
Stock on hand Sept. 1, 1869, bales.....	770
Arrived past three days.....	292,929
Arrived previously.....	695,255-725,214
Exported past three days.....	11,570
Exported previously.....	483,111-494,081

Stock on hand and on shipboard.....	231,303
SUGAR.—The demand has been active since our last review, and advanced prices were obtained.	

MOLASSES.—The demand has continued good at former prices.

Flour.—The demand continues good, and prices are firmer, but with little or no stock in store.

MONEY.—Gold opened on Tuesday at 120 1/2 to 120 3/4, but on the receipt of the opening dispatch from New York, quoting it at 120 1/2, ruled at 120 1/2 to 121 1/4, and closed at 121 to 121 1/4 (against 120 1/2 at New York).

The sales of silver include 7,000 Mexican dollars on Friday at 2 per cent. premium in gold, 16,000 on Saturday at the same, and \$1,000 in American half dollars on Monday at 118 1/2.

CATTLE MARKET.

NEW ORLEANS, Feb. 8, 1870.

Texas cattle, choice, per head.....	\$4 1/2 to 5 1/2
Texas cattle, second qual., per head.....	3 1/2 to 4 1/2
Texas cattle, third qual., per head.....	2 1/2 to 3 1/2
Hogs, per lb. gross.....	10 to 12 1/2
Sheep, first quality, per head.....	\$4 to 5
Sheep, second quality, per head.....	3 to 4
Sheep, third quality, per head.....	2 to 3
Milch cows, choice, per head.....	50 to 60
Milch cows, per head.....	30 to 40
Yearlings, per head.....	10 to 15
Calves, per head.....	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES. FROM TO

Agricultural Implements.....	\$4 00	\$20 00
Cotton and sugar plows.....	8 50	9 50
Yost's plows and scrapers.....	6 00	6 50
Cotton scrapers.....	6 00	6 50
Cotton sweeps.....	10 00	11 00
Cultivators.....	10 00	10 00
Shovels.....	11 00	12 00
Spades.....	11 00	12 00
Axes.....	10 00	15 00
Hay, 1/2 yard.....	2 1/2	2 1/2
Keutucky.....	23 1/2	24 1/2
East India.....	23 1/2	24 1/2
Bale Rope, 1/2 in.....	1 30	1 30
Keutucky.....	1 30	1 30
Brain, 1/2 100 lbs.....	5 00	5 00
Crackers.....	6 00	6 00
Bricks, 1/2 M.....	10 00	12 00
Lake.....	65 00	60 00
Each fire.....	50	50
Candles, 1/2 lb.....	19 1/2	19 1/2
Sperm, New Bedford.....	38	55
Tallow.....	35	67
Adamantine.....	13 1/2	19 1/2
Star.....	38	55
No. 1.....	35	67
Sweet and spiced.....	13 00	13 00
Cider, 1/2 bbl.....	15 00	15 00
Western.....	11 00	12 00
Northern.....	11 00	12 00
Coal, 1/2 ton.....	15 00	15 00
Anthracite.....	11 00	12 00
Western, 1/2 bbl.....	17 1/2	17 1/2
Confine, (gold), 1/2 lb.....	17 1/2	17 1/2
Java.....	33	35
Cotton seed.....	15 00	15 00
Bushel, 1/2 bushel.....	35	37
Copper, 1/2 lb.....	28	28
Braziers.....	35	35
Sheathing.....	35	37
Copper bolts.....	28	28
Yellow metal.....	24	25
Cordage, 1/2 in.....	24	25
Manilla.....	24	25
Tarred, American.....	30	30
Russin.....	5 00	5 25
Corn meal, 1/2 bbl.....	20	22
Dyes, 1/2 lb.....	4	4 1/2
Logwood, Campy.....	44	44
Fustic, Tampico.....	5	5
Indigo, 1/2 lb.....	1 75	1 85
Madder.....	20	22
Eggs, 1/2 dozen.....	25	25
Feathers, 1/2 lb.....	95	1 00
Fish, 1/2 box.....	1 50	1 75
Cod.....	25	25
Herrings.....	25	25
Macaroni, No. 1, 1/2 bbl.....	15	15
Macaroni, No. 2, 1/2 bbl.....	15	15
Macaroni, No. 3, 1/2 bbl.....	13	13
Flaxseed, 1/2 b.....	4	4
Flour, 1/2 bbl.....	5 57 1/2	8 25
Superior.....	5 30	5 50
Extra.....	5 12 1/2	5 50
Common.....	5 00	5 00
Fruit, 1/2 lb.....	14	18
Prunes.....	16	18
Figs, drum.....	8	9 1/2
Dried apples.....	15	15
Currents, new.....	15	28
Almonds, soft shell.....	28	28
Raisins, M. R., 1/2 box.....	4 65	4 65
Raisins, F. R., 1/2 box.....	4 65	4 65
Lemons, Palermo, 1/2 box.....	1 15	1 15
Lemons, Malaga, 1/2 box.....	1 15	1 15
Oranges, I. A., 1/2 box.....	1 15	1 15
Oranges, Palermo, 1/2 box.....	1 15	1 15
Glass, 1/2 box of 50 feet.....	3 25	2 75
French, 8 by 10.....	2 60	2 60
French, 12 by 18.....	4 00	4 50
Grain, 1/2 bushel.....	60	60
Corn, shelled.....	1 07 1/2	1 10
Beans, 1/2 bbl.....	5 50	5 50
Hops, 1/2 lb.....	18	26
Malt, Western.....	1 65	2 10
Malt, Canada.....	8 50	9 50
Gunpowder, 1/2 keg.....	19	28
Gunny bags, 1/2 bag.....	28 00	30 00
Hay, 1/2 ton.....	21 00	25 00
Western.....	19 1/2	19 1/2
Northern.....	16	17
Louisiana.....	13	13
Hides, 1/2 lb.....	7 1/2	11
Mexican dry flint.....	18 1/2	19
Country dry flint.....	15	16
Texas stretched ditto.....	16	17
Dry salted.....	13	13
Wet salted, city slaughter.....	7 1/2	11
Iron, 1/2 ton.....	45 00	45 00
Country bar, 1/2 lb.....	6	6
English, 1/2 lb.....	4	4
Sweden, 1/2 lb.....	7 1/2	8 1/2
Hoop.....	6 1/2	6 1/2
Sheet.....	6 1/2	6 1/2
Roller.....	8	10
Nail rods.....	7 1/2	8
Cotton ties, 1/2 lb.....	7 1/2	8
Castings, American.....	6 1/2	6 1/2
Lime, 1/2 bbl.....	1 75	2 25
Shell lime.....	1 75	2 25
Rockland, etc.....	2 10	2 25
Cement.....	2 95	3 25
Plaster Paris.....	3 50	3 75
Molasses, 1/2 gallon.....	55	76
Cuba.....	45	60
Refined reboiled.....	55	60
Moss, 1/2 lb.....	2	3 1/2
Gray country.....	2	3 1/2
Black country.....	2	3 1/2
Select water-tight.....	9 1/2	10
Nails, 1/2 lb.....	5 00	5 00
American, 4/6d.....	14	16
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores.....	10	12
Tar, 1/2 gallon.....	2 50	3 00
Pitch, 1/2 gallon.....	2 50	3 00
Rosin, No. 1.....	2 50	3 00
Rosin, No. 2.....	2 00	2 00
Rosin, No. 3.....	46	47 1/2
Spirits Turpentine, 1/2 gall.....	46	55
Yarnish, bright.....	50	55
Oils.....	1 55	1 55
Lard, 1/2 gallon.....	36	38
Coal oil in barrels.....	46	48
Coal oil in cases.....	1 18	1 18
Linsed, raw.....	2 75	3 00
Sperm.....	1 40	1 60
Whole, refined.....	70	75
Cotton seed, crude.....	95	1 00
Cotton seed, refined.....	2 25	2 25
Castor.....	1 15	1 30
Tanners', 1/2 gallon.....	30 00	30 00
Oil cake.....	24 00	24 00
Linsed, 1/2 ton.....	24 00	24 00
Cotton seed meal.....	24 00	24 00
Beef, mess, Northern.....	23 00	24 00
Beef, dried, 1/2 lb.....	7 50	7 50
Beef tongues, 1/2 dozen.....	29 50	30 00
Pork, mess.....	17 1/2	17 1/2
Pork, prime mess.....	17 1/2	17 1/2
Hog, round, 1/2 lb.....	18 1/2	18 1/2
Hams, canvassed.....	18 1/2	18 1/2
Sides.....	12 1/2	12 1/2
Shoulders.....	12 1/2	12 1/2
Green shoulders.....	12 1/2	12 1/2
Lard, prime, in barrels.....	16 1/2	16 1/2
Butter, Northern.....	33	42
Butter, Western.....	17	22
Cheese, American.....	18	32
Potatoes, 1/2 bbl.....	2 20	2 25
Onions.....	2 50	5 00
Apples.....	2 00	4 00
Cabbage, 1/2 crado.....	10 00	14 00
Rice, 1/2 lb.....	34	7 1/2
Louisiana.....	34	7 1/2
India, (gold), 1/2 pound.....	34	7 1/2
Carolina.....	34	7 1/2
Sugar, Louisiana, 1/2 lb.....	15	15 1/2
In the city.....	15	15 1/2
Havana, white, 1/2 lb.....	13	13 1/2
Havana, yellow.....	13	13 1/2
Havana, brown.....	12	12 1/2
Wool.....	12	12 1/2
Burly.....	12	12 1/2
Louisiana, native.....	12	12 1/2
Texas, 1/2 lb.....	12	12 1/2

Special Notices.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian.....	Jan. 15, 16
Enterprise.....	22, 23
Pearce's Springs, at Pearce's.....	29, 30
Shubuta and Clarke, at Lib.....	5, 6
erty Camp Ground.....	12, 13
Caston, at Coke's chapel.....	19, 20
Miller, at Ebenezer.....	26, 27
Belmont, at Belmont.....	5, 6
Livingston.....	12, 13
Bladen Springs, at Bethel.....	19, 20
Enterprise, at Jacob's ch'l.....	26, 27

A full attendance is requested.

JOSHUA T. HEARD, P. E.

Shubuta, Mississippi.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Washington circuit.....	Mar. 5, 6
Opelousas.....	7, 8
Grand Cheniere.....	12, 13
Vernonville and Bellevue.....	20, 21
Lake Charles.....	26, 27
New Iberia.....	Apr. 2, 3
Abbeville.....	6, 7
Franklin.....	9, 10
Plaquemine Bruce.....	16, 17
Bayou Mullet.....	23, 24

J. D. ADAMS, P. E.

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy.....	Jan. 1, 2
St. Hilliard circuit, at Par.....	8, 9
Union Springs station.....	15, 16
Brundidge, at Brundidge.....	22, 23
Rocky Mount circuit, at Bri.....	29, 30
at Hill.....	5, 6
Greenville station.....	12, 13
St. Deposit, at St. Deposit.....	19, 20
Sandy Ridge, at Sandy.....	26, 27
Line Creek, at Line Creek.....	5, 6
Pine Level, at Pine Level.....	12, 13
Rutledge, at Rutledge.....	19, 20
Elba circuit, at Elba.....	26, 27

A full attendance of the members is solicited.

J. W. SHORES, P. E.

Brookhaven Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown, at Bethesda.....	Jan. 8, 9
Martinsville, at Martinsville.....	15, 16
Bogue Chitto, at Bogue.....	22, 23
Chitto.....	29, 30
Summit circuit, at Summit.....	5, 6
Magnolia, at Magnolia.....	12, 13
Scotland and Brandywine.....	19, 20
circuits, at Sweetwater.....	26, 27
Pleasant Val. and Rehobeth.....	5, 6
at Pleasant Valley.....	12, 13
Birmingham circuit, at Zion.....	19, 20
Brookhaven station.....	26, 27
Wesson and Beauregard, at.....	5, 6
Beauregard.....	12, 13
Crystal Springs and Hazle.....	19, 20
hurst, at Hazlehurst.....	26, 27

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members.

If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Mobile District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Franklin street.....	Jan. 1, 2
Whitfield.....	8, 9
St. Paul's.....	15, 16
St. Francis street.....	22, 23
Eastern Shore, at Daphney.....	29, 30
Pascagoula and Bay Shore.....	5, 6
at Moss Point.....	12, 13
Jackson and Coffeeville mis.....	19, 20
Suggsville, at Suggsville.....	26, 27
Citronelle, at Beaver Mend'w.....	5, 6
St. Stephen's, at Pinegrove.....	12, 13
Cottage Hill, at Cottage Hill.....	19, 20
West Pascagoula, at Mc.....	26, 27
Cleudson's.....	5, 6

S. H. COX, P. E.

Wetumpka Dist., Montgomery Confer.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka.....	Jan. 22, 23
Prattville.....	Feb. 5, 6
Antangville and Ivy Creek.....	12, 13
at Ivy Creek.....	19, 20
Pleasant Hill, at Pleas.....	26, 27
ant Hill.....	5, 6
Antanga circuit, at Salem.....	12, 13
Carolina circuit, at Carolina.....	19, 20
Lowndesboro, Huynville &.....	26, 27
Union, at Lowndesboro.....	5, 6

A full attendance of official members is solicited.

WM. S. TURNER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew.....	Jan. 15, 16
Brooksville, at Brooksville.....	22, 23
Cooksville, at Cooksville.....	29, 30
Scottdale and Guineville, at.....	5, 6
Guineville.....	12, 13
Macon station.....	19, 20
Summerville, at Summerville.....	26, 27
De Kalb, at Pleasant Ridge.....	5, 6
Trinity, at Trinity.....	12, 13
Marion, at Marion.....	19, 20
Cuba, at Cuba.....	26, 27

J. B. STONE, P. E.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Grand Gulf.....	Dec. 26
Port Gibson.....	Jan. 8, 9
Fayette, at Bethel.....	15, 16
Rocky Spring.....	22, 23
Cynona, at Rives' chapel.....	29, 30
Vicksburg.....	5, 6
N. Warren, at Oak Ridge.....	12, 13
S. Warren, at Bethel.....	19, 20
Kingston.....	26, 27
Natchez.....	Mar. 5, 6

JOHN A. B. JONES, P. E.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, FEBRUARY 19, 1870.

NO. 5.

NEWS OF THE WEEK.

DOMESTIC.

REMARKS ON THE MARKET.—Yesterday was another dull day in cotton. Buyers held off for concessions, which factors were unwilling to make, so that the business summed up only 3,000 bales, at 1c. decline. The receipts proper since last Friday are 2,493 bales ahead of those for last week, and since the first of September 113,987 in excess of last year. The dullness of cotton caused a corresponding limited business in exchange. In Western produce we notice a steady local demand, at former prices for flour, and advanced figures for corn.

There seems to be an expectancy that gold is cheap at anything below 120, and when it opened yesterday in Wall street at that rate, a still further advance was looked for, but it subsequently settled down to 119½, closing here at 119½ to 119½. City and State securities were more in request, levee sixes selling at 63½ to 69½, and city sevens at 73½. The issue of 1,500 additional shares of the Louisiana Petroleum and Oil Company has depressed the stock. A lot sold yesterday at \$75 per share. —*Piney, Feb. 17.*

THE SULPHUR MINE CASE.—In the suit of Eschbach & Co. vs. the Louisiana Petroleum Company, in the Fourth District Court, Judge Theard rendered a decision, concluding with the following decree:

"It is therefore ordered, adjudged and decreed that the prayer of the plaintiffs for possession of the premises leased by them to the defendants, as assignees of J. W. Mallet, be rejected; that the Louisiana Petroleum and Oil Company be decreed to have the sole and exclusive control of the digging and boring of all mines on the property leased, including all the sulphur lately discovered; that the plaintiffs be decreed to be entitled to the one-half of all profits arising from the digging of said mines, to be accounted for to them at least every six months; that the reconventional demand of defendants be rejected; and that they pay the costs of this suit."

THE WEATHER.—Although Monday began a little gloomy, with occasional clouds obscuring the sun, the day was pleasant and agreeable enough, and the soft south wind had in it a touch of spring-like freshness, like the odor of morning flowers. The temperature at six A. M. was at seventy, and by ten o'clock had reached seventy-three degrees.

The subjoined table shows the condition of the weather at other places:

Plaist Cove, N. S., 14, N. W., cloudy; Halifax, N. S., 16, N. W., clear; Boston, Mass., 21, S. E., cloudy; New York city, 35, S. E., cloudy; Buffalo, N. Y., 38, S. W., raining; Philadelphia, 32, N. E., cloudy; Baltimore, Md., 40, S. E., cloudy, cool; Fortress Monroe, Va., 48, S. E., clear; Charleston, S. C., 57, cloudy; Key West, Fla., 67, E., clear; Havana, Cuba, 72, E., clear; Augusta, Ga., 57, calm, clear; Chattanooga, Tenn., 55, S. W., raining; Knoxville, 55, E., raining; Nashville, Tenn., 63, S., cloudy; Memphis, Tenn., 64, N. W., cloudy; Louisville, Ky., 50, S., raining; Montgomery, Ala., 64, S., cloudy; Mobile, Ala., 62, S. W., cloudy; Jackson, Miss., 65, S., cloudy; Natchez, Miss., 66, S. W., cloudy; Baton Rouge, La., 68, S. W., cloudy; Houston, Texas, cloudy.
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During the last few days efforts have been made to mix the schools in Algiers and Jefferson with those of the other line, which result will certainly precipitate the closing of both places. Judging from the action of the last few months and the now proposed legislative measures, the public will doubtless soon have to bid a long farewell to public schools in this State, which so long have been our pride and boast.

WASHINGTON, Feb. 14.—It is expected that the President will issue a proclamation Saturday proclaiming the ratification of the fifteenth amendment. This is based on information said to have been received that the Nebraska Legislature will adopt it immediately after organizing on Tuesday next, and the official ratification of this action will be instantly forwarded to the State Department. Nebraska makes the requisite number of States without counting New York. —*Times.*

NEW YORK, Feb. 15.—The business tone of day is healthful, but with stocks of merchandise showing a reduction unusual at this time of the year.

Money is easy.

There is some uncertainty in cotton, arising from the doubt as to the quantity yet unmarked in the South.

The late stringency in money has checked speculative operations to a great extent.

WASHINGTON, Feb. 16.—Senate.—The Mississippi bill resumed. An amendment was introduced repealing the fundamental conditions of the bill, which provoked quite a stormy debate.

The Senate adjourned without any action.

HOUSE.—A petition was presented remanding Massachusetts to a territorial condition for disloyalty. It was referred to the Reconstruction Committee.

Mr. Banks introduced a resolution authorizing and instructing the President to maintain an absolute neutrality between Spain and the Cubans. The resolution was referred to the Committee on Foreign Relations.

FOREIGN.

MADRID, Feb. 15.—The Duke de Montpensier arrived here to-day and had a long interview with General Prim.

PARIS, Feb. 15.—The preliminary examination of parties implicated in the recent disorders has resulted in the holding of one hundred and four of them for trial before the courts.

The speech of the King of Prussia on opening the Federal Parliament is not well received here. Nearly all of the journals consider it menacing in tone.

In the Corps Legislatif to-day M. Chasselin, a deputy of the left center, asserted that his party in the chamber represented the majority. Olivier indignantly denied the assertion, declaring that the present ministry were the true representatives of the majority, and, supported by it, would do their duty.

PARIS, Feb. 16.—The prince imperial is skating to-day on the lake of Bois de Boulogne. The emperor was with the skating party.

The Empress Eugenie is quite ill. Olivier yesterday concluded a discussion by saying that "the government would persist in its liberal course, but would resist dangerous agitations in the streets or in the press."

ENGLAND.—The sessions of Parliament were opened to-day. The queen's speech was read by a commission, her majesty excusing herself on account of recent indisposition.

The queen comments on the tranquillity which prevails in all quarters of the globe, and notices the growing disposition of all countries to appeal to friendly mediation rather than resort to arms; asserts the favorable condition of the finances and revenues of the realm; suggests continuation of the inquiry, commenced during last session, into the mode of conducting Parliamentary elections; announces the probability that government will propose land reform measures for Ireland, and will introduce a bill to define the status of citizens of foreign countries who may desire naturalization; recommends such legislation on the subject of religious tests in the Universities of Oxford and Cambridge as will increase the usefulness of those institutions; comments upon recent agrarian outrages in Ireland, and, after a resume of various measures of domestic reform to be submitted to Parliament, closes as follows:

"Upon these and all other subjects her majesty devoutly prays that your labors may be constantly attended by the blessing of God."

HAVANA.—Spanish hatred of Americans has culminated at last in the deliberate assassination of American citizens. Four Americans—Isaac Greenwall, Henry K. Foster, Hugh Johnson and Gardner Wells, all of New York—while on their way to a photograph gallery, were set upon by a mob. Greenwall was killed by a pistol shot, and Foster and Johnson were severely wounded and afterward maltreated by the ruffians. Wells managed to escape by flight, though he was followed by a crowd shouting "Stop him!"

No cause for this outrage upon peaceable strangers can be imagined, except that the four gentlemen wore neckties of blue—possibly an obnoxious color. The assassin of Greenwall, supposed to be a volunteer, escaped, and is unknown. Much excitement prevails in Havana. The captain general is highly indignant, and the whole police force is in motion to discover the parties concerned in the murder. The dispatch asserts that the assassin, if found, will be tried by a drum-head court-martial, and executed

within two hours after conviction. Secretary Fish, upon learning the news, telegraphed at once to Havana for particulars.

GERMANY.—An ordinance, condemnatory of civil marriage, has been issued by the Prussian archbishopric vicariate. The document pronounces it to be a debasing community of the sexes, and maintains that it is only after the nuptial ceremony has been duly performed in a church that the parties concerned can be regarded as being man and wife. The administration of the Eucharist and the other consolations of religion, not excepting Christian burial, are to be refused to all such as have contracted a civil marriage.

SPAIN.—The agitation for separation of Church and State in Spain is on the increase. Senor Castelar, in the Cortes, made a strong speech against the payment of the clergy out of the national treasury.

TREATY WITH THE CHINESE.

The President has issued a proclamation announcing the ratification of an additional treaty with China. The following is a summary of its provisions:

Article first provides that in making concessions to the subjects of foreign powers of privileges of residing on certain tracts of lands or resorting to certain waters of the Empire of China, the emperor by no means relinquishes his right of the government of the domain; agrees that no such concession shall be construed to give to any power or party which may be at war with or hostile to the United States, the right to attack citizens of the United States, or their property, within said lands and waters.

It is also agreed that the United States shall abstain from attacking offensively citizens or subjects of any foreign power with whom they may be at war, and the right of jurisdiction of the Chinese government over persons and property is retained, except so far as that right may have been expressly relinquished by the treaty.

Article second provides that any privilege or immunity in respect to trade or navigation within the Chinese dominions, which may not have been stipulated for by treaty, shall be subject to the discretion of the Chinese government.

Article third authorizes the Emperor of China to appoint consuls at United States ports, who shall enjoy the immunities and privileges of Great Britain and Russia.

Article four guarantees entire liberty of conscience to American citizens in China, and citizens of China in America, and exempts them from all disability or persecution on account of religious faith or worship in either country, and provides that cemeteries for the dead shall be held in respect, and free from disturbance or profanation.

Article five provides for absolute freedom of emigration and immigration of citizens of both countries, and that the taking of citizens of either country to the other without their consent be made a penal offense.

Article sixth guarantees to every citizen of the United States visiting or residing in China the same privileges, immunities or exemptions in respect to travel or residence as may be there enjoyed by citizens or subjects of the most favored nations, and reciprocal privileges to citizens of China in the United States; but this stipulation is not to be construed as conferring naturalization in either.

Article seventh provides for reciprocal enjoyment by citizens of the two countries of public educational institutions, under control of either, which are enjoyed in the respective countries by the citizens of the most favored nations. It also gives the privilege of establishing and maintaining schools within the empire of China at the places where foreigners are by treaty permitted to reside, and Chinese citizens are to enjoy the same privileges and immunities in the United States.

Article eighth. The United States disclaims all intention or right to interfere with railroads, telegraphs or other material improvement in China, the emperor reserving the right to decide the manner and time of their introduction, and the privilege of applying to the United States or any other Western power for engineers, which the United States shall give on application.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

SANDY SCOTT'S SERMON.

Two weeks ago we were disappointed of supply at our mission hall—the letter to the minister who was to officiate having been misdirected. The people were assembled, and the earnest young men who take charge of the meeting were unwilling that so good an opportunity of preaching the gospel should be lost. Two of them accordingly conducted devotional exercises, and good old Sandy Scott, the elder, gave the following address, which some people said wanted nothing but a little polish to be as good as a sermon. I fear I shall lose his good will by sending you this report of it.

"Taking his seat at the desk, Sandy took a pinch of snuff, wiped his nose with deliberation, read a few verses from the fifth chapter of Matthew, and began: 'Ye are the light of the world.' When Jesus spake these words he had some thousands of folk sittin' on the hillside afore him, an' 'round about him, but he didna mean that they were a' the light o' the world, that ilka ane o' them was a candle glein light to his neighbors. He spak' to his freens—his scholars—to sit men as Peter and his brother Andrew—to a' that theicht that Jesus was God's ain Son who had come frae heaven to earth, an' that liket him an' were doin' what he had them. The men that write books an' lang sermons in the newspapers, that gie lectures to the young lads at the college; and the men that mak' speeches in Parliament, whyles think they are the light o' the world, and gay bright lights, too, but I want ye to observe an' mind that it was Christians—his ain freens an' followers an' servants—that Jesus ca'd the light o' the world; an' if ye're no Christians ye're no lights; it's for yersels to fin' out whether ye're Christians or no, an' a matter o' sae muckle importance common sense says the sooner ye fin' that out the better.

"To be a licht is just to have knowledge an' to gie that knowledge to ither folk—to be a bonnie, white, clean, shining, happy, intelligent creature. Ye often speak yersels o' getting light on a subject that was dark to you afore, an' everybody kens that ye think ye're gettin' some information noo that ye hadna afore; ye whyles speak about dark doin's an' dark chariters, an' everybody kens ye mean sinfu', indecent, wicked conduct—swearin', stealin', whoredom an' sic like; ye whyles speak o' dark chads coupin' down on a man's hoose, an' everybody kens that ye think that some great disaster is about to befal him, like a rottin' o' his crops, the deelin' o' his sheep and kye, the rumm' awa' o' America's somebody that was awin him a big account, or the droonin' o' his son, or his wife gaugin' out o' her head, or his docht's gaugin' wi' some wild worthless rake. Noo, I think ye shouldna hae any difficulty in kemin' what Jesus meant when he said to his freens, lang syne, an' when he says to his freens noo—'ye are the light o' the world.' I think he meant twa things; first, that they were licht; an' secondly, that they were gien licht. They were aince dark—just as dark as they're neighbors—as ignorant, an' donnet an' thoctless. Some o' them were kenne'd as the deil's bairns through a' the country side, for they were their father's very image; if they had a Bible in their hoose they might as weel hae want-ed it as far as makin' any guid use o' it was concerned, for it lay on the drawers'heid frae a week's end to another, after covered wi' dirt an' stour; their tongues were as loose as they could be, for they swore like dragoons, an' led like a mill shillin'; they daidd an' drank an' got fou an' made their wives an' bairns miserable, an' dinn'a care for the laws o' either God or man; they cheated, they stekit, they promised to marry, an' then ruined an' launched at the simple lasses that believed them; they spent the Sabbath day in loamin' in their beds, stamin' at the close-mouth wi' a pipe in their cheek, sneakin' about the hedges, girrin' rabbits, harreying nests an' stealin' neaps; or, in cauld days, beekin' their legs at the fire readin' bunks that it wad hae been gien for the warl if they had never been written—silly, filthy, profane ballants' stories without either pith or point, an' whose only recommendation is their gibin' an' suckrin' at guid folk an' guid things. That's the kin' o' folk they ance were, an' I'm sure they were any thing but the light o' the world. It was as dark as pitch wi' themselves—it was mirk an' dreary nicht wi' them, but they're licht noo. Jesus is the sun o' righteousness, the real sun, the

richt sun, the sun o' the soul; an' he has gien them licht; his word has been a bricht burnin' lamp, an' his Spirit has been like oil. Every ane o' them is noo like the mine, an' ane o' the sun, shinin' a' wi' licht an' beauty like dew drops.

There's no ane o' the freens o' Jesus as bricht an' big a licht as he might be. Some o' them canna comoo' twa thochts together, either on religion or on ither thing. Their minds are like the yard or the slaggard, where ye may fin' a wheen sweet-sinellin' bonnie flowers growin' aside bunches o' nettles, an' ragweeds an' docken; or like a thrifty wife's rag pock, where there are a kinds o' clouts, clippens an' parin's o' silk an' satin an' pludin' an' packsheet—their thochts are like the leaves blawin' frae the trees in October after a nicht's snell frost, an' no the least like a regiment o' soldiers. When they are speakin' to you, you are like a man in a crowd, swayed whyles to ae side an' whyles to the ither, gettin' a bash in the face noo, an' a squeeze i' the ribs than, an' a clout atween the shenters belyve. An' some o' them gang all the straght sae often that aye's puzzled to say whether the licht or the darkness will bear the gree i' the end. They're like will-o'-the-wisp—spunkie, we use to call him—they get fou on a market night, or a New Year's day; they fly like tinklers, and behave in sic ways that it seems natural to conclude that Jesus wad disown them. If they're moonstruck they're like the new moon, wi' a bit thread o' yellow licht roun' the edge o' the auld black moon, if wark's scarce an' the mill put on short time, or if it has been a hute wad hairst, an' braid an' meal are dear, or if a bairn does i' the hoose they yammer an' greet an' complain, as if they thoct the Almighty wadna be as guid as his word—the word o' promise sue fin' o' comfort.

"They dinn'a tak' him at his word, but are as suspicious as oor manager is wi' some o' the callants that he has fund out tellin' lees owro an' ower again, or as the baker's wife is wi' some o' the muck now lookin' half-croons that are whyles laid down on her counter. I dinn'a say they've aye knowledge an' aye faith, but I say it's far less than it should be; they're no like fu' grown men an' women—they're like bairns; na, they're natir's playthings—Tam Theon's, that it wad be a guid sign if they were sae uncommon as to be a show; pair, ill-thriven dwarfs.

"But if the licht in man is o' the richt kind, it's aye growin' mair an' mair. Some liches gang out in a minute, like the licht frae the blast o' a quarry, or a poacher's gun in a dark nicht; some gang flickerin' up an' down like the lights frae the air-works about Coathrigg or Airdrie, or the steamers that glint athwart the lift; but the sun's licht is stoady an' growin'—the hill-tops i' the early mornin' are like the pinnacles o' the temple, or like bonnie wee islands in the sea; by an' by the hail face o' natir's refreshed, an' the dew is drunk up frae an' her leafy locks. Noo, the freens o' Jesus are like the licht o' the sun in this respect. They dinn'a stan' still; their souls ken mair about God an' beev'n than they ance did, an' they dinn'a wander sae often or sae far frae the richt road. There's something aince far wrang wi' them if they're no better this year than they were last year. If they're no a bit wiser an' no a bit better, they may weel doot, an' ither folk may doot too, if they raley are the freens o' Jesus. Hoo can they think they are like the growin' corn, an' Jesus says a' his freens are like it? There's the sma' green baird in the conversation—a pile o' grass here an' another there—in twa or three weeks the clods are covered—in coorse o' time the bear awas an' the tap pickles peep out, an' tell that we're ganna get the appointed weeks o' harvest—an' then, in the end, there's the stock bendin' its heid o' ripe corn in reverent worship o' the God o' the seasons.

"An' the freens an' followers o' Jesus gie licht to ither folk. Their Maister tells them they're no to be so stupid or cruel as a man that wad licht a candle an' pit a tub owre the tap o' it; even a wean nicht ken there wad be a use sense in doin' that; nobody but a daft body or a born idiot wad ever think o' sic a thing. If they've any good gift o' utterance, an' any guid command o' language, they should gang an' tell the story o' God's great love—in gien his Son to die for pair sinfu' creatures like doo's; if they canna tell that story to men an' women, they may tell to bairns; they may gather in half-a-dozen o' the callants and lassies that hae drucken

fathers and mothers, pair, wee things that gang shiverin' about the streets in the cauld winter nights, wi' feet a' swallin' an' blidin' an' hackit. Or, if they canna do that themselves, they may help some ither body to do it; they can pit their hands i' their pouches an' the siller they gie awa' for this wad be the best wared part o' their walth, they wad fin' that they got as muckle good as they gied, and that their kindly, gratefu' imitation o' him that gied about doin' guid is like a clear an' cool stream runnin' through their souls, an' refreshin' them amidst the din an' stour o' the warl.

"Mony a ane o' the freens o' Jesus are very bricht an' cheerfu' lights, though the big outside warl kens naething about them. Their tongues are never heard ayont the fur wa's o' their ain hoose, and they're no very loud there, but their love gaugs quietly out in a thousand ways, and fa's like a sunbeam's ray on cauld an' hard hearts. Ah, ye wives an' mothers, think o' this. Dinn'a hae your men an' callants comin', after workin' hard a' day, into a huggerty, nuggerty, dirty, ill-red-up hoose, try to hae everything clean an' neat; draw them and keep them out o' the public hoose wi' the cords o' love; dinn'a bring up your dochters to think that lang earrings an' braw gowms, an' a rich goldman, an' a smatterin' o' French are the grand ends o' life. Teach them by your guid advice an' guid example to be truthfu' an' kind, an' modest, an' thrifty; in this way will ye be the licht o' the warl, an' even when ye come to doo yer licht 'll na gang out, excep' like the wee twinklin' stars gan' out i' the mornin'. Your memory will be like a star shinin' the read o' a' that kenne'd you, leadin' them to Jesus like the star lang syne that brocht the wise men to Bethlehem, an' you yoursel's will gang to the lan' where the sun shall set nae mair, where God shall be your everlastin' licht, an' the days o' your mearnin' shall be ended." —*League Journal.*

A pigeon weighing half a pound flies at the rate of two or three miles in a minute. The force of so small a body moving at such speed is shown by the following incident:

A man in East Saginaw, Michigan, while walking in the street, was struck by one of a small flock of flying pigeons, when both fell, the pigeon and the man, the latter recovering first. His cheek was torn, one tooth was knocked out and several others loosened, besides the jaw badly injured. The pigeon was picked up by a boy, whether dead or not was not known to those who witnessed the accident.

GENERAL R. E. LEE, writing under date of January 12, 1867, says: "Its simple mechanism, and the experience my daughters have had in operating it, makes the Wilcox & Gibbs sewing machine a great favorite in my family." For sale by M. S. Hodrick, 87 and 118 Canal street, New Orleans.

RIGHTER observes, with justice, that "no school is more necessary to children, than that of patience, because either the will must be broken in childhood, or the heart in old age."

GUARD against reading too much or too rapidly. Read rather with attention; lay the book often down; impress upon your mind what you have read, and reflect upon it.

THERE is a voice from the tomb sweeter than song; there is a remembrance of the dead to which we turn, even from the charm of the living.

EVERY one must find out for himself the key to the riddle of life. It is of no use to have it told. Some do not hear, others misunderstand it.

A FOOT in a high station is like a man on the top of a high mountain—everything appears small to him, and he appears small to everybody.

GOD is the safety of his people; but we tempt Providence if we do not make use of the necessary means for our preservation.

OUR prayers and God's mercy are like two buckets in a well—while the one ascends the other descends.

I NEVER knew how it was, but I always seemed to have the most come in when I gave the most away.

PLEASANT words are as a honey-comb—sweet to the soul and health to the bones.

The Christian Advocate.

SATURDAY, FEBRUARY 19, 1870.

THE OLD-FASHIONED CHOR.

I have fancied, sometimes, the better-beat beam
That trembled to earth in the patriarch's dream
Was a ladder of song in the wilderness rest,
From the pillow of stone to the blue of the west,
And the angels descending to dwell with us here,
"Old Hundred," and "Corinth," and "China,"
and "Mear."

All the hearts are not dead, not under the soil,
But those breaths can blow open to heaven and God!
Ah, "Silver Street" leads by a bright golden road—
O, it is not the lullaby in harmony, slow,
But those sweet-humored psalms in the old-fashioned choir,
To the girls that sang alto—the girls that sang alto.

"Let us sing in His praise," the minister said;
All the psalms-books at once fluttered open
at "York."
Banned their dotted wings in the words that he read,
While the leader leaped into the tune just ahead,
And politely picked out the key-note with a fork,
And the jealous old viol went growling along
At the heels of the girls, in the rear of the song.

I need not a wing—bid no gent to come,
With a wonderful web from Arabian loom,
When the world was in rhythm, and the life
was its rhyme;
Where the streams of the years flowed up
noiseless and narrow,
That across it there floated the song of a sparrow;

For a sprig of green caraway carries me there,
To the old village church and the old village choir.

When clear of the floor my feet slowly swung,
And timed the sweet praise of the song as they sung,
Till the glory saint from the afternoon sun
Seemed the rafters of gold in God's temple begun.

You may smile at the nasal of old Deacon Brown,
Who followed by scent till he ran the tune down;

And the dear Sister Green, with more good-nature than grace,
Rose and fell on the tunes as she stood in her place;

And where "Coronation" exultingly flows,
Tried to reach the high notes on the tips of her toes!

To the land of the leaf they went with their song,
Where the choir and the chorus together belong.

O be lifted, ye gates! Let me hear them
sing in the temple!

Blessed song, blessed Sabbath, forever Amen!
Magna Charta and the Papacy.

At this time, when the pope is insisting before the Ecumenical Council on the unity and infallibility of the papacy, it may not be uninteresting to consider the relations of this infallible embodiment of ecclesiastical authority and power to the Magna Charta—the basis and palladium of the liberties of the English-speaking nations.

White, in his history of England, page 239, says: "That the charter was considered a great blow to despotic authority was soon proved by the view taken of it by the king and the pope. Scarcely had the barons retired from the field of meeting, and relieved John of their hateful presence, before he applied to Pope Innocent III for an absolution from his engagement, and sent an agent to Manders, Poitou and Gascony, to enlist as many freebooters and mercenaries as his treasure could collect. Both answered his call. The pope excommunicated the barons, annulled the charter, and anathematized the archbishop (Stephen Langton, of Canterbury, who had united with the barons to demand the charter from the king) from his ecclesiastical powers."

Now if the papacy is the infallible head of the church, it follows that their decisions are immutable, and that a decree once given can never be changed. Whatever, then, was the policy of the papacy in times past must be the policy of the papacy now. The pope did annul the Magna Charta, and did absolve the tyrannical, the perfidious and cowardly John from his solemn engagement to keep and maintain it. In view of this historic fact, what must an intelligent world think of the assertions and pretensions of papal writers and politicians to be the lovers and advocates of civil liberty? We submit that the claim to infallibility, or the claim to be the lovers of equal rights, must one or the other be abandoned. The paradox cannot be maintained.

LOUISIANA CONFERENCE.

REPORT OF COMMITTEE ON EDUCATION.

Your Committee on Education do not deem it necessary to enlarge upon the subject intrusted to their consideration. Its importance has often been presented to your notice, and often acknowledged by you. Indeed your appreciation has been manifested, not only by words but by acts. It is believed that no Conference in the Southern Church has done more to build up institutions of learning than our own, especially when its age, size and strength are considered. From this high position we must never depart. Indeed, in view of the circumstances which surround us, we shall put forth new efforts, and occupy, if possible, higher grounds. To establish any permanent and reliable system of instruction, money, and much of it, will be required, and we hope that our brethren in the laity will feel it to be their pleasure and their duty to respond to any appeals which may be addressed to them. The Lord is blessing the labors of our people, and filling their coffers with gold; and surely they can make no better investment than to contribute a portion of it to the relief of those institutions of learning which have been established among us, and to the promotion of broad, religious education. With these remarks we proceed to consider our several institutions.

CENTENARY COLLEGE.

Your committee are gratified that Dr. Keener has been enabled to give some of his valuable time to the interests of this institution. We trust he will continue his efforts, and that the \$15,000 or \$20,000, which are needed to restore the buildings, will be secured even before the meeting of the next Conference session. Your committee firmly believe that Centenary should be regarded as the great institution of the Conference; and that we should never abate our efforts until its buildings are thoroughly repaired, and it shall be made the compeer of any institution in the land. Your committee recommend the adoption of the following resolution:

Resolved, That it is of the first importance to this Conference, and to Methodism in Louisiana, that the buildings of Centenary College should be repaired, and that the institution should be fully established by completing its faculty, and by making provisions for its endowment; and that we will heartily second any efforts which may be made for these purposes.

HOMER COLLEGE.

Your committee congratulate you upon the excellent condition of this valuable institution. Its buildings have been repaired, and its debt is small, and may, in a short time, be liquidated, while proper arrangements have been made to secure a competent and permanent faculty, and to push forward the work of instruction.

We recommend the adoption of the following resolutions:

Resolved, That we have heard with great satisfaction of the election of Rev. J. E. Cobb to the presidency of Homer College by its trustees, and that we do hereby confirm the said election and recommend to the Bishop his appointment to that institution.

Resolved, That the trustees of Homer be and are hereby instructed not to create further debt of any kind which may involve the college, without special authority from this Conference.

Resolved, That the following named persons be and are hereby elected a Board of Trustees for Homer College, to wit: Messrs. William E. Moreland, W. B. Gill, J. McHenry, J. B. Wilder, J. M. White, J. C. Calhoun, R. J. Davidson, W. C. Haislip, S. Armstrong, A. Cravens, J. A. Miller, S. S. Scott, T. B. White and T. J. Upton.

Resolved, That the trustees of Homer College be instructed and authorized to take such measures as may seem to them most advisable, during the ensuing Conference year, for the endowment, respectively, of the two chairs of languages and pure and mixed mathematics.

PIERCE AND PAINE COLLEGE.

Your committee recommend the adoption of the following resolutions:

Resolved, That the church at Pleasant Hill be permitted to use for the period of five years, for religious purposes, one of the buildings

of Pierce and Paine College, upon the condition that they put and keep it in repair; and that the trustees be requested to make some arrangement by which the other buildings may also be kept in good condition.

Resolved, That the following persons be appointed trustees of Pierce and Paine College for 1870, to wit: Revs. B. Clegg, J. Pipes, L. Parker, P. M. Goodwyn, J. E. Walker, T. B. White, B. F. Alexander, J. C. Keener, W. H. Moss, J. Falton, R. S. Trippett, J. C. Reed; Messrs. John Jordan, J. M. Gibbs, G. H. Childers, W. Fanley, C. L. Walmsley, H. J. Davis, Dr. E. C. Wilson, J. C. Porter, A. G. Jordan, W. D. Goode, Dr. J. L. Wagley and A. M. Chapman.

MANFIELD FEMALE COLLEGE.

Your committee recommend the adoption of the following resolutions:

Resolved, That we are gratified to learn of the continued prosperity of our educational enterprise at Mansfield, and heartily commend it to the confidence and patronage of our people and the public.

Resolved, That the Conference receive and approve of the report of the Board of Managers of the Mansfield Female College for the year.

Resolved, That the Bishop appoint a Board of Managers of the Mansfield Female College for this year, to hold according to the pleasure of the Conference.

THE CHINA MISSION.

Bishop McTear has requested me to continue my efforts to raise money for the support of Brother Lambuth in China. Hence I renew the call for means to enable Brother Lambuth to give his whole time and energies to the work of a missionary. If his cost too much to send him there and support him thus long, and has cost him too much time and labor to prepare himself for the work, to allow him to be out of that legitimate work. God has called him by his Spirit to be a missionary to China, and we ought to support him in that very important field. Let us open our hearts and purses for that purpose. The money is in the country and towns and cities, and some of it ought to go in this way. Shall we have it? Say that we shall, and forward it without delay.

Will the preachers of the Mississippi Conference ask the people for it? If they will it will be forthcoming. Tell them that our Conference, in 1853, pledged to support Brother Lambuth in his missionary field by sending him a sum annually for his support, but that it has never yet fully redeemed that pledge. Let us do it this year. I hope to receive responses to this call promptly, so that I may make a remittance early in the spring. Will the brethren give attention to this at an early day? Send to me by express or post office order, at Canton, Mississippi; or, if this cannot be done, register your letters.

Now to the ladies—the good sisters! Brother Lambuth is anxious to establish a school for orphan boys at Nanking, where they can have a home, clothing, food, tuition, and be under the constant guidance and protection of Christians. He says the grounds and buildings to accommodate forty boys, and their teachers and attendants, will cost about \$1,140, Mexican, and asks the question: "Are there not eleven hundred ladies in Mississippi and Louisiana who will send me this money?" Who will respond and say, Yes? One lady in Jackson, responded by giving me \$10 in currency, and another lady in Canton by giving me \$20 in gold for this object! That is the way to respond; and you may all speak at once in the same way. It will not create confusion if you do. I am waiting to hear the responses. Let them come in fast, with whatever amounts you can send, with a hearty will and fervent prayer. Let us have a school where thousands may be educated and Christianized, and from which they may come to heaven, and make report long years after our names shall be forgotten among those on earth.

Brother Lambuth is greatly encouraged in his work. Let us try to encourage him yet more by giving him the means to do what his heart is so longing to do.

May the Lord help us! Amen.

H. H. MONTGOMERY.

ALABAMA CORRESPONDENCE.

Mr. Editor: Reaching this place, near the upper end of the Lafayette district, after a trip of one hundred and fifty miles over some very rugged country, the unpleasant intelligence was given me that I had come so far, and in much weariness of the flesh, only to meet a disappointment, as the circuit had had no official notification of my coming. This is attributable mainly to the fact that your excellent paper has not reached these ends of the earth, and the people lack the light its luminous pages would have scattered among them. Most earnestly it is to be hoped that this will not longer be the case, as every minister and member of the church ought to read the papers, and especially the one radiating from the Crescent City. Don't you think so, Mr. Editor?

The church in Alabama has suffered very materially, during the last few months, by the unparalleled exodus, from her midst into the flourishing State of Texas. It is, however, comfortable to hope and believe that what is our loss will prove her gain, as these valuable elements of church power and influence will assuredly be found in their proper places, exercising their Christian graces and usefulness in the new field of operation and influence into which they have entered. And when they bow in humble and earnest prayer at the pious, blood-bought mercy seat, to beseech the blessing of God on their new homes and recent acquaintances and friends, will not memory carry them back to the land in which they rested so long, and the feeling heart and the earnest spirit incline them to plead that the benediction of heaven may ever rest upon the churches and camp grounds and cheerful firesides where they heard the word of life, sang the sweet songs of Zion, and talked of all his mercy to them, until their hearts burned within them and their loosened tongues proclaimed his glorious praise! We hope so. If they could see the tear-dimmed eyes, and hear the earnest amens when their names are mentioned and applications sent to heaven in their behalf, they would know, most assuredly, that they are not forgotten here. And as these sad farewells and mournful partings induce an increased spirit of prayerfulness, both in those who go and those who stay, may we not hope that He who hears prayer in the same instant, whether it be offered in the near-by Alabama or the far-off Texas, and who can and will answer them equally and powerfully in both places, regarding with his fatherly heart the entreaties of his children when offered in faith and humility, will grant abundant blessing to each section in mighty and glorious revivals of his work? What a blessed consummation it will be if tidings of salvation to many precious souls should go from State to State at the same time, and the angels of God from Texas and Alabama should enter the gates of New Jerusalem above, singing in one united voice: "The dead are alive, the lost are found, and many sinners are coming to God!" Amen. So may it be, for the blessed Saviour's sake.

Yesterday I called to see a poor man afflicted with the palsy, who has lain now utterly helpless for the space of nine years. His occupation, when in health, was that of a gold digger in these auriferous regions, for we have mines of the precious metals away up among these lofty hills and lowly valleys, though the yield is so small as not to be as tempting as those of California used to be. From comparative comfort and good living he has been reduced to abject poverty, and lives by the doings of poor rates and the constrained charities of the public. From gold to beggary! Ah! what a fall was that! Yet his ruin temporally, he hopes, has been his salvation spiritually. Like the Psalmist, "before he was afflicted he went astray, but now hath he respect unto the commands of God." Once intemperate, profane and reckless, but now, "behold, he prayeth." He seems to have the tenderness and simplicity of a child when

speaking of his sins, and flowing tears and broken sobs attest a broken spirit as he prays for pardoning mercy and saving grace in Christ.

May God bless that poor man in his great and grievous affliction, comfort him in all his sorrows, and raise him at last to that happy clime where they never say, I am sick.

Hoping to have the privilege yet of communicating good tidings from this district, and beseeching the blessing of God, even our Father, upon all his people, whilst humbly and earnestly asking an interest in their prayers, I am yours, truly and fraternally,

F. L. B. SHAVER.

ANDALOOCHIE, ALA., Feb. 2, 1870.

M. DE LESSEPS.

Ten years ago the map-makers had never heard of M. de Lesseps. Ten years ago the Clyde and East End shipbuilders had not had their first gulf over the wild suggestion of attempting afresh what the great Macedonian and his Alexandrian successors, with all the best wealth and power of the Levant at their disposal, had not succeeded in achieving.

Still earlier Pharaohs had made the same attempt and failed; yet they could groove all Egypt with canals for irrigation, and convert the Fayoum of the Libyan desert into a paradise of vineyards.

And now that Pharaohs, Ptolemies and Caliphs, Kings and Emperors of the Orient had all in turn laid down the shovel and the hoe, and gone their ways into the unknown; then comes along a lone gentleman out of the West; not a crocodile worshiper, but a frog-eater; with a plain de before his name, a title which means next to nothing—anything, in fact, except *defected* or *discomfited*, and takes up again the shovel and the hoe.—Shaking his head and muttering something about *pas comme il faut*, he shouts across the French lake to the mechanics of Paris and Marseilles, something about *machines a vapeur*, and *fabrication de beton*. He collects six thousand workmen on a spit of sand between a morass and the open sea. He puts up miles of houses and shops, which soon resound with the clang of Nasmyth hammers, and the roar of forges. He fetches shiplands of bread from Odessa. He conduits streams of fresh water through two great iron pipes, forty miles long, from the Pelusiac arm of the Nile. He builds a city, which he calls Ismailia, filled with ten thousand Ishmaelites; and turns its arid sandy land into a paradise, erecting a shanty palace of French comfort and elegance in the midst thereof. He excavates a preliminary canal, on an upper level, from this Ismailia to the city of Suez at the head of the Red sea, and floats thereon sixty vast dredging machines to as many points of his main line, and sets to work their long and high swinging, far-reaching arms, toward inclined planes, and hoisting engines, and trains of cars, plunging their iron-shod scoops into the deep and lifting tons of the sand at once, over the high levees, to deposit it half a furlong behind them on the desert, whence the Khamsen shall not be able to drift it back again into the excavation. He blasts, with detonating powders undreamed of by the Pharaohs and the Ptolemies, his broad deep avenue of waters, through the rock strata of what, in geologic ages, were islands in a sea then covering the present area of the Delta, and separating widely the shores of the African and Asiatic continents. And when his work is done, and his long piers have been projected into the Mediterranean to protect Port Said, and his workshops have become as silent as the cells of the anchorites in the cliffs of Gebel, and his dredges have ceased their groaning toil, and stand like mighty and obedient brutes stupidly contemplating the gradual rise of the softly flowing waters to the determined level, he sends to all the capitals of Europe an invitation to the kings and emperors to come and see.

It was but yesterday, the tale we tell. At the invitation of this common engineer, this man of the people, the royal yachts, and ships of war, and ocean steamers made a rendezvous at the southeast angle of the Mediterranean. Eighty of these floating miracles of the nineteenth century assembled, like a crowd of noble guests waiting at the portal of a palace, impatient to enter and pass through into the sacred Indian seas. Another crowd collected, also, to behold the pageants; statesmen and savants, merchants and wealthy travelers, artists and correspondents of the daily press. History, medicine, science and religion were all represented in the spectacle, and by those greatest names which they will carry furthest into the future.

Of course flags waved, artillery roared, multitudes shouted, processions formed. The place of ancient desolations suddenly became the

bull room of modern magnificence. Tables were spread in the desert, and loaded with all that is costly and delicious in the world. Fireworks illuminated the earth, the waters and the sky. And Amazons were there; the empress of the French and all her train of fashion from all lands. "Like Troy's proud dames, their garments swept the ground."

Three days the festival continued; the first day at Port Said, the second at Ismailia, the third in Suez. Then the great fleet dispersed, and the crowds vanished like a dream. The royal guests went off to see the Pyramids; the commons set their various sails for a winter at the First and Second Cataracts, to dine upon the top of Dondereh, to spread their carpets in the Hall of Kings at Thebes, to mount their camels at Assouan, and explore the rock temples of Ipsamboul.

Could the poets of the world now meet upon the top of the Pyramid of Cheops, and look across the valley, over the domes and minarets of Cairo, toward the eastern horizon, what a poem they might sing! The most modern and the most ancient mighty works of man lie spread before them. Railroad and canal, locomotive and ocean steamer there; here Pyramid and Sphinx, Memphis and Great On, and Sarcophagi, meditating between the forgotten and the forgetting worlds.—*Old and New.*

ALWAYS AFTER MONEY.

Yes, it is a fact. The church is always after the people's money. No sooner is one thing out of the way than another is got up. Nay, we may think ourselves very well off if two or three first class schemes are not on foot at once, every one of the highest importance. Now it is a church, now a mission chapel, now a college or seminary endowment, and now a collection to make up a deficiency in current receipts, now for a Sabbath school at the West, or for a Tract Society, or Refuge Wanderers' Home in the city; to say nothing of the regular procession of church crosses, ten or twelve in the year. Yes, it is true; and it is equally true that it would be a very miserable sort of church of God on earth that was not always asking for money. Only a dead church does not want money. That which is alive, pulsing, enterprising, with keen eyes fixed upon the passing world, and seeking opportunity to save it by preaching, by missions, by tracts and books, by schools and colleges, will of course be asking money. That which is bold and aggressive; which strides forward to keep pace with increasing population; which, in this age of vast secular interests and commercial enterprises, is thrilled with ambition to keep the church in advance, will want great sums of money. Just as every call for men during the war proved the steady purpose of the administration to maintain our nationality and cheered the heart of the patriot, although to respond to it often proved exceedingly inconvenient, so every call of the church for enlarged resources is really a now proof of inward vigor and a presage of victory.

Imagine the Saviour weary with his people's praying; complaining that these Christians are always wanting something! Imagine a parent frowning at a child for being hungry, and scowling whenever it asked for bread! The child that ceases to crave nourishment is sick and all arts are used to revive its appetite; when it begins to ask for food again, there is joy in the house; the sick one will get well. The surest sign of spiritual declension is a lessening of the number of our requests before God. The individual Christian or the church that ceases to ask from God or man is becoming paralyzed.—*American Presbyterian.*

A WOMEN'S AMBITION.—The London *Athenaeum* says: "The late Rev. Dr. Robert Lee, of the Scotch Kirk, during his residence at Campsie, where he won the enthusiastic love of his people, wrote in one of his private books of memoranda, 'Let this be my ambition, to be known in my parish, to be unknown out of it—e. g., to be known for use and edification, to be unknown to fame and man's speeches; a sentiment which every parish priest would do well to engrave on his heart.'

Earth is midway between heaven and hell; and our destiny for a long eternity hangs trembling in the balance of our present probationary existence. We shall soon fly to the one, or sink to the other. Holiness lifts the soul upward to its God; sin sinks it down to the devil. Holiness prepares the way for everlasting happiness; sin for eternal misery! How important, then, is the brief period of probationary existence allotted to man on the earth!

To tell your secrets is generally folly, but that folly is without guilt to communicate those with which you are intrusted is always treachery, and treachery for the most part combined with folly.

The Christian Advocate.

SATURDAY, FEBRUARY 10, 1870.

WINTER PICTURE.

When winter winds are piercing chill,
And through the hawthorn blows the gale,
With solemn foot I tread the hill,
That overtops the lonely vale.

Over the bare upland, and away
Through the long reach of desert woods,
The embracing shadows chastely play,
And gladden these deep solitudes.

Where, (distant) round the barren oak,
The summer vine in billows ching,
And summer winds the stillness broke,
The crystal icicle is hung.

Where, from their frozen urns, mute springs
Pour out the river's gradual tide,
Shrilly the skater's iron rings,
And voices fill the woodland side.

Alas! how changed from the fair scene,
When birds sang out their mellow lay,
And winds were soft, and woods were green,
And the song ceased not with the day.

But still wild music is abroad,
Pale forest woods, within your crowd;
And gathering winds, with hoarse accord,
And the vocal reeds pipe loud.

Call it and whither winds! my ear
Is grown familiar with your song;
For it in the opening year—
I listen, and it cheers me long.

—Longfellow.

FATHER TOM AND THE POPE,
OR A NIGHT AT THE VATICAN.

CHAPTER III.

HOW FATHER TOM MADE A HARE OF HIS HOLINESS IN LATIN.

Oh, Doctor! Whateley, Doctor! Whateley, I'm sure I'll never die another death if I don't die either of consumption or production! I ever and always thought that as a man of letters was the hardest science that was till now—and it's no lie I'm telling you, the sanctification of a tough enough morsel to make a man's fast upon—and geology is middling and hard too—and by the way, I don't think I'm the only one who's been reading the books of science that ever was opened and shut, that book upon Plutarch's lives of the great men. Well, well, if they wait till they persuade me that taking a man's ribs out of the country, and spinning them in for rain parts isn't doing us out of the same, they'll wait a long time in truth. But you're waiting, I see, to hear how his reverence and his holiness got on after finishing the dissertation I was telling you of. Well, you see, my dear, when the pope found he couldn't hold a candle to Father Tom in theology and logic, he thought he'd take the shine out of him in Latin anyhow; so, says he, "Misther Maguire," says he, "I quite agree with you that it's not lucky for us to be speaking on them deep subjects in such languages as the evil spirits is acquainted with; and," says he, "I think it 'ud be no harm for us to speak from this on in Latin," says he, "for fraud the devil 'ud understand what we are saying."

"Not a hair I care," says Father Tom, "whether they understand what we're saying or not, as long as we keep off that last pint we were discussing, and one or two others. Listeners never hear good of themselves," says he, "and if Belzebub takes anything amiss that either you or me says in regard to himself or his faction, let him stand forth like a man, and never fear I'll give him his answer. Howsoever, if it's for a taste of classic conversation you are, just to put us in mind of our old Cordarius," says he, "here's at you; and what that he lets fly at his holiness with his health in Latin."

"Vestire Sanctitatis salutem volo," says he.

"Vestire Revertit salutem trinitati," says the pope to him again (ha! it's no joke, I tell you, to remember such a power of learning). "Here's to you vid the same," says the pope, in the real Ciceronian.

"Nunc poculum alterum," says he, "Cum omni jucunditate in vita," says his reverence.

"Cum summa compunctio et amicitia," says he, "as much as to say, 'wid all the tears of my heart I'll do that same'—and so vid that they mix'd their gun a piece."

"Aqua vite vestra sane est liquor admirabilis," says the pope.

"Verum est pro—it's true for you," says his reverence, forgetting the idiom of the Latin phraseology in a manner.

"Prava est tua Latinitas, domine," says the pope, finding fault like wid his etymology.

"Parva culpa mihi," "small blame to me, that's," says his reverence, "nam multum laboro in partibus inferioribus," says he—the dear man! that never was at a loss for an excuse!

"Quid tibi incommodi?" says the pope, axing him what ailed him.

"Habesne id quod Anglice vocamus, a looking glass," says his reverence.

"Immo, habes speculum splendorum subter operum pyxidibus stantioribus," says the pope, pulling out a beautiful gold box, wid a looking glass in under the lid, "another operculum pyxidibus stantioribus—no—"

"Quam dono accipi ab archidice Ansthraco siptingisima pithierita," says he—as much as to say that he got the box in a present from the Queen of Spain last lint, if I rightly remember.

Well, Father Tom laughed like to burst. At last says he, "Pater Sancte," says he, "sub errore jaces. 'Looking glass' and nos habet significationem quendam peculiarem extempore dependentem—there was a stirring of acensatives for you—'nam—mano speculum sonat,' says he, 'post prandium vero mat—mat—mat—'—sorra be in me but I disremember the classic appellation of the same article. Howsoever, his reverence went on explaining himself in such a way as no scholar could mistake.

"Ho, ho, ho!" says the pope, grabbing up his box, "si inquina-visses manum pyxidum, excimeri debuisses—hillo, Anthony," says he to his head butler, "fete! Misther Maguire a!"

"You spoke first!" says his reverence, jumping off his seat; "you spoke first in the vernacular! I take Misther Anthony to witness," says he.

"What else would you have me to do?" says the pope, quite dogged like to see himself bated that way at his own waysons. "Sure," says he, "Anthony wouldn't understand a B from a bull's foot if I spoke to him any other way."

"Well, then," says his reverence, "in consideration of the needessity," says he, "I'll let you off for this time! but mind now, after I say *præsto*, the first of us that speaks a word of English is the hare—*præsto*!"

Neither of them spoke for near a minute, considering wid themselves how they were to begin such a great thing or shikill. At last, says the pope—the blessed man, only think how 'ente it was ov him!—"Domine Maguire," says he, "vale desilhero, certiorum fieri de significatione istius verbi *exorsor* quo jam usus es"—(well, surely I am the boy for the Latin!).

"*Exorsor*, id est cyathus," says his reverence, "nam apud nos *tumbleri* seu *exorsor*, dicti sunt ab evertendo ceteroniam inter amicos; non, ut Temperantia Societatis frigidis fantoribus placet, ab evertendis ipsis potatoribus." (It's not every mather under the board, I tell you, could carry such a car load of the dead languages.) "In agro vero Louthiano et Midensi," says he, "nomine gaudet quodam secundum linguam Anglicanam significante bouardam seu tormentum; quia ex eis languem ex telis jaculatoris liquorem fabulis immittitose sent. Etiam inter heretico illos melano-mos" (that was a touch of Greek). "Presbyterianos Septentrionales, qui sunt terribiles potatores. Cyathi dicti sunt *faccres*, et dimidium Cyathi *hep-a-glossus*. Dimidium Cyathi vero apud Metropolitanos Hibernicos dicitur dandy."

"En verbum Anglicanum!" says the pope, clapping his hands—"loquom to teisti!" as much as to say that he had made a hare of himself.

"*Dandus, dandus verbum erat*," says his reverence—oh, the dear man, but it's himself that was handy ever and always at getting out of a hubble.

"*dandus verbum erat*," says he, "quod dictum erat, cum me intherpillavisti."

"*At ego dico*," says the pope, very sharp, "quod verbum erat dandy."

"Per tibi sine qui Coram Mose modulatus est," says his reverence, "id tagellat mundum! *Dandus* dixi, et in dicit dandy; ergo tu es lepus, non ego—ah, ha! Saccavi vestram Sanctitatem!"

"Mendacium est!" says the pope, quite forgetting himself, he was so mad at being sacked before the survivors.

Well, if it hadn't been that his holiness was in the Father Tom 'ud have given him the contents of his tumbler betwixt the two eyes, for calling him a liar; and, in troth, it's very well it was in Latin the office was conveyed, for, if it had been in the vernacular, there's no saying what 'ud have been the consequence.

His reverence was mighty angry anyhow. "Ta senex lathro," says he, "quomodo andes me mendacem pendere?"

"Et tu, sacrilege nobilo," says the pope, "quomodo audicetum libens, me Dei in terris vicarium, lathronem conviciari?"

"Interroga circumcirea," says his reverence.

"Abi ex edibus meis," says the pope.

"Abi tu in malum cruceum," says his reverence.

"Excimicabo te," says the pope.

"Dipobus curat," says his reverence.

"Anathema sis," says the pope.

"Osenla meum pod"—says his reverence—but, my dear, afore he could finish what he was going to say, the pope broke out into the vernacular: "Get out of my house, you reprobate!" says he, in such a rage that he could contain himself within the Latin no longer.

"Ha, ha, ha!—ho, ho, ho!" says his reverence, "who's the hare now, your holiness? Oh, by this and by that I've sacked you clane! Clane

and clever I've done it, and no mistake! You see what a bit of desote will do wid the wisest, your holiness—sure it was joking I was, on purpose to aggravate you—all's fair, you know, in love, law and contrahance. In troth if I'd thought you'd have taken it so much to heart I'd have put my head into the fire afore I'd have said a word to offend you," says he, for he seen that the pope was very vexed. "St. Pether forbid that I'd say anything agin your holiness, barring it was in fun; for aren't you the father of the faithful, and the three vier of God upon earth? And aren't I ready to go down on my knees this blessed minute and beg your apostolical pardon for every word that I said to your displeament?"

"Are you in earnest that it is in fun you ver?" says the pope.

"May I never die if I aren't," says his reverence. "It was all to provoke your holiness to commit a brache or the Latin that I tuck the small liberties I did," says he.

"I'd have you to take care," says the pope, "how you take sich small liberties again, or may be you'll provoke me to commit a brache of the pace."

"Well, and if I did," says his reverence, "I know a sartin preparation or chymicals that's very good for curing a brache either in Latin or friendship."

"What's that?" says the pope, quite mollified, and sitting down again at the table that he had ris from in the first puff of his indignation. "What's that?" says he, "for 'pon my opistolical davy I think it 'ud be asy to bato this miraculous mixtur that we've been thyring to analyze this two hours back," says he, taking a mighty scientific swig out of the bottom of his tumbler.

"It's good for a beginning," says his reverence; "it lays a very nate foundation for more serious operation; but we've now arrived at a period of the evening when its time to proceed wid our superstructure by compass and square, like free and excripted masons as we both are."

My time's up for the present; but I'll tell you the rest in the evening at home.

THE CHIEF CAUSE OF IDIOCY.—Visitors to the Earlwood Idiot Asylum, and persons who read the reports of that valuable institution, will have gained some acquaintance with the exceedingly curious species of physical degeneracy known as "permanent childhood."

Imagine an infant, pure and simple, of the mature age of twenty-two years, perfectly formed, but in growth, intellect and taste exactly resembling a child of twelve months. Some remarkable particulars with regard to this were given by Dr. Langdon Down at a meeting of the Pathological Society. An illustrative case was exhibited—that of a child of five years, which had intellectually and physically the condition of nine months. The case, Dr. Down remarked, was a typical one of a class, all the members of which possess the same characteristics, and form a sort of a natural family. He stated that he had seen a permanent infant of upward of twenty years of age, just able to stand by the side of a chair, uttering monosyllabic sounds, amusing itself with toys, and otherwise comporting itself exactly as an ordinary child would, that was making its first attempts to speak and walk. The doctor has a theory of his own—and he is entitled, from his experience in such matters, to form one—as to the cause of this extremely curious and painful species of degeneracy. All such children he has found are the offspring of habitually drunken fathers—the arrest of growth and development is the result, and thus the "iniquity of the father is visited upon the children."

Those gentlemen who are waging deadly warfare with the alcoholic "monster" ought to be grateful to Dr. Down for the sharp arrow which he has added to their already well furnished quiver.—*Birmingham Daily Post and Journal*.

A few weeks ago Mr. O'Donovan Rossa, one of the Fenians now undergoing imprisonment with hard labor at Chatham, was elected member of Parliament for the county of Tipperary. Being a prisoner for "treason felony," as it is called, he cannot, of course, take his seat in the House. If the gentleman who was second in the poll, Mr. Heron, should petition Parliament, O'Donovan Rossa's election would at once be declared null and void, and the petitioner would be declared duly elected. But for some reason or other he is not going to do this, probably because it would make him very unpopular all over the county. It was only the other day that I became aware, after questioning an officer of the House of Commons, what would be the proceedings and forms taken under these circumstances. It seems that directly after the meeting of Parliament Mr. O'Donovan Rossa will be summoned to the bar of the House of Commons, and will be then and there informed by the speaker that he cannot take his seat, and that, being

a prisoner for felony, the election is void. This ceremony must be gone through, and the appearance of a convict, in convict garb, will certainly be a novelty in the British Parliament. There is little doubt but what we shall have a disturbance on that day, and that it will take many troops as well as policemen to protect the House of Lords and Commons. The Fenians have got wind of the affair and are already preparing themselves.

The Emperor Adrian and the Martyr Symphorose.

Early in the second century, by the death of Trajan, the scepter of imperial Rome passed into the hands of his nephew, Adrian. Christianity was by this time widely extended throughout the Roman world. As the new religion gained in strength, the antagonism of its opponents grew more virulent.

Adrian had erected upon the Tiber, near Rome, a magnificent palace. With characteristic fickleness he decided to dedicate it with imposing pagan ceremonies to the gods. The oracles were consulted. They returned a response—probably through the cunning of the idolatrous priests—that the Christian widow, Symphorose, with her seven sons, was exciting the anger of the gods by their worship of the Christian God. And the emperor was promised that if he would sacrifice them he should be blessed in all his undertakings.

Adrian offered Symphorose and her children to be brought before him. At first he employed very mild measures, and in kind tones entreated them to offer sacrifice to the gods. Symphorose replied:—"My husband and my brother were both your tribunes. They suffered many torments for the name of Jesus rather than sacrifice to idols. By their death they have vanquished your demons. They chose rather to be healed than to consent to sin. The death which they have suffered has covered them with ignominy in the sight of men, but has crowned them with glory before the angels."

The emperor was irritated, and began to threaten. "Unless you sacrifice," said he, "with your sons, to the all-powerful gods, I will offer you all up in sacrifice to them."

The Christian matron replied:—"Your gods cannot receive me in sacrifice. But, if I am burned for the name of Jesus Christ, my God, I shall render the flames to which your demons are consigned more tormenting."

The emperor earthily rejoined: "Either sacrifice to my gods, or die miserably."

"Do you think," said Symphorose, meekly, "that fear will cause me to yield? It is my desire to rejoin my husband, whom you have slain for the name of Jesus Christ."

The emperor ordered her to be taken to the Temple of Hercules. There she was cruelly scourged. Then, with her bleeding wounds, she was hung up by the hair of her head. As she still remained firm, the emperor ordered her to be thrown into the river Tiber, with a large stone tied around her neck. The savage deed was immediately performed, and the body of the heroic Christian martyr disappeared beneath the waves.

The next day the emperor caused her seven sons to be brought before him. In vain he exhorted them to sacrifice them to the idols. Seeing all his menaces to be unavailing, he erected seven stakes, and bound the brothers to them with cords. He ordered a different death for each one. The first, named Crescent, had his throat cut. The second, Julian, was pierced through the breast with a pike. The third, Nemesius, was struck to the heart with a dagger. Thus they all perished.

The next morning the emperor ordered the corpses to be collected and thrown into a ditch.—The Christians subsequently gathered up the remains, and buried them about eight miles from Rome. The ruins of a church are still to be seen, which in after years was erected upon that spot, called "The Church of the Seven Brothers."

Such is the narrative which has come down to us from those distant ages. We have no reason to doubt its essential accuracy.—*Independent*.

THE FATHER OF FREDERICK THE GREAT.—The king was scrupulously clean, washing five times a day. He would allow no drapery, no stuffed furniture, no carpets in his apartments. They caught dust. He sat upon a plain wooden chair. He ate roughly, like a farmer, of roast meat, despoiling all delicacies. His almost invariable dress was a close military blue coat, with red cuffs and collar, buff waistcoat and breeches, and white linen gaiters to the knee. A sword was belted around his loins, and a stout raton or bamboo cane over in his hand. A well worn, battered triangular hat covered his head. He walked rapidly through the streets, surrounded by his palaces at Potsdam and Berlin. If he met any one who attracted his attention, male or female, he would abruptly,

menacingly inquire: "Who are you?" A street lounge he has been known to hit over the head with his cane, exclaiming: "Home, you rascal, and go to work." If any one proffered or hesitated, he would sternly demand: "Look me in the face." If there were still hesitancy, or the king were dissatisfied with the answers, the one interrogated was lucky if he escaped without a caning.

The boorish king hated the refinement and polish of the French. If he met a lady in rich attire she was pretty sure to be rudely assailed; and a young man fashionably dressed could hardly escape the cudgel, if he came within reach of the king's arm. The king, stalking through the streets, was as marked an object as an elephant would have been. Every one instantly recognized him, and many died at his approach. One day he met a pale, threadbare young man, who was quietly passing him, when the king stopped in his jerking gait, and demanded, in his coarse, rapid utterance: "Who are you?" "I am a theological student," the young man quietly replied. "Where from?" added the king. "From Berlin," was the response. "From Berlin?" the king rejoined; "the Berliners are all a good-for-nothing set." "Yes, your majesty, that is true of many of them," the young man added; "but I know of two exceptions." "Of two?" responded the king; "which are they?" "Your majesty and myself," the young man replied. The king burst into a good-humored laugh, and, after having the young man carefully examined, assigned him to a chaplaincy.—*Harper's Magazine*.

HOUSEKEEPERS' DEPARTMENT.

TO PRESERVE SALSAGES.—In making sausage, pack in a pan and cover with lard. This will save it sweet and fresh till spring.

SALLY LUX (ROSE'S).—One quart flour, one pint milk, one egg, one tablespoonful of butter, one of sugar, a little salt, two tablespoonfuls cream tartar, one tablespoonful soda.

HOW TO MAKE SOFT SOAP.—Boil twenty-five pounds of fried grease in two pails of strong lye. Next day add another pailful of strong lye; also the following day, if there is grease on the top of the soap. Afterward add a pailful of hot water each day until the barrel is filled.

JENNY LIND'S PUDDING.—Grate the crumb of half a loaf, butter the dish well, and lay in a thick layer of the crumbs; pare ten or twelve apples, cut them down, and put a layer of them and sugar, then crumbs alternately, until the dish is full; put a bit of butter on the top, and bake it in an oven. An excellent and economical pudding.

MOths IN CARPETS.—Wring a coarse crash towel out of clear water, spread it smoothly on the carpet, iron it dry with a good hot iron, repeating the operation on all parts of the carpet suspected of being infested with moths. No need to press hard, and neither the pile nor color of the carpet will be injured, and the moths will be destroyed by the heat and steam.

PLAIN CAKE.—Two cups of flour, one cup of soda, two eggs, one-half cup of butter, half cup of sweet milk, half a teaspoonful of soda and one of cream of tartar sifted with the flour. Bake slowly in an oven not too hot, and cover with a paper until nearly done. The paper, if put on when the cake is first set into the oven, prevents it from rising in the griddle and bursting open. This last is a good rule for all cake.

CORN VINEGAR.—Boil a pint of corn until it is a little soft; put it into a jar, add a pint of molasses and four quarts of water; mix well together, and set near the stove. In two days it will be good beer, and in two or three weeks it will be good vinegar. The same corn will do for six months. When the vinegar is made, pour it off and add molasses and water to the corn. In this way you will have a constant supply.

ESSENCE OF BEEF.—Take a pound of fresh beef, as free as possible from fat; cut it up into very small pieces, or, what is better, shred it with a fork. Sprinkle over it a little salt, and put the meat into a stout stone bottle, such as mead or Scotch ale comes in; cork tightly, and tie the cork down with a string. The cork is usually not put in until steam begins to escape from the bottle. Stand the bottle in a vessel of cold water, which should slowly be brought up to the boiling point, and kept at it for at least four hours. To prevent the bottle from breaking against the side of the vessel, by the movement of the boiling water, it should be secured by a piece of cord. Strain through a piece of coarse linen; then let the liquid stand awhile in a cup, and with a spoon carefully skim off any fat which may have arisen to the surface. It may be seasoned to the taste with pepper and salt. The liquid obtained in this manner is one of the most agreeable and highly nutritious articles of diet which can be prepared for the sick.

The Farm and Garden.

WITNESS a generation plows have been so improved that one horse can now turn as much as two could.

INvariably one sees the best farming on soils that naturally contain lime, or when this mineral is brought for manure as regularly as salt or cloth.

It is said that the olive has been cultivated in Florida and on the coast islands of Georgia for nearly half a century. The oil yielded by them is represented as fully equal to the best quality of French oil.

It is stated that every farm of one hundred acres in eastern Kansas is underlaid with one million five hundred and fifty thousand tons of coal, or nine times more fuel than if the surface was covered with heavy timber.

AN English farmer thus gives his condensed conclusions about guano: Powder it, mix with plaster, apply broadcast; if used in the hill or drill, mix largely with loam; sixteen pounds of it are equal to a load of average barn-yard manure.

EXPERIMENTING WITH STRAWBERRIES.—Mr. Knox, of Pittsburg, has tried several modes of cultivating the strawberry, and has finally settled down in favor of rows two feet apart, and the plants one foot in the row, with hand culture and the hilling system.

PROTECTING APPLE TREES AGAINST MICE.—A Western farmer states that he has secured his young apple trees from the depredations of rabbits and mice during the past four years by leaving shocks of corn in the orchard through the winter. He finds that these mischievous creatures will not gnaw the trees when such shelter and feed are at hand.

RAISE FRUIT FROM SEED.—When you eat a good apple, pear or plum, plant the seed. All the excellent varieties of these fruits in the world have originated in this way. And from good fruit you may be tolerably certain to get a good seedling, even if not the very best. There is another advantage in seedlings—they are hardier, more healthy and longer lived than grafted or budded trees.

CHARCOAL FOR FOWLS.—A writer in the *American Agriculturist* gives a statement how one of his turkeys was unaccountably dying off, and how he resorted to different methods to arrest the mortality without success, until, by accident, some charcoal, along with the ashes, was thrown out from his smoke-house. This charcoal the turkeys very greedily devoured, and the strange mortality at once ceased. May not pulverized charcoal, mixed with chicken feed, be also a remedy for chicken cholera?

HOGS IN ORCHARDS.—If you are not particular about the looks, turn your hogs into the orchard. But keep the wire out of their snouts. Let them root to their heart's content and mellow the soil. They are equivalent to a cultivator—better in soil, and they are continual workers. They will meet three important things: they will work the soil, manure it and destroy the infected fruit. This remedy, for at least two years, is advisable.—Then grow soil, if you like, and your soil is rich enough. In olden times hogs were in order in orchards, and so was fruit.—*American Stock Journal*.

SEED WHEAT.—An anecdote is told of a former Emperor of China, to the effect that, walking by the side of a wheat field, he saw a stalk of wheat much larger and ripier than the rest of the field, and that he plucked it and saved the seed to be sowed, and from it derived a variety of wheat much earlier and more prolific than the wheat in common use, and thus conferred a great benefit upon his people. When wheat is sown in drills, we can pass through the field and cut into a basket the heads that are the plumpiest and first ripe, and beat out the grains for seed. In a day's time a careful man might thus collect several pecks of seed wheat, that would be as much better than the average of the field as the ears of corn that we select for seed are better than the average corn of the corn crop. When we come to sow with the drill only about a peck to the acre, this will not be so great a job as it would now seem when we sow two bushels to the acre.

It is of the greatest moment that we walk with a sincere, honest, upright heart before God. If evil be practiced or labored and connived at, the channel of communication between our souls and God (for the time being) will be cut off. It is all-important to remember this. Infirmities and weaknesses will cleave to us as long as we remain in the body; but this is a different thing from willingly allowing evil. I must be able, with a true, honest, upright heart, to look my heavenly Father in the face, and say: "Here I am, blessed Lord; do with me as thou wilt."

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, FEBRUARY 19, 1870.

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AGENTS—All the members of the patronizing Conferences.

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To Subscribers.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MEETING OF PUBLISHING COMMITTEE OF THE ADVOCATE.

Met February 12, 1870, at nine A. M., at Depository building.

Present—From Mobile Conference: Rev. Dr. A. S. Andrews.—

Montgomery Conference: Rev. Mark S. Andrews and Rev. J. B. Cottrell.

Mississippi Conference: Rev. W. H. Watkins and Rev. William P. Barton.

Louisiana Conference: Dr. J. C. Keener, J. B. Walker and Linus Parker.

On motion the committee was organized for business by the election of the Rev. A. S. Andrews as chairman, and L. Parker as secretary.

The following resolution, offered by Rev. J. B. Cottrell, was adopted:

Resolved, That we approve of the strictly cash system as at present pursued, and that we will adhere to it in the future.

On motion the chairman, Dr. A. S. Andrews, was requested to prepare an address, on behalf of the Publishing Committee, to be published in the ADVOCATE.

On motion, J. C. Keener, J. B. Walker and L. Parker were re-elected Executive Committee.

The following resolutions were offered by Dr. Watkins:

Resolved, That the committee highly approve the course pursued by the Executive Committee, and that the hearty thanks of the patronizing Conferences are due to that committee, to whose untiring efforts and ability we are indebted for the present prosperous condition of the ADVOCATE; that we confide the financial and editorial management of the ADVOCATE to the present Executive Committee.

Resolved, That the preachers in the patronizing Conferences be requested to call the attention of their people to the claims of the NEW ORLEANS CHRISTIAN ADVOCATE, especially during the months of March and April.

Resolved, That the presiding elders be requested to call the attention of the Quarterly Conferences to the paper.

On motion the Publishing Committee adjourned, to meet at Memphis in May next, on call of the chairman, Rev. A. S. Andrews.

—LINUS PARKER, Sec.

Work for Christ is witnessing for him. As there is no other name given under heaven whereby we can be saved but the name of Jesus, so there is, in the main, no other work to do to save men except that of pointing them to him for salvation.

Our present frail existence is the unsubstantial basis upon which too many are building the fabric of their happiness; but it is building a nest upon a wave.

The memory of good actions is the starlight of the soul.

THE PUBLISHING COMMITTEE.

This committee met at the office of the CHRISTIAN ADVOCATE, according to appointment, on Saturday last. The proceedings of it are, in part, given by the secretary in this paper. There will appear in our next issue an address from the committee to the patronizing Conferences, and the Methodist people of the Southwest, in behalf of the ADVOCATE. The whole committee was well represented in the meeting. The Revs. M. S. Andrews and Joseph B. Cottrell were present from the Montgomery Conference, the Rev. Dr. Watkins and Rev. W. P. Barton from the Mississippi, the Rev. Dr. A. S. Andrews from the Mobile, and the Revs. L. Parker, J. B. Walker and J. C. Keener from the Louisiana.

This was the first time, since the war, that a meeting of those who actually own and control this journal has been held. The most earnest attention of the committee was directed to the best way of securing an immediate and large increase in its subscription list. Whatever can be done, it was thought, could be done at once, if the preachers will only so determine. It is highly important that before the meeting of the General Conference the subscription list be swelled to at least seven thousand. If each preacher will determine that the people on his work shall have the ADVOCATE, and insist, as a part of the machinery of Southern Methodism, that this Conference newspaper be set up in every household of our membership, the work will be accomplished. If the preachers will send us lists of those who ought to take the paper, who yet do not, we will forward to these persons specimen copies. Ten new subscribers, besides renewals, from each preacher, would accomplish the object. There is scarcely a circuit or station in which that number of persons might not be selected, who are not taking the paper, but to whom it might be ordered by a pastor, with the almost absolute certainty of their approval. We do not wish our agents to go in debt; but we do wish them to cut short this work, and finish up a matter that may be somewhat disagreeable, and therefore had better be gotten through with as early in the year as possible. If an ADVOCATE starts with the preacher, in his visits to a family, he will have the benefit of its columns all the year in his efforts to mold it for usefulness and heaven. We will venture to say that no family ever took the ADVOCATE, and read it, without giving more to the cause of God than it would have given without these weekly promptings. On the other hand, a member that does not read a church paper is a rather poor stock to expect fruit from. Frequently we get letters stating that certain meetings have been failures, because the neighborhood had not seen the ADVOCATE. For our part, we don't wonder at any failure that may be reported from such a region. Command us to the good sense of the farmer, out in the Anacoco country, who said he could "get along very well with half a crop and the ADVOCATE."

The fact that the General Conference meets this year is an additional reason why the paper should be in the hands of every one of our people. The healthy development of our church, and indeed of the whole church of Christ, demands that every follower of the Saviour should be put in connection with the labors of godly men of every name, and in harmony with the spirit of truth that seeks to dispel all shapes of error from all parts of the earth.

NEW ADVERTISEMENTS.

WE CALL attention to the Wilcox & Gibbs sewing machine, advertised this week. One excellent point in this style of machine, to a quietly disposed household, is that it makes no noise, and does good work. M. S. Hedrick, 87 and 118 Canal Street.

Messrs. BODLEY & Co. are extensive dealers in agricultural implements, steam engines, saws, bells and other sorts of ready-made machinery. See advertisement in this week's paper. No. 9 Perdido street.

THE SAVIOUR'S STAR.

God was pleased to announce the birth of our Saviour at two points on the earth widely separate, and by two distinct methods: at the one by angels, the most beautiful of intelligences, at the other by a single star, the most brilliant of natural objects. These started forth from the Father at the same instant. The angels soon made themselves understood by the shepherds—the light so dazzling and sudden, the song so entrancing, the company so great and the message so sweet, that it thrilled those humble herdsmen of the plains with eager desire to "see this thing which had come to pass"—the holy babe. How the star impressed the Magi of the distant Babilonites or Tigris we are left to imagine. Students are not as impressible as shepherds, and the supernatural theme was, no doubt, a better agency to awaken faith in them than any more direct revelation.

While the shepherds were drowsily watching their sheep those Eastern sages were observing the heavens. May be the sudden gleam of a radiant lamp, hanging like the evening star against the clear body of the sky, was the first intimation given them of the "Star out of Jacob." There must have been a certain strange intelligence in its movement that distinguished it at once from all these well known bodies of light that stand silent and fixed above us in the night, or only move as the eyes of eternity. But no change of elevation, no coming near or going off, or elliptical motion could give notice of the import of its beams—that it shone in honor of a Divine Son, who had come into the world a royal babe, then upon the breast of a Jewish maiden. After their minds had been filled with wonder by the marvelous behavior of the new star, the word of God must have come to them in vision or in dream, or by angelic visitant, telling them that this was heaven's symbol of the new glory that had burst upon the earth; that in his honor who was the true Light, the Glory of his people, the Son of the Father of Lights, this gem of purest radiance had been sent; that it now waited to guide them to the spot that gave him birth. Then, too, there must have been a very full revelation made to them of the future, fame, majesty and rule of the new-born King of Glory. This star, with these heavenly renderings of its splendor, roused, gathered and drew on this intelligent company from regions beyond the farthest limits of the Roman empire, across deltas of broad streams, over arid sand wastes to the eastern margin of the land of Judah. We see in its progress a type of the gathering of the latter day, of which Isaiah so beautifully speaks: "The Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord." Not so large a company as the Queen of Sheba brought with her to visit Solomon, yet a company sufficiently imposing to impress a large city with their arrival. When they traveled by day this floating body of starlight must have shone with a brightness above the sun. As it went before them through valleys and over hills, now by night shining through the forest, and now waiting for them on the farther bank of some river until their passage, it determined the stages of the journey, and may be the places of encampment. As the children of Israel traveled for forty years by the guidance of a pillar of cloud, the angel in muffled outline, so these, starting from where Abraham first heard the call of God, journeyed for forty days, it may be, toward the city of David.

Sudden was their appearance at the gates of Jerusalem, and marvelous their story. And yet it tallied with the general expectation that a Deliverer was at hand. Herod was then in his seventieth year and in his last sickness. He had murdered Marianne his wife, his sons Alexander and Aristobulus, because they, as he believed, aspired to the throne; and his third son, Antipater, was then under sentence of death for the same crime. It was at such a juncture that a large caravan was reported to him as having arrived, headed by distinguished persons, with the ominous inquiry: "Where is he that is born King of the Jews, for we have seen His Star?" We can easily see that such an announcement must have brought the rage and terror of this unnatural monster to a climax. The "dragon" had in Herod a fit representative of himself, ready to devour the seed of the woman. The king's agitation spread throughout Jerusalem. He called the Sanhedrim and ordered them to answer the question which these sages put to him: "Where Christ should be born?" The light of the star having gone out, the light of prophecy was invoked to supply the want. An answer, distinct, positive and accurate, was given—a tyrant would have accepted none other. "Bethlehem" was officially declared to be the prophetic birth-place of Messiah the Prince. Immediately upon this answer Herod gave audience to the illustrious strangers, and after many questions in regard to the star, sent them forward on the route to the little town southwest of the city some five miles. When the caravan had cleared the gates, and got fairly out into the open country, lo! the star reappeared. The joy of the company now knew no bounds, their perplexity was at an end, and the truth of their hearts was fully vindicated. The beautiful herald moved steadily forward to the town, and then stood immediately over the house "where the young child was."

Six weeks had transpired since the shepherds had visited this child and had filled the village with rumors of his greatness. Now these solemn-looking men from the Orient, with strange speech and wearing a garb of rich material, present themselves in adoration and holy song before this same tender babe! They declare him to be the long looked-for Messiah—the King; and they point to the star which still hung resplendent over the young child and Mary his mother! After the manner of the East they brought gifts worthy of the Divine Infant—"gold, frankincense and myrrh." It was a tribute due from earth to the only King Immortal. This timely gift enabled Joseph and Mary to save the life of the babe. The danger was indeed imminent, for Herod's smothered malice was about to search after the child to destroy him. An angel of God directed Joseph to move quickly if he would save the mother and infant. Having the means in hand, he acted promptly, and on the very night, probably, the Magi left he was already on the way to Egypt with his precious charge. It is not easy to estimate how much, therefore, we owe to the faith of the Orient and to the treasure which it presented to the Infant King. We may at least try to pay back a part of the accumulated interest of the "gold" in sending the written Testament of his life to the myriads of China.

Led by the star first, next by the Scriptures, and then again by the star, the Wise Men had visited the fountains of Light. With joy and wonder they saw the mysterious, serene flame dissolve in the abiding glory of the Saviour. Then by divine counsel they turned their steps swiftly homeward—not toward Jerusalem—and left upon the eternal record the story of their visit and discovery.

There are cases in which a man would be ashamed not to have been imposed upon. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions than they could be by the perfidy of others.

There is no doctrine of our blessed Saviour that more concerns all Christians, or is more essential to their salvation than this: "Blessed are the pure in heart, for they shall see God."—W. Law.

THE COLORED PEOPLE.

The chairman of the committee appointed by the Louisiana Conference, at its last session, upon the Religious Interests of the Colored People, reported the following resolutions:

1. That we hail with pleasure the return of an opportunity of ministering to the wants of the colored people of our State.

2. That we will give to the people of color of our church encouragement, and aid them, as far as practicable, in the erection of churches and the organization of Sunday schools for the religious instruction of their children.

3. That in the judgment of the Conference the period has arrived to move for the organization of the colored people into churches, according to the provisions of the Discipline.

4. That the presiding elders, and the preachers under their charge, be and they are hereby instructed to take the matter in hand, organize colored churches as far as possible, and make full reports of their operations at the next Annual Conference.

The minutes of this session of the Louisiana Conference show an increase of seven hundred colored members for the year past. This is a symptom of returning reason. Ever since the war the colored man has been entirely beyond our guidance. His political and social status had been so much changed, so violently and so entirely without his instrumentality, that he felt borne on by those events of his history completely away from all old channels and associations. His instincts lead him to cleave to the men who had been the occasion, if not the cause, of this change. When among the various military characters of the invading army he saw a portly person, who seemed to be a bishop clothed with extraordinary powers by the government for seizing and converting all colored churches and members in block, we can imagine how numbing must have been his acquiescence. Ever since then he has been worshipping and voting, and voting and worshipping under the ample folds of Liberty, until he can hardly decide whether he belongs to the government or the Methodist Episcopal Church. It is beginning to occur to some of them, at last, that religion and politics do not of necessity go together; that a man may possibly vote the right ticket and still not be a part of that church. No matter from what cause, numbers of them are finding their old places in our church. We have already four or five colored Conferences, and it is not improbable that before the year ends we shall have the material for forming one in Louisiana.

RAISING CORN AT HOME.

During the past week on one day twelve thousand, and on the next eight thousand bales of cotton were sold at good prices. Still exchange on the North was not affected, because all this money is directly licked up by the West and other grain-growing portions of the country. This is the policy that keeps us a dependent people, when we might be of all the most independent. One-half the cotton we now raise would yield as much money as a crop would twice as large as the present. There is, therefore, no necessity for neglecting either cereals or stock, nor is there any excuse for it. Men who will not raise their own corn, because they will not plant it, often fail, and scarcely deserve to succeed. All the skill of politicians, however successful, cannot accomplish for us the security of our rights half so effectively or so speedily as can the well directed labor of our farmers and planters. But men who are so eager to make cotton that they will not raise food enough for their laborers and families are bad planters and worse patriots. Wheat, corn, pork, rice and beef are as truly staples of the South as are tobacco, cotton, sugar, hemp or indigo.

I have seldom known any one who deserted truth in trifles, that could be trusted in matters of importance.—Paley.

THE DIME SOCIETY.

Mr. Edron: Some months ago some of the ladies of our congregation (the Coronet street church) organized what they called a "Dime Society." The primary purpose contemplated in this social organization is to facilitate the introduction of our members to each other; and the secondary object is to raise a fund for Sunday school and church improvement purposes.

We think this organization so valuable, and likely to be productive of excellent results. Our members come from various States, and even foreign lands. They are scattered all over the city, from end to end and side to side. They are necessarily ignorant of each others' residences, and only meeting in the public congregation, could never be personally acquainted. This society is likely, in a good degree, to obviate this social difficulty.

The society has a president and treasurer. It meets once in two weeks, at some selected house, to which the society has been invited, and the place of the meeting is publicly announced. Members of the church, and its friends who attend the congregation, are generally and cordially invited. Persons attending are expected to pay to the fair treasurer—who sits in a conspicuous place with the strong box—a dime, and as much more as their liberality may move them to give. The hostess prepares some simple and palatable refreshments, only three articles being allowed. The society begins to meet after seven P. M., and must close by eleven P. M. We get introduced; we talk; the young folks play the piano and sing. The whole is meant to be social, cheerful and informal. It is intended to discourage, as far as we may, excess in dress and expense in entertainment.

Yours truly, J. B. W.

[We have attended; and many inventions not half so good have been patented. In talking with some of the ladies who have attended the meeting, we learned that two dozen eggs, one hundred oranges, a few coconuts, some sugar and flour, costing not less than \$5 nor more than \$10, sufficed to furnish the frugal repast. Eating is introduced to take away any stiffness, but is not to be treated seriously. In the country, where milk, strawberries, peaches, chickens, celery and lettuce can be had with some little effort, it will be easier still to get up this "feast of reason." A large table is not required, as the company does not eat all at once, but in small parties, standing. It is a love-feast without the speeches Edron.]

THE WORLD'S GRATITUDE.

Philip Melancthon, at dinner with Doctor Martin Luther and some other friends, the conversation happening to fall on the ingratitude of the world, introduced the following story:

A big serpent fell into a cave, and cried piteously. A firmer came to the entrance to know what was the matter, when the snake begged him to help her out. "O, no!" said the man, "no good can come from serving bad creatures. I might nourish a snake in my bosom." But the snake entreated, and by the God who once spoke by her, she promised the firmer the best reward which the world is in the habit of giving. Malice, cunning and rich promises befell even the wise; the firmer helps the bad, treacherous serpent out of the hole, and then, as his reward, she prepares to drown him. "Have I deserved that of thee?" Does that agree with thy promise?" asked the firmer. "I am double-tongued," replied the snake. "That's the way the world rewards. He whom you save from the gallows generally brings you to it." The firmer is confounded, and the snake further says: "As thou wilt not believe me, let us appeal to the next two we meet, and abide by their decision, or matter whom of us it may benefit or hurt."

Soon an old horse comes along; they submit the case to him. He says: "Fifteen years have I served a carman; to-morrow he will turn me over to the knacker. That's the world's reward." Likewise appeals the old dog to whom they next appeal: "I have for ten years assisted my master in hunting and catching foxes and hares; now he has directed the game-keeper to hang me to the willow tree. That's the world's

The Child's Corner.

ONLY A BOY.

Only a boy, with his noise and fun,
The veriest mystery under the sun;
At a trifle of mischief and wit and gloe
As ever a human frame can be,
And as hard to manage as what? ah me!
Tis hard to tell,
Yet we love him well.

Only a boy, with his fearful tread,
Who cannot be driven, but must be led;
Who troubles the neighbors' dogs and cats,
And tears more clothes, and spills more hats,
Loses more tops and kites and bats,
Than would stock a store
For a year or more.

Only a boy, with his wild, strange ways,
With his idle hours on his busy days;
With his queer remarks and his odd replies,
Sometimes foolish, sometimes wise,
Often brilliant for one of his size,
As a meteor hurled
From the planet world.

Only a boy, who will be a man,
If nature goes on with her first great plan—
If water or fire, or some fatal snare,
Conspire not to rob us of this our heir,
Our blessing, our trouble, our rest, our care,
Our torment, our joy!
"Only a boy!"

History of Celebrated Women of China.

TRANSLATED BY REV. J. W. LAMBETH.

HISTORY OF YEN-CHOW, WIFE OF EMPEROR TAI-SIEN, WHO REIGNED 826 B. C., IN THE CHOW DYNASTY.

Kyangur was the daughter of one of the nobility in the Tsee country. She was wise, prudent and good above all those around her. She would not speak except in the best style, and she would not do anything that was not according to the most approved rules of propriety. The emperor was in the habit of retiring early and rising late, on which account the queen refused to leave the room. She removed from her person all her ornaments, and remained very quiet. She sent her preceptress to say to the emperor "that she was, in fact, and had caused her lord to violate the rules of propriety, and he was then late in appearing in the presence of his assembled officers; that he loved women, and had forgotten the true rules of virtue. Thus, by an inordinate love of women, and too great a desire to eat and drink to excess, his kingdom would soon come to an end by becoming turbulent and rebellious. As this rebellious and turbulent disposition would arise on her account, she besought the king to say what her punishment should be."

The emperor answered and said: "I am the one to be censured, for I have done wrong, and not you. Put on your ornaments again, and I will, early and late, earnestly engage in the administration of the laws of the country."

The Literatti say that "she was virtuous and good, and dignified in all her actions." The queen was careful to observe all rites and ceremonies, and as the evening approached she was lighted to the apartments of the emperor, where she laid aside her embroidered garments, and clothed herself in other garments to meet the emperor. It was their custom to rise at the cock-crowing, and at the sound of music. The Book of Odes says: "They were strict in the observance of this custom." The Book of Odes also says: "The love of the emperor for the queen was so great that it could only be compared to a mulberry tree by the side of a beautiful fountain of water, whose leaves give out a beautiful light, which was admired by every one who passed. Thus the love of the wife, when connected with virtue and true devotion, shines forth as a light, and makes strong the affections of the husband."

It is said the father of the Emperor Tser Sien was a wicked king, and that his son followed in his footsteps. His prime minister, Sung'oo, who was a man of great ability, saw that the affairs of the government were conducted in a proper manner, while the queen, with all wisdom, conducted the affairs of the palace. At one time a disturbance occurred in the Loo kingdom, and also in the country of Loney, but the emperor refused to do anything to restore peace. The Queen Kyangur protested against such action, and went herself in company with the prime minister, and restored order. It had been the custom for women to have nothing to do with the affairs of government; but in this case the

queen took the responsibility upon herself, and aided the emperor in the government of the country.

HISTORY OF TING KYANG.

Ting Kyang was the wife of Way Ding-koong, king of the Way country. The son of Ting Kyang married and died quite young, without any son, and his wife mourned for him three years. Ting Kyang then desired to visit her own family, when her daughter-in-law followed her into the wilderness, weeping bitterly and refusing to leave her. As she stood afar off, weeping bitterly, she said: "As two swallows when flying, with wings unequal, so you return to the land of your birth, and I stand afar off weeping. Not beholding you, I weep showers of tears." Thus she stood watching and weeping long after her mother-in-law was lost to sight. She again said: "My husband is dead, and now I am a widow. My hope is in you; I cannot leave you."

The Literatti say that among all mothers-in-law Ting Kyang was the most merciful. At one time Emperor Ding Keong became angry with Sung-ling-foo, his prime minister, who fled to the Ching country. The king of the Ching country sent a messenger with him to Ding Keong, requesting him to receive his prime minister again, but he determined not to do so. Ting Kyang answered the king and said: "It is not well for you to refuse this request, for Sung-ling-foo received his office originally from his forefathers, who had the office from ancient times, and now that a king of great power has returned him to you, with a request that you would receive him, is it not better to receive him, though you be angry, than not to receive him, and lose your kingdom? I beg you to have a little patience, and bear with him. Can you not forgive him, and thus continue the peace of your people?" The King Ding Keong then received him again.

The Literatti say that "Ting Kyang was able to avert a great calamity to the country." The Book of Odes says her observances and customs were blameless, for which reason she was known and revered in all kingdoms. At the death of the King Ding Keong, Keer, the son of one of his concubines, was made king, and was afterward called She-koong. Immediately after the death of his father, he manifested a haughty spirit. Ting Kyang, the widow of the king, finding that She-koong manifested no sorrow, she wept and said: "Alas! the Way kingdom will soon come to an end. The good was rejected, and thus calamity was brought upon the country. I could not have Tsay to reign as king."

All the officials of the kingdom, hearing this, feared greatly, but Sung-ling-foo refused to give up the duties of his office. Tsay, the younger brother of She-koong, was a good man, and Ting Kyang desired him to be king, but was not able. She-koong continued to manifest a proud and haughty disposition, until the people could bear with him no longer. He was driven from the throne, and took refuge on the borders of his kingdom. He then sent messengers to the ancestral to say to his ancestors that he had left the throne, and that no blame was attached to him. Ting Kyang, hearing this, said: "It could not be allowed. If there be no holy spirits of the dead, then he is without sin. But how can he say to them he has no sin? He has fled and forsaken his prime minister, to contend alone with officers of a lower grade; that is a sin. Before the death of the king, Sung-ling-foo was honored as his teacher, and now you have disregarded his counsel; that is a sin. I am but a woman, and served faithfully the emperor before his death, and now you accuse me of unfaithfulness; that is a sin. You may tell to your ancestors that you had vacated the throne, for that is true. How can you say you are without sin?" When Tsay became king he sent for his brother She-koong to return. The Literatti say: "Ting Kyang was able, by her wisdom, to teach all around her." The Book of Odes says: "Whatever she said all were willing to listen to."

At this time Wongur, from the Tseing kingdom, led an army to fight against the Way kingdom. Sung-ling-foo then consulted the necromancer, and found the image to represent a hill with many trees, and that if he led an army to fight they would be destroyed. He immediately made this known to Ting Kyang. She said: "It is certain that some will be killed; but it is nothing but right that they should oppose an invading force." He then led his army to meet the enemy, and defeated them in battle. In the pursuit Wongur, their leader, was taken prisoner at a place called Threcher. The Literatti say: "She was a woman well informed in everything." The Book of Odes says: "Whatever she said was true, and that all ought to give heed to her words."

Scientific.

THE TOAD AS AN ENTOMOLOGIST.

The toad is of a retiring disposition, loving dark corners and shady places. It has a slow, crawling motion, and is of a very timid disposition. Numerous instances might be cited of pet toads, and of their becoming quite tame.

The toad differs in some respects from the nearly related frog. The structure of the mouth is, however, nearly the same. The tongue is attached by the root, as it were, to the base and front of the mouth, the tip being reversed and pointing down the throat when the animal is at rest.

The moment it sees an insect its eyes brighten and sparkle, the toes twitch, and quicker than the eye can follow, the tongue is thrown out, the insect transfixed, and withdrawn into the mouth.

Unlike the frog, the toad does not spring after its prey, but remains seated. Having kept frogs in the aquarium, I have noticed that they will spring two or three times their own length from the moss to catch a fly on the glass, using their tongue, as it were, on the jump. They seldom miss their mark. As far as my experience goes, neither of these animals will eat anything without life or motion. I have, however, often deceived a frog by moving a dead fly in the sight of the creature, which it always took readily. Many stories have been told of toads in rocks, and reasons have been given by authors as to the way in which they have become so embedded. My subject has, however, nothing to do with these "old great toads," but to one of our own day and generation. After this digression, I shall now introduce my friend, the toad, in his capacity as a collector of beetles.

The entomologist has recourse to different methods to obtain the object of his interesting study. The following is one of many:

Starting at six o'clock one morning, in the summer of 1864, for a walk to our beautiful mountain, to collect insects, provided with the requisite apparatus, a wide-mouthed bottle, with spirits, for beetles, and a small flat box, lined with cork, for butterflies, etc., my success was particularly good. The first captures were eleven specimens of carrion beetles, comprising three species, viz., *Staph. pelata*, *S. marginalis*, and *S. inaequalis*. These were obtained from the body of a dead hawk-owl (*Surnia ulala*). Having secured them in the bottle, and walking leisurely along, I noticed a toad (*Bufo Americanus*) sitting contentedly at the root of a basswood tree (*Tilia Americana*). Having never made use of my dingy friend as an insect collector, although aware of his propensity that way, my mind was up to press him into the service—but how? He must be dead first. As he sat looking at me with his beautiful eyes (for although his appearance is not very prepossessing, still those beautiful, bright, yet languid eyes go a great way to improve his appearance,) I had certain quibbles of conscience about taking life; still it was in the cause of entomology, and for the furtherance of science his life was sacrificed. Now he was dead; how was I to proceed? I had cut up and dissected many insects as well as birds, but to cut up a toad, and before breakfast—"there's the rub"—that gray, varly toad, no beautiful eyes now. One slash of the knife through the skin, another through the walls of the stomach, and the poor creature's breakfast was exposed.

I was a little disappointed at first, as one or two common forms of beetles presented themselves, that might have been obtained without sacrificing the poor animal; still, I reasoned as he had been up nearly, or perhaps all night, collecting, and I had not, he must have taken some species not in my collection. Having scraped the contents of his stomach into my bottle of spirits, I started home, resolved to see what the insects were before breakfast. I spread them out on a sheet of

blotting paper and counted them; the result being thirteen perfect specimens.

I have killed several toads since, with similar results; one, I may mention, had the stomach filled with a species of *Chrysomelidae*, *Doryphora trimaculata*, amounting to eleven specimens. He had evidently come across a colony of that insect, and made a hearty breakfast. I may state that this insect was in great abundance, during 1864, on the Island of Montreal. The same may be said of last summer, 1868; taking them by the score on the mountain, along the river at Hochelaga.

The earlier you go out in the morning the better; before sunrise, if possible, before the process of digestion has gone too far.—*Correspondent of Scientific American.*

THE SPECTROSCOPE.—We are gratified to learn that Prof. George F. Barker, M. D., of Yale College, will deliver two lectures at the Academy of Music, in this city, on Monday and Tuesday evenings next, on the "Spectroscope" and "Sight." The professor will explain verbally and prove by experiment with the spectroscope all the various principles of light, showing the spectroscope itself to be one of the grandest discoveries of the age. Although an exceedingly simple instrument, the results are truly astonishing. By its aid the flames of all bodies can be analyzed. A ray of light from a heavenly body passing through it indicates to the observer the substance burning to produce the light. And so perfect are its workings that the one hundred and ninety-fifth millionth of a grain of any body can be detected by its aid. Its practical applications are various. It detects impurities in dyestuffs, adulteration of liquors, poisons in the human system, etc. To our iron manufacturers it is especially valuable to tell the instant when carbon is all burned from the iron and it has become steel, and is thus used in the mercurial manufacture of steel rails. The experiments accompanying the lectures are of the most brilliant character, and have elicited the most intense interest and applause wherever they have been produced.—*New York Presbyterian.*

MEDICAL DEPARTMENT.

SNAKE BITE CURED BY THE APPLICATION OF A COAL OF FIRE.—Dr. Perkins writes: "A young man, eighteen years of age, was bitten by a very large rattlesnake (five feet long) on the arm above the elbow. A coal of fire was applied a short time after he was bitten. I saw him two hours after the accident, when he appeared very much prostrated and was vomiting every few minutes—pulse very small and frequent, complaining constantly of the burn, which was pretty severe. I gave him freely of diluted alcohol. His recovery was rapid and the swelling in the arm slight."

"The question now is, did the fire do any good? I think it did; not only destroying the virus to a considerable extent, but also by producing a local incision in the vein and absorbent vessels to perform their functions."

TWO MEALS A DAY.—If any man or woman of forty-five or over, not engaged in hard manual labor, especially the studious, sedentary and in-door lives, would take but two meals a day for one month, the second not being later than three in the afternoon, and absolutely nothing afterward, except it might be in some cases an orange or lemon, or cup of warm drink, such as tea, broma, sugar water, or ice cream, there would be such a change for the better in the way of sound sleep, a feeling, on waking, of having rested, an appetite for breakfast, a buoyancy of disposition during the day, with a gentleness of temper and manner that few, except the animal and glutton, would be willing to go back to the flesh pots of Egypt.

THERE is a good deal of sound sense and philosophy in the following from the Galesburg (Illinois) Free Press: "Pay up. If you owe one but a single dollar, go and pay him; when there is so little money, we ought to keep it moving around lively." Jim owed us, and we owed Bill, and Bill owed Jim. Jim got mad because we made him pay last week, one morning; but we paid Bill, and Bill paid Jim, and Jim went to bed that night happy as a clam, with as much money as he had in the morning, and three men out of debt."

IN SELECTING methods of exercise every person should be guided by his own individual taste. The exercise which is most agreeable is, as a general thing, most beneficial. So, as a rule, the food which is best enjoyed is best digested.

"A SINGLE SNOWFLAKE! Who cares for it? But a whole day of snowflakes, obliterating the landmarks, drifting over the doors, gathering upon the mountains to crash in avalanches—who does not care for that?"—*Becher.*

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SATURDAY, FEBRUARY 19, 1870.

RUM IS POISON.

It will rob the heart of sense,
It will rob the purse of peace,
It will rob the mouth of food,
And the soul of heavenly good.

It will wear the tender heart,
Make the young from good depart,
Change the honest into knaves,
Dig for souls in many graves.

Method of Treatment of Idiots in the
Protestant Asylums of France.

From a most interesting volume entitled "Six Months Among the Charities of Europe," we extract a brief account of the successful management of such difficult cases, at Mr. Bost's orphan establishment at Laforee.

The providential origin of the enterprise is described as follows: A girl, who was a perfect idiot, died one day in Mr. Bost's lobby. The aspect of the hideous looking creature was so sickening that Mr. Bost could not possibly permit her to be taken into the establishment; but still less could he send her away. If ever there was a subject for compassionate, saving love, it was here. The power of prayer and the perseverance of charity could now be put to the test. Mr. Bost resolved to keep the girl in his own house. The doctor declared it perfectly folly. "He had better try to train a monkey or a dog." He suggested the establishment of an asylum for such creatures, but his proposal was listened to as if it was for a drawing school for blind people. So he was left alone with the miserable girl. With that pertinacious decisiveness, which is one of the prominent features in his character, he set about trying to strike a few sparks of intellect out of this hard nut. During three months he labored as if dealing with a brute of the lowest species. All his efforts, unwearying and varied as they were, proved a total failure. Still he continued praying and laboring, hoping against hope. One evening at worship, while the hymn was being sung, he heard an articulate and harmonious tone proceed from the brutish-looking creature. The child evidently tried to put its voice in accord with the sound which it was hearing. This was a gladdening ray of light. Now, Mr. Bost is a musician, and an excellent performer on the piano. On discovering that the mind of the child could be best approached through the medium of music, he at once applied his talent to the benefit of his unhappy pupil. Under the softening and cheering influence of sound, it was affecting to see how gradually, first with painful struggles, then with growing ease, the mind of the child emerged from the dark deep in which it had been confined. By little and little the idiot succeeded in uttering articulate sounds, then in uniting them into syllables, and finally into words. At the same time her health improved visibly, her nervous system became less irritable, her face assumed more and more a rational expression. She began to show joy and surprise when receiving something that was agreeable to her. Then tokens of gratitude and affection followed. In short, after a lapse of two years, the idiot had disappeared to make room for a child which appeared to be behind by a few years only, when compared with other children of her age. At the present moment that same child, formerly beneath the level of the brute, speaks well, sews and knits like some children of her age, and might be the teacher of those whose intellect is not smitten to such a low pitch as hers was when she first put her foot on Mr. Bost's threshold.

From my personal acquaintance with Mr. Bost, and my conversation with several of his assistants, I believe I am safe in saying that, if one wishes to witness the right administration of the gospel as a healing power both for body and soul, he can do no better than to spend a week at Laforee. The method which Mr. Bost applies is very simple. He tries to restore peace and joy to the mind of his patients by constantly telling them the good news that there is a Saviour who cordially loves them; who thoroughly understands their sufferings, because he himself suffered even more than they; who, in order to rescue them from all sufferings and to restore them to perfect, everlasting happiness, came down from heaven to do all that was required for their redemption. Hearts broken under the strokes of suffering and misery, with few exceptions, prepared to receive and to believe such gladdening intelligence. The calmness which this belief imparts to the mind cannot be overestimated. Prayerful submission takes the place of rebellious resentment. The movements of passion, so injurious to health, are allowed to have their own course, are kept in fetters by the power of him who says to the wind and sea:

"Peace, be still." And if the cheerful state of mind which enlivens the patients cannot always remove the complaints that vex them, it at any rate makes them feel less miserable in their sufferings and more thankful for their comforts. Mr. Bost's reports lead us to many sick beds and death beds, which, in a most affecting way, confirm this observation. It is there shown how Christ is mighty to change a poor, weak, miserable child into a hero, fighting the hardest battle with unflinching courage, till it leaves the field as a conqueror.

GOVERNMENT BY NEGROES.

A NEW VIEW OF RADICAL TACTICS.

* * * Except in the case of the United States there has been great uniformity in the history of the suppression of rebellions in modern times. First, there has been severe and often sanguinary punishment inflicted on the chiefs of the revolt; then has succeeded a period during which the successful empire has enforced strict obedience to itself from its subjugated dependencies; and finally has come a strong desire, growing sometimes out of policy, sometimes out of a sense of justice, and sometimes out of mere emotion, to win its affections, or at all events its voluntary acquiescence in accomplished facts. England is just at present feeling an almost passionate wish to be reconciled to Ireland, and to be beloved by the natives of India; Austria has done her best to come to terms with Hungary, and there are signs that the sufferings of Poland are beginning to cause discomfort and compunction even in Russia. The United States seem destined to an experience of a different kind. On the morrow of the conquest their treatment of the Southern leaders was marked by a gentleness which will always be remembered to their honor. But in the next stage of their relations with the South the necessity for combining despotic rule with something like the forms of local self-government, forced them to adopt a policy which has more than made up for their abstemiousness from bloodshed. Nobody whose intelligence has not been impaired by the habit of repeating formulas about universal suffrage can doubt that the punishment inflicted on the Southern whites is far the severest which one community has ever inflicted on another. England governed Ireland through a minority which the masses of the Celtic population, however it might hate, never dreamed of despising; the United States rule the South through a majority of negroes, contempt for whom was almost a religion with the planter before the attempt of secession. We are not considering whether the punishment was deserved, or whether the Northern States could possibly help inflicting it; we merely say that, after the capacity of the negro for improvement has been rated as highly as possible, and after all possible deductions had been made from the credibility of the stories published by the Democratic press, the fact remains that government of white men by colored ex-slaves is the nearest form of moral torture which has ever been applied to a community. How unfortunate it has been that the punishment of the South has taken this shape. The United States is not likely to feel until the time comes (and it will certainly come) when the people of the North will be animated with the strongest wish to be reconciled to even the most obstinate zealots of secession. We should be sorry to lay down that the United States would have done well to have shed blood like water in the first moments of triumph, if only they could have devised some less degrading contrivance for the provisional government of the South. Yet it is quite certain that bloodshed is easily forgotten; personal outrage with the greatest difficulty. The Hungarian nobles appear to have forgiven the Emperor Francis Joseph for his wholesale executions of their brethren; but nobody can fail to see that the "irreconcilability" of some of the most eminent of French politicians is greatly due to recollections of the personal dishonor to which they were subjected on the memorable morning of the coup d'etat. At the present moment we are well aware that nothing seems less important to the great majority of the Northern people than that the experiment which they are trying in the South, causes excessive discomfort to a parcel of conquered rebels; but they will, probably, hereafter view this experiment with other eyes when there comes the inevitable waking to sympathy and pity, and when, much about the same time, it appears that the negroes, who are the instruments of punishment, have become not only a Southern but a Northern power, weighing heavily in the scale whenever a national decision has to be taken. — *Pall Mall Gazette*.

Those bravely the object of your worst apprehension, and your stoniness will commonly make your fears groundless.

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DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-toned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single), Violins, Guitars, Flutes, Saxophones, and all kinds of Musical Merchandise.

Sole Agent for Roosey's (London) cheap and standard MUSIC. Price, Fifty Cents. Any piece of Music mailed, post paid, on receipt of retail price. nos 1y

COMMISSION MERCHANTS.

J. L. DUNNICK, THOS. A. HAMILTON, New Orleans, La. Memphis, Tenn. G. P. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS.

99.....POYDRAS STREET.....99

[NEW ORLEANS, LOUISIANA.]

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and always have a good supply on hand:

Crescent Mills, Can't "B" Beat.

Hofmichshten's Extra.

Red Sea.

W. Roshborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates. Jas 1y

J. R. FOWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART, Agent. so 18 ly

W. H. BEACONT, JOHN W. FAKES, Of Clarksville, Tenn. Of New Orleans. On N. W. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants.

77.....CARONDELET STREET.....77

Jas 1y NEW ORLEANS.

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants.

31.....PERDUO STREET.....31

so 1y NEW ORLEANS.

ALEX. BRITTON, RICH. E. BRITTON,

A. BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans. so 1y

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street, so 18 6m NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

nos 6m NEW ORLEANS.

THOMAS MURRAY,

BUILDER.....BUILDER.

CORNER RAMPART AND ELYSEE STS., NEW ORLEANS.

Orders left at Box 119, Merchants' Exchange, will be attended to.

ADVOCAATE CALENDAR, 1870.

MONTHS. MONTHS. MONTHS. MONTHS. MONTHS. MONTHS. MONTHS. MONTHS.

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SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

41 CAMP STREET, Corner Commercial Place, N. O.

Open day and evening the entire year.

Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Fee, Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1841. For circulars, giving terms, etc., address J. W. BLACKMAN, New Orleans.

Jas 1y

METHUEN FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

Collegiate department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Guitar.....25 00

Fee of instruction.....5 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Pupils are required to attend in advance. Pupils entering within the first month will be charged from the beginning. Itinerant ministers

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited no material change since our last issue. Only a moderate business has been done in most branches of the wholesale trade, and in some departments operations have been restricted by low water in the lake interrupting shipments. The receipts of sugar have been fair, and meeting only a moderate demand. Molasses has been in good request, at previous rates. The business in Western produce has been mostly confined to the local trade. There has been some demand for export, but without resulting in sales of any magnitude. The time for cheap freight appears to have passed by, and it is generally anticipated that the market will rule higher for the rest of the season.

The tributaries are still at a good navigable stage, and planters are rapidly shipping their crops to market. The arrivals have consequently continued liberal.

The river is now two feet eight inches below high water mark, having risen four inches since our last.

CORROS.—The following are the arrivals since the eleventh instant:

Louisiana and Mississippi bales	26766
Arkansas	1920
Lake	221
Mobile	458
Florida	41
Texas	186
Total	29502

On Saturday the movement commenced with a lively demand, which subsequently became still more active, and the sales summed up 9,950 bales, at stiffer rates generally, showing an improvement of $\frac{1}{16}$ in good ordinary, low middling and strict middling, but no quotable change in other grades. On Monday buyers came forward with unabated spirit, and although factors were more stringent in their pretensions, the demand continued active throughout the day, and 9,750 bales changed hands, at still stiffer prices, but without any quotable advance. On Tuesday the market opened with a marked falling off in the demand, and although factors evinced a willingness to make some concessions, yet it failed to bring out buyers with any degree of spirit, and the business was confined to 3,200 bales, at easier prices, virtually $\frac{1}{16}$ weaker than on Monday, although requiring no other change in quotations than a reduction to that extent in the outside figures of low middling. Hence, notwithstanding Tuesday's depression, the closing rates show a slight advance on last Friday's figures.

This makes an aggregate for the past three days of 22,950 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 738,711 bales, against 625,418 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 444,467 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 215,619 bales to Great Britain, of 22,930 to France, and of 52,292 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	24 1/2 to 25
Good ordinary	24 1/2 to 25
Low middling	24 1/2 to 25
Middling	24 1/2 to 25
Strict middling	24 1/2 to 25

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	29502
Arrived previously	74997-77949
Total	780269

Exported past three days 18037 || Exported previously | 524387-542424 |
| **Total** | 237845 |

MOLESSES.—This article has been only in moderate demand, but the supplies are falling off, and prices were sustained in consequence.

FLOUR.—The demand has continued good, at firmer prices, with a light supply and a scarcity of the medium and lower grades, the descriptions most in request.

MONEY.—Gold opened on Tuesday at 119 1/2 to 120 (against 119 1/2 to 120 at New York), and closed at 119 1/2 to 120 (against 119 1/2 at New York).

The only sale of silver reported is \$1,500 in American half dollars on Tuesday at 118 1/2.

The sales of bonds include \$6,000 new State sixes on Saturday at 69, and \$2,000 5-20s of 1865 at 113 1/2; and \$100,000 City Bonds, Railroad issues, May and November coupon, on Tuesday, at 70 1/2.

CATTLE MARKET.

NEW ORLEANS, Feb. 15, 1870.

Texas cattle, choice, per head	\$45 to 60
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	18 to 25
Hogs, per lb. gross	\$4 to 6
Sheep, first quality, per head	10 to 12
Sheep, second quality, per head	8 to 10
Sheep, third quality, per head	6 to 8
Milk cows, choice, per head	80 to 100
Milk cows, second quality, per head	60 to 80
Milk cows, third quality, per head	40 to 60
Calves, per head	10 to 15
Oxen, per head	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	PRICE	TO
Agricultural implements	\$4 00	\$20 00
Cotton and sugar plows	8 50	8 50
Yeast plows and scrapers	6 00	6 00
Cotton scrapers	6 00	6 00
Cotton sweeps	10 00	11 00
Cauldrons	10 00	10 00
Shovels	11 00	17 00
Sawdust	10 00	10 00
Axes	10 00	15 00

Bagging, 1/2 yard	25 1/2
Kentucky	27
East India	23 1/2
Bulu Rope, 1/2 lb.	1 40
Brand, 1/2 lb.	5 00
Pilot	6 00

Bricks, 1/2 lb.	10 00
Lake	10 00
English fire	65 00
Candles, 1/2 lb.	50
Spermaceti, New Bedford	14
Star	13 1/2
Chocolate, 1/2 lb.	35
No. 1	35
Sweet and spicy	35

Older, 1/2 lb.	13 00
Western	13 00
Northern	13 00
Coal, 1/2 ton	15 00
Cannel	11 00
Antirac	11 00
Western, 1/2 lb.	50

Coffee, (gold,) 1/2 lb.	17 1/2
Rio	35
Havana (currency)	33
Cotton seed	15 00
Rough, 1/2 ton	16 00
Refined, 1/2 bushel	35

Copper, 1/2 lb.	35
Brass, 1/2 lb.	35
Sheet metal	35
Copper bolts	35
Yellow metal	28
Cordage, 1/2 lb.	24
Manilla	24
Tarred, American	21
Russia	30
Corn meal, 1/2 lb.	4 75

Dyes, 1/2 lb.	4 1/2
Logwood, Campy	4 1/2
Logwood, St. Domingo	4 1/2
Russia, Campy	1 75
Indigo, 1/2 lb.	1 85
Madder	20
Eggs, 1/2 dozen	23 1/2
Western	23 1/2
Feathers, 1/2 lb.	95
Fish, 1/2 box	1 50
Coal	1 50
Herrings	60
Mackerel, No. 1, 1/2 lb.	25 50
Mackerel, No. 2	15 75
Mackerel, No. 3	13 00
Flour, 1/2 lb.	4

Extra	5 75
Superfine	5 60
Flour	5 25
Common	5 12 1/2
Fruit, 1/2 lb.	14
Prunes	14
Figs, drum	16
Dried apples	8 1/2
Currents, new	15
Almonds, not shell	1 05
Raisins, M. R., 1/2 box	4 65
Jalisco, layer	4 65
Lemons, Palermo, 1/2 box	1 1/2
Lemons, Malaga, 1/2 box	1 1/2
Oranges, Palermo, 1/2 box	1 1/2
Glass, 1/2 lb. of 50 feet	3 25
French, 8 by 10	3 25
French, 10 by 12	3 60
French, 12 by 18	4 00
Grain, 1/2 bushel	75

Corn, shelled	1 10
Beans, 1/2 lb.	7 00
Hops, 1/2 lb.	18
Malt, Western	1 12 1/2
Malt, Canada	1 05
Gunpowder, 1/2 keg	8 50
Gunny bags, 1/2 bag	19
Hay, 1/2 ton	29 00
Northern	21 00
Louisiana	25 00

Hides, 1/2 lb.	18 1/2
Mexican dry flint	15 1/2
Country dry flint	15 1/2
Texas stretched flint	16 1/2
Dry salted	13 1/2
Wet salted, city slaughter	8 1/2
Iron, 1/2 ton	45 00

Country bar, 1/2 lb.	4 50
English	4 50
Sweden, assorted	4 50
Sheet	4 50
Hotter	4 50
Nail rods	4 50
Cotton ties	4 50
Castings, American	4 50
Lime, 1/2 lb.	1 75
Western	1 75
Rockland, etc.	2 10
Cement	2 95
Plaster Paris	3 30

Molasses, 1/2 gallon	40
Louisiana	40
Cuba	45
Refined, reboiled	45
Moss, 1/2 lb.	3
Gray country	3 1/2
Black country	6 1/2
Select water-rotted	9 1/2
Nails, 1/2 lb.	14
American, 1/2 lb.	6 00
Wrought, German	14
Wrought, English	14

Naval stores	10
Tar, 1/2 gallon	2 50
Pitch, 1/2 lb.	2 50
Rosin, No. 1	2 50
Rosin, No. 2	2 00
Rosin, No. 3	1 75
Spirits Turpentine, 1/2 gall.	45
Varnish, bright	50

Lard, 1/2 gallon	1 45
Coal oil, in barrels	35
Coal oil, in cases	46
Lime, raw	1 16
Spermaceti	2 75
Whale, refined	1 40
Cotton seed, crude	70
Cotton seed, refined	95
Custor	2 25
Tanners', 1/2 gallon	1 15
Oil cake	1 15

Lime, 1/2 ton	30 00
Cotton seed meal	30 00
Provisions, 1/2 lb.	1 1/2
Beef, mess, Northern	22 00
Beef, mess, Western	22 00
Beef, dried, 1/2 lb.	7 00
Beef tongues, 1/2 dozen	7 00
Pork, mess	29 25
Pork, prime mess	29 25
Hog, round, 1/2 lb.	18
Hams, 1/2 lb.	18 1/2
Hams, canvassed	19 1/2
Shoulders	13 1/2
Green shoulders	11 1/2
Lard, prime, in tierces	16 1/2
Butter, Northern	30
Butter, Western	18
Cheese, American	16
Potatoes, 1/2 lb.	1 00
Onions	2 50
Apples	2 00
Cabbages, 1/2 crate	12 00

Rice, 1/2 lb.	34
India, (gold,) in bond	34
Carolina	34
Sugar, Louisiana, 1/2 lb.	7
In the city	15
Havana, white	13
Havana, yellow	13 1/2
Havana, brown	12
Wool, 1/2 lb.	18
Washed	18
Bury	18
Louisiana, native	18
Texas, 1/2 lb. Merino	18

Special Notices.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan. 15, 16
Enterprise	22, 23
Pearce's Springs, at Pearce's	29, 30

Shiloh and Clarke, at Liberty Camp Ground	Feb. 5, 6
Gaston, at Coke's chapel	12, 13
Hunter, at Ebenezer	19, 20
Belmont, at Belmont	26, 27
Livingston	Mar. 5, 6
Bladen Springs, at Bethel	12, 13
Enterprise, at Jacob's ch.	19, 20

A full attendance is requested.

JOSHUA T. HEARD, P. E.

Shiloh, Mississippi.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Washington circuit	Mar. 5, 6
Opelousas	12, 13
Grand Chemere	19, 20
Vernilion and Bellevue	26, 27
Lake Charles	Apr. 2, 3
New Iberia	9, 10
Alberville	16, 17
Franklin	23, 24
Plaquemine Branch	30, 31
Bayou Mallet	May 6, 7

A full attendance of the members is solicited.

J. D. ADAMS, P. E.

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy	Jan. 1, 2
Mt. Hilliard circuit, at Fairview	8, 9
Union Springs station	15, 16
Brundidge, at Brundidge	22, 23
Rocky Mount circuit, at Brundidge	29, 30
Greenville station	Feb. 5, 6
Pt. Deposit, at Pt. Deposit	12, 13
Sandy Ridge, at Pt. Deposit	19, 20
Line Creek, at Hopewell	26, 27
Pine Level, at Pine Level	Mar. 5, 6
Rutledge, at Mt. Ida	12, 13
Elba circuit, at Bethel	19, 20

A full attendance of the members is solicited.

J. W. SMOOKS, P. E.

Brookhaven Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown, at Bathesda	Jan. 8, 9
Martinville, at Bathesda	15, 16
Bogue Chitto, at Bogue	22, 23
Chitto	29, 30
Summit circuit, at Summit	Feb. 5, 6
Magnolia, at Magnolia	12, 13
Scotland and Brandywine circuits, at Sweetwater	19, 20
Pleasant Val. and Rehoboth, at Pleasant Valley	26, 27
Burtonville circuit, at Zion	Mar. 5, 6
Brookhaven station	12, 13

The preachers will please be careful

to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members.

If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Mobile District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Franklin street	Jan. 1, 2
Whistler	8, 9
St. Paul's	15, 16
St. Francis street	22, 23
Eastern Shore, at Daphney	29, 30
Pascagoula and Bay Shore, at Moss Point	Feb. 5, 6
Jackson and Coffeeville mission, at Jackson	12, 13
Suggsville, at Suggsville	19, 20
Citronelle, at Beaver Meadow	26, 27
St. Stephen's, at Pinegrove	Mar. 5, 6
Cottage Hill, at Cottage Hill	12, 13
West Pascagoula, at Moss Point	19, 20
Clendon's	26, 27

S. H. COX, P. E.

Wetumpka Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka	Jan. 22, 23
Prattville	Feb. 5, 6
Antyaville and Ivy Creek, at Ivy Creek	12, 13
Pleasant Hill, at Pleasant Hill	19, 20
Antyaville circuit, at Salem	Mar. 5, 6
Carolina circuit, at Carolina	12, 13
Lowndesboro, Haynoville & Union, at Lowndesboro	19, 20

A full attendance of official members is solicited.

WM. S. TURNER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew	Jan. 15, 16
Brookville, at Brookville	22, 23
Cooksville, at Cooksville	29, 30
Scotoba and Gainesville, at Gainesville	Feb. 5, 6
Macon station	12, 13
Summerville, at Summerville	19, 20
De Kalb, at Pleasant Ridge	26, 27
Trinity, at Trinity	Mar. 5, 6
Marion, at Marion	12, 13
Cuba, at Cuba	19, 20

J. B. STONE, P. E.

Vicksburg Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Grand Gulf	Dec. 26
Port Gibson	Jan. 8, 9
Fayette, at Bethel	15, 16
Rocky Spring	22, 23
Carya, at River's chapel	29, 30
Vicksburg	Feb. 5, 6
N. Warren, at Oak Ridge	12, 13
S. Warren, at Bethel	19, 20
Kingston	26, 27
Natchez	Mar. 5, 6

JOHN A. B. JONES, P. E.

Lafayette Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Arbuckle, at Calmigan	Jan. 29, 30
Lineville, at Ashland	Feb. 5, 6
Marble Val. et. at Pinegrove	12, 13
Pinegrove circuit	19, 20
Scotaplay, at Pinegrove	26, 27
Talassie, at Talassie	Mar. 5, 6
Dadeville, at Red Ridge	12, 13
Lafayette, at Lafayette	19, 20
Prabon, at Ratonoke	26, 27
Webb, at Green's chapel	Apr. 2, 3

F. L. H. SHAYER, P. E.

Starkville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, FEBRUARY 26, 1870.

NO. 6.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Feb. 22.—The consul at Santiago de Cuba, under date of January 3, writes to the Secretary of State on the merits of political affairs in that consular district, which are in a most deplorable condition.

The planters are persecuted to such a degree as to be compelled to flee from their estates, and their crops are immediately sequestered and appropriated to private purposes. Very little credit can be placed upon the Spanish press, it being a government organ, maintaining that the insurrection is finished in this department, which is far from the truth. The insurrection continues in full force, and numerous encounters take place, which is seen by the frequent arrivals of the wounded Spanish soldiers.

The Cubans, being better armed and disciplined than formerly, in many cases take the offensive, and have had their numbers increased by desertion from the Spanish troops, who find it impossible to endure the climate. It is estimated that fifty per cent. of the Spanish volunteers from sickness are put hors de combat. The hospitals are full to overflowing. It is impossible for any force that Spain can send to exterminate the rebel forces, owing to the climate and topography of the country, while both the contending forces destroy every vestige of agriculture.

WASHINGTON, Feb. 23.—Senate.—Unimportant.

The President has accepted Ames' resignation.

House.—Four Mississippi members seated. Consideration of Utah resumed.

Senate.—The admission of the Mississippi Senators provoked a long debate. The colored Senator, Revels, was on the floor to-day. The question the discussion turned upon was the legitimacy of the credentials, and no objection, so far, has been made on account of color. The credentials were finally received, and the question at the time of adjournment was upon their reference to the Judiciary Committee. The Republican members manifest no disposition to refer them, and Mr. Revels' admission to a seat in the Senate is a question of but a few hours. There was no executive session to-day.

House.—Mr. Burlingame's death was announced.

APPEARANCE OF GOVERNOR WARREN BEFORE THE GRAND JURY.—As was announced would be the case, by the Times, immediately after the interview of the "Committee of One Hundred" with Governor Warmoth, the grand jury yesterday summoned before them the State Executive, for the purpose of taking his evidence and of indicting those prominent parties who have been notoriously engaged in the work of official bribery and corruption.

The names of the contractors, brokers and lobbyists engaged in the transaction are almost too notorious at present to have made the matter one of much conjecture; and Governor Warmoth, it is understood, is preparing a full answer to the resolutions of inquiry upon this subject which have passed the Senate. He, however, in obedience to a summons from the grand jury, appeared yesterday, at ten o'clock, before that body, with the following result:

1. He was asked the names of the bank presidents who were lobbying the \$7,000,000 rebel bond bill through.
2. What brokers lobbied the \$5,000,000 principal and interest, payable in gold, city bond bill.
3. What consideration Mayor Conway offered him to sign the said bill.
4. Who it was that laid upon his desk the check for \$50,000 to induce the signature of said bill.
5. The name of the man who offered \$50,000 to sign the Nicholson pavement bill.

The Governor declined to answer these questions for the reason that there was no law in this State which would either punish the person offering the bribe or accepting it. The only law on the subject was section sixty-one, p. 145, R. Stat., which relates to the offering of bribes to "a judge or other person concerned in the administration of justice."

The grand jury then referred the matter to the district attorney, who gave it as his opinion that the Governor should answer the questions. The Governor, notwithstanding the opinion of the district attorney, refused to answer the questions.

The grand jury thereupon went into court and informed the judge of the Governor's contumacy. The Governor in reply stated to the court that he was ready and willing to answer the questions propounded if there was any law on the statute book punishing the offenders; but that he regarded the action of the grand jury as unwarranted in law, and only calculated to produce scandal without subserving the ends of justice.

Judge Abell decided that there was no law on the statute book punishing the offense of bribery, unless, in the language of the statute, the bribe was offered to "a judge or other person concerned in the administration of justice."

The Governor thereupon was discharged from answering the questions propounded by the grand jury. Times, February 22.

FOREIGN.

PARIS, Feb. 18.—Henri Rochefort writes from prison to his paper that the prefect of police had seized his editorial articles. He complains that while up to the present time incarcerated, journalists have been allowed to write to their newspapers, he has been denied that usual privilege, notwithstanding he is a deputy in the Corps Legislatif, and has not been deprived of his civil rights.

The government has proofs of a plot to assassinate the emperor and prince imperial, by throwing bombs through the emperor's window.

France objects to the dogma of the infallibility of the pope, because, if admitted, the French bishops will no longer be answerable to the common law.

MADRID, Feb. 18.—The signs unmistakably show that the Carlists are plotting a general outbreak. The government will be prepared for it.

MEXICO.—Progress of the Civil War.—We find the following in the Brownsville Ranchero of February 5. Though not so late as the advices given in Saturday's dispatches, as received per steamship Tabasco, from Vera Cruz, it will still be found quite interesting and important. It will be seen that the Pronunciados have won a very decided victory over the government forces, and that they control a very large and important section of the republic.

A private letter from San Luis Potosi, dated the twenty-second ultimo, to the Matamoros Observer, says:

The first news that reached here on the fifteenth ultimo, of the battle which took place on the previous day, was favorable to the government troops, as it is said that after a bloody conflict, which took place at Tejon, on the other side of the hacienda of Pelotillos, and which lasted from five to seven o'clock P. M., General Pedro Martinez had been defeated by the Federal troops, under command of General Rocha; but it was afterward ascertained on the contrary, the vanquished being the victors, although this news was not confirmed until evening, when the official dispatch of General Martinez, dated at Tejon, was published.

Meanwhile the news reached here that Zacatecas had pronounced against the general government, and captured the conducta at San Juan de los Lagos.

Some troops left Zacatecas for Aguascalientes to make the latter place second the movement inaugurated on the former city. They took possession of the place and made it pronounce. From there went into the State of Guanajuato with a large number of troops.

The fact that General Escobedo was at Queretaro concentrating all the government troops to march upon San Luis, prompted the march of General Martinez upon General Rocha to avoid a junction of both troops.

The city is deserted; only women were seen in the street. The men ventured not out doors for fear of being conscripted.

Not only the forced loans imposed upon the inhabitants was the cause of misery, but to this were added heavy and extraordinary taxes each day. The result is, that a great many stores are closed, to avoid the said duties and for fear of being pillaged.

Great many families are leaving the city for places considered more secure, considering also that the city was about to be besieged by government troops.

It was rumored in San Luis that Puebla and Perote had been evacuated and that the government troops had retired to the City of Mexico. It was also reported that General Negrete had taken Vera Cruz and that General Escobedo had been

called to the capital by the government.

On the eighteenth ultimo General Pedro Martinez communicated the following to Aguirre:

At one o'clock P. M., to-day, General Rocha was completely defeated at Puerto de San Jose. I have in my power five pieces of artillery, two wagons loaded with rifles, good many prisoners and plenty ammunition. More later I will give you a detailed account.

Independence and liberty!
PEDRO MARTINEZ.
PUERTO DE SAN JOSE, Jan. 18, 1870.

This news was received at San Luis with great enthusiasm, and the rebels had a great public rejoicing over the defeat of Rocha.

After the battle of Tejon, on the fifteenth ultimo, General Martinez said that General Rocha had retired to Puerto de San Jose, and if he did not retire he would pursue him, which promise it seems he complied with, according to his communication of the fifteenth ultimo, in which we are informed that two encounters took place at some points very near each other.

General Toledo communicated to the rebels of San Luis the pronouncement of Leon, saying it occurred in the moments when General Escobedo was arriving at the said city. Escobedo returned to Queretaro.

The stage which arrived from the City of Mexico at San Luis brought the news that General Alatorre, commander-in-chief of the second division, who was formerly at Puebla, was advancing on San Luis at the head of over three thousand men, which, united to the forces of Escobedo, Eguiluz, Corona, Portugal, and other leaders who were near San Luis, would make up a powerful army, which would be brought against the rebel city.

At the latest accounts nothing was known regarding the movements of the government troops, although the city was fortifying with great activity.

Still Later from San Luis.—On the evening of the twenty-second ultimo General Martinez entered the city of San Luis at the head of three thousand men and eight pieces of artillery, escorting over four hundred prisoners, twenty-three officers, seven pieces of artillery, and over seven hundred rifles, taken from the forces of General Rocha at the battle of Puerto de San Jose.

Generals Escobedo, Antillon and Alatorre were at San Felipe, thirty leagues from San Luis, but at the advance upon them of the Zacatecas and San Luis troops, six thousand strong, they retired to Queretaro, where they were joined by other troops.

This news does not seem reliable, because we were informed at first from San Luis that General Alatorre was bringing over three thousand men—consequently, after being united with the troops of Escobedo and Antillon, the number of troops at San Felipe amounted to at least five thousand men. On the other hand, we also note that the forces of Zacatecas could not have been at San Luis on the twenty-second, as by a communication from that city we learn that on the same day they had moved from Aguascalientes to Guanajuato.

Moreover, we also learn that the towns of the State of Zacatecas had protested against the pronouncement of Governor Garcia de la Cadena, and a force of six hundred horsemen was in the neighborhood of Zacatecas, hostile to the rebels.

The news that Vera Cruz had pronounced against the government is not true; on the contrary, the said State was preparing to aid the government the same as Durango, Nuevo Leon, Coahuila and Tamaulipas.

At Tampico they had two regiments, one thousand five hundred strong, belonging to the third division, and at Ciudad Victoria they had over one thousand men ready to defend the government.

Cortina, at the head of six hundred cavalry, is near San Luis, acting in accord with General Escobedo.

The dryness of the Egyptian climate is such that rain scarcely ever falls in the upper province, and not more, formerly, than five or six days a year in the Delta. But Mehemet Ali has planted twenty million trees in these districts, and the annual average has now increased to forty days.

"Judge Not," saith the Lord; the justice of which is obvious in a world where there are no innocent to judge the guilty.

DECADENCE OF NEW ENGLAND.

DEPOPULATION OF COUNTRY TOWNS.

The decrease in population among the country towns of Massachusetts is quite startling. The same may be said of Connecticut, New Hampshire and Vermont. Railroads and factories have changed the ancient order of things. The population of the hills has slid into the valleys, and with it the wealth also. Farms can now be bought for less than what the buildings are worth, and several farms are often merged into one, and briars and brambles spring up where once was the garden and the rose. Rev. Dr. Gale, of Lee, in a recent sermon, drew a gloomy picture of this decrease of population in the hill towns of Berkshire county. He stated that four towns contain half the population and half the wealth of that county. Of the remaining twenty-seven towns, fourteen have less than a thousand inhabitants. There are thirty-three Congregational churches in the county, and only fourteen settled pastors. Five of these churches have no regular service, and fourteen hire clergymen for a stated time. In 1829 there were twenty-six Congregational churches, and twenty-three pastors. The membership in these churches has increased only thirty-four in the last forty years, being four thousand five hundred and forty-four in 1829, and four thousand five hundred and seventy-eight in 1869. In ten of the churches the membership is less than fifty each, and in these ten churches the number of male members averages only ten. In most of these mountain towns were once large churches, and the sanctuaries on the Sabbath were filled with devout worshippers. Now, in some five places, the people have forsaken assembling themselves together on the Sabbath, and in many towns the ministers preach to a very lean congregation. We can add our testimony to that of Dr. Gale, and apply the same to other counties in western Massachusetts. In the last four years we have traveled thousands of miles among the hill and mountain towns, treading their back roads and by-ways, wherever the remnant of a once prosperous population lingers. One is surprised at the indication of decay witnessed at almost every mile. For long distances there are no human habitations. You pass the wreck of once elegant mansions, or the foundations where they stood. Others are crumbling back to dust, the elements covering hardly keeping the structure from reaching the inmates within. There are scraggy remnants of large and once fruitful orchards, now moss-grown and choked with underbrush. Occasionally, at the cross roads, may be seen a dilapidated school house, long since deserted by children and teacher, and oftentimes we have traveled a half a day without seeing a solitary human being, except as we entered a dwelling. A thickly tenanted, but sadly neglected burial place, here and there, is evidence that there once dwelt among the hills and mountains a more numerous population.

These signs of destruction and decay suggest an inquiry as to the cause, and the answer comes in the conclusion that they have been brought about by extravagance and fashion. It has become the fashion to have fewer children, and the farmer who once raised a dozen boys, who helped carry on the farm prosperously, is succeeded by another who hires his help, outdoor and in, and finds at the end of the year that he has scarcely saved enough to pay his employees. If he has one or two sons or daughters, they cannot be content with humble fare at home, but must ape the fashions of the city or village, and force the "old folks at home" into more style in living than they can afford. The result is soon reached. The farm runs down and is ultimately sold, the proprietor moving away to seek his fortune where money is easier to be got, and his family can move in more fashionable society. Dr. Allen, of Lowell, has shown by reliable statistics that the Yankee race of New England is running out, and the reasons for it are those we have given above. Extravagance and fashion are exterminators more potent than all the "ills that flesh is heir to." Unless a reform is commenced in this regard, the hill and mountain towns of this and other States will soon become a wilderness. Every year they decrease in population and valuation, and every succeeding generation will have a frailier hold upon life. While all are urging reforms of other kinds, what

a pity it is we cannot reform the fashions and habits of our men and women, wherein lies the only hope of a perpetuation of our name and race.—Palmer (Mass.) Journal.

HYPOCRISY.

A paper called the *Advocate of Peace*, published in Boston, has been returned by us two or three times for its bald hypocrisy in pretending to be an organ of universal peace, an enemy to war—and yet justifying the war made on the South, and glorying in its peaceful results. Our friend of the *Christian Neighbor* is puzzled by the attitude of such a collaborer in the cause of peace, and holds that the peace arguments, which the *Advocate* advances, become very good war arguments for the other side. Being puzzled by the palpable absurdity of the Boston promoter of peace, he says:

"In indorsement of 'the military'—'beautiful to behold'—as exemplified in the 'glorious' achievements of General Sherman, and as uttered by the said general himself 'at the Centennial Celebration at Dartmouth College,' the *Advocate of Peace*, Boston, Massachusetts, after printing the utterances of this war-pence oracle, thus speaks:

"This exposition of a soldier's duties just makes him merely an assistant of the government in executing its laws; a special police under military organization and drill, to enable it in extreme cases to maintain its authority and preserve the public peace and order. If an army meant only this, few peace men would object to it; and when all armies shall become only such conservators of law and lawful authority, nothing more than an armed police at home, all wars will in fact be brought to an end, and little, if anything, be left of the war system except the name. Such was the position taken by our government in putting down our late rebellion. It professed to attempt nothing more than a due and indispensable execution of our laws against their wholesale violation by rebels; in principle as truly an enforcement of law as would be the suppression of a mob or the arrest and condign punishment of a burglar or a pirate. Sooner or later all armies will melt away into a forcible but peaceful police."

Here we have a type of peace doctrine which any one can embrace, even a "burglar or pirate," provided it is supported by "authority," and is directed against "rebels," i. e., those who decline such terms of peace, and in like repudiation of Christianity choose terms of peace according to their judgment. As the *Advocate* stands by General Sherman and preaches peace according to the law of the military as expounded by General Sherman on that side, so might we stand by General Lee and preach peace according to the military and General Lee on the other side. We could say the Southern people attempted "nothing more than a due and indispensable" defense of their rights against their wholesale violation by tyrants; "in principle as truly" resistance against oppression as would be resistance against "a mob," "a burglar or pirate."

We confess to the need of light or of ability to comprehend it. Brother *Advocate*, we believe you will not shoot at us, but please shine on the subject—not with the flashings of Mr. Sherman's gunpowder or the blazes of burning dwellings, but with the light of Christian truth.—*Southern Christian Advocate*.

THE NEXT RICE CROP.—The rice plantations are now preparing for the next crop. The hopes previously entertained of a large increase in the area of land devoted to the cultivation of this cereal, we are sorry to say, will not be realized. A deficiency of labor is one great impediment, and the planters are not well satisfied with the prices obtained. However, the better grades have, during the whole season, been in request and brought remunerative prices. The remedy, it seems to us, should be in improving the quality, by paying more attention to the seed and the threshing and dressing. At seven and eight cents for choice rice its production cannot but be remunerative. As much as the quality of Louisiana rice has been improved, there is still room for a further advance. We have seen the first year's growth from Carolina choice seed, that could not be surpassed for color, size and quality of the grain; in fact, a lot of this kind was sold in this market for prime Carolina rice and shipped as such. The incoming crop will be about

what we previously estimated it at; that is to say, 100,000 barrels clear. The total receipts here since the first of September to date are 47,298 barrels and sacks, against 33,131 for the same period last year, showing an excess of 14,166 barrels and sacks, or 43 per cent. The next crop, with a fair season, will be about 100,000 barrels, of 200 pounds each, or perhaps a little more.—*Picayune*.

General Conference Daily Christian Advocate.

A daily paper, to be styled the *General Conference Daily Christian Advocate*, will be published in the city of Memphis, Tennessee, during the session of the approaching General Conference. Arrangements have been made with the office of the Memphis and Arkansas *Christian Advocate* for its publication.

No previous session of the General Conference of the Methodist Episcopal Church South has been invested with so much importance as the one to be held in Memphis, commencing May 4, and to none has the church looked with more anxious interest.

In order to place the daily in the hands of all who desire to keep fully and promptly advised of the proceedings of the General Conference, we offer it at the exceedingly low price of \$1 per copy.

Any preacher or other person who may send us ten subscribers shall receive an extra copy free.

Subscriptions and money may be sent to the editors of our church papers.

All the traveling and local preachers of the church are our agents.

We request the subscriptions to be sent as early as possible.

A. H. REDFORD, Agent.

ROMISH INFALLIBILITY.

The *Pall Mall Gazette*, one of the ablest London journals, puts the case adroitly but candidly. It says:

"The whole process of arriving in this way at dogmatic truth, viewed with profane eyes, is one strangely humiliating to the human understanding. So much the better, most of those who partake in it would probably declare. We all know what 'universal suffrage' majorities are; how composed, how led, how packed, how manipulated. We submit to their decisions in practical life because we cannot help it; and we prefer, on the whole, this way of governing human affairs, because in truth human affairs are the affairs of the majority itself, and because we have as yet found out no way of inducing that majority to defer to the best judgments. But we never dream of regulating our opinions by those decisions. Mr. Gladstone's majority has disestablished the Irish Church. No one on that account thinks, or deems himself bound to maintain that disestablishment was right, unless he was of that opinion before. These seem trivial truisms, but they have their force when applied by comparison to the pretensions of a council in matters of faith. No matter how small in number, how weak in argument, how contemptible individually, a bare majority—a majority of one—has the power to lay down, not what men must do or avoid, but what they must believe on pain of eternal perdition. And this because—far from us being thought of as wanton irreverence in writing down words of such terrible import—the voice of this ignorant, weak, fanatical majority is that of the Holy Spirit. We may not, without stepping beyond our province, pursue the subject further. But what concerns us at this moment is the triumphant retort (as to us it seems) of the Ultramontane to the Liberal. You, he has a right to say, believe of councils just what I do; nay, more, for you would confine infallibility to them; well, then, be consistent. Oppose the adoption of the tenet to which you object as long as you fairly can; speak against it, vote against it; but when outvoted, outmaneuvered, jockeyed, met with ill talk or contemptuous silence, submit at last; for on your own principles this is the voice of God."

HAPPINESS consists in being perfectly satisfied with what we have got and with what we haven't got.

TROUBLES are like babies—they grow bigger by nursing.

The Christian Advocate.

SATURDAY, FEBRUARY 26, 1870.

SONG OF THE WIND.

BY JOHN K. STAYMAN.

I am lord of the realm of the air;
Many a palace of cloud I own;
Gold and purple and azure, there,
An' round about my throne.

Shrill are the whistling pipes I blow;
Rain is the patter of my feet;
Wrapped in a fleecy robe of snow,
I glide o'er lee and sheet.

Crawled within the floweret's cup,
Slipping the odor of drops I lie,
While, to the swaying down and up,
The moments swiftly fly.

Here, on the streamlet's breast, I rock.
The lazy lilies and flags asleep;
There, I dash with a timber-shock
Across the billowy deep.

May is out: I open the buds,
And I snow the sword with blossoms white;
'Tis November: I strew the woods
With autumn's leafy blight.

Now the darkening fog I drift,
Blowing the blindness whither I list;
Now from the upland slope I lift
The trailing skirts of mist.

Now I scatter the welcome rain,
Giving the cloudy clusters out;
Now, athirst, I shrivel the plain
And drink the water-spout.

Now I wander among the leaves,
Far in the gloom of the woods; and now
Fill the sails of the ship that cleaves
The sea with arrowy prow.

Hush! the gossamer safely swings,
Though it is beaded thick with dew;
Hark! I snap the silvery strings
Of cord and cable in two.

From the cliff, by the mountain glen,
Over I topple the rocks that frown;
Well may the valleys tremble when
The avalanche comes down.

In the desert I whirl the sand,
Round and round to a merry tune;
I catch the caravan in my hand,
And breathe the hot Simoon.

Look! I hutter each garden shoot,
Daintily kissing the white and red;
Look, the forest is out by the root,
For the hurricane hath sped.

Will, on the polar main I rave,
Crunching the jagged crags of ice;
Softly I ripple the seas that lave
The tropic isles of spice.

When the branch of the pine I shake,
Mournfully Arctur' doth complain;
When I rush by the reedy brake,
Pan plays his pipes again.

Close by the lattice I whisper low,
Where the happy lovers are met;
Round the howling gables I go,
When the night is dark and wet.

Thus I travel over the world,
Now in the blue, and now on the green;
The oak is crashed and the cloud is curled,
But I am all unseen.

CHINESE IMMIGRATION.—NO. I.

ABINGDON, VA., Dec. 27, 1869.

REV. C. K. MARSHALL, D. D.—Dear Brother: Circumstances which I could not control, and which need not here be stated, have prevented an earlier response to your request. It is with much diffidence that I now undertake to answer your question: "What are your views on the subject of Chinese immigration?" I answer promptly, I am opposed to it, and shall proceed briefly to give my reasons for opposing it.

No thoughtful Christian can contemplate our present social and religious condition as a people, to say nothing of our political disorders, with feelings other than those of profound anxiety. The radical tendency of the times is demoralizing everything. The foundations of society are shaking; and institutions we once thought as permanent as the everlasting hills show signs of approaching dissolution. Nothing seems active but evil. The conservative forces, which in better days held society together, were fearfully weakened by the recent war; and latent causes of danger to our national peace and prosperity developed subsequently by an unfortunate administration of partisan power. The restless elements of an aggressive fanaticism still live and foment the sectional animosities which have already wellnigh wrought our ruin.

The rapid increase of infidelity, under the various disguises of social and political reform which it has recently assumed; the undisguised worldliness of some churches; the secular tendencies of the pulpit; the increase of ritualism, and consequent decay of true religion; the increase of intemperance and kindred vices throughout the land, furnish cause of serious alarm to every good man. We seem to be in a transition state. Utopian and

agrarian schemes, as wild and impracticable as ever fermented in the brain of fanatic, are patronized by leading men in Church and State. An insane attempt to confound all pre-existing distinctions among men—to tear down the whole fabric of society, and reconstruct it upon a new model—threatens now to become the mania of our times.

To increase the danger of our situation, Europe is disgorging her surplus thousands upon our shores. These bring with them crude notions of government—peculiar national prejudices—religious creeds of all phases, and many with no creed at all. They find our government, with no religion—tolerating all kinds and patronizing none. They see Christian churches, Jewish synagogues, Mormon and Buddhist temples under the same general toleration, and naturally infer that one kind of religion is considered in this country about as good as another. The moral forces that govern society thus weakened and divided, what is to mold this heterogeneous mass of foreign material into a homogeneous national character?

To all these diverse elements of social and religious life among us must be added three millions of Africans, as tropical in nature as the monkey or coconut, and as distinct in elementary character from the Anglo-Saxon as their relatives in Ashango land. Centuries of domestication in the home of the white man, under the direct influences of our Christian civilization, has done much to elevate them; but the negro is still an alien—he is "a stranger in a strange land" among us.

Now, sir, it does seem to me unwise and perilous to introduce, just at this critical period in our national history, another alien race, especially when we consider that the race to be introduced is an Asiatic—one entirely dissimilar, in all respects in which races can differ, from those already struggling for place and position in our country. The Chinaman is an alien in every sense of the term. He is ignorant of our language, customs, manners, politics and religion. The feelings of dislike which the people of California have exhibited toward the Chinese are the result of national and race peculiarities as radical as the color of their skin. They hate us, and we hate them, when brought in social contact. The antipathy is, I think, much stronger than that existing between the white man and negro, for it is not only a race instinct, but a violent antagonism in religious creed, social customs, domestic habits, and morals. Is not our national population now seething like the witches' caldron? Have we not already among us enough

"Black spirits and white,
Red spirits and gray?"

This, sir, is my first reason for opposing Chinese immigration to this country. We are not in a condition to take into our troubled bosom the pagan hordes of China. We have had trouble enough, in all conscience, with our alien race to make us cautious, and slow to introduce another.

This letter is long enough. I will therefore close it, and resume the subject in another.

Yours truly,
W. G. E. CUNNINGHAM.

THERE is a deep meaning in the apostle's words: "We love him because he first loved us," for it is the tendency of love to beget love; and if any truth could, by its own proper influence, originate spiritual life in a sinful soul, it would be the truth so often repeated in the New Testament, that Christ suffered for our sins, the just for the unjust, to bring us to God; for this truth presents the highest instance, the crowning manifestation of divine love to men.

If there were no trials to endure the grace of God would be quiescent, and like a standing army in time of peace.

A man is a fool if he be enraged with any ill that he cannot remedy, or if he endures one that he can.

SLANDER kills threefold—him that utters, him that is attacked, and him that hearkens.

FUNDAMENTAL ARTICLES.

—OR—
CONSTITUTION OF AN AMERICAN INDEPENDENT CATHOLIC CHURCH.

1. It is forbidden to any American Catholic congregation to obey or recognize any foreign ecclesiastical authority.

2. In every province there will be established a superior ecclesiastical court, to settle the differences between the bishops and their subordinates in religious matters.

3. The judges of this superior ecclesiastical court shall be elected in the synod of each diocese, for the period of four years, from among the priests who have had not less than ten years of ministry. Each diocese of the ecclesiastical province will have its own delegates, who, while in office, will be supported by their respective dioceses, and be independent of their own bishop.

4. Immediately after their election the same delegates will swear, before the synod, that they will administer justice according to the laws of the Catholic Church, without exception to rank or dignity.

5. Every year, at an appointed time, the parish priest, with a lay member of his congregation, appointed to that effect by the majority of said congregation, will assist at the diocesan synod, and give an account of the state of his church.

6. This synod will elect a private council for the administration of the diocese properties. The members, half clergymen and half laymen, will form a corporate body—own the properties of the diocese, have the deeds of the said properties in their names, receive the Propagation of the Faith money, and attend to the wants of the seminaries, asylums, schools, poor congregations, etc.

7. In every parish, on every first Sunday of January, every member of the congregation being a Catholic will proceed to the vestry, and elect not less than three and not more than six trustees, who will form a corporate body for the management of the parish funds. All the properties of the said parish will be in their names. The parish priest will be, while in office, the chairman by right of the said committee.

8. The bishop, or his delegate, will *de jure* preside over every synod or committee of any kind, either in his episcopal city or through the whole diocese.

9. The bishop and his priests will have an appointed salary. The bishop's salary will be not less than \$2,000 and not more than \$4,000 per annum. A parish priest's emoluments will never be less than \$600 and never more than \$1,500. Of course the perquisites, or the *stolar stipendium*, are not included. A curate boarding with his parish priest will receive from \$200 to \$600.

10. The balance over and above all the expenditures left in the hands of the parish treasurer will be forwarded to the diocesan fund committee, to be appropriated *pro rata* to the general good of the diocese.

11. Every ecclesiastical property purchased by public money, as taxes, subscriptions, gifts, etc., will be made over to the trustees of the parish, or to the diocesan council, as the case may be.

12. Every religious order will be independent and free in the management of their properties; but in religious affairs they will be submitted entirely to the bishop's authority, or, in case of conflict, to the "officiality" or supreme court of the province, whose judgment will be final.

13. Whereas an unobserved law is more for evil than for good, and whereas no Christian church can presume to err in following the footsteps of the primitive church, the clerical edifice and the auricular confession, though good and excellent in themselves, are, however, no more obligatory, having been, and being still, alas! too often the occasions of danger, corruption and scandal.

14. All the ceremonies of the Catholic Church of this present time are to be kept as they are.

15. At the principal festivals of the year the priest will invite his parishioners to the reception of the

sacraments, by a sincere contrition for their sins. He will exhort them to confess them to God, and will give a general absolution from the altar, according to the ancient formula of the Catholic Missal.

16. Nobody will be allowed to make vows of any kind before eighteen years of age for women, and twenty-five for men. These vows will be preceded by at least one year (*sine interruptione*) of novitiate, and made for the lapse of five years only, when they may be renewed or not, *ad libitum*.

17. Whereas every faithful minister of the church must be provided for in his old age or in case of infirmities, the diocesan fund committee will set aside yearly certain sums on the clergy's salary for the support of poor or infirm priests. The religious will not be exempted, as the diocese in many instances must provide for and support priests who have left religious orders after having spent their whole lives in monasteries or convents.

18. To that effect, then, the diocesan fund committee will set aside yearly, on the bishop's salary, \$30; on the parish priest's, \$15, and on the curate's, \$5.

19. It is strongly recommended to the American Catholics to harmonize, as much as possible, with all Christian denominations, but in particular with the Catholics of the old rite, and the members of the Episcopal Church. They should keep in mind that they are, with these two last denominations, all brothers and members of the same spiritual body, and that, in spite of a few insignificant rites, they should be all bound in the same charity, according to St. Augustine's remarkable words: *In dubus libertas; in omnibus caritas*.

20. All elections will be made by ballot; and, the church trustees excepted, all others must be carried by an absolute majority of the votes.

21. As soon as it will be known that the episcopal see is vacant, either by death, resignation, dismissal or otherwise, the vicar general of the diocese will give notice to every parish priest, and call to the cathedral all the members of the diocesan synod, both lay and clerical, to proceed to elect a new bishop.

22. The election will take place in the cathedral after a solemn high mass, all the electors being requested to be present.

23. No one will be eligible if he has not been an active priest in the same diocese for a period of not less than ten years.

24. The new bishop elect will be proclaimed to the clergy and the people by the president of the synod. Immediately after the choir will sing the *Te Deum*, and the ceremony will be closed by the benediction of the blessed sacrament.

25. An immediate notice will be given of the result to the other bishops of the province, and especially to the archbishop.

26. In the space of a month the bishop elect will go to his metropolitan bishop, or, if he is himself elected for the metropolitan church, to the oldest bishop of the province, with the legal document of his election, and will ask for his canonical letters.

27. The metropolitan or the oldest bishop will be at faculty to examine the bishop elect, in the presence of his council, upon his doctrine and morals. If the examination proves to be satisfactory he will grant him his canonical institution; if not, he will give him in writing the reasons of his refusal, and in this case the "officiality" or the supreme court of the province will give a final decision on the matter.

28. The metropolitan or the oldest bishop will not compel the new bishop to take any other oath than that he will conform himself strictly and faithfully to the laws of the Catholic Church.

29. Neither will he ask for the pope's bull to confirm his election; but, in conformity to the discipline of the ten first centuries of our church, he will notify him of his election as the patriarch of the Occidental Church and the *Præsumptus* of its episcopacy.

30. The bishop's consecration will

always take place in his own cathedral, and be presided over by the metropolitan, or, in his absence, by the oldest bishop of the province, assisted by two other suffragants, during the parochial mass, and in presence of the people and clergy.

31. Before the ceremonies of the consecration the bishop elect will, in presence of the clergy, faithfully and solemnly swear to watch carefully over the spiritual welfare of his diocese, and to follow and obey explicitly the laws of the Catholic Church.

32. The bishop will be allowed to choose his own vicar general from among the priests of his diocese who have been at least ten years in the ministry. But he will not be allowed afterward to revoke him of his own private authority without the consent of the same vicar, or, in case of conflict, without canonical causes, judged such by the absolute majority of the diocesan synod.

33. The election of a parish priest, for any vacant mission or parish, will take place in the same manner.

34. As soon as the dean of the county or ecclesiastical district shall be informed of the vacancy of a parish or mission in the limits of his jurisdiction, he will, in the space of a month, call the electors of the said county or ecclesiastical district to fill up such vacancy by election.

35. Every parish priest's election will take place separately for every vacant parish or mission.

36. Each elector, before dropping his vote into the ballot-box, will swear that in his choice he is not actuated either by presents, promises, solicitations, temporal personal motives or threats.

37. Every parish priest's election will take place on Sunday, in the church of the chief town of the said county or ecclesiastical district, after a solemn high mass, at which all the electors will assist.

38. The new parish priest's election will be made known to the people and clergy immediately after the election, and the ceremonies will be closed by the *Te Deum* and the benediction of the blessed sacrament.

39. To be eligible to a donary it will be necessary to have been parish priest at least five years; and, to an ordinary parish, two years in the diocese.

40. In the space of a month the parish priest elect will go to the bishop of the diocese with the legal documents of his election, and ask for his canonical letters.

41. The bishop will be at faculty to examine the parish priest elect, in the presence of his council, upon his doctrine and morals. If he finds him competent, and worthy of his new parish, he will grant him his canonical letters; if not, he will give him in writing the motives of his refusal, and in this case the "officiality" or supreme ecclesiastical court of the province will settle the matter by a final decision.

42. Before granting him his canonical letters the bishop will exact no other oath from the parish priest elect than that he is a Catholic, and will administer his parish in conformity with the laws of the Catholic Church.

43. The installation of a new parish priest will take place on Sunday, before the clergy and the people, in his own church. But before the ceremonies he will take the same oath as the bishop before his consecration. Until such oath shall be taken his acts as parish priest in the said parish will be null and void; and until then, for him as well as for the bishop, the diocesan see or the parish will be reputed vacant.

44. During the vacancy of an episcopal see the vicar general will exercise the episcopal jurisdiction, except in the cases requiring the episcopal character; but in everything else he will act according to his own conscience, always, however, guided by his council's advice.

45. Every parish priest will have the right to choose his own curate; but his choice can only take place among the priests ordained or received by the bishop of the diocese.

46. No parish priest will be allowed to revoke or suspend his curate on his private authority, without

just canonical causes, judged and found such by the diocesan synod.

47. No bishop will be allowed to silence or remove any parish priest from his parish or mission without good canonical causes, judged and found such by the diocesan synod, or, in a case of conflict, by the supreme ecclesiastical court of the province.

48. This "officiality" or supreme ecclesiastical court of the province will *de jure* be presided over by the metropolitan, or another bishop *ad hoc* appointed to take his place.

49. It is expressly recommended to the bishops to be very careful in receiving clergymen from other dioceses. They may receive them for a time on their own authority; but the final admission of the said priests into the clerical body of the diocese will take place only when ratified by an absolute majority of the votes of the diocesan synod.

50. No parish priest will be allowed to make unusual public prayers in his church without his bishop's consent.

51. Clergymen will use, in the religious ceremonies, the vestments of their order and their rank. No one will be allowed to assume the color and the distinctive marks of the bishop.

52. All clergymen will be dressed in a plain black suit of clothes, and will wear a white clerical collar. The bishops will have, moreover, the episcopal ring and the pectoral cross as a sign of their dignity.

53. No religious order will be allowed to have a public church or chapel if the superior is not regularly appointed parish priest of a determined parish; and in this case he will be subject to the general regulations affecting the secular priests.

Girls Should Learn to Keep House.

No young lady can be too well instructed in anything which will affect the comfort of a family. Whatever position in society she occupies, she needs a practical knowledge of household duties. She may be placed in such circumstances that it will not be necessary for her to perform much domestic labor; but on this account she needs no less knowledge than if she were obliged to preside personally over the cooking-stove and pantry. Indeed, I have thought it more difficult to direct others, requiring more experience, than to do the same work with our own hands.

Mothers are frequently so particular that they do not like to give up any part of the care to their children. This is a great mistake in their management, for they are often burdened with labor and need relief. Children should be taught to make themselves useful—to assist their parents in every way in their power, and to consider it a privilege to do so.

Young people cannot realize the importance of a thorough knowledge of housewifery; but those who have suffered the inconvenience and mortification of ignorance can well appreciate it. Children should be early indulged in their disposition to make, and experiment in various ways. It is often but a troublesome help that they afford; still it is a great advantage to them. I know a little girl who, at nine years old, made a loaf of bread every week during the winter. Her mother taught her how much yeast, salt and flour to use, and she became an expert baker. Whenever she is disposed to try her skill in making simple cakes or pies she is permitted to do so. She is thus, while amusing herself, learning an important lesson. Her mother calls her her little housekeeper, and often permits her to get what is necessary for the table. She hangs the keys by her side, and very musical is the jingling to her ears. I think before she is out of her teens, upon which she has not yet entered, that she will have some idea how to cook.

Some mothers give their daughters the care of housekeeping each week by turns. It seems to me a good arrangement, and a most useful part of their education. Domestic labor is by no means incompatible with the highest degree of refinement and mental culture. Many of the most elegant and accomplished women I have known have looked well to their household duties, and have honored themselves and their husbands by so doing.

Economy, taste in cooking, and neatness of the kitchen have a great deal to do in making life happy and prosperous. The charm of good housekeeping is in order, economy and taste displayed in attention to little things; and these things have a wonderful influence. A dirty kitchen and bad cooking have driven many a one from home to seek comfort and happiness somewhere else. None of our excellent girls are fit to be married until they are thoroughly educated in the deep and profound mysteries of the kitchen. *Presbyterian.*

The Christian Advocate.

SATURDAY, FEBRUARY 26, 1870.

FATHER TOM AND THE POPE,
OR A NIGHT AT THE VATICAN.

CHAPTER IV.

HOW FATHER TOM AND HIS HOLINESS DISPUTED AT METAPHYSICS AND ALGEBRA.

Good luck be with the time when I went to the classical seminary of Firdammore! when I'd bring my sod o' turf under my arm, and sit down on my shing boss o' straw, wid my back to the mather and my shins to the fire, and score my snm in Dive's denotations of the double rule o' three, or play fox and geese wid purty Jane Cruise that sat next me, as pleasantly as the day was long, widout any one so much as saying, "Mikey Heffernan, what's that you're about?"—for ever since I was in the one lodge wid poor old Mat I had my own way in, in his school as free as ever I had in my mother's sholeen.

Good luck be with them days, I say again, for it's althered times wid me. I judge, since I got andher Carlisle and Whateley. Such strictness! such order! such drilling and lecturing and tutoring as they do get on wid! I wish to gracious the one-half o' their rules and regulations was snuk in the say. And they're getting so strict too about having fair play for the heretic childer! We've to have no more schools in the chapels, nor masses in the schools. Oh, by this and by that it'll never do at all.

The onl' plan was twenty times better; and, for my own part, if it wasn't that the clergy supports them in a manner, and the grant's a thing not easily done widout these hard times I'd see if I couldn't get a sheltered spot nigh hand the chapel, and set up again on the good old principle; and faix I think our metropolitan 'ud stand to me, for I know that his grace's motto was ever and always that: "Ignorance is the mother o' piety."

But I'm running away from my narrait' entirely, so I am. "You'll please to outher up the house-keeper, then," says Father Tom to the pope, "wid a pint o' sweet milk in a skillet, and the bulk o' her fist o' butter, along wid a dust o' sugar in a saucer, and I'll show you the way of producing a decoction that, I'll be bound, will hunt the thirst out o' every nook and corner in your holiness's blessed caridge."

The pope ordered up the ingredients, and they were brought in by the head butler.

"That'll not do at all," says his riv'ence, "the ingredients won't combine in due proportion unless ye do as I bid ye. Send up the house-keeper," says he, "for a female hand is indispensably necessary to produce the adaptation of the parties, and the concurrence of the corners, without which you might boil till morning and never fetch the cruds o' it."

Well, the pope whistled to his head butler, and by and by up there comes a old fagot of a *Chullean*, that was enough to frighten a horse from his oats.

"Don't thry for to deceive me," says his riv'ence, "for it's no use, I tell ye. Send up the house-keeper, I bid ye; I see her preserving gooseberries in the pantry as I came in; she has eyes as black as a shoe," says he, "and cheeks like the rose in June; andorra taste of this celestial mixthie shall cross the lips o' man or mortal this blessed night till she stirs the same up wid her own delicate little finger."

"Misther Maguire," says the pope, "it's very improper o' you to spake that way o' my house-keeper; I won't allow it, sir."

"Honor bright, your holiness," says his riv'ence, laying his hand on his heart.

"Oh, by this and by that, Misther Maguire," says the pope, "I'll have none o' your insinuations; I don't care who sees my whole household," says he, "I don't care if all the faymales under yur roof was puraded down the High street o' Room," says he.

"Oh, it's plain to be seen how little you care who sees them," says his riv'ence. "You're afeard, now, if I was to see your house-keeper that I'd say she was too handsome."

"No, I'm not!" says the pope; "I don't care who sees her," says he. "Anthony," says he to the head butler, "bid Eliza throw her apron over her head, and come up here."

Wasn't that stont in the blessed room? Well, my dear, up she came, stepping like a three-year old, and blushing like the brake o' day; for though her apron was thrown over her head, as she came forward, till you could barely see the tip o' her chin—more be token there was a lovely dimple in it, as I've been told—yet she let it sidlip abut to one side, by chance like, just as she got forrest the fire, and if she wouldn't have given his riv'ence a shot if he hadn't been a priest, it's no matter.

"Now, my dear," says he, "you must take that skillet and hold it over the fire till the milk comes to a blood hote; and the way you'll

know that will be by stirring it onet or twice wid the little finger o' your right hand, afore you put in the butter; not that I misdoubt," says he, "but that the same finger's fairer nor the whitest milk that ever came from the tit."

"None o' your deludhering talk to the young woman, sir," says the pope, mighty stern. "Stir the pot-est as he bids you, Eliza, and then be off wid yourself," says he.

"I beg your holiness' pardon ten thousand times," says his riv'ence. "I'm sure I meant nothing improper; I hope I'm incapable o' any such dirilection o' my duty," says he. "But, marcell man!" he cried out, jumping up on a sudden, "look behind you, your holiness—I'm blessed but the room's on fire!"

"Sure enough the candle fell down that minit, and was near setting fire to the windy curtains, and there was some binstle, as you may suppose, getting things put to rights. And now I have to tell you o' a really unpleasant occurrence. If I was a Prodesan that was in it, I'd say that while the pope's back was turned, Father Tom made free wid the two lips of Miss Eliza; but, upon my conscience, I believe that it was a mere mistake that his holiness fell into on account o' his being an old man and not having either his eyesight or his hearing very perfect. At any rate it can't be denied, but that he had a strong impression that such was the case; for he wheeled about as quick as thought, just as his riv'ence was sitting down, and charged him with the offence plain and plump. "I sit kissing my house-keeper before my face you are, you villain!" says he. "Go down out o' this," says he to Miss Eliza, "and do you be packing off wid you," he says to Father Tom, "for it's not safe, so it isn't, to have the likes o' you in a house where there's temptation in your way."

"Is it me?" says his riv'ence: "why, what would your holiness be at, at all? Sure I wasn't doing no such thing."

"Would you have me doubt the evidence o' my senses?" says the pope; "would you have me doubt the testimony o' my eyes and ears?" says he.

"Indeed I would so," says his riv'ence, "if they pretend to have informed your holiness o' any such foolishness."

"Why," says the pope, "I've seen you after kissing Eliza as plain as I see the nose on your face; I heard the smack you gave her as plain as ever I heard thunder."

"And how do you know whether you see the nose on my face or not?" says his riv'ence, "and how do you know whether what you thought was thunder, was thunder at all? Them operations on the senses," says he, "comprises only particular corporal emotions, connected with certain confused perceptions called sensations, and isn't to be depended upon at all. If we were to follow them blind guides we might just as well turn heretics at onet. Pon my secret word, your holiness, it's neither charitable nor orthodox o' you to set up the testimony o' your eyes and ears agin the character o' a clergyman. And, now, see how aisy it is to explain all them phynomena that perplexed you. I ris and went over beside the young woman, because the skillet was boiling over, to help her to save the drop o' liquor that was in it; and as for the noise you heard, my dear man, it was neither more nor less nor myself drawing the cork out o' this blessed bottle."

"Don't offer to thrash that upon me!" says the pope; "here's the cork in the bottle still, as tight as a wedge."

"I beg your pardon," says his riv'ence, "that's not the cork at all," says he. "I drew the cork a good two minits ago, and it's very partly spitted on the end o' this blessed corkscrew at this present moment; howadiver you can't see it, because it's only it's real prisence that's in it. But that appearance that you call a cork," says he, "is nothing but the outward species and external qualities of the cortical nuthur. Them's nothing but the accidents of the cork that you're looking at and handling; but, as I told you afore, the real cork's drew, and is here prisent on the end of this mate little instrument, and it was the noise I made in drawing it, and nothing else, that you mistook for the sound o' the *pogue*."

"You know there was no contravention what he said; and the pope couldn't openly deny it. Howadiver he tried to pick a hole in this way. "Granting," says he, "that there is the differ you say betwixt the reality o' the cork and these cortical accidents; and that it's quite possible, as you allidge, that the thure cork is really prisent on the end o' the screw, while the accidents keep the mouth o' the bottle stopped—still," says he, "I can't understand, though willing to acquit you, how the drawing o' the real cork, that's palpable and widout accidents, could produce the accident of that simple explosion I heard just now."

"All I can say," says his riv'ence, "is that it was a rare accident, any how."

"Ay," says the pope, "the kiss you gev Eliza, you mane."

"No," says his riv'ence, "but the report I made."

"I don't doubt you," says the pope.

"No cork could be drew with less noise," says his riv'ence.

"It would be hard for anything to be less nor nothing, having algebra," says the pope.

"I can prove to the contrary," says his riv'ence. "This glass o' whisky is less nor that tumbler o' punch, and that tumbler o' punch is nothing to this jug o' *scotch*."

"Do you judge by superficial misure or by the liquid contents?" says the pope.

"Don't stop me, betwixt my premises and my conclusion," says his riv'ence; "Ergo, this glass o' whisky is less nor nothing; and for that reason I see no harm in life in adding it to the contents o' the same jug, just by way o' a frost-nail."

"Adding what's less nor nothing," says the pope, "is subtraction according to algebra, so here goes to make the rule good," says he, filling his tumbler wid the blessed stuff, and sitting down again at the table, for the anger didn't stay two minits on him, the good-hearted ould sawl.

"Two minuses make one plus," says his riv'ence, as ready as you please, "and that'll account for the increased dayverment I mane to take the liberty of producing in the same mixed quantity," says he, following his holiness' epistolical example.

"By all that's good," says the pope, "that's the best stuff I ever tasted; you call it a mixed quantity, but I say it's prime."

"Since it's o' the first order, then," says his riv'ence, "we'll have the less defecibility in reducing it to a simple equation."

"You'll have no fractions at my side anyhow," says the pope. "Faix, I'm afeard," says he, "it's only too aisy o' solution our sum is like to be."

"Never fear for that," says his riv'ence, "I've a good stick o' surds here in the bottle; for I tell you it will take us a long time to extrinet the root o' it, at the rate we're going on."

"What makes you call the blessed quart an irrational quantity?" says the pope.

"Because it's too much for one and too little for two," says his riv'ence.

"Clear it o' its coefficient, and we'll thry," says the pope.

"Hand me over the exponent, then," says his riv'ence.

"What's that?" says the pope.

"The schrew, to be sure," says his riv'ence.

"What for?" says the pope.

"To draw the cork," says his riv'ence.

"Sure the cork's drew," says the pope.

"But the sperits can't get out on account o' the accidents that's stuck in the neck o' the bottle," says his riv'ence.

"Accident ought to be passable to spirit," says the pope, "and that makes me suspect that the reality o' the cork's in it after all."

"That's a barony-misde," says his riv'ence, "and I'm not bound to answer it. But the fact is that it's the accidents o' the sperits, too, that's in it, and the reality's passed out through the cortical species as you say; for, you may have observed, we've both been in real good sperits ever since the cork was drawn, and where else would the real spirit come from if they wouldn't come out o' the bottle?"

"Well, then," says the pope, "since we've got the reality there's no use troubling ourselves wid the accidents."

"Oh, bedad," says his riv'ence, "the accidents is very essential too; for a man may be in the best o' good sperits, as far as his immaterial part goes, and yet need the accidental qualities o' good liquor to hunt the sensible thirst out o' him."

So he draws the cork in earnest, and sets about brewing the other skillet o' *scotch*; but, faix, he had to get up the ingredients this time by the hands o' ould Moley; though never a taste o' her little finger he'd let widin a yard o' the same coction.

It is claimed that the recent experiments by French mechanists have shown that continued steady hydraulic pressure in welding causes complete union of two masses of iron, while the junction is only superficial if produced by the hammer. Among other experiments, two iron bars, one and a half inches in diameter, were heated to the welding point, and brought under the hydraulic press. The welding was effected with extraordinary quickness, the fibres of the iron being thoroughly interrelated with each other, and the joined portion of the bars was quite as strong as anywhere else, a microscopic section of the joint showing a perfectly homogeneous texture.

WAYLAND'S MORAL SCIENCE.

There is not, in the work of Dr. Wayland, a single "definite result," or clear and correct view, which may not be found in the writings of preceding moralists. So far, he is, indeed, from having introduced an era of light into the science of morals, that he has not added a single ray to its former effulgence, or cleared up a single one of its obscurities. There are, on the other hand, many indefinite results, many loose, vague and inaccurate conclusions, in his work, which disgrace the moral science of this age and country, and which even a superficial acquaintance with the writings of his predecessors would have enabled him to correct. So far, indeed, is he from having introduced any "definite results" of his own into the elements of moral science, that he is, in point of clearness and precision, far behind both Aristotle and Butler; and this, too, in regard to the very first and most fundamental questions of the science. To begin, in proof of this proposition, at the beginning, his book opens with these words:

"Ethics, or moral philosophy, is the science of moral law. The first question which presents itself is, What is moral law? Now, is Dr. Wayland's answer to this question, the first and most fundamental of his whole treatise, a direct, clear and precise definition of 'moral law'? It is, on the contrary, indirect, circuitous, unintelligible and obscure in the extreme. He first denies law in general, and then moral law in particular. Let us, then, says he, 'inquire first, what is law; and, secondly, what is moral law.'

"By the term law," he continues, "I think we generally mean a form of expression denoting either a mode of existence or an order of sequence." Now, does Dr. Wayland really intend to say that 'the term law' signifies 'a form of expression'? If so, then he confounds law with the words in which it is expressed. "Thus," says he, "the first of Sir Isaac Newton's laws, namely, that every body will continue in a state of rest, or uniform motion in a right line, unless compelled by some force to change its state, denotes a mode of existence." Thus, according to Dr. Wayland, the first law laid down by Sir Isaac Newton is 'a form of expression,' which 'denotes a mode of existence.' Now, is not this law itself 'a mode of existence,' and not merely a parcel of words denoting such a mode? Is it not really a law of nature, and not merely 'a form of expression'? We suppose, indeed, that Dr. Wayland was aiming, however obscurely, to say that law is 'either a mode of existence or an order of sequence,' for it is obviously something more than 'a form of expression,' or mere thing of words.

But our great objection to his first step in the moral science of Dr. Wayland is that it is an attempt to define law in general; an attempt which never has been, and never will be, crowned with success. We might as well try, indeed, to trisect an angle, to square the circle, or to duplicate the cube, as to give a correct definition of law in general. It is a search for that which has no existence whatever; namely, for some property common to all kinds of laws, by means of which they may be defined. All laws have, indeed, nothing in common—but the name; and the search for a common nature, or property, to serve as the basis of a definition is even more hopeless than the search after the philosopher's stone, the elixir of life, or a perpetual motion. One hundred and thirty-five definitions of law in general have been given by ingenious men, only to be criticised and pulled to pieces by others as ingenious as themselves; and as if this were not sufficient, the endless folly is still repeated by such writers as Dr. Wayland. If he had only read as well known a writer as Dugald Stewart, and reflected on one of the most remarkable passages of his works, he might have been delivered from his worse than futile attempt to draw all kinds of laws under one and the same definition. The false conception on which this attempt proceeds, that because laws have a common nature, or property, they have a common name, or property, has long since been exploded by Mr. Stewart. In the course of his refutation of this 'total misconception,' as he calls it, Mr. Stewart says:

"I shall begin with supposing that the letters A, B, C, D, E denote a series of objects; that A possesses some quality in common with B; B a quality in common with C; C a quality in common with D; D a quality in common with E; while, at the same time, no quality can be found which belongs in common to any three objects in the series. Is it not conceivable that the affinity between A and B may produce a transference of the name of the first to the second; and that, in consequence of the other affinities which connect the remaining objects together, the same name may pass in succession from B to C; from C to D; and from D to E." Mr. Stewart gives this as only one of the

many ways in which a series of objects, without any one property in common, may acquire a common name.

Now this reflection, and the reasoning based upon it by Mr. Stewart, are at once obvious, original and profound. It is produced in answer to the question of Aristippus, 'How can beauty differ from beauty,' and reveals the 'secret source of some of the most obstinate errors that have infested the human mind. How many philosophers, for example, from Plato to Cousin, have labored in vain to frame a satisfactory theory or definition of the beautiful; hoping to find some quality in common with all the objects which are called beautiful, merely because they have a common appellation or name! No wonder they have never succeeded; for they have pursued shadows merely, endeavoring to grasp and appropriate that which has no existence whatever in the nature of things.

The same remark is applicable to all the attempts of ingenious men to define the nature of law in general. If we analyse all those things which are called laws, we shall find that they have no element or property in common; the only thing they have in common being the name. Hence, when any one undertakes to define law in general, or to point out the common property by which laws are distinguished from other things, he must necessarily fail. He mistakes a name for a reality, a shadow for a substance; and, finally, an incoherent dream for science. We may frame a definition of law in words, as others have done; but, however carefully constructed, it can be applied to different kinds of laws only by giving totally different meanings to the same terms. Thus, for example, a law is said to be 'a rule of conduct,' given by a superior to an inferior, and 'which the inferior is bound to obey.' Now, who does not see that the words 'conduct' and 'obedience' have totally distinct meanings when applied to inanimate objects and when applied to the actions of rational and accountable beings? And who does not see that human beings are bound to do their duty, in a very different sense from that in which matter can be said to be under an obligation? The same remark may be extended to all the definitions which have been given of law in general. Indeed, every attempt to draw things, so essentially unlike each other, under one and the same mode of expression, is, not to define them, but only to hide their real nature and differences beneath the ambiguities of language. This, as we shall presently see, is precisely what Dr. Wayland has done in his attempts to define law in general, and moral law in particular. Instead of explaining the nature of moral law, the one great object of his science, he has involved it in the clouds and darkness of misconceptions and errors, from which a little greater respect for the labors of others might have delivered him, and also his Elements of Moral Science.

Mind, as every tyro in philosophy is aware, has no property in common with matter. So, in like manner, moral law has no property in common with material law, or the laws of matter. The enunciation of a material law merely states what will take place; that of a moral law declares what shall be done. The one relates to passive, inert matter; the other to active, self-conscious, intelligent and responsible mind. Matter never departs from, or violates, its laws; it is, on the contrary, the invariable uniformity in the course of matter that constitutes its law. In other words, the observance of the law is identical with the law itself, and not something different from it. Thus, for example, the fact that every particle of matter in the universe attracts every other particle with a certain force is the law of gravity. The observance is the law, and the law is the observance. There is, in fact, no such thing as obedience to law in the world of matter, except in a figurative or metaphorical sense of the term. Moral law is, on the contrary, one thing, and obedience to it quite another. Hence, although every act of every moral agent in the universe should run counter to the moral law, still would that law remain the same, as unchanged and unchangeable as the great Being by whom it was ordained. The formula of material law is, it will; that of moral law is, thou shalt. The one is 'a mode of existence, or an order of sequence'; the other is a command of God to his rational and accountable creatures. 'A mode of existence, or an order of sequence,' is both the law and its observance; for the two things are identically one and the same. Or, strictly speaking, the observance of the law is merely a metaphorical expression denoting the law itself. Moral law is, on the contrary, a command, which may be obeyed or disobeyed, observed or transgressed. It goes before, and stands above, the act by which it is obeyed or transgressed; and is not one with any act, or mode of action, among men or angels.

According to Dr. Wayland, however, moral law is exactly like material or natural law; each being merely 'an order of sequence.'

The third law of motion, says he, 'that, to every action of one body upon another, there is an equal and contrary reaction, denotes an order of sequence; that is, it declares the general fact that, if one event occurs, the constitution of things under which we exist is such that another event will occur.' This 'general fact' is, indeed, the law, and the law is this 'general fact.' They are identically one and the same. But this is not the case with respect to moral law.

Again, he says, 'the axioms of mathematics are laws of the same kind. Thus, the axiom, 'if equals be added to equals the wholes will be equal,' denotes an order of sequence in respect to quantity. Of the same nature are the laws of chemistry. Such, for instance, is the law that, if soda be saturated with muriatic acid, the result will be common salt.'

Thus, Dr. Wayland goes on, and finds the very type and essence of moral law in the region of dead, inert matter, in mechanical philosophy itself, in pure mathematics, and in chemistry, as well as in the world of moral and accountable beings. It is always and everywhere merely 'an order of sequence.' 'The meaning of law,' says he, 'when referring to civil society, is substantially the same. It expresses an established order of sequence between a specified action and a particular mode of reward or of punishment. Such, in general, is the meaning of law. Law in general is 'an order of sequence'; and moral law, in particular, 'is an order of sequence' between a specified action and its mode of reward or of punishment.'

We had, indeed, fondly supposed that the first and great commandment, to love God with all our hearts, and all our minds, and all our strength, had some little connection with the moral law of the world. But, if Dr. Wayland's learned disquisition be true, then were we grossly deceived; for this first and great commandment is certainly 'not an order of sequence.' It is simply the will of God, making known and commanding what is right in the moral sense of the term.

'Moral philosophy,' says Dr. Wayland, 'as well as every other science, proceeds upon the supposition of the existence of a universal cause, the Creator of all things, who has made everything as it is, and who has subjected all things to the relations which they sustain. And hence, as all relations, whether moral or physical, are the result of his enactment, an order of sequence once established in morals is just as invariable as an order of sequence in physics.' Now, if this be true, there is then no such thing as sin, or transgression, in the world. For, if moral law be 'an order of sequence,' and if this 'order of sequence' be 'just as invariable as an order of sequence in physics,' or in mathematics, there is then no such thing as a violation of moral law, or sin, in the world. Or, if sin exist at all, it can do so only as a departure from 'an order of sequence' as invariable as fate itself, or as a gross contradiction in terms! What did the apostle mean, then, when he said: 'Sin is the transgression of the law'? Did he mean that sin is a transgression of an invariable 'order of sequence,' or did he entertain a different idea of moral law from that set forth by Dr. Wayland? The truth is, that the 'order of sequence' between sin and its punishment is no part of the sin itself, nor of the law of which that sin is the transgression. The law stands before, and the punishment comes after the sin. The most that can be said of the inevitable punishment, or the natural sequence, of sin, is, that it is one of the sanctions of the moral law, and not that it is the moral law itself. This is, indeed, the bright and eternal transcript of the divine mind, and not merely 'an order of sequence' between the acts of men and their results. Is it not evident, then, that Dr. Wayland lost both himself and the moral law, in his wanderings amid the mists of his metaphysical speculations with respect to law in general?—*Southern Review*.

Justice is the great interest of man on earth. It is the ligament which holds civilized beings and civilized nations together. Where her temple stands, and so long as it is duly honored, there is a foundation for social security, general happiness and the improvement and progress of our race.

The Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands in every age it has fed! And what multitudes it will feed in every land of Christendom till the end of time!

Our of Christ as the way there is nothing but wandering; out of Christ as the truth nothing but error; out of Christ as the life nothing but eternal death. Look unto him and be saved.

The Christian Advocate.

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REPORT OF THE PUBLISHING COMMITTEE.

TO THE MEMBERS OF THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

Dear Brethren: Your Joint Publishing Committee met in the Advocate office on the morning of the twelfth instant, and would present the following report:

With \$250 in hand, all that could then be obtained from the patronizing Conferences, on the twentieth day of January, 1866, nearly three months before the meeting of our last General Conference, the Executive Committee resumed the publication of this paper. During the years of 1866 and 1867 the enterprise grappled with many difficulties, but having a house, press and engine of our own, the paper being conducted strictly upon the cash basis, and the editorial department costing us nothing, it was enabled to succeed beyond the expectations of many of its warmest friends. By wise and judicious management it has rapidly regained its former place of esteem and confidence in the hearts of our people, and during the past Conference year the subscription list increased fifty per cent. It is now financially in a safe, healthy and improving condition, and is now acknowledged to be one of the very best weeklies belonging to the church. If so much has been achieved with resources so small, what may not be accomplished under more favorable auspices, if we all do our whole duty? Located in New Orleans, the greatest commercial center in the South, and one of the greatest in the world, a career of usefulness opens before the Advocate, almost without a parallel in the history of Christian journals in the South. To render the paper all that it ought to be, additional monied resources are indispensable. It should have an editor whose whole time and energies can be devoted to its interests. To warrant the Publishing Committee in sustaining an accomplished man at the editorial helm, the revenue of the Advocate ought to be increased at least \$3,000. If its annual income can be augmented by this amount, all difficulties will instantly disappear, and it will at once be made all that can reasonably be expected in a Christian weekly. In that event it would be able to battle yet more successfully against Catholicism, it would raise still higher in sight of the people the standard of a pure gospel, and aid in constituting New Orleans an

important moral center, from which light and truth would radiate throughout our entire church. Your committee have determined that this paper must be placed upon a financial basis equal at least to that of any in the church, and they have pledged themselves and their Conferences to this noble work. Ten new subscribers secured by each preacher, with all the old subscriptions renewed, and the money remitted in a registered letter or post office order, to the editor, would accomplish the task before us. Dear brethren, aid by your efforts to make our own organ one of the first religious sheets in the land. Let every preacher, and every layman who can do so, present the claims of the Advocate, and do all in his power, during the months of March and April, to increase its circulation, so that when the Publishing Committee shall reassemble in May next, in the city of Memphis, to which time and place they have adjourned, they may feel authorized, by the increased resources in their hands, to elect an editor. We should remember that this paper is our own organ, and that it has upon us the first and highest claims. When we have done all that we can for it, we may consistently extend our sympathies and aid to others; but it is simply preposterous to neglect our own interests in order to build up our neighbors, however good and worthy they may be. Whatever we do for the Advocate will be more than returned to us again—the tone of personal piety will rise among our people, and all the benevolent and financial enterprises of the church will increase and grow, as it is read and circulated in our midst. It would be gross injustice, on the part of the chairman of the committee, not to mention the debt of gratitude which the church in our bounds owes to the constant labor and excellent management of the Executive Committee.

In behalf of the Joint Publishing Committee.

A. S. ANDREWS, Chairman.

Felicity Street Sunday School Jubilee.

This annual festival and celebration of the Felicity street Sunday school occurred on the night of the twenty-second of February. The birthday of Washington could not be better remembered. The exercises began, with a full house, at about seven o'clock. Speeches, dialogues and singing by the children, occupied much of the evening. The speeches were all excellent and well delivered—the valedictory best of all, and a perfect gem in every respect. We believe that we express the judgment of all present when we say that the songs and hymns were selected with great taste, and sung with great sweetness. An important feature of the occasion was the presentation of prizes to the scholars. These were numerous and valuable, in the shape of useful and elegantly bound books. The superintendent, W. H. Foster, Esq., was surprised by the gift of a most richly mounted cane from the officers and teachers of the school. The presentation was made through the secretary of the school, Mr. Rochester, who accompanied it with a neat and appropriate speech. The response of the superintendent was handsomely and affectingly made, in which he alluded to his long service in the cause, and that in old age he should lean upon this staff and cherish the memory of the donors. There was a book presented to the pastor—a richly bound volume of Good Words; and then, after a closing song, all adjourned to the basement, where refreshments were served to the teachers and children. We should have mentioned that an interesting report of the condition of the school was read by the secretary, previous to the presentation of the prizes.

From this report it appears that a new and expensive library has been procured, and complete in all its appointments. From this report we learn also that the school sent over \$300 to the China mission last year; and that it has a school in China bearing its own name. A

THE SAVIOUR'S INFANT LIFE.

No man's life was ever so marked with exciting incident as was that of the Saviour. If we divide it into the three periods of his infancy, his active manhood, and that long interesting stretch passed in Nazareth, and of which we know nothing, it will be seen that those events which have ever since filled the world with his name, and with themes alone capable of steadily entertaining the thought and imagination of mankind, were compressed into a very small space of time. Five months will cover the first period, and three and a half years the second. Why we know so much about these short extremes, and so little of the middle part of that precious history is an important question. It may be answered that the Holy Spirit saw fit to put us in possession of the former, but for him we should have been equally ignorant of all that sublime story of human life. The contemporaries of the Saviour, who were not moved by the Holy Ghost, have left scarcely a word in regard to this most illustrious citizen of the world. Tacitus, the wise historian, wrote volumes upon the military chieftains and Roman emperors of his time, whose greatness rose and sat in a day, and page after page upon the wars and warriors of Germanic tribes, but gave only a single sentence to the Man toward whom and from whom all history was to flow. Those disciples, John and James, must have known intimately that middle part of the Saviour's life, but they ventured not a word beyond the movements of Him who was to bring all things to their remembrance in regard to Christ. It is then the silence of the Holy Spirit, extending over nearly thirty years of the life of Jesus, that amazes us. And we suppose that it was the Spirit of God that also prevented and restrained all other writings in regard to the Saviour, excepting that of inspired men, in order that the portrait of the Son of God might come to us all perfect, freed from all false renderings. If we take the most approved chronology, the Saviour was born B. C. 4, in November; in two months Joseph and Mary and the young child are on their way to Egypt, and by the tenth of April following are back again in Galilee. In these two months we have the visit of the angels and the shepherds, the arrival of the Magi and the star, and immediately thereafter the visit of the angel to Joseph, saying: "Arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy it." The appearance of the angel probably did not impress Joseph more than did the reason he gave for moving quickly. For Herod was only less than Satan enthroned; and if we may suppose that the powerful archangel fallen was ever permitted to control the kingdoms of earth, we can see the preparation made by him to destroy the Saviour directly upon his coming into the world. Already the war between the Enemy and the Son of God had begun when the birth of Jesus was announced. In the vivid, prophetic and historic painting of the Apocalypse, we have the rage of the adversary, and the deadly venom which he poured out, portrayed in these words: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. * * * And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." There was indeed no time to be lost, for Herod was only five miles off; and so on that night, the very one of the day on which the Wise Men left, Joseph started. He seems to have been asleep, and to have been awakened by the angel, and by his order to have gotten up, and without any other counsel, to have started in the dead of night for Egypt. The angel, no doubt, opened the way—as afterward he opened the prison gates for Peter—the beast was saddled, the mother and precious babe were placed upon him, and in silence, as if escaping from

the shadow of death, the little party, protected by the powerful angel, made its way, as Israel of old, out into the wilderness. Pharaoh and Herod were of the same school. It must have amazed Mary to have been called to receive the evidences of her Son's glory and greatness, at the hands of the large company of Eastern sages, and then but a few hours after be aroused to fly her native land, in the greatest alarm and agitation, in order to escape the murderous designs of a man.

The rapidity of the movement defied Herod. The child was rescued between the flash and the edge of his murderous edict. The little children of Bethlehem Ephrath became the first martyrs; their blood witnessed that the Christ had come; and as they died for him the Saviour must have ever looked upon children under two years of age with peculiar grace. The blood of these forty innocents evidenced the ruthless nature of earth, full as much as the subsequent persecutions of the church by Nero, Catharine of Guise, or Philip the Second. Herod supposed that the new-born King was destroyed, but we cannot suppose that Satan was ignorant of the flight; far from it. The stream of land travel at that day between Jerusalem and Egypt was constant. Joseph may have glided into it, but it is far more probable that he went by a coastwise route, and with but few attendants. The angel must have gone with them: the charge was too precious, the enmity abroad too fierce, the company too helpless to be left unprotected. The Presence that ages before waited upon Israel, now protected the Son; or else the Prince of Evil that destroyed the family and flocks of Job might by some hot simoon have stifled the Holy Family; or he might have hung upon it in revolving sand storm, or have overtaken it by the sudden swoop of some wandering band of murderous Edomites. And who shall say how mightily the archangel Gabriel hovered and gleamed, and upon every side, whether in motion or in camp, parried the attack of the Power of Darkness, and on the same road fought over again the battle which centuries before he had waged against the pursuing hosts of hell? Satan there learned that no power, natural or supernatural, angelic or human, would be permitted to harm that Holy Babe. But few months were spent in Egypt. The passage out of it fulfilled the prophecy which, more than any other, must have perplexed the Sanhedrim, but which was realized by a series of events of all the most unlikely, and yet had been seen most accurately by the inspired vision of Hosea.

"THE AMERICAN INDEPENDENT CATHOLIC CHURCH."

Corresponding with the stand now being made by many of the Austrian and French clergy against Ultramontanism, a movement has been started in this country among the Catholic clergy for the purpose of protecting themselves, and the Catholic Church against the encroachments of the Roman Court. The church ideal of the Ultramontanes is the Italianizing of all particular churches, and, above all, the suppression of every shred of individuality in national churches. They consider it the conscientious duty of all nations to mold themselves into the clerico-Italian fashion of thinking and feeling; or, as the *Civiltà Cattolica* puts it: "As the Jews were formerly God's people, so are the Romans under the new covenant. They have a supernatural dignity." (Vol. 3, No. 2.) The Ultramontane knows nothing higher than the breath and law of Rome. When he speaks of the church he always means the Pope, and the Pope only. The *Civiltà* says (vol. 12, p. 86): "It is not enough for the people only to know that the Pope is the head of the church and the bishops; they must also understand that their own faith and religious life flow from him." After asserting that all the treasures of divine revelation, of truth, righteousness and the gifts of God, are in the pope's hand, who is

their sole dispenser and guardian, it asserts (vol. 3, p. 259) that "the Pope carries on Christ's work on earth, and is in relation to us what Christ would be if he was still visibly present to rule his church."

Ultramontanism is therefore essentially Papalism, and its starting point is that the Pope is infallible in all discussions upon matters of faith, in ethics, in the relations of the Church to the State, on State institutions, and that every such decision claims unlimited, unreserved submission, in word and deed, from all Catholics. On this view the power of the Pope over the church is purely monarchical, and neither knows nor tolerates any limits. He is to be the sole and absolute master; all beside him are the mere executioners of his orders; as Cardinal Cajetan has expressed it: "The church is the slave (*serva*) of the Pope."

Against this gigantic Italian machine of ecclesiastical administration, with its hundred arms reaching everywhere, repressing, deciding, denouncing and censuring all things to the death of a rigid uniformity, some forty-seven regular priests in the United States have already united together, and are determined, if possible, to rescue themselves and the Catholics of this country from the insupportable domination of the Ultramontanes. We give now to the public, for the first time, the constitution of this Liberal party of the Catholic Church. It fell into our hands strangely enough; yet it is by authority, and deserving of the most serious attention of all American Catholics in all parts of the Union. Especially are all clergymen of that church invited to give these articles a candid perusal. The movement is wholly within their church, and begins there without any force or influence from without. We were as much surprised at the movement, at its suddenness, strength, breadth and maturity, as any of our readers can possibly be. We have hope that all the Advocates of Methodism, both Southern and Northern, will assist the movement by copying the constitution of this American Independent Catholic Church, printed on the second page of this paper. It is intended to get as many clerical signatures to it as possible, and then forward it to the Ecumenical Council. All clergymen who wish to subscribe are requested to send their names and address, under seal in an envelope, to W. T. Smithson, Esq., No. 14 Wall street, New York, P. O. Box 4730.

The reader will observe that the principal points in which this Independent Catholic Church differs from that of the pure Italian type are:

First. In that "the Bishop of Rome" is recognized as *Primus inter pares*, but not the Pope. This accords with the writings of the Fathers. They cite the various ranks of the hierarchy in the ancient church, but the papal dignity is never named as one of them. Isidore of Seville, in 631, describes all grades of the hierarchy, and divides bishops into four ranks—patriarchs, archbishops, metropolitans and bishops. Gratian incorporates this into his *Decretum*. We have a copious literature on the Christian sects and heresies of the first six centuries. Irenaeus, Hippolytus, Epiphanius, and St. Augustine have left us accounts of them to the number of eighty, but not one is mentioned as rejecting any authority of the Pope. All the Fathers have written on Matthew xvi, 18, and John xxi, 17—Origin, Chrysostom, Hilary, Augustine, Cyril, Theodoret—but not one has dropped the faintest hint that the primacy of Rome is the consequence of the commission to Peter! Not one of them has explained the rock on which Christ would build his church of the office given to Peter; but they understood it either Christ himself, or Peter's confession of faith in Christ; often both together. "The Fathers could the less recognize in the power of the keys, and the power of binding and loosing, any special lordship of the Roman bishop, inasmuch as—what is obvious to any one at first sight—they did not regard a power first

given to Peter, and afterward conferred, in precisely the same words, on all the apostles, as anything peculiar to him, or hereditary in the line of Roman bishops; and they held the symbol of the keys as just the same as the figurative expression of binding and loosing." (Austrian Catholic Bishops.) No single writer to the end of the seventh century—and there are eighteen of them—ever dreamt that the passage in Luke xxii, 32, was anything more than a prayer of Christ that his apostle might not wholly succumb and lose his faith entirely in his approaching trial. Yet upon this one passage the edifice of papal infallibility has been reared!

The second important item of this constitution is that "every religious order will be free in the management of its own properties."

The third is in the thirteenth article:

"Whereas an unobserved law is more for evil than for good, and whereas no Christian church can presume to err in following the footsteps of the primitive church, the clerical celibacy and the auricular confession, though good and excellent in themselves, are, however, no more obligatory, having been, and being still, alas! too often the occasions of danger, corruption and scandal."

The fourth and last we shall notice is that:

"Nobody will be allowed to make vows of any kind before eighteen years of age for women, and twenty-five for men. These vows will be preceded by at least one year (*sine interruptione*) of novitiate, and made for the lapse of five years only, when they may be renewed or not, *ad libitum*."

These "Fundamental Articles" are characterized by moderation, and introduce only such changes in the church as have been rendered absolutely necessary by the party now controlling the Council at Rome, with the Jesuits at its head. The articles of the Syllabus, as proclaimed, condemn all modern civil constitutions, all efforts for self-government, all limitation of arbitrary royal power, as well as the whole existing view of the rights of conscience and religious faith and profession. It inculcates that it is a wicked error to admit Protestants to equal political rights with Catholics, or to allow Protestants the free rise of their worship. It sets forth as an article of faith, for the Roman Catholic world, "that the church has the right of employing external coercion—power of civil and corporal punishment." The two recent canonizations of inquisitors, following in rapid succession, gain in this connection a new and remarkable significance. We may well doubt, when the doctrines of this Syllabus shall have been proclaimed, if all mankind will bow down its proud neck and accept the yoke.

That a body of American Catholic clergymen have moved against this attempted revival of the Isidoro-Gregorian papacy is a most encouraging evidence that the kingdom of the Saviour and the dispensation of the Holy Spirit still abide in power.

NEW PUBLICATIONS.

We have received from the author a copy of

FLOWERS AND FOSSILS, AND OTHER POEMS. By John K. Stayman, professor in Dickinson College—Philadelphia: Claxton, Remsen & Haffelinger. 1870.

We publish this week the "Song of the Wind" from this collection. The writer is certainly a "born" poet. It is refreshing to come across the full thought of the imagination, in the harmony of measured lines, to follow the stirrings of a mind keenly alive to the great and fair things of nature. He seems, however, to be wanting in Christian sentiment, or else to have carefully avoided its expression.

From the Rev. R. J. Harp, 112 Camp street:

THE POPE AND THE COUNCIL. By James. Translated from the German. Roberts Brothers. 1870. 12mo, pp. 346.

This work first appeared three months ago, in a series of articles in the *Allgemeine Zeitung*, and attracted very general attention on the Continent. It is of a Catholic authorship, and discusses the great religious crisis through which the

church and the world are now passing. We have not, at any time, come across a more powerful work on the Catholic question. It was especially designed to bear upon the Ecumenical Council, and it has already, doubtless, had the desired effect upon the Catholic public of Europe, as it has been put upon the *Index prohibitorum*. It is in great evidence of the spiritual vitality which yet exists in the Catholic Church, and its production is not less surprising than the movement for religious liberty now going on in Spain and Mexico. Every preacher who wishes to be informed on the present movements and genius of the Roman Catholic Church should read this book. The amount of original information in it is very great. If we might not be thought extravagant, we should say that it is one of the most important works on that subject which has appeared in the last century.

MANEUVERING FOR A POSITION.

The *Western Christian Advocate*, February 2, discoursing at length on the "Reunion of Methodism," says:

"The subject is now fairly before that church. The Southern Bishops have considered it, and it will come before the next General Conference. We cannot predict the action of the General Conference, but some action must be had. Necessity is laid upon them; they must take hold of the subject, and do something. This is progress. And they must act in the presence of the whole Christian world. This is an advantage to the right. Every Christian denomination in the land will scrutinize their action. Whatever their passions, they will regard the good opinion of Christendom, and seek to do nothing that cannot show some justification before intelligent Christians."

Ever since that passionate act of their General Conference rejecting Dr. Lovick Pierce, Northern Methodists have felt themselves at a disadvantage before the Christian world. Dr. Pierce bore from us greetings, and propositions for fraternal intercourse between the two great bodies of Methodism in America. His mission failed, signally. Those to whom he was sent would not even give him a hearing. They would not admit our ambassador of peace into their presence, but let him find a place in the gallery, where Bishop Soule also was allowed to sit. He was not even invited to preach in their pulpits.

Time moves on, and this attitude of responsibility of Northern Methodism becomes unpleasant. It cannot be excused before the better portion of their own people. The Christian sentiment of the world condemns it. But they do not like to meet the issue squarely, and do the thing that justice and right, and the self-respect of the Church South, require. Their General Conference has not yet sent a delegate clothed with power to accept the offer which they once discourteously spurned; nor to make a similar offer. That would be something like the *amende honorable*.

How to get out of this situation, and to escape the responsibility for the attitude of the "two Methodisms," is their problem.

Passing by several quasi official winks and overtures, which were never regarded, we find their Bishops calling upon us in St. Louis, last May, with vague propositions about reunion. They had no authority, but they came, and used often the words "union" and "reunion." This, it was thought, would have its effect on the public. It would satisfy some who were dissatisfied among them; and mislead some who hung loosely to us. "Has not the Northern Church offered union to the Southern? Now, the latter must answer for the continued separation." Their own press being judges, the mission of Bishops James and Simpson was a movement of strategy. They were maneuvering for a position. But they got an answer they did not bargain for. They did not succeed in putting the working-car into our hands. The reply of our Bishops could not be objected to in its spirit; while its statements reached many in the North, who had not heard our news.

Now, we hear that a commission has been appointed to lay the union matter before our approaching General Conference. By what authority? From their General Conference? No.

Our General Conference in 1870 is to be informed that their General Conference in 1868 appointed a commission to confer with the African Methodist Episcopal Church, and the powers of this commission were, by amendment, enlarged so as to treat "with a like commission from any other Methodist body that may desire to unite with us."

This is an attempt to get us to

take the initiative! But the trick is too bald and shallow. It can hardly deceive anybody.

The *Western Christian Advocate* thinks the position for which they have been maneuvering already gained, and exults prematurely. But we can inform the editor of the *Advocate* that we comprehend the movement.

The Church South stands, and will stand, where she stood when her fraternal offer was made and rejected. Let the Church North take it up when she will. This must be done by equal and competent authority.

All this strategy we understand—this attempt to stir up a charitable dust—these semi-official approaches and quasi authoritative communications and commissions. The way is short, open, plain, simple, to fraternity, if the authorities of Northern Methodism honestly desire it. This dodging the question that naturally and historically comes first, and lies next to us both, cannot succeed.

But that is just the one thing they do not wish—acknowledged recognition and fraternal intercourse with us—and for three reasons:

1. It would be backing down from an assumed loftiness of position, and recanting the old insult.

2. There must follow a rendering up of off property, which has been unlawfully seized, and yet is held.

3. Well, we will not give that now. They would absorb us under the name of union. Their pride of power, greed of numbers, ambition of ecclesiastical area and influence, would be so gratified in that achievement, our sins could be overlooked and all our unworthiness. They do not wish to build up a rival, but are ready to accept a victim.

The Church South knows her position, and the advantages of it, and is not uneasy. She is under no "necessity of acting." She means to stand still, so far as you of the North are concerned. You must take up the negotiations where you broke them off, and by the same authority.

—*Nashville Christian Advocate.*

NEW ADVERTISEMENT.

SOUTHERN PUBLISHING HOUSE IN NEW ORLEANS, 112 CAMP STREET.

By referring to our advertising columns our readers will form some idea of the excellent stock of books kept on hand by the agent at this point, the Rev. R. J. Hump. He not only has nearly everything our people may want in the way of Methodist literature, but of general literature. Smudgy schools can do as well with him as with any bookseller we know of. So can day schools. His assortment of ordinary school books is complete; and whatever may be wanting, which he has not on hand, he has every facility for procuring at the shortest notice. Our friends here and elsewhere are justly proud of the excellent opportunity which the church affords in this store for supplying the whole South with good and valuable and highly attractive books.

AN EARNEST CALL.

Mr. Editor: Will you allow me, through your columns, to call on those secretaries and treasurers of Annual Conference Boards of Domestic Missions who have not reported, to make their returns without further delay? All the Conferences have held their meetings except the Baltimore, and yet we have no reports from the following Conferences, viz: North Carolina, South Georgia, Montgomery, Mobile, Louisiana, Mississippi, Louisville, St. Louis, Missouri, East Texas, Northwest Texas, Trinity, and Columbia. Brethren will confer a special favor by reporting to me immediately at Nashville. My annual report must be made before the meeting of the General Conference, and this cannot be done satisfactorily without reports from Annual Conference Boards. If brethren be at a loss as to what should be embraced in their reports, I refer them to the Discipline, part 2, sec. 7, p. 266, beginning at the figure 2, immediately following article 13, in the Constitution of the Board of Domestic Missions. The treasurers of Conference Boards will find their duty prescribed in article 7 of the constitution. The treasurers of the following Conference Boards have not reported, viz: Baltimore (not yet convened), Mississippi, St. Louis, Missouri, East Texas, Columbia, Florida, Pacific, Illinois.

I greatly desire that our church should know what is doing in the

cause of domestic missions. It may be that some brethren have reported and their letters failed to reach me; if so, please write again.

J. B. McFERRIN,
Secretary B. D. M.

A SIMPLE method of keeping milk fresh for a long time is now extensively practiced in the vicinity of Paris. This consists merely in adding to each quart of fresh milk, before the cream has risen upon it, about six grains of bi-carbonate of soda or potash, and then placing the milk in bottles, which are to be tightly corked for four hours in a water bath, heated to a temperature of about one hundred and ninety degrees, taking care not to go beyond this limit. When the bottles are removed from the bath they are to be made perfectly tight by coating the cork with wax, and the milk can then be kept a long time unchanged.

Married.

On the seventeenth of February, in Vicksburg, by Rev. Dr. C. K. Marshall, Rev. BENJAMIN JONES, of the Mississippi Annual Conference, to Mrs. MARTHA C. REDDING, of Talahatchee, Mississippi.

In Canton, Mississippi, on Sunday, December 19, 1869, by the Rev. H. H. Montgomery, Rev. E. W. SIMMONS, of the Mississippi Conference, to Miss MARTHA E. SIMMONS, of Madison county, Mississippi.

In Madison county, Mississippi, on Tuesday, December 21, 1869, by the same, Mr. JAMES WINFREY to Miss MARY A. FORD, daughter of the late Rev. Washington Ford.

At Way's Bluff, Mississippi, on Tuesday, February 8, 1870, by the same, Mr. F. M. SOUREL, of Holmes county, to Mrs. SARAH C. DARNOL, of Madison county, Mississippi.

In Madison county, Mississippi, on Tuesday, February 15, 1870, by the same, Mr. W. R. WINFREY to Miss MARTHA E. FORD, daughter of the late Rev. Washington Ford.

Obituaries.

Died, November 14, 1869, ARCHIE WHITE, son of Thomas White and Amanda Bowland, aged eight years.

Little Archie was a great sufferer for eighteen months. He had a fall, in which he struck the point of his shoulder against a piece of timber. Though at first his case was not considered serious, it was soon discovered that a permanent injury had taken place. His shoulder began to swell, and grew until his little body seemed nearly absorbed by it. It became larger than he could sustain in an upright position, or even in a sitting posture. He had no natural sleep, day or night, for long months. His mother—whose death has been noticed in the *Advocate*—sank under the protracted nursing and watching, and preceded him to heaven. His affliction baffled all medical skill, and was a marvel to his friends.

Though a sufferer so long, he was remarkably patient, and at times quite cheerful. He is now with his mother, where afflictions never come. God's mysterious providence is always wise, and in the end we shall see his purpose. Our doubly bereaved brother knows whom he has trusted.

A FRIEND.

Died, in Macin, Nottoway county, Mississippi, Mrs. A. McKASKILL, aged seventy-one years.

The subject of this brief notice was truly "a mother in Israel." She joined the church when fifteen years old, and was baptized by a Methodist minister by the name of Knight.

The fidelity and consistency which mark the Christian course of the deceased fully attest the genuineness of her faith in God. She loved the house of the Lord with a pure, spiritual affection, her seat in the class and prayer meeting seldom being vacant until bodily infirmity rendered it impossible for her to attend.

In the community of Macon, Mississippi, where our sainted sister resided for a number of years, the name of "Aunt Alex," as she was familiarly called, is associated with much sincerity and earnestness of Christian character, and her memory is as "ointment poured forth."

Her mortal remains rest sweetly in kindred dust, while her redeemed and triumphant spirit has gone to be reunited with the loved and cherished ones who preceded her to the heavenly, eternal home.

May the dear ones yet living strive to greet her on the shining shore, where "No farewell tear is ever shed."

J. B.

ELAZA HINES (nee Clarke) was born in Wilmington, North Carolina, October 1, 1801; was married to William A. Hines in the year 1818; removed to Georgia in 1819, and, after changing her place of residence once or twice in

that State, removed thence to Tusculoo, Alabama. After residing in that city several years she settled in Marion, Alabama, where she lived for thirty years previous to her death.

Such, briefly, is the path of this devoted pilgrim, who quitted the earth and ascended to heaven on the seventeenth of December, 1869.

While but a girl she gave her heart to her Saviour, and never felt disposed to withdraw her allegiance. At the time of her conversion the Holy Ghost assured her that God, for Christ's sake, had pardoned her sins, and adopted her into his heavenly family. This conviction was so clear and satisfactory that it was never questioned, and continued ever afterward a kind of base-line in her religious experience, beyond which she could not be driven by any assault of Satan. Whatever else was doubted, this was not. This fact, in connection with a "clear, active mind, naturally trusting and hopeful, urged her on to the cheerful performance of religious duty, and made her life a beautiful embodiment of Christian spirit, and a clear exemplification of Christian truth.

Her circumstances, though comparatively humble and fraught with trials, never embittered her spirits or caused her faith in God's providence to falter. The poor and suffering were blessed by her kindly ministrations, and the sorrow-stricken were comforted by her words of tender sympathy and Christian love. Few women have left such a bright and lasting memorial as Sister Hines. Her influence with all classes was great, and truly may it be said:

"None knew thee but to love thee."

Her last illness was very painful and protracted. She was stricken with paralysis while on a visit to the family of her son-in-law, Rev. Thomas Abner, at Enterprise. Her friends and physicians thought she would certainly die, but she assured them that she would be permitted to return home. She desired it earnestly, and had prayed to God that this boon might be granted. Her faith triumphed, and, contrary to all human expectation, she returned to the home of her "dear Lizzie" (Mrs. William Howell) with whom she remained until her death, suffering for almost two years the most excruciating pain. Her faith and patience, amid all this suffering, was remarkable. Nothing less than divine grace could have sustained her. It was a blessed privilege to be about her bedside and hear her testimony to the goodness of God and the power of his grace. She reared a large family of children, all of whom joined the Methodist Church with her.

Her living example was a precious treasure to her family, the church, and the community; and though she has passed away from earth, the memory of her godly walk and conversation, her cheerful smile and pleasant voice, will ever be cherished by those whose privilege it was to know her here. Her name is as precious ointment poured forth, yielding delightful fragrance.

"No cause for sorrow, then, but thankfulness!"

Life's business well performed,
When weary age full willingly
Resigned itself to sleep,
In sure and certain hope.

J. W. RUSH.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. DAVIS, M. D. To be had of Steel & Co., 72 Camp street; Elyrich, 139 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box 309, New Orleans.

OSERVE.—Dr. D. has removed to No. 13 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention.

Feb 12 1870

NEW ADVERTISEMENTS.

CHILDREN'S LIVES SAVED FOR FIFTY CENTS.—Thousands of children die annually of Croup. Now, mothers, if you would spend fifty cents, and always have a bottle of Dr. Tobias' Ventolin in the house, you never need fear losing your little one when attacked with this complaint. It is now twenty-two years since I have put up my Liniment, and never heard of a child dying of Croup when my Liniment was used, but hundreds of cures have been reported to me, and many state if it was \$10 per bottle they would not be without it. Beside which it is a certain cure for Cuts, Burns, Headache, Toothache, Sore Throat, Swellings, Mumps, Cholera, Diarrhoea, Dysentery, Spasms, Old Sores, and pains in the limbs, back and chest. No one who once tries it is ever without it. It is warranted perfectly safe to take internally. Full directions with every bottle. Sold by the Druggists and Storekeepers in the United States.—Depot, 10 Park Place, New York.

CHURCH BELLS. CHURCH BELLS. We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight.	Vol. of Bell.	Price.
24-inch Bell... 250 lbs	400 lbs	\$65 00
26-inch Bell... 350 lbs	500 lbs	125 00
28-inch Bell... 500 lbs	600 lbs	175 00
30-inch Bell... 700 lbs	800 lbs	265 00

These Bells are warranted for one year against breakage in ordinary use.
THOS. B. BODLEY & CO.,
No. 9 Perdido st., N. Orleans.

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SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rewinding. Every Machine is furnished with Feller, Hemmer and Brailer.

All the different first class Sewing Machines for sale. SLOOT'S celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All kinds of Machines repaired. Needles, Silk, Thread and Oil for all kinds of Machines. Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store.

Agents wanted. M. S. HEDRICK,
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Feb 9 1870

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Dealers in all descriptions of MACHINERY AND AGRICULTURAL IMPLEMENTS.

NEW ORLEANS, LOUISIANA.

VICTOR CANE MILLS.

COOK'S EVAPORATORS.

All sizes, for either Southern or Sorgo Cane.

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Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes.

Horse Powers.

Southern Corn Planters.

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Corn Shellers.

Stafford Sulky Cultivators.

Corn and Cob Crushers.

Straw and Hay Feed Cutters.

Cider Mills and Presses.

Crawford Garden Cultivators.

Hay Presses and Cotton Presses.

Grindstone Steel Brush Cotton Gins.

Portable Steam Engines of all sizes.

Stationary Steam Engines, boilers of all sizes.

Circular Saw Mills and Shingle Machines.

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Smut Machines and Bolting Cloth.

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Send for special circulars for any articles, or estimates for full sets of Machinery.

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This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous does not contain lead, nor any deadly poison to produce paralysis or death. Avoid the painted and delusive preparations boasting virtues they do not possess. The genuine W. A. Batchelor's Hair Dye has had thirty years' unblemished reputation to uphold its integrity as the only Perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond street, N. Y.

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WANTED—AGENTS.—\$75 TO \$200 PER MONTH.

Introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1,000 for any machine that will sew stronger, more beautiful or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that amount can be made. Address SECOMB & CO.,
—Pittsburg, Pa.; Boston, Mass., or St. Louis, Mo.

CARRIAGE.—Beware of all Agents selling carriages under the same name as ours, unless they can show a certificate of agency signed by us. We shall not hold ourselves responsible for worthless machines sold by other parties, and shall prosecute all parties otherwise using our name, under this name, to the full extent of the law, unless such machines were obtained from us or our agents. Do not be imposed upon by parties who copy our advertisement and circulars, and offer worthless machines at a less price.

Feb 9 1870

COLEMAN'S LATEST IMPROVED PATENT UNOLUTORY.

Grinds one bushel of cool and fine Meal in Forty seconds.

Highest premiums awarded at numerous State Fairs, North and South, in the last twenty years, especially the Louisiana State Fair of 1867-68-69.

For circulars and reduced Price List address H. DUDLEY COLEMAN,
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J. M. ELKIN.

ELKIN & CO., F. STRINGER.

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Near Baronne, New Orleans.

IMPORTERS OF ALL VARIETIES OF ENGLISH CARPETS, RUGS, Etc.

—ALSO—

Oil Cloths, Mattings, Turkish Damasks, Lace Curtains, Window Shades, Etc.

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Complete Assortment of Upholstery Goods.

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To sell the only genuine Improved Common Sense Family Sewing Machine. Price only \$18. Great inducements to Agents. This is the most popular Sewing Machine of the day; makes the famous Elastic Lock Stitch; will do any kind of work that can be done on any machine. One hundred thousand sold and the demand constantly increasing. Now is the time to take an Agency. Send for circulars. Beware of imitations. Address W. H. SEATON & CO.,
Nos. 55 and 57 Magazine street,
New Orleans, La.

Feb 23 1870

NEW ADVERTISEMENTS.

H. KELLER.

SOAP MANUFACTURER.

COR. ST. ANTHONY AND HOWARD STS.

Office and Depot—No. 110 Gravier St.,

Feb 20 1870 NEW ORLEANS.

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FEVER AND AGUE ANTIDOTE.

ALWAYS STOPS THE CHILLS.

This medicine has been before the public

thirteen years, and is still ahead of all other

known remedies. It does not "purge," does

not sicken the stomach, is perfectly safe in

any dose and under all circumstances, and is

the only medicine that will

Cure Immediately and Permanently

every form of Fever and Ague, because it is

a perfect Antidote to Malaria.

Sold by all Druggists.

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WILLIAM T. SMITHSON.

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No. 14 WALL STREET, NEW YORK.

I offer my services to my Southern friends, Bankers and General Investors, for the transaction of their business in this city, including purchases and sales of Gold, Government and Southern State Securities of every description, and the Negotiation of Loans. I earnestly solicit the patronage of my friends and the public generally. Any matter of business entrusted to me will be promptly and faithfully attended to.

no 27 6m WILLIAM T. SMITHSON.

CENTENARY MALE INSTITUTE.

SUMMERFIELD, ALABAMA.

The Child's Corner.

SUPPOSE.

BY FRIGER CARY.

Suppose, my little lady,
Your doll should break her head;
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasant,
To treat it as a joke,
And say you're "glad 'twas Dolly's,
And not your head that broke?"

Suppose you're dressed for walking,
And the rain comes pouring down;
Will it clear off any sooner
Because you said and frown?
And wouldn't it be nicer
For you to snuffle than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get;
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair;
Will it tire you less while walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do;
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

LITTLE THEODORE'S FAITH.

You often ask, my dear young friends, "what is faith?"
Let me illustrate the simple act of faith by the story of little Theodore.

He was a very little boy, but a trusting, simple-minded child. His parents had always been very particular to perform all their promises to him, and he felt a confidence in them which may properly be called faith.

This little boy had for several days had some cents in his pocket, and one day, when his father took out his pocket book to pay a man some money, he said: "Father, I wish I had a pocket book to put my cents in."

His father replied: "My son, I am going to buy a new pocket book for myself, and then you shall have my old one."

This promise made little Theodore very happy, and he often talked about it, and once or twice he said: "Father, have you bought your new pocket book yet?"

One morning he asked his father this question at the breakfast table, adding: "Father, I know that when you do buy a new one I shall have the old one."

"I shall be very busy at my office all day," replied his father; "but this evening, when I go to buy some other things, I will buy my new pocket book, and you shall have the old one."

This satisfied this dear little boy, and he said nothing more on the subject during the day, though no doubt he often thought of the promise. After tea his father went out, and, as Theodore was occupied with looking at pictures, he did not notice his absence.

When the clock struck, his sister said: "Come, Theodore, kiss mother; it is time for you to go to bed now." So he shut his book and went with his sister to his mother's room, for he was so young that he still slept in a little crib by the side of his mother's bed.

He knelt down and offered his simple evening prayer; and when he was ready for bed he said: "Sister, will you please to hang one of my stockings at the foot of mother's bed."

"Why shall I do so?" inquired his sister.

"Oh," said he, "because to-morrow will be a kind of a Christmas day for me, for father is going to buy a new pocket book for himself this evening, and then he will give me his old one, and I want you to ask him to put it in my stocking."

"Why, my dear little boy," said his sister, "you have not spoken to father about it since this morning, and he has so much to do, and so many things to think about, that I am afraid he may forget it this evening."

"Do you think my father would tell a lie?" was his reply to his sister's remark. "Oh, sister, hang my stocking up; I am sure the pocket book will be there when I awake."

His sister did as he requested, and this little boy went to bed happy and contented.

The first question his mother asked of Theodore's father, on his return, was: "Have you bought your new pocket book?"

"Yes," was his reply; "and my little son must have the old one," and when he heard about the stocking that was prepared for the expected gift, he felt himself more than rewarded for having charged his mind not to forget his promise.

Little Theodore was asleep, but the pocket book was carefully put in the stocking.

In the night this little boy's mother was awakened by hearing a rustling in his crib, and looking up she saw by the light of the night taper that little Theodore was climbing over the railing at the foot of his crib.

"Where are you going, Theodore?" she inquired.

"Only to get my pocket book that father put in my stocking when he came home last evening," was his confident answer.

There was not the slightest doubt in this dear child's mind that when he put his hand in his stocking he should find there the promised gift. And he was rewarded.

How is it with you, Christian believer? Are you one of those blessed ones "who see not, yet believe?" Your heavenly Father is "not a man, that he should lie." He has never deceived you, and yet how often you doubt his word—how often disbelieve his promises. Without faith it is impossible to please him.—*American Messenger.*

EASE IN SOCIETY.

"I'd rather thrash wheat all day in the barn," said Reuben Reily to his sister, as he adjusted an uncomfortable collar about his sunburnt neck, "than go to this pesky party. I never know what to do with myself, stuck up there in the parlor all the evening. If the fellows would pull their coats off, and go out and chop wood on a match, there'd be some sense in it."

"Well, I hate it as bad as you do, Rube," said his sister Lucy. "The fact is, we never go nowhere, nor see anybody, and no wonder we feel so awkward when we do happen to stir up."

The remarks of this brother and sister were but echoes of the sentiment of many other farmers' boys and girls when invited out to spend a social evening. But poor Lucy had not hit the true cause of the difficulty. It was not because they so seldom went any place, but because there was a wide difference between their home and company manners. The true way to feel at ease in any gathering is to wear it often. If the pleasing garb of good manners is only put on upon rare occasions it will never fit well and never seem comfortable.

Learn to behave properly at home, to cultivate yourselves. Do not sit or stand or lounge about in ungainly attitudes, but acquire a manly, erect, graceful bearing. I have never seen such vigorous, hearty manhood in any class as among cultivated farmers' sons. Let table manners be especially looked after. If you are so unfortunate as to have a mother careless in this regard, you must do the best you can to remedy the early defect in your home training. Note carefully how well-bred people behave, and do your best to imitate them. It is noble to be an imitator of that which is good and beautiful. Above all, if you wish to be at home in society, fill your brains with ideas. Set your mind to work. Wake it out of the sluggishness it would naturally sink into, if you were only a plodder and nothing more, by good, stirring thought. If you go into society with something in your mind worth talking about, you will not fail to find listeners who will treat you with respect, and where you are well received you will not fail very soon to find yourselves at ease.—*Country Gentleman.*

Scientific.

The French System of Storm Maps.

Behind, or rather beside, the Pantheon in Paris, at the corner of a street that runs toward the observatory, at the far end of the Gardens of the Luxembourg, and in the ground floor and corner room, as if it were an American apothecary shop or grocery store, the traveler, curious in such things, will find a woman sitting at the receipt of custom, taking down subscriptions for the daily bulletin of meteorological observations carried on at the observatory. I have recently learned, however, that the task of making these observations is now transferred to the new observatory, of which M. St. Claire-Deville is the learned and distinguished superintendent.

When we crossed the ocean in October, 1866, from New York to Brest, in the Ville de Paris, we knew that the passage would be stormy, for the time of sailing fell on the bad day of the weekly storm of that year. And so it turned out. We got engaged in the southern rim of a tremendous northeaster just departing, like ourselves, from the States for England, and we sailed nine days in its company, sometimes gaining on it, sometimes beaten back by it, until one night, not having seen the sun for six days, we lay to in front of a lighthouse, not knowing where we were, only that we certainly were not where we should have been—off Ushant. When morning broke the shore appeared. It was the coast of Corn-

wall. We turned therefore at a right angle, and steamed across the mouth of the English channel, and arrived at Brest one day later than we should have been had we made Ushant light.

This lost day permitted our disagreeable companion, the northeaster, who seemed utterly indifferent to our society, to go ahead; and then the sun came forth, and the beautiful and curious cliffs and monuments of Brittany, and the rare scenery of the port of Brest remunerated us for the delay.

Had we been on a voyage from Labrador to Norway, we should have been on the northern rim of the storm instead of on the southern; and it would have been a southwester, instead of northeaster, and have driven us forward, all the way, *pele mele.*

I was so curious to follow the subsequent course of this erratic monster, that on my arrival in Paris I subscribed to the Meteorological Bulletin, and got the back numbers for two weeks.

Looking on the chart for the day before we saw the English light—there, sure enough, was the front rim of our storm drawn in curved lines from north to south, and bellying eastward, over the northwest corner of Europe. The next day's chart showed it further advanced and raging into the North sea; and each successive daily chart marked its position further and further east-southeast, until its form was broken up and lost between the Black and Caspian seas.

That winter I spent in part at Pau, in the Pyrenees, and every morning I had at my breakfast table the mapped climate of all Europe of the day but one before. And every week I had a new storm to follow, from its first appearance on the west coast of Ireland to its disappearance three or four days later in the Levant, or across the Ural mountains.

Sometimes there appeared signs of a disturbance in this regular march, which I could not comprehend, and then the order would be resumed and regularity maintained as before.

In St. Petersburg a similar storm map has been published, for some years, even better adapted for the student than the French. In England there was until recently a distribution of storm information, in advance of time, to all the seaports of England, by telegraph from Greenwich; but the labor and expense was supposed to be inadequate to the results; the designer of the system, on whom it chiefly depended, became engaged in other scientific pursuits; and the daring fishermen and economical merchants of England were impatient of control. So it has ceased. Along the stormy and dangerous coasts of the United States such a system would be of incalculable value, and ought to have been established by the government long ago. One wealthy merchant of Boston or New York, however, could by himself keep up an establishment of the kind they have at Paris, until it became self-supporting—and not have to wait long for that to happen. The Bulletin of Paris is a quarto sheet of four pages, on the first, second and third of which are tables of the state of the barometer, thermometer and sky, the rain-fall and wind-force, at all the places from which telegraphic dispatches had arrived that day, and lagging dispatches of the day before.

The third page, kept permanently furnished with a map of Europe, printed in blue, shows on this map, but in strong black lines, the curves of barometric pressure, geographically drawn through or near the places from which the telegram of the day has come. These telegrams are studied in the evening, and thrown into curves, printed over night, and distributed in the morning. In Paris a man can see at a glance the condition of the atmosphere as it was all over Europe the day before.

The lines of barometric pressure are all concentric in a greater or less degree, because they show the sides of the great waves of air which are rolling forward over the surface of the earth and pressing unequally on the innumerable barometers of Europe. Each curve is marked 700, 705, 710, 715, etc., meaning 700 millimetres of mercury. In America we should mark them tenths and hundredths of an inch. Arrows also appear on the map, showing the direction and force of the winds.—*Old and New.*

If a person possess any tolerable amount of common sense and experience, his own mode of laying out his business is best, not because it is the best in itself, but because it is his own mode.

LITTLE local noises deafen the loudest distant ones; and so it is that this world shuts out from the ears of men, as it does, the voice of Almighty God.

Yes! I rejoice to declare it, and bear witness to the glory of grace that I am dead unto sin and alive unto God, through our Lord Jesus Christ.

The Farm and Garden.

RICE IN THE GULF STATES.

We have many localities, on the seaboard and in the interior, admirably adapted to the profitable growth of rice on a large scale, and yet Alexander S. McKee, anglo-American produce broker, of Liverpool, England, in his circular of November 11, 1869, says: "The American peanut (pindar or ground pea) is nationally unknown to us, and it is very questionable if we have ever seen a single tierce of Louisiana rice." Discussing the comparative profits of Northern farming and Southern planting, an exchange says:

"According to the statement submitted the gross returns for thirty-one and a half acres of wheat in Illinois was \$554. In this section of the South the gross proceeds from the same number of acres of land cultivated in cotton would be, at present price, and at a very moderate calculation, \$2,000 to \$3,600, while the same average in sugar cane would give a gross return of from \$3,000 to \$5,000. The net profits from the cultivation of both cotton and sugar, as is well known, are larger, the outlay being considered, than are ever realized from the growing of wheat, and yet they fall below what is earned by the cultivation of rice. Rice lands in Louisiana, and in healthy locations too, will yield nine barrels of two hundred pounds to the acre, which, at the average price of six cents per pound, will show the gross earnings of each hand employed, estimating in the usual way, to be \$1,344. We have noticed these products particularly, as they are the leading ones of our State; but farming in any of its branches suited to this latitude can be made equally, if not more profitable; so that those of limited means are not without opportunities for doing well.—*Gulf States.*

COMMERCE OF THE WORLD.

France exports wines, brandies, silks, fancy articles, furniture, jewelry, clocks, watches, paper, perfumery and fancy goods generally.

Italy exports corn, oil, wax, wines, essences, dye-stuffs, drugs, fine marble, soaps, paintings, engravings, mosaics and salt.

Prussia exports linens, woollens, zinc, articles of iron, copper and brass, indigo, wax, hams, musical instruments, tobacco, wine and porcelain.

Germany exports wool, woollen goods, linens, rags, corn, timber, iron, lead, tin, flax, hemp, wine, wax, tallow and cattle.

Austria exports minerals, raw and manufactured silks, thread, glass, wax, tar, nut-gall, wine, honey and mathematical instruments.

England exports cottons, woollens, glass, hardware, earthenware, cutlery, iron, metallic wares, salt, coal, watches, tin, silks and linens.

Russia exports tallow, flax, hemp, flour, iron, copper, linseed, lard, hides, wax, duck, eordage, bristles, furs, potash and tar.

Spain exports wine, brandy, oil, fresh and dried fruits, quicksilver, sulphur, salt, cork, saffron, anchovies, silks and woollens.

China exports tea, rhubarb, musk, ginger, borax, zinc, silks, cassia, filigree work, ivory wares, lacquered ware and porcelain.

Turkey exports coffee, opium, silks, drugs, gums, dried fruits, tobacco, wines, camel's hair, carapels, shawls, camlets and morocco.

Hindustan exports gold and silver, cochineal, indigo, sarsaparilla, vanilla, jalap, fustic, campeachy wood, pimento, drugs and dye-stuffs. Brazil exports coffee, sugar, indigo, rice, lides, dried meats, tallow, gold, diamonds and other precious stones, gums, mahogany and India rubber.

West Indies export sugar, molasses, rum, tobacco, cigars, mahogany, dye-wood, coffee, pimento, fresh fruits and preserves, wax, ginger and other spices.

Switzerland exports cattle, butter, cheese, tallow, dried fruit, linens, silks, velvets, lace, jewelry, paper and powder.

East India exports cloves, mace, nutmegs, pepper, rice, indigo, gold dust, camphor, benzine, sulphur, ivory, rattans, sandal wood, zinc and gunpowder.

United States exports principally agricultural produce, cotton, flour, tobacco, provisions of all kinds, lumber, turpentine and wearing apparel.

It is a sure confidence which a man hath in God that, through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God.

SITUATIONS are like skeins of thread or silk. To make the most of them we need only to take them by the right end.

The promises with which God's word is studded are the lamp to our feet and the light to our path.

CONSCIENCE is a judge placed in the interior of our being.

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THE Christian Advocate.

SATURDAY, FEBRUARY 26, 1870.

THE COLLECTIONS.

TO THE PREACHERS.

The Apostle of the Gentiles was interested in the collections for the poor, and for other purposes of interest to the church of God. Hence in writing to the Corinthians he says: "Now concerning the collection for the saints, I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you by him in store, as God hath prospered him, that there be no gatherings when I come."

Although so great a preacher, he found it compatible with his work to look after the finances of the church. He "orders" the churches of Galatia and commands the Corinthians to attend to this matter systematically and punctually, on the first day of the week, and as God hath prospered them. This would be coming up to the measure of responsibility on this point, and sending credit and prompt payments to the church. We ought to so train our people in this age. If they were trained the finances of the church would work smoothly, and be fully up to the necessities that are upon us; for whatever demand God makes upon us in this respect can be met by the means at our command, if appropriated by us at the time, and as he has prospered us.

Many persons, by giving, every Sabbath, ten, twenty-five or fifty cents, or \$1, can pay \$5, \$10, \$15, \$25, or even \$50 a year, and not feel oppressed by the amount given, who could not give that amount at any one time without feeling oppressed. But for this weekly contribution the dimes, quarters, etc., might all have gone in some unprofitable way, and then, at the end of the year, the deep regret that "I have nothing to pay" would be all that the church would get. So thousands have had to regret at the end of the year. So the church has lost millions of dollars that would have come into her coffers if the people had only been trained to give according to the Scripture rule. Are the preachers to blame for this? Have we instructed the people in our sermons on this subject? If not, blame attaches to us! We ought to amend; then the people will amend. Improvement will always succeed proper instruction—in some, if not all.

Some ten years ago or more a journeyman mechanic, who had a wife and two children to support, remarked to me "that if people would observe the Scripture rule for giving, the pecuniary resources of the church would be immense; that any one would be surprised at the amount he could give when compared with what he had given previously. In the spring of 1851 you made an appeal to us in our village in behalf of the missionary cause. I had nothing to give, and felt very badly about it. Why was it so? It came up in my mind. I worked hard and lived hard, and yet had nothing to give to the cause. I could hardly ever have anything to pay toward the support of our pastor. I felt greatly troubled about it. But you quoted Paul's injunction to the church at Corinth: 'Let every one of you lay by him in store, upon the first day of the week, as God hath prospered him.' That fastened upon my mind. I thought of it, prayed over it, and made my resolution to do according to that injunction. So on Monday morning my first work was to make me a box to put the Lord's money in. That week I made \$5, and on Sunday morning put fifty cents into the box; for you had said the scriptural assessment was one-tenth. Next week I made \$50, and put seventy-five cents into the box. And I have made that amount to \$15 per week ever since, and have deposited one-tenth of the amount in the box every Sunday morning. I have paid what the stewards have assessed for the pastor, and have had something for the Bible cause and

for the missionary cause, and other calls that have been made on me for the church. I have never lived so well in my life as since I entered upon this resolution. More than that, I have not earned a dollar without collecting it, while I have many old claims for work in other years which I will never collect. I have been astonished at the amount I had to give to the good cause. It is the best plan for the man and for the church."

I know something of what this brother has done. Who will go and do as he has done? Let the preachers give the instruction, and then expect the fruits. Accustom the people to give every Sunday or week-day, where you preach. Let it be understood that collections will be taken every time there is service, and the finances of the church will double in twelve months over the past.

Will the preachers consider this, and act at once and perseveringly? Let us see what we have to do this year. We have to collect—

1. For superannuates and widows. They are needy.

2. For the Bishops. They give their whole time to the work, and ought to be well supported.

3. To defray the expenses of the delegates to the General Conference. That ought to be done soon.

4. For domestic missions. A very important work, that the waste places may be occupied and made to bloom for the Lord.

5. For foreign missions, that the people who sit in darkness may receive light and walk in it.

6. Then the old missionary debt, that ought to have been paid before it was made, and would have been if we had given the Lord his part of what we made, and is now an incubus on us.

7. The Bible cause, that God's word may be in every house.

Now it will not do to let all these collections alone till the last half of the year. If we do we will come to Conference with very little money for these objects or for ourselves. If some steward should say, "You had better let these collections alone until you see how your own salary comes out," do you push on the harder, and tell him it is his duty to look after your salary, and that if he wants to get any money for that purpose he had better be at work, as you intend to get every dollar you can for these objects. That is the best way to get all that may be due you for your support. He that soweth shall reap. HELMS.

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3. Three of his pupils of 1868 have taken premiums this year at three different Universities—the first in the South—a fact furnishing the highest possible endorsement of his ability and skill.

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Charges from January to July 1, 1870, for board, tuition and washing, will be \$175, paid on entering, or in a thirty days' accepted draft on Mobile or Selma, with \$10 on deposit for books. Payments may be made to W. S. Barrow, Selma, Alabama, or Foster & Gardner, Mobile, Alabama.

In the elementary parts of education, even in writing, spelling and reading, which are taught to all, this School defies comparison and invites emulation. Thoroughness in every department is the basis of progress.

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As all are vitally interested in sustaining an institution whose standard of morals and thoroughness of scholarship are so unquestioned, the Principal confidently presents its claims to the public, pledging to that public to give the constant and undivided attention to the interests of the school.

As the number of students will be limited, those parties intending to send will please at once address the undersigned.

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3. Made made a special feature.

4. All taught thoroughly and cheaply.

5. Fine scientific apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously taught.

10. Languages taught, ancient and modern.

11. Particular care given to Philanthropy.

12. Object Lesson System adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

MUSIC DEPARTMENT. Dr. S. M. Bartlett, principal. Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.

Next year begins September 15, 1869. Two terms, twenty weeks each.

CHARGES FOR YEAR OF FORTY WEEKS.

Primary department \$25 00

Academic department 40 00

College department 60 00

Music department 60 00

Art department \$20 to 40 00

Languages, each 20 00

Diploma fee 5 00

Board per month, without lights and fuel, without extras, about \$20.

No incidental charges of any kind. Fees for each term in advance. Total expense, without extras, about \$20.

REV. GEORGE W. F. PRICE, President of Board of Trustees.

sell ly

SHARON FEMALE COLLEGE,

SHARON, MADISON COUNTY, MISSISSIPPI.

will reopen MONDAY, the 25th of September, under the presidency of

REV. J. M. PUGH, A. M.

The course of study is extensive and thorough, and no pains will be spared to give to the student a solid education.

Rates of tuition per session of ten months: Primary division \$30 00

Preparatory department 40 00

College department 50 00

Continental fee 5 00

Board and incidental charges of any kind. Fees for each term in advance. Total expense, without extras, about \$20.

REV. GEORGE W. F. PRICE, President of Board of Trustees.

sell ly

WORTH FEMALE COLLEGE,

BROOKHAVEN, MISSISSIPPI.

will reopen SEPTEMBER 22, 1869. Provision will be made for all who apply for admission.

To send your daughter here will cost you \$20 for the term of ten months, or first weeks. This amount will pay for board, fuel, lights, washing, tuition in English, English text books, shoes, pencils, and all the stationery used in the school room. A deduction of \$50 will be made for ministers' daughters.

All the branches are taught. Our music teachers are believed to be unequalled. Music and the Languages are extra.

Send for circular.

sell ly

MANSFIELD FEMALE COLLEGE,

Mansfield, in Soto parish, La.

OWNED BY THE LOUISIANA CONFERENCE.

The Fall Session of this institution, now entering upon the sixteenth year of its existence, will open on WEDNESDAY, the 28th day of September, with a corps of experienced teachers, and enlarged facilities of instruction.

Terms unchanged. For catalogues, containing full particulars, address

sell ly

CHAS. B. STUART, President.

SCHOOLS AND COLLEGES.

CENTENARY COLLEGE, JACKSON, LA.

was established by the State of Louisiana in 1828, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.

The College exercises were necessarily suspended during the war, but were regularly resumed, after reorganization, on the first Monday in October, 1868. The approaching session will open on the first Monday of October next.

Tuition, \$15 per annum, payable semi-annually in advance. Boarding can be obtained at from \$20 to \$25 per month.

The Buildings, Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.

The past history of the College is the pledge of its future prosperity.

The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care, in both Preparatory and College Departments.

The old students, alumni, and friends of the institution are requested to give publicity to the full reorganization and opening of the College, as stated above.

W. H. WATKINS, President.

sell ly

MARTHA WASHINGTON COLLEGE.

ABINGDON, VIRGINIA.

Spring Term opens FEBRUARY 16, 1870. Short recess in summer, and two months' vacation in winter.

As a great part of our patronage is from the Cotton States, we have made this arrangement to meet the convenience of our Southern patrons.

Young ladies remain during the summer. Parents who visit the Virginia springs and mountains retreat see their daughters here. They return to the Gulf States in winter.

College located immediately

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited more animation since our last issue. A fair business has been done in most branches of the wholesale trade in supplying the demand from the country for spring goods, and to replenish broken stocks. The receipts of molasses, which have been moderate, have sold readily on landing, at rather stiffer rates. The business in Western produce has been mostly confined to the local trade, but, with light stocks, prices generally have ruled more in favor of sellers. There has been some demand for export, but without resulting in sales of any magnitude.

We have no new feature to notice in our accounts from the interior, which still report considerable accumulation of cotton at the river landings and railroad stations, and, as the tributaries are still at a good navigable stage, the receipts continue liberal, with a fair prospect that they will prove considerably larger than was anticipated earlier in the season.

The river has fallen four inches since our last, and is now three feet four inches below high water mark.

CORRIG.—The following are the arrivals since the eighteenth instant:

Louisiana and Mississippi	bales	24792
Lake	"	163
Florida	"	119
Texas	"	385
Total		27469

On Saturday the demand was slack throughout the day, and with an accumulating stock factors were compelled to make further concessions, notwithstanding which the business was confined to 3,100 bales, at an irregular decline of $\frac{1}{4}$ to $\frac{1}{2}$ c, good ordinary closing at 22 $\frac{1}{2}$ to 23 $\frac{1}{2}$ c, low middling at 23 to 23 $\frac{1}{2}$ c, and middling at 23 $\frac{1}{2}$ to 23 $\frac{3}{4}$ c. On Monday, under the depressing influence of a marked decline at Liverpool and New York, together with a falling off in exchange and liberal receipts, factors met the demand still more freely, and 6,600 bales changed hands, at irregular prices, showing a further decline of $\frac{1}{4}$ to $\frac{1}{2}$ c. On Tuesday the market opened with a fair inquiry, and a considerable business was done early in the morning, partly at previous rates, but mostly at still easier prices, showing in many cases a decline of $\frac{1}{4}$ c. Later, however, encouraging telegrams from Liverpool inspired a better feeling, and quite an active business was done, mostly at Thursday's figures, the sales summing up 10,000 bales.

This makes an aggregate for the past three days of 19,700 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 784,035 bales, against 651,884 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest date, as compared with last year, is 453,877 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 219,843 bales to Great Britain, of 23,255 to France, and of 61,084 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	20 $\frac{1}{2}$ to 21 $\frac{1}{2}$
Good ordinary	22 to 22 $\frac{1}{2}$
Low middling	22 $\frac{1}{2}$ to 23
Middling	23 to 23 $\frac{1}{2}$
Strict middling	23 $\frac{1}{2}$ to 24

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	27469
Arrived previously	799297-828766
Total	827533
Exported past three days	20111
Exported previously	664620-681731
Total	245805

Flour.—The demand has again continued good, at still firmer prices, with a light supply and a scarcity of the medium and lower grades, the descriptions most in request.

Corn.—With continued light supplies and a good demand since our last review, prices have again advanced materially.

Monetary.—Gold opened on Tuesday at 119 to 119 $\frac{1}{2}$ (against 118 $\frac{1}{2}$ at New York, the rate published in the morning papers), and closed at 119 to 119 $\frac{1}{2}$. The movement in silver has been of limited extent, the only sales reported being \$1,200 in American half dollars on Saturday at 118, and \$5,000 on Monday at 117.

The sales of warrants include \$1,700 Metropolitan Police on Monday at 77 to 78, and \$2,500 on Tuesday at 78 $\frac{1}{2}$. Dealers buy at 76 $\frac{1}{2}$ for Metropolitan Police, and 72 to 75 for State, and sell the former at 78 $\frac{1}{2}$ and the latter at 74 to 77.

CATTLE MARKET.

NEW ORLEANS, Feb. 22, 1870.

Texas cattle, choice, per head	\$45 to 50
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	15 to 25
Hogs, per lb. gross	10 to 12
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	50 to 100
Milk cows, per head	30 to 50
Texas cows, with calves	10 to 15
Yearlings, per head	10 to 15
Calves, per head	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural implements	\$4 00	\$20 00
Cotton and sugar plows	8 50	9 50
Yost's plows and scrapers	6 00	6 50
Cotton scrapers	6 00	6 50
Cotton sweeps	6 00	6 50
Cultivators	10 00	11 00
Shovels	10 00	11 00
Spades	10 00	11 00
Axes	10 00	11 00
Bagging, per yard	26 $\frac{1}{2}$	27
Kentucky, per lb.	23	24
East India, per lb.	23	24
Bale rope, per lb.	1 75	1 80
Brass, per 100 lbs	1 75	1 80
Pilot	5 00	5 00
Crackers	6 00	6 00
Bricks, per M	10 00	12 00
Lake, per M	55 00	60 00
English fire	55 00	60 00
Candles, per lb.	50	50
Sperm, New Bedford	14	14
Tallow	14	14
Adamantine	14	14
Star	13	14
Chocolate, per lb.	28	28
No. 1	35	35
Sweet and spiced	35	35
Cheer, per lb.	15 00	15 00
Western	13 00	13 00
Northern	13 00	13 00
Coal, per ton	15 00	15 00
Cannel	11 00	12 00
Anthracite	11 00	12 00
Western, per lb.	17 $\frac{1}{2}$	17 $\frac{1}{2}$
Coffee, (gold), per lb.	35	35
No	35	35
Havana (currency)	35	35
Java	35	35
Cotton seed	15 00	15 00
Bongh, per ton	15 00	15 00
Hulled, per bushel	33	35
Copper, per lb.	23	23
Sheathing	23	23
Copper bolts	23	23
Yellow metal	23	23
Coriander, per lb.	23	23
Russia	23	23
Tarred, American	23	23
Logwood, Campy	4	4
Logwood, St. Domingo	4	4
Finale, Tampico	1 50	1 50
Indigo, per lb.	20	22
Madagascar	20	22
Eggs, per dozen	25	27
Western	25	27
Feathers, per lb.	95	1 00
Fish, per box	1 50	1 75
Cod	60	75
Herring	25	20
Mackerel, No. 1, per lb.	15 75	16 00
Mackerel, No. 2	13 00	13 50
Mackerel, No. 3	4	6
Flaxseed, per lb.	5 85	5 50
Extra, per lb.	5 50	5 50
Superfine	5 25	5 50
Fine	5 12 $\frac{1}{2}$	5 12 $\frac{1}{2}$
Common	14	18
Fruit, per lb.	16	18
Figs, drum	8 $\frac{1}{2}$	9 $\frac{1}{2}$
Dried apples	15	15
Currents, new	28	28
Almonds, soft shell	1 10	1 10
Raisins, No. 1, per box	3 30	3 50
Basilio, per lb.	3 30	3 50
Lemons, Palermo, per box	3 30	3 50
Lemons, Malaga, per box	3 30	3 50
Oranges, La. per box	3 30	3 50
Oranges, Palermo, per box	3 30	3 50
Glass, per box of 50 feet	3 25	3 75
French, 10 by 12	3 60	4 00
French, 12 by 18	4 00	4 50
Grain, per bushel	67	70
Oats	1 15	1 20
Corn, shelled	7 00	9 50
Butter, No. 1	18	26
Hops, per lb.	1 12 $\frac{1}{2}$	1 12 $\frac{1}{2}$
Malt, Western	1 05	2 10
Malt, Canada	8 50	9 50
Gunpowder, per keg	19	28
Gunny bags, per bag	35	35
Hay, per ton	30 00	30 00
Western	30 00	30 00
Louisiana	18 $\frac{1}{2}$	10
Hides, per lb.	15	18
Mexican dry flat	15	18
Country dry flat	15	18
Texas stretched ditto	15	18
Dry salted	15	18
Wet salted, city slaughter	8	12
Iron, per ton	45 00	45 00
Pig	5	6
Country bar, per lb.	4	4
English	7	8
Sweden, assorted	6	8
Hoop	6	8
Sheet	6	8
Roller	8	10
Nail rods	7	8
Cotton, No. 1	7	8
Cotton, No. 2	6	8
Castings, American	6	8
Lime, per bbl.	1 75	2 25
Shell lime	1 75	2 25
Rockland, etc.	2 10	2 25
Cement	2 35	3 25
Plaster Paris	3 50	3 75
Molasses, per gallon	60	80
Louisiana	45	60
Cuba	45	60
Refined, rebolled	2	3
Moss, per lb.	2	3
Gray country	6	10
Black country	6	10
Select water-rotted	9 $\frac{1}{2}$	10
Nails, per lb.	5 00	5 00
American, 4x6d	14	16
Wrought, 4x6d	14	16
Naval stores	10	12
Tar, per gallon	2 50	3 00
Pitch, per bbl.	2 50	3 00
Rosin, No. 1	2 50	3 00
Rosin, No. 2	2 50	3 00
Rosin, No. 3	2 50	3 00
Spirits Turpentine, per gal.	40	42 $\frac{1}{2}$
Varnish, bright	50	55
Oils	1 45	1 50
Coal oil, in barrels	30	38
Coal oil, in casks	48	48
Linseed, raw	1 10	1 18
Sperm	2 75	3 00
Whale, refined	1 40	1 50
Cotton seed, crude	95	1 00
Cotton seed, refined	2 25	2 50
Castor	1 15	1 30
Tanners, per gallon	1 15	1 30
Oil cake	30 00	30 00
Cotton seed meal	22 00	24 00
Beef, mess, Northern	22 00	24 00
Beef, mess, Western	22 00	24 00
Beef, dried, per lb.	7 00	7 50
Beef, tongue, per dozen	29 25	29 50
Pork, mess	29 25	29 50
Pork, primo mess	29 25	29 50
Hog, round, per lb.	18	18 $\frac{1}{2}$
Hams, per lb.	19	19 $\frac{1}{2}$
Sides, canvassed	17 $\frac{1}{2}$	18 $\frac{1}{2}$
Shoulders	17 $\frac{1}{2}$	18 $\frac{1}{2}$
Green shoulders	17 $\frac{1}{2}$	18 $\frac{1}{2}$
Lard, prime, in tierces	16 $\frac{1}{2}$	16 $\frac{1}{2}$
Butter, Northern	30	40
Butter, Western	30	40
Cheese, American	15	30
Potatoes, per bbl.	1 50	2 25
Onions	2 50	4 50
Apples	2 00	4 00
Cabbages, per crate	10 00	12 00
Rice, per lb.	3	7 $\frac{1}{2}$
Louisiana	3	7 $\frac{1}{2}$
India (gold, in bond)	3	7 $\frac{1}{2}$
Carolina	3	7 $\frac{1}{2}$
Sugar, Louisiana, per lb.	7	11 $\frac{1}{2}$
In the city	7	11 $\frac{1}{2}$
Havana, white	15	15 $\frac{1}{2}$
Havana, yellow	13	13 $\frac{1}{2}$
Havana, brown	12	12 $\frac{1}{2}$
Washed	15	15 $\frac{1}{2}$
Barry	15	15 $\frac{1}{2}$
Louisiana, native	15	15 $\frac{1}{2}$
Texas, 4x6d	15	15 $\frac{1}{2}$

Special Notices.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan. 15, 16
Enterprise	22, 23
Pearce's Springs, at Pearce's	23, 30
Spring	23, 30
Shiloh and Clarke, at Lib-	Feb. 5, 6
erty Camp Ground	12, 13
Gaston, at Coker's chapel	12, 13
Intler, at Ebenezer	19, 20
Belmont, at Belmont	26, 27
Livingston	Mar. 5, 6
Bladon Springs, at Bethel	12, 13
Enterprise, at Jacob's ch'l	19, 20

A full attendance is requested.

JOSHUA T. HEARN, P. E.,
Shiloh, Mississippi.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof, at Waterproof	Feb. 12, 13
Illawarra, at Illawarra	19, 20
Lake Providence, at Lake	26, 27
Providence	26, 27
Carroll, at Oak Grove	Mar. 5, 6
Delhi and Floyd, at Floyd	12, 13
Winnboro, at Magnolia	19, 20
Richland, at Home's ch'l	26, 27
Bastrop, at Bastrop	Apr. 2, 3
Linn Grove, at Linn Grove	9, 10

B. F. ALEXANDER, P. E.,
Monroe, Louisiana.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Washington circuit	Mar. 5, 6
Opelousas	7, 8
Grand Cheniere	12, 13
Vermilion and Bellevue	20, 21
Lake Charles	26, 27
New Iberia	Apr. 2, 3
Abbeville	6, 7
Franklin	9, 10
Plaquemine Bruce	16, 17
Bayou Mallet	23, 24

J. D. ADAMS, P. E.

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy	Jan. 1, 2
Mt. Hilliard circuit, at Far-	8, 9
riorville	15, 16
Union Springs station	22, 23
Brumbridge, at Brumbridge	29, 30
Rocky Mount circuit, at Bri-	Feb. 5, 6
ar Hill	12, 13
Greenville station	19, 20
Ft. Deposit, at Ft. Deposit	26, 27
Sandy Ridge, at Panama	Mar. 5, 6
Line Creek, at Hopeville	12, 13
Pine Level, at Pine Level	19, 20
Rutledge, at Mt. Ida	26, 27
Elba circuit, at Bethel	Apr. 2, 3

A full attendance of the members is solicited.

J. W. SHORES, P. E.

Brookhaven Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown, at Bathesda	Jan. 8, 9
Martinville, at Pinegrove	15, 16
Bogue Chitto, at Bogue	22, 23
Chitto	29, 30
Summit circuit, at Summit	Feb. 5, 6
Magnolia, at Magnolia	12, 13
Green and Brandywine	19, 20
circuit, at Sweetwater	26, 27
Pleasant Val. and Rehobeth,	Mar. 5, 6
at Pleasant Valley	12, 13
Benton circuit, at Zion	19, 20
Brookhaven station	26, 27
Wesson and Beunegard, at	Apr. 2, 3
Beunegard	9, 10
Crystal Springs and Hazle-	16, 17
hurst, at Hazlehurst	23, 24

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members. If convenient, it will be received as a great favor if the brethren could

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MARCH 5, 1870.

NO. 7.

NEWS OF THE WEEK.

DOMESTIC.

Washington, Feb. 25.—After five hours' discussion, in the presence of an immense audience, the Senate, by a strict party vote, admitted Revels, of Mississippi, to his seat. Revels was escorted to the Vice President's desk by Wilson, and took the iron-clad oath. There was considerable agitation in the galleries, but no open demonstration. Ames' credentials were presented and referred. There is considerable feeling against him in the Senate. Mr. Revels is seated next to Mr. Brownlow, and opposite the side chamber from the Democrats. The Mormon preachers have been driven from East Meadows, Long Island.

The Indians throughout the Lake Superior region are starving. Strassburg, N. Y., Feb. 25.—The Methodist Episcopal Convention in session here tabled a resolution favoring further overtures for reunion with the Church South.

Washington, March 1.—The Senate, in executive session to-day, finally confirmed Judge Strong to the Supreme Court, and dismissed the nomination of Mr. Bradley, but finally adjourned, with the understanding that the vote should be taken to-morrow.

The Committee on Foreign Affairs of the Senate had Cuban affairs again under consideration to-day, but no action was taken.

Jackson, Miss., March 2.—The examination in the Yergor case was waived, with the view of applying immediately for a writ of habeas corpus. There appears to be no doubt that Mr. Yergor will be bailed. The case will probably be tried to-morrow.

Jackson, Miss., Feb. 26.—The Louisville excursion train left Water Valley at three P. M. to-day for New Orleans.

Charley McCenico, one of the wounded of the Oxford catastrophe, died at Water Valley at ten o'clock to-night.

Grenada, Miss., Feb. 26.—The Southern bound mail train fell through a trestle, two miles south of Oxford, at about five o'clock yesterday afternoon.

Fourteen persons were killed and a great many wounded. The wounded and killed were taken to Water Valley this morning.

Have not been able to ascertain the names of the killed, as the wires are badly broken by the falling cars. Two ladies were killed.

The Northern bound train on the Mississippi Central road ran off the track south of Grenada, at ten o'clock last night.

The sleeping car was thrown from the track and rolled down an embankment, but no one was seriously hurt.

Water Valley, Miss., Feb. 26.—The following additional particulars of the accident on the Mississippi Central Railroad have been received: There were five cars precipitated through the Buckner trestle, two miles south of Oxford, Mississippi, by which fifteen or twenty lives were lost, and fifty to sixty wounded.

The following are the names of the killed: G. W. McDonald, round master, Bolivar, Tenn.; Colonel Alexander Speers, Bruden, Miss.; L. C. Morehouse, Elkhart, La.; Stephen W. Coon, Illinois; R. B. Moore, Brighton, Ill.; Thomas Watson, emigrant; Mrs. Ann Turner, Glasgow, Scotland; a woman unknown, and two children and two colored brakemen.

Wounded: Colonel Sam. Tate, Charley McCenico, E. Naudy, W. Taliferro, all of Water Valley; Sam. Frazier, Nashville, Tenn.; C. R. Boyd, Louisiana; H. C. McCarter, route agent, Jackson, Tenn.; S. Lehman, Jackson, Miss.; S. J. P. McDowell, Texas; Charley Young, C. Hildobrand, Illinois; Richard Bradford, Alabama; Captain A. B. Schell, Louisville, Ky.; James Moore, colored; W. J. Berryman, wife and child, from Glasgow, Scotland; a lady, name unknown, going to Texas, and an emigrant family of ten or twelve persons, all more or less injured.

The wounded are being well cared for by the citizens of Oxford and Water Valley. The bodies of most of the killed were sent to Oxford. There are many others injured whose names have not yet been ascertained, mostly emigrants.

Oxford, Miss., Feb. 26.—Colonel Sam. Tate was nearly suffocated under the mass of passengers thrown upon him, but he is now comfortable. The special train from Louisville was only half an hour behind the wrecked train, with a party of

Northern and Western railroad men, with their ladies and a few passengers. The party are all safe and assisted in securing the victims of the wreck. The wounded were chiefly brought to Oxford, where the citizens proffered every assistance possible. The Southern bound passengers will proceed to-day.

THE RECENT HORRIBLE ACCIDENT ON THE MISSISSIPPI CENTRAL RAILROAD.—Statement of one of the Passengers.—From Dr. Settle, a prominent railroad man, and a passenger on the Mississippi Central Railroad train, at the recent accident, we learn the following interesting particulars of that disastrous occurrence:

The train was run off the track at Buckner's trestle, crossing Buckner's run, two miles and three quarters south of Oxford, on the way to this city. It arrived an hour late at Oxford, and the conductor, according to the doctor's statement, received instructions from Colonel Tate, the president of the road, to run fast and endeavor, if possible, to make up the time lost. The trestle is about one hundred and fifty feet long and fifty feet high.

The doctor states that it has been frequently reported within the last three months as unsafe, and the section boss, who lives close by, has, on many occasions, flagged the up trains and directed the engineers to run slowly.

Colonel Tate did not believe these statements, and the train at the time of the disaster was running at the rate of between thirty and forty miles an hour. The locomotive passed over safely, but sprang the track apart at the north end of the trestle nearest Oxford. The baggage car struck the first bent, causing it to settle between eight and ten inches. It then jumped to the right of the road and fell over. The express and postoffice car followed, landing on the top of the baggage car. A second class car fell over, parallel with the stream. The forward coach followed, dropping to the bottom of the stream in a position parallel with the road. With one exception all the passengers in rear of this car were instantly killed. Among the number was Mr. McDonald, road master.

Two persons in the forward portion of the car were badly injured. The last coach fell on the end of the latter, crushing it in and resting at an angle of about forty-five degrees. Every seat, with one exception, was loosened from its fastenings, and all the passengers were thrown to the bottom of the car. Colonel Tate, the president of the road, was in this coach, standing just in front of the stove. Three persons were killed, and every other passenger more or less injured. Nineteen dead bodies were taken from the ruins, forty persons were badly wounded, and about one hundred others slightly. The passengers remained at the wreck until nine o'clock in the evening, when they were taken by another train to Water Valley. No one had been informed of the accident, and no provision whatever had been made for the comfort of the wounded. It was not until nine o'clock the next morning that any of the officers of the road made their appearance. At that time the treasurer called at the hotel and directed the proprietor to refund all money paid by passengers for entertainment. After that time every comfort was provided for the sufferers. The excursion train followed, being ten minutes behind at Oxford. But for the exertions of Mr. Edger, of the Burlington (Missouri) Railroad, it would have met a similar fate. Escaping from the wreck he succeeded in flagging the train a few hundred yards in the rear. It contained about one hundred delegates to the General Freight Agency Convention, with their families. Reaching the scene of disaster, each and every one rendered every assistance possible, men and women tearing up their underclothing to furnish bandages for the wounded. They remained with the sufferers until eight o'clock P. M., when they returned to Oxford. The next morning they resumed their journey, and were transferred over the break, reaching this city Sunday morning.

Prominent among those who rescued the dead and wounded: Captain Dave Campbell, of St. Louis, Mr. Henry Whemhomm, of Louisville, Ky., Mr. J. Gudgeon, of St. Louis, Matt. F. Brien, of the Southern Express. The section master and his family offered every assistance within their power.

Great depredations were committed by the negroes, who flocked from all directions and stole an immense amount of clothing and other property.—New Orleans Times.

THE COLORED VOTE.—The New York Sun says there are 850,000 colored voters, of whom 790,000 dwell in the sixteen late slaveholding States, leaving 60,000 for all the others. Of these 60,000, 7,500 are in New England, 41,000 in the five central States of New York, New Jersey, Pennsylvania, Ohio and Indiana, and 8,500 in the remaining ten Western States. In particular States there are in Delaware, 4,500; Maryland, 34,000, which are larger figures than the Democratic majorities in those States. In Connecticut there are 2,000; in New Jersey, 4,500, and in New York fully 12,000; in Pennsylvania, 13,000; in Ohio more than 8,000, and in Kentucky not far from 42,000, which the Sun thinks will seriously endanger or reverse the Democratic majorities in all those States, and therefore the Sun warns the Democratic party against making any fight against the colored brethren.

The fifteenth amendment is undoubtedly a nicely laid plan to insure permanent Radical ascendancy in the United States, but the proverb says such plans "gang at a angle." The plan to carry the South by negro votes, the Radicals themselves admit, will not be worth a bean straw unless supplemented by force and fraud. It is a water power good so long as you carry the water up hill and let it run down.

And in relation to the other States we imagine the scheme will be hardly fixed up before the Radicals will find that new issues—the tariff and labor questions, for illustration—have disarranged party organizations to an extent which will seriously confuse calculations based on a supremacy secured by the negro vote.—New York Bulletin.

FOREIGN.

HAVANA, Feb. 25.—Captain General De Rojas has issued a decree freeing two thousand negro prisoners of war who had been held out by the government. He is about issuing a decree to provide special courts for army, navy, churchmen and foreigners.

Eighteen members of the Cuban Junta that were at Santiago de Cuba have been executed.

WILHELM WACKERNAGEL.—Wackernagel, one of the greatest, if not the greatest, of "Germanists" after Jacob Grimm, was born in 1806. As early as 1827 he produced some of the first fruits of his studies, and in 1833 he published his history of the German hexameter and pentameter since Klopstock. In the same year he accepted a chair at the Basle University, and civic duties and honors were soon superadded to his professional calling. He became successively member of the Great Council and of the Stadtrath of that ancient city, which had first bestowed upon him the honorary citizenship when the Prussian authorities had, in the political terrorism of the period, withdrawn from him his Prussian citizenship. Wackernagel's activity was as restless as it was many-sided. Philology, history of literature, of art, of manners and customs, philosophy of art, comparative mythology, and jurisprudence—he has written on all these subjects, and on all of them as a master. Nor was he wanting in poetical genius. Many and charming are the contributions with which he has enriched the German song books of the present and future generations. He has died in the fullness of his powers and in the midst of many labors.

A LOTTERY SUIT in New York has just revealed some extraordinary facts, from which is shown the cause of much of the poverty and crime in that city. No less a sum than \$6,000,000 per annum is realized by the sale of lottery tickets, and mostly in small sums from the wretched and infatuated people, who cannot afford to spend even the smallest sum for anything but the necessities of life. The court was called into requisition in order to make an equitable distribution of the ill-gotten spoils.

A CORRESPONDENT of the Cincinnati Commercial states, upon alleged good authority, that every grocery and saloon in Nashville, except one, were drank dry of whiskey on Christmas, and were forced to suspend. Throughout the State there were about twelve murders, and one hundred and fifty drunken brawls, to commemorate the day.

MELANCHOLY falls upon a contented life like a drop of ink on white paper—which is not the less a stain because it carries no meaning.

LETTER FROM DR. LIVINGSTONE.

The Cape Argus of December 1 publishes the following letter from Dr. Livingstone:

MY DEAR FRIEND: I have not had an opportunity of sending to the coast since I left it till now, and this is by a party of Black Arab slave-traders from Bagamoro, near Zanzibar. They cannot give me time to write, as they have spent all their goods and are now eager to be off and are hungry. I cannot send anything to Mr. Mann, but I must say that I feel extremely thankful to him for all the trouble and work he has spent on my position. I have read his long letter twice or three times over, and will answer it all, and be ready for post at Tangaika. I have not taken my latitude here even, but reckon that I am about ten degrees ten minutes south, and thirty-one degrees fifty minutes east. We are probably four thousand five hundred feet above the sea, but I guess that from the barometer, which stood at 30.06 inches at the sea level, now showing 25.50 inches. By the way, I use Prof. Burges' tables for both barometer and boiling point, but I am not sure as to a multiplier for the difference of latitude and temperature other than thirty-two degrees. I have no other logarithms with me. I have come a long way about; could not go around the north end of the lake (Nyassa) partly from want of food, partly from fear that my Johanna men would bolt at the first sight of danger; and they did skedaddle, after all, at the south end, on the mere report of danger in front from the Maruts. Their eyes actually stood out with fear, as those of an ox sometimes do. I was then left with a following of only nine Africans. The Johanna fellows were such inveterate thieves, constantly stealing from their loads and from the gardens of the people, that it was a relief to get rid of them. I would have crossed at the middle of the lake, but the Arabs avoided me as if I had had the plague. No sooner did they hear that the English were coming, than off they scampered through bush and brake across pathless forests. "Do it the hindmost." Seven slaving parties did so, and the owners of two dhows, now on the lake, kept them well out of the way, lest I should burn them as slaves. The English name was for the first time an inconvenience. The Arabs see the advantage of vessels on the lake for promoting that which a vessel alone would check. The highlands of Bagamoro extend up parallel with the lake to an unknown distance. The water-shed is almost fifty miles east of the lake, and there we counted fifteen running burns in one day's march—the sources of the Rovuma. Here the same process of depopulation goes on. It is in the lands of the half-caste Arabs. It is Agawa against Manganya, or, as they are called, Walyan against Wanyana. It was on this high and cool country that Bishop McKenzie hoped to have his mission in time. At the town of Mataka, opposite the middle of the lake, and fifty miles east of it, we saw a great many patches of English peas in full bearing and blossom in July. The people understand the season to plant them in, and wheat would undoubtedly flourish if irrigated by one of the numerous springs which run among the hills. It is a land of plenty. But instead of the three weeks' easy canoe sail up the Zambezi and Shire, the other route took three and a half months weary treadmill trudging. I had, however, an intolerable drug in the Sepoys, and sent them all back from Mataka. I heard afterward that seven of them remained to let their pay run on. * * * I feel more and more that Africa must be civilized from within. No people can be more hopelessly bigoted than the coast-slaving tribes. Mataka is a better subject than any to be found within two hundred miles of the coast. (Here follows a description of a gang of slaves he met.) We visited the three most important Agawa or Wanyana chiefs near the south end of the lake, and they went to Katosa or Kroomansus, an old friend, who thought that plying us with huge baskets of beer was the proper way of showing respect. We wanted to go up to Kirk's Range and avoid the Mazetu, but the people below were afraid of those above, because they had driven back a party of slaving Arabs. Katosa at last turned out with his wives to carry our extra loads, rather than see his old friend at a standstill, and the fat ladies soon shamed the young dandies with their sharp tongues. Kirk's Range is just the

edge of a plateau, high and cold, and densely peopled by Manganya in their primitive state. They go by different names, as Kanthunda—these who live on mountains jutting out of the plateau; Chipeta—these who live more on the plains, but pure Manganya, spinning buaz and working iron. It is too cold, apparently, for cotton. Their huts are plastered inside and out—even the roofs—to defend themselves against the cold. One village was scarcely over a mile from another. They were extremely hospitable. I gave a cloth to the headman of the village where we spent the night, and he immediately gave us all a bountiful supper, and breakfast next morning. * * * They had never slaved, and I spent a good deal of time in trying to warn them against commencing it. We went westward till we imagined we were beyond the longitude of Mazetu, and then turned to the north, making for the point we left off in 1863. We came at length to parts where Mazetu had plundered the year before, and once nearly walked into the hands of a part of them out plundering. We had killed a hartebeeste, and were surprised to see two parties of villagers pass us at a trot. They had escaped from the villages to which we were bound, and the Mazetu were actually there. We turned westward again, but never came near the Portuguese route to Cazembe. The map-makers have placed it too far east. We passed the Leangwa in 12.45 and about thirty miles west of Nombume; then the great Leangwa valley—the bed of an ancient lake; then mounted the Babiro plateau in the southern borders of eleven degrees south. The water-shed between Chambeze (the Zambezi it is here called) and Leangwa rises to six thousand feet. Crossing the Chambeze in latitude 10.34, we found in flood with clear water, but the line of trees which showed its actual banks were only forty yards apart, and came here on the last day of January, 1867. If I am not much mistaken, we are on the water-shed we are in search of. Luapula is in front, but I hope to tell you better about it when we reach Tangaika in May next. The Barborn country is depopulated by their own slaving. Most of the central parts of the country are covered with forests. Sohisa we passed through when it was dripping wet, for this is the rainy season, and more water falls than I ever saw in Africa. The few people had no food to sell, no animals could be seen, and we had, my friend, hard times. The few people were living chiefly on mushrooms; they could collect a half hundred weight in a short time—good, of course, but only for producing dreams of the roast beef of by-gone days. Trudging through dripping forests and across sloppy, marshy places—the feet almost constantly wet, and gnawing hunger at the inner man—soon took the flesh off our bones. The want of salt made the gnawing sensation worse. Of sugar I scarcely remember the taste, but I am like a certain breed of pigs that take on fat kindly. We shall rest a fortnight here. Lost all our medicine, making me feel as if sentence of death by fever had, as in my poor friend McKenzie's case, been passed upon me. The black postman is at the door of my hut, and telling me to be quick. So I conclude, with much love to you all. From yours, ever affectionately, DAVID LIVINGSTONE.

THE GREAT AUTHORITY.—The mother of a family was married to an infidel who made jest of religion in the presence of his own children, yet she succeeded in bringing them all up in the fear of the Lord. She was asked one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because to the authority of a father I do not oppose the authority of another, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reproved or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."

WHEN man revolts against the gospel he takes another master—himself; one who renders all inferior masters possible.

General Conference Daily Christian Advocate.

A daily paper, to be styled the General Conference Daily Christian Advocate, will be published in the city of Memphis, Tennessee, during the session of the approaching General Conference. Arrangements have been made with the office of the Memphis and Arkansas Christian Advocate for its publication.

No previous session of the General Conference of the Methodist Episcopal Church South has been invested with so much importance as the one to be held in Memphis, commencing May 4, and to none has the church looked with more anxious interest.

In order to place the daily in the hands of all who desire to keep fully and promptly advised of the proceedings of the General Conference, we offer it at the exceedingly low price of \$1 per copy.

Any preacher or other person who may send us ten subscribers shall receive an extra copy free.

Subscriptions and money may be sent to the editors of our church papers.

All the traveling and local preachers of the church are our agents.

We request the subscribers to be sent as early as possible.

A. H. REMOND, Agent.

LEARNING IN THE PULPIT.—Some of the Rev. Mr. Romaine's congregation, thinking his style of preaching too common and plain, requested him to exhibit a little more learning in the pulpit; accordingly, the next opportunity he read his text in Hebrew. "Now," said he, "I suppose scarcely one in this congregation understands that." He then read it in Greek, and added: "There may be one or two that understand me now. I will next read it in Latin." He did so, and said: "Possibly a few more may comprehend me, but the number is still very limited." He last of all repeated the text in English. "There," he continued, "now you all understand it; which do you think is best? I hope always to preach as that the most ignorant person in the congregation may understand me."

HOW INCALCULABLE would the tone of conversation be improved if it offered no exceptions to the example of Bishop Beveridge: "Resolve never to speak of a man's virtues to his face, nor his faults behind his back;" a golden rule, the observance of which would banish flattery and defamation from the earth. Conversation stock being a joint and common property, every one should take a share in it, and yet there may be societies in which silence will be our best contribution. When Isocrates, dining with the King of Cyprus, was asked why he did not mix in the discourse of the company, he replied: "What is reasonable I do not know, and what I know is not reasonable."

THE PERSON OF CHRIST.—Rev. William Arthur remarks that men who loved Christ with a love stronger than death wrote his life, but left no hint of his height, complexion, features, or of any point that could help the mind to a personal image. Others wrote long epistles, of which he was the Alpha and Omega; but his form was as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian toms and relics of the first centuries show no attempt to make an image of Christ. Too deep a sense of the divine rested upon the early church to permit any attempt to print the human as it appeared in him.

WE must never fall into the delusion that the purposes of God set aside the use of means. I have heard thoughtless or captious talkers say: "If God works out his purposes, then there is no need for preaching or any other means." Ah! simpleton that thou art, if we teach you that God works out his purposes by means, how mad must you be to charge us with thinking lightly of the means!—Spurgeon.

SINCERITY is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.

WONDERFUL pleasures are no more able to satisfy the soul than the light of a candle to give day to the world.

The Christian Advocate.

SATURDAY, MARCH 5, 1870.

TIME, THAT SHAPED THE SWELLING BUDS.

BY JOHN K. STATMAN.

Time, that shaped the swelling buds,
Plumped the grape and filled the grain,
Greened the fields and leafy woods,
Must undo it all again.

Every trace of bloom is shed,
On the vine is not a grape,
Fields are bare and leaves are dead,
Nothing maketh its escape.

Time, that gave a touch of grace
Unto growing limb, and then
Rounded forth the perfect face,
Must undo it all again.

Through the locks of gold and brown
Slip the shining threads of gray;
Form and fashion tumble down,
Beauty passeth quite away.

Thus it fares with flower and leaf,
Thus it fares with man and beast,
Though the miracle be brief,
Time repeats it all again.

CHINESE IMMIGRATION.—NO. II.

ANDERSON, VA., Dec. 28, 1869.

REV. C. K. MARSHALL, D. D.—Dear Brother: I am opposed to Chinese immigration not only because our country is not in a condition to receive with safety an influx of Chinese pagans, but also because I think the introduction of coolies into the South, at present, would be an act of injustice to the negro. For generations the negro has served us faithfully as a slave, and to crowd him out of the only position in the country which he is qualified to fill, before we have given him a fair trial as a freedman, would certainly be a great wrong. When we consider his condition as a slave—his habits of dependence, want of common providence, and general ignorance of business affairs—and then consider the sudden change which abrupt emancipation brought upon him—how radically, in a moment, all his relations were transposed—it astonishes us that he has done so well. The country was in ruins. The negro was the poorest of the poor—without money, without land or home, without the simplest knowledge of business—yet he managed to sustain himself. He was deceived by false promises, and encouraged to hope for impossibilities; but under all these circumstances he has conducted himself, as a general thing, quietly, and if properly treated will, I think, make a valuable laborer. If he was able as a slave, with no stimulus but fear, to do the work which the South required, why may he not still do it? What reason is there to believe he will not do it? It would be extreme cruelty to drive him off as worthless before giving him a chance.

If the Chinese coolie is brought in to take the place of the negro, what will be done with the negro? He must live. Either he must support himself or the public must support him. He is unfit for any position among us except that of a common laborer. If the white man refuse to employ him he cannot support himself; the public must therefore take care of him. Is the South prepared to take under its benevolent supervision three millions of paupers? This phase of the subject demands the serious consideration of every white man in the South. The government will not support the negro population of the South, or if it does it will tax the South to pay the expense.

Again, I doubt if the coolie can or will render the kind of labor the South is supposed to need. He is wholly ignorant of our methods of labor, and of course ignorant of our language. Who is to teach him? With all his native shrewdness, he is a slow scholar when set to learn our way of doing things. He labors all the time under the impression that his own way is vastly superior. The coolie is in no sense—that is, the common day laborer—superior to the common negro. He has no more intelligence, no more bodily strength, no greater powers of endurance, or activity of person. Nor has he any more invention or contrivance than the negro. He will learn to use machinery as slowly, and will be as unreliable. Some Chinese are very shrewd, active and skillful, but I presume none of this class will come as coolies to work in the cotton and sugar fields of the

South. The coolie, properly, is the lowest type of Chinaman, and is worked by guilds, under regulations which his superiors impose. There is no individual independence known to this class.

If I understand what the South needs in addition to the negro field labor, it is not muscle merely, but brains also—the capacity to use machinery. The improved implements of husbandry enable a trained, reliable hand, who can use them, to do as much work (and of a better quality) as ten common men, without machinery. Now, sir, men of our own color and creed, with European brains, capable of appreciating our institutions and ready to adopt our customs, can be procured in sufficient numbers to answer all the present demands for labor in the South. They will grow into good, intelligent citizens, and not only add to the material wealth of our Southern land, but also to its intellectual and moral forces. Would not such an addition to our population be infinitely preferable to a motley horde of Asiatics?

The Chinaman will not likely come to this country with the view of becoming a permanent citizen. He does not bring his family. I presume there is not a single Chinese family, properly speaking, on our shores. He comes to make money and return, as the European goes to India and China, and with no more intention of becoming naturalized. A Chinaman will not bury his dead among us, if he can raise the means to carry them back to his native land. They have been in India and the Indian Archipelago for more than a hundred years, and yet they remain a separate and distinct people to this day, as selfish and secluded as the Jews. Roaming and enterprising as the more intelligent and adventurous traders among them are, they never forget, except perhaps in some individual cases, the "flowery land" that gave them birth. In many instances—as a general rule—where they marry abroad, as in India, and have a family, when ready to return to China they leave wife and children behind them. I need not suggest the moral condition of such communities of emigrants. I dare not describe the beastly characteristics which mark the lives of men in such a state. Heathenism knows nothing grosser, nothing worse. Mormonism is a paradise of purity compared with it.

I hope to finish all I have to say on this subject in one letter more.

I am, as ever, yours truly,

W. G. E. CUNNINGHAM.

MORAL SCIENCE.

He who aims to form a system must, first of all, clearly understand what such a system should contain, as well as what it should exclude. According to the decision of two distinguished moralists, Dugald Stewart and Sir James Mackintosh, a theory of ethics embraces only two great questions: First, whence do we derive our notions of right and wrong, of virtue and vice? and, secondly, what constitutes the essence or nature of virtue and vice? But this is a definition of ethical science as it is, rather than as it should be; embracing, like the works which it describes, only some of the elements of a complete system of morals.

It is certain, however, that every scheme of ethics should at least discuss these two fundamental questions; especially should it clearly determine the nature of virtue, and set before us a radiant image of the morally good. But where shall we find this great idea, this great central light of morality, exhibited in such a manner as to preclude doubt and banish obscurity from the mind of the beholder? From the time of Plato down to the present day the moral philosopher has labored to determine this idea, or define the common property which "makes all holy things what they are;" and yet this is still a vexed question. Is it not melancholy, indeed, that such a question should have remained so long undetermined; that the clouds and smoke of controversy should still obscure this, the most important and most beautiful of all ideal forms?

Of all those philosophers who have treated the science of morals, it seems to us that Aristotle among the ancients, and Butler among the moderns, are the two great thinkers who have shed the most light on the nature of virtue, or the idea of the morally good. Yet even in the writings of Butler this idea has not been found at all by some of his most candid and enlightened fol-

lowers. Thus Mackintosh, for example, has said that "the most palpable defect of Butler's scheme is that it affords no answer to the question: 'What is the distinguishing quality common to all right actions?'" Now if this were so, then the exalted praise which is so freely lavished upon Bishop Butler, by the author of the *Progress of Ethical Philosophy*, could scarcely have been deserved, for a solar system without a sun would not be more defective or dark than a system of morals without an idea or definition of morality in action. But while we hold that Sir James has fallen into a very grave error on this subject, we do not suppose that the fault is wholly in himself, and no part of it in the great teacher for whom he entertains so profound a veneration. For, no doubt, if the master had given that scientific precision and distinctness to his own idea of the nature of virtue, which its transcendent importance demands, he would not have been so sadly misunderstood by the disciple. If he had freed this great idea from every obscurity, and caused it to shine forth with a keen, clear radiance, no such stricture would have found a place in the *Progress of Ethical Philosophy*. One thing, then, which a theory of ethics should aim to accomplish is to clear up Butler's idea of "morality in action" (for on this subject we hold his idea to be the true one), and set it forth in such a manner that it can neither be overlooked nor misunderstood.

According to Butler, all actions put forth in obedience to conscience are right actions, while those done in violation of conscience are wrong. Such is his criterion of *morality in action*; and how this could have been overlooked by a student and disciple of Butler may at first view appear very wonderful. But the reason of the oversight may be easily explained. For there is a question concerning virtue in the abstract, as well as in action; in regard to the external rule of right, as well as in regard to the heart of the moral agent. Now, in regard to the external rule of right, or to virtue in the abstract, the system of Bishop Butler is silent; and this silence truly constitutes its most palpable defect. Sir James having confounded these two ideas in his mind, the one relating to virtue in the abstract and the other to virtue in the heart of a moral agent, and, seeing that Butler is silent in reference to the one, has unwittingly pronounced him silent in relation to the other. McCosh, in his work on the *Divine Government*, repeating the stricture of Mackintosh, has missed the mark in a still more glaring manner; for he says: "What quality, then, in the mind of the agent, may be regarded as constituting virtue? Butler does not answer this question." In fact, this is precisely the question which Butler does answer, and shows that a conformity to conscience is that which constitutes virtue in the moral agent. He fails to answer the other question, however, as to what constitutes virtue, not as it is a quality of the mind, but as it is the characteristic of the external rule of right. Hence, although his work is the most magnificent fragment which any one mind has ever contributed to the science of morals, yet it cannot with propriety be dignified with the appellation of a system of ethics. It is at best but a one-sided or half scheme.

Even this most acute of moralists seems to have confounded the idea of virtue in the abstract with virtue in the concrete; and this appears to have been the source of the above named huge defect in his theory of ethics; for he says: "There are two ways in which the subject of morals may be treated. One begins from inquiring into the abstract relations of things; the other from a matter of fact, namely, what the particular nature of man is, its several parts, their economy or constitution; from whence it proceeds to determine what course of life it is which is correspondent to this whole nature." Now, as we shall hereafter more plainly see, these are not two methods of treating the same subject, for each relates to a different subject—the one to the abstract rule or standard of virtue, and the other to virtue in the life and conduct.

This confusion of ideas is by no means peculiar to Bishop Butler and Sir James Mackintosh. It is, indeed, common to most writers on moral philosophy. No other ambiguity can, perhaps, be mentioned, which has done so much to darken and perplex the whole science of morals. It explains the reason why Clarke, who treats of "the abstract relations of things," has given us only one-half of a system of morals; and why Butler, who considers the internal make and constitution of the human mind, has produced only the other half. It also explains the reason why each of these half schemes has so often been mistaken for a complete system of ethics, and why they have been supposed to conflict with each other. There is in reality no conflict between them; and until their mutual agreement

and correlation be seen, a system of ethics will be impossible.

The same confusion of ideas has also frequently led the advocates of expediency, or of the will of God, as the standard of right, to deny the supremacy of conscience, and *vice versa*. It is a great mistake of most ethical writers that they conceive a conflict to exist between the supremacy of conscience, as advocated by Butler, and the adoption of expediency, or the relations of things, or the will of God, as the rule of right; and that the one or the other of these hostile rules must be made to give way before our knowledge can be made to assume a scientific unity and symmetry of form. Whereas all these several schemes or doctrines relate to virtue in the abstract, or to the external standard of right, and do not touch the question respecting the supremacy of conscience over the actions of the mind within. Their office and function is not to supplant, but to enlighten the conscience. The external standard of right, be it what it may, the relations of things, or expediency, or the will of God, is a light for the intelligence, and not an immediate law for the will. Conscience is this law. Be that standard what it may, it can never annihilate, and should never be allowed to obscure, the indubitable facts of conscience, of this shining perception of right within us, and this felt approbation thereof. The external standard of right is, indeed, no more opposed to the office and functions of conscience than the light of the sun is to the organ of vision by which it is seen. Hence those who, out of a zeal for expediency, or the will of God, deny this doctrine of a conscience, act about as wisely as one who, from his admiration of the glory of the sun, should repudiate the functions of the eye. And, on the other hand, those who, from a devotion to the supremacy of conscience, overlook or undervalue the importance of an external standard of right, are very like those who, because they possess good eyes, should despise the light of the sun. As in the system of God's world both are found to exist, so in a system of ethics both should be fairly represented—the one as the eye, and the other as the sun, of the moral universe.

Such a system, then, should contain two things: first, it should show what is the distinguishing quality common to right actions, or, in other words, what constitutes virtue in the mind of the moral agent; and, secondly, it should exhibit the rule or standard by which the mind itself is to be enlightened in regard to duty. Having established the supremacy of conscience in regard to our own actions, it was an exceedingly dangerous error to speak as if this were an infallible guide, and that all we have to do is to attend to its monitions. For, indeed, instead of looking within upon our own minds with a sort of self-idolatry, we have to look without in order to behold "the light of the world." And how great soever may be our veneration for the dictates of conscience, we should never forget that it is not an enlightening principle, but a principle to be enlightened. We should never forget that, although by reason of conscience we are a law unto ourselves, yet there is a higher law, even a law unto the conscience itself, without attention to which conscience is but a dark, ignorant, crooked and perverse guide. We cannot say that Bishop Butler has been guilty of any such forgetfulness or oversight; but if he has not fallen into this great error, he sometimes seems to lean toward it, with a most alarming tendency downward. Thus, among other similar expressions, he says: "Man hath the rule of right within; what is wanting is only that he honestly attend to it." Again: "Let any plain, honest man, before he engages in any course of action, ask himself, Is this I am going about, right, or is it wrong? Is it good or is it evil? I do not in the least doubt but that this question would be answered agreeably to truth and virtue, by almost any fair man in almost any circumstances." Hence, if his doctrine be not tainted with the error in question, he has certainly not taken sufficient pains to guard his readers against so great a heresy in morals. On the contrary, his language seems frequently to countenance this heresy, and he nowhere raises a warning voice against it. Hence, even on the supposition that there is no defect in his doctrine, there is certainly a very great defect in his manner of teaching. But the truth seems to be that this defect in his teaching arose from the defect of his system, in having failed to reorganize an external standard of right. Having set up conscience as the rule of action, and demonstrated its supremacy over the little world within, he seems almost as prone to regard its oracles as infallible as if it were the light of the great world without.

Dugald Stewart, in his *Philosophy of the Active and Moral Powers*, has explicitly recognized the distinction between the internal or relative rule of right and the exter-

nal or absolute rule, as well as insisted upon its great importance. But neither the relation which the external rule sustains to the internal, nor the grand function it is designed to perform, seems to have been rightly conceived by him. His misconception on this point may be most clearly seen, perhaps, by considering the manner in which he decides one of the most fundamental and important questions in the science of morals, namely, that which relates to the criterion or test of morality in action.

What is this criterion or test, and how shall we apply it so as to determine whether an action be right or wrong? "An action may be said to be absolutely right," says he, when it is performed "with perfectly good intentions," and "under the guidance of an enlightened and well informed understanding." But suppose the understanding be not enlightened or well informed, still the action "may be said to be relatively right when the intentions of the agent are sincerely good," or, in other words, when it is performed in obedience to the dictates of conscience.

"According to these definitions," he continues, "an action may be right in one sense and wrong in another; an ambiguity in language which, how obvious soever, has not always been attended to by writers on morals." Thus, according to the author, there are two tests or standards of morality in action; and, as we judge by one or the other of these standards, the very same action may be pronounced right or wrong. If it be performed with "perfectly good intentions," and in obedience to the dictates of conscience, then it is relatively right, and the agent is free from all blame therein, for "it is the relative rectitude of an action which determines the moral desert of the agent." But if the dictate of conscience, in obedience to which it is performed, be erroneous, then is the action absolutely wrong, or wrong with reference to the external standard of right. Or, as some of the author's followers express it, such an act is right in the agent and wrong in itself! or relatively right and absolutely wrong!

Now, here the question arises, How can these things be? If an action be right in the agent, how can it be wrong in itself? or if it be morally right in one sense, how can it be morally wrong in another sense? Can light have any such communion with darkness? We agree with the author that "the distinction between absolute and relative rectitude" is "equally just and important," but yet, as managed by him, is not the distinction far from having answered the purpose for which it was introduced, namely, "to obviate the confusion of ideas arising from this ambiguity in language?" On the contrary, has it not introduced fully as much confusion as it has banished, and darkened the science of morals with fully as many enigmas as it has solved?

The all-important "distinction between absolute and relative rectitude" seems not to have been handled with any greater success by the followers of Mr. Stewart than it had been previously managed by himself. Dr. Wayland, for example, although he has strongly felt the importance of this distinction, has yet, from the want of sufficient clearness of insight, wrought it into a most elaborate piece of confusion. We refer, as the judicious student of his work may have anticipated, to his famous attempt to show that an action may be perfectly pure and innocent in the agent who performs it, and yet wrong in itself. If this be true, then we may trust that when the Almighty comes to judge the world he will punish such an action, not in the agent, but only in itself. We may trust that in all such cases He will lay the finger of his indignation not upon the innocent agent, but upon the criminal abstraction alone.

This is not all. Dr. Wayland, with Bishop Butler, maintains "the supremacy of conscience" as the rule of right. But if conscience be the supreme rule of right in action, then one would suppose that an act put forth in obedience to conscience should be deemed a right act. It may not be so, however, says Dr. Wayland; it may be conformed to this supreme rule of right in action, and yet be very wrong! Now, is not this to make conscience the supreme rule of right in action, and yet deny it to be such a rule? Is it not to make conscience supreme, and yet subordinate? to set that forth as the test of morality in action which cannot determine whether an act is moral or immoral? Or, in other words, is it not self-contradictory to affirm that conscience is the standard of moral rectitude in action, and yet pronounce an action wrong which is conformed to this standard? One would certainly suppose so, unless, like Stewart and Wayland, he should happen to have two rules or tests of morality in action. But with two such rules it is quite possible both to affirm and to deny one and the same proposition

in regard to one and the same action. This seems to be very clearly done by Dr. Wayland. He affirms, for example, the "supremacy of conscience" as a rule of right action, and yet declares that "the doing of right, and obedience to conscience" are not always equivalent terms.

In like manner, Dr. Alexander maintains the supremacy of conscience as the rule of right in action, and at the same time denies that we always do right when we obey its dictates. He begins his chapter, entitled the *Supremacy of Conscience*, with the words: "That the dictates of conscience should be obeyed is one of the most evident perceptions of the human mind." Surely, then, we shall always do right when we obey its dictates, or, in other words, if the dictates of conscience should be obeyed, then we should obey them. Surely we shall commit no sin in obeying that rule which we are under obligation to obey. Is not this clear? By no means, answers Dr. Alexander. "It is true," says he, "if a man's conscience dictates a certain action, he is morally bound to obey; but if that action is in itself wrong, he commits sin in performing it, nevertheless." That is to say, a man may commit sin in performing the very act which he is morally bound to perform!

The truth is, that this unintelligible way of talking, this perplexity and confusion of thought, springs from the circumstance that all these learned authors have adopted two rules of right in action; the one internal and the other external. Hence it is that an act is pronounced wrong in itself, when viewed in reference to one of these rules; while the agent, since the act is put forth in obedience to the other rule, is held to be innocent and free from blame. Or, on the other hand, it is declared to have "committed sin" in the perpetration of an act which is "morally bound" to perform. Surely no two such rules can exist in reality, and every attempt to legitimate such confusion of thought must originate in dark, undeveloped and unilluminated principles of ethics.

The rule of right in action is not and not two-fold. As the learned authors themselves teach, conscience is the supreme rule of right in action, and consequently every act put forth in conformity with its dictate is a right action. Thus conscience is the one supreme, universal and exclusive rule of moral rectitude; and if we introduce any other or higher rule of morality in action, we shall violate that unitary principle and disturb that harmony of thought which are so essential to the perfection and beauty of science.

What shall we do, then, with external or absolute rule of right? This is a rule, we reply, not for *will*, but for the *intelligence*. There are two rules of right, it is true; not two rules of right for the *act*—by one—that is, by conscience—try the net or the will; and by the other—that is, by the external absolute standard of right—we test the conscience itself. If the action be, is the act right? this is decided by a reference to conscience, which, as has been said, is the one supreme, universal and exclusive rule of rectitude for the agent. But if the question be, Is the judgment right, is the conscience error? then we appeal to the absolute standard of moral rectitude, which is the one supreme, universal and exclusive rule for the intelligence and conscience itself. Hence as we have not two rules or tests for one and the same thing, there need be no discordant utterances in our philosophy or lack of harmony in our views. We submit each thing by its own appropriate test, and pronounce it right, wrong, good or bad, according to what it agrees or disagrees with the standard to which it is referred.—*Scott's Review*.

CEMENT FOR POLISHED STEEL.—Turkish recipe has come to notice for a cement used in fastening diamonds and precious stones to metallic substances, which is said to answer equally well in strongly polished steel surfaces, even when they are exposed to moisture. To solve five or six pieces of gunmetal, each about the size of a pea, in as much alcohol as will suffice to render it liquid. In another vessel dissolve in brandy as much isinglass (previously softened in water) as will make a two-ounce quantity of strong glue, adding two pieces gum ammoniac, rubbing until dissolved. Mix the whole with beer and bottle for use.

A GERMAN has discovered a kind of printing ink, superior to now in use. The essential part of the discovery is that, by a peculiar process, the ink can be entirely moved from the surface of the type at a cost of half a dollar for each hundred pounds of printed paper, and the material is then ready for use again.

One solitary philosopher may be great, virtuous and happy in depths of poverty, but not a nation.

The Christian Advocate.

SATURDAY, MARCH 5, 1870.

FATHER TOM AND THE POPE,
OR A NIGHT AT THE VATICAN.

CHAPTER V.

THE REASON WHY FATHER TOM WAS NOT MADE
A CARDINAL.HURROO, my darlings!—didn't I
tell you it 'ud never do? Success
to build John Tuam and the old
similarity ov Pindarore! Oh, more
power to your grace every day you
rise, 'tis you that has broken their
boards into shivers under your
feet! Sure, and isn't it a proud day
for Ireland, this blessed feast ov the
choir ov Saint Pether? Isn't Car-
lisle and Whately smashed to pieces,
and their whole college ov swindling
teachers knocked into scineidreers.
John Tuam, your sowl, has tuck his
pastherd staff in his hand and
beaten them out o' Connaught as
fast as ever Patricke drove the sar-
pents into Clew Bay.Poor old Mat Kevanagh, if he
was alive this day, 'tis he would be
the happy man. "My curse upon
their gogginities and Bibles," he
used to say; "where's the use ov
perplexing the poor childre wid
what we don't understand our-
selves?" No use at all, in troth, and
no I said from the first myself.Well, thank the Blessed Virgin,
we'll have no more thrigonometry
nor scripther in Connaught. We'll
hold our lodges every Saturday
night, as we used to do, wid our
chairman behind the masther's desk,
and we'll hear our mass every Sun-
day morning afore the same.I'm off to Tullymacgarratt before
daylight in the morning, where I'll
tell whether a sod or two o' turf
can't constitute a cart load ov herys,
and whether a weekly meeting ov
the lodge can't produce a new
thavory ov rints.But afore I take my lave ov you,
I may as well finish my story about
poor Father Tom that I hear is
coming up to elate the heretics in
Adam and Eve during the Limit.The Pope—and indeed it ill be-
came a good Catholic to say any-
thing agin him—no more would I,
only that his Riv'rence was in it—
but you see the fact ov it is, that the
Pope was as ev'ous as ever he
could be, at seeing himself sacked
right and left by Father Tom; and
bade out o' the face, the way he was,
on every science and subject that
was started. So, not to be outdone
altogether, he says to his Riv'rence,
"You're a man that's fond ov the
brute crysation, I hear, Mither
Maguire?""I don't deny it," says his Riv-
rence; "I've dogs that I'm willing
to run agin any man's, ay, or to
match them agin any other dogs in
the world for gonted elication and
politeness," says he."I'll hold you a pound," says the
Pope, "that I've a quadruped in
my possession that's a wiser baste
nor any dog in your kound.""Done," says his Riv'rence, and
they stalked the money."What can this larned quadru-
ped o' yours do?" says his Riv'rence."It's my mule," says the Pope,
"and, if you were to offer her good
oats and clover off the meadows
o' Paradise, sorta taste ov either
she'd let pass her teeth till the first
mass is ever every Sunday or holi-
day in the year.""Well, and what 'ud you say if I
showed you a baste ov mine," says
his Riv'rence, "that, instead ov
fasting till first mass is over, only
fasts out the whole four-and-twenty
hours ov every Wednesday and Fri-
day in the week as reglar as a
Christian?""Oh, be asy, Mither Maguire,"
says the Pope."You don't b'lieve me, don't
you?" says his Riv'rence; "very
well, I'll soon show you whether or
no," and he puts his knuckles in
his mouth, and gey a whistle that
made the Pope stop his fingers in
his ears. The ayeo, my dear, was
hardly done playing wid the col-
webs in the cornish, when the door
flies open, and in jumps Spring.
The Pope happened to be sitting
next the door, betwix him and his
Riv'rence, and, may I never die, if
he didn't clear him, thrille crown
and all, at one spring. "St. Michael
defend us!" says the Pope, thinking
it was an evil spirit come to fly away
with him for the lie that he had told
in regairt ov his mule (for it was
nothing more nor a thrick that con-
sisted in grazing the brute's teeth);
but, seeing it was only one ov the
greatest beauties ov a greyhound
that he'd ever laid his opisthocal
eyes on, he soon recovered ov his
fright, and began to pat him, while
Father Tom ris and went to the
sideboard, where he cut a slice ov
pork, a slice ov beef, a slice ov nut-
ton, and a slice ov salmon, and put
them all on a plate together. "Here,
Spring, my man," says he, setting
the plate down afore him on the
heartstone, "here's your supper for
this blessed Friday night." No
word more he said nor what I tell
you; and, you may believe it or not,
but it's the blessed truth that the
dog, either just tasting the salmon,
and spitting it out again, lifted hisnose out o' the plate, and stood wid
his jaws wattering, and his tail
wagging, looking up in his Riv-
rence's face, as much as to say:
"Give me your absolution, till I
hido them temptations out o' my
sight.""There's a dog that knows his
duty," says his Riv'rence; "there's
a baste that knows how to conduct
himself either in the parlor or the
field. You think him a good dog,
looking at him here; but I wish't
you seen him on the side ov Sleeve-
m-Virni! Be my sowl, you'd say
the hill was running away from
under him. Oh I wish't you had
been wid me," says he, never letting
on to see the dog stale, "one day,
last Lent, that I was coming from
mass. Spring was near a quarther
ov a mile behind me, for the childer
was delaying him wid bread and
butter at the chapel door; when a
lump ov a hare jumped out ov the
plantations ov Grouse Lodge and
ran across the road; so I gey the
whilloo, and knowing that she'd
take the rise of the hill, I made
out the ditch, and up through
Mullaghcasheal as hard as I could
pelt, still keeping her in view, but
afore I had gone a perch, Spring
seen her, and away the two went
like the wind, up Drumrewy, and
down Cloonoon, and over the river,
widout his being able one't to turn
hor. Well, I run on till I come to
the Diffagher, and through it I went,
for the wather was low and I didn't
mind being wet shod, and out on
the other side, where I got up on a
ditch, and seen sich a course as I'll
be bound to say was never seen
afore or since. If Spring turned
that hare one't that day, he turned
her fifty times, up and down, back
and for'ard, throughout and about.
At last he ran her right into the big
quarryhole in Mullaghbawn, and
when I went up to look for her, find
there I found him stretched on his
side, not able to stir a foot, and the
hare lying about an inch afore his
nose as dead as a door nail, and
never a mark of a fooli upon her.
Eh, Spring, isn't that thrice?" says
he. Just at that minit the clock
struck twelve, and before you
could say thrup-sticks, Spring had
the plateful of male consaled—"Now," says his Riv'rence, "hand
me over my pound, for I've won my
bate fairly.""You'll excuse me," says the Pope,
"for we put the clock half an hour
back, out ov compliment to his Riv-
rence," says he, "and it was Saturday morning
afore he came up at all.""Well, it's no matter," says his
Riv'rence, putting back his pound
note in his pocket book. "Only,"
says he, "it's hardly fair to expect a
brute baste to be so well skilled in
the science ov chronology."In troth his Riv'rence was badly
used in the same bate, for he won it
dever; and, indeed, I'm afeard the
shabby way he was thrated had
some effect in putting it into his
mind to do what he did. "Will
your holiness take a blast ov the
pipe?" says he, drawing out his
thuddeen."I never smoke," says the Pope,
"but I haven't the best objection to
the smell of the tobacco.""Oh, you had better take a
draw," says his Riv'rence, "it'll
relieve the drink, that 'ud be too
hiscious entirely, widout something
to flavor it.""I had thoughts," said the Pope,
wid the last sign ov a hiccup on
him, "ov getting up a broiled bone
for the same purpose.""Well," says his Riv'rence, "a
broiled bone 'ud do no manner ov
harm at this present time; but a
smoke," says he, "and flavor both
the victels and the drink.""What sort ov tobacco is it that's
in it?" says the Pope."Raal nagur-head," says his Riv-
rence; "a very mild and salubrious
species ov the philosophic weed.""Then, I don't care if I take a
draw," says the Pope. Then
Father Tom held the coal himself;
till his holiness had the pipe lit;
and they sat widout saying any-
thing worth mentioning for about
five minutes.At last the Pope says to his Riv-
rence, "I dunna what gey me this
pluggy hiccup," says he. "Dhrink
about," says he—"Bogorra," he says,
"I think I'm getting merrier an's
good for me. Sing us a song, your
Riv'rence," says he.Father Tom then sung him Mo-
ntaigne and the Bunch o'
Rushes, and he was mighty well
pleased wid both, keeping time wid
his hands, and joining in the cho-
ruses, when his hiccup 'ud let him.
At last, my dear, he opens the lower
button ov his waistcoat, and the top
one ov his waistband, and calls to
Mather Anthony to lift up one ov
the windys. "I dunna what's
wrong wid me, at all, at all," says
he; "I'm mortal sick.""I thrust," says his Riv'rence,
"the pasthry that you ate at dinner
hasn't disagreed wid your holiness's
stomach.""Oh my! oh my!" says the Pope,
"what's this at all?" gasping for
breath, and as pale as a sheet, wid
a could swate bursting out over his
forehead, and the palms ov his
hands spread out to catch the airthey ought to do to establish a
Reformed Church, and the many
difficulties and persecutions they
had to encounter, concluded to
avail a more favorable opportunity
to carry out their plan.There was one of their number,
however, who determined to work
on, and he succeeded in gathering a
small congregation around him in
the capital, mostly from the poor.
I am told by an English Christian
(long a professor of English in this
city) who knew him well, that he
died from the debility brought on
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away, he said to some friends that
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this solemn moment, when there is
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Church my soul was ill at ease and
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man of fervent piety and deep learn-
ing, named Aguilar. His congrega-
tion yet continue, and have done
much for the cause of the gospel in
this republic.During the "French Intervention"
many leading Liberal Mexi-
cans, among them some of the
"Constitutional Presbyters," visited
the United States, where I became
interested in the cause. Specially
invited to come to this city, and
assist them to establish the gospel
and gospel churches in this republic,
I have spent over a year in so doing.
Through the dark, threatening
clouds that hang heavily in the
night of Mexico's misery, some stars
are shining that relieve the gloom
and inspire hope. About forty
Mexican evangelical congregations
now meet weekly in this republic;
many leading men, editors, lawyers
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deep Christian faith, purity of life,
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quently burned, and in their place
the "Ten Commandments," printed
off a large sheet and framed, may be
seen in many houses.A good church building has been
leased by the general government
in the capital. A private individ-
ual has given us a chapel building in
Puebla. One evangelical weekly,
called the *Evangelical Torchlight*, is
published in Cos, near Zacatecas,
and a very large number of Chris-
tian tracts have been published in
the capital and circulated through-
out the nation.I believe that the evangelical con-
gregations in Mexico might soon
number a thousand if the gospel
work were stood by and encouraged
by the American and English evan-
gelical churches. I have found
multitudes most earnest to learn
gospel truth, and have preached to
about seven hundred persons at one
time, and have the pleasure of seeing
new congregations formed con-
stantly. There are two evangelical
congregations composed of young
lads, and conducted by themselves,
in this capital. One of their num-
ber was recently locked up by his
mother for about twenty-four hours,
with the view of inducing him to
abandon the Bible and its teach-
ing. In the room, a chair, a table
with a skull on it, a loaf of bread
and a glass of water were all he
found, and he spent the time in
singing hymns and in prayer, until,
at last, his mother decided that he
was incorrigible, and set him free.The Puebla congregation was re-
cently attacked by a mob, led on by
two curates dressed as ordinary
citizens; and has now divided itself
into five meetings, and work on
bravely.A young man belonging to one of
the leading families of the capital
was locked in his room by his
mother, to keep him from taking
part in an evangelical service, after
having thrown herself at his feet,
kissing them, wailing and crying,
begging him not to appear in public,
in this gospel movement until after
her death; he is now engaged in
circulating Bibles and Christian
tracts, with great effect. He sends
them to governors of States, and
many other of the most influential
men of the nation. Take the Bible
from a nation and you have one like
Mexico; give it to a people and you
have countries like the United
States and Great Britain; give the
Holy Scriptures and a helping hand
to the Christians in Mexico, and
these will enable them to circulate
it widely among their fellow coun-
trymen, and thus sow peace, joy,
light and truth in this beautiful but
now benighted land.Let the American Evangelical
Church follow the example that the
British Christians are giving it in
Spain, with regard to the evangeli-

THE GOSPEL IN MEXICO.

We have received the following
very important communication from
the Rev. Henry C. Riley, now labor-
ing in the City of Mexico, through
a special messenger.The immense number of magnifi-
cent stone churches that are to be
seen in the cities and villages of this
republic remind the traveler of the
overwhelming power that Rome
once exercised over this land. The
convents, church buildings, jewelry,
gold and silver and real estate that
she once owned, won for the Mexican
Roman Church the title of the
"richest of churches." A large part
of the vast mineral wealth of Mexico
passed into the hands of the satel-
lites of Rome, that swarmed here,
and enabled them to fortify them-
selves, till they imagined their posi-
tion to be impregnable. Like a
vessel becalmed in mid-ocean, the
Roman Church seemed once to float
on an ocean of abject superstition,
ignorance and blind fanaticism, but
Mexico's bright skies. But a
hurricane struck her from the north,
and has sent her on her beam ends.The examples of the United States
led to the formation of the liberal
Mexican party, and has constantly
inspired it with the love of liberty
and progress. Far more than fifty
years has the Roman Church in
Mexico unscrupulously and murder-
ously fought the Liberal party, and
with the sword in her hand, stained
with the blood of Mexico's best sons,
has tried to destroy the hopes and
influence of the Mexican Liberals.The Liberal party gradually gained
strength and won victory after vic-
tory, until, by its Constitution of
1857, and laws of reform, it shat-
tered the political power of the Ro-
man Church in Mexico. In vain did
she bring about the French inter-
vention to recover her lost position;
that effort but branded her with the
name of traitor.The Constitution of 1857 and the
laws of reform, emptied all the
events and scattered their inmates
to the four winds, separated Church
and State, gave entire liberty of
worship, forbade religious process-
ions, the wearing in the streets of
ecclesiastical robes, and the carry-
ing about of the "so-called host,"
declared ecclesiasties ineligible to
hold offices in the government, es-
tablished civil marriages, nation-
alized the church property not used
for worship, and in many other ways
broke down the political power of
Rome in Mexico. In vain did the
Roman Church excommunicate those
who accepted the Constitution of
1857 and the "laws of reform,"
they have become the laws of the
land.The gigantic and protracted con-
tests waged by the Roman Church
against the Mexican Liberal party
have convulsed the nation, impeded
the education of the masses, and left
them poverty-stricken. That con-
test was condemned and opposed by
a few liberal and patriotic presby-
ters in the Mexican Roman Church;
several of these threw off the yoke
of Rome in consequence, and tried
to establish an Independent National
Mexican Church; while others, from
evangelical convictions, sympathized
with this effort. The clergy that
connected themselves with this
movement were called "The Con-
stitutional Clergy," and many of the
Liberal party sided enthusiastically
with them. Some church buildings
were placed at their disposal; but
they, after struggling against pov-
erty, in their ignorance as to whatthey ought to do to establish a
Reformed Church, and the many
difficulties and persecutions they
had to encounter, concluded to
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gelical churches. I have found
multitudes most earnest to learn
gospel truth, and have preached to
about seven hundred persons at one
time, and have the pleasure of seeing
new congregations formed con-
stantly. There are two evangelical
congregations composed of young
lads, and conducted by themselves,
in this capital. One of their num-
ber was recently locked up by his
mother for about twenty-four hours,
with the view of inducing him to
abandon the Bible and its teach-
ing. In the room, a chair, a table
with a skull on it, a loaf of bread
and a glass of water were all he
found, and he spent the time in
singing hymns and in prayer, until,
at last, his mother decided that he
was incorrigible, and set him free.The Puebla congregation was re-
cently attacked by a mob, led on by
two curates dressed as ordinary
citizens; and has now divided itself
into five meetings, and work on
bravely.A young man belonging to one of
the leading families of the capital
was locked in his room by his
mother, to keep him from taking
part in an evangelical service, after
having thrown herself at his feet,
kissing them, wailing and crying,
begging him not to appear in public,
in this gospel movement until after
her death; he is now engaged in
circulating Bibles and Christian
tracts, with great effect. He sends
them to governors of States, and
many other of the most influential
men of the nation. Take the Bible
from a nation and you have one like
Mexico; give it to a people and you
have countries like the United
States and Great Britain; give the
Holy Scriptures and a helping hand
to the Christians in Mexico, and
these will enable them to circulate
it widely among their fellow coun-
trymen, and thus sow peace, joy,
light and truth in this beautiful but
now benighted land.Let the American Evangelical
Church follow the example that the
British Christians are giving it in
Spain, with regard to the evangeli-ization of that land, and soon it may
become the champion of the gospel
in Spanish America.Most of the great liberal move-
ments in Mexico have commenced
among the poor, and multitudes of
that class are now enthusiastically
joining this gospel movement, and
are full of hope, expecting to gain
glorious victories for Jesus and his
truth in this land, so long and sadly
neglected by Evangelical Christians.The little effort already just put
forth in behalf of Mexico has
obtained marvelous results, and
ought to encourage the evangelical
churches to greater efforts in its
behalf.A Mexican, who had been con-
nected with the army, purchased a
Bible some time since, at his wife's
request, who was determined to find
the ten commandments, and by
them decide as to whether the
Roman clergy, in their teaching,
were faithful to the word of God.
When she read the second (which
the Roman Church suppresses, di-
viding the tenth into two,) several
times, then walked up to a picture
of the Virgin, that she was specially
fond of worshipping, took it down,
and put it into the fire. Her hus-
band, Ponce de Leon by name
(who was the hero of the defense
made by the Christians during the
late attack by the mob, at Puebla),
has established many congregations,
and expects to gather together a
hundred more in the next few
months. A more self-sacrificing,
heroic, devoted and faithful pair
would be difficult to encounter. That
one Bible that was purchased by
him has already been the means of
doing an immense amount of good.The Spanish publications of the
American Tract Society of New
York are intensely useful to us;
would they might keep us supplied
with what we need for the work.A Roman Catholic presbyter,
from deep conviction, abandoned
the Roman Church; his example
had great influence on his congrega-
tion, and he was cruelly persecuted
by the Roman clergy. During the
Intervention, on the pretext that he
was a Liberal, and after they had
—as they said—"degraded him"
by removing the skin from the
crown of his head and fingers,
through their influence he was shot
dead, exclaiming, the instant before,
"May Jesus reign."A father died, and left his two
sons (among other property) an
image which they both specially
valued; when they came to divide
the property, they quarreled about
this image furiously, and at the time
a member of one of our congrega-
tions happened to be passing, and
on ascertaining the origin of the
quarrel, seized a hatchet and split
the image in two. The sons then
burned on him, but he quieted them
and invited them to the Evangelical
congregation, advising them to seek
Jesus.There are many preparing for
Evangelists and pastors; some of
these are lawyers of wide influence
and learning; others are struggling
with poverty, but yet are pressing
onward, studying and working as
they can. One of these, the Timoth-
y of our church, works all day
long, preaching on Sundays and
during the week, to quite a congre-
gation, that himself has gathered
and organized. His father is only
in middling circumstances, but gives
his son a home; the latter is now
learning to engrave, and only earns
\$1 a week whilst so doing, but he
saves his dollars to buy chairs to
accommodate his congregation, little
by little. He studies till about mid-
night, and is as noble a little Chris-
tian as I have ever met, being only
sixteen years of age. I think before
two years are over that he will have
a large congregation and be one of
the best preachers in Mexico. His
father is a Romanist, but allows his
son to follow out his own conviction,
and he has the sympathies of his
mother.The Romanists have tried to break
down our congregations by chal-
lenging some of their number to
hold public controversies with them;
in which the latter have been most
disgracefully routed.A poor old Romanist who had
been sadly horrified because his son
had become a Protestant, with great
joy heard that he, with other Pro-
testants, was to hold a controversy
with some missionaries (one of
whom I believe was a Spanish
Jesuit), believing that his son would
surely be won back to the Roman
Church; the result was rather unex-
pected; the old man, after listening
to the controversy, decided that his
son was right, and he became a
Protestant Christian.Most striking and glorious con-
versions are frequently rejoicing us.
The Spirit of God is converting
many, many souls to Jesus in Mex-
ico.A very numerous and wealthy so-
ciety has been organized here since
my arrival, called "The Catholic
Society," who are spending their
money in an extravagant way, to
check the gospel work by means of
the press, schools, etc. One of their
leading men recently said to a
friend of mine that he not only de-
paired of checking this movement,but that, on the contrary, he ex-
pected that in ten years Mexico
will have become a Protestant re-
public.I believe that the Mexican Evan-
gelical Church will be one of the
purest, brightest, most zealous and
apostolic among the churches.—
Mexico under the influence of Rome,
and Mexico under the influence of
the Bible, will present a contrast in
favor of the latter that will be one
of the bright evidences of its divi-
ne origin that the church of Jesus will
love to cherish.

H. C. RILEY.

MEXICO, JANUARY, 1870.

P. S.—I earnestly ask any Chris-
tian who may read these lines to
faithfully pray for the church of
Christ in Mexico, and its work.
Any, also, who may wish to con-
tribute in aid of this important work
can do so by sending their gifts ad-
dressed to "The Foreign Mission
in the City of Mexico, care of Rev.
Dr. J. J. Butler, secretary of Ameri-
can and Foreign Christian Union,
27 Bible House, New York," or to
the care of "Rev. J. C. Keener, 112
Camp street, New Orleans."

H. C. RILEY.

THE VEGETABLE KINGDOM.—Which
ever way the eye is directed, it en-
counters an infinite multitude of the
most dissimilar forms of vegetation.
Some are cast ashore by the ocean
in the form of leathery straps or
things, or are collected into pelagic
meadows of vast extent; others
crawl over vines, and illuminate
them with phosphorescent gleams.
Rivers and tranquil waters teem
with green filaments; mud throws
up its gelatinous seam; the human
lungs, ulcers and sores of all sorts,
bring forth a living brood; timber
crawls to dust beneath insidious
spawns; corn crops change to fetid
soot, and all matter in decay teems
with vegetable life in the form of
mold. The bark of ancient trees is
carpeted with velvet, their branches
are hung with gray-beard tupestry,
and microscopic scales overspread
their leaves; the faces of rocks are
stained with ancient colors, coeval
with their exposure to air, all of
vegetable origin. Heaths and moors
wave with a tough wiry herbage;
meadows are clothed with an emerald
mantle, amidst which spring
flowers of all hues and forms;
bushes throw abroad their many-
fashioned foliage; twines scramble
over and choke them, and, above all,
wave the arms of the mighty trees
of the ancient forest. Their in-
dividual forms, too, change at every
step; with every altered condition
and circumstance, new plants start
up. The mountain sides have their
own races of vegetation, and the
valleys have theirs; the tribes of the
sands, the granites, and the lime-
stones are all different; and the sun
does not shine upon two degrees on
the surface of this globe the vegeta-
tion of which is identical; for every
latitude has its own plants. This
vast assemblage of diversified forms
is coeval with the existence of man;
and we cannot but feel that the
study of distinctions between one
plant and another must have com-
menced with the first day of the
creation of the human race. The
name, indeed, of botany is modern,
but its antiquity dates from the ap-
pearance of our first parents. We
may assume it as a certain fact that
the vegetable kingdom was the first
to engage the attention of man; for
it was more accessible, more easily
turned to useful purposes, and more
directly in contact with him than
the animal. Plants must have
yielded him his earliest food, his
first-built habitation, his utensils,
and his various tools and imple-
ments. This could not fail to pro-
duce experience, and especially the
art of distinguishing one kind from
another. This from the first would
involve the contrivance of names,
and the collection of individuals
into groups which would form the
first system of botanical classifica-
tion, recorded under the well known
names of "grass, the herb yielding
seed, and the fruit trees yielding
fruit."WORDS TO BOYS.—Come now, boys,
let us settle one or two things as
absolute certainties when you start
in life:He who never drinks never will
be drunk. That's so, isn't it? He
who sometimes drinks may be.He who never goes into a gam-
bling saloon never will gamble, and
he who never gambles never loses;
but he who goes to observe may gam-
ble, and he who gambles will surely
lose.In all these things is it not best
not to begin, and would not our coun-
try boys have done better to have
started with a firm, positive, "No!"
instead of the treacherous "We'll
see?" He has seen, and seen a great
deal too much; and, in nine cases
out of ten, that sort of seeing ends
in this way. Beware of innocent
beginnings in wrong ways, and re-
member the old text: "There is a
way that seemeth right unto a man,
but the ends thereof are the ways
of death."—Hearth and Home.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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SHORT AND SHARP WORK.

We wish our friends would make a decisive affair of it during the next two months in soliciting subscribers for this ADVOCATE. We see that the papers at Memphis, Macon and Nashville are straining all their agents in a grand ante General Conference rally. Probably they wish to make a good showing before that venerable body. Now if these things go wholly by strength we may fall somewhat behind; but if hard work, an honest purpose and a fair front have any eloquence in them, then the NEW ORLEANS CHRISTIAN ADVOCATE will not despair of standing side by side with any of our noble church papers.

We are persuaded that the preachers move too softly in bringing our people up to their duty in reading, and thereby keeping informed about the work of God on the earth. Without organization and unity of effort we can make no headway against the serried ranks of the Adversary. But without an intelligent and equal view of the events of the hour—the new shapes and forces of evil that are hourly discovering themselves, and also the increasingly active agencies of the Holy Spirit that are revealing in every part of the world the abiding glory of Christ's triumphing career—how can these people be brought into line? Ignorance is confusion. The preacher exhausts himself upon an audience that sit in a land of shadows, while he stands out in the clear sunshine of hope. If they had only read what he has, the past week, of what God is doing in Spain, in Mexico, and among the Catholics of this country, it would require only one-half the amount of preaching to produce twice the effect. No, every member of our church ought to be taken affectionately in hand, and kept on bread and water "inward" until he consents or chooses to read and think and open his eyes, as well as pray. In this matter our preachers ought to give "no quarter." The poor widows ought to be supplied with a Christian paper as with salt; and the wealthier members of each church ought to unite and get a weekly bundle of the ADVOCATE for this express purpose. As the battle thickens "knowledge will abound." Our people must be a knowing people, that the Enemy may not palm off upon them the knowledge of the world for the wisdom of the Spirit. How few of them are prepared to meet the adroit reasonings by which Satan would undermine the temple of Christianity!

The very instant a soul is awakened, his intellect, his consciousness, as well as his conscience, quickens into tenfold power, and lethargy of mind henceforth becomes to his new nature an incompatibility; he must know what is going on within and without. The new life is incapable of weariness. Love never tires: the heart, the hand, the mind henceforth become as the three pairs of wings upon the cherubim. Christian life and light go together. Therefore every fireside around which our members, with their sons and daughters, are sitting should be entertained weekly with the record of the news of Christendom. Our brethren must see to it that no household be left in darkness. Send us the names of some of these incorrigible, self-wrapped men, who would not pay three dollars for three hundred new ideas, and we will send their wives and children a few specimens of the paper experimentally, and try what can be done on that side of the house.

"THE SPANISH AMERICAN CHRISTIAN UNION."

Last week we gave to the public a notice of the organization of an "Independent Catholic Church" by Catholic priests in this country. Now we publish a movement of equal interest which is going on in Mexico among those who have heretofore been a part of the Roman Catholic Church in that country. The reader will find, by perusing the communication on another page, that this work is important both in its extent and character. We received this document direct by the hands of a special and duly authenticated messenger. It speaks for itself, and is another evidence of how wondrously the Spirit of God is at work among communities that have hitherto been hopelessly under the religious control of Romanists.

This "Christian Union" in the City and State of Mexico is composed entirely of native-born Mexicans, excepting one native Chilean and one English Wesleyan. Its object is the establishment of a Bible-reading "Church of Jesus, one, holy, Catholic and apostolic," in Spanish America. It is one with all the Protestant evangelical churches of this country and England, but it takes no distinguishing sectarian feature or name; so that Presbyterians, Baptists, Episcopalians, Methodists and Congregationalists are equally represented in the good work. The form of a church such as Norman McLeod presents as his beau ideal of what the Christian church should be, in its several mission-fields, is identical with that adopted by the Spanish American Christians. The president of the "Union" is Jesus Buen Romero. He was engaged in the practice of law when he felt called to the ministry of the Word. It was while studying the Scriptures for literary improvement and information that he was converted. He is now thirty-two years of age, and is constantly engaged in preaching to the congregations of Christians in the City of Mexico.

The treasurer is Mr. J. L. Evans, an English Methodist who has been in that country for many years. The secretary of the "Union," Senor Nicholas Yslas y Bustamante, is also a lawyer of fine ability. He, too, is constantly preaching. The corresponding secretary, and most influential member of the society, probably, is the gentleman who sends the appeal, Mr. H. Chauncey Riley. He was born in Chili, of American parents. He has perfect command of the Spanish language; is about thirty-eight years of age. The papers which the messenger brought were duly attested by the consular seal. We learned from him, further, that there are now sixteen preaching places in the City of Mexico, where the Bible is read and a pure gospel is preached several times each week—no trace of Roman Catholicism in their services, neither its saint worship nor its upholstery, excepting that the preacher wears an alb while preaching—his only official mark. The sacrament is administered as with the Presbyterians in this country. The whole of their worship is characterized by

zeal and warmth in singing and exhortation, surpassing that of the Methodists. In addition to those already named, there are other distinguished men at work in the same holy enterprise: Romero Arza Zane, D. D., formerly a priest, who once refused a bishopric; about sixty years of age; he preaches four times a week; Marciano Candanoza, a talented lawyer and zealous preacher, about thirty years old; Gabriel Ponce de Leon, fifty years of age; long of the army; "works and preaches as if each day was the last;" Urbano, a noble boy of sixteen years, has a congregation of forty or more boys, and is a great student. Senor Mendoza is the leader of the Evangelists in Puebla. Don Derroteo Jimenes and Don Antonio Morales are also there.

In the State of Zacatecas there are seven congregations, and indeed many others in other parts of the country. They are at work with the zeal of reformers, with the Bible in their hands. Indeed their documents speak of the movement as "the reformation now so happily inaugurated in this land." There are now before us two tracts printed in Mexico, issued by this "Union," one entitled "La Iglesia de Roma y La Evangelica por un Mexicano;" the other a small collection of "Himnos para aquella parte que la milita en la tierra de la Iglesia de Jesus Una, Santa, Catolica y Apostolica."

The machinery of life is at work in that country which has been drenched again and again in the blood of civil war, which has been debauched and prostrated by the uninterrupted sway of Romanism for three centuries. All that is needed now is the means of publishing and disseminating the Holy Scriptures, and for the supporting of evangelists in their labor of love. It is, to the Christian philanthropist, hope springing from the bosom of despair, as a light shining in a dark place. It may be that until there was an utter breaking down of the State, and of the proud ecclesiastical tyranny that held everything in its deadly grasp, all reform was an impossibility; but amid the utter prostration and ruin which Roman priests have brought upon Mexico in their efforts to sustain their own power, there may be presented an opportunity, for the first time, of preaching Christ crucified the only Saviour of men.

All who wish to contribute to this noble work of God can do so by forwarding their gifts to "Rev. J. C. Keener, No. 112 Camp street," and we will see that the gift is sent direct to Mexico, to the president of the "Union," J. Buen Romero.

CLASS MEETINGS.

Under this heading I propose to write a few thoughts that I think to be pertinent.

Class meetings arose incidentally out of a financial scheme to build a church at Bristol, England; but they have owed their efficiency and perpetuity to the social element in human nature. That religious people love to associate together, and interchange thought and feeling in regard to their common conflicts, joys and hopes, is not strange. It is only strange that those who profess and call themselves Christians should not desire to do this. Politicians meet to interchange views, business men compare notes and post each other up. Men have clubs, and ladies and young people various reunions to meet this social instinct common to our nature.

As we understand it, ordinary church convocations do not meet our religious social needs. They are too formal and too general in their character. Something that comes nearer to our personal experiences and individual needs seems to be demanded. "But cannot all that is needed in this direction be met by ordinary social life?" I think not. True, there are a few favorably circumstanced who can at pleasure select congenial associates, and take all the "sweet counsel" their spiritual necessities may require; but there are many young Christians, many quite "old disciples," and many in socially obscure circumstances, who cannot secure

such spiritual associations as their religious needs demand. Some have but little leisure and little access to books; yet they are those who most need the edification and comfort which judicious religious associations alone can give them. For this large class the class meeting seems almost a spiritual necessity.

"But does not the class meeting smack of and look in the direction of the confessional?" Not at all. At the confessional one person pours in secret, into one ear, all the sins of the heart and life—an obligation, as we understand it, due to God alone. The class meeting is an assembly of souls possessing or seeking purity of heart and life. Our Discipline suggests twelve as a convenient number. They meet at an appointed place and time; they read the word of God, they unite in holy song; they join in prayer, they converse of the things painful or pleasant that have befallen them in the "kingdom and patience of Jesus." Each in order narrates his present spiritual experience. How various have these been! Some have had affliction, some have suffered loss, some have prospered, some have been sorely tempted, and are in heaviness through manifold temptations, and some have been greatly blessed, and are happy in God. Now no earnest soul, seeking eternal life, can mingle in such a company without spiritual profit. These conversations and confessions to "one another" are suggestive, and call forth from the leader of the class—generally an experienced Christian or a minister—such quotations and applications of Scripture as enlighten the mind and comfort the heart.

If the divine rule is to obtain here, as elsewhere, that we are to judge the tree by its fruits, then we may pronounce the class meeting not only good, but very good. They have been nurseries of piety, they have kindled zeal, they have promoted brotherly love. Many, through natural diffidence and timidity, have refrained from attending on this precious means of grace, and sometimes it has been found difficult to secure men best adapted to the work of leading the classes to spiritual profit; but notwithstanding these abatements, they have been productive of vast spiritual good. We have known but few, in a somewhat long and extended experience, who have given class meetings a fair trial, who have not been benefited and pleased.

As a Christian and a Methodist, we profoundly regret that they have fallen so much into disuse. In nearly all of our towns and cities classes, more or less numerous, are organized, and regularly meet. But on the circuits there are but few classes; and of our membership, as a whole, perhaps not a third attend class meetings.

The class meeting occupies, since the last General Conference, the same attitude that the prayer meeting and the love feast do—that is, the Discipline speaks in terms advisory, and not mandatory. It is no more than attendance upon prayer meeting a test of membership. I would not have it so. I do not think it possible, in this country, to enforce such a rule. Could not the General Conference, at its approaching session, resolve to make it the duty of our Bishops to inquire of each pastor if he has used his diligence to promote class meetings by organizing classes, by leading classes, by encouraging the people to attend; in short, doing all that may be necessary to build up and maintain this excellent peculiarity of Methodism. Can they not make this duty imperative on the preacher? We think that some such action would go far toward maintaining the institution and increasing its efficiency.

W. LEARNING will accumulate wonderfully if you add a little every day. Do not wait for a long period of leisure. Pick up the book and gain one new idea, if no more. Save that one and add another as soon as you can. Says the old Scotch adage: "Many a little makes a mickle."

A CHRISTIAN should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

HEAVEN.

I know not that anything can afford more consolation in seasons of bereavement than the consideration of the blessed fact that there is a heaven—the future and glorious home of the good. In all ages and among nearly all people the idea has obtained, in some form, that there is a place and state of happiness beyond this world and after this life. The ideas that have prevailed have been very various, modified by their state of civilization, but always in harmony with their highest conceptions of happiness. It is only through revelation that we have certain information of the existence and character of the heavenly state. We repeat, "certain information," because the Bible declares it, and it is as well proved to us as anything can be. No information that rests upon evidence can be more satisfactory.

Much figurative language is employed to express the idea of heaven. Sometimes it is set forth under the notion of a "kingdom," called the kingdom of heaven. Here God is king—his throne is reared. His court is composed of heavenly intelligences, and the spirits of just men made perfect. In this kingdom order, peace and security reign forever undisturbed. Then it is presented under the figure of a "city" whose builder and maker is God. Its walls are precious stones, its gates are pearl, its streets are paved with gold, and it is illuminated with the radiant glory of God. Again it is described as a country—"a better country"—through which flows the river of life, clear as crystal, that makes glad the city of God, its verdant banks shaded with the tree of life, bearing twelve manner of fruits, and yielding them every month, and its leaves for the healing of the nations. We may sum up what we learn from the Bible under two general ideas: the evils we shall be free from, and the positive blessings we shall enjoy.

We shall be free from all the weary and exhausting toil that has resulted from the original curse—of barrenness, the growth of thorns and thistles, the eating of bread in the sweat of our brows. Not that heaven will be a place of monotonous idleness, but pleasurable activity, diligence without weariness. The curse upon our bodies—"dust thou art, and unto dust shalt thou return"—shall be removed. We "shall have a right to the tree of life." We shall be free from disease and pain. Now whole books are filled with the description of the thousand ills to which our frail flesh is heir. The wicked shall cease to trouble, and we shall be free from all the sorrows bad men cause us. There shall be no injurious and cruel actions, no dishonest, no covetous, no slanderous, no onivious men in heaven; no oppressors, no persecutors, no bad government with tyrannical rulers, no improvident and unjust laws; no wars, with their dreadful train of ills, no famine, no wasting pestilence.

But we shall not only be forever free from all that now pains and afflicts, but we shall have many positive blessings. We shall be forever associated with the lovely, the exalted and the holy—a glorious brotherhood, every shining one our friend, and all the children of our Father. Calm repose in the midst of joyful activities; peace with God, peace with all the millions of the blest, peace profound, unbroken and everlasting. There we shall have fullness of joy. Here our joys are ever-marred and mixed—the wicked trouble, and the good are not free from error and mistake. But in heaven nothing shall be wanting; we shall have all good things, have them all at once, and have them forever—"every longing satisfied with full salvation." And our happiness shall be forevermore; no sickness shall follow health, no youth turn to age, no hope end in despair; no satiety and no exhaustion; bliss without bound and without end—a crown of life that fadeth not away.

W. Most persons choose their friends as they do other useful animals, preferring those from whom they expect the most service.

LETTER FROM BISHOP ANDREW.

SUMMERFIELD, Feb. 20, 1870.

Mr. EDITOR: Your paper visits me with great regularity, and keeps me posted as to church matters in that very interesting portion of our Zion in the bounds of your circulation; and I am deeply interested in everything bearing on our prosperity there.

For some time past I have been planning a letter to you, but my trembling hands make writing quite a task for me, and I fear that it will be almost as great a task for you to decipher my hieroglyphics. Notwithstanding all that, I have determined this morning to attempt a letter. You must do the best you can with it. Well, then, to begin with the subject which is uppermost in every man's mind, viz: my own important self. I am yet alive, and through God's great mercy I am in better health than for several years past. I still try to preach almost every week, or address the children of the Sabbath schools wherever I go. 'Tis slim work, I know, but shows my willingness to do something for my Master. I travel off occasionally, and sometimes think I am almost ready for a district or circuit; but that delusion don't last longer than two or three sermons. But the best of all is, God is with me. Yes, blessed be God, I feel his presence daily. Oh, that I could feel that I was altogether the Lord's!

But my principal object in writing this scrawl is to tell you how much I am pleased with the notice you have bestowed on the Northern Quarterly Review. It is one of the best articles I have seen on that subject. Is it not passing strange that they should invite us to fellowship and union with them, and still assail us as they do in almost all their papers? I am greatly disappointed in the Review. I had thought that it was kindly disposed toward us from some of its earlier deliverances on the subject; but in the articles quoted it has completely thrown off the mask. Has it been all this time a wolf in sheep's clothing? If the South is such as it represents, why seek reunion with us? The language quoted from the Review is most bitter and insulting, and certainly proves that all this ado about union is insincere. But it is passing strange that they clamor for union while our property, which they have wickedly seized, is not restored, nor their many slanders against us have not been retracted. I don't know that they have the shadow of a claim on us. What have they done to deserve our love? Would it not seem that every effort they have made has looked to our injury and degradation? Former experience has taught us that we cannot trust our Northern friends. We beg them to let us alone; 'tis all we ask of them. They have done all they could to crush us, and have failed. We have held on our way, and God has been with us, so that our heads have been kept above the waters. Now we wish them all manner of success in winning souls to Christ, but none in sowing dissension, and in disintegrating the church which God has enabled us to gather in these Southern lands. But from the time when the Southern flag was struck the tone of Northern Methodism has been haughty—the tone of conquest, not of Christian love. But enough of this.

I see that your Conference has recommended the General Conference to place New Orleans in the same category with all other stations as to the time of occupancy of the pastorate. Perhaps it will be well. But we shall see. I see there is plenty of work cutting out for the General Conference. I hope that body won't do too much.

Very affectionately,

JAS. O. ANDREW.

ENGAGE not hastily, as a party, in a difference between others, but reserve thyself impartial and unengaged, that thou mayst moderate between them.

WE SPEAK evil of others; and should we not fear the evil they may say of us? Speak ill of no neighbor, if thou wouldst not hear what will trouble thee.

THE PUBLIC DEBT.

The speech of the Hon. D. W. Voorhees, of Indiana, delivered in the House of Representatives January 28, 1870, presents a digest of the national debt, as distinct from the national obligation, worthy of attention. At the close of the last administration the interest-bearing debt was \$2,049,977,700. The Secretary of the Treasury stated it, a few days ago, to be now \$2,100,000,000, an increase of \$50,024,300; so that notwithstanding the immense burden of taxation under which the country staggers, the debt is increasing. This is a stubborn fact.

Mr. Voorhees gives a series of tables, in which he shows how much money the bondholder actually lent the government, and then in another column how much he received as a surplus, for which he paid nothing. These two statements we give below for contemplation. The difference between paying the bonds, as Mr. Stevens, of Pennsylvania, said they should be paid, and paying them as the party in power say they must be paid; would, if paid down at once, amount to over \$800,000,000 in gold.

Sir, allow me now to recapitulate and place in a compact and distinct form the aggregate of the obligations, the bonds which were given as a bonus, as a bare gratuity, to the reluctant and unpatriotic capitalists of the country in order to win their support when our need was the sorest. Allow me to array together the items of an appalling account now in the hands of the tax-gatherer for collection, every farthing of which is a mere fabrication upon paper, and as completely devoid of merit as a forged check presented for payment. My former statements and calculations establish the following table, as showing the amount of the people's obligations which the bondholders obtained in the creation of the national debt each year for nothing—for absolutely nothing:

1861.....	\$72,293,918
1862.....	130,012,736
1863.....	421,508,154
1864.....	157,370,540
1865.....	79,009,787
1866.....	260,158,907
1867.....	247,758,457
Bonds and interest on five percent bonds.	216,546,394

Total.....\$1,550,558,956

Here stands, then, this stupendous total of \$1,550,558,956, which the party now in power says the people shall pay under inexorable penalties, not one cent of which I have proven ever left the coffers of the speculator or found its way into the treasury of a distressed and struggling country. I invoke serenity upon my statements, and shall at all times defend their substantial correctness.

But in this connection let us recapitulate also upon another point: let us see distinctly how much money the bondholders actually did loan, did advance upon the bonds of the government to aid the great cause of national unity. I have already established the facts, and now place them in tabular form. The payments of the bondholders were as follows:

1862.....	\$44,030,649
1863.....	101,890,854
1864.....	189,697,636
1865.....	208,214,090
1866.....	88,591,773
1867.....	303,215,503
1868.....	312,826,323
Amount paid for the five percent bonds.	122,957,410

Total.....\$1,371,424,238

Compare this amount of \$1,371,424,238, which the government did receive, with the amount for which our bonds are outstanding, which the government did not receive, and we find the following result:

Am't of debt which has no consideration.	\$1,550,558,956
Am't. which was paid for.....	1,371,424,238

Excess of bonds issued over actual debt.....\$179,134,718

Sir, you have known the parallel to this in the history of constitutional governments? Where shall we look for comparisons to this monstrous oppression? In what realm or land governed by written law will the explorer of other countries and other ages find such a wholesale and flagrant plunder of the people as here stands naked and confessed? Under what baleful sky, in what other quarter of the earth has such an awful visitation fallen upon human labor? Where else than in this land of professed equality has wealth over before committed a crime against industry and liberty of such huge proportions and in such an aspect as now towers up in our midst and darkens the honor of the people with its cruel and con-

less demands? Kings, it is true, unrestrained by law, have robbed their subjects. Despots who rule by prerogative have torn away the substance of their unfortunate serfs and lavished it upon the favorites of the throne. The pampered and lawless tyrants of Asia, Africa and Europe have seized the fruits of toil, the painful and precious earnings of the laborer, daily labor and wasted them in palaces of revelry and endless indulgence. The millions under imperial sway have been trodden down, beggared and held in servitude by the unbridled avarice of absolute monarchs. But in what region of the globe penetrated and influenced by the popular will, where the voice of the people was permitted to create their laws, has ever before in the annals of the human race such a giant extortion been fastened like a vampire of death on the resources of a nation?

AN EARNEST CALL.

MR. EDITOR: Will you allow me, through your columns, to call on those secretaries and treasurers of Annual Conference Boards of Domestic Missions who have not reported, to make their returns without further delay? All the Conferences have held their meetings except the Baltimore, and yet we have no reports from the following Conferences, viz: North Carolina, South Georgia, Montgomery, Mobile, Louisiana, Mississippi, Louisville, St. Louis, Missouri, East Texas, Northwest Texas, Trinity, and Columbia. Brethren will confer a special favor by reporting to me immediately at Nashville. My annual report must be made before the meeting of the General Conference, and this cannot be done satisfactorily without reports from Annual Conference Boards. If brethren be at a loss as to what should be embraced in their reports, I refer them to the Discipline, part 2, sec. 7, p. 266, beginning at the figure 2, immediately following article 13, in the Constitution of the Board of Domestic Missions. The treasurers of the following Conference Boards have not reported, viz: Baltimore (not yet convened), Mississippi, St. Louis, Missouri, East Texas, Columbia, Florida, Pacific, Illinois.

I greatly desire that our church should know what is doing in the cause of domestic missions. It may be that some brethren have reported and their letters failed to reach me; if so, please write again.

J. B. McFERRAN,
Secretary B. D. M.

SERVICE FOR ALL.—The Christian Secretary, in an editorial, quotes and indorses the following excellent sentiments:

The late Dr. Murray, so well known over the signature of "Kiran," said that in his youth he met an old disciple, ninety-one years of age, and in taking leave the venerable pilgrim left with his young friend a charge, which he had never forgotten: "Do all the good you can, to all the people you can, in all the ways you can, and as long as you can." If that rule, Dr. James Hamilton adds, were carried out by each Christian, it would soon change the face of society. If you, who are the Christian member of the family, were setting a watch over your lips, and were in all things wise, gentle, obliging, self-denying, high-toned, few in the household could withstand the quiet, persistent sermon; and if the Christian households of the land were as peaceful as they are pure—if the several inmates were fair-minded, kind-hearted, mutually helpful—if in the school, the market, the social gathering, the various members lived up to the level of their morning and evening worship—there would soon be poor chance for the infidel; apologetics might become an obsolete science; with such a church in every house the synagogue of Satan would disappear from the land.

Married.

February 24, by Rev. W. E. Glenn, Mr. C. C. CARPENTER to Miss C. E. SMITH, all of Jefferson county, Mississippi.

On the evening of the fifteenth of February, 1870, at the residence of the bride's father, in Washington county, Alabama, by the Rev. A. M. Jones, Mr. WILLIAM F. SMITH, of Mount Stirling, to Miss SARAH A. W. POWELL.

Washington county, Mississippi, on the fourteenth of February, 1870, by Rev. R. A. Davis, Mr. GEORGE ROBIN to Miss ELIZABETH J. LACY.

At the residence of the bride's sister, February 10, 1870, by Rev. A. R. Howell, Mr. JAS. E. FRIZELL to Mrs. CLARA E. CLARK, all of Holmes county, Mississippi.

On Sunday, January 16, at the residence of the bride's father, by Rev. H. P. Lewis, Mr. JACOB HOLLANDER to Miss N. A. BEATY, all of Covington county, Mississippi.

In Gainesville, Mississippi, by Rev. H. P. Lewis, on the thirtieth of January, Mr. ISAAC F. STANTON to Miss MISSOURI L. McCARTY.

At the residence of the bride's father, by the Rev. T. C. Clark, on the sixth of January, 1870, Mr. GEORGE D. FRANKLIN to Miss JOSEPH E. JONES, all of Rankin county, Mississippi.

At the residence of the bride's father, by the Rev. T. C. Clark, on the third of February, 1870, Mr. P. C. C. DONNELLY to Miss C. L. JONES; also, at the same place, by the same, Mr. J. L. FRANKLIN to Miss RUTH I. JONES, all of Rankin county, Mississippi.

Obituaries.

Mrs. CATHERINE L. CURRY, wife of Jacob H. Curry, died in Wilcox county, Alabama, on the tenth of September, 1869, in the forty-eighth year of her age, leaving her devoted husband, who survived her but a few days. She also left three little children, two girls and a boy, to battle with the sorrows and troubles of the world, while her sainted spirit rests in the bosom of that Saviour she served and loved so well on earth.

She joined the Methodist Episcopal Church South when a little girl, and lived a true and faithful member up to her death. Alas! for our church, she has lost one of her brightest stars. I visited her often, and always found her—what true religion makes a lady—cheerful, pleasant and happy. She was a most devoted wife, and a tender and affectionate mother. Her heart, hands and house were always open to the preachers.

In the morning before she died I went in to her sick room and asked her how she was. She said: "This tells me it is death," and told me to "call the family around her and pray for her; not for an evidence of my acceptance, but for dying and shouting grace. I want to go happy." After which she exclaimed: "Glory! glory!"

Then she most affectionately turned to her dear little ones, and said: "I hate to leave you. I would like to stay and raise you to be good members of the church." She also said: "Be good children, and meet your mother in heaven." She then repeated the following lines:

"Time, like an ever rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream,
Dies at the opening day."

And when I saw she was making her last desperate struggle I asked her if all was well, and she said: "All is well!" As she seemed then to be gazing into eternity, her sister asked her what she saw. She said: "My Saviour!" Yes, he came to lead her across the dark valley of death; and a "convoy of angels" were ready to plume their wings and bear the sainted spirit home to God.

D. J. WRIGHT.

DR. DAVIS ON DEAFNESS.

Sent Forty cents, and get the NOTES ON DEAFNESS, by W. L. Davis, M. D. To be had of Steel & Co., 72 Camp street; Eyrich, 134 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box 399, New Orleans.

ONCE MORE.—Dr. D. has removed to No. 19 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention. f612 11

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DR. JOHN G. ANGELL, GRADUATE OF THE Philadelphia Dental College, has established himself at No. 109 Carondelet street, near Touro, where he will perform all Dental operations in a skillful and satisfactory manner. Teeth inserted upon Gold or Vulcanite base. Being familiar with all Appliances, he will extract teeth without pain, by the use of such as best suits the case. Particular attention given to the medical and surgical treatment of diseases of the mouth and teeth. oc31 1y

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Scientific.

AMERICAN AERONAUTICS.

A FLYING SHIP TO BE BUILT.

Our transatlantic friends have done a good deal of talking and writing, and not a little inventing, upon the art of navigating the air. From giant projects down to engines of the minutest size and minimum weight, with maximum power in proportion to weight, they have filled the air with the fume of their devices, if not with the devices themselves.

Our transcontinental inventors, on the contrary, have made little noise in the world; but if we are to credit statements coming from sources apparently entitled to credence, they are outstripping the rest of the world in this field.

Our readers will recollect the engraving of the aero-steamship Avitor, published in a recent number, with an account of a trial, the results of which as stated were not very encouraging. It now appears that the want of complete success in the experiment was, if we may credit our informant, attributable more to causes entirely disconnected from the machine than the apparatus itself.

A meeting of the shareholders of the Aerial Steam Navigation Company was held at San Francisco, and the secretary's report read on that occasion details the following particulars:

An experiment made with the Avitor had resulted in a triumphant demonstration of the capability of the machine to move against the wind, to ascend or descend, and to be guided to any desired course. To use his own words: "Enough has been demonstrated to convince the most skeptical, as well as to confirm the theory of the most scientific, that a machine has been constructed capable of moving in any direction according to the will of the engineer; capable also of moving against the wind; nay, more, by its system of planes utilizing the adverse winds for the purpose of elevation and progress. This was not all. The committee judged it for the best to remove the model Avitor to the then unoccupied Mechanics' Pavilion, which was accordingly done, at considerable expense and risk. Thousands visited it there, and all expressed themselves satisfied that aerial navigation was an established fact. Nevertheless, there were great difficulties to contend with. The numberless gas fixtures in the hall were obstructions to continuous flight, and absolute impediments to the machine soaring to the roof. Still, the easy, graceful, calm power of motion through space was eminently exemplified in this, the first Avitor that fulfilled all the requisites for aerial flight, viz: sustaining power, propelling power, guiding power. The first ascent obtained by a spindle cylinder filled with hydrogen gas, and by a system of planes, which, by their impingement on the air, materially aided the elevation of the machine when in motion; for whereas, when the model was at rest, it barely maintained its equilibrium in the atmosphere, the moment it was in motion, and consequently atmospheric resistance obtained, the machine rose, more especially if the breeze were adverse, as was shown on that morning, when it traversed the Shell-mound race track."

Naturally the public is skeptical of the truth of such statements as are here put forth, a skepticism which we not only think excusable, but in which we cannot help sharing. Not that we are wholly skeptical as to ultimate success in this field, but the thing has been so often to be done, and yet not done, that we are naturally shy of any sweeping announcements of success, fearing that they may prove premature. While, however, we may well be pardoned for entertaining some doubts, we must say that the action of the shareholders shows that their faith in the success of the invention is rather confirmed than weakened.

The construction committee having advertised for drawings and specifications, for a machine one hundred and fifty feet long, with a carrying power of two thousand five hundred pounds—the steam engine and boiler being already constructed and in possession of the company—have accepted those prepared by Messrs. Miller & Haley who offer to construct the machine for \$3,000 in gold. This bid has been accepted, and a committee appointed to raise the necessary funds.

The general opinion prevailed at this meeting that the new Avitor would prove a triumphant success, and our readers will doubtless join us in cordial good wishes to the enterprise.

There is perhaps no mechanical problem of modern times more absorbingly interesting than that of self-propelling air vessels, the solution of which has hitherto bid defiance to mechanical skill; and that the nineteenth century should add still another to its many glorious triumphs, is a consummation all

must greatly desire. Success, say we, to the Avitor.—*Scientific American.*

INTERESTING TO ANTIQUARIANS.—A cargo of antiquities has just been conveyed from Smyrna to Malta by H. M. S. Antelope. They consist of a large and interesting collection of sculpture, architectural marbles and inscriptions recently excavated at Priene, in Asia Minor, by Mr. Pullan, on account of the Dilettante Society; several cases of inscriptions, discovered by Mr. Wood (once a young architect of great promise in London,) at Ephesus, in the excavations carried on there under the direction of the trustees of the British Museum; a curious urethane head of colossal size, discovered by Mr. Consul Dennis, near Smyrna, together with some fragments of very ancient pottery, the fruit of his diggings in the tumuli near the lake of Gyres, in the neighborhood of Sardis. All these antiquities will shortly be forwarded to England.

A NEW SPECIES OF FOSSIL SERPENT. Prof. O. C. Marsh, of Yale College, who has, for some time past, been investigating the character of the vortebate remains, found in the tertiary green sand of New Jersey, describes a new and gigantic sea serpent, to which, on account of its size, he has given the name *Dinophis Grandis*. This remarkable animal, belonging to a new genus, as well as species, is represented by a single dorsal vertebra, now in the college museum. From this specimen Prof. Marsh concludes that the animal must have been not less than thirty feet in length, and was probably a sea serpent, allied to the boa constrictor of modern times. The vertebra was found in the eocene green sand, near Shark river, Monmouth county, New Jersey.

THE STUDY OF BOTANY.—Cleghorn, the president of the Edinburgh Botanical Society, in his annual address, gives an account of the progress of botanical research and the principal centers of information. The museum and herbarium at Kew, England, is the recognized head of botanical science. In Paris there is the Jardin de Plantes, presided over by Prof. Decaisne; in Florence, Prof. Parlatore works in the Orto Botanico; Prof. Alphonse de Candolle at Geneva, and at Calcutta Dr. Thomas Anderson. He says: "I am more and more convinced that the elements of botany, zoology and physics should be acquired before the student commences the study of the learned professions."

VENOM OF TOADS.—Shakespeare says that "the toad, ugly and venomous, wears yet a precious jewel in his head." In our day we have come to believe that the venom is as mythical as the jewel; but several foreign savans have been looking into the subject, and assert that the matter exuding from the parotid region of the toad acts as a poison. Some of the savages of South America use the toad poison instead of the curara.

STONEWALL INSTITUTE.

Located 13 Miles North of Selma, Ala. After a week's recess for Christmas the exercises of this School for Boys will be resumed on Monday, January 3, 1870.

It affords the Principal peculiar pleasure to announce three facts: 1. He has engaged the services of that thorough teacher and master of his art, with ten years' experience as an instructor, Mr. James A. Whitman, to assist him in imparting to his pupils a perfect knowledge of all the Mathematics usually taught, including Book-keeping and Field Surveying.

2. He has on hand at the institute, and has just received October last, the manifest and most studious boys that for two years have been under his instruction.

3. Three of his pupils of 1868 have taken premiums this year at three different Universities—the first in the South—a fact furnishing the highest possible endorsement of his ability and skill.

Two features of this School distinguish it from most others: its teachers are on the ground and teach; and the pupils are actually engaged in their studies. The hours per day, and each instructor is limited to twenty pupils.

The habits and morals of its inmates are parentally cared for, all being treated as gentlemen, and all being required to act as gentlemen, the honor of young men being carefully cultivated. This gives its pupils an advantage in learning books and acquiring habits of close thinking. Its patrons are at all times invited to visit and see for themselves the admirable daily schedule of duties and labor executed by both teachers and pupils.

As all are vitally interested in sustaining an institution whose standard of morals and thoroughness of scholarship are so unimpaired, the Principal confidently presents its claims to the public, pleading in that public the aid of the student and multiplied attention to the interests of his charge.

As the number of students will be limited, those parties intending to send will please at once address the undersigned.

D. C. B. CONNELLY, President.

BOOTS AND SHOES.

BOOTS AND SHOES.—BOOTS AND SHOES.

D. TILLOTSON.

SUCCESSOR TO C. E. CATE & COMPANY

AT THE OLD STAND,

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UNDER THE CITY HOTEL,

Keeps constantly on hand

THE BEST

CUSTOM-MADE BOOTS & SHOES.

Also, continues to manufacture

SUMPTER BROGANS AND RUSSETS,

LADIES' AND GENTS',

—AND—

BOYS' AND CHILDREN'S SHOES

—AT—

HAMMOND STREET,

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MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WERLEIN,

nos 1y

NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 20 per cent. Cheaper

THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS

manufactured by Marshall & Mittner, pronounced by the first judges and musicians to be the most powerful and brilliant made;

Dunham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Newham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-toned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single,) Violins, Guitars, Flutinas, Strings, and all kinds of Musical Merchandise.

Sole Agent for Roosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price.

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COMMISSION MERCHANTS.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS.

90.....POYDRAS STREET.....90

[NEW ORLEANS, LOUISIANA.]

Agents for the following.

BRANDS OF FLOUR,

which we're constantly receiving, and all ways have a good supply on hand:

Crescent Mills, "Cort" "B" Beat.

Helmichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle, I.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Savory Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we're selling at the lowest market rates.

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J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART, Agent.

nos 1y

W. H. DEAMONT, JOHN N. FAKES,

OF CLARKSVILLE, TENN., OF NEW ORLEANS,

DR. D. H. FAKES, of Augusta, Ark.

DEAMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

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Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

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ALEX. BRITTON, JOHN F. BRITTON,

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

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F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

nos 1y

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

nos 1y

THOMAS MURRAY,

BUILDER.

CORNER MARSHALL AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to.

nos 1y

ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

FEB.

MAR.

APR.

MAY.

JUN.

JULY.

AUG.

SEPT.

OCT.

NOV.

DEC.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

61 CAMP STREET,

Corner Commercial Place, N. O.

then day and evening the entire year.

Pennsylvania, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1845. For circulars, giving terms, etc., address—

J. W. BLACKMAN, New Orleans.

METHUEN FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

College department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Guitar.....25 00

Use of Instrument.....5 00

Drawing and Painting.....\$20 to 25 00

Continental fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Idleness and tardiness charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President.

nos 1y

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MAON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific Apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously taught.

10. Languages taught, ancient and modern.

11. Particular care given to Primaries.

12. Object Lesson System adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

Music Department.—Dr. S. M. Bartlett, principal. Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.

BOARDING DEPARTMENT. Capt. J. H. Pooser, steward; Mrs. E. R. Whitehead, housekeeper. The gentleman in charge of this department is late of Marianna, Florida, and is of elevated character and social standing. The President resides in the college, and has charge of the boarders. Young ladies must furnish one pair blankets, one pair sheets, towels, pillow cases, toilet soap and lights. Fees for each term in advance. Four weeks make a scholastic month.

Next year begins September 15, 1869. Two terms, twenty weeks each.

CHARGES FOR YEAR OF FORTY WEEKS.

Primary department.....\$25 00

Academic department.....40 00

College department.....50 00

Music department.....20 00

Art department.....\$20 to 40 00

Languages, each.....20 00

Diploma fee.....5 00

Board per month, without lights.....20 00

No incidental charges of any kind. Fees for each term in advance. Total expense, without extras, about \$250.

REV. GEORGE W. F. PRICE,

Pres. Tuskegee Female College,

Tuskegee, Macon Co., Ala.

SHARON FEMALE COLLEGE,

SHARON, MADISON COUNTY, MISSISSIPPI,

will reopen on MONDAY, the 27th of September, under the presidency of

REV. J. M. PUGH, A. M.

The course of study is extensive and thorough, and no student will be spared to give to the student a solid education.

Rates of tuition per session of ten months:

Primary division.....\$30 00

Preparatory department.....40 00

College department.....50 00

Continental fee.....5 00

Music at usual rates.

Board can be had at from \$14 to \$20. For further information address the President.

H. H. MONTGOMERY,

President of Board of Trustees.

NOTE.—My friends in the counties of Madison, Yazoo, Holmes, Carroll, Sumner, Attala, Adams, Newton, Rankin, Hinds, and elsewhere, will please consider this notice as a personal application for their patronage, as it will be out of my power to pay them a special visit.

The daughters of the preachers of the Mississippi Conference, and the orphans of deceased preachers, and also the orphans of deceased Masters, on application, shall have their tuition free of charge.

nos 1y

J. M. PUGH, President.

WHITWORTH FEMALE COLLEGE,

BROOKHAVEN, MISSISSIPPI,

will reopen SEPTEMBER 22, 1869. Provision will be made for all who apply for admission.

To send your daughter here will cost you \$200 for the term of ten months, or forty weeks. This amount will pay for board, fuel, lights, washing, tuition in English, English text books, slates, pencils, and all the stationery used in the school room. A deduction of \$50 will be made for ministers' daughters.

All the branches are taught. Our music teachers are believed to be unexcelled.

Music and the Languages are extra.

Send for circular.

nos 1y

H. F. JOHNSON,

President.

MANSFIELD FEMALE COLLEGE,

Mansfield, De Soto parish, La.

OWNED BY THE LOUISIANA CONFERENCE.

The Fall Session of this institution, now entering upon the sixteenth year of its existence, will open on WEDNESDAY, the 20th day of September, with a corps of experienced teachers, and enlarged facilities of instruction.

Terms unchanged. For catalogues containing full particulars, address—

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited rather less animation since our last report, but still a fair business has been done in most branches of the wholesale trade. The receipts of sugar have been liberal, and met a rather better demand at steady prices, while molasses has come forward sparingly, and has been dull and drooping. We have no new feature to notice in Western produce, which continues in limited supply and good local demand at firm prices, with the exception of pork and bacon, which are dull and drooping.

The accounts from the country are similar to previous reports. The tributaries are still at a fair navigable stage, but steadily falling. The receipts of cotton continue liberal, and are in excess of previous anticipations. Public opinion has now settled on 1,000,000 bales as the probable receipts, proper at this port, which is 100,000 bales over the popular estimates at the commencement of the season, and 200,000 bales, or twenty-five per cent., in excess of last year.

The river has fallen six inches since our last, and is now four feet below high water mark.

COTTON.—The following are the arrivals since the twenty-fifth ultimo:

Louisiana and Mississippi	271,655
Lake	53
Mobile	401
Florida	50
Texas	105
Total	277,771

On Saturday the movement commenced with a good inquiry, and some few sales at rather fuller prices, partly at figures indicating an advance of $\frac{1}{8}$ or even $\frac{1}{4}$ ¢ from the lowest point on Friday, but after the receipt of the New York dispatches, reporting a material fall in gold, factors were compelled to give way, and the day's business summed up 7,200 bales, mostly at previous rates, but closing dull and drooping.

The only dispatches received from Liverpool were those of Friday, which reported a decline of $\frac{1}{4}$ ¢, and increased the general depression. On Monday factors were decidedly more stringent at the opening, and in some cases realized stiffer rates, but under a further decline in gold at New York to 115 $\frac{1}{2}$ ¢ prices were subsequently unsettled, and ruled for the rest of the day at a falling off of $\frac{1}{8}$ to $\frac{1}{4}$ ¢. The sales were of moderate extent, embracing only 4,600 bales.

On Tuesday the market opened with a fair inquiry, buyers, however, being reluctant to go on unless at further concessions, which factors were unwilling to admit; but after the rally reported in gold the former came forward more freely, and although prices exhibited some irregularity, yet the sales, which comprised 7,500 bales, were mostly at Monday's rates. There is a good deal of low cotton—inferior to low ordinary and ordinary—dusty and otherwise undesirable, which it is difficult to sell at the ruling rates, and can be forced off only by concessions from inside figures.

This makes an aggregate for the past three days of 17,500 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 829,071 bales, against 669,260 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 493,575 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 211,629 bales to Great Britain, of 34,807 to France, and of 61,239 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	194 to 200
Good ordinary	214 to 224
Low middling	224 to 234
Middling	234 to 244
Strict middling	244 to 254

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	27,771
Arrived previously	845,235-873,012
	673,752
Exported past three days	10,467
Exported previously	607,920-618,387
Stock on hand and on shipboard	255,395

Flour continues in good request at full prices.

MONEY.—Gold opened on Tuesday at 115 $\frac{1}{2}$ to 115 $\frac{3}{4}$ (against 115 at New York), and closed at 115 $\frac{1}{2}$ to 115 $\frac{3}{4}$.

The movement in silver has been of limited extent, and no sales have been reported.

The only sales of bonds reported are \$1,000 and \$3,000 Jackson Railroad first mortgage bonds on Tuesday at 85 $\frac{1}{2}$ ¢.

CATTLE MARKET.

NEW ORLEANS, March 1, 1870.	
Texas cattle, choice, per head	\$45 to 50
Texas cattle, second quality, per head	40 to 45
Texas cattle, third quality, per head	35 to 40
Hog, per lb. gross	10 to 12
Sheep, first quality, per head	34 to 36
Sheep, second quality, per head	30 to 32
Sheep, third quality, per head	25 to 28
Milk cow, choice, per head	50 to 100
Milk cow, per head	40 to 50
Texas cows, with calves	10 to 15
Yearlings, per head	10 to 15
Calves, per head	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton and sugar plows	\$4 00	\$20 00
Yost's plows and scrapers	8 50	9 50
Cotton scrapers	6 00	6 50
Cotton scrapers	6 00	6 50
Cultivators	10 00	11 00
Shovels	10 00	11 00
Spades	11 00	12 00
Axes	10 00	15 00
Bagging, per yard:		
Kentucky	26 1/2	27
East India	23	24 1/2
Butt Rope, per lb:		
Kentucky	1 75	
Brass, per 100 lbs:		
Pilot	5 00	
Crackers	6 00	
Bricks, per M:		
Lake	10 00	12 00
English	55 00	60 00
Carbide, per lb:		
Sperin, New Bedford	50	
Tallow	14	20
Adamantine	13	19 1/2
Star	14	
Chocolate, per lb:		
No. 1	38	55
Sweet and spiced	35	67
Cider, per bbl:		
Western	13 00	
Northern	15 00	
Cannel	11 00	12 00
Anthracite	11 00	12 00
Western, per bbl:		
Coffee, (gold), per lb:		
Ho	18	18 1/2
Havana, (currency)	35	35
Java	33	35
Cotton seed:		
Rough, per ton	15 00	
Hulled, per bushel	33	35
Copper, per lb:		
Brass	33	35
Copper bolts	35	37
Yellow metal	28	29
Cordage, per lb:		
Manilla	23	24
Tarred, American	21	21
Russian	30	30
Corn meal, per bbl:	4 55	5 35
Dyes, per lb:		
Logwood, Campy	4	4 1/2
Logwood, St. Domingo	4 1/2	4 1/2
Fustic, Tampico	5	5
Indigo, per lb	1 75	1 85
Madder	20	22
Eggs, per dozen:		
Western	25	26
Feathers, per lb:		
Fish, per box:		
Cod	1 50	1 60
Herrings	50	70
Mackerel, No. 1, per bbl:	26	27
Mackerel, No. 2	16 50	17 00
Mackerel, No. 3	12 50	13 00
Flaxseed, per lb:		
Extra	5 85	8 50
Superfine	5 50	5 70
Flax, per lb	5 25	5 50
Common	5 12 1/2	5 12 1/2
Fruit, per lb:		
Prunes	14	18
Figs, drum	16	18
Dried apples	16	18
Curran, new	16	18
Almonds, soft shell	28	28
Raisins, M. R., per box	4 65	
Raisins, layer	3 30	3 50
Lemons, Palermo, per box	3 30	3 50
Lemons, Malaga, per box	3 30	3 50
Oranges, La. & M.	3 00	3 50
Oranges, Palermo, per box	3 00	3 50
Glass, per box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 60	4 00
French, 12 by 18	4 00	4 50
Grain, per bushel:		
Oats	67	70
Corn, shelled	1 15	1 20
Beans, per bbl	7 00	9 00
Hops, per lb	18	26
Malt, Western	1 12 1/2	2 10
Malt, Canadian	1 65	2 10
Guano, per keg	8 50	9 50
Guano, per bag	19	28
Hay, per ton:		
Western		
Northern	30 00	
Louisiana		
Mexican dry flint	18 1/2	19
Country dry flint	15	18
Texas stretched ditto	16	17
Dry salted	13	16
Wet salted, city slaughter	8	12
Iron, per ton:		
Pigs	45 00	
Country bar, per lb	6	6
English	4	5
Swedes, assorted	7 1/2	8 1/2
Hoop	6	8 1/2
Sheet	6 1/2	8 1/2
Bolter	8	10
Nail rods	7 1/2	8
Cotton ties	6 1/2	6
Casings, American	6 1/2	6
Lime, per bbl:		
Western	1 75	2 25
Shell lime	1 75	
Rockland, etc.	2 10	2 25
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Molasses, per gallon:		
Louisiana	18	
Cuba	45	60
Refined, per bbl		
Gray country	2	3 1/2
Black country	6	6 1/2
Select water-rotted	9 1/2	10
Nails, per lb:		
American, 4d	5 00	
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, per gallon	10	12
Pitch, per bbl	2 50	3 00
Rosin, No. 1	2 50	3 00
Rosin, No. 2	2 00	
Spirit Turpentine, per gall	47 1/2	
Varnish, bright	50	55
Oils:		
Lard, per gallon	1 25	1 45
Coal oil, in barrels	38	38
Coal oil, in casks	48	48
Linseed, raw	1 16	1 16
Sperm	2 75	3 00
Whale, refined	1 40	1 50
Cotton seed, crude	70	75
Cotton seed, refined	95	1 00
Custor	2 25	
Tanners', per gallon	1 15	1 30
Oil cake:		
Cotton seed meal	30 00	
Provisions, per lb:		
Beef, mess, Northern		
Beef, dried, per lb		
Beef, tongues, per dozen	7 00	7 50
Pork, mess	29 25	29 50
Pork, prime mess	29 25	29 50
Hog, round, per lb	18	18 1/2
Lams, per lb	19	19 1/2
Lams, castrated	19	19 1/2
Sides	17 1/2	18 1/2
Shoulders	13 1/2	14 1/2
Green shoulders	11	12
Lard, prime, in tierces	16 1/2	16 1/2
Butter, Northern	30	40
Butter, Western	30	40
Cheese, American	15	21
Potatoes, per bbl	1 00	2 25
Onions	2 00	2 00
Apples	2 00	2 00
Cabbages, per crate	10 00	12 00
Rice, per lb:		
Louisiana	3	7 1/2
India, (gold), in bond	3 1/2	4
Carolina	8	
Sugar, Louisiana, per lb:		
In the city	7	14 1/2
Havana, white	15	15 1/2
Havana, yellow	13	13 1/2
Havana, brown	12	12 1/2
Wool, per lb:		
Washed		
Unwashed		
Butter		
Louisiana, native		
Texas, per lb		
Texas, per lb		

Special Notices.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Meridian	Jan. 15, 16
Enterprise	22, 23
Vernon, Custer and Lewis	
ville, at Vernon	12, 13
Home, at Home	19, 20
Hayneville, at Hayneville	26, 27
Minde, at Minde	Apr. 2, 3
North and South Bossier, at	
Belleview	9, 10
Sturta	16, 17
Mount Lebanon, at Mount	
Lebanon	23, 24
Farmerville, at Tennessee	30, May 1
S. ARMSTRONG, P. E.	

A full attendance is requested.

JOSHUA T. HEARD, P. E.

Shubuta, Mississippi.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Waterproof, at Waterproof	Feb. 12, 13
Illawarra, at Illawarra	19, 20
Lake Providence, at Lake	
Providence	26, 27
Carroll, at Oak Grove	Mar. 5, 6
Dellhi and Floyd, at Floyd	12, 13
Winnboro, at Magnolia	19, 20
Richland, at Horne's ch'l	26, 27
Bastrop, at Bastrop	Apr. 2, 3
Linn Grove, at Linn Grove	9, 10
B. F. ALEXANDER, P. E.	
Monroe, Louisiana.	

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Washington circuit	Mar. 5, 6
Opelousas	12, 13
Grand Chemere	19, 20
Vermilion and Bellevue	26, 27
Lake Charles	Apr. 2, 3
New Iberia	9, 10
Abbeville	16, 17
Franklin	23, 24
Bayou Mallet	Mar. 5, 6
J. D. ADAMS, P. E.	

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.	
Troy circuit, at Troy	Jan. 1, 2
Mt. Hilliard circuit, at Far-	
riorville	8, 9
Union Springs station	15, 16
Brundage, at Brundage	22, 23
Rocky Mount circuit, at Bri-	
ar Hill	29, 30
Greenville station	Feb. 5, 6
Et Deposit, at Et Deposit	12, 13
Sandy Ridge, at at Panol	19, 20
Linn Creek, at Hopewell	26, 27
Pine Level, at Pine Level	Mar. 5, 6
Rutledge, at at Mt. Ida	12, 13
Elba circuit, at Bethel	19, 20
A full attendance of the members is	
solicited.	
J. W. SMOOKS, P. E.	

Brookhaven Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Georgetown, at Bathesda	Jan. 8, 9
Martinville, at at Pinegrove	15, 16
Bogue Chitto, at Bogue	22, 23
Chitto	29, 30
Summit circuit, at Summit	26, 27
Magnolia, at Magnolia	Mar. 5, 6
Scotland and Brandywine	
circuit, at Sweetwater	12, 13
Pleasant Val. and Rehobeth,	
at Pleasant Valley	19, 20
Burton circuit, at Zion	26, 27
Brookhaven station	Mar. 5, 6
Wesson and Benuegard, at	
Benuegard	12, 13
Crystal Springs and Hazle-	
hurst, at Hazlehurst	19, 20

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members. If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Mobile District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Franklin street	Jan. 1, 2
Whistler	8, 9
St. Paul's	15, 16
St. Francis street	22, 23
Eastern Shore, at Dupuy	29, 30
Pascagoula and Bay Shore,	
at Moss Point	Feb. 5, 6
Jackson and Coffeeville mis-	
sion	12, 13
Suggsville, at Suggsville	19, 20
Citronelle, at Beaver Meadow	26, 27
St. Stephen's, at Pinegrove	Mar. 5, 6
Cottage Hill, at Cottage Hill	12, 13
West Pascagoula, at Me-	
Clendon's	19, 20
S. H. COX, P. E.	

Wetumpka Dist., Montgomery Confer's.

FIRST ROUND OF QUARTERLY MEETINGS.	
Wetumpka	Jan. 22, 23
Prattville	Feb. 5, 6
Antioch and Ivy Creek,	
at Ivy Creek	12, 13
Pleasant Hill, at Pleasant	
ant Hill	26, 27
Antigua circuit, at Salem	Mar. 5, 6
Carolina circuit, at Carolina	12, 13
Lovadosboro, Hayneville &	
Union, at Lovadosboro	26, 27
A full attendance of official members	
is solicited.	
Wm. S. TURNER, P. E.	

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Crawford, at Mynhew	Jan. 15, 16
Brooksville, at Brooksville	22, 23
Cooksville, at Cooksville	29, 30
Scoola and Guinness, at	
Guinnessville	Feb. 5, 6
Macon station	12, 13
Summerville, at Summerville	19, 20
Do Kalb, at Pleasant Ridge	26, 27
Trinity, at Trinity	Mar. 5, 6
Marion, at Marion	12, 13
Cuba, at Cuba	26, 27
J. B. STONE, P. E.	

Ouachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.	
Onachita ct., at Downsville.	Feb. 26,
Monroe, at Monroe	Mar. 5,
Vernon, Custer and Lewisville, at Vernon	12,
Homer, at Homer	14,
Hayneville, at Hayneville.	26,
Minden, at Minden	Apr. 2,
North and South Bossier, at Bellevue	9,
Sparta	16,
Mount Lebanon, at Mount Lebanon	23,
Farmerville, at Tennessee	30, May
S. ARMSTRONG, P. E.	

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MARCH 12, 1870.

NO. 8.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, March 4.—The *Tri-une's* Havana correspondent writes that the horrible massacre committed by Major Carlos Boet, acting under orders from Valmaseda, upon some twenty-two persons, has been fully confirmed. The details are disgustingly horrible. One of the twenty-three individuals seized for the purpose of vengeance alone escaped. His name was Sanchez. Under the pretext of being brought out to make a declaration or protest of innocence, as to the charge of treason preferred against them, they were ordered into the presence of Boet, who, without causing any examination whatever to be made, gave orders that they should be immediately shot. The execution took place in his presence. When the Governor of Santiago de Cuba, Otero, who is said to be a better man than Boet, learned that the presence of these men was desired, he ordered at once a body of marines to go out and take the prisoners in charge, but when the detachment arrived the unfortunate men had been shot.

Boston, March 4.—Captain Haffres, of the bark E. A. Kennedy, from Liverpool, reports that at three A. M. February 12, latitude 48, longitude 35, he passed a long, low, propeller, apparently lying still, heading west, northwest. She showed only one bright light at her masthead. No other lights were visible in the cabin or about her decks. She had three masts and was square rigged forward, with top-sails yards. To all appearances the steamer was in good condition and bore no evidences of having met any disaster. Captain Haffres stated that he passed near enough to receive any communication if it had been desired, and heard the steam escaping.

A report is current here that the steamer was the City of Boston, and the agent of the insurance company is of opinion it may have been her, as the description corresponds to her rig etc., but there is considerable doubt, as the captain did not observe her very particularly, and the general appearance of the steamer was like others employed in the Atlantic trade. The steamer seen was also heading in an opposite direction from that the City of Boston would take on her voyage. It is possible it may have been her, and she had lost her rudder or was injured in her machinery, which would account for her temporary stoppage in midocean.

WASHINGTON, March 7.—The Venetian minister died suddenly today. His secretary went to the State Department to make arrangements for his reception, and on returning found him dead.

The following occurred to-day between Goodlove S. Orth, a member of the House Committee on Foreign Affairs, and Mr. Sumner, chairman of the Senate Committee:

Mr. Orth—We had Cuba up to-day, but came to no conclusion.

Mr. Sumner—Do you know what is in the wind?

Mr. Orth—No.

Mr. Sumner—Well, in a few days there will be no necessity for action regarding Cuba. (Here the colloquy was interrupted. It occurred in a street car.)

The House Committee on Railroads and Canals have agreed to report favorably on the bill authorizing a road from Norfolk (Va.) to St. Louis, via Cincinnati.

It is stated that the Ways and Means Committee have agreed to report in favor of abolishing the income tax.

In the case of the United States vs. Grossmayer it was held by the United States Supreme Court to-day that after the commencement of the war, a creditor of the North could not authorize a debtor at the South to invest the amount of the indebtedness in cotton for the benefit of the creditor, and that if such a purchase was made at the request of the creditor, through an agent, no title was thereby vested in the creditor, and he could not claim the proceeds of the cotton, it having been seized and sold under the captured and abandoned property act.

Senate.—Mr. Harlan presented a joint resolution from the Iowa Legislature in favor of the removal of the capital of the United States from Washington to the Mississippi valley, and protesting against further appropriations for public buildings.

Mr. Norton presented a bill declaring Texas entitled to representation.

Referred to the Judiciary Committee.

Funding bill resumed. Senate still in session at ten P. M.

House.—Resolutions of the Mississippi Legislature were presented requesting the speedy removal of political disabilities.

Mr. Wells introduced a bill to reclaim the swamp lands of the Mississippi valley, and to promote the commerce of the Northwest.

The House refused to allow Gal-laday, of Kentucky, to withdraw his resignation, notwithstanding the Governor of Kentucky refuses to accept it.

Consideration of Georgia matters resumed, and, after seconding the previous question, the House adjourned. It will vote to-morrow.

New York, March 8.—Cotton has declined to-day. Sales for April are reported at 20c for low middling; for May at 20½; for June at 20½.

WASHINGTON, March 8.—Quesada, the accredited envoy of the so-called Cuban Republic, arrived this morning.

The President to-day telegraphed to Alcorn that he had signed the bill for the removal of political disabilities, and intimates that Alcorn may at once convene the Mississippi Legislature. *Pirapine.*

Presidential proclamation, declaring fifteenth amendment adopted, awaits official advice of its adoption by Texas.

LIVAMORE CITY, March 8.—The grand jury here is composed partially of women.

WASHINGTON, March 8.—It is reliably stated that an American steamer, commanded by an English captain, was fired into and seized by a Spanish gunboat, and taken into Nuevitas, where she is still detained. There is evidently something in the wind regarding Cuba, but nothing authentic has transpired.

CINCINNATI, N. H., March 8.—The election to-day is progressing quietly. The temperance candidates received but five votes in four wards.

WASHINGTON, March 8.—Private dispatches from New Hampshire report that fifty towns show that Stearns is elected by the people, and that the Legislature is overwhelmingly Republican.

New York, March 8.—The gold excitement to-day is without a parallel since September last. As the day wore along, the anxiety to sell assumed a mania, the equal of which had never been witnessed heretofore. The fluctuations were unusually frequent everywhere, and in financial and commercial circles the gold question was the main topic of conversation. The continued downward tendency of prices was felt throughout all the ramifications of trade. The excitement in the gold room was intensified by the many telegrams from Washington—one to the effect that Mr. Williams had introduced a bill in Congress to receive part of the customs in currency; another that Mr. Fowler wanted the government to sell all the surplus gold.

These dispatches started the frantic crowd to selling, and the prices fell to 110½. At this juncture a telegram was received that the Banking and Currency Committee had agreed to report a bill in favor of selling \$50,000,000. The price then went up to 111½. Here the report was denied, and the price fell to 111. At this point reports were received that the changes in the funding bill were less favorable, and back went the price to 111½.

In the mercantile circles the decline in gold had a tendency to further unsettle the business.

The stampede to sell gold to-day continued, and there was cheering at the announcement of every decline.

Many business firms here have resumed specie payments.

New York, March 9.—12.50 P. M. Gold stiffened from the opening, but the disposition is still largely bearish. There is intense excitement in the gold room, and the streets are crowded about the indicators.

Cotton is sympathizing with gold, and the market is fully ½c lower. Sales of deliveries are light this forenoon.

WASHINGTON, March 9.—There is much talk in political circles concerning the resumption of specie payment. The faith is strong in the ability of the government to resume.

Boutwell is much questioned, but is very reticent as to his intentions. It is believed that he will adhere strictly to his published programme.

Many of the retailers here are giving silver in change for greenback purchases.

Supervisor Cordling reports the collections in the first district of New Orleans to be one hundred per cent. greater last month than in the preceding month. *Times.*

General Quesada and party visited the President to-day, and subsequently visited Secretary Fish. The interviews were of an unofficial character.

The President has nominated W. R. Hardy as internal revenue assessor of the third Louisiana district, and Mr. Enmons as United States district attorney for the northern district of Florida.

Secretary Portman, of the American Legation in Japan, writes that the investigation relative to the Onoda disaster is proceeding at the English Consular Court. Lady Parker, wife of the British minister to Japan, was a passenger on the steamer Bombay, and will be one of the witnesses. The most intense feeling has prevailed during the investigation.

WHEELING, W. Va., March 9.—A body of armed men in daylight released the prisoners from the jail at Charlestown, the future capital of West Virginia. The Governor proposes calling on the Federal government for aid.

LOUISVILLE, March 9.—General Breckinridge, in a criminal argument to-day, denounced the members of the Ku Klux Klan as villains or idiots.

THE LEGISLATURE.—The impeachment trial of G. M. Wickliffe, late auditor of the State of Louisiana, was concluded yesterday. The vote for conviction was unanimous, thirty-two Senators voting "guilty" of the charges embodied in article four of the articles of impeachment.

Evening Session.—Both houses assembled last evening, at seven o'clock and remained in session until midnight, when the President of the Senate and Speaker of the House announced their respective bodies adjourned sine die.

Several bills of an important character passed.

A message from the Governor was received, calling an extraordinary session for ten days, to commence on Monday next. The message is published in another column.

The special committee appointed to investigate the charges made by Mr. Wickliffe against the Governor, report unanimously that after examining all the witnesses named, no proof was obtained substantiating the same. The report was unanimously adopted by the House. *Pirapine, March 4.*

SHRINKAGE IN PRICES.—Nearly all kinds of commodities have undergone a marked decline during the last few months, more particularly since the September gold panic. Cotton has fallen two or three cents per pound, pork seven or eight dollars per barrel, breadstuffs to a lower point than for many years, while nearly every other staple is materially cheaper than one year ago.

The effect of our vicious monetary system, for several years after its adoption, was not only to raise the nominal scale of values proportionately with the depreciation of the currency, but to infuse business with a speculative spirit, precisely adapted to stimulate prices considerably above the point at which a merely nominal increase would have rested.

But an ultimate reaction from this feverish state of things set in, after it became apparent that a steady decline of the gold premium was inevitable, or what amounts to the same thing, when a marked appreciation in the commercial quality and purchasing power of the currency was assured.

The effect of this reactionary movement is a pause, hesitation and dullness in all departments of trade. There is at present a conspicuous lack of one essential element of commercial stability—confidence. The mercantile classes may for the time being be likened to the mariner at sea without chart or compass. They do not fully understand the commercial bearings, and are, therefore, moving with extreme caution. But this state of affairs, although entailing many hardships upon the trading classes, has its impending compensations which should go far toward the mitigation of the present evils.

The shrinkage in prices must anon lead to a renewed confidence, and a free distribution of commodities. With diminished cost of living, and diminished cost of the materials of industry, much of the enterprise that has been occupied with gambling upon the vicissitudes of an unhealthy and spasmodic money market will be again turned into productive channels.

The gap between the currency and gold has become so narrow that it is safe to say that most of the difficulties of a return to specie payments have already been overcome, and, with conservative action on the part of Congress, there is no doubt

the goal could be reached without a greater shock to commercial interests than has already been sustained. But those who are carrying large stocks of high-cost goods think it for their interest for gold to react, and it is not improbable, where so many vast interests are at stake, that it will react. In that event, the trials and tribulations of the business world will simply be prolonged for a period, to the positive disadvantage of the country at large. If business men desire the return to specie payments and commercial stability, it is safe to say there will be no better time in the future to make the transition than now, when the difficulty has been so heavily discounted. *New York Price Current, March 2.*

FOREIGN.

PARIS, March 8.—The Americans in this city will hold a meeting on Wednesday to pay honor to the memory of the late Mr. Burlingame. Mr. Washburne will preside.

Prince Pierre Bonaparte has been notified to appear before the high court to answer for the homicide of Victor Noir.

The sessions of the Ecumenical Council will be resumed next week. The Pope is confident of the success of the doctrine of infallibility.

BRUSSELS, March 3.—A dispatch from Rome states that every effort is being made to induce the American bishops to declare for the papal infallibility, but so far the ultramontanes have been unsuccessful in securing their adhesion.

PARIS, March 8.—M. Ollivier made a speech to-day, urging all political parties to give the ministry their assistance and advice, and notwithstanding some possible errors he predicted its success.

Eight hundred conscripts to-day formed in line, and with a draped banner at their head marched through the streets to the publication office of *La Marseillaise*, where they halted and sang the "Marseillaise," after which they quietly dispersed. The police made no attempt to interfere.

The religious organs here have advised from Rome, which represent that the Pope, in response to a request from a great majority of the bishops, has distributed among the members of the council a scheme proposing the definition of the dogma of infallibility, with a notice that the suggestions of the fathers on the same will be received until the seventeenth instant.

Dispatches from another source add to this intelligence that in consequence of the introduction of this scheme, the French government had made a demand on the papal court that a special envoy of France be permitted to assist at the council.

LONDON, March 8.—The *Times* of to-day denounces the captain of the steamer Bombay for abandoning the United States steamer Onoda, after running her down.

PARIS, March 9.—France and other nations will demand special representatives in the Ecumenical Council.

LONDON, March 9.—The German and Austrian bishops have agreed to oppose the infallibility dogma. It is generally hoped the Pope will not precipitate a collision with the European powers.

St. Petersburg, March 9.—Mr. J. M. Brown is provisionally successor to Mr. Burlingame.

PARIS, March 9.—In the Corps Legislatif to-day Jules Favre demanded that the affairs of Algeria be regulated through legislation in both houses, and not by *Senatus Consultum*. M. Ollivier replied that the minister desired to place the other departments of the administration under the control of the legislative bodies, and they were now consulting with the emperor on the best method of effecting such changes.

PROCLAMATION.

STATE OF LOUISIANA.
Executive Dept., N. O., March 3, 1870.

Whereas, an extraordinary occasion has arisen requiring further legislation in behalf of the interests of the State upon subjects and matters unfinished or not acted upon by the regular session of the General Assembly terminating this day:

Now, therefore, I, Henry C. Warmoth, Governor of the State of Louisiana, under the powers vested in me by article sixty-four of the Constitution of the State, and by act No. 19 of the acts of 1870, entitled "An act relative to extra sessions of the General Assembly, and defining the duties of the Governor in reference thereto," do issue this my proclamation convening the General Assembly of the State for

the transaction of business, at the city of New Orleans, on Monday, the seventh day of March instant, at twelve o'clock M., in the building known as the Mechanics' Institute; and I do hereby notify all members of the Senate and House of Representatives to assemble at the time and place above mentioned.

And I do hereby specify the objects for which the General Assembly is convened in extra session, and which shall take precedence of all other business, to wit:

To provide for the assessment and collection of the revenues of the State.

To make appropriations for the support of the State government.

Amendments to the present law relative to public education.

To provide for the debt of the State.

The militia laws, the registration laws, and amendments to the charter of the city of New Orleans.

Reorganization of the Land Office of the State, and to make provision for the survey of unsurveyed lands of this State.

An act is needed to restrict the powers of the courts to issue writs of mandamus against the officers of the city of New Orleans, for the object of collecting demands for money against the corporation.

To provide for the organization of the district courts of the parish of Orleans, defining the jurisdiction of the several courts relative especially to injunctions, mandamus, etc.

Unfinished business relative to the floating indebtedness, and other matters important to the good government of the corporation of New Orleans.

And I do hereby indicate as the length of said session herein called, the term of ten days, commencing with said Monday, March 7.

Given under my hand and the seal of the State, this third March, 1870, and of the independence of the United States the ninety-fourth.

H. C. WARMOTH.

By the Governor:
Geo. E. Bovey, Sec. of State.

CANONES DE ECLESIA.

POSITIVE PART OF THE SYLLABUS LAID BEFORE THE ECUMENICAL COUNCIL.

The Augsburg *Universal Gazette* has published the Canones de Ecclesia, being that part of the Syllabus in the new dogmatic scheme laid before the Ecumenical Council, expressed in a positive form. These canons, as translated from the German, are as follows:

OF THE CHURCH OF CHRIST.

Canon 1. Whoever says the religion of Christ consists and is expressed in no particular community established by Christ himself, but is only observed and exercised by individuals for themselves without regard to any community which is the true church, of Christ—let him be accused.

Canon 2. Whoever says the church has received from Christ no defined and unchangeable constitution, but, like other communities of men, has been subjected to changes and alterations in different times, or can be subjected to them—let him be accused.

Canon 3. Whoever says the church of the divine promise is not an external and visible community, but altogether an internal and invisible—let him be accused.

Canon 4. Whoever says the true church is not a single body, but consists of the different and scattered communities of Christian name, and is poured out over the same, or the different communities diverging from each other in their confession of faith and separated from the union form, as members or parts, the one and universal church of Christ—let him be accused.

Canon 5. Whoever says the church of Christ is not a community altogether necessary to eternal salvation, or man can be saved through the exercise of any religion—let him be accused.

Canon 6. Whoever says that intolerance with which the Catholic Church regards and condemns all religions sects that have separated from her is not prescribed by divine law, or as to the truth of religion only speculations, and not certainly exist, and consequently all religious sects should be tolerated by the church—let him be accused.

Canon 7. Whoever says even this church of Christ can sink in darkness or be polluted by errors through which she may go astray from the blessed truth of the faith and depart from her original state, or corrupt and degenerate, may cease to exist—let him be accused.

Canon 8. Whoever says the exist-

ing church of Christ is not the best and highest institution to obtain salvation, but that another is to be waited through a new and more perfect pouring out of the Holy Ghost—let him be accused.

Canon 9. Whoever says the infallibility of the church is limited to that which is contained in the divine revelation, and does not extend to other truths which are necessary that the treasure of the revelation remain perfect—let him be accused.

Canon 10. Whoever says the church is not a perfect society (*societatem*), but a collegiate body (*collegium*), or she is placed in the general community or in the state in such a way as to be subject to temporal authority—let him be accused.

Canon 11. Whoever says the church consecrated by God is a community of equals (the bishops, indeed, have an office and a duty, but not a power of governing in themselves, conferred upon them by holy consecration, and which can be freely exercised by them)—let him be accused.

Canon 12. Whoever says from Christ our Lord and Saviour power has only been granted to his church to counsel and persuade, and not compel the erring and stubborn by means of external condemnation and whole penalties—let him be accused.

Canon 13. Whoever says the true church of Christ, out of which no one can be saved, is another than the Holy Catholic and Roman Apostolic Church—let him be accused.

Canon 14. Whoever says the Holy Apostle Peter has not been consecrated by Christ as the first of all apostles and the visible head of the militant church, or he has only received the dignity of a primate, and not the primacy, with actual power in himself—let him be accused.

Canon 15. Whoever says it is not through the consent and will of Christ himself that Peter has continual successors in the primacy over the entire church, or the Roman Pope is not by virtue of divine right the successor of Peter in his primacy—let him be accused.

Canon 16. Whoever says the Roman Pope has only the office to superintend and conduct, but not full and supreme authority over the entire church, or that his authority is not regular and immediate over all churches—let him be accused.

Canon 17. Whoever says an independent ecclesiastical authority like that which, according to the dogma of the Catholic Church, has been imparted to her by Christ, and a sovereign civil authority cannot exist side by side in such a way that the rights of both be preserved—let him be accused.

Canon 18. Whoever says the authority which is necessary for governing the civil state is not from God, or no submission to the same is due according to the laws of God, or the same is opposed to the natural freedom of man—let him be accused.

Canon 19. Whoever says all laws existing among men are derived from the political state, or no authority exists outside of that so imparted—let him be accused.

Canon 20. Whoever says the sovereign rule for public and social actions in the laws of the political state or in the opinion of public men, or the claims of the church do not extend to these actions whereby she can express herself upon that which is allowed and that which is not allowed, or something can be allowed by virtue of civil right which is not allowed by divine or ecclesiastical right—let him be accused.

Canon 21. Whoever says the laws of the church have no abiding force except so far as they are confirmed by the sanctions of the civil authority has by virtue of its sovereign jurisdiction, right to judge and condemn in case of religion—let him be accused.

BENEVOLENCE is always a virtuous principle. Its operations always secure to others their natural rights, and it liberally superadds more than they are accustomed to claim.

To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own.

I NEVER knew how it was, but I always seemed to have the most come in when I gave the most away.

Our prayers and God's mercy are like two buckets in a well—while the one ascends the other descends.

The Christian Advocate.

SATURDAY, MARCH 12, 1870.

TO THE NIGHT-BLOOMING CEREUS.

BY JOHN K. STAYMAN.

O miracle of beauty, why dost thou,
Quickened and nourished by the warmth
and light,
Hide from the sun the lustre of thy brow,
And show thy splendor only to the night?

Fear not lest the garish glare of day
Disclose some flock upon thy snowy cup?
Or is it pride, when other flowers are gay,
That makes thee hoard thy peerless beauty
up?

Or, out of kind regard and modesty,
Withdrawst thou until the day is done,
That illies may not die of jealousy,
Nor roses blush to see themselves out-
shine?

Or dost thou choose, for thy selectest hour,
The season when the stars look down on
earth,
That they may know, by thy resplendent
power,
What beauty in this lowly place has birth?

Through all the livelong day, like a fair
bride
Who could not quit her coy and maiden
side,
When the night comes, thou drawest veils
aside,
And then the dusk grows lustrous with thy
glaze.

But why so transient? Tarry till the dawn,
Or darest thou to stay and be despoiled,
Knowing that what is often looked upon
Is apt, alas! to be but lightly prized?

Then let me view thee, touched by no regret,
And bathe me with the fragrance of thy
breath;
Shine in thy rich array while I forget
How near approach thy splendor and thy
death.

O short-lived glory! most transcendent
bloom!
The beauty of thy flower is more to me,
Because thou wilt be sought for in the gloom,
And most, because of thy fragility.

CHINESE IMMIGRATION.—NO. III.

ABINGDON, VA., Dec. 29, 1869.

REV. C. K. MARSHALL, D. D.—Dear

Brother: The friends of Chinese im-

migration seem to look only at one

side of the Chinaman, and that, as

it respects the lower classes, decid-

edly the best side of him. I am far

from wishing to depreciate him. He

is a good laborer, as a general

thing. Necessity has forced him to

acquire habits of industry and per-

sonal economy; and he has a natu-

ral quietness and docility of manner

which a stranger easily attributes to

amiable qualities of mind, but finds,

on better acquaintance, to be the

result of a phlegmatic temperament

and the force of national habits.

Under this placid exterior smolder

the fierce fires of a turbulent and

seditious nature, which, when rous-

ed, is exceedingly violent and re-

vengeful. As an Asiatic he is im-

aginative, subtle and shrewd, and,

as a consequence, superstitious,

treacherous and cruel; or, if the

word consequence be questioned, I

will say, as a general rule. As a

Chinese Asiatic he is supercilious,

avaricious and profoundly cunning.

His shrewdness is so characteristic

that he has been called the Yankee

of Asia. These general features of

character may, I think, be safely

predicated of the Chinese as a peo-

ple, modified, of course, by indi-

vidual peculiarities. I do not un-

dertake to say that every Chinaman

is treacherous and cruel, but that

these are national traits of char-

acter.

Among the higher classes in Chi-

na education has done much to ele-

vate and refine the character; but

wanting a pure standard of social

ethics, we must regard even the

best circles of society as corrupt.

But it is the lower classes, or, more

properly, the lowest class of Chi-

na men with whom we now have to do.

If education has done something to

improve the higher classes, they are

by that so much better than the un-

educated. In all countries the peas-

antry exhibit the national charac-

teristics in their strongest types. In

China this is emphatically true, and

in the coolie we have the unadorn-

ed, unadulterated Chinaman. In

him the prevailing vices of his coun-

trymen have their grossest develop-

ment. In him we have the worst

specimen of Chinese character.—

What I shall further say, therefore,

concerning the Chinese must be un-

derstood as applied to the coolie

emigrant.

Suppose, then, contrary to what

I have presumed to assert as likely

to occur, the coolies imported into

the South become permanent resi-

dents, bring their families, or amal-

gamate with the negro, and form a

part of our national population.—

What have we gained? I do not

dare to suggest amalgamation with

the whites, for to a Southerner such

a suggestion would be an insult.

They will mix with the negro if they

mix at all. Now, sir, contemplate

for a moment such a state of things.

These millions of debased pagan

Asiatics, compounded with three

millions of Africans, and these pro-

ducing a third race in our midst!

They would all be freemen, invested

with the privileges and powers of

citizenship! Every male mongrel,

twenty-one years old, would have a

vote. If the enfranchised negro is

an element of danger to our liber-

ties, what would be our condition in

such a state of things?

Again, what would likely be the

character of the material improve-

ments in the South with such a popu-

lation upon its soil? These peo-

ple must have homes. What kind

of improvements would they make?

We know where the soil is fertile

and the suns warm, indolence and

improvidence are encouraged, and

native poverty contents itself with

the bare supply of daily wants. A

heavier curse could not rest upon

our soil than such a population.

Our most spiteful enemies could

wish us nothing worse.

If a serious proposition—and the

thing were possible—was made to

introduce Asiatic cholera as a per-

manent plague, to become perennial

and universal throughout the land,

I could not regard it with more

concern than I now do the proposi-

tion to fill our beautiful South with

the heathen scum of China. Noth-

ing, I conceive, but the insatiate

greed of commercial avarice could

ever have induced intelligent men

to consider such a scheme in any

other light than that of a national

misfortune.

I have nothing to say in answer

to those who profess to favor emi-

gration because it will bring the

heathen to our door, where they

may be converted with little trou-

ble. That is altogether an after-

thought, and too near akin to "pious

fraud" to deserve respect. We are

not to do evil that good may come.

And now, sir, I am done. I have

tried to answer your question. I

thank you for the kind and flatter-

ing manner in which you made the

request. I am sensible how imper-

fectly I have responded. I trust all

to your charitable indulgence, and

grant the liberty you ask, to use

what I have said as you think best.

Yours truly,

W. G. E. CUNNINGHAM.

MISSISSIPPI CORRESPONDENCE.

Vicksburg, Feb. 25, 1870.

MR. EDITOR: Delayed hereby not

making a connection with a boat,

has given an opportunity for some

reflections upon the present condi-

tion of our church around the old

Walnut Hills, and throughout south-

west Mississippi, which was once the

first battle-field of Methodism and

true religion with vice and immor-

ality.

In the early history of this State,

while it bore a territorial relation,

the immigration to it was a thought-

less people on the great subject of

their soul's salvation, although they

were thrifty, enterprising and care-

ful about the things of this world.

They were, however, susceptible of

religious impressions, and the zeal-

ous advocacy of repentance for sin,

and the new birth, by the pioneers

of the Cross, met a hearty response

in the hearts of these earnest seek-

ers after the true faith. Hundreds

joined the church, and by their de-

votion built up Christianity through-

out these regions. Through the in-

strumentality of the early preachers

these hills and valleys once resound-

ed with the glad tidings of the gos-

pel. The open wood campgrounds,

old Center and Bethel, once were

the "great temples" where God met

his people and blessed them, and

shouts of praise and thanksgiving

went up to heaven from thousands

of true converts. Noble, faithful,

self-sacrificing Christians stepped

forward in the church's early days,

and if a church was to be built or

a camp ground gotten up, and a min-

ister to be supplied, they did not

stop to know what others were do-

ing, but did the work.

There is no such zeal and devo-

tion now; and why? What is the

real cause? Where the seat of this

lukewarmness and dearth in the

church? Why has religion, a pious

walk and godly conversation ceased

to be the rule, instead of the excep-

tion? I mourn over these things,

and long once more to hear the songs

of Zion borne up, upon wings of

faith and prayer, to our heavenly

Father, from these waste places of

our land. Once immorality in pub-

lic places hid its deformed face, but

now the gambler, the drunkard, the

horse racer, the defiled, publicly

boast of their crimes. Let the

church, with one accord, rally to the

defense of our holy religion, to the

defense of our domestic altars, to

the building up of true piety and

holiness, and reforming public opin-

ion, and work until our statute laws

are executed, our law-makers are

the leaders in virtue and purity, and

our religion is once more glorified

in our midst. Let there be no drones

in the church, much less stumbling

blocks. Oh! ye ministers of God,

pray for the spirit of an Elijah, the

zeal of a Paul, and the eloquence of

an Apollos. Let there be no half-

hearted or half-working men at the

gospel plow. Be in earnest; exem-

plify the trite saying that "Method-

ism is Christianity in earnest."

Who among the ministry are

praying for the mantle of the pio-

neer Gibson, the beloved Lane, the

logical Winans, the eloquent Bur-

russ, the zealous Drake, and the

faithful Father Mullins. Their voices

once resounded throughout all

these lands. Thousands hung upon

their eloquent and God-inspired

words, and many still remember,

with gratitude to God, the zealous

and feeling manner in which they

urged them to "taste and see that

God was good."

But I have written you a longer

letter than I expected. Let me say

another word: Be encouraged, my

dear brother, in your effort to build

up Centenary College. We want

educated men.

Yours, R.

THE PEABODY FUNERAL.

[The following extract from a private

letter has been furnished us for

publication. It will be read with

interest, as coming from the pen of

a lady who was present at the im-

posing ceremonies.—Editor.]

The whole city has been in a

continued state of excitement, ex-

pecting and receiving the Peabody

fleet. All due honor was paid the

good man—great only in the true

charity that faileth not. Genera-

tions yet unborn will bless the

name of America's most beneficent

benefactor. We visited the Mon-

arch on the first day of reception.

As we neared the fleet every yard-

arm was manned to receive the ad-

miral—not only the Monarch, but

her consort, the Plymouth, our two

monitors and the revenue cutter.

It was a grand sight, though the

men looked like small bronze statu-

ettes, with their arms raised in salu-

te.

The exterior of the Monarch is

only beautiful in strength—any-

thing but graceful. She seems a

great sea monster. As we sailed

across her stern the monster ap-

peared sleeping. Two dead-lights

were the closed eyes; while a band

with "Monarch" in gilt had the ap-

pearance of banding the forehead.

Her decks were very cleanly. Every

officer, marine and seaman, was in

full dress.

We followed the stream which

turned toward the chapel in which

laid all that remained of the once

active, good man. All voices hush-

ed, each footstep trod lightly, as

they entered. The entire room was

draped in cloth and velvet, with

silver fringe, and monograms ("G.

P.") In the center, on a raised

platform, stood the casket, covered

with black cloth, studded with brass.

Over it was thrown a black velvet

pall, lined with white satin. At

either corner stood a sentinel or

guard, resting on his gun, reversed,

his head down, giving a solemn ef-

fect. Beautiful wreaths and crowns

The Christian Advocate.

SATURDAY, MARCH 12, 1870.

LINES TO THE MEMORY OF LIZZIE.

AFFECTIONATELY DEDICATED TO REV. J. WILKINSON, PASTOR OF THE METHODIST CHURCH AT SHREVEPORT.

We mourn not that our loved one has gone
To regions blest and fair;
But we are desolate without
In the cold, ungenial air.

Still, though the mists of death be thick
Before our mortal ken,
We feel that with the glorified
Lost Lizzie lives again.

The early daisies bloom 'e'en now
O'er hands crossed 'neath the sod,
And spires of vernal green look up
With loving trust to God.

Then let her sleep. The soft, warm light
Shall nestle o'er her head,
When evening draws across the plains
A rainbow o'er the dead.

Far, far away, we'll think of one
Whom death's arms enfold,
When evening draws across the plains
Its bars of red and gold.

The clouds above her tomb shall drop
Warm tears in summer rains,
And wintry moonlight glisten in
Its long and icy chains.

But cloud-drops, not warring storms
Above thy peaceful head,
Shall not molest thy quiet rest,
Dear, blest and honored dead.

We say farewell, because on earth
Thy voice is heard no more;
But angels listen one more strain
Upon the better shore.

OPHELIA, Louisiana. S. M. W.

MORAL SCIENCE.

CONCLUDED.

With Butler, and Reid, and Stewart, and Wayland, and Alexander, as well as with a host of others, we maintain that conscience is the supreme rule of moral rectitude in action. But although conscience is the supreme rule of right for the will, it is not the supreme law of the moral universe. If we mistake not, there is in the divine government of the world a higher and a holier law than this, even a law for the conscience itself.

By viewing conscience thus, in due subordination to the external, absolute rule of right, its supremacy over the will is fortified and secured against abuse. For the doctrine, thus organized, allows no one to imagine that he is free from blame, because his acts or volitions are conformed to the dictates of conscience. On the contrary, it shows that he may have been criminal in the highest degree, just because he has failed to bring his conscience into conformity with the absolute rule of right, with the supreme law of the moral universe. The first thing he has to do is to see that his conscience is right, or in conformity with the external standard of moral rectitude; and the second is to obey its dictates. Hence, if this first great fundamental duty be neglected, he cannot absolve himself from guilt by performing the second. Thus, although conscience may justify particular acts, yet, however dark and perverted, it can never justify an evil life.

The above view secures the supremacy of conscience not only from being abused by its enemies, but also from being deserted by its friends. Conscience is the supreme rule of right in action, say they; and yet if we ask, Is it always right to conform to its dictates, they frequently answer, no we have seen, in the negative! That is to say, they frequently teach that it is not always right to act in conformity with the supreme rule of right in action; that although a man is "morally bound" to obey conscience, yet he may commit a most grievous sin by such obedience! This inconsistency, this denial of their own doctrine concerning the supremacy of conscience, arises from the fear that it may be used as a cloak for an evil life. But, as we shall see, the remedy is not adapted to the evil, and only introduces disorder and confusion into the science of morals.

Suppose, for the sake of illustration, that a man is really disposed to follow the dictates of his conscience, but that its dictates are wrong; what is the remedy in such a case? Should we tell him, that although conscience is the rule of right in action, yet he does very wrong to follow its dictates? Should we tell him that he is "morally bound" to obey it, and yet that he commits sin in so doing? Should we thus pull down with one hand what we had so industriously reared with the other, because he seeks to shelter an evil life beneath it? By no means. The remedy for such an evil is far other than this. The true remedy is, not to deny one truth when we should teach another, but to set each truth in its place, and clearly exhibit the immutable relations they sustain to each other. In this way each will impart additional light and strength to the other, and neither can be made a hiding-place for the criminal.

We would not say to such a one, then, that he does wrong in obeying the dictates of conscience, that he

commits sin in doing what he is morally bound to do. For how else shall he act? What other guide can he follow? We may set up expediency, or the relations of things, or the will of God, as the external rule of right; but how can he follow any one of these, except so far as it is understood by him or manifested in his conscience? Can he follow a light which he does not see? It is evident, we think, that conscience is, and of necessity must be, the immediate rule of right, or the moral rule for the will, from the utter impossibility of conceiving of any other.

As in the case supposed, the evil consists in a want of light for the conscience; so we should direct the will to the external standard of absolute rectitude, in order that it may be illuminated by the rays of truth. So far from telling such a one that he should cease from obedience to the dictates of conscience, or what is the same thing, that such obedience is sinful, we should urge him to persevere therein. We should urge him to obey them in all cases, and under all circumstances. We should never cast a doubt on the rectitude of his conduct, in following the supreme rule of rectitude in action. We should never exhort him to forsake allegiance to the authority of conscience, or warn him that such allegiance is sinful. As his mistake and his sin consist not in obeying the dictates of conscience, not in following the only guide he has, but in not having taken sufficient pains to inform his conscience aright, so we should bring the external rule of right into contact with his conscience, so as to correct its erroneous decisions. This would be to adapt the remedy to the evil, and not to deny one truth when the case merely requires us to teach another. We should even call in the aid of conscience itself, whose authority is never to be disregarded, in order to show him that it is a duty to use all the means in one's power to enlighten the understanding, and bring it into conformity with the standard of absolute moral rectitude.

As we have a law or guide for the conscience as well as for the will, so should each be allowed to perform its own appropriate functions, and neither be thrust into the office of the other. In this way alone can that disorder and confusion, which has so long disgraced the science of morals, be excluded from the minds of men, and the beautiful harmony of moral truth revealed to them.

Hitherto we have merely spoken of the existence of an external rule of right, or rule for the conscience, and of its relation to the internal rule. But now the question arises: What is this rule or standard of right for the conscience? What is this guide, or enlightener, of the moral faculty? Is it expediency, or the relations of things, or the will of God? No question in the whole science of morals is more important than this; and yet, strange as it may seem, in regard to no other question has the discussion been left in a more incomplete and unsatisfactory condition. Some of the causes which have contributed to this defect in the state of moral science may be briefly noticed.

Neither Aristotle nor Cicero, as might have been expected of heathen philosophers, have even attempted to do justice to the will of God, as the great absolute standard of rectitude for the universe of created intelligences. Their claims are entirely overlooked by them. The shortcoming of Bishop Butler, in this respect, seems to have been little less deplorable than that of the heathen philosophers of antiquity. He has dismissed the rule of relative right with the most admirable ability, with the most wonderful sententiousness and power; but having supposed this to be all that is necessary, he is silent in regard to the other, and equally important, branch of the twofold rule of right. Having supposed that "a man has the law of right within, and all that is necessary is for him to attend to its motions," he does not dwell on the importance of seeking and attending to the great law that is without and above himself.

Dr. Paley holds that "the will of God" is the ultimate standard of right and wrong. But so far from having developed this doctrine, and caused it to appear in a clear and convincing light, he has almost entirely obscured its luster by an interposition of the doctrine of expediency. Nor is this all. For although he holds up the will of God as the ultimate standard of right, yet is this so presented by him as to cause a total eclipse of the moral perfections and glory of the Divine Being. If the will of God be the rule of right, says he, then what do we mean when we say that his will is holy, righteous and good? Do we mean anything more than the silly assertion, that his will is as his will? His answer to this question is one of the most wonderful things in the history of moral science. From the benevolence of God, says he, we infer that he enjoins whatever is expedient, or for the good of his creatures. By means of expediency, then, as a test, we determine what rules are right; according to

which rules moral judgments are formed. We even come, in process of time, to apply them to the divine will itself, without recollecting that "the rules themselves are deduced from the divine will." But suppose that, instead of "stopping at the rules," we should happen "to observe at the time, that the rules, according to which we pronounce the divine will righteous, were actually deduced from that will itself, what must be our conclusion? The conclusion would be inevitable, that we merely imagine the Divine Being to possess a holy will, because we have "established the habit," by custom, "of stopping at the rules," deduced from his will; and that, in reality, there is no such moral perfection belonging to his nature. We only seem to ourselves not to go around in this circle; whereas, in reality, we judge of the divine will merely by comparing it with itself. When we say "that God acts right," we think we are saying something; but if we would observe the process more closely, we should discover that we only advance the identical proposition that he acts as he does act, and not otherwise. Thus, in Paley's attempt to vindicate the divine will as the rule of right; in the glory of God's moral perfections made to disappear, and absolute omnipotence will is all that is left upon the throne of the universe.

No writer, so far as we know, has ever made the attempt to refute this remarkable passage in the work of Dr. Paley. His doctrine of expediency has been labored on all sides, and more than a hundred times refuted; while this virtual denial of the moral attributes of God, which forms by far the most objectionable feature of his work, has seldom, if ever, been assailed by his opponents. It has been noticed by David Stewart, but he seems to think that such is the legitimate consequence of making the will of God the ultimate standard of right; and hence, with Cudworth, Clarke, and others, he seeks that standard out of and beyond the divine will itself. And as the diligently mentioned by Paley appeared indisputable to such minds as those of Cudworth, Clarke and Stewart, so, if it be not removed, it will continue to cloud the minds of thousands of others, and cause them likewise to deny that the will of God is the ultimate rule of right. Hence, the system of morals which holds the will of God to be the absolute standard of right, should place that doctrine on a solid foundation, clear up the difficulty by which it is obscured, and cause it to shine with a clear and convincing luster.

"Nothing can be more meager than what is said in favor of this doctrine, even by its most recent advocates. Dymond, for example, alleges that 'he who says that the understanding is to be our moral guide, is not far from saying that we are to be guided by the divine will; because the understanding, however we define it, is the offspring of the divine counsel and power.'" In like manner, Dr. Alexander says: "That theory which considers conformity to the will of God to be virtue, is undoubtedly correct; for that faculty in us which approves of virtuous actions, was implanted by him, and is an indication of his will." Thus, it is argued that the will of God is the rule of right, because the conscience, which was implanted by that will, is so. Now, supposing this argument to be valid, it only proves that the will of God has made conscience the rule of right; and that, consequently, we may be said to obey his will when we obey the dictates of conscience. It sets forth the will of God, not as the rule, law or standard, for the guidance of the conscience; but, as a rule of right, it identifies the will of God with the conscience itself. It is true, that when we obey conscience, we obey the will of God; because it is his will that we should obey the vicegerent which he has set up in our hearts. But in a very different sense from this, should the terms be understood, when it is said that the will of God is the rule of right. This is a rule for the conscience itself, and not the same with the conscience as a rule for the will. If we identify these two rules, then we shall have only one rule of right, namely, the rule of conscience, for acts of the will; a doctrine which, as we have seen, can scarcely stand alone even among its friends. A doctrine which Dr. Alexander himself has deserted at times, however strenuously he may have asserted it at others; lest, in teaching that "we always do right in obeying the dictates of conscience," he should be found to sanction what is "wrong in itself," or contrary to the will of God. Nor can such unsteady, vacillating, and self-contradictory views ever be avoided, unless both rules of right be introduced, and the relation they sustain to each other exhibited, as well as the function each is designed to perform. Such an adjustment of the great principles of moral science seems to be exceedingly desirable, inasmuch as it is believed that it will unite the one-sided views of apparently conflicting schemes in one harmonious whole,

and secure them against that liability to abuse which is incident to all half truths. For no truth, if detached and isolated, can possess either the stability or the luster which it derives from being firmly fixed in its own appropriate place in a well-articulated system of doctrine. In such a system each truth will be found to impart additional support and beauty to the others, as well as derive an additional support and beauty from them. It will be thus, we trust, in regard to the great truth concerning "the supremacy of conscience," and the authority of the divine will as the ultimate standard of morality, as exhibited in a true system of ethics.

A theory of ethics should also aim at another object, which is either not considered at all, or at least not steadily and successfully considered. It is this: those precepts of morality, which are usually found under the head of "Practical Ethics," should have a place in the body of the science itself, and an organic connection with its great central truth. As they now exist, they appear like so many detached principles, destitute of a scientific unity or import, and having no connection with what has been laid down in the theory. On the contrary, it seems to us that, after having exhibited the great idea of the morally good, these several precepts should be shown to emanate from this idea as rays of light from the sun. In other words, these separate lights should not be left in this apparently loose and scattered condition; but, so far as possible, they should be organized into one great light to rule by day.

Hence, after having expounded the twofold rule of right, the internal rule for the will, and the external rule for the conscience, we should endeavor to show that the latter embraces and contains all the essential elements of morality. If some of these elements be omitted, it should be remembered how very numerous they are; and also, that it is not so much the object of the science of ethics, to teach us what things are right, as why they are so; that it aims, as Plato truly tells us, not so much to inform us what things are holy, as to point out the common idea in which all holy things agree. Such a reduction of the precepts of morality to its fundamental principle, it seems to us, is essential to anything like a complete reconstruction of the body of the science. Nothing appears more unsightly, indeed, than a meager half-construction of the science, while its *disjecta membra* are loosely scattered over what is usually called "Practical Morality."

But if in pursuing this course we should omit some of the minor points of morality, we would bring before the mind the discussion of certain great principles, which are usually left out of every division of works on ethical philosophy. For example, we would consider man's accountability for his belief, a doctrine which lies at the foundation of all morality and religion, and without the consideration of which no theory of ethics can be complete. Since no man can follow the external standard of right, except so far as it is understood by him, or revealed to his conscience (just as no eye can be guided by a light which it does not see), so it is truly wonderful that the great duty of forming correct opinions on moral subjects, or of informing and enlightening the conscience, should have been so little insisted on by moralists. And this is the more wonderful, inasmuch as this has been so zealously denied to be a duty at all by some very eminent writers; by a Bailly, a Mackintosh, a Brongham, and a host of others. All that a man has to do, say these writers, is to attend to and follow his own conscientious belief, while for this belief itself he is not responsible. Hence, the moralist who overlooks this question not only fails to present a complete system of ethics, but he is also inattentive to the best interests of mankind. For, as we shall see, every man has first to inform his conscience aright, and then to follow its dictates. Otherwise he will follow a blind or a false guide. He may be a law, but he should not be a God, unto himself.

But, if he so unspeakably important to form correct opinions for ourselves, in regard to morals and religion, surely the training and cultivation of the intellectual powers by which they are formed, cannot be neglected with impunity, nor even without incurring great guilt. Right here, then, another duty of vast magnitude rises before us, and demands a place in a system of ethics. Though few duties possess greater claims than this upon the attention of mankind, yet, somehow or other, it seems to have escaped the notice of ethical writers. The right of private judgment, which, as Christians and as men, we should all hold dearer than life itself, has, indeed, been abundantly discussed by theologians, and by the champions of the most sacred rights of human reason. But it seems to have been forgotten, or at least not sufficiently attended to, that this is a right coupled with a duty, even the duty

of every man to think for himself, and to form those opinions for which he alone is responsible to the Author of his being. That the question of right has been drawn into the whirlpool of theological controversy, is no reason why the question of duty should be permitted to escape the attention of the moralist. On the contrary, it seems to furnish a very powerful reason why the great duty on which so much depends, should be placed on its true grounds, circumscribed within its appropriate limits, and vindicated against the plausible objections of the sophist. If this view be just, it thence follows that no system of ethics can be complete which overlooks the great fundamental duty, not only of thinking for ourselves, but also of training the intellectual powers by which such thinking is conducted. Hence, in a treatise on moral science, it should be pointed out that it is every man's duty to think for himself, as well as to prepare himself, by the proper culture and training of his mind, for the due discharge of this all-important obligation. For as this duty lies at the very root of all individual excellence, and of all interests of mankind require that a place should be vindicated for it in the science of ethics.

We are also clearly of opinion that a complete system of ethics should contain a vindication of the sanction of the moral law. Indeed, a law without a sanction is no law at all; it is merely a request, or counsel, or advice. It is only when a sanction, either of promised good or of threatened evil, is attached to an injunction, that it becomes a law. Hence, every theory of moral law must be radically defective, which merely sets forth and illustrates its precepts, without an exposition and vindication of its sanctions. In a complete system of ethics the sanctions of the great law of virtue or moral goodness should be discussed, and especially the doctrine of the eternity of future punishments.

But, although the science of ethics really embraces, as the sun does its beams, all the principles and precepts usually arranged under the head of practical ethics; yet is the branch of practical ethics, properly so called, an essential part of moral philosophy. This branch of the science, however, is something very different from what is usually intended by the expression, practical ethics. The theory of ethics sets forth the pattern, model or radiant image of moral goodness; practical ethics teaches the art or method of transforming the mind and character, and bringing them into a conformity with that model or image. This view of the nature of practical ethics opens, it is true, a wide field for investigation; and if this should, in certain directions, trench on the domain of theology, this is no valid objection to its scope or design. For moral science, whether written by a heathen sage or Christian divine, is not a godless philosophy.

No other method, we believe, can be found for the restoration of the soul to its original rectitude and purity, than that made known by Christ and his apostles. For, although these teachers had no thought of philosophy, yet is there in their plan for the restoration and perfection of the soul a depth of insight, and a wonderful beauty of adaptation, toward which none of the conceptions of human wisdom make the most distant approximation. As this revealed method has been found, in practice, the only efficient one, so, in theory, it may be shown to be the only rational or philosophical one; and to show this is the high office of the philosophy of practical ethics. Every system of ethics is, indeed, radically defective, which does not teach the art, as well as the theory, of virtuous living; or, in other words, which does not show how the human mind may be raised and sustained in the practice of moral goodness, as well as set before it the perfect idea or image of such goodness.—*Southern Review*.

ORANGE MARMALADE.—Cut the oranges in half, then take out the pulp and juice, separating all the skins and pips. Put the rinds into salt and water for a night; the next morning put them into a stewpan with fresh water. Let them stew until soft, so that a straw can run through them easily. Cut the peels into thin strips. To every pound of fruit add one pound and a half of coarse white sugar. Put the juice, pulp and peel, with the sugar, into the stewpan, and let it boil twenty minutes. Seville oranges must be used, and the marmalade is better if kept six months. The juice and grated rind of two lemons to every dozen oranges is a great improvement.

You can't prevent the birds of sadness from flying over your head, but you may prevent them from stopping to build their nests there.

TRANSITS OF VENUS.

THE GRAND PROBLEM DEPENDING ON THE NEXT TRANSIT FOR SOLUTION.

Transits of Venus are as rare as they are important. They occur in couples in June and December, about eight years apart, and then not again for several generations. Kepler was aware of the phenomenon, and as early as 1604 announced that one would take place in 1761, but young Horrocks, of Liverpool, with better tables and additional data, calculated that there would be a transit on the fourth of December, 1639. He let a friend into the secret, and they two, on the day named, for Venus was pinhead, were the first ever known to observe it. It was soon ascertained that one must have taken place on the sixth of December, 1631, and another in June, 1726, and that the next would not occur till the fifth of June, 1761. But of all the transits, past and to come, the climax would be that of the eighth of June, 1769, when Venus passed across the disc of the sun very near the center. The next one, but not visible in this country, will take place five years hence, on the eighth of December, 1874, which will be a grand one for science, considering the great advance of scientific instruments, but far inferior to the last. If, however, it produces only a half dozen Cursors, it will be a godsend to this rapid century. Let young folks take note of the date—1874. Another will occur on the sixth of December, 1882, but not again till nearly five-quarters of a century later, on the seventh of June, 2004; to be followed eight years after, on the fifth of June, 2012; to be repeated in December, 2117, and so on. The last transit of Venus was a conjunction of planets coincident with the birth of twelve imperial men of nature, more renowned than the twelve Caesars. No other single year, probably, before or since, ever produced such men as Napoleon, Wellington, Soult and Ney; Brunel, Mehmet Ali, Turner, Sir Thomas Lawrence, Chateaubriand and Castlereagh; Cuvier and Humboldt—men who upturned the world, and set it right again; who revolutionized science, art, politics, States, and the affairs of mankind.

On this subject the Providence Journal says:

"In order to give an idea of the extraordinary interest that is attached to the next transit, we give the results of the two last in regard to the sun's distance. In Ferguson's astronomy, written about the middle of the last century, the earth's distance from the sun is given as eighty-two million miles. The transit of 1763 gave a result of nine-fifty million miles. The same result was obtained by the transit of 1769. We are now dependent alone upon the transit of Venus. The base-line system has been applied to Mars, and even the velocity of light has been made to bear on the problem. The result of modern investigation shows an error of four million miles.

"This might appear to be a great fault in astronomical calculations; but even this error in the sun's angular diameter, if it be an error, is no greater than the breadth of a human hair seen at the distance of one hundred and twenty-five feet. Moreover, a Mr. Stone, of the Greenwich Observatory, has discovered a mistake in the calculations of the transit of 1769, which brings the sun's distance down to ninety-one million. For his research a gold medal has been awarded to him by the Royal Geographical Society. The next transit of Venus will therefore be anticipated and observed in every inhabited quarter of the globe with an intensity of interest which no natural phenomenon has ever excited.

"Distant stations have already been chosen; the most accurate instruments are being constructed; arrangements for the outfit of expeditions have been commenced; it is nearly time for those designed for the antarctic regions to commence their long journey. The English astronomers have selected their stations, and have petitioned Parliament for a grant of \$50,000; the French Academy is vigorously at work; the German 'bunds' are zealously in the field, and the other European societies will contribute their share to the great object. The wonderful agencies of the spectroscopic and photographic as indicators of time will be brought into requisition, and four years remain to perfect the arrangements which are being made for the purpose."—*Washington Chronicle*, February 14.

Improve your talent in song as a means of worship, health and enjoyment. For every moment this spent you will be amply and abundantly blessed.

Don't be afraid of the storms of time, knowing that God holds the moral as well as the physical ocean in the hollow of his hand.

As it sometimes rains when the sun shines, so there may be joy in a saint's heart when there are tears in his eyes.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, MARCH 12, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office ORDER, DRAFT, or by EXPRESS. If this cannot be done, Remittance the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

JEFFERSON CITY CHURCH.

Special attention is called to the notice, in another column, of the fair to be held in Jefferson City, for the benefit of our church in that place. The worthy pastor, Rev. P. M. Goodwyn, is industriously and successfully laboring to build up the congregation, and our city friends must rally to his aid. The proposed entertainment will be conducted on Christian principles, and the proceeds will be applied to the repairs and improvement of the church.

CONFERENCE MINUTES.

The Minutes of the Louisiana Conference have been published, and a number of copies have been mailed to every member. I have in reserve a few copies, which will be forwarded to preachers who may desire more than they have received. If any have failed to receive those mailed to their address, I can still supply them with a limited number.

EXPENSE OF DELEGATES.—The attention of the preachers is called to the resolution of the Louisiana Conference, requiring them to take up collections in March for the expense of the delegates to the General Conference.

BISHOP MARVIN sends us his sermon on "God in the Old Testament Scriptures," a pamphlet of thirty-eight pages. He sets out with the statement that the "godward consciousness of man is universal, but dim and distorted where men are left to the light of nature, or to traditional reminiscences of limited revelations." He proceeds to show that the design of the Old Testament revelation is "to set God in the true light in thought, to enthroned him over the conscience, and to prepare the world for the coming of Christ." It is profound in thought, clear and strong in argument, abounding in fine passages and many felicities of expression.

DEATH OF REV. WILLIAM A. SMITH, D. D.—The Baltimore Episcopal Methodist announces the death of this distinguished and venerable minister of our church:

Just as we go to press we have received the sad intelligence of the death of this distinguished minister of the Methodist Episcopal Church South. This painful event occurred at Richmond, Virginia, on the first instant. We shall give particulars in our next number.

"Howl, fir-tree, for the cedar is fallen."

SELF-EXAMINATION.

This is not less a duty than reading the Scriptures and secret prayer. The object is to determine the fact of our own acceptance with God, "whether ye be in the faith," whether converted or not, and also to ascertain the character of the experience when the state of pardon is already clear. The privilege to know our real state is assumed, the result contemplated is clearness as to the acceptance or condemnation of the soul, and a just conception of the state of grace as it exists. Presumptions and probabilities should not be aimed at, but such certainty as accords with the scriptural doctrine of assurance.

The importance of habitual self-examination is manifest in the Christian's danger and liability to go astray and to fall from grace, and in the tendency to self-deception. Both of these evils are contemplated in manifold declarations and warnings of the word of God. We may be mistaken about our religious state, and we may gradually decline and finally fall from our steadfastness. Here are abundant reasons for the utmost vigilance, honesty and thoroughness in the frequent inspection of our hearts and lives. It is, besides, a needful means of grace to the healthful and growing believer, working in harmony with the study of the Bible and prayer, and not of less moment than either. Self-examination is the corrective and guard against deception and backsliding, and an essential means of maintaining a lively and progressive spirituality.

Important as the duty is, it is often most difficult and disagreeable. Difficult it is because of the corruption of the heart and its special tendency to deception. If the heart is, indeed, "deceitful above all things and desperately wicked," it is not matter of surprise that the act of introspection should be exceedingly difficult. True self-knowledge is the rarest and highest achievement of divine grace. "Who can understand his errors? Cleanse thou me from secret faults." To seek this self-acquaintance is as disagreeable to most people as it is difficult. The secret consciousness that all within is not right, and the conviction that humiliating and uncomfortable disclosures will follow investigation, cause the sinner and the backslider to shrink from the ordeal. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." The sluggish Christian may also avoid the heart-searching process because it demands the severest exercise of thought and the utmost tension of all the powers of the soul. There is probably no religious duty so difficult, so disagreeable, and consequently so much neglected.

While self-examination is of universal and habitual obligation, there are occasions when it becomes specially important. Wordly prosperity demands it, because it is a time of peculiar danger, and "the deceitfulness of riches" is calculated to choke the good seed of the kingdom. The Christian who is growing rich needs to press this matter home continually if he would escape the idolatry of covetousness and the evils to which it leads. Times of coldness and worldliness in the church should make the believer more watchful in reference to the state of his own soul. There is danger that the prevailing atmosphere and the common infection will poison his spiritual life. When there is doubt in our own minds respecting the fact of our conversion, we should take the alarm and prove our own selves with the most searching earnestness. True, it may be but a temptation, and not necessarily implying the loss of grace; but still it may be the symptom of a most serious and dangerous condition. When our piety is questioned by others, by the church, the world, by friends or by enemies, it should lead us to examine afresh the grounds of our hope, and thoroughly to test the soundness of our faith. All are liable to be unjustly suspected and condemned, and many of the holiest people are subject to uncharitable censure; but a safe

improvement of the doubts of others is to redouble our efforts to, examine and to "prove our own selves."

There is but one safe method of conducting religious self-examination; and that is by divine direction and assistance. The Bible is the only standard, and the real question of the honest inquirer is: "Am I a Bible Christian?" The aid of the Holy Spirit is essential to this examination. None can understand his errors without His reproving and enlightening offices. With the open Bible and with the promise of the Holy Spirit the prayerful soul need not fail of reaching a correct conclusion. But in order to successful self-examination the prayerful dependence upon God must be absolute. False methods must be avoided. One of these is to compare ourselves with others, rather than to bring ourselves to the infallible test of the inspired law. Paul declares most suggestively in this connection: "But they, measuring themselves by themselves and comparing themselves among themselves, are not wise." Other false methods there are, such as resting in the outward forms and duties of religion, in freedom from great sins, and in works of benevolence. Many determine their present state by a painstaking investigation of the experience of the past. This is inconclusive and misleading as to the present state of the soul. The shorter and better way is to come directly to the point of present acceptance, and communion with God. Is there an indwelling Christ? Are the marks of holy living, heavenly tempers, and the comfortable assurance of the Spirit, now apparent?

SOUTHWESTERN BIBLE SOCIETY.

We are indebted to Rev. Dr. Doremus, general agent, for a copy of the twentieth annual report of the Southwestern Bible Society, presented December 18, 1869. It is a neatly printed pamphlet of nearly fifty pages, containing full information concerning the affairs and work of this useful institution. We have space for the following interesting extract:

BRIEF DETAIL OF THIS YEAR'S WORK.
Actual sales..... \$5,188 55
Actual grants..... 1,173 01
Total..... \$6,361 56

Detail: Sales, House..... \$2,327 53
Sales by colporteurs..... 267 45
Sales by Agent Mims..... 775 36
Sales by Agent Harmon..... 632 25
Sales by Ag't Alexander..... 1,125 98

Grants, House, etc..... 5,188 55
Grants by Mr. Mims..... 185 32
Grants by Mr. Harmon..... 96 43
Grants by Mr. Alexander..... 7 20
Grants on life memberships..... 58 15

Amount in value of Scriptures now in the hands of the auxiliaries..... 12,681 12
Total amount sent forth..... 19,042 68

The receipts were as follows:
From sales: House and colporteurs \$2,376 67
From sales by the agents..... 2,593 67
From collections, general agency, including rents..... 3,324 30
From bequest of William Stillman, of East Feliciana..... 10,000 00
From collections, Mr. Mims' agency..... 174 17
From collections, Mr. Harmon's agency..... 630 50
From collections, Mr. Alexander's agency..... 1,203 45
From private distributors and expenses refunded..... 27 02

Twenty-three life members have been constituted.
The number of families visited was 30,000.
The number of Sunday schools gratuitously supplied, a large number of which were colored Sunday schools.
The number of miles traveled by the agents..... 13,050
The number of Bibles and Bible addresses delivered..... 450
The number of new auxiliary societies organized..... 36
The number of new Bible committees organized..... 14
Total number of auxiliary societies and Bible committees..... 100

The districts assigned to the agents were as follows: To Rev. J. H. Mims, southwest Louisiana; to Rev. B. F. Alexander, northwest Louisiana; and to Rev. J. W. Harmon, east Louisiana and south and central Mississippi.

Two colporteurs canvassed the city of New Orleans; Francis Curran and Adam Jones, colored. Some of the auxiliaries have employed their own agents; Rev. Thomas Franklin, in Sabine parish; Rev. H. M. Booth, in Jefferson county, Mississippi, and the region surrounding. Many private distributors have also been engaged in the work of distribution.

GENERAL REVIEW.—The beginning of the current year was marked by a continued determination to carry on the work extensively needed and already projected. Although the funds on hand did not afford the means for a single month's expenses, yet the

destitution of copies of the Scriptures was known to be so great as to forbid the curtailment of operations. Besides, the credit of the Southwestern Bible Society with the American Bible Society was so well assured that there was no hesitancy in ordering the Bibles and Testaments needed. We have received from that great and benevolent publishing house Scriptures to the value of \$17,710 76. There are now \$12,681 12 worth of books in process of distribution in the field; add to which the stock in the depository at the Bible House, estimated at \$4,500, there results the sum of \$17,181 12, which represents the amount of stock on hand. While the stock account is thus shown to be healthy, the same cannot be said of the cash account. The board are indebted in the amount of \$3,000; and the deficiency of income this year was \$3,000. The amount of money needed to preserve the society from the embarrassments of an empty treasury is, accordingly, just \$6,000. To ease this burden we must go to the Christian and general public with a most urgent appeal.

II.—COLPORTAGE.

It has been established by experience that colportage is the best agency to reach the mass of the people, especially those whose homes and habits are secluded. A most important work of colportage is commended to the attention and support of the Board, of Directors, by the Rev. B. F. Alexander, the agent in the field of its proposed operation, northwest Louisiana. To assist in this undertaking, a work which seemed impossible of performance by the local auxiliaries, the American Bible Society, with their usual liberality, have granted, upon our application, \$1,000 worth of books which await our orders.

The two colporteurs for the city have kept steadily at work throughout the year. The mission of one of these colporteurs has been to the colored people exclusively. Our city colportage embraces all the accessible, charitable and penal institutions. The inmates, that is to say, their widows, orphans, the sick and the suffering, have been supplied with the Scriptures. The sailors have been attended to—the seamen's chapel, under the supervision of the Rev. Mr. Pease, supplied with Bibles and Testaments.

Our precious book has been offered to many a wayfaring man on the levee. Through private distributors a constant stream of the sacred literature, with its instructions, warnings and consolations, has flowed into channels dried by sin and sorrow. It is the assigned and acknowledged work of the auxiliary societies to canvass and supply their own fields; but it is found that, in consequence of apathy, which seems in the human breast to be the correlative of a merely impulsive benevolence, and in consequence of hindrances arising from poverty of means, failures of good intentions have been more frequent than the performance of duty expected.

It is to be hoped that a renewed zeal will be awakened, simultaneously with the enjoyment of a more hopeful ability to raise the money needed for this, as well as for every other work of benevolence. In fact, these societies need, and, in the working of our plans, receive more or less frequent visits from our agents, and bear their appeals with more or less appreciation of the necessity of exertion. We count largely upon their co-operation during the coming year. The Sabine Parish Bible Society, of which Rev. N. H. Bray is president, has fulfilled all just expectations; and, through its local agent, Rev. Thos. Franklin, canvassed the whole parish, and part of Natchitoches parish. The same may be said of Jefferson County Bible Society, Mississippi; under whose zealous president, Thomas Reed, Esq., and by their local agent, Rev. H. M. Booth, they have accomplished a like good work for two or three counties.

III.—THE AGENTS' WORK.

In Mr. Mims' field (southwest Louisiana) the work has been partly that of a colporteur. He had, already, the previous year, organized auxiliary societies in every important locality. He has been "returning" upon his work; and, in detail, attending to the thorough circulation of the Scriptures. Reference is made to his report subjoined, which will show that his labors have been those of a messenger of glad tidings in many a by-way, and through many remote corners of his field. The French Creole population have all been visited, and with gratifying results, viz: the frequent cordial reception by them of the word of God.

In the field of the Rev. B. F. Alexander there has been attained a thorough public canvass of nearly all the central communities, so far as was necessary to arouse the attention of the people to the expediency of local organizations. He has thus secured the establishment of many depositories in Louisiana, around Shreveport and above Red river, to the Mississippi river,

through which the vast need of copies of the Scriptures will be met. Mr. Harmon's agency has embraced chiefly the railway thoroughfares of Louisiana and Mississippi, in a region of which Jackson is the center. He has performed valued service, before many congregations of people, in the presentation of the Bible cause. His labors, as a zealous gospel minister, have constituted a large element of his usefulness.

IV.—PECULIAR BENEVOLENCE OF OUR WORK.

The ministerial labors of our agents, at times, with the congregation on the Sabbath—daily by the wayside, or in the household—exhibit a feature of our operations as a society, which affords a token for good, like the sign of the preaching of the gospel to the poor, when John the Baptist's disciples asked the Master if the Messiah had come. We send forth the word which the Master spake, and carry the gospel with the warm, living message of entreaty to sinful and sorrowing man.

Our agents, colporteurs and private distributors, all offer the word of God in the name of the Southwestern Bible Society, or, which is the same thing, in the name of those who contribute funds, to many a person who would otherwise lack the opportunity or the desire of obtaining it. Our Bible men pass and repass everywhere, through all the public and private roads of their travel, proclaiming the value of this Book of books. They are intent upon a singular employment. They carry the Book—the oldest, wisest, best, that man ever read, or can read. It is the story of God's compassion—it is the history of human redemption—it is the very law of God, which Moses brought down from the Mount—not graven on ponderous stone, but printed side by side with the gospel of peace, upon a leaf, with infinite healing on its wings. It is the wondrous story of a cure for sorrow. It is the guide to the lost. It points the way and leads to heaven. The work of distributing copies of the sacred Scriptures to every inhabitant of the land who lacks this treasury of divine wisdom is simply an enterprise of Christian benevolence whose purpose is that the voice from heaven may by every ear be heard, and glad tidings of salvation to every heart conveyed. The contributions to our society are meager, in comparison with the claim we advance before the public, of doing a noble charity to our fellow-men. With these representations of our plans and wants this cause again invokes the aid of every individual who rightly estimates the value of public virtue—of every Christian professor who realizes the worth of the Bible to himself.

FAIR FOR THE BENEFIT OF THE METHODIST CHURCH, CADIZ STREET, CITY OF JEFFERSON.

This church is much in need of repairs. To raise means to meet this necessity the ladies of the congregation, in connection with other friends, have determined to hold a fair during the fourth week in March, commencing on Monday evening, the twenty-first, and ending on Saturday, the twenty-sixth. The programme for the last evening to consist of an exhibition in the shape of a variety of magical views, scenes, representations, etc., to be exhibited by a skillful operator, and which never fail to entertain highly all those who have an eye and a mind for the artistic, the beautiful and the humorous. The fair is to be held at the hall of the Home Hook and Ladder Company, corner of Magazine and Marango streets, City of Jefferson.

Tickets will be found at the book establishment, R. J. Harp, agent, 112 Camp street. To the fair, twenty-five cents. The exhibition, fifty cents for adults; twenty-five cents for children.

P. M. GOODWYN, Pastor.

BISHOP EARLY.—The Lynchburg Republican says that the condition of Bishop Early, which has recently been quite critical, has so far improved that he is enabled to move about the house, and the prospect of his entire recovery seems favorable.

BISHOP MARVIN has received and accepted an invitation to deliver the annual address before the literary societies of Washington College, Virginia, General R. E. Leo president, at the commencement in June next.

THOU MAYEST gain a lease of an estate, but the Lord of time issues no grant for any certain term of future years. Thou hast a charge to occupy till he come, but thou must remain tenant at will.

NEW PUBLICATIONS.

THE ANDES AND THE AMAZON, OR ACROSS THE CONTINENT OF SOUTH AMERICA. By James Orton, M. A. New York: Harper & Bros., publishers, Franklin Square, 1870.

A 12mo of 356 pages, finely bound and illustrated, and containing a map of considerable value.

Prof. Orton gives a fresh and recent view of the great valley and mountains of South America, and his book contributes considerably to our knowledge of the mineral, vegetable, animal and human products of those regions. The work is written in a popular style, and will be read with interest and profit.

ADVENTURES OF CALED WILLIAMS.—By William Godwin, Esq., author of St. Leon, Clarelley, etc. Complete in one volume. New York: Harper & Brothers, publishers. 1870.

Bound in paper. One of Godwin's most popular productions, and first published in 1794.

T. MACI PLAUTI, CAPTIVI, TRINITY ET REDEUS. With English notes, critical and explanatory. By C. S. Harrington, M. A., professor of Latin in the Wesleyan University.

This work, from the press of Harper & Brothers, has been sent us by George Ellis, opposite the post office. Students of the Latin language and literature have presented to them, in this work, three comedies of Plautus, in an edition which leaves nothing to be desired in the matter of mechanical execution. The binding is neatly done in muslin, and the type is large and clear. We doubt not, from the high position of the editor, that the critical and explanatory notes will prove of assistance to those who may have to deal with the antique forms and expressions of the Plautinian age.

NEW ADVERTISEMENT.

The attention of our readers is called to the advertisement of Mr. D. J. Wasson, builder. This gentleman has been long and favorably known in New Orleans, and those having business in his line will do well to submit their contracts to him. Mr. Wasson's office is No. 254 Carondelet street, New Orleans.

THE OLD BALTIMORE CONFERENCE.—This venerable and time-honored body of Methodist ministers met at St. Paul's Methodist E. Church South on Wednesday morning, the second instant, Bishop McTear presiding, assisted by Bishops Marvin and Doggett.—Baltimore Episcopal Methodist.

To the Members of Mobile Conference.

DEAR BRETHREN: The Minutes of our Conference were published in Selma. Brother Armstrong kindly mailed them for me, as I instructed him, but I learn that some of the preachers have not received them. They ought to have reached all the appointments by the middle of February. If the brethren who have not received them will write me at Clifton, Alabama, I can supply them partially, as I have some surplus copies.

J. M. BROWN.

HAMPDEN, ALA., March 2, 1870.

COUNT OVER THE MERCIES.—Count the mercies which have been quietly falling in your history. Down they come every morning and evening, as angel messengers from the Father of heaven. Have you lived these years wasting mercies, renewing them every day, and never yet realized whence they came? If you have, heaven pity you. You have murmured under afflictions, but you have heard you rejoice over blessings. Ask the sunbeam, the rain drop, the star, or the queen of the night, "What is life but mercy? What is health, strength, friendship, social life? Had each the power of speech, each would say, 'I am a mercy.' Perhaps you have never regarded them as such. If not, you have been a poor student of nature and revelation. What is the propriety of stopping to play with a thorn bush, when you may just as well pluck sweet flowers, and eat pleasant fruits?

GOD IS LOVE.—God is ready to pass by all thy former rebellions, and thy deep-deyed transgressions, and to sign an act of oblivion for all that is past, if now, at last, thy heart repents for sin, and thy will bows in obedience to the great commands and calls of the gospel.

The poor have little; the beggar none; the rich too much; enough not one.

THE CALL TO PREACH.

It is not true that God calls only "those who are fit" to his service. The call is, as often, to become fitted for it, and then to perform it. Moses thought he was fit to begin the redemption of Israel at forty—but God sent him into Midian after he had begun the work on his own impulse (see Stephen's speech in Acts,) to tarry forty years, until study, contemplation, and the wisdom of a ripe age had prepared him for the work—and an entire generation perished meanwhile. Samuel was called from birth to be a judge in Israel; and yet years passed before he was one. And the prophets of later days were educated in the "school of the prophets." David was anointed in early youth, but he had to undergo the severest sort of training in court and camp, and was forty years of age, before he was counted fit to become a king of Israel. The apostles were called early in Christ's ministry; but the gospels show in many places how long they were for their high calling, until after the day of Pentecost. Fitness for any thing comes by natural means—though the call to the duty may be supernatural. God calls a man in frail health, or a man in debt, or a man enmeshed in many ways, to be a minister. We all have known of such cases; and our churches sometimes license such men, expecting them early to disentangle themselves, and then obey the call; and our Conferences sometimes receive them, and allow them opportunities to free themselves before they hold them to be fit for all the work of a Methodist preacher. And why should we not be as patient in waiting on ignorance and immaturity before we exact of them full work, as we are in waiting on infirmity and poverty? If God calls only those ready at once to go into the field, and he is expected to give the supernatural aid of his Spirit to atone for ignorance and want of mental discipline, we may expect that when he calls an invalid, he will restore him to health, or one in pecuniary embarrassment, that he will pay his debts, by some supernatural interference.

But while these young men are at their books, sinners are dying, says an objector. Even so. And sinners will be dying till the judgment day—and many will die, if the young men leave their books and go to preaching—and the probabilities are that, first and last, more will die if they take the latter course than if they remain at their studies;—and the thought is of value, in determining how long they shall tarry at their books; for study, either in the ministry or before entering it, is of value only as it increases the soul-saving power of the minister. And that study does this, is the ground of all the requirements of the church respecting it; and also the ground upon which our Bishops and Conferences are urging the education of ignorant young preachers.

Yet while they are studying, say some, souls are being lost—and God has called them to go out at once, all unprepared as they are, to save these souls. That is the idea—if not so worded. This looks very much like "particular election." God calls a man to save souls—but does he call one to save special sinners, or to save as many as he can? and to study and learn much, that he may save the more—save as many as he can, during his whole life, not merely during the first two or three years he might devote to study? This is what we conceive God's call to the ministry means.—*Southern Christian Advocate.*

LOST STEAMSHIPS.

The New York Times, in an article on the missing steamers City of Boston and Schmidt, gives the following particulars of similar losses at sea:

The President, which left New York March 11, 1831, having among her passengers Tyrone Power, the comedian, a son of the Duke of Richmond, and other noted persons, is in this dismal catalogue, and so is the City of Glasgow, lost in 1854, and the Pacific in 1856; but we recollect no other vessels of similar character that have so vanished and "left not a rack behind." Consequently the chances would seem to be that as in the cases of the troopship Birkenhead, and the packets St. George, Central America, Sarah Sands, Anstria, Anglo-Saxon and London, a greater or less number of the passengers of the two missing craft may have been saved. Such it will be remembered, was also the fact as regards the Lady Elgin, sunk by collision on Lake Michigan, September 8, 1860. Of her three hundred and eighty-five passengers two hundred and eighty-seven perished, among whom were Mr. Herbert Ingram, M. P., the founder of the *Illustrated London News*, and his son. Of the passengers and crew of the Hungarian, on the other hand, which was wrecked on the coast of Nova Scotia, February 19, of the same year, all on board were lost.

The Birkenhead, wrecked off Simon's Bay, South Africa, February 26, 1862, lost four hundred and fifty-four and saved one hundred and eighty-four. The St. George, which was bound from Liverpool to New York, and was destroyed by fire at sea, December 24, 1862, lost fifty-one, while seventy were rescued and taken to Havre by the American ship Orlando. The Central America, which foundered on her way from Havana to New York, September 12, 1857, carried five hundred and seventy-nine persons, of whom only one hundred and fifty-two were saved. Of the five hundred and thirty-eight on board the Anstria—burned in the middle of the Atlantic, September 13, 1858—but sixty-seven survived.

The Sarah Sands, which sailed from Portsmouth for Calcutta in August, 1867, took fire in November, and afterward experienced a tremendous gale, carried all on board safely into port. The Anglo-Saxon, wrecked on a reef off Cape Race during a dense fog, April 27, 1863, lost two hundred and thirty-seven out of four hundred and forty-six individuals. The London, which foundered in the Bay of Biscay, January 11, 1866, on the passage from England to Melbourne, lost two hundred and twenty lives, among whom were Dr. Woolley, principal of the University of Sydney, and Mr. G. V. Brooke, the tragedian.

Two instances have befallen during the past few years, when the romantic incident, so much used by novelists and dramatists, of a single life being saved from among all on board a lost ship, has really been exemplified. These were in the cases of the Dalhousie, wrecked off Benchy Head, October 19, 1853, and the Dunbar, wrecked off Sydney, August 20, 1857.

In the latter instance the survivor was thrown by a gigantic wave into a tiny aperture high up in the face of a precipice—the chance of such a thing occurring being about the same as that of throwing a pea into a nail hole in the side of a wall—where he lay insensible, for many hours, but was finally discovered and saved by a daring fellow, who caused himself to be let down from the top of the acclivity by ropes.

Married.

By Dr. C. K. Marshall, March 3, near Vicksburg, Rev. W. W. BOLAR to Mrs. N. J. WARRIOR, both of Warren county, Mississippi.

In Madison county, Mississippi, February 24, 1870, by Rev. H. H. Montgomery, Mr. LEWIS G. SACRIS and Miss MARGARET S. EWING.

In Canton, Mississippi, March 1, 1870, by the same, Mr. VICTOR DELEZOS and Miss SARAH MELISSA BARLOW, daughter of Rev. A. D. Barlow.

February 24, 1870, on Deer Creek, Washington county, Mississippi, at the residence of the bride's father, by Rev. W. W. Drake, Rev. J. DUDLEY MCNEE to Miss MATTIE A. RIVES.

On Thursday, February 10, 1870, at the residence of the bride's father, in Garlandville, Mississippi, by the Rev. John D. Hays, Rev. THOMAS WEST, of Wayne county, Mississippi, to Miss MARY C. WATTS, daughter of the Hon. John Watts.

On Wednesday evening, March 2, 1870, at the residence of the bride's father, by Rev. George W. Boyles, Mr. RICHARD P. CLARK to Miss ANNIE E. HUNTER, daughter of — Hunter, Esq., all of Scott county, Mississippi.

Obituaries.

Died, in Holmesville, Pike county, Mississippi, on the eleventh of February, 1870, Brother SIMS FISK, aged twenty-nine years, ten months and sixteen days.

The subject of the above sketch professed religion and was received into the Methodist Church, last summer, by Rev. R. B. Downer, of which he lived a consistent and exemplary member until his death. He was esteemed by all his associates. He bore his affliction with Christian fortitude, and bowed in humble submission to the dispensation of heaven. He died in the full triumph of a gospel faith, and has doubtless gone to the paradise of God to meet his mother, who preceded him a few years to the port of heaven.

G. M. L.

—MR. JOHN W. GEORGE was born in North Carolina, and moved to the State of Alabama when quite a child, where he commanded the respect of all who knew him, by his amiable character, generous heart and liberal soul. He embraced the Christian religion in the year 1854, and attached himself to the Methodist Episcopal Church South, in which he lived a consistent and useful member, taking a deep interest and an active part in all the interests of the church, by his pious walk and godly conversation training the youth and young people generally for God and heaven, till he was seized with a pulmonary disease, and in the lapse of some twelve months fell asleep in the arms of his Saviour on the twentieth of January, 1870, in the thirty-fifth year of his age, at the residence of his venerable father-in-law, Richmond Allen, in Choctaw county, Alabama.

Brother George left an affectionate wife and one child, and also a devotedly pious, loving mother, brother and sisters to mourn his loss. But they "sorrow not as these who have no hope."

He is gone
"Where the weary are at rest."
"He is gathered to his God;
Yes, his pain of life is past,
And all his warfare's over;
Let the world bewail their dead,
Fondly of their loss complain;
Death to thee is eternal gain—
Thou art entered into joy."

N. F. M.

Died, near Mazon, Mississippi, on the seventeenth of February, 1870, Mrs. M. C. ELLAND, youngest daughter of Rev. Leroy Massengale. The subject of this notice was born on the seventeenth of September, 1838.

She professed religion and joined the Methodist Episcopal Church South in the twelfth year of her age, from which time to her death she was a consistent Christian, a strict observer of the Sabbath, and a constant reader of her Bible, making it her daily study. She was dutiful to her parents, respectful to the aged, and kind to all with whom she had intercourse.

In her twenty-second year she married Mr. C. C. Elland, a member of the Baptist Church, with whom she lived in perfect harmony, each remaining in their respective denomination without discord. The father of her husband remarked to me at her grave that she had for some years lived in his house and presided at his table; that he had never seen her temper ruffled, or noticed anything in her conduct or conversation inconsistent with the Christian character. An affectionate wife and a fond mother, when death drew nigh she manifested a strong desire to live, inasmuch that her afflicted father feared her peace was not made with God. Perceiving his distress, she said to him: "Father, I am not afraid to die, but am loth to leave my husband and children. If God sees fit to take me away, I am prepared, and shall go safely."

But while we rejoice in the triumph of Christian faith, our sympathies are strongly enlisted in behalf of our bereaved Brother Massengale. He raised a large family, but only one remains. They have all preceded him to the better land, for all died in the faith of the gospel. So the bitterness of grief is mitigated by the hope of reunion with an unbroken family.

JOHN WESLEY CHEVIE was born in King George county, Virginia, January 12, 1822, and died in St. Landry parish, Louisiana, January 24, 1870.

"Mark the perfect man, and behold the upright, for the end of that man is peace." Such was the character and such the end of the subject of this obituary. Dedicated to God in infancy, and trained in the ways of piety by religious parents, as soon as he was conscious of his own responsibility he redeemed the parental pledge of baptism by giving his heart to God and joining the Methodist Episcopal Church, and under its fostering influence his mind and character were developed, happily combining all the elements of a Christian life.

As a physician he ranked high in his profession. He was cautious, skillful and successful in his practice. As a preacher he was not eloquent, but earnest. Piety and good sense pervaded his discourses. The pastor of his church ever found in him a prudent counselor and a fast friend. He was a pure man, unostentatious and generous. The calm, quiet spirit which ruled his life, governed in death—while others wept he was composed, assuring them that he reposed in the promises of Christ.

His little son Harry came to his bedside and whispered: "My pa, are you going to leave us and go to heaven?" He answered: "Yes, my son." Again he inquired: "Pa, do you see heaven?" The father answered: "No, my son; but I hear its sweet music." After invoking the divine blessing on each of his children by name, he resigned his soul to God.

Calm the good man meets his fate,
Gladly celestial round him wait
As he breaks his mortal chains,
And o'er death the victory gains.

J. D. ADAMS.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. DAVIS, M. D. To be had of Steel & Co., 71 Camp street; Eyrich, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Class Box 399, New Orleans.

OBSEQUIE.—Dr. D. has removed to No. 19 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention.

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The Floral Guide is published for the benefit of my customers, but will be forwarded to all who apply by mail, for Ten Cents, which is not half the cost. Address

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We now offer to the public a new and im-

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COTTON GIN.

so constructed that stems and hulls will not

be cut up by the saws, thereby preserving

the teeth of the saws from injury by hard

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quently making a cleaner sample out of

roughly picked Cotton. It is also constructed

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the Sea Island Cotton.

Wherever our Gins have been in use they

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Faster than Other Gins

In common use, by the flange keeping the Cotton in contact with the teeth until stripped of the fiber, and then preventing them, after being cleaned, from being carried up into the box by the upward motion of the roll. Thus, by keeping a free and white roll, as it is called, the amount of Cotton ginned is increased. They are not complicated and not easily put out of order.

CERTIFICATE.

Messrs. De Bois & Co.: We ginned the latter part of our crop of Cotton on the 55-Saw Gin bought of you, and in the presence of Captain J. A. Wemyss, Colonel L. D. Hatch, Edward Shackelford, Anderson Walker and E. T. Taylor a bale of Cotton, weighing 332 pounds, was ginned in one hour and thirty minutes. It makes a good sample, and carries a free and perfect roll.

GORDON & ROBINSON.

JANUARY 7, 1870.

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All orders promptly attended to. Address

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cian" describes all diseases and their remedies. Sent by mail free. Address

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All the different first class Sewing Machines for sale. SPOTTS' celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

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Portable Steam Engines of all sizes.

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This splendid Hair Dye is the best in the

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does not contain lead, nor any deadly poison

to produce paralysis or death. Avoid the

various and delusive preparations boasting

virtues they do not possess. The genuine

W. A. Batchelor's Hair Dye has had thirty

years' unimpaired reputation to uphold its

integrity as the only Perfect Hair Dye—Black

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will stitch, hem, fell, tick, quilt, cord,

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We pay Agents from \$75 to \$200 per month

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CAUTION.—Beware of all Agents selling

machines under the same name as ours, un-

less they can show a certificate of agency

signed by us. We shall not hold ourselves

responsible for worthless machines sold

under our name, and shall prosecute all parties

either selling or using machines, under this

name, to the full extent of the law, unless

such machines were obtained from us or our

agents. Do not be imposed upon by parties

who copy our advertisement and circulars,

and offer worthless machines at a less price.

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CHILDREN'S LIVES SAVED FOR FIFTY

CENTS.—Thousands of

The Child's Corner.

ONLY TWO LITTLE DARLINGS.

Only two little darlings,
Welcome me home at night;
Only two little prattlers
With faces sweet and bright.
They are very tiny creatures
In this big world of ours,
But the chirp of their merry prattle
Gladdens the evening hours.
So many wondrous stories
To pour in papa's ear,
So many wants to care for,
Such boundless faith to cheer,
Confiding joys of childhood,
With hopes so pure and bright,
This is the happy greeting
Welcomes me home at night.

History of Celebrated Women of China.

TRANSLATED BY REV. J. W. LAMBETH.

HISTORY OF THE WIFE OF KING SHAW, OF THE TSEE KINGDOM, WHOSE NAME WAS MUNGKE.

Mungke was the eldest daughter of the Wo family. She was strict in the observance of all the rites and ceremonies of her ancestors, and did everything according to strict order. She was not married until considerably advanced in age. On one occasion messengers came from the Tsee kingdom, soliciting her hand in marriage with a noted citizen of that country. But she refused.

She was very particular about approaching near the place of strangers, and in her conversation she never spoke of matters out of the family. She always conversed at a distance, in order to avoid even the appearance of evil. It soon became known that the citizen of the Tsee country was unsuccessful in his efforts, though he had used every available means in his power, and she was pronounced by every one who knew her as possessed of all excellence and virtue. King Shaw, hearing this, prepared himself in the observance of all rites necessary, and went in person to seek her hand in marriage. On his arrival at her father's residence she was introduced into the parlor by her father and mother, although they did not go beyond the threshold. It was not long before it was arranged that she should return with the king to his kingdom, to become his wife.

Her mother then went to her room with her, took one of her garments and made in it a slight fold, and charged her to be careful and not disobey any of the rites or customs of the Tsee kingdom. Her father, coming to the eastern entrance of their dwelling, charged his daughter to "retire late and rise early. Do not disobey my command." He then said: "I forbid your going where it is improper to go, even though the king should desire you to do so." All her relations stood in the entrance to her father's residence, and said: "We charge you to be watchful, and careful to obey the commands of your father and mother. Fail not, morning and night, to look upon the fold made in your clothes by your mother, that you may ever have in mind the commands of your father and mother." Her sisters and cousins stood within the entrance of the residence, and as she was departing they urged her to "be careful not to commit any wrong; remember the fold made in your garment, that you may keep in mind the commands of your father and mother."

Shaw, the king, then advanced and met her, and went thrice around her father and mother, and then received her as his bride. She was then seated in a carriage, and Shaw, the king, thrice wheeled her around her father and mother. He then went with her to his own residence. For three months she dwelt alone in her own private apartments. At the end of that time Shaw, the king, accompanied by Mungke, went to the temple of their ancestors and there performed the rites of ancestral worship, after which they became man and wife.

Some time after this Shaw, the king, went on a pleasure excursion to Longyar, in company with his wife Mungke. The carriage in which Mungke was riding made a sudden spring and broke into several pieces, when she fell to the ground. King Shaw immediately ordered his four-horse carriage to be placed at her disposal, that she might be conveyed home. Mungke ordered her attendants to take two

of the curtains and cover her person. She sent messengers to say to the king: "I have heard that when the king's wife passes the threshold of the palace she should be accompanied by women of advanced age and in honor. Also in going out and coming in she should have the usual tinkling sound of rings and jewels, in order to be recognized. Within the palace their dress should be in perfect order, and nothing out of its place. When going into the country curtains and veils should be used to cover her person. Then the heart shall be kept pure, the desire single, and she shall be able to govern herself."

When the king's carriage arrived she found it was formed differently from the carriages used by ladies, and for this reason she would not receive it. Secondly, she was unwilling to remain in the wilderness without a protector. "In these two respects you have not observed the strict rule of propriety. If I am to live without the observance of these rules of propriety and discretion, it were better that I should die at once."

The king's messengers then mounted their horses, and made all haste to inform him of what they heard. As soon as he heard this he immediately dispatched a carriage used by ladies of high rank, but when they arrived on the spot she had already attempted to commit suicide. Her maids were fortunately near her, and preventing her, said: "The messengers have arrived from the king, and a suitable carriage has been provided for you." She then revived, took her seat in the carriage, ordered her person to be covered with screens, and was thus brought back to the palace. The Literati say: "She was a person who would not, under any circumstances, violate one of the rules of strict propriety, and that all women should imitate her example in the observance of such rules."

JANUARY 10, 1870.

WHAT A BOY OAN DO.

About two hundred and sixty years ago a poor lad of seventeen was seen traveling on foot in the south of England. He carried on his shoulder, at the end of a stick, all the clothing he had in the world, and had in his pocket an old purse, with a few pieces of money given him by his mother when, with a throbbing, prayerful heart, she took her leave of him on the road a short distance from their own cottage.

And who was John? for that was his name. He was the son of poor but honest and pious people, and had six brothers and five sisters, all of whom had to labor hard for a living. He was a godly lad, and at fourteen was disappointed in getting a place as parish clerk, and with his parents' consent set out to get employment.

At the city of Exeter, where he first went, he met with no success; but as he looked on the beautiful cathedral, and in the booksellers' windows, a strong desire sprang in his mind to become a scholar, and at once he set out for the university at Oxford, some two hundred miles off, walking the whole way. At night he sometimes slept in barns, or on the sheltered side of a hay stack, and often met with strange companions. He lived chiefly on bread and water, with occasionally a draught of milk as a luxury.

Arrived in the splendid city of Oxford, his clothing nearly worn out and very dusty, his feet sore, and his spirits depressed, he knew not what to do. He had heard of Exeter College in Oxford, and thither he went, and to his great delight was engaged to carry coal into the kitchen, to clean pans and kettles, and that kind of work.

Here, while scouring his pans, he might be often seen reading a book. His studious habits soon attracted the attention of the authorities, who admitted him into the college as a poor scholar, providing for all his wants. He studied hard, and was soon at the head of his class. He rose to great eminence as a scholar, and many years before his death, which took place when he was seventy-two, he visited his father and mother, who were delighted to see their son not only a "great scholar," but a pious bishop. Such was the history of Dr. John Prideaux, who used to say: "If I had been parish clerk of Ugborough, I should never have been a bishop of Worcester." He left many voluminous works as fruits of his industry and learning.—*Youth's Instructor*.

Scientific.

TRANSFUSION.

AN EXTRAORDINARY FEAT IN SCIENCE SUCCESSFULLY PERFORMED.

The second annual meeting of the alumni of Rush Medical College was held at the college in Chicago a few weeks ago. The hall was newly filled. It was announced that Dr. J. W. Freer, professor of physiology and microscopical anatomy, would exhibit to the alumni the experiment of the transfusion of blood. A muzzled dog was led into the room and placed upon the table. A bottle of chloroform, a syringe, a thick earthen mortar, India rubber hose, and two frames containing upright tubes from a foot to six feet in height, were the prominent objects. Dr. Freer stated that he was about to present two experiments. The first would show the force exerted by the heart and the walls of the arteries upon the blood. This would consist in opening the carotid artery of the dog, and allowing the blood to flow into the upright glass tubes. The height of the blood in the glass tubes would indicate the force. The second experiment would consist in removing the blood from the animal until it became apparently exsanguinated, and then restoring the dog to life again by injecting the fluid back again through the jugular vein.

Chloroform was administered to the dog in order to render it insensible; and after about fifteen minutes had elapsed the beast was in a condition to be operated upon.

An incision was made in the neck, and the carotid artery laid bare. Two ligatures were tied around the artery, about two inches apart, between which an incision was made into the artery, and a glass tube fitted in the incision. The tube was connected by the rubber hose with an upright glass tube, about seven feet long. As soon as the ligatures were unbound the blood flowed rapidly into the tube, rising to a height of about six feet, where it stood, with a small oscillating movement of about an inch, caused by the beating of the heart of the dog.

A small amount of carbonate of soda, in water solution, had been placed in the tube in order to prevent the coagulation of the blood. While the red column remained in this position for a few minutes the experimenter explained the phenomenon. If there was no pressure of the heart and arteries, the blood would not rise at all. Therefore the height to which it rose in the atmospheric pressure would indicate the amount of force exercised by the organs mentioned.

It should be mentioned that the operator separated carefully from the artery the pneumo-gastric nerve before the former was opened, as if the nerve should be injured, the dog would cease to respire. During these experiments a double impulse was apparent in the oscillation of the fluid, which was said to be due to the combined forces of the heart and the arteries.

The experiment of transfusion was then performed. The blood from the opened artery was permitted to flow through the rubber hose into a thick earthen mortar, which was itself sunk in a warm water bath of about one hundred and three degrees, to preserve the temperature of the fluid. The sanguinary stream flowed with considerable force at first, and in spurts which were synchronous with the beats of the heart. One of the operators stirred the fluid and removed the fibrin or clot, as it was necessary to the success of the experiment that the mass should be preserved in liquid form.

When the lecturer had arrived at this point the blood from the dog had ceased to flow through the hose; the dog was apparently but just alive. The heart had ceased to beat, so far as could be observed. The beast lay upon the table motionless, and all its muscles relaxed. The tongue and jaws were bloodless, and there was nothing but the slightest respiratory motion that showed any life left. The experimenter stated that within a short time, if left alone, the dog would die. Then he began the second and last part of the experiment: the restoration of the animal by the injecting of the fluid in the mortar back into the veins.

For this purpose the jugular vein was opened. A cannula, or short tube with a stop-cock, was inserted into the vein, the stop-cock being for the purpose of preventing the ingress of air. A syringe, holding about an ounce, was filled with the defibrinated blood and discharged into the vein. The effect was immediately perceptible in the perspiration of the dog; at the third syringe the heart began to beat perceptibly, and shortly afterward the dog winked; when about half of the extracted blood had been restored the beast astonished the audience by getting up on his four feet and looking about the room.

It was supposed by some persons present that the experimenter would repair the severed artery, stitch up

the dog's neck, and let him convalesce, and remain a monument of inductive science. Dr. Freer intimated that the dog would live if properly cared for; but as it was not of much account, and science could be advanced by the death of the brute, he would proceed to put it to death in the most scientific manner possible; in truth, he would give a specimen of murder as a fine art, which even De Quincey never imagined.

Dr. Freer proceeded to explain the deleterious effects of air in the blood. Air in the lungs was necessary to the performance of the life functions, but air in the blood was deadly poison. The cannula had been used to prevent air from getting into the veins; the syringe had been carefully filled to the very point, so that no air could possibly be injected. Introduce a few globules of air into the blood and syncope, and death would follow. The blood, after death from this cause, is found in a frothy condition. The experiment was tried; air was forced into the vein, and the dog was soon in extremis.

But before the victim of science was permitted to die the professor introduced a bellows into the trachea, and produced artificial respiration. The dog revived, and finally had to be dispatched by the division of the medulla oblongata!

The fame of this exploit having reached the parents of a consumptive young lady in Iowa, they sent to Dr. Freer, requesting him to try the transfusion experiment upon their daughter. Dr. Hunt, of the Rush College, acted in the matter. He found the girl in a very exhausted condition—in fact dying. Immediately he took sixteen ounces of blood from a sixteen-year old brother of the young lady, and injected it into her system. The patient then went into a comatose state. Another drain of the vital fluid was resorted to, and a third, from a ten-year old brother of the patient, until thirty six ounces were introduced into the exhausted veins of the consumptive by this extraordinary experiment. No result, favorable or otherwise, has so far attended the operation. The issue of the affair is looked forward to with great interest, especially by the medical faculty.

THE SYMPATHY OF RELIGIONS.—Mr. T. W. Higginson recently lectured on this suggestive subject in the Horticultural Hall. The following passage occurs in the report of the Boston Post, and the lines which we have italicized stand in rather amusing contrast with the impressions of a recent tourist among the Himalayas, which we find in the last number of Lippincott's edition of *Good Words*.

Here is Mr. Higginson's poetical flourish:

"As with individuals, so with communities. The great historic religions of the world are not so many stranded hulks left to perish somewhere. The best of them are all in motion all over the world. The inward influence moves them. There is a sympathy in religions. I have worshiped in our evangelical church when thousands rose to their feet at the motion of one hand. I have worshiped in a Roman Catholic church when the lifting of one finger broke the motionless multitude into twinkling motion till the magic sign was made, and all was still once more. But I never for an instant have supposed that that concentrated moment of devotion was more holy or more beautiful than when at sunset the low murmur, 'O, the gem in the lotus; O, the gem in the lotus,' goes across the vast populations of Thibet."

Now for the *prosaic* account of the actual tourist:

"Three peaks form this group—Raal Dung, in the center, twenty-one thousand feet, and on either side the greater and less Khyllas, both over nineteen thousand. The Khyllas is regarded by the Paharis as the dwelling place of the Great Spirit, chief of all the gods, whom they reverence greatly, and serve with exceeding fear, as a being of infinite terror. As to anything in their faith that can gladden life—anything like love or companionship, or daily help—that is utterly unknown and quite incomprehensible. The only idea is fear of a mighty power that will send all manner of famine and disease, unless they are forever striving to propitiate it. One means hereto is the perpetual offering of prayers by machinery. The priests and many of the people walk about always with a small prayer-mill in their hand, turning it as they go. It is engraved with the words, 'O name pad me han' (to him of the Lotus and the Jewel), an inscription which is carved all over all sacred places."

Christian Witness.

BEAUTY.—Every trait of beauty may be referred to some virtue, as to innocence, candor, generosity, modesty and heroism.

The gospel is a box of the most precious ointment. By preaching it the box is broken and the fragrance diffused.

BOOKS AND STATIONERY.

ROBERT J. HARP,

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The Extended Back with cast-iron Enamel Reservoir and Fuel, Tin Ware, Cast Gridiron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as in the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the plate, can be removed in pleasure, thereby forming a six-hole Stove—the best in use, as the heat will be more uniform, or better than the milk-die oven. For sale by

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FOR BITUMINOUS COAL OR COKE
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THE MONITOR.

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JAN 17

THE TIMES.

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A Stove well known in this market. Thousands of this Stove are in constant use throughout the country, which is a very good recommendation. Sold under a full guarantee. Besides the above named Stoves, I have on hand the celebrated Cotton Plant, Charcoal Oak, True Kentucky, Mail of Orleans, Queen of the South, Bells and others, all of which I offer at a low price.

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We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight.	Wt. of Bell.	Price.
25-inch Bell	250 lbs.	\$65 00
30-inch Bell	350 lbs.	135 00
40-inch Bell	500 lbs.	175 00
48-inch Bell	1200 lbs.	265 00

These Bells are warranted for one year against breakage in ordinary use.

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Church, Academy, Factory, Farm, Fire Alarm Bells, etc., made of pure Bell Metal (copper and tin), warranted in quality, tone, durability, etc., and mounted with our Patent Improved Hanging Hangers. Illustrated catalogues sent free.

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JAN 17

COLUMBUS FEMALE INSTITUTE,

COLUMBUS, MISSISSIPPI.

The Second Term of the present scholastic year begins February 14 and closes July 6, 1870.

Teachers, 10; pupils, 154.

Apply to J. F. TABBANT,

President.

The Farm and Garden.

A SUCCESSFUL PEAR ORCHARD.

There are, as yet, in the country but few notable instances of the successful culture of dwarf or standard pears on a large scale. In the neighborhood of Boston, where pears thrive almost as naturally as the grass of the soil, we call to mind the special pleasure the goodly sight of the fine orchards of C. M. Hovey and Marshall P. Wilder. But west of there, one of the finest examples of real practical success in pear culture over a series of years, that we can call to mind, is that of the Mapes farm, Newark, New Jersey.

Here, upon a high ridge and running over the top and sloping on each side, is a pear orchard of over five thousand trees, containing sixty varieties of fruit, and of varying ages from ten to eighteen years, which, at the time of our visit, were nearly all in fine productive condition. Our friend P. T. Quinn, whose life is associated with the history of the farm, and has been its manager since the death of Prof. Mapes, long ago was thoroughly familiar with all the arts and appliances necessary to make the practice of agriculture as well as horticulture constantly and eminently successful. From a poor rocky soil the ground has been brought up into extraordinary fertility, while by the admirable system of choice crops and methods of cultivation, results have been obtained, year after year, such as would astonish those not familiar with the subject. Mr. Quinn is a champion of deep plowing; for the life of the place and its great success are attributable to no other cause, while the very health and beauty of this noble pear orchard depend greatly on the system of deep culture, so well practiced, and which has reduced the soil to excellent tilth. Mr. Quinn believes that the best bank is a bank of earth, plowed and subsoiled eighteen inches deep, and then manured right; given that, there need be no fear of rain or drought, for a well-prepared soil is independent of the weather.

Mr. Quinn has made pear culture a thorough study for more than ten years, watching with interest all the various modes of propagation, culture, pruning, the choice of varieties, and popular preferences in the market; and, like many other sensible men, has waited until he knew something before giving his experience to the public in book form.

Summer pruning is one of the prime causes of his success. During the last two weeks of July a thorough examination of the entire orchard is made with the pruning knife. All shoots of new growth are trimmed back two-thirds, leaving only a short, stout stem. The wounds made with pruning are very soon healed over, while the strength of the tree, being confined to only one-third its original space, tends not only to mature the wood fully, but to develop fruit spurs over the entire surface. This system has been practiced for years, and is the first point of success. The tendency of the tree to wood growth is checked and turned to producing fruit; while strong, sturdy lower branches are developed, capable of bearing up almost any weight of fruit. This system of summer pruning not only makes a more symmetrical shape, and a sturdier, stouter tree, but doubles the yield of the fruit. In standard trees, left to grow at their will, observers notice that the fruit is borne away out toward the center or tips of the limbs; and, as the fruit begins to mature, the weight bends over limb and almost breaks it. But on any of Mr. Quinn's trees any limb will sustain the same weight without a curve, and stand erect, as it were, with sturdy sinews, neither bending nor breaking.

Nearly all the trees of recent planting are trained as pyramids, branching close to the ground, and reaching from ten to twenty feet in height. If allowed to grow as usual, with trunks trimmed for five or six feet, the branches would have occupied more lateral space, and yet have yielded no more proportionate fruit. The pyramid form is, practically the easiest, most economical and most productive method.

The rows, as a rule, are placed twelve feet apart by ten feet in the rows. Nothing is grown between the rows of pears; which are gradually reduced to one row in the center as the trees approach bearing condition. — *Horticulturalist.*

THE PEANUT AS A MONEY CROP.—Land that will produce half a bale of cotton (value, twenty-five cents per pound; say \$56 25 per gross) should produce fifty bushels of peanuts, at \$2 50 per bushel—\$125. The labor, if anything, is in favor of the peanut, though the gathering requires more haste, and can't be postponed, as cotton picking. A good hand writes us, offering us a half interest in a machine, *proved*, to be a failure, with a man and horse, equal to five hands.

The work is simple. Prepare land with one-horse plow; put and

in flat ridges; select light land which has been well cultivated in cotton the previous year; rows laid off three and a half feet apart; drill in about two inches deep, a week before planting—at time of cotton planting—about one hundred and fifty pounds of Rhodes' superphosphate. Procure sound seed—Carolina seed is best—weighing twenty-eight pounds to the bushel; hull carefully, not breaking the skin of the nut; drop two to every eighteen or twenty inches, in a furrow made by bull tongue, about two inches deep; cover with a board fastened to "chip" of shovel plow. When up, bar off and scrape, as is done for cotton. In a few days hill with shovel plow. Keep clean; stir the earth frequently; surface culture; do not displace the branches; don't cover any portion of the plant; keep earth in a slight ridge shape.

Better plant a few more seed than needed, so that a missing plant can be earlier filled by transplanting than replanting. Gather as early after the frost kills the vine as possible. Dry thoroughly, in house or on scaffolds protected easily from rain and dews. Keep the hull bright, as these sell better. More money in the peanut than in cotton. — *Southern Farmer.*

HOUSEKEEPERS' DEPARTMENT.

VENISON STEAKS.—Cut them from the neck; season them with pepper and salt. When the gridiron has been well heated over a bed of bright coals, grease the bars and lay the steaks upon it. Broil them well, turning them once, and taking care to save as much of the gravy as possible. Serve them up with currant jelly laid on each steak.

A CHEAP AND GOOD PIE.—To half a teaspoon of vinegar put one tablespoonful of butter, one teaspoon of molasses, one teaspoon of dried currants, one egg and a little nutmeg. Roll two soda crackers fine, and add to the above, and you will have material enough for two pies. Try them, and you will make more.

WASHING FLANNELS.—Make a hot suds with good soft soap; put in the flannels and let them lie a few minutes; then wash thoroughly with the hands. Have ready some boiling water; dissolve a little blue or indigo, and pour on it sufficient of the hot water to prove the goods; put them in, and let them remain until cold enough to ring. Dry in the air, and iron when slightly damp. Iron on the right side.

GRAPE MARMALADE.—Put green grapes, when full grown and clear, into a preserving pan, with only sufficient water to cover them from burning; spinach juice may be added if you wish to give the jam a more decided color. Boil them gently until soft enough to mash; run the pulp through a sieve sufficiently fine not to allow the seeds to pass through. To each pound add a pound and a half of the finest sugar, and boil to the consistency of jelly.

STONEWALL INSTITUTE.

Located 13 Miles North of Selma, Ala.

After a week's recess for Christmas the exercises of this school for boys will be resumed on MONDAY, JANUARY 3, 1870.

It affords the Principal peculiar pleasure to announce three facts:

1. He has engaged the services of that thorough teacher and master of his art, with ten years' experience as an instructor, Mr. DONALD J. WILLIAMS, to assist him in imparting to his pupils a perfect knowledge of all the Mathematics usually taught, including Book-keeping and Field Surveying.

2. He has on hand at the Institute, and has since October last, the most and most studious boys that for two years have been premiums this year at three different Universities, the first in the South in fact furnishing the highest possible endorsement of his fidelity and skill.

3. The location of this school distinguishes it from most others; its teachers are on the ground all the time, and actually give instruction four hours per day; and each instructor is limited to twenty pupils.

The habits and morals of its inmates are carefully cultivated, all being treated as gentlemen, and all being required to act as such. The honor of young men being constantly cultivated in all particulars. And to aid in establishing these results, the Bible is received as authority, its truths being Sunday and taught in uniform lessons each Sabbath, with ministerial services regularly performed; and the feeling of home is infused into the mind and heart of every student.

Charges from January to July 1870, for board, tuition and washing, will be \$175, paid on entering, or in a thirty days' accepted draft on Mobile or Selma, with \$10 on deposit for books. Payments may be made to W. S. Sells, Selma, Alabama, or Foster & Gardner, Mobile, Alabama.

In the elementary parts of education, even in writing, spelling and reading—which are taught to all this school—differences comparison and invites scrutiny. Thoroughness in every department is the basis of progress.

The location of the Institute is in the quiet country, and is distinguished for its healthfulness. Here no clear shops or liquor saloons distract the mind or corrupt the morals of the students. This gives its pupils great advantages in learning books and acquiring habits of close thinking. Its patrons are at all times invited to visit and see for themselves the admirable daily schedule of duties and toll here executed by both teachers and pupils.

As all are vitally interested in sustaining an institution whose standard of morals and thoroughness of scholarship are so unequalled, the Principal confidently presents its claims to the public, pleading to that public to give its constant and undivided attention to the interests of its charge.

As the number of students will be limited, those parties intending to send will please at once address the undersigned.

D. C. B. CONNELLY, President.

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Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single), Violins, Guitars, Flutinas, Strings, and all kinds of Musical Merchandise.

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Red Sea.

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Olive Branch.

City Mills, "Spuria, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

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Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

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NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to.

ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

FEB.

MAR.

APR.

MAY.

JUN.

JULY.

AUG.

SEPT.

OCT.

NOV.

DEC.

1870.

1871.

1872.

1873.

1874.

1875.

1876.

1877.

1878.

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J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

61 CAMP STREET,

Corner Commercial Place, N. O.

Open day and evening the entire year.

Pennmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Terms, Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1841. For circulars, giving terms, etc., address J. W. BLACKMAN, New Orleans.

no 11 y

METHODIST FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

Collegiate department, per term.....25 00

Latin and Modern Languages, each.....10 00

Musical Instruments, Furniture.....25 00

Use of instrument.....5 00

Drawing and Painting.....\$20 to 25 00

Board, including washing, lights and fuel, per month.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases, and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Rhinoceros charges no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President, no 31 y

C. D. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MACON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific Apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

10. Languages taught, ancient and modern.

11. Particular care given to Primaries.

12. Direct Lesson System adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

MISS DEPARTMENT.—Dr. S. M. Bartlett, principal, has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.

BOARDING DEPARTMENT.—Capt. J. H. Pooser, steward, Mrs. E. R. Whitelaw, house-keeper. The gentleman in charge of this department is one of Maryland, Florida and of elevated character and social standing. The President resides in the college, and has charge of the boarders. Young ladies must furnish one pair blankets, one pair sheets, towels, pillow cases, table soap and lights. Fees for each term in advance. Four weeks make a scholastic month.

Next year begins September 15, 1869. Two terms, twenty weeks each.

CHARGES FOR YEAR OF FORTY WEEKS.

Primary department.....\$25 00

Academic department.....40 00

Collegiate department.....50 00

Musical department.....50 00

Art department.....\$20 to 40 00

Languages, each.....20 00

Boarding, per month, without lights.....5 00

Board per month, without lights.....20 00

No incidental charges of any kind. Fees for each term in advance. Total expense, without extras, about \$200.

REV. GEORGE W. F. PRICE,

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited only a moderate degree of animation since our last issue. The wholesale trade has shown but little activity, although a fair business has been done in some branches in filling country orders. Sugar and molasses have continued dull and drooping, and with more ample supplies. Western produce has sold at easier prices generally, without much activity in any branch.

The accounts from the interior report that the upper Red river, the Ouachita and the Arkansas, with their tributaries, are steadily falling, and indicate that if our receipts of cotton are not curtailed by an actual exhaustion of the supply, they will be by an interruption to navigation.

The river has again risen, and is now three feet six inches below high water mark.

COTTON.—The following are the arrivals since the fourth instant:

Louisiana and Mississippi	16839
Arkansas	2921
Lake	700
Florida	16
Texas	178
Total	20715

On Saturday, in response to a marked rally in gold at New York, the demoralization of the previous day was followed by renewed confidence among factors, and a better feeling generally. The conclusion hastily drawn from the reaction in gold seemed to be, that for the present, at least, it had touched its lowest point, and that the anticipations of those who had expected an early resumption of specie payments would be disappointed. Under these views the demand improved, and although factors were more stringent in their pretensions, especially for low middling and good ordinary, yet the sales summed up 10,850 bales, at stiffer prices for the above grades, without any notable variation in other descriptions. The general impression with regard to gold was shown by a large sale of francs late at night at 4.64½, against the closing quotation at four P. M. of — to 4.65.

On Monday this cheerful feeling was dispelled by telegrams reporting a material decline in the New York gold market. The business at the same time was of moderate extent, embracing 6,500 bales. On Tuesday the market opened with a good inquiry, but at prices in proportion to the decline in gold and foreign exchange, or at a fraction less, in accordance with the New York market, and, as factors found it necessary to give way accordingly, 7,550 bales changed hands, at irregular prices, showing a decline of ¼¢ in middling and the higher grades, ½¢ to ¾¢ in good ordinary, and ½¢ to ¾¢ in the poorer qualities. The higher grades maintained their position better from their comparative scarcity.

This makes an aggregate for the past three days of 24,900 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 850,609 bales, against 682,628 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 525,051 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 241,075 bales to Great Britain, of 43,900 to France, and of 67,319 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	16 to 17
Good ordinary	19 to 19½
Low middling	20 to 20½
Middling	21½ to 22
Strict middling	22 to 22½

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	20715
Arrived previously	884891-905606
Reported past three days	906378
Reported previously	64988-68002
Stock on hand and on shipboard	238284

MONEY.—Gold opened on Tuesday at 112½ to 112½ (against 112½ at New York), and closed at 111½ to 111½.

The movement in silver has been of limited extent, the only sales reported being a small amount in American half dollars on Monday at 111, and \$500 on Tuesday at 112.

The sales of warrants include \$1,500 State on Saturday at 70½, and a moderate amount at 76; a small amount of Metropolitan Police on Monday at 83, and \$17,000 at 84; and \$1,000 on Tuesday at 84. Dealers buy at 82 to 84 for Metropolitan Police, and sell at 84 to 86. State warrants are quoted nominal at 68 to 76, according to size.

CATTLE MARKET.

NEW ORLEANS, March 8, 1870.

Texas cattle, choice, per head	\$15 to 60
Texas cattle, second qual., per head	30 to 40
Texas cattle, third qual., per head	15 to 25
Hogs, per lb. gross	10 to 12
Sheep, first quality, per head	10 to 16
Sheep, second quality, per head	10 to 12
Sheep, third quality, per head	6 to 10
Milk cows, choice, per head	50 to 100
Milk cows, per head	30 to 50
Featherings, per head	10 to 13
Calves, per head	10 to 13

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural Implements:		
Cotton and sugar plows	\$4 00	\$20 00
Yost's plows and scrapers	8 50	9 50
Cotton scrapers	0 00	6 50
Cotton sweeps	0 00	6 50
Cultivators	10 00	11 00
Shovels	10 00	15 00
Spades	11 00	17 00
Axes	10 00	15 00

Bacon, 100 lbs.	26 1/2
East India	23
Chocolates, 1 lb.	24 1/2
Brandy, 100 lbs.	1 75
Crackers	5 00
Crackers, 1 lb.	6 00
Crackers, 1 lb.	10 00
Crackers, 1 lb.	12 00
Crackers, 1 lb.	15 00
Crackers, 1 lb.	18 00
Crackers, 1 lb.	20 00
Crackers, 1 lb.	22 00
Crackers, 1 lb.	24 00
Crackers, 1 lb.	26 00
Crackers, 1 lb.	28 00
Crackers, 1 lb.	30 00
Crackers, 1 lb.	32 00
Crackers, 1 lb.	34 00
Crackers, 1 lb.	36 00
Crackers, 1 lb.	38 00
Crackers, 1 lb.	40 00
Crackers, 1 lb.	42 00
Crackers, 1 lb.	44 00
Crackers, 1 lb.	46 00
Crackers, 1 lb.	48 00
Crackers, 1 lb.	50 00

Cotton seed:

Rough, 100 lbs.

Cleaned, 100 lbs.

Copper, 1 lb.

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Special Notices.

Meridian District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Meridian	Jan. 15, 16
Enterprise	22, 23
Pearce's Springs, at Pearce's	29, 30
Shubuta and Clarke, at Lib-	erty Camp Ground
Gaston, at Coke's chapel	Feb. 5, 6
Butler, at Ebenezer	12, 13
Belmont, at Belmont	19, 20
Livingston	Mar. 5, 6
Bladen Springs, at Bethel	12, 13
Enterprise et. at Jacob's ch'l	19, 20

A full attendance is requested.

JOSHUA T. HEARD, P. E., Shubuta, Mississippi.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof, at Waterproof	Feb. 12, 13
Illawarra, at Illawarra	19, 20
Lake Providence, at Lake	26, 27
Providence	Mar. 5, 6
Carroll, at Oak Grove	12, 13
Dell and Floyd, at Floyd	19, 20
Winnboro, at Magnolia	26, 27
Richland, at Horne's ch'l	Mar. 5, 6
Bastrop, at Bastrop	12, 13
Linn Grove, at Linn Grove	19, 20

B. F. ALEXANDER, P. E., Monroe, Louisiana.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Washington circuit	Mar. 5, 6
Opelousas	12, 13
Grand Cheniere	19, 20
Vermilion and Bellevue	26, 27
Lake Charles	Mar. 5, 6
New Iberia	12, 13
Abbeville	19, 20
Franklin	26, 27
Phlegme Bruce	Mar. 5, 6
Bayou Mallet	12, 13

J. D. ADAMS, P. E.

Union Springs Dist., Montgomery Con.

FIRST ROUND OF QUARTERLY MEETINGS.

Troy circuit, at Troy	Jan. 1, 2
Mc. Millard circuit, at Far-	riouville
Union Springs station	8, 9
Brundidge et., at Brundidge	15, 16
Brundidge et., at Brundidge	22, 23
Rocky Mount circuit, at Bri-	ar Hill
Greenville station	Feb. 5, 6
Fl. Deposit et., at Fl. Deposit	12, 13
Sandy Ridge et., at Sandy	19, 20
Line Creek et., at Hopewell	26, 27
Pine Level et., at Pine Level	Mar. 5, 6
Rutledge et., at Mt. Ida	12, 13
Elba circuit, at Bethel	19, 20

A full attendance of the members is solicited.

J. W. SHORES, P. E.

Brookhaven Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Georgetown et., at Bathesda	Jan. 8, 9
Martinville et., at Pinegrove	15, 16
Boguo Ohitto et., at Bogue	22, 23
Chitto	29, 30
Summit circuit, at Summit	Feb. 5, 6
Magnolia et., at Magnolia	12, 13
Scotland and Brandywine	19, 20
Circuit, at Sweetwater	26, 27
Pleasant Val. and Rehoboth	Mar. 5, 6
at Pleasant Valley	12, 13
Burtonton circuit, at Zion	19, 20
Brookhaven station	26, 27
Wesson and Beauregard, at	Beauregard
Crystal Springs and Hazle-	hurst, at Hazlehurst

The preachers will please be careful to publish their Quarterly Meetings as early as possible, that they may secure a full attendance of the official members. If convenient, it will be received as a great favor if the brethren could provide conveyance for me to get from the depot to their respective Quarterly Meetings.

G. F. THOMPSON, P. E.

Mobile District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Franklin street	Jan. 1, 2
Whistler	8, 9
St. Paul's	15, 16
St. Francis street	22, 23
Eastern Shore, at Daphney	29, 30
Paseaugoula and Bay Shore	Feb. 5, 6
at Moss Point	12, 13
Jackson and Coffeeville mis-	sion, at Jackson
Suggsville, at Suggsville	19, 20
Citronelle, at Beaver Mead w	26, 27
St. Stephen's, at Pinegrove	Mar. 5, 6
Cottage Hill, at Cottage Hill	12, 13
West Pascaugoula, at Me-	clendon's

S. H. COX, P. E.

Wetumpka Dist., Montgomery Confe.

FIRST ROUND OF QUARTERLY MEETINGS.

Wetumpka	Jan. 22, 23
Prattville	Feb. 5, 6
Autaugaville and Ivy Creek	12, 13
at Ivy Creek	19, 20
Pleasant Hill et., at Pleas-	ant Hill
Autauga circuit, at Salem	Mar. 5, 6
Carolina circuit, at Carolina	12, 13
Lowndesboro, Haynesville &	Union, at Lowndesboro

A full attendance of official members is solicited.

WM. S. TURNER, P. E.

Macon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew	Jan. 15, 16
Brooksville, at Brooksville	22, 23
Cooksville, at Cooksville	29, 30
Scobba and Gainesville, at	Gainesville
Macon station	Feb. 5, 6
Sumnerville and Sumner's	12, 13
De Kalb, at Pleasant Ridge	19, 20
Trinity, at Trinity	Mar. 5, 6
Murion, at Murion	12, 13
Cuba, at Cuba	19, 20

J. B. STONE, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Plaquemine	Mar. 6
New Orleans circuit, at Algiers	13
Jefferson City	20
Thibodaux circuit, at Houma	Apr. 17
Carondelet street	24
Baton Rouge	31
Felicity street	May 8
German churches, at Craps st.	May 15
Quar. Conf., do., at Dryades st.	Apr. 29
Moreau street	May 8
Louisiana avenue	15

J. C. KEENER, P. E.

Tuscaloosa District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Perryville	Mar. 26, 27
Solna	Apr. 2, 3
Summerfield	9, 10
Randolph	16, 17
Tuscaloosa	23, 24
Havana	30, May 1
Forland	May 7, 8
Greensboro	14, 15
Brush Creek	21, 22
Marion	28, 29

JAS. L. COTTES, P. E.

Mt. Carmel Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Gainesville, at Pearlboro	Mar. 26, 27
Mt. Carmel, at Mt. Carmel	Apr. 2, 3
Columbia, at Columbia	9, 10
Okolay, at Bunker Hill	23, 24
Handboro	May 7, 8
Black Creek, at Eanon	21, 22

H. P. LEWIS, P. E.

Yazoo District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Carrollton et., at Carrollton	Mar. 12, 13
Black Hawk et., at Jordan's	19, 20
Durant et., at Wheeling	26, 27
Lexington et., at Lexington	Apr. 2, 3
Greenwood and McNutt, at	Greenwood
Yazoo City station	9, 10
Mt. Olivet et., at Mt. Olivet	16, 17
Richland and Yazoo circuit,	after General Conference

W. P. BAILEY, P. E.

Shreveport District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Manfield et., at Mansfield

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MARCH 19, 1870.

NO. 9.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, March 6.—There was an exciting debate in the House yesterday on the Georgia bill, in which the Democrats participated quite freely. Mr. Beck, of Kentucky, in reply to Ben. Butler, spoke as follows of the proposed new policy of the Radical party:

"Dangerous as was the avowal of the gentleman from Massachusetts that he intended, by this bill, to give a new lease of power to the Governor, the Legislature and the present State officers of Georgia, revolutionary as was that announcement, it is as nothing compared with the other avowal of a purpose which I know the Radical leaders of the Republican party are rapidly approaching. That avowal of the gentleman was, in substance, that he wanted to pass this bill as a precedent to show to the people of this country that Congress has the right to exercise the same power over any State, no matter where, that in its opinion does not properly protect life, liberty and property within its borders. That Congress claimed the right to seize that State by the throat and compel it to do what Congress chooses to say it should do. He pointed to the State of Tennessee, and announced that if his friends would stand by him he would seize her as he now proposed to seize Georgia. I knew that the more radical men of the Republican party were rapidly approaching that point, but this is the first time that I have ever heard the purpose deliberately avowed upon this floor. It required a bold man, like the gentleman from Massachusetts, to avow it now, and it is well that it has been avowed. It is well for the country now to understand it. It is not particularly because the Republican party want to retain power in the State of Georgia that this bill is to be passed, but because they want a precedent established which will authorize Congress to seize any State that does anything that Congress may think is wrong in the treatment of the citizens of that State within her own borders, in regard either to the persons, liberty or property of her citizens."

WASHINGTON, March 14.—Senate.—Mr. Sumner introduced a bill to strengthen the legal reserves of the national banks, and the resumption of specie payments by the first of January, 1871.

WASHINGTON, March 15.—House.—The House debated at length whether to refer the funding bill to the Banking and Currency Committee, or to the Ways and Means Committee, and finally voted to refer it to the latter.

Mr. Butler reported a bill for the admission of Texas, stating it was identical with the Virginia and Mississippi bills, with the exception of an additional provision that the passage of this bill shall not affect the conditions under which Texas was originally admitted.

In response to an additional provision offered by Mr. Wood, that the State be admitted without qualification except as stated in the bill, Mr. Butler said he had no objection except that it was useless. Mr. Beck also offered a substitute bill, reciting that Texas had a constitution which is republican in form, and she is therefore entitled to representation. Both Wood's and Beck's amendments were rejected by a strict party vote and the bill then passed.

New York, March 15.—Cotton has advanced to-day. Middling uplands rule 22c. Sales for April are reported at 21c. for low middling.

Money 5 to 6. Sterling steady. Gold closed heavy at 111½.

FOREIGN.

LONDON, March 15.—Letters received from Zanzibar say that the expedition sent in search of Dr. Livingstone is detained by the prevalence of the cholera.

The German ship Carrio and Jano was run down by a steamer of the Peninsular and Oriental line, off the coast of Japan. No details received.

PARIS, March 14.—Dispatches received from Rome confirm the report of a demand made by France for representation in the Ecumenical Council.

The publication of the twenty-one canons of the church renders inevitable a change in the attitude of France, as in the abstract they violate the principles of modern government and society, and are hostile to the wishes expressed by the Emperor Napoleon in his speech to the chambers.

LONDON, March 14.—The party at

Rome who are adverse to the infallibility dogma is getting strength daily.

PARIS, March 14.—A dispatch received from Rome states that six hundred and ten votes are now sure for the infallibility dogma.

France has at last taken a very decided stand upon the question of the papal infallibility. The minister of foreign affairs, Count Napoleon Daru, has written an official note to the French representative at Rome, declaring that if the obnoxious dogma is proclaimed, France will withdraw her troops from the Holy City. This is emphatic. The Pope must now choose between disappointment and revolution. What he will do in this dilemma is uncertain; but we learn, direct from Rome, that he is still confident of his ability to carry the proposition for infallibility. The London Times says that Spain and other Catholic powers have forwarded notes similar to that of Count Daru. It is reported in Brussels that so far the ultramontanes have been unable to induce the American bishops to declare for the dogma. The sessions of the Ecumenical Council will be resumed next week, when this important question, which seems to threaten the peace of the world as well as the church, will receive some solution.

While the Italian kingdom, with a population of 24,000,000, is represented in the Ecumenical Council by 133 members, and the Papal States, with a population of 700,000, by 143, France is represented by only 84 members, Austria by 48, the German Confederation by 19, Great Britain by 35, and the United States by 48. The Italian members of the council, in fact, form considerably more than a third of the whole.

The correspondent of the Pall Mall Gazette, writing from Rome, February 9, says: "For some days past the Pope has been very unwell. He has been twice attacked in the night by his old complaint, and obliged to ring for help. He looks very haggard; but it is his custom, when he receives strangers, to rouse his cheeks, so that the traces of illness are not seen."

PAULS, March 15.—Forty members of the Ecumenical Council have signed a demand for a change in the order of deliberations, and that the schism relating to the infallibility of the Pope be immediately discussed.

Events in Rome are daily becoming graver. It is reported the French ambassador left to-day for Paris, and that the Austrian ambassador has received directions to sustain the demand of Count Daru for the admission of French representation to the council.

LONDON, March 16, 5 P. M.—Reports are still current in this city of the arrival of the steamer City of Boston. The Globe this evening publishes a dispatch, dated Dublin, announcing her safe arrival at Queenstown, but the agent of the Associated Press at that port telegraphs that she had not been seen or heard of there. The Globe's dispatch is undoubtedly false.

MADRID, March 16.—There is a fierce controversy, on the best disposition of the Cuban question, going on. Some journals urge the abandonment of the island to the United States, but a majority of the journals bitterly denounce this proposition as cowardly and unpatriotic.

General Prim, in the Cortes to-day, alluding to the attack made upon him with shouts and volleys of stones, said the government would hereafter deal promptly with disorders.

The funeral of Henri De Bourbon was conducted by the Freemasons. The priest, seeing the emblems of Freemasonry on the coffin, refused to perform the religious ceremonies. The troops took no part in the funeral.

LONDON, March 16.—The union of Scottish and English Presbyterians approaches realization.

PARIS, March 16.—The Pope is again reported very ill.

LONDON, March 14.—An arrival from Fayal brings no news of the missing steamer City of Boston.

Cairo, Egypt, March 14.—New fortifications have been commenced in the harbor of Alexandria.

God would have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of some than those who think themselves wonderful in prayer.

EXTINCTION OF THE NEGRO RACE.—Statistics in the United States have shown that it is only a question of time to extinguish the free negro.

In Massachusetts there were about ten thousand in 1863, the greater portion of whom were in or near Boston. From 1858 to 1863 the births among them were one hundred and thirteen, and the deaths three hundred and seventy-six in Boston. In all the Northern States, from 1840 to 1850, the accretion from natural increase, runaway slaves, manumitted, etc., was only three per cent, two hundred and fifty-eight, increasing in ten years to two hundred and twenty-three thousand three hundred and forty-eight. The estimate is made that the race has diminished in the United States at least one-third since 1860. And it is not surprising when one sees the total want of foresight which pervades the entire race when attacked with illness. It was the master's interest to enforce prompt attention in all medical cases. The habit was thereby engendered in the negro of being attended to and cared for, and notified when he ought to be physicked.

Now, in many cases, unfortunately, they have no money to pay for medicine nor a physician's prescriptions, and often neglect themselves until it is too late to cure them. In the case of children and the aged it is far worse. They are neglected and they die. There are not one-fourth of the average number of children from one to four years old in negro families that there were in 1860 or previous years. I speak from personal observation, as well as from cumulative testimony. This is sufficient fact upon which to figure out their utter extinction, irrespective of other causes. It is the current belief throughout the South, though a feeling of kindness and pity exists for the unfortunate race. But preparations are being made for all the contingencies, which betoken the utter destruction of the former laboring class, and the substitution in its stead of another.—Blanton Duncan.

NEW ORLEANS SCHOOL OF MEDICINE.—Commencement Exercises.—The commencement exercises of the New Orleans School of Medicine took place yesterday afternoon, at Lyceum Hall. A large audience, among whom were many of our prominent medical men and quite a large number of ladies, were present.

After prayer by Rev. Dr. Palmer, Dr. Samuel Logan, the dean of the faculty, conferred degrees on the following graduates:

Graduates in Medicine.—J. O. Bertin, D. H. Bryant, F. E. Butler, S. Bowers, F. N. Cowdin, W. A. Cook, W. W. Culpepper, O. Dulany, W. F. Flewellen, W. W. Farr, E. Gandy, J. F. Gladney, H. W. Harrington, J. K. McGregor, J. N. James, J. F. Joor, T. D. Manning, F. C. Manning, E. Martinez, J. W. Meek, G. M. D. Patterson, J. Roldan, J. C. Ferry, J. T. Tate, A. B. Welfelsburg, J. Wirth, S. O. Young.

Graduates in Pharmacy.—R. Sauvage, J. Steensen, A. Wirth. A valedictory address, in behalf of the faculty, was then delivered by William Hinton Ford, professor of physiology; and another in behalf of the class, by Dr. Sam. O. Young.

The exercises closed with a performance by the band of the overture to "William Tell."—Piquette, March 16.

Mr. DAVID PATTERSON, of the Medical Mission in Madrid, has just sent out a class of fourteen young Christians, who have been under instruction for four years at his hospital and dispensary, and who are now qualified to act as medical missionaries. They have been examined by the professors of the government medical college, and pronounced thoroughly competent for all the ordinary duties of the profession.—They return to their native districts in South India, determined to make their medical skill subservient to the work of Christian advancement.

M. Guizot, now nearly eighty-three years old, is coming into prominent active life again in France. He has accepted the presidency of an extra-parliamentary commission to remodel the system of superior education. A few nights ago Guizot was present at Emile Ollivier's reception, and was quite the lion of the evening. He is said to stand as upright and looks as vigorous as he did thirty years ago.

BALTIMORE CONFERENCE.

APPOINTMENTS.

BALTIMORE DISTRICT.—J. S. Martin, P. E. Central, J. H. Linu, J. N. Hank, sup.; St. Paul's, L. D. Huston, John Poissal, J. W. Bull, sup.; South Baltimore, George G. Brooke, D. H. Parish, sup.; Howard chapel, L. C. Miller; Baltimore circuit, J. P. Etchison, S. W. Haddaway; Hookstown, J. H. Dulaney; Frederick City, M. G. Balthis; Lincolnton, J. T. Maxwell; Rockville, D. Bull, J. A. Kern; Montgomery, B. F. Ball, one to be supplied; Howard circuit, R. H. Wilson; Beltsville, W. A. McDonald; Laurel, R. S. Shreve; South River, F. A. Mercer; Bladensburg, W. H. D. Harper, W. J. Perry, one to be supplied; Hillsboro, J. Landstreet, one to be supplied. Secretary of Board of Foreign Missions, W. E. Munsey. President Maryland Agricultural College, Samuel Register. B. W. Dougherty transferred to Virginia Conference.

EAST BALTIMORE DISTRICT.—S. S. Roszell, P. E. Trinity, S. Rogers, R. A. Holland, sup.; East Baltimore station, T. B. Sargent; North Baltimore station, S. Kepler; Emmanuel, I. W. Carter, J. C. Hummer, sup.; Taylor's circuit, W. K. Boyle, L. R. Jones, J. N. Spangler, sup.; Harford, A. A. Eskridge, R. Smith, S. H. Griffith, sup.; Talbot, J. L. Shipley, R. B. Frampton, sup.; Trapp station, W. C. Malloy; Kent, L. H. Crenshaw; Queen Anne's, J. M. Grandin, J. P. Hall; West River, W. G. Eggleston, J. W. Duffey; Calvert, A. B. Dolly; Prince George, C. G. Linthicum; Severn, G. T. Tyler; R. M. College agent, D. Thomas.

WASHINGTON DISTRICT.—A. W. Wilson, P. E. Washington City, Mount Vernon Place, William V. Tucker, J. W. Botcher, sup.; Alexandria, R. R. S. Hough, F. M. Mills, sup.; Alexandria City mission, G. W. Lightner; Loudoun, D. Shoff, G. Kramer; A. R. Martin; Leesburg, N. Head; Farmwell, L. V. Hoyle; Fredericksburg, E. R. Smith; Fauquier, E. H. Henry; Fairfax, Wesley Hammond; Falls Church circuit, P. B. Smith; Prince William, C. L. Dameron; Stafford, A. Robey; Edmonth, L. H. Baldwin; Charles, W. W. Watts; St. Mary's, L. G. Martin.

WINCHESTER DISTRICT.—W. S. Baird, P. E. Winchester station, J. E. Armstrong; Winchester circuit, W. H. Wheelwright, G. Stevenson; Frederick circuit, L. Butt, E. F. Hetrick, sup.; Front Royal, J. H. March, P. Furr; Warrenton, H. E. Johnson; Berryville, P. H. Richey, J. P. Hyde, sup.; Martinsburg, J. L. Clarke; Berkeley, A. A. P. Neal; Jefferson, J. W. Ewan; Shepherdstown, W. G. Cross, one to be supplied; Gainsboro, H. A. Gaver; Morgan, S. Smith; Shandonale, T. W. Brown; Hagerstown, B. S. Highley; Salem and Bethel, F. C. Tebb.

ROCKINGHAM DISTRICT.—J. H. Wagh, P. E. Stanton, H. H. Kennedy; Harrisonburg, J. S. Gardner; Shenandoah Iron Works, A. P. Boule; Mount Sidney, J. W. Wolff; Churchville, J. J. Eagle, G. R. Jefferson, sup.; Bridgewater, J. M. Follasbee; East Rockingham, L. S. Reed, H. D. Bishop, J. F. Liggett, sup.; Rockingham, W. O. Rose; New Market, W. R. Stringer; Woodstock, J. W. Tongue, J. S. Hutchinson; Luray, J. E. Wasson. President Western Female College, at Staunton, W. H. Harris.

ROANOKE DISTRICT.—E. T. Busey, P. E. Salem, W. A. Wade, L. H. Davis; Christiansburg, D. Bush; Blacksburg, P. H. Whisner; Finckle, J. B. Fitzpatrick, J. D. Nalley, W. H. Mason; Lexington circuit, J. H. Temple; Buchanan, A. Q. Flaherty; New Castle, G. Manzey; Catawba, William T. Quinn; Sinking Creek, E. G. Jamison; Lafayette, H. M. Strickler; Montgomery, L. B. Madison; Jacksonville, C. C. Wertebaker.

LEXINGTON DISTRICT.—J. L. Gilbert, P. E. Lewisburg, G. G. Smith, P. S. E. Sixens, sup.; Frankfort, J. L. Porter; White Sulphur, J. F. Clarke; Blue Sulphur, E. T. R. Frapp; Leveiton, C. A. Joyce; Edray, M. A. Taylor; Green Bank, S. F. Butt; Centerville, S. B. Dolly; Union, J. N. Gray, Jehu Hank, sup.; Peterstown, J. Chickenberger, one to be supplied; Gap Mills, J. J. Edwards; Warming and Healing Springs, S. S. Ryder; Alleghany, A. Boone.

LEXINGTON DISTRICT.—W. G. Coe, P. E. Lexington station, I. R. Finley; Colliersown, S. Townsend; Covington, A. Walker; Monterey, J. R. Vauhorn; Doe Hill, W. R. McNeer; Crab Bottom, J. M. Carter; Highland, S. R. Snapp; Jackson's River, W. G. Hancock; Fairfield, W. H. Wilson; Augusta, T. Briley; Millboro, to be supplied.

MOORFIELD DISTRICT.—J. C. Dice, P. E. Moorfield station, T. E. Carson; Petersburg, L. W. Haslap; Franklin, J. Hildebrand, T. H. Shipley; South Branch, J. Higgins; Springfield, J. Beatty; Wardsville, William Hedges; North River, L. D. Nixon; Piedmont, G. H. Zimmerman; Swanton, J. H. Wolff; Cumberland, to be supplied; Flint Stone, C. L. Torreyson; Rainsburg, R. Ross.

The Conference will assemble on the first Wednesday in March, 1871, at Salem, Roanoke county, Virginia.

DELEGATES TO GENERAL CONFERENCE.

The following are the delegates elected to the General Conference, which assembles at Memphis, Tennessee, on the first day of May next: Clerical.—John S. Martin, D. D., Samuel Regester, D. D., Samuel S. Roszel, D. D., Rev. A. W. Wilson, J. H. Waugh, William S. Baird, Dabney Ball.

Clerical Reserves.—William V. Tudor, E. F. Busey, Samuel Rodgers, James S. Gardner.

Lay Delegates.—Joseph Hendrickson, E. W. Mussey, T. J. Magruder, P. Conway, S. Bradley, A. L. Pitzer, T. E. Bond.

Lay Reserves.—J. H. Figgot, S. H. Williams, T. Berry, T. J. McCoy, Dr. J. F. Petherbridge, J. S. Carson, L. W. S. Hough.—Baltimore Episcopal Methodist.

ADVICE TO THE PRINCE OF WALES. Remarking on the evidence of the prince, the London Times concludes an article as follows:

The case of his royal highness stands by itself. It is evident that the prince's error was simply this—that he had been too careless of his reputation. He had acted as a young man who does not understand the passion too many have for scandal, and has given occasion to misconception through simple heedlessness. It is, indeed, not easy for the young, even though they may be next the crown, to remember and guard against "the fierce light that beats upon the throne."

Those who know Marie Antoinette, as we have now the power of knowing her, through all the relations of her checkered life, know how baseless are the calumnies which were persistently heaped upon her name when living; but she—gay, brilliant, charming, the radiant vision treasured in Burke's memory—recked nothing of the malice of the base, and her indiscretion accelerated at least the catastrophe which caused her own unhappy death and the destruction of the French kingdom.

The Prince of Wales has learnt, by a painful experience, how watchfully he must walk whose life is the property and the study of the world. If royalty has many privileges, it must suffer not a few privations, and the charm of personal intimacy is one that must be almost denied to the inheritors of crowns. The prince has had, indeed, before him the pattern of a life, not surely devoid of innocent pleasures, yet so carefully regulated that it was, in the eyes of all men, dedicated to domestic purity.

The life of the Prince Consort was marked by the strictest regard to the conditions under which it has passed. Every one will remember the rules of social conduct the prince prescribed for himself, and how faithfully they were observed. We do not doubt that the future years of the heir apparent will show, by their fidelity to this example, the influence of the lesson he has to learn, and that Englishmen will see exemplified in their king that is to be a life purified from the semblance even of levity.

A child playing near Drogheda, in Ireland, found some time ago a curious piece of metal, which her mother sold to a dealer in old iron for a shilling. The dealer sold it to somebody else for two guineas, and it has now been bought by the Royal Irish Academy for \$2,000. It proves to be the celebrated Tara brooch, made of white bronze, overlaid with filigree work of gold. Besides its value as a historical relic, it is declared to be so beautiful in workmanship that the most accomplished goldsmith of the present day, with all the advantages of modern implements and craft, could not surpass it. That lucky little child ought to be sent out to play again.

THERE is no more fatal error—some one has well said—than that which the man commits who thinks the constant use of alcohol is not injuring him because he never staggers under it.

DEATH OF REV. WM. A. SMITH, D.D.

This distinguished minister of the Methodist Episcopal Church South departed this life in this city, at the residence of Rev. John C. Granberry, D. D., this morning at four o'clock. As the paper is just going to press, we make this solemn announcement. The widespread reputation of Dr. Smith will render it deeply impressive. He died in the assured hope of a blessed immortality. Further details will hereafter be given. D. S. DOUGGETT.

RICHMOND, VA., March 1, 1870.

The Bishop announces the death of his revered preceptor in the years of his early life and ministry. It has fallen to Dr. Lee, of the Richmond Advocate, to appropriately record in its columns, memorial comment upon the sad announcement. He says:

"The announcement of Bishop Doggett will carry sorrow to thousands of Christian hearts. In the death of Dr. Smith the church has lost one of its most gifted and devoted sons. For forty-five years he has been engaged in 'preaching peace by Jesus Christ.' From 1825 to 1866 he was a member of the Virginia Conference. At the close of 1866, at the earnest solicitation of friends in St. Louis, he removed to Missouri, and there, as pastor of Centenary church in St. Louis, and as president of Central College, he has been engaged with his wonted zeal and industry in building the fortunes of Methodism, as it represents the character and reflects the spirit of the church of God, bought with the precious blood of our Lord and Saviour Jesus Christ. The lifelong ministry, the commanding talents, the laborious zeal, the success of his pastoral labors in 'winning souls to Christ,' have not only given him fame in the church, but secured for him, in every period of his public life, its respect, its confidence, and its love. In the great public events in the history of American Methodism since 1836, no man has occupied higher ground or had a wider influence than William Andrew Smith. In 1869, after, by almost superhuman labors, succeeding in raising a subscription of nearly \$100,000 for the endowment of Central College, he returned to Virginia to recover, among its mountain scenery, its medicinal waters, and the associations of old and loving friends, the worn and wasted energies of his once robust and powerful physical system. It was too late. He had taxed his frame and powers to their extremest point. Each friend that greeted his return, and grasped his hand, and looked on his wan and weary form, felt he would find a grave where he sought health and strength and life. His presence at our late Conference in this city was as the return of a father to a family of sons. All loved him; each sought to do him honor. And when he parted with them, at its close, he and they felt it would be until the reunion in the presence and before the throne of the Great Redeemer.

"The writer, who may call himself Dr. Smith's 'own son in the gospel,' after a close and loving association of nearly forty-three years, finds relief to the sorrow of parting in the last interview. We had been sitting silent and sad, for an hour or more, near his bed. Having to leave, we said: 'I will see you again in the morning.' The reply was: 'If I am living. If I die I will leave my dying blessing for you.' Then turning his eyes to Bishop Doggett, standing at our left side, he said: 'And on you, Brother Doggett,' and to Rev. J. E. Edwards, on the right, 'and on you, Brother Edwards.' There, father and sons in Christ parted; one has gone; the other follows!"

To the Members of Mobile Conference.

DEAR BRETHREN: The Minutes of our Conference were published in Selma. Brother Armstrong kindly mailed them for me, as I instructed him, but I learn that some of the preachers have not received them. They ought to have reached all the appointments by the middle of February. If the brethren who have not received them will write me at Clifton, Alabama, I can supply them partially, as I have some surplus copies. J. M. BROWN.

HAMPDEN, ALA., March 2, 1870.

What the world now more especially wants is a marriage of science and faith.

The Christian Advocate.

SATURDAY, MARCH 19, 1870.

A SONG OF SPRING.

BY JOHN E. STAYMAN.

The light of spring begins to fling
Soft shadows where the cloudlets pass;
And music floats from warbling throats,
And notes are thick in leaves and grass.

When morn' awakes the dewy brakes
Are filled with ringing minstrelsy;
And evening goes to sweet repose,
Drowned by the song from dusky tree.

The bobolink sings by the brink
Of willow brook that glides along;
And the oriole gives forth his soul
In sudden flash of flight and song.

From topmost bough the thrush pours now
Full-throated song in pushing flood;
And the meadow-lark strills clear, and bark
To the dove that flutes within the wood.

The chattering wren is back again;
The catbird mocks by the garden wall;
The robin fills the grove, and trills
The earliest, loudest lay of all.

"Why is the air pulsed everywhere
By bird that flits and builds and sings;
This song and rout, what is't about,
This gush of throats and flash of wings?"

asked; and then, by hill and glen,
A hush came o'er the startled throng,
Until the dove made answer: "Love,
Love builds the nest and sings the song."

Then, far and high through all the sky,
The notes rose doubly sweet and loud,
Till Echo heard each warbling bird,
And passed the song from cloud to cloud.

A light shot through the heaven of blue,
The parted clouds grew warm and red;
A low breath shook the rippling brook,
And something stirred my soul, and said:

"Shall only voice of bird rejoice,
And love and gladness fill the grove?
Shall all the Spring thus love and sing,
And I not sing my Song of Love?"

LOCAL PREACHERS.

Mr. Edron: It seems to me that our coming church congress should take some action to increase the efficiency of our local preachers. True, we have already in all parts of our connection faithful and fervent men in the local ranks, doing good service as able ministers of the New Testament, preaching almost as often and as regularly as the itinerant pastors. While we rejoice to make this statement in relation to many, we are sorry we cannot make it in regard to all. There are, alas! many local preachers who appear to make preaching the word a mere incidental business. They sell goods, make cotton, practice law and medicine, and carry on various manufactures. They seem to be as much devoted and engrossed with these callings as other men, whether in or out of the church. They appear to devote almost no time to study and pulpit preparation, to make themselves workmen that need not to be ashamed. Some local preachers do not preach more than four or five times in an entire year. The clear and distinct impression they make is, that preaching is not their peculiar and most important work. We know that Paul, when among heathens as a missionary, made tents toward his own maintenance; but we know also that Paul did a vast amount of work in the vineyard of the Lord, and that he won multitudes of souls to Christ. Let us not excuse his secular life by Paul's example, and then ignore all Paul's studiosness—his prayerfulness and quenchless zeal in preaching Christ as much as in him was. To do this is mere trifling and gross inconsistency.

We are unable to understand how professedly good men can profess that they are called of God, and moved by the Holy Ghost to take upon them the office and work of the ministry, and yet this "office and work," so far as we can see, is the least part of their concern, certainly the least portion of their time or labor. Especially does this want of harmony between profession and practice strike us in the example of ordained ministers. They make solemn promises—as, for example, "diligently to read and expound the Holy Scriptures to the people;" to apply all diligence to frame and fashion their lives and their families according to the doctrine of Christ; to make themselves wholesome examples of the flock of Christ, "so that as much as lyeth in them they will apply themselves wholly to this one thing, and draw all their cares and studies this way." Now, if ministers can lightly regard and almost ignore these solemn obligations and

holy vows, what must be the effect upon the laity, especially upon the young? and what must be the effect upon their own ministry? Really something ought to be done. Cannot the General Conference make it the duty of Quarterly Conferences to demand a more faithful observance of ministerial vows of our local preachers than is now done? It should not suffice, in the case of a minister, to say that he is a sober, honest and amiable man. His holy office and solemn vows demand more.

The last General Conference, we think, took a step in the right direction when they enacted that all votes in the Quarterly Conference for licensing, renewing and recommending ministers should be by ballot. This will doubtless promote discreet and independent action in this business. But we must think that some more needs to be done. Let our wise men, as they gather from the East, West, North and South, exert their wisdom and diligence to improve and increase the efficiency of our local ministry. We have not itinerants enough for the demands of the work, and ministerial work is needed.

We have many kind friends and kind relations with the local ministry, and would not be regarded as an accuser of the brethren; but there is no use mincing matters. This local preacher business has been in a slipshod condition long enough. Hold men to their ministerial vows, or else refuse to license them. So thinks W.

BALTIMORE CONFERENCE OF THE M. E. CHURCH SOUTH.

The session of our Conference commenced on Wednesday morning, March 2, at St. Paul's church, West Fayette street. There was a full attendance of the members. Bishop McTear presented.

Our conferees of the Richmond *Christian Advocate*, Rev. Drs. Lee and Bennett, were both present during the session of Conference.

THE SABBATH OF THE CONFERENCE.

This was a day of more than ordinary interest. Besides our own churches, the pulpits of many other churches were occupied by members of the Conference and our distinguished visitors. Bishop McTear preached and ordained the deacons at St. Paul's church in the morning, and the Rev. William Martin, of Columbia, South Carolina, preached in the same church at night. Bishop Marvin occupied the pulpit at Central church in the morning, and Rev. Dr. Redford at night. Bishop Doggett preached at Trinity church in the morning, and the Rev. Dr. Duncan at night, on which occasion the ordination of elders took place.

Our institutions of learning were ably represented by their respective presidents. Dr. Wiley, of Emory and Henry; Dr. Duncan, of Randolph Macon; Rev. Mr. Arbogast, of Martha Washington; Rev. Mr. Harris, of the Wesleyan Female College at Staunton, and Rev. Mr. Whisner, of Preston and Olin, were all present.

METHODIST PROTESTANT CHURCH.

The following resolution was offered by Rev. Dr. Munsey, and adopted:

Resolved, That we appoint two preachers and one layman of this body to bear our fraternal greetings and messages of love to the Maryland Annual Conference of the Methodist Protestant Church, at its next session, which meets on Wednesday, the ninth instant, in Westminster, Maryland.

The committee consists of Revs. S. S. Roszell, W. V. Tudor and Dr. J. Petherbridge.

FOREIGN MISSIONS.

The annual meeting of the Board of Managers for Foreign Missions has been well attended. Dr. A. L. P. Green, of Nashville, Dr. Deems, Dr. Cunningham and others from a distance were present during its sessions. The annual report of the corresponding secretary, Rev. Dr. Munsey, gave great satisfaction, an abstract of which we shall present to our readers in our next issue. Rev. A. W. Wilson and John S. Harden, Esq., were elected members of the Board of Managers to fill vacancies.

OUR BOOK AGENT.

Dr. A. H. Redford made a very gratifying statement of the condition and prospects of the Publishing House at Nashville. His address to the Conference was in the finest vein. He is surely the right man in the right place; and by his unexampled success has shown himself one of the first business men of the age. But Brother Redford is an able minister of the gospel as well as an incomparable book agent, as his sermon at Central church on Sabbath evening abundantly proved.

FRATERNAL MESSENGERS FROM THE BALTIMORE ANNUAL CONFERENCE.

The following letter from Revs. Henry Slicer and John Bear, of the Baltimore Conference of the Methodist Episcopal Church, fraternal messengers from said Conference, was read:

To the Baltimore Annual Conference of the M. E. Church South—DEAR FATHERS AND BRETHREN: The undersigned having been appointed a committee by nomination of the Bishop and the vote of the Baltimore Annual Conference of the Methodist Episcopal Church, now holding its annual session in Frederick City, do tender to you the fraternal greetings of the last named body. We beg leave to ask at what time it will suit your convenience to receive us, as our Conference is still in session, and we desire to return to this place as early as practicable. If it should suit your pleasure and convenience to devote a few moments of the morning session of Monday to this object, we should not only consider it as an act of Christian courtesy, but should feel ourselves personally obliged thereby. Very respectfully and fraternally, HENRY SLICER, JOHN BEAR.

FREDERICK CITY, March 5, 1870.

On motion of Rev. A. W. Wilson, a committee of four was appointed to receive said communication and report during the morning session.

The Bishop appointed the following ministers and laymen, viz: Revs. A. W. Wilson and S. S. Roszell, and laymen W. Peyton Conway and E. W. Massey.

The following paper was read, and also referred to the above committee:

"To the Bishop and members of the Baltimore Conference of the Methodist Episcopal Church South, now in session in Baltimore:

"DEAR FATHERS AND BRETHREN: The Baltimore Conference of the Methodist Episcopal Church, now assembled in Frederick City, have this day resolved as follows:

"That in view of the former intimate relations existing between ourselves and the brethren composing the Baltimore Conference of the Methodist Episcopal Church, the Bishop be and hereby is requested to appoint, as fraternal visitors, two of our brethren, to convey to them our assurance of Christian fellowship and good will. 'In accordance with the foregoing resolution, which was adopted unanimously, Bishop Ames appointed Rev. Henry Slicer, D. D., and Rev. John Bear, to convey to you our assurance of Christian fellowship and good will. Yours, truly and fraternally, JOHN H. C. DORN, Sec."

REPLY OF THE BALTIMORE CONFERENCE, M. E. CHURCH SOUTH.

Rev. A. W. Wilson, chairman of the committee to whom the communication of Revs. H. Slicer and John Bear was referred, made the following report:

"The committee to whom was referred the papers relating to fraternal intercourse with the Baltimore Annual Conference of the Methodist Episcopal Church respectfully report the following preamble and resolutions, viz:

WHEREAS, A written communication has been received from Rev. Henry Slicer and John Bear, informing us that they have been appointed a committee of the Baltimore Annual Conference of the Methodist Episcopal Church to tender to this body the fraternal greeting of that, wishing to know at what time it will be convenient for us to hear them for this purpose; AND WHEREAS, The General Conference of the Methodist Episcopal Church, to which the ecclesiastical body now approaching us by committee is amenable, has declined to receive fraternal greetings or to enter into fraternal intercourse with the General Conference of the Methodist Episcopal Church South, under whose jurisdiction we are; AND WHEREAS, This attitude on their part is still maintained toward us, and for which history shows we are not responsible; therefore,

Resolved by the Baltimore Annual Conference assembled, That it is not proper or competent for the Baltimore Conference of the Methodist Episcopal Church South to enter, at this time, into any official correspondence and recognition as is proposed or implied in the communication before us.

Resolved, That in view of the constitutional form of government of both Methodisms, we consider the General Conferences of the two churches the proper and only competent authorities to initiate and arrange terms of official intercourse between the Annual Conferences, and to these chief judicatories we remit the subject.

Resolved, That while we cannot, as matters now stand, by the act and choice of the constituted authorities of the Methodist Episcopal Church, receive officially the delegation announced, yet that personally we hold Rev. Henry Slicer and Rev. John Bear in high esteem as Christian men and ministers, and as such this Conference will be pleased to receive them at any time.

Resolved, That we desire peace and harmony with all, and especially with those who are called Methodists, and we regret the failure of those legitimate measures which have been used for this end by the Methodist Episcopal Church South toward the Methodist Episcopal Church, and that our overtures of peace and fraternity, on terms alike honorable to all, have been rejected by them and stand rejected still.

Resolved, That in making this disposition of the aforesaid communication, we are actuated by no feelings of personal hostility to the ministers or members of the Methodist Episcopal Church, but by what we sincerely consider to be pre-existing questions of primary and fundamental importance in the present relations of the two great bodies of Episcopal Methodism of the United States. Those being settled between the proper authorities of the two churches respectively, we shall rejoice to cultivate those reciprocities which our common Christianity and our common birthright require.

Resolved, That as a Conference we fully indorse the reply which the Bishops of the Methodist Episcopal Church South made to the Bishops of the Methodist Episcopal Church at their interview in St. Louis in the month of May last.

Resolved, That a copy of this preamble and these resolutions, duly authenticated by the secretary of the Conference, be forwarded by him to Rev. Henry Slicer and Rev. John Bear.

A. W. WILSON, Ch'man.
S. S. ROSZELL,
E. W. MASSEY,
W. P. CONWAY.

On motion of Rev. John S. Martin, it was resolved to take the question on this report without debate, and by yeas and nays. It was also, on motion, determined that preachers and lay delegates not present be allowed to record their votes.

The vote on the above resolutions was quite unanimous, all the ministers and laymen present voting in the affirmative, viz: Clerical, 142; lay, 23; total, 165.

After reading the result of the vote the Bishop invited Revs. Henry Slicer and John Bear forward to be introduced to the Conference, according to the resolutions adopted, but it was found that they had retired.

DELEGATES TO THE GENERAL CONFERENCE.

Up to the hour of going to press the election of delegates had not been completed. John S. Martin, D. D., S. Regester, D. D., S. S. Roszell, D. D., and Rev. A. W. Wilson were elected on the first ballot. Three more clerical delegates are necessary to complete the delegation.

The lay delegates are as follows: T. E. Bond, E. W. Massey, T. J. Magruder, J. Hendrickson, W. P. Conway, S. Bradley and A. L. Pitzer. Alternates: J. H. Figgot, S. H. Williams, T. Berry, T. J. McCoy, J. S. Carson, L. W. S. Hough and Dr. Petherbridge.—*Baltimore Episcopal Methodist.*

CONVERSION OF D'AUMIGNE.—The great historian of the Reformation gives the following account of his being convinced of his depraved condition:

When Mr. Monod and I attended the University at Geneva there was a professor of divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity, he did not believe it. Instead of the Bible he gave us quotations from Seneca and Plato; St. Seneca and Saint Plato were the two saints whose writings he held up to admiration.

But the Lord sent one of his servants to Geneva, and I will remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman, who spoke much about the Bible, which seemed to be a very strange thing to me and other students, to whom it was a shut book. I afterward met Mr. Haldane at a private house, with some other friends, and heard him read from an English Bible a chapter from the Romans, about the natural corruption of man, a doctrine of which I had never before heard. In fact I was quite astonished to hear of men being corrupt by nature.

I remember saying to Mr. Haldane: "Now I see that doctrine in the Bible." "Yes," he replied, "but do you see it in your heart?" This was a simple question, but it came home to my conscience. It was the sword of the Spirit, and from that time I saw that my heart was corrupted, and I knew from the word of God that I can be saved by grace alone.

TWO-SIDED PEOPLE.—Many a person has two distinct and different selves—one that promised and lied, and one that believed the other. After awhile they both lied to each other, and neither believes.

THE SCHOOL QUESTION.

Within a fortnight the school question has formed the subject of a decision in the Supreme Court of Ohio, and has been introduced into the Legislature of New York.

The majority of the former have agreed to make the injunction upon the School Board of Cincinnati perpetual, and the effect of this decision is to continue the use of the Bible in the schools. The defeated party threaten to appeal to the Supreme Court. Judge Hagan and Judge Stover were the consenting judges, and Judge Taft rendered a dissenting opinion. We present Judge Stover's view as the most decided, and as that upon which the advocates of the Bible in the schools must eventually rest.

Judge Stover began by a brief statement of the case, making prominent the fact that the practice of reading the Bible in the schools began in the city fifty years ago, and had continued ever since; but provision had been made in this time to excuse from that exercise any pupil whose parent or guardian desired it. He continued:

To this rule no offense was taken until in 1869, when the School Board passed these resolutions. The defendants justify this action of the School Board on the ground, that many taxpayers are not believers in the Bible; that the members of the Catholic Church do not believe the St. James version is correct and complete, and that others are, by disbelief, precluded by conscience from attending the schools. We will dismiss all references to the past history, and all discussion of authenticity and authority of the Scriptures. Nothing is gained by the assertion that the Bible is not the revealed will of God. This is the same weapon that is always used by the disciples of unbelief in the plenary inspiration of the Holy Scriptures. We dismiss, also, references to persecutions by Christians. There never can be any just denial of the truth by showing the inconsistency of those who profess to know and teach it. Separated from all irrelevant matter, the propositions are: Had the defendants, in the exercise of their discretion, the legal right to declare that the Bible should not be read in the schools? If no such power existed, may this court restrain the board? The provision of the constitution recognizes the existence of the Supreme Being, but gives no preference to sects. The protection it gives to religious worship, we may well conclude, is not intended to apply to those who, like the Athenians, worship the unknown God. It is the Christian religion that is recognized by the constitution. The Legislature sustained this view by exempting the family Bible from execution, by providing that each apprentice shall be provided with one; that a Bible shall be in the hands of every inmate of a jail, penitentiary and reformatory institution. All this is at the public expense, and it is now claimed that the Bible cannot be read in the common schools. Nay, more, our halls of legislation and our courts of justice are supplied with copies of the Bible, and it is only from the common schools that it is sought to be expelled, thus making them the only exception to the general recognition of the Bible as the exponent of morality and religion. The lowest view we can take of the religion contemplated and recognized by the constitution is that which acknowledges a Supreme Being; not literature of the imagination, but as revealed in our consciences, and the worship of that Being. We conclude that the revealed religion of the Bible is that which is meant by the constitution, and has been recognized by the constitution and legislation of the General Assembly. On no other ground can blasphemy be made criminal.

THE TRUE RELIGION.—The defendants claim that the instruction referred to in this bill of rights means the cultivation of the sense of right and wrong, and that the only religion meant by that instrument is written on human nature. This was a bold proposition, and hard to sustain on any other ground than that which justifies the juggernaut, the sacrifice of the Hindoo widow, or the cannibalism of the South Sea Islanders. Without the teachings of the Bible we have no unvarying code of morals or of human duty; but the defendants say the natural conscience is to be developed. What is the process, what high and holy motive is presented to the pupil who is deprived of the teachings of the Bible? By this rule there would be no standard, and every man would be a law unto himself. The strife of opinion would be uncontrolled, and the moral power of the country would be dependent on individual caprice. We do not admit the assertion that the Bible lends to sectarianism; this is the work of man, not of God. The Scriptures teach we are all of one origin; but the human lesson is different. We learn from the Bible to forgive injuries; not so in the profoundest systems of human philosophy. A volume that teaches immortality cannot teach exclusiveness.

IS READING THE BIBLE WORSHIP? The reading of the Bible is not an act of worship. The lessons chosen are naturally those tending to elevate the mind and soul and heart. Its object is to calm the mind and give wholesome lessons in moral rectitude. No religious test is required, no act of worship, no sectarianism. These resolutions are a sweeping edict, and leave the pupils not only without a hope, but without a God. Not even natural religion may be taught. If a pupil asks about his origin he may be referred to geology, but not to Genesis. If one asks why the Sabbath is observed the teacher must ask permission of the Board of Education before the question can be answered. In the whole case we conclude that the case presents equitable grounds for our interference; that the powers of the defendants have been transcended; that their action is ultra vires and void, and the injunction must be made perpetual.

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REV. JOHN MCCLINTOCK, D. D.

Dr. McClintock, president of Drew Theological Seminary at Madison, New Jersey, died on Friday, March 4, aged fifty-six. He was born in Philadelphia in 1814, and his death occurs at an age whose few years will surprise most who know his reputation. The doctor's absence will begin to more fully illustrate his value to the church. The general minutes show that he was admitted on trial in the Philadelphia Conference in 1835, and stationed at Jersey City. He had previously in this year graduated at the University of Pennsylvania. Among his surviving classmates are C. H. Whitecar of New Jersey, J. D. Ooms of West Virginia, J. A. Roche of New York East, I. T. Cooper of Wilmington, and Penned Coomb of Philadelphia Conferences. Soon after he was professor, first of mathematics and next of ancient languages in Dickinson College. Here his literary labors were not confined to his classes for he joined Prof. Blumenthal in translating Alexander's life of Christ, and Dr. George Crooks in preparing the four volumes so well known as *McClintock and Crooks' first and second books in Latin and Greek*. A file of the *Methodist Quarterly Review* shows that he was editor from 1858 to 1866. He was, in 1856, co-delegate to foreign Wesleyan conferences, and served as a member of the World's Evangelical Convention in Berlin, in 1857. Returning, he was elected president of Troy University, where for some years he conferred the degrees. Not the least or the least brilliant of Dr. McClintock's services, was his pastorate of the American chapel in Paris at the opening of our recent rebellion. He was distinguished as an elegant preacher, and won for himself a high place in Paris social circles, and for his church high regard as a representative of the eloquence and influence of the evangelical pulpits of the New World.

Death cut off his labors which bid fair to be the most important of his life; for he was engaged with Dr. James Strong in preparing a theological and biblical encyclopedia, but three volumes of which have appeared. It will be remembered that he was chairman of the General Centenary Committee, and that he was foremost in organizing the plans for that eventful enterprise.

Doubtless Dr. McClintock was not above all criticism, but in his death he has no successor superior in acute extensive scholarship or in the elegant attainments of language and literature. The church owes him a debt of gratitude, the interest upon which each passing year will the more correctly estimate.

CHARACTERISTICS OF LUTHER.—

The following characteristics of Luther are given by Froude, the historian: Men of Luther's stature are like the violent forces of nature herself—terrible when roused; and in repose majestic and beautiful. Of vanity he had not a trace. "Don't call yourselves Lutherans," he said; "call yourselves Christians. Who and what is Luther? Has Luther been crucified for the world?" I mentioned his love of music. "Music," he called "the grandest and sweetest gift of God to man." "Satan hates music," he said; "he knows how it drives the evil spirit out of us." He was extremely interested in all natural things. Before the science of botany was dreamt of Luther had divined the principles of vegetable life. "The principle of marriage runs through all creation," he said; "and flowers as well as animals are male and female." A garden called out bursts of eloquence from him—beautiful sometimes, as a finished piece of poetry.

OUR MORRO—"And ye shall know the truth, and the truth shall make you free."

The Christian Advocate.

SATURDAY, MARCH 19, 1870.

PERE HYACINTHE AS AN ORATOR.

Pere Hyacinthe delivered an address in the Academy of Music, in New York, an edifice whose vast size makes ordinary halls seem like inferior appendages to some larger building. At eight o'clock it was filled by the most brilliant audience which I had ever seen in this country. Every intelligent Frenchman, many French-speaking Europeans, and numbers of French-speaking Americans were there, and many literary characters of both races, well known to fame. Wealth, beauty, fashion, intellect and culture were there in larger representation than I had ever seen in our democratic audiences. Shoddy and petroleum were not conspicuous, as they cannot speak French. Horace Greeley was on the platform, and apparently very much interested, but from the peculiar expression of his countenance, and the fact that he applauded generally after a brief conversation with a gentleman by his side, I inferred that he does not understand French quite as well as the language which he has used with such effect in the *Tribune*. Indeed, I doubt if he understands it at all.

There was a delay of nearly half an hour before the father appeared. When he came in he was accompanied by one of the officers of the society, a French gentleman, who had formerly been a journalist in France, but for a number of years has been a merchant in New York. He is a man of remarkable personal appearance, possessing a rich and musical voice, and delivered a very appropriate and fitting introductory speech, laudatory of Father Hyacinthe, thanking him for consenting to speak, and congratulating the audience that as the English and the Germans had often heard their great orators of world-wide fame, the French present would that evening have the privilege of listening to one of their most eloquent countrymen.

This being ended, he whose voice had thrilled the most brilliant audiences in the most brilliant capital in the world, arose and calmly surveyed the immense assembly before him. And as he stands before us, I will try to describe him, and this will be done in a few words. He is a little man, scarce five feet three inches in height, rather stoutly built, indeed very rotund, with short neck, round, large head, smooth face, short hair and ruddy complexion. He was dressed in a plain suit of black, the contour of his head and face was rather that of an Italian than of a Frenchman, and were it not for his vast intellectual power and brilliant reputation, we should conceivably describe him as a little, healthy looking, well dressed Frenchman.

What a power there is in a history! The vast, expecting audience looked not at the small man who stood there, but at the ideal character who had attained such celebrity, and kindled such an interest. We were ready to be thrilled away. After a moment occupied in surveying those to whom he was about to speak, a soft, mellow, yet wonderfully distinct voice fell upon our ears, saying: "Messieurs et Mesdames! What was there yet? Only a little man leaning slightly forward, and talking in a low, melodious conversational tone of voice; the rate of motion increasing greatly for the space of two or three minutes, when the first gesture was made. But after that his fluency became utterly unparalleled, and each sentence, almost each word, was accompanied by a distinct gesture. And every gesture was the perfection of grace. The rhythm of his motion was exquisitely beautiful. Some orators will make a beautiful and appropriate gesture so far as the hand or arm is regarded alone, but there is a want of harmony with the trunk or other members of the body, as the position of the head or limbs, but I could think of nothing, while this orator of matchless grace was speaking, except a musical instrument played by a master, and accompanied by a voice of melody, as when Thalberg played and Jenny Lind sang. Any gesture in that address might have been caught by an artist and placed upon canvass as a "line of beauty," and any attitude would have formed a model for a statue. And yet while all was the perfection of grace, it was apparent that there had been no premeditation of gesture for particular passages. It was the result of the highest art and the closest practice, flowing spontaneously and unconsciously from the orator. In other words, he had prepared, so far as delivery is concerned, on general principles as an orator, rather than for that particular effort. His voice is a beautiful baritone, inclining rather toward the tenor than the bass. There is a rich pathos in its lower and a clarion-like force in its tender utterances, rarely attained by a voice of the same quality. In the enunciation of passages designed

to be of the nature of a climax, he possessed wonderful powers. If we suppose the whole passage to consist of ten sentences of varying length, he uttered the first we will say, on the letter C of a musical scale; the second on C sharp; the third on D, the fourth in D sharp, and so on, rising a half a tone with each sentence until the climax was reached, when the sentence rang out clear and melodious as the blast of a trumpet. Woe to the man who dared to whisper or move while one of those passages was being delivered. A thoughtless young man, a few seats to the rear of that which I occupied, whispered to the gay damsel by his side, when a hiss, that had a menace in it, leaped from a hundred lips, and the fop "hung his diminished head."

The following is an instance of consummate self-possession and skill. From the beginning it was apparent that Father Hyacinthe had a severe cold, and at the close of one of his sublimest passages, while the audience were applauding, he took up the tumbler which was on the table before him, for the purpose of drinking a little water. But it was empty. That would have been fatal to many speakers, for there is an irresistible propensity in human nature to giggle at anything of that kind. But with a courteous bow the orator handed the glass to the gentleman who introduced him, and folding his arms, remained standing for a minute, until the water was brought. His perfect repose and dignity were such that the audience were as quiet and their eyes were as attentively fixed on him as if he had been speaking. The water having been brought, and the sip taken, the orator recommenced. How to begin after such an interval requires no ordinary skill. He had closed on a high and strong key, and the assembly had reached corresponding enthusiasm. To begin on the same key would not do, for the feelings of the people had diminished in intensity; to drop to the key on which his discourse was begun would be to hazard all that had been gained. This is what the father did: Leaning slightly forward, and placing the tips of his fingers on the table, with the palms of his hands turned toward his body, he began in a tone of voice, about midway of his register, and continued to speak on that key, gradually increasing in volume, until in the course of five minutes he had reached the degree of fervor which he had attained before the occurrence, the audience never having felt a jar during the several transitions. If any one supposes that this is but a little thing to do, I meet him with the unqualified assertion that he who thinks it a little thing cannot appreciate what is to be done, and therefore is of all men least competent to do it.

The effect of Father Hyacinthe's eloquence upon the audience was of a character to be produced only by the highest order of utterance. Intense interest, profound attention, perfect stillness, the countenances of the people reflecting every emotion of the speaker. When there was applause, it was not the tumultuous vociferation and pummeling of hands, or the flow which buffoonery may excite, or which indicates as the predominant sentiment, admiration of the orator, but that modulated expression beginning in a spontaneous outburst of genuine admiration and delight, and claudered by a sense of the gravity and beauty of the truths unfolded, and the power of the emotions evoked. So perfect was the gestation, so natural the modulation, and so completely did the audience yield to the control of the speaker that a gentleman present, who did not understand French, was, as he remarked on leaving the hall, able, by observing the gestures and modulations of voice and the people, to obtain a tolerably correct idea of the general tenor of the discourse.

The brilliant success of Pere Hyacinthe shows that a grand personal appearance—the proportions, for example, of a Webster—are not necessary to the highest success. Nor yet a deep sonorous voice, nor that wild roaring about the platform which so many affect. The orator, on this occasion, did not move a step during the whole effort. But self-possession, grace, fervency and ideas will secure for their possessor, though he be homely and diminutive, what he who has them not could not attain with the personal beauty and majesty of Apollo.

The only approximation to the grace of the father, which I have seen, is in Wendell Phillips, but there is a great difference between them. Mr. Phillips makes very few gestures, and has not a fervid style. And between Mr. Beecher and Father Hyacinthe there is the same kind of difference, and as great as between New York and Paris, albeit Father Hyacinthe has studied New York ideas, adorned with more than Parisian finish. —*Central Advocate*.

Fortune is never more deceitful than when she seems most to favor. He who is rich to-day may be poor to-morrow.

H. W. BEECHER ON SLEEPING.

There are thousands of busy people who die every year for want of sleep. It may be that too much sleep injures some; but in an excitable people, and in our intense business habits, there is far more mischief for want of sleep than from too much of it. Sleeplessness becomes a disease. It is the precursor of insanity. When it does not reach that sad result, it is still full of peril, as well as of suffering. Thousands of men have been indebted for bad bargains, for lack of courage, for ineffectiveness, to loss of sleep.

It is curious that all the popular poetical representations of sleeping and waking are "the reverse of the truth." We speak of sleep as the image of death, and of our waking hours as the image of life. But all activity is the result of some form of decomposition in the body. Every thought, still more every motion, any volition, wastes some part of the nervous substance, precisely as flame is produced by wasting the fuel. It is the death of some part of the physical substance that produces the phenomenon of intelligent and voluntary life.

On the other hand, sleep is not like death, for it is the period in which the waste of the system ceases or is reduced to its minimum. Sleep repairs the wastes which waking hours have made. It rebuilds the system. The night is the repair-shop of the body. Every part of the system is silently overhauled, and all the organs, tissues and substances are replenished. Waking consumes, sleep replaces; waking exhausts, sleep repairs; waking is death, sleep is life.

The man who sleeps little repairs little; if he sleeps poorly he repairs poorly. If he uses up in a day less than he accumulates at night, he will gain in health and vigor. If he uses up all that he gains at night, he will just hold his own. If he uses more by day than he gathers at night, he will lose. And if this last process be long continued, he must succumb. A man who would be a good worker must see to it that he is a good sleeper. Human life is like a mill; sometimes the stream is so copious that one needs care but little about his supply. Now, often the stream that turns the mill needs to be economized. A dam is built to hold a larger supply. The mill runs the pond pretty low through the day, but by shutting down the gate the night refills the pond, and the wheels go merrily around again the next day. Once in a while, when spring rains are copious and freshets overflow, the mill may run night and day; but this is rare. Ordinarily the mill should run by day, and the pond fill up by night.

A man has as much force in him as he has provided for by sleep. The quality of action, especially mental activity, depends upon the quality of sleep. If day-time is the loom in which men weave their purposes, night is the time when the threads are laid in and the filling prepared.

Men need on an average eight hours of sleep a day, or one third of their whole time. A man of lymphatic temperament may require nine. A nervous temperament may require but seven, or six, and instances have been known in which four hours have been enough. The reason is plain. A lymphatic man is sluggish in all his functions. He moves slowly, thinks slowly, eats slowly, digests slowly and sleeps slowly—that is, all the restorative acts of his system go on slowly, in analogy with his temperament. But a nervous man acts quickly in everything, by night or by day. When awake he does more in an hour than a sluggish man in two hours; and so in his sleep. He sleeps faster, and his system nimbly repairs in six hours what it would take another one eight hours to perform.

Every man must sleep according to his temperament. But eight hours is the average. If one requires a little more or a little less, he will find it out for himself. Whoever by work, pleasure, sorrow, or by any other cause is regularly diminishing his sleep, is destroying his life. A man may hold out for a time, but nature keeps close accounts, and no man can dodge her settlements. We have seen impoverished railroads that could not keep the track in order, nor spare the engines to be thoroughly repaired. Every year the track and equipment deteriorated. By and by comes a crash, and the road is in a heap of confusion and destruction. So it is with men. They cannot spare time to sleep enough. They slowly waste appear. Premature wrinkles, weak eyes, depression of spirits, failure of digestion, feebleness in the morning, and overwhelming melancholy—these and other signs show a general dilapidation. If, now, sudden calamity causes an extraordinary pressure, they go down under it. They have no resources to draw upon. They have been living up to the verge of their whole vitality every day.

There is a great deal of intemper-

ance beside that of tobacco, opium or brandy. Men are dissipated to overtax their system all day and under-sleep every night. Some men are dissipated by physical stimulants, and some by social, and some by professional and commercial. But a man who dies of *delirium tremens* is no more a drunkard and a suicide than the lawyer, the minister or the merchant who works excessively all day, and sleeps but little all night. —*New York Ledger*.

Execution of Mary, Queen of Scots.

She laid her crucifix on a chair. The chief executioner took it as a porphyritic, but was ordered instantly to lay it down. The lawn veil was lifted carefully off, not to disturb the hair, and was hung upon the rail. The black robe was next removed. Below it was a petticoat of crimson velvet. The black jacket followed, and under the jacket was a body of crimson satin. One of her ladies handed her a pair of crimson sleeves, with which she hastily covered her arms; and thus she stood on the black scaffold with the black figures all around her, blood-red from head to foot.

Her reasons for adopting so extraordinary a costume must be left to conjecture. It is only certain that it must have been carefully studied, and that the pictorial effect must have been appalling.

The women whose firmness had hitherto borne the trial, began now to give way, spasmodic sobs bursting from them which they could not check. "Ne criez-vous," she said; "j'ay promis pour vous." Struggling bravely, they crossed their breasts again and again, she crossing them in turn and bidding them pray for her. Then she knelt on the cushion. Barbara Mowbray bowed her eyes with a handkerchief. "Adieu," she said, smiling for the last time, and waving her hand to them; "Adieu, an revoir." They stepped back from off the scaffold and left her alone. On her knees she repeated the psalm, "In te Domine confido. In thee, O Lord, have I put my trust." Her shoulders being exposed, two scars became visible, one on either side, and the ears being now a little behind her, Kent pointed to them with his white wand and looked inquiringly at his companion. Shrewsbury whispered that they were the remains of two abscesses from which she had suffered while living with him at Sheffield.

When the psalm was finished she felt for the block, and laying down her head muttered: "In manus Domine, tuas, commendo animam meam." The hard word seemed to hurt her, for she placed her hands under her neck. The executioners gently removed them, lest they should deaden the blow, and then one of them holding her slightly, the other raised the ax and struck. The scene had been too trying even for the practiced headsman of the tower. His arm wandered. The blow fell on the knot of the handkerchief, and severely broke the skin. She neither spoke nor moved. He struck again, this time effectively. The head hung by a shred of skin, which he divided without the ax; and at once a metamorphosis was witnessed, strange as was ever wrought by wand of fabled enchanter. The coil fell off and the false plaits. The labored illusion vanished. The lady who had knelt before the block was in the maturity of grace and loveliness. The executioner, when he raised the head as usual, to show it to the crowd, exposed the withered features of a grizzled, wrinkled old woman.

"So perish all enemies of the queen," said the Dean of Peterborough. A loud amen rose over the hall. "Such end," said the Earl of Kent, rising and standing over the body, "to the queen's and the gospel's enemies."

Orders had been given that everything which she had worn should be immediately destroyed, that no relics should be carried off to work imaginary miracles. Sentinels stood at the doors, who allowed no one to pass out without permission; and after the first pause, the ears still keeping their places, the body was stripped. It then appeared that a favorite lapdog had followed its mistress unperceived, and was concealed under her clothes; when discovered, it gave a short cry, and sent itself between the head and the neck, from which the blood was still flowing. It was carried away and carefully washed, and then beads, paternoster, handkerchief—each article of dress which the blood had touched, with the cloth on the block and on the scaffold, was burnt in the hall fire in the presence of the crowd. The scaffold itself was next removed; a brief account of the execution was drawn up, with which Henry Talbot, Lord Shrewsbury's son, was sent to London, and then every one was dismissed. Silence set down in Fatheringay, and the last scene in the life of Mary Stuart, in which tragedy and melodrama were so strangely intermingled, was over.

A spectator, who was one of her warmest admirers, describes her

bearing as infinitely transcending the power of the most accomplished actor to represent. The association of the stage was, perhaps, unconsciously suggested by what was in fact, notwithstanding the tremendous reality with which it closed, the most brilliant acting throughout. The plain gray dress would have seduced, had she only to go through with simplicity the part which was assigned her. She intended to produce a dramatic sensation, and she succeeded. The self-possession was faultless, the courage splendid.

The Farm and Garden.

MANURES.

The following remarks were made by Mr. Wesson before one of the Ellsworth farmers' clubs:

"Tillage is Manure." The farmer when plowing and harrowing is as really and effectually manuring as he is when carting animal voidings to the fields. To the unthinking farmer this may not be obvious. Let us examine. Let us investigate and see. We plow and harrow to make the soil fine and divisible. But why make it fine? There must be an intelligent reason for so doing. There is.

Plants taking up their food only in a soluble or liquefied condition, the soil particles can be no more available as plant food than a block of granite. Soil particles may as well be as large as peanuts as to be reduced to the size of pigeon shot, as far as either can feed the plant.

Chemists divide the soil into two classes, soluble and insoluble. Soluble, that is in that condition in which the food contained therein is available, and fusible, or in that condition which cannot feed the plant. Another classification that suits us better, is to consider the soil as active and dormant, or fine and coarse. A soil made fine, impalpably fine, reduced to a suitable condition to feed vegetation, it then becomes active or fertilizing. While dormant it is inactive, furnishing no food or fertilization whatever. Here, then, is the value of tillage, which tends to change the dormant soil constituents into active ones. The more we plow and harrow, and the more with the plow and harrow the soil is exposed to the action and influences of the weather, the more is dormant soil changed into active or fertile soil. Many a crop refuses remunerative returns, many an acre becomes impoverished, not because the lime, nitrogen, potash, phosphates and elements of nutrition have been cropped out, but because the active elements have been taken out in the crops faster than the farmer with his plow, harrow and the hoe has ground or reduced the coarse or dormant elements into fine or active ones.

Farmers talk about an exhausted soil. Exhaustion is a myth, an impossibility. No soil can be exhausted of its dormant, nutrient elements. Those are deposited in the soil in inexhaustible measures; yet the soil may be forced into barrenness by too much manure and too little plowing. Right here is the first and grand mistake of unscientific farmers—those who by bone and muscle dig hard-earned products from an unwilling soil—those who complain that their manure heaps are insufficient to keep up the fertility of the farm—those who regret their inability to purchase commercial fertilizers like porgie-chum and superphosphates. Let me say to such, trust to patent manures less, and to the plow more; there is money, there is success, in so doing.

WHY SCALDED MEAL IS MORE NUTRITIOUS.—The nutriment afforded to animals by roots and seeds depends upon the rupture of all the globules which constitute their meal or flour. These globules vary in different roots, tubers and seeds. Those of potato starch, for instance, are usually from fifteen ten-thousandths to four-thousandths part of an inch; those of wheat rarely exceed the two-thousandths part of an inch, and so on. From experiments made on these globules by eminent chemists of the French Academy of Sciences, the following conclusions have been drawn:

1. That the globules constituting meal, flour and starch, whether contained in grain or roots, are incapable of affording any nourishment as animal food until they are broken.
2. That no mechanical method of breaking or grinding is more than partially efficient.
3. That the most efficient means of breaking the globules is by heat, by fermentation, or by the chemical agency of acids or alkalis.
4. That the dextrine, which is the kernel, as it were, of each globule, is alone soluble, and therefore alone nutritive.
5. That the shells of the globules, when reduced to fragments by mechanical or heat, are therefore not nutritive.
6. That though the fragments of these shells are not nutritive, they are indispensable to digestion, either

from their distending the stomach, or from other causes not understood; it having been found by experiment that concentrated nourishment, such as sugar or essence of beef, cannot long sustain life without some mixture of coarser or less nutritive food.

7. That the economical preparation of all food, containing globules or fecula, consists in perfectly breaking the shells, and rendering the dextrine contained in them soluble and digestible, while the fragments of the shells are rendered at the same time more bulky, and so as to more readily fill the stomach.

USE OF LIME IN AGRICULTURE.—The action of lime is twofold—first, physical; and second, chemical. As a mechanical agent it opens stiff clays, rendering them friable, mellow and more easily worked; chemically, it acts upon the vegetable matter of the soil and sets free those stores of valuable substances, which, without the action of this agent, must have remained inert and useless. It also enters directly into the composition of plants, and in many varieties forms a large proportion of the weight of their inorganic constituents. It neutralizes certain acids which are often present in soils, rendering them useful to vegetation instead of being positively injurious, which they are in their original state. The existence of water in the soil, however, affects the action of lime very considerably. If the land is wet and undrained, lime will not exert the same influence which it would do in the case of thoroughly drained land. A greater quantity of lime is necessary to produce a given effect, and thus the neglect of thorough drainage entails a considerably greater expenditure in liming, than would have been necessary if the land was either naturally or artificially dry.

THE MARK LANE (England) Express reports that the yield of both corn and oats are far below the average. Barley also proves to be much under the general estimate, and only winter beans are favorably reported. Of the five hundred returns received, one hundred and forty-eight only returned an average of fifty-three above and three hundred and seven under. Taking these returns as fairly representing the whole acreage grown, and deducting fifty-three over an average from three hundred and seven below, we have two hundred and forty-four left, or nearly one-half in this position, which, representing one million one hundred and seventy-one thousand five hundred and seventy-three acres at one-fourth each, shows as many acres short of an average crop. This brings the yield to the low estimate of eleven million quarters.

EDUCATION OF THE AGRICULTURIST. Daniel Webster said: "No man is so high as to be independent of the success of this great interest; no man is so low as not to be affected by its prosperity or decline. The cultivation of the earth is the most important labor of man. Man may be civilized, in some degree, without great progress in manufactures, and with little commerce with his distant neighbors, but without cultivation of the earth he is, in all countries, a savage. Until he gives up the chase and fixes himself to some place and seeks a living from the earth, he is a roaming barbarian. When tillage begins, other arts follow. The farmers, therefore, are the founders of human civilization."

BEES BENEFICIAL TO FRUIT.—Dr. A. Packard replies to a query in regard to the effects produced upon fruit by the agency of honey bees, that all the evidence given by botanists and zoologists, who have specially studied the subject, shows that bees improve the quality and tend to increase the quantity of fruit. They aid in the fertilization of flowers, thus preventing the occurrence of sterile flowers, and, by more thoroughly fertilizing flowers already perfect, render the production of sound and well-developed fruit more sure. Many botanists think if it were not for bees and other insects, many plants would not bear fruit at all.

The estimated expenses for the government of New York city for the year 1870 are set down at \$12,054,349 06. This amount, less \$2,200,000—the estimated revenues of the general fund—leaves \$9,854,349 06 to be raised by tax. The largest estimated expense for one purpose is \$2,382,000 for public instruction. The next heaviest expenditure is for public charities and correction, the sum of \$1,159,765 23 being set down for this purpose. Lamps and gas are also expensive items, their estimated cost for the year being \$1,106,300, while the fire department fund for the same time is put down at \$951,300. The expense of cleaning the streets is estimated at \$502,500, and of keeping Central Park in order, \$280,000.

The desire for happiness is natural; the desire for holiness is supernatural.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, MARCH 19, 1870.

OFFICE—No. 112 CAMP STREET, NEW ORLEANS.
Three Dollars per Annum, in Advance.Address—Rev. J. C. KEEPER, 112 Camp street, New Orleans, La.
Agents—All the members of the patronizing Conferences.

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To Subscribers.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office Order, Draft, or by Express. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

WHERE WE ARE.

Some of our agents have already this year sent us over twenty subscribers. We have in each of our patronizing Conferences a few friends who are as staunch as we could possibly desire. They have a strong will, and are active to put the Advocate in the hands of every Methodist that can read; and they are doing it. It must be terrible work to preach to people who read nothing of God's work in the world—men who lag behind, and constitute a corps of stragglers that are never seen until after the fight.

How is it that some preachers can get the last member on the circuit to take a paper, and others absolutely do not succeed in securing one single subscriber? We should like some one to solve that problem. And how is it that a man can sit at home all day on Sunday, when there is no preaching at the church—may be three Sabbaths in the month—and feel no longing for religious books or papers? What a dreamy, drowsy Methodist that must be, and what an immense effort it must cost him to furnish up for that one Sunday's service!

Well, despite all these things, we are getting on. The young preachers are coming finely up to our support, and some of the most venerable and able ones too. We are hoping for enough new subscribers to have a rather bold expression at Memphis; and if we can get as much help from every quarter as we have received of late from Homer, Kosciusko, Canton and Smithville, we shall step about among the brethren quite at ease.

SACRED CONCERT.

A sacred concert, for the benefit of the German Methodist Episcopal Church South, will take place at the church building, Craps street, between Post and Engheim, on Wednesday, March 23, 1870, at half-past seven P. M., under the supervision of P. P. Werlein. Admission, fifty cents.

This is for the purpose of collecting certain amounts which have been advanced by Captain Robinson as trustee, and which are still due for the finishing of the said church.

GOLD PENS.—We are indebted to Rev. R. J. Harp, 112 Camp street, for an excellent pen, manufactured by Fairchild. We can recommend the quality of gold pens, which he has for sale as being the very best.

QUIET CONSCIENCE gives quiet sleep.

THE SUPPORT OF THE MINISTRY.

In some remarks upon the constitution of the next General Conference we find some important financial suggestions in the Baltimore Advocate. There was a time in the history of God's people when the support of the ministry was secured by specific law; but now the "law of liberty" gives neither weight, measure nor description for determining these offerings from which those who wait in the sanctuary are to be maintained. True love knows no measure. The fullness or emptiness of God's storehouse answers truly to the spiritual condition of the church; and it is a mistake to suppose that faith and love abound in a society or breast that is devoid of generous impulses, or wanting in the practical devotion of substance to holy and pious uses. The question how to equalize burdens and enforce obligations is almost convertible with how to distribute love in the New Testament church. Barrenness and declension of spiritual power may prove a swifter cure than the more stringent remedy of legal enactment. The old system had its trial, and has passed away—in fact, everything that has not love, pure and simple, for its basis, must pass away; now that remains which must remain forever; that charity which never faileth.

There are two questions of prime importance for the action of the Conference, and they are very closely allied. These are: To provide suitable preachers for the church, and to provide a suitable support for the preachers. Enthusiasm, or rather that zeal that is utterly inconsiderate of self, will no longer supply the ministerial ranks with the quality of men required. If we persist in the old assumption that God supplies the ministry by a special draft upon the young men of the church, forcing them into unwilling service by the "woe is me if I preach not the gospel," we will find more and more occasion to cry, "woe is me if the gospel is not preached." We believe fully that God inclines the hearts of good young men to preach; but as he has ordained that men shall love to have it preached as well as desire to preach it, we have no doubt that the "call" to do the one is eminently contingent on the call to do the other. The church must fill itself by attraction, not be filled by repulsion from other occupations. Young men take business-like views of this matter now, though they take them in the fear of God. They see that we have never been able to practice upon our own theory. In Mr. Asbury's day a young man with "a call to preach" was admitted to the itinerancy; but his preaching "woe" was wonderfully comforted as soon as he got married, when he located in obedience to the more imperative call to support his wife. Even now hundreds of good preachers leave the work to find some more remunerative employment to enable them to support families or pay debts; and it certainly is not unreasonable that a young man called to the ministry should nevertheless consider beforehand the probability of other calls which he finds more potent upon the minds of older and more experienced preachers. The demand for a more highly educated ministry is premature until we shall have found some rational system of finance, by which the really very small expense can be distributed over the membership and congregations of our church. Education increases a man's cost, because it increases his expenses. There is no disguising the matter. The more we educate people the more refined will be their tastes, the more they will shrink from manual drudgery, the more they will marry into expensive circles, and generally the more wants they will have. If we must have a cheap ministry we ought to provide the church with preachers much less educated than those we have; for education is what is the matter with us. The material from which our preachers ought to be drawn is too much educated already for our price. The Shakers and Hardshell Baptists have a ministry that cost the minimum price; but these denominations are not absurd enough to require their preachers to expend educated thought on their frugal hearers. Our people are abundantly willing to support their ministry. Many of them give very liberally for the purpose; but the few are made to do what would be little for the many. We sincerely hope the General Conference will find a system of finance that will save the church.

The gospel prepares the saint for heaven, and fits every power of his soul for the business and blessedness of those happy regions. —Watts.

REV. WILLIAM A. SMITH, D. D.

The death of Dr. Smith is the most serious loss that our church has been called to sustain since the death of the venerable Bishop Soule. For the latter we were all prepared by his age and the slow decay of his physical powers; but the labors of Dr. Smith, up to a very recent period, in advancing the interests of education in Missouri, implied much vitality. It may be that those very exhausting efforts—to bring the church up to a support of the Missouri College were the immediate cause of his death. He "ceased at once to work and live." We have always thought of his sturdy activity of mind and soul as the true ideal of the Methodist itinerant. For forty-five years he has stood up with a bold front against evil, and with such a spirit as we can imagine might have fitted him for "judging Israel," had he lived in those days. Never was there a truer man to his Master and his friends. He was a fine expression of the logical element that enters so largely into the genuine Wesleyan minister. He could wrestle with more than "flesh and blood," and wore the expression of a soul in armor, ready to engage principalities, powers, the rulers of the darkness of this world, and spiritual wickedness of highest rank. As with brave minds generally, he was transparent as well as true. The very way in which he carried the standard rallied noble hearts to it; no cant, no mannerism, but a straightforward, honest human soul baptized into the Spirit of Christ: believing in Jesus, admiring Jesus; and loving Jesus because he saw in Jesus of Nazareth the noblest, purest, greatest manhood of which his heart and brain could possibly conceive. Every one who knew him well must have felt that his faith was genuine, that all the systems of earth and all the opinions of men combined could not have induced him to declare for any truth that he did not profoundly believe.

It was not our good fortune ever to have heard this eminent minister in the pulpit. Only on the floor of the General Conference and in social intercourse we had opportunity for estimating his rare powers of intellect. He was a disputant of extraordinary acuteness and force. And it was at the General Conference of 1840, in the city of Baltimore, that we first felt the impress of his great faculties. He was, if we remember rightly, prominent in an appeal case which involved the then great issues of opinion and sentiment between the North and South. His calmness, intrepidity and immovable strength, against the ragings of Abolitionists, was that of a lion among the Hotentots. It is possible that the prominence of his position in that Conference afterward resulted in his treatise upon the general question of slavery.

He held all things in subordination to the one true calling of a Methodist preacher; and it was in the pulpit, the pastorate, in revivals and love-feasts, that he was preeminently faithful and efficient. Abundant in labors and always about his Master's business, he was a fine model for the contemplation of every young minister of our church.

Elsewhere we give some notice of his death by those who were blessed with the good fortune of knowing him intimately, of growing up under the immediate influence of his example, and of witnessing the last precious moments of his earthly career.

JEFFERSON CITY FAIR.

On the twenty-first instant a fair will be opened at the Hook and Ladder Hall, in Jefferson City, for the repair of the Southern Methodist church in that place, and will continue six days.

The Magazine cars run directly by the door.

True faith makes the sinner humble, native and self-denying; false faith leaves men proud, insolent and selfish.

The great error of scholars is, that they think too much of words and too little of things.

BALTIMORE CONFERENCE, SOUTH.

According to the Baltimore Advocate, the Southern Methodists must have been greatly strengthened in soul by the session of their Annual Conference in that city. And no wonder: three Bishops present, and other great men like silver in Jerusalem. We wonder why it is they all flock that way, while down here, on our feast days, we only see a solitary, stray editor or secretary, come from those remote regions where greatness dwells. Is it the ancient hospitality of those people that, gathering fame with age, now reaps an endless harvest of angels and strangers? Or is it the wish to breathe the atmosphere of those heroes who, in 1866, came out of Egypt twelve thousand strong, and to see those champions of the faith who made their way to the better land in about the time Israel ought to have made it from Kadesh, that draws everybody, from everywhere, to a Baltimore Conference? It may be; but we somewhat suspect that that city of white marble, so full of beautiful and well-favored people, has some creaturely attractions for the brethren. Ah, they had better beware, and remember what St. James says about such transitory satisfactions! We dare say some few lion-hunters go to see where those marvelous editorials of oil and thunder are manufactured. We only fear that those good people will come to think of themselves more highly than they ought—which would be a dangerous state of things—when they see themselves to be objects of such distinguished attention. To these reflections we might add the hope that some of these days the whirling fortunes of an itinerant may throw us within that fascinating circle of the "old Baltimore."

The following report on the publishing interests of the Conference and the church passed unanimously:

The committee on the publishing interest report as follows: They cordially indorse the management of the Publishing House at Nashville, and highly commend the agent, Dr. A. H. Redford; they heartily indorse the Nashville Christian Advocate and Sunday School Visitor, and promise to sustain them; they also recommend the Home Monthly, edited by Prof. Stark, and ask the General Conference to publish a first class monthly, combining the features of a review and a magazine. They further say, "That we continue to commend the Baltimore Episcopalian Methodist, published by Rev. Dr. Poial, as worthy of the patronage of our people, and to acknowledge our indebtedness to Dr. Poial in assuming the pecuniary responsibility of its publication at a time when we needed just such a medium of communication; and, also, they commend to our people as worthy of their patronage, the Baltimore Christian Advocate, recently established in this city by Rev. Dr. Bond and Rev. Robert A. Holland, and that we take pleasure in acknowledging the very valuable services rendered by Dr. Bond in defending us against the assaults of our enemies in the past, and to express not only our undiminished confidence in his ability as a writer, but also in his fidelity to our cause." S. KEPLER, Chairman.

We give elsewhere the names of the delegates to the General Conference and the appointments for 1870.

THE CHRISTIAN INDEX.

Dr. Samuel Watson gets up a fine paper at Memphis for our colored friends. Excellent type, easily read; full of the right kind of news, and abounding in ideas and suggestions suited to a body of people just coming out of the wilderness. Every colored Methodist stands in his own light who does not take the Index. We know that it's not the money, because colored people don't mind spending a dollar for information, or any other thing that is good for a man and his family; but they have so many calls that they hardly know what to make stand aside. Well, we advise them to take the Index and make the others wait. Think of it—only one dollar! Put the money in a letter, and get some one who writes a good hand to back it, drop it in the office, and in almost no time you will be reading the paper.

If you would have the Lord love you be a cheerful giver.

CONVENTION AT SYRACUSE, N. Y.

A convention, consisting of twenty delegates from each presiding elder's district in the State of New York, was recently held in Syracuse, of that State. Half of the members were lay and half clerical. It was a State convention of all citizens who are Methodists. There were eight sessions, two on the first day of its meeting, and three on each subsequent day. A specific subject was presented for discussion at each session by a special committee. Each committee was allowed one hour for the presentation of its subject, and after that was discussed in ten-minute speeches. There are nine Conferences in and partly in the State, one thousand four hundred and fifty-seven traveling preachers, eight hundred and seventeen local preachers, one hundred and eighty-two thousand four hundred and thirty-eight communicants, one thousand six hundred and ninety-two churches, of the value of \$10,200,595; parsonages to the value of \$1,815,900; Sunday school scholars, one hundred and sixty-seven thousand and sixty-six; two thousand two hundred and sixty-five Sabbath schools, supported at an annual expense of \$78,057 35. The table of its strength in the State, as compared with other denominations, is as follows:

Churches.	Ministers.	Members.
1869.—Prot. Episcopal.....	570	603
1868.—Baptists.....	734	795
1869.—Presbyterians.....	734	899
1869.—Meth. Episcopal.....	1,692	1,457

The Rev. Jesse T. Peck was elected president. The whole is an organized action of New York Methodism to meet and defeat the Roman Catholic conspiracy against the public schools. The purpose and spirit of the convention is set forth in the following items of its action:

We do not question the right of sectarian education by those who are willing to meet the expense and bear the responsibility.

We insist upon equal privileges of education for all future American citizens in common schools as a public charge.

A refusal to enjoy these common privileges furnishes no ground of exemption from equal taxation, or right to special appropriations.

It is according to the common law of the United States of America, as well as of England, that civil liberty and modern civilization are grounded in the Christian religion.

We propose, therefore, to maintain our rights as citizens by an undiminished defense and fearless propagation of vital Christianity.

Not sectarian education, but secular learning and moral culture, based upon reverence for God and his holy word, are indispensable to good citizenship, and hence the proper charge of the State.

The Bible was given to man as a man. There is, therefore, no legitimate power in any man or combination of men to deny its use for any length of time to any human being. It is our national Book, and we will firmly and unitedly resist all attempts to remove it from our common schools.

In the above named principles the American republic had its origin; it cannot survive their destruction.

When, as at this time, under the promptings of Romanism in the name of religion, measures are in progress which are directly at war with the fundamental principles of our government, it is the duty of all true citizens to stand up firmly and together in defense of everything valuable in "life, liberty and the pursuit of happiness."

We do not propose to form a Christian nor even a Protestant political party, but we take the position that good men throughout the State and the nation should be thoroughly organized, and prepared to act promptly and unitedly in support of these principles, and in opposition to everything that endangers our free institutions; as

The Roman Catholic conspiracy against our public schools, and

The endorsement and support by the State of sectarian institutions.

This convention will appoint a Methodist State Committee of men, who shall be charged with the duty of disseminating these principles and rendering them practical.

We strongly indorse the petition now in circulation asking the Legislature of New York to repeal a law appropriating moneys to the support of sectarian schools, and will sign said petition as members of this convention.

Whether we shall act with existing organizations or independently must be determined by future developments, and especially by the manner in which our principles and honest endeavors to arrest political corruption are treated. This question is referred to a State Convention of citizens agreeing in the views herein set forth, to be held under the auspices of the above named committee and other co-ordinate committees.

After disposing of the Catholic matter the body took hold of the educational interests of Methodism in the State. And we cannot but admire the effective and prompt method by which it established, as it were in an hour, a university. A paper was read on the "Foundation, Character and Future of the New University," by Dr. Latimer. A subscription paper was opened on the spot. "Dr. Steele followed with a convincing paper, showing that the mission of Methodism in intellectual as in religious instruction is to the high and low, rich and poor, and that its field is the world." The subscription ran up to \$200,000! The patrons of Methodism in Syracuse had previously pledged \$125,000, and the city had bonded itself to the amount of \$100,000, besides which the citizens are to erect the buildings of the university; so that there are nearly half a million of dollars put down, besides the buildings, for a first class Methodist university. That is the way to do business. It furnishes a striking contrast to the poor rate at which we are just now compelled to crawl in an effort to refit and put in operation our noble colleges of Alabama, Mississippi and Louisiana.

To be sure we are not handling the immense sums which are now in the hands of the people at the North, but we are handling money enough to secure to our church and our children the vital advantages of scholastic training. Vast sums of money are flowing into the South, and our own people no doubt handle a fair share of it. May we not reasonably expect them to invest some millions in securing and establishing their own colleges and seminaries? If these people of New York, where institutions of learning already abound, do so highly appreciate the importance of university influence and power as to put down half a million of dollars at a single effort for increasing that power, how much more should we come forward to the support of Greensboro, of Auburn, and of Centenary.

DR. MCCLINTOCK.

The Methodists North have been recently called to mourn the decease of the foremost minister in that church—the Rev. John McClintock. We copy a brief summary of his appointments and labors in this number. He had powers which, without being genius, were something better. His capacity for acquiring, retaining and using knowledge of all kinds was never surpassed. He was exceeding quick in his perceptions, yet plodded with all the continuous patience of one slow to learn. He was a student, a metaphysician, an orator, an able minister, a faithful pastor, highly gifted as a writer, and of wondrous charm in conversation. He was early and intense in his anti-slaveryism, but of greater breadth of soul and of a more catholic spirit than any of that school. "He was perpetually," says one, "making a diligent use of all his faculties and opportunities. He seemed to be one of those few men who succeed in making as much of themselves as Nature originally designed them to become." He no doubt shortened his days by excess of labor, and by not giving due attention to his physical being.

STANCO, VERY STANCO.—Monsieur Mermillod, Bishop of Geneva and Suffragan of Geneva, in his sermon delivered in the Church of Saint Andrea della Valle, on Sunday before last, said that

"Our Saviour had gone through three incarnations—that first he came down in the flesh; then, in his ineffable condescension, he chose the medium of bread and wine; and that he is once more on earth—in the vatican—in the person of an aged man."

This sermon of the Bishop of Hebron must have been as "advanced" as any statement of the infallibility doctrine as yet made even in Rome. Can the Catholics of this country gulp it?

The terms of salvation are the same in all ages.

NEW PUBLICATIONS.

Good Words.—March number, with twenty-two illustrations. This monthly magazine of literature, art, science and travel contains Carlinio, a story, by the author of "Dr. Antonio," "Lorenzo Benoni," etc., part three, three illustrations; Waiting, a poem by G. H. Simeon; An Apostolic Missionary, by H. A. Page, illustrated; A Visit to the Country of the Vaudois, by Samuel Smile, author of "Self-Help," part three, two illustrations; Cottage Homes for Workhouse Children, or the Boarding-out System, by M. Botham Edwards; Days in North India, by Norman McLeod, D. D., part two; From Allahabad to Lucknow, twelve illustrations; A Conversation and a Story, part two; The sad Story of Ashvati, by Arthur Helps, author of "Friends in Council"; Half Hours in the Temple Church, by C. J. Vaughan, D. D.; Master of the Temple, part two; Go and Sin no More; Ascent of Snowdon, a poem, by the Rev. C. (Teinysen) Turner, illustrated; Letters from the Tropics, by the Rev. Charles Kingsley; Ontward Bound, part one; Three Sonnets, by John Ingelow; An Ancient Chess King, part two; Comfort in the Night, part three; Though at Great Deeds, illustrated; Dorothy Fox, a novel by the author of "How it Happened," part three, illustrated. Price, \$2 75 a year.

Good Words for the Young.—This capital youth's magazine for March, contains Ronald, Banner-man's Boyhood, by George McDonaid, part five, three illustrations; The Whales' Ball, by C. H. Synnot; The Dwarf's Forest, by the author of "Stone Edge," two illustrations; A Week Among the Olives, by the Rev. C. A. Johns, nine illustrations; At the Back of the North Wind, by the author of "Dealings with the Fairies," part five, four illustrations; Yarns by a young Sea Captain, two illustrations; Hymns for the Young, number five; Morning Hymns, with music by John Hallah; The Last News of the Fairies, by the author of "John Halifax, Gentleman," two illustrations; The Village School, by the author of "Child Nature," four illustrations; What the Green Lizard Told Me, by Helen Zimmern; Lili-pup Revels, by the author of "Lili-pup Levee"; The White Princess, illustrated, part two; Chessy Chalk and Her Baby, by Edward Howe, illustrated; Even, a poem by Francis Bennoch; Our Barbara, by Mrs. George Cupples; The Welcome Guest, by J. E. Bendall. No monthly is better for the young folks.

NEWS FROM THE CHURCHES.

The Rev. T. Moody writes from Cross Plains, Alabama, March 8, 1870: "I humbly trust I see signs of improvement with some of our members. We wait for revival seasons; between times we get into a cold, indifferent state. There is a want of gradual, consistent piety. We never can succeed as desired until we can get our membership into a gradual growth in all the graces of the Spirit. This will keep them in a peaceful, happy state of mind and heart—having communion with God, and pleasant fellowship one with another. In this happy state we shall be enabled to shed a gracious influence among our associates. They will take knowledge of us that we have been with Christ, and be won to Christ by our good conversation and pious life. This is what we need at Cross Plains. Pray for us."

How bow before talent, even if associated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them most humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love; he would have been the leader of a party, but he would have been false to the Master—he would have been preferring self to Christ.

Globe Mutual Life Insurance Company, New York.

All the New York Life Insurance Companies are compelled, by wise and stringent laws, rigidly enforced, to conduct their business upon the mathematical requirements of safety to the insured; and are required to keep on hand, securely invested, a fund sufficient to secure the payment of all their policies at maturity. This fund or "reserve" has been well styled the "sheet-anchor of Life Insurance," and it is, by the law of New York, required to be computed each year, for every company, by special experts, under the superintendent of Life Insurance for the State, and no company is allowed to continue business if this fund is in the slightest degree impaired.

The Globe and its principal officers are the originators and organizers of the non-forfeiture principle in Life Insurance. Its president, Mr. Pliny Freeman, some twenty years ago procured the charter and organized the New York Life Insurance Company; and soon after instituted the examinations which resulted in his introducing the ten-year non-forfeiture plan in that company. The New York Life confiscated, during the war, a large number of Southern policies. Mr. Freeman severed his connection with it. The Globe was soon organized, with Mr. Freeman as its president, and the company at once adopted practically the principle of making all its policies non-forfeitable.

Other companies have now "found it expedient" to follow the non-forfeiture example set them by the Globe, and felt compelled to abandon the former liberal and unjust rules by which they declared a policy forfeited upon the failure of the insured to pay every year, or a given day, the stipulated annual premium as long as he lived. By this harsh and unfair rule, if a man from misfortune found himself no longer able to pay his annual premium, although the value of the policy, which of right belonged to him, may have been accumulating for fifty years or more, life insurance companies, previous to the improvements and ameliorations introduced by Mr. Freeman, unhesitatingly declared the policy forfeited whenever the insured failed to continue to pay, and meekly pocketed the value thereof. The extent to which this process of confiscation was formerly carried is not generally known. Some of the oldest and most "respectable" companies in the country have been made enormously rich by this source of profit, and have thus been able to make splendid dividends upon the policies that remained.

To Mr. Freeman, the president of the Globe Mutual Life Insurance Company, of New York city, is due all the credit for breaking down this injustice, so long universally practiced by life insurance companies. To him belongs the honor of introducing, while connected with the New York Life, the ten-year non-forfeiture plan, and of extending the principles of the organization of the Globe, immediately after he withdrew from the New York Life.

Similar sound practical and just views influenced the president of the Globe in arranging the terms of the contracts made by his company with the insured. Acting upon the principle that a sane, healthy man, such as they insure, can take as good care of his own life as the company could take for him, they resolved to trust policy holders in this respect, and not to concern themselves with the place of residence, route or travel, or to decide what the insured should eat or drink; and since no man is likely to take his own life for mere money, and looking upon suicide as a disease, they accepted the risk of it as fully as that of accident or disease. A close reading of the restrictive specifications contained even now in the contracts made by some of the companies with those whom they insure, would almost convince a person that such companies were in advance preparing grounds upon which to contest the payment of the policy after the death of the policy holder.

The founders of the Globe Mutual have improved the business of life insurance, and gone further than any preceding institution in divesting it of everything that endangers injustice to one class of investors in order to bring exorbitant advantages upon another. The Globe Mutual Life was organized in June, 1861, and up to the first of this year, 1870, have issued 1,818 policies, and have over \$2,251,000,000 not assets, having commenced with a cash capital of \$100,000. Policies issued during last year (1870) 4,813, insuring \$12,549,062 00. The progress of the company is unprecedented. It has met with the success fairly due to the ameliorations and improvements it introduced into the system of Life Insurance. The company has no secrets, no mystifications, deals in no delusions, no jugglery in business, by which, through a "note" or a "loan," a man is induced to believe that he will get something certain without even running the risk to pay.

MISSIONARY INTELLIGENCE.—Probably the oldest missionary in India is Rev. George Pearce, who has for forty-three years been laboring for the English Baptist Society. He says, in a late address, that idolatry was never more vigorous than when he entered India—even the English supported it. The East India Company met the expense of "idol festivals." Government officers headed idol processions. Lord Clive offered \$1,200 at an idol temple. Juggernaut was annually decorated with three hundred yards of broadcloth sent from government stores. The governor general, Lord Auckland, though brother of an English bishop, presented offerings with the Hindu rajah to the temple at Unrisaur. The processions were crowded, and public obscene orgies were shamelessly indulged in. The suttee was regularly practiced, and government provided police to protect it, no less than one thousand six hundred widows being burned every year in Bengal, that part of India most under the eye of the government. Since that time, almost entirely under religious influences, all bloody rites have been suppressed, superstitions have been torn away, and the dawn of a new era has certainly risen.

The theological school at Marash, Central Turkey, recently held its annual examination, which was a season of unusual interest. "Over one thousand visitors were present during each session of two days, and on one afternoon as many as fifteen hundred, including the Pasha and many of the principal men of the American and Catholic communities. The students did nobly, and a deep impression was made on the community. Native helpers were stoned out of Marash sixteen years ago, while now there are five hundred church members."

HEROIC FAITH.—Said a clergyman in the Fulton street prayer meeting: "There is such a thing as great faith. Christ said there was, when he said: 'O! woman, great is thy faith.' Be it unto thee even as thou wilt." There is, also, such a thing as heroic faith. This is the faith that overcomes all obstacles, and holds on when all things oppose. It believes and trusts in God as giving faith by the inspiration of the Holy Spirit. Elijah could not tell why he believed that fire would come down from heaven and burn up the sacrifice, when the altar had been built and the sacrifice had been laid upon it and the trench around it had been filled with water. But he did believe it when it seemed the most impossible thing in the world, and the fire came according to his faith."

Obituaries.

S. E. HIGGINS, consort of R. A. Higgins, was born in Jackson county, Mississippi, May 21, 1830; was married by the writer November 20, 1850.

They moved to Newbern, Alabama, in January, 1866. She departed this life February 22. She was taken with meningitis about eight o'clock in the morning, and died about eleven P. M. She had been for a long time a member of the Methodist Episcopal Church, and her house was a home for the Methodist preachers. She maintained a good religious character up to her death, and just before she died she said that she would like to live longer, to do more good.

SAMUEL DICKSON STEINBACK, son of Mr. E. B. Steinback, of Holmes county, Mississippi, died in the city of Vicksburg, February 16, 1870, in the ninth year of his age.

He was in many respects a remarkable child—sensible above his years. His eagerness to acquire knowledge and his retentive memory had elicited the high expectations of his fond father and friends. When very young his mother (a truly devoted Christian) died, leaving him deprived of a careful training.

I know that little Dick thought of death and of the grave, of the resurrection and of the judgment, for I have answered his childish inquiries upon these subjects. Though he was in feeble health—his father having sent him for able medical treatment—he was hopeful of his health, when the first intimation of his death was the sound of the ambulance which brought the corpse of his dear child to his door.

J. D. N.
Died, February 17, 1870, in Tensas parish, Louisiana, WILLIE B., son of Thomas A. and Sarah M. James, aged sixteen years.

Willie James was a kind, good boy, beloved by his associates while he lived, and now that he is gone from them, lamented.

He seemed to have a presentiment of death. He said, when speaking to his aunt about having a birthday dinner with his young friends on the fourteenth, that he would never have another birthday dinner. On the same

evening, after he had enjoyed this pleasure, he was taken sick. On the following day he told his aunt and his old nurse that he was going to leave them; that he was going to die, but that he was not afraid; that he was ready to die. He said his mother—who died three years ago—had come for him; that she was then present, and he was going with her home. Two days afterward his sufferings ended, and he went home. The mother and three children are there; only the father and one little son survive. May grace cheer the heart of our bereaved brother in his deep affliction, and may he and his little Charlie, after while, join the "circle reunited."

"At home once more."
W. F. A.

JOSEPH H. WATSON was born in Jones county, North Carolina, September 18, 1818, and died February 21, 1870.

Brother Watson removed from the State of his birth, and, after living at different places, finally settled in Holmes county, Mississippi, where he ended his earthly pilgrimage. He joined the Methodist Episcopal Church about the year 1851. His first permanent convictions seemed to have been received while keeping a drum-shop. He felt that it was not respectable, and that it was opposed to religion and all that was good. He abandoned the business, and was finally led to seek the Lord. He was not a demonstrative Christian—quietly shedding his tears while others rejoiced aloud. His soul was readily stirred under an earnest discourse, a lively song or a pathetic prayer; but weeping was all that betrayed his feelings. He was a man of stern integrity, and upright in all his dealings—unpretending in everything; just what he pretended to be—that and nothing more, that and nothing less.

For a number of years he suffered from a disease of the heart. Again and again it had passed in its office; but remedies had as often restored him to his family and friends. On the morning of the twenty-first of February, at three o'clock, the alarm was given of an attack. Every effort was made to relieve him, but before seven the heart had ceased its motion altogether, and the good man was dead. J. D. N.

SIMEON M. ANDERSON was born September 19, 1843, in Tensas parish, Louisiana; embraced religion and joined the Methodist Episcopal Church South in 1854, and died January 5, 1870, in Calhoun county, Mississippi.

In the early part of my connection with Hernando Street church, of which he was a member, I was frequently associated with him, and in his domestic and church relations ample facilities were afforded for forming a correct estimate of his moral worth. But few of the laity manifested as deep interest in theology, or the economy of Methodism; nor was the knowledge thus obtained misapplied, but used in the accomplishment of religious ends. Possessed of a good mind, he readily analyzed the doctrines of the Bible, turning them to practical account, and demonstrating them by a consistent Christian walk. His religion was not a titillating, that gave signs of life only under the influence of exciting circumstances, but based upon right conceptions of his relationship, thus engendering firm, settled principles as rules of action, and exhibited in strict conscientious regard to church requirements.

After leaving Memphis, two years past, his Christian integrity and industry were tested in assuming the responsible task of sole guardian and protector of his mother and sisters, to whom he was strongly attached, and for whose support and comfort he labored with untiring assiduity; and while thus engaged his interest for their safety led him to undue exposure, from which originated congestion, and after a brief illness death relieved his sufferings. In reply to a question propounded by his sister, he said: "I have a deep Christian feeling in my heart."

He was a good man, and labored to do his duty, and doubtless reaps his reward in heaven, and has joined a sainted father, who but recently preceded him. The loved ones left behind may imitate his virtues and reap the same reward, and form an unbroken family in the land where separations are unknown. May this be their heritage.

F. S. PRITWAY.
—Memphis Christian Advocate.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. Davis, M. D. To be had of Steel & Co., 72 Camp street; Eyerich, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box 399, New Orleans.

OBSEQUIE.—Dr. D. has removed to No. 19 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention.

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Little angels that chatter, chatter,
Little feet that patter, patter
With a careless footstep all the day,
Little eyes that softly lighten,
Little cheeks that flush and brighten,
Little voices singing at their play—

In my memory awaken
Thoughts of one who has been taken,
Of a little heart that beats no more,
Of a little voice that's ringing,
Mid the angels sweetly singing
Songs of gladness on a distant shore.

—Chambers' Journal.

Mission of a Stray Geography and Stray Bible.

A correspondent of the *Christian Observer* furnishes a sketch of the life and conversion of Joseph Nee Sima, a Japanese young man who is studying at Amherst, Massachusetts, by the help of Alpheus Hardy, Esq., of Boston. We make the following selections from the narrative:

"One day when he was attending school in Yeddo, and was hardly more than a boy in age, being about fifteen years old, he went into the streets, and happened to see a 'Geography of the United States,' printed in the Chinese language. He took it up and read it, and then for the first time understood the form of the earth, what nations inhabit it, and the difference between their government and institutions and those of the Japanese. A sudden flood of light fell upon his mind and fairly overpowered him. Instantly all his purposes were changed, and his future career decided. 'The geography did not teach religion,' it said nothing of Christ and Christianity; it was purely scientific and secular, but from the moment it was opened and read the youth resolved he must and would see such a wonderful country as the United States; nor did he rest till his purpose was accomplished. 'God was not in all his thoughts,' still less Christ in the way of salvation. His impulses were all intellectual; his aims all secular; but, overruled by God, they resulted in his conversion.

"This geography was the work of the Rev. Dr. Bridgman, an American missionary, who had resided above thirty years in China, and wrote the geography in the Chinese language for Chinese readers, to enlighten them in regard to our country and its institutions, and thereby secure their respect and good will, as he once stated to the writer at his own house in Shanghai. But the better educated classes in Japan read and write the Chinese language, besides their own. Little did Dr. Bridgman dream that a copy would stray away to Japan, and falling into the hands of the youth, would impel him on to his own country and his own native State.

"If the hand of God is seen in the stray geography which by some unknown means made its way from Shanghai, in China, to Yeddo, the capital of Japan, much more conspicuous is it in the copy of the Bible which traveled the same distance of above one thousand miles, and reached the same destination. The geography met the eye of the youth in the streets of the city; the Bible he chanced to see in the library of a companion, on whom one day he made a call. He was not in search of it; he knew not of its existence; he had never seen one; yet it came into his hands. Yeddo contained at that time a population of three millions. Some of the streets are ten or twelve miles long, and crowded with stores and houses on each side. Perhaps there was not another copy of the Bible in Yeddo; certainly the writer of this communication could not hear of one in all Japan during the three years he was there, immediately upon the opening of the country to foreign intercourse; yet this copy, perhaps a solitary copy, which could hardly have been hunted up by a band of detectives, fell mysteriously into the hands of this youth! He had been enlightened as to this world by the geography; he was now enlightened; as by the lightning's flash, as to another. What a testimony to the divinity and power of the Bible were his first impressions upon reading it! He borrowed the book; he carried it to his room; he read it by night and concealed it by day, lest, being detected in owning and reading it, he and all his family should be crucified, according to an old edict against the Jesuits. The same individual who wrote the geography translated the Bible into the Chinese; and both volumes found their way into another country, and reached the same individual, who was prepared to appreciate and use them. Instantly the Bible was 'the power of God,' scattering the gross darkness brooding over a heathen mind, touching the moral sensibilities of the heart, and calling forth prayer to the Christian's God in terms almost provoking a smile, and yet evidently fervent and sincere. Glorious mission of a stray geography and a stray Bible in a heathen land! 'Nor can we fail to admire the courage, the large grasp of mind,

the self-denial, the indomitable will, and calm trust in Providence the youth displayed at this period. He was forbidden by both his parents and his prince to entertain the thought of leaving his country, and by both was severely and repeatedly beaten, as well as ridiculed. He had no friends to advise or aid him; he had no means to meet his expenses, and hardly clothes sufficient to cover his body. He knew no masters of foreign vessels, nor the services required on board, or even the language Americans speak. More than all, he had parents and brothers and sisters whom he loved, while his prince promised him office and ample compensation. But the Bible had told him that God was greater than his parents, and must first be obeyed. Therefore, periling everything, he rose in the dark hour of midnight. He collected his few articles of clothing and his few shillings of money, and, walking the long distance of more than a dozen miles to the port, found an American vessel bound to Shanghai, in China, the captain of which kindly gave him a passage for his services on board. There he met with another American vessel bound to Boston, on board of which he served eight months in the Chinese seas before the vessel left for home. But his purpose was unalterable; and praying that 'God would please let him reach his aim,' he sailed over the Sea of China, the Indian Ocean, and the great Atlantic, simply 'to be educated by the Bible,' as he explained his motive. Who ever traveled so far for such an object, or made such sacrifices, or met such perils, simply to be able to read and understand the Bible?

"Other circumstances are remarkable. He had never seen a missionary; he had never heard a sermon; he had never read a Christian book or even tract; he had never conversed with a Christian; he had never seen one; and yet some influence reached his mind and touched his heart the moment he read the geography, and impelled him to strive to reach this wonderful land; and when he met with the copy of the Bible in China, and read it by the aid of his candle in his chamber, the determination became unconquerable. God helped him to attain his aim; he stood upon our shores a youth, a mere stripling. Unknown friends stood there also, ready to receive and aid him. At once he was clothed and sent to school, and soon showed that he had been led all the long way by the Spirit of God."

Scientific.

THE STORY OF POMPEII.

Most people know that Pompeii was buried by a volcanic eruption, A. D. 79, and that long centuries after certain excavations were made leading to archaeological discoveries surpassing in interest any of which the modern world has record. But comparatively few are aware that since the Italian revolution of 1860 more has been learned of the unfortunate city than perhaps had accumulated during all the preceding years since the catastrophe. Light follows liberty, and one of the first acts of the new government was that of appointing Signor Fiorelli inspector of the excavations, with facilities no similar official had before enjoyed. This gentleman, who has the rare fortune to unite the culture of a scholar with the practical energy of a good business man, soon had a large force busily at work. No fewer than seven hundred men have sometimes been working under his orders, and the results have been most propitious. The chronicle of previous work is brief enough, and may be mentioned by way of contrast with that of the last decade. In the year B. C. 63 a premonitory earthquake had desolated Pompeii. It had destroyed several temples, the great Basilica, the colonnade of the Forum and other important buildings, besides others of lesser note. The people fled, but subsequently returned and bent themselves to the task of restoration. Building was a slower process than now, but the temples of Venus and Jupiter, of Isis and of Fortune all went up again, and Pompeii, if somewhat debased architecturally, was more showy and luxurious than ever. The Emperor Titus seemed to have thought it a pity all this splendor should be lost, but the senators he sent to view the site and estimate the expense of digging the town free of its terrible incubus of ashes, were frightened by the magnitude of the task, and the idea was abandoned. Thus in time the very place where Pompeii had stood was forgotten.

Toward the end of the sixteenth century an aqueduct from the Sarno to Torre dell' Annunziata was carried straight through the heart of the buried city, following streets and piercing walls. Yet no one said aught of Pompeii, and it was not until 1748, under Charles the Third, after the world had been excited by the discovery of Herculaneum, that a certain prying engineer, Alcibiade by name, got the 'royal' permission

to excavate near the site of the former place, and began to find out what was hidden there. Even then neither this adventurer nor others mentioned Pompeii. They thought he was working over Stabiae. Bittle was done at this or any time under the Bourbons. The men in charge would occasionally find something, and then, for the most part, would cover it up again, so that on a visit of some royal or other distinguished personage they might flatter their visitor by pretending to make a surprising discovery in his presence. When the Bonapartes prostrated the Bourbons early in the nineteenth century, the energy of the Republic of '60 was in a manner prefigured. Caroline, Napoleon's sister and Murat's Queen, was enthusiastically interested in the works, and caused them to be energetically advanced. The Bourbons returned, and all stood still again until the cry of free Italy was heard, and with Victor Emmanuel came Fiorelli. Since then, as we have said, the ground over Pompeii has been worked with almost as much vigor and eagerness as the gold diggings of California.

Streets, houses, theaters, have one by one been exhumed, inscriptions deciphered, trinkets, coins and household utensils collected, jars of cosmetics and phials of medicine, and, lately, such ordinary perishable things as loaves of bread. Eighty-one of these have been discovered by Fiorelli in a single oven—the place having been so sealed that no ashes entered it, and the bread was found exactly in the order in which it was placed on that dreadful twenty-third of November, 79, when the fierce strife of the gladiators at the amphitheater was interrupted by the lava storm from Vesuvius. All sorts of things have been found, unthought of even at the time the admirable copies of Pompeian architecture, etc., were constructed at the Crystal Palace at Sydenham. Posters bearing entreaties to vote for such a one for *edile*, love messages written on back walls, articles of female apparel or ornament, paintings in full preservation, poor animals held fast by chains which prevented their escape from the burning destruction, and so dying where they stood, and worse still, human prisoners in the gladiators' barracks immovably riveted by the anklets to iron racks. Of course only the skeletons of these remained; but if no human form, rounded as in life, has been discovered, there has been found what is so precisely like it as to be no less mournfully impressive. We are told by M. Monnier—a French writer who has published this and other cognate information in an interesting monograph—that recently, in a small street under heaps of rubbish, the workmen perceived an empty space at the bottom of which were some bones. Signor Fiorelli, who was at once called, had a luminous idea. He made them mix plaster, and poured it into the hollow as in a cast. The operation was repeated in other instances close by. Afterward the crust of pumice-stone and hardened ashes was carefully removed. When this was done four apparently perfect human bodies lay calmly below. Their flesh had sustained their hot shroud of ashes until it had cooled and crusted, and as that flesh had withered away the spaces had been left which Fiorelli now so ingeniously filled.—*New York Times*.

THE ART OF THINKING.—One of the best modes of improving in the art of thinking is to think over some subject before you read upon it, and then to observe after what manner it has occurred to the mind of some great master. You will then observe whether you have been too rash or too timid, what you have omitted and in what you have exceeded, and by this process you will insensibly catch a great manner of viewing a question. It is right in study, not only to think whenever any extraordinary incident provokes you to think, but from time to time what has passed; to dwell upon it, and to see what trains of thought voluntarily present themselves to the mind. It is a most superior habit of some minds to refer all the particular truths which strike them to other truths more general, so that their knowledge is beautifully methodized; and the general truth at any time suggests all the particular exemplifications, or any particular exemplification at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without the least attempt at classification and arrangement. Some men always read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its reappearance. Which of these is the best method in the conduct of the understanding, must, I suppose, depend a great deal upon the particular understanding in question. Some men can do nothing without preparation; others little with it; some are fountains, some reservoirs.

Rev. Sydney Smith.

The Importance of Learning a Trade.

Why is it that there is such a repugnance on the part of parents to putting their sons to a trade? A skilled mechanic is an independent man. Go where he will his craft will bring him support. He need ask favors of none. He has, literally, his fortune in his own hands. Yet foolish parents, ambitions that their sons should "rise in the world," as they say, are more willing that they should study for a profession, with the chances of even moderate success heavily against them, or run the risk of spending their manhood in the ignoble task of retailing dry goods or of toiling laboriously at the accountant's desk, than learn a trade which would bring them manly strength, health, and independence. In point of fact the method they choose is the one least likely to achieve the advancement aimed at; for the supply of candidates for positions as "errand boys," dry goods clerks and kindred occupations is notoriously overstocked, while, on the other hand, the demand for really skilled mechanics, of every description, is as notoriously beyond the supply. The crying need of this country to-day is for skilled labor; and that father who neglects to provide his son with a useful trade, and to see that he thoroughly masters it, does him a grievous wrong, and runs the risk of helping, by so much, to increase the stock of idle and dependent, if not vicious, members of society.

It is stated in the report of the Prison Association, lately issued, that of fourteen thousand five hundred and ninety-six prisoners confined in the penitentiaries of thirty States, in 1867, seventy-seven percent, or over ten thousand of the number, had never learned a trade. The fact conveys a lesson of profound interest to those who have in charge the training of boys, and girls too, for the active duties of life. *Manufacturer and Builder*.

THE USE OF BOTH HANDS.—A writer suggests that it would be a good thing for men and women were they taught in childhood to use their left hand equally with their right. The use of the right hand only for certain actions, such as writing and working with mechanical tools, is entirely conventional; and there does not appear to be any reason why people should not be ambidexter in every kind of manual work. Persons who have lost their right hand by accident frequently acquire great facility with the left, after some practice; but grown-up persons have not always the patience to betake themselves to the necessary practice. By children the thing would be acquired insensibly if means were taken to lead them to the practice of it. Children living in houses where two languages are spoken acquire both with great facility; and what is true of tongues would be equally so of hands.—*Manufacturer and Builder*.

The *Christian World* has an account of the progress of Protestantism in various parts of Mexico. Miss Rankin writes from Monterey that she employs fifteen men and women as evangelists, catechists and Bible readers, and could send out immediately a dozen more men, if she could provide for their families. She says wherever they go congregations of interested Mexicans are gathered and souls converted. A year ago last July two of these catechists visited Ville de Cos, a place of five thousand inhabitants in Zacatecas, with two agents of the Bible society; and, as the result of their labors, there is now a church of seventy members, and the mayor was one of the first converts. She mentions several other churches organized within a few months, and regards these converts as admirably adapted for labor among their countrymen. In central Mexico the good work has gone on very rapidly since Rev. H. C. Riley went to the capital. He says that forty native Protestant evangelical congregations now meet weekly in that part of the republic. With but little practical sympathy they could be made very efficient and multiplied. Ponce de Leon, one of the most energetic of the Mexican Protestants, has organized scores of congregations, and met great opposition, of which an example was the mob at Puebla, of which we gave an account some weeks ago, and from which he barely escaped with his life. A Roman Catholic congregation in a town near the capital lately "pronounced" in favor of the Evangelical Church, and after uproarious ringing of bells passed their church over to a Mexican Protestant missionary. The general government has recently leased the Protestants a large church building in the capital. The liberal laws are a great help to this cause, in which is bound up the future progress of Mexico. Probably in scarce any place is a small outlay of money and effort bringing larger results than in our neighboring republic.

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The Christian Advocate.

SATURDAY, MARCH 19, 1870.

RIDLEY AND LATIMER.

The following extract, taken from Frodo's History of England, illustrates the spirit of hatred, intolerance and murder which the Church of Rome has cherished for ages toward those who renounce and oppose its errors and authority. Let it be remembered that it claims to be always the same; but, thanks be to God, its power to persecute is destroyed in every land where the word of God has free course and is glorified.

The place selected for the burning of these reformers was outside of the north wall of the town, a short distance from the southward corner of Balliol College, and about the same distance from Bocardo prison, from which Cranmer was intended to witness his friends' sufferings.

Lord Willoughby of Thane, was on the spot by the queen's order; and the city gentry were under arms to prevent disturbance. Ridley appeared first, walking between the mayor and one of the aldermen. He was dressed in a furled black gown, "such as he was wont to wear, being a bishop," a furled velvet tippet about his neck, and a velvet cap. He had trimmed his beard, and had washed himself from head to foot—a man evidently nice in his appearance, a gentleman, and likely to be known as such. They led him under the windows of Bocardo, and he looked up; but St.oto, the friar, was with the archbishop, making use of the occasion, and Ridley did not see him. In turning round, however, he saw Latimer coming up behind him in the frieze coat, with the cap and handkerchief—the work-day costume mangled, except that under his cloak, and reaching to his feet, the old man wore a long new shroud.

"O! be ye there?" Ridley exclaimed.

"Yes," Latimer answered. "Coming after as fast as I can follow."

Ridley ran to him and embraced him. "Be of good heart, brother," he said. "God will either assuage the flame or else strengthen us to abide it." They then knelt and prayed together, and then exchanged a few words in a low voice, which were not overheard.

Lord Williams, the vice-chancellor, and the doctors were seated on a form close to the stake. A sermon was preached, "a scant one, of scarce a quarter of an hour," and then Ridley begged that for Christ's sake he might say a few words.

Lord Williams looked to the doctors, one of whom started from his seat and laid his hand on Ridley's hip.

"Recant," he said, "and you may both speak and live."

"So long as the breath is in my body," Ridley answered, "I will never deny my Lord Christ and his known truth. God's will be done in me. I commit our cause," he said in a loud voice, turning to the people, "to almighty God, who shall infallibly judge us all."

The brief preparations were swiftly made. Ridley gave his gown and tippet to his brother-in-law, and distributed remembrances to those who were nearest to him. To Sir Henry Lee he gave a new coat; to others he gave handkerchiefs, nutmegs, slices of ginger, his watch, and miscellaneous trinkets; some plucked off the points of his hose; "happy," it was said, "was he that might get any rug of him."

Latimer had nothing to give. He threw off his coat, stood bolt upright in his shroud, and the friends took their places on either side of the stake.

"O heavenly Father," Ridley said, "I give thee most humble thanks for that thou hast called me to be a professor of thee even unto death. Have mercy, O Lord, on this realm of England, and deliver the same from all her enemies."

A chain was passed round their bodies and fastened to a staple.

A friend brought a bag of powder and hung it round Ridley's neck.

"I will take it to be sent of God," Ridley said. "Have you more for my brother?"

"Yes, sir," the friend answered. "Give it to him betimes, then."

Ridley replied, "lest ye be troubled. The fire was then brought. To the last moment Ridley was troubled about the lenses; and, bound as he was, he entreated Lord Williams to intercede with the queen about them.

"I will remember your suit," Lord Williams answered. The lighted torch was then applied to the logs. "Be of good comfort, Master Ridley," Latimer cried at the crackling of the flames. "Play the man; we shall on this day light such a candle, by God's grace, in England, as I trust shall never be put out."

"In manus tuas, Domine, commendo spiritum meum," cried Ridley. "Domine accipe spiritum meum."

A man is a fool to be enraged with any ill that he cannot remedy, or if he endures one that he can.

"O Father of heaven," said Latimer on the other side, "receive my soul."

Latimer died first. As the flame blazed about him he bathed his hands in it, and stroked his face. The powder exploded, and he became instantly insensible.

His companion was less fortunate. The sticks had been piled too thickly over the gurnsey that was under them; the fire smoldered round his legs, and the sensation of suffering was muscally protracted. "I cannot burn," he called. "Lord have mercy on me; let the fire come to me; I cannot burn." His brother-in-law, with awakened kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with a bill, and let in the air; the red tongues of flame shot up fiercely; Ridley wrestled himself into the middle of them, and the powder did its work.

HOUSEKEEPERS' DEPARTMENT.

POTATO DUMPLINGS.—Grate potatoes and thicken with flour; the addition of an egg is an improvement.

To MAKE nice short cake take two heaping tablespoonfuls of lard, fried meat fat or butter; two heaping teaspoonfuls of saleratus, and one of salt; rub all into one and a half quarts of flour, mix quickly with one and a half pints of sour milk (a little sour cream would greatly improve it). Roll out rather thick.

ONE of the nicest of breakfast cakes is Japanese cake. One pint of milk, one and a half pints of flour, one egg and half a teaspoonful of salt. Mix the milk by degrees into the flour; then add the beaten egg, and beat all thoroughly for a few minutes. Bake in twelve earthen tea cups, or in a French roll-pun.

A SIMPLE RECIPE FOR BLANC MANGE.—Two ounces isinglass and two quarts milk. Soak the isinglass in the milk one hour, and then set it on the back of the stove, where it will heat slowly. When nearly boiling, strain into a bowl, sweeten and flavor. Stir often, and when nearly cool, turn into molds that have been first dipped in cold water. When cold, serve with cream and sugar.

RICE BALLS.—Wash a quarter of a pound of rice well in cold water, put it into a saucepan with a quart of boiling water and a little salt, and let it simmer till quite soft and pulpy, then drain it well off, and mix it while warm with sufficient butter to moisten it. Season with half a teaspoonful of powdered mace, or of curry powder, if preferred. Flour your hands and make it into balls the size of a walnut; drop them into stewed chicken or vegetable soup, and arrange them over and around the stewed meat, pouring the gravy over all. These balls will be found very nice. They may also be broiled over with beaten yolk of egg, then dredged with grated cracker, and fried in plenty of boiling lard, to be served as a separate dish with fricassees, etc.

SOUP.—A good soup contains the nutriment most needed, for a trifling expense, and should be found on every table twice a week—once a day would be better. A few points are very essential in making a good soup. Beef is the best meat for the purpose, as it contains the most nourishment. A slank bone well cracked, will make an abundant soup for a family of half a dozen persons twice. The bones should be put to soak in cold water, allowing a full quart for every pound of meat, and by a very gradual heat, come to a slow simmer, which should be kept up five or six hours. Soup should on no account be allowed to boil, except for the last fifteen minutes, to cook the vegetables in finishing. For the first hour of simmering it should be frequently skimmed. Salt and pepper and savory should be cooked in it from the first, and rice added at last for thickening. If vegetables are desired they should be nicely sliced, and the soup strained finally through a sieve. Great care should be used to skim off the fat as it rises, which will be necessary for some hours. If soup is allowed to cool, and used the second day after making, it will be all the better, as then all grease can be entirely removed. Very delicious soups can be made in the same manner, from game, fowls, mutton or veal, and thickening them with a little arrow root or corn starch. Broths for the delicate invalid, and soups, rich and nourishing, for the children, and indeed all the household, if you would have them strong, richly and free from dyspepsia.

SOLITUDE.—It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps the independence of solitude.

A MAN is a fool to be enraged with any ill that he cannot remedy, or if he endures one that he can.

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February 1 2 3 4 5 6 7 8 9 10 11 12

March 1 2 3 4 5 6 7 8 9 10 11 12

April 1 2 3 4 5 6 7 8 9 10 11 12

May 1 2 3 4 5 6 7 8 9 10 11 12

June 1 2 3 4 5 6 7 8 9 10 11 12

July 1 2 3 4 5 6 7 8 9 10 11 12

August 1 2 3 4 5 6 7 8 9 10 11 12

September 1 2 3 4 5 6 7 8 9 10 11 12

October 1 2 3 4 5 6 7 8 9 10 11 12

November 1 2 3 4 5 6 7 8 9 10 11 12

December 1 2 3 4 5 6 7 8 9 10 11 12

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COMMERCIAL COLLEGE,

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Open day and evening the entire year.

Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is given to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical Department. Terms: Ten to twenty per cent, less than other colleges in this city.

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TRUSTEES, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

College department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Violin.....25 00

Use of Instrument.....5 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Mineral waters charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President, at 3m

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have no material change to notice in the general market since our last issue. Most branches of the wholesale trade are doing a fair business in filling country orders. Stocks are ample, and dealers are offering goods at prices which make it the interest of merchants from the interior to lay in their supplies here rather than at New York. The receipts of sugar and molasses have been moderate and met a limited demand, at about previous rates. We have no new feature to notice in Western produce. The supplies are ample for the local trade, but furnish little scope to buyers for export.

The accounts from the interior state that the upper Red river and the lakes are very low, with no prospect of a rise. The indications are still that if our receipts of cotton are not curtailed by an actual exhaustion of the supply, they will be by an interruption to navigation. Already they show a falling off to a sufficient extent to attract general attention.

The river remains at three feet four inches below high water mark.

COTTON.—The following are the arrivals since the eleventh instant:

Louisiana and Mississippi	bales	9622
Lake	43	
Mobile	84	
Florida	106	
Texas	331	
Total		10966

On Saturday the demand was interrupted, and prices unsettled by the decline in gold and foreign exchange, and the sales were confined to 4,300 bales, at irregular rates, with a general tendency in favor of buyers, low middling closing at 20½ to 20¾, showing a decline of ¼¢, and middling at 21½ to 21¾. On Monday, under an advance in gold, buyers came forward more freely, but the supply being limited, and factors generally much more stringent in their pretensions, the business did not exceed 6,400 bales, while prices exhibited an irregular advance of ¼ to ½¢, low middling ruling at 20½ to 20¾, and middling at 21½ to 22¢, the market closing by a decline of 1¢. In gold, which was not reported until nearly three P. M. On Tuesday the market opened with a decidedly better feeling and a more lively demand, and although the supply was only moderate, and factors materially raised their pretensions, yet 9,800 bales changed hands, at irregular prices, showing an average advance of ¼¢ in middling and the higher grades, ½ to ¾¢ in the poorer qualities. Some parties, in fact, claimed that there was an advance of fully ¾¢ in ordinary and low ordinary, these grades being in unusually good request, and, under the competition among buyers, rising disproportionately compared with the medium and better qualities.

This makes an aggregate for the past three days of 20,500 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 886,543 bales, against 693,038 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 541,955 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 260,469 bales to Great Britain, of 49,408 to France, and of 78,257 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	16½ to 17½
Good ordinary	18 to 19½
Low middling	20 to 21
Middling	21 to 22
Strict middling	22½ to —

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	10966
Arrived previously	923753—934719
Total	935489
Exported past three days	13194
Exported previously	697541—700775
Total	732735
Stock on hand and on shipboard	234514

MOLASSES.—The supplies are small and consist mostly of fermenting.

SUGAR.—The market has been very dull since our last review.

MONEY.—Gold opened on Tuesday at 111½ to 111¾ (against 111½ at New York), and closed at 111½ to 112.

The movement in silver has been of moderate extent, the sales being principally confined to small amounts to city dealers for making change, and 20,000 Mexican dollars on Monday at 2½ to 2¾ per cent. premium in gold.

The only sales of bonds reported are \$6,000 City seven on Saturday at 73. We hear, however, that about \$65,000 City ten per cents have changed hands within a week at 98½ to \$1.

CATTLE MARKET.

NEW ORLEANS, MARCH 15, 1870.

Texas cattle, choice, per head	\$4 to 60
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	18 to 25
Hogs, per lb, gross	10 to 12
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 5
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	60 to 100
Milk cows, per head	50 to 60
Texas cows, with calves	10 to 15
Yearlings, per head	10 to 15
Calves, per head	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural implements:

Cotton and sugar plows

Yost's plows and scrapers

Cotton scrapers

Cotton sweeps

Shovels

Spades

Axes

Bagging, per yard

East India, per lb

Kentucky, per lb

Bran, per 100 lbs

Bread, per 100 lbs

Pilot

Crackers

Bricks, per M

English fire

Candles, per lb

Stern, New Bedford

Alabama

Star

Chocolate, per lb

No. 1

Sweet and spiced

Cider, per bbl

Western

Northern

Coal, per ton

Cannel

Anthracite

Western, per bbl

Coffee, (gold), per lb

Rio

Havana (currency)

Java

Cotton seeds

Rough, per ton

Hulled, per bushel

Brazil

Sheathing

Copper bolts

Yellow metal

Cordage, per lb

Manilla

Tarred, American

Russia

Corn meal, per bbl

Dyes, per lb

Logwood, Campy

Logwood, St. Domingo

Fustic, Tampico

Indigo, per lb

Madder

Eggs, per dozen

Feathers, per lb

Fish, per box

Herrings

Mackerel, No. 1, per bbl

Mackerel, No. 2

Mackerel, No. 3

Flour, per bbl

Extra

Superfine

Fine

Common

Fruit, per lb

Prunes

Figs, drum

Dried apples

Currants, new

Almonds, soft shell

Raisins, M. B., per box

Raisins, layer

Lemons, Palermo, per box

Lemons, Malaga, per box

Oranges, La. M.

Oranges, Palermo, per box

Glass, per box

French, 8 by 10

French, 10 by 12

French, 12 by 18

Grain, per bushel

Oats

Corn, shelled

Beans, per bbl

Hops, per lb

Malt, Western

Malt, Canada

Gunpowder, per keg

Gunny bags, per bag

Hay, per ton

Western

Northern

Louisiana

Hides, per lb

Mexican dry ditto

Country dry ditto

Texas stretched ditto

Dry salted

Wet salted, city slaughter

Iron, per ton

Fig. country, per lb

English

Swedes, assorted

Hoops

Sheet

Bolt

Nail rods

Cotton ties

Castings, American

Lime, per bbl

Western

Rockland, etc.

Cement

Plaster Paris

Molasses, per gallon

Culm

Reddery rebolled

Moss, per lb

Gray country

Black country

Select water-rod

Nails, per lb

American, 40d

Wrought, German

Wrought, English

Naval stores

Pitch, per gallon

Rosin, No. 1

Rosin, No. 2

Rosin, No. 3

Spirits Turpentine, per gallon

Varnish, bright

Lard, per gallon

Lard, in barrels

Lard, in cases

Lard, raw

Sperm

White, refined

Cotton seed, crude

Cotton seed, refined

Castor

Cannisters, per gallon

Oil cake

Lard, per ton

Cotton seed meal

Provisions, per bbl

Beef, mess, Northern

Beef, mess, Western

Beef, dried, per lb

Beef tongues, per dozen

Pork, mess

Pork, prime mess

Hams, per lb

Hams, canvassed

Sides

Shoulders

Green shoulders

Lard, prime, in tierces

Butter, Northern

Butter, Western

Cheese, American

Potatoes, per bbl

Onions

Apples

Cabbages, per crate

Rice, per lb

Louisiana

India, (gold), in bond

Carolina

Sugar, Louisiana, per lb

In the city

Havana, white

Havana, yellow

Havana, brown

World, per lb

Washed

Hurry

Louisiana, native

Texas, 40d Merino

Special Notices.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof, at Waterproof, Feb. 12, 13

Blawie, at Blawie, Feb. 10, 20

Lake Providence, at Lake Providence, Feb. 26, 27

Carroll, at Oak Grove, Mar. 5, 6

Hilli and Floyd, at Floyd, Mar. 12, 13

Winnboro, at Magnolia, Mar. 19, 20

Richland, at Horn's ch'l, Mar. 26, 27

Bastrop, at Bastrop, Apr. 2, 3

Lima Grove, at Lima Grove, Apr. 9, 10

B. F. ALXANDER, P. E.

Munroe, Louisiana.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Washington circuit, Mar. 5, 6

Opelousas, Mar. 7, 8

Grand Cheniere, Mar. 12, 13

Vermilion and Bellevue, Mar. 20, 21

Lake Charles, Mar. 26, 27

New Iberia, Apr. 2, 3

Abbeville, Apr. 6, 7

Franklin, Apr. 9, 10

Plaquemine Branch, Apr. 16, 17

Bayou Mallet, Apr. 23, 24

J. D. ADAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Amite, Jan. 15, 16

St. Helena, Jan. 22, 23

Meadville and Homo Chitto, Jan. 29, 30

Buffalo, Feb. 19, 20

Wilkinson, Feb. 26, 27

Percy Creek, at Percy Creek, Mar. 19, 20

Woodville, Mar. 26, 27

Liberty, Apr. 2, 3

My address is Liberty, Mississippi.

Jas. A. GODFREY, P. E.

Maon District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Crawford, at Mayhew, Jan. 15, 16

Brookville, at Brookville, Jan. 22, 23

Cooksville, at Cooksville, Jan. 29, 30

Socoba and Gainesville, at Socoba, Feb. 5, 6

Macon station, Feb. 12, 13

Sammerville, at Sammerville, Feb. 19, 20

De Kalb, at Pleasant Ridge, Feb. 26, 27

Trinity, at Trinity, Mar. 5, 6

Marion, at Marion, Mar. 12, 13

Cuba, at Cuba, Mar. 26, 27

J. B. STONE, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Plaquemine, Mar. 6

New Orleans circuit, at Algiers, Mar. 13

Jefferson City, Mar. 20, 21

Thibodeaux circuit, at Houma, Apr. 17

Carondelet street, Apr. 24

Baton Rouge, Apr. 24

German churches, at Craps st., May 1

Quar. Conf., do., at Dryades st., Apr. 29

Moreau street, May 6

Louisiana avenue, May 13

J. C. KEENER, P. E.

Tuculosa District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Perryville, Mar. 26, 27

Selma, Apr. 2, 3

Summerfield, Apr. 9, 10

Randolph, Apr. 16, 17

Tuculosa, Apr. 23, 24

Havana, May 30, May 1

Forkland, May 7, 8

Greensboro, May 14, 15

Brush Creek, May 21, 22

Marion, May 28, 29

Jas. L. COTTEN, P. E.

Mt. Carmel Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Gainesville, at Pearlington, Mar. 26, 2

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOL. XVI.

NEW ORLEANS, SATURDAY, MARCH 26, 1870.

NO. 10.

NEWS OF THE WEEK.

DOMESTIC.

RICHMOND, VA., March 18.—Mayor Ellison's foremenbers two hundred, with a reserve of one hundred. Two public meetings were held to-night, at which it was resolved to volunteer to the support of Mayor Ellison.

The city is quiet except around the third station house, which Cannon holds with some forty white and black adherents.

NASHVILLE, TENN., March 18.—There was a meeting of the people of all parties held here to-day. They passed resolutions protesting against Congressional interference, and denouncing the exagerrations and misrepresentations which have been made regarding the internal affairs of the State; pledging the people to maintain the laws of the State and the National governments at all hazards, and declaring that soldiers sent to sustain the civil authorities will be welcomed.

WASHINGTON, March 19.—Governor Holden, of North Carolina, writes and telegraphs to the President, asking him to suspend the habeas corpus, that troops may operate in Alamance county, in that State.

Because of Bontwell's removal of New York revenue officers, Delino threatens to resign.

NEW YORK, March 19.—The market to-day is irregular. Low middling for future delivery in any month is quoted at 22½c.—*Picayune.*

WASHINGTON, March 19.—General Canby, in obedience to orders received from the President, sent two companies into the insurrectionary districts of North Carolina to-day.

Collector Bailey, collector of internal revenue of the twenty-second (Wall street) district of New York, has disappeared.

SAN FRANCISCO, March 19.—Shanghai advices received state that the Chinese emperor is receiving mirrors and household furniture from Paris.

The French steamer *Thabor* had arrived via the Suez Canal.

Captain Eyre was allowed to take passage in the steamer *Bombay*, notwithstanding the repeated requests and final demand of Mr. Delong, the American minister, upon the British authorities for his arrest and criminal trial. The Americans are indignant, not only at the sentence of Captain Eyre, but in consequence of the intolerable English insolence to which Mr. Delong was subjected during the investigation.

Captain Roe, chief of staff of the United States steamer *Delaware*, had reached Yokohama, and would immediately hold a naval court of inquiry.

The only bodies found belonging to the *Oueda* are those of Captain Williams and the ship's carpenter.

WASHINGTON, March 21.—Governor Holden, of North Carolina, telegraphed the President to-day to suspend the habeas corpus act in that State.

Governor Holden telegraphs a Senator: "We have Federal troops, but we want power to act. Is it possible the government will abandon its loyal people to be whipped and hanged? The habeas corpus act should be suspended at once."

The Democrats voted in a body to-day for the confirmation of Bradley to the supreme bench. The vote was 42 to 9.

The Supreme Court decided that the tender of payment of taxes before a sale for taxes, under the law of 1862, was equivalent to payment, and a subsequent sale by commissioners conveyed no title.

The court disclaims any jurisdiction in the Florida claim of Commodore Meade, it having been adjudicated in the Spanish court, after the treaty of 1819.

In the House to-day Mr. Butler, from the Judiciary Committee, reported a bill to facilitate the administration of justice for the State of Texas, reciting that the district judge for the eastern district of Texas, Judge Watrous, is incapacitated by sickness and paralysis from performing the duties of the office, and providing that, on his resignation, his salary is to be continued during life.

SENATE.—The Senate remained in executive session over an hour, commencing General Pleasanton, vice collector of internal revenue of the Wall street district, New York city, and Joseph P. Bradley as associate justice of the Supreme Court.

Afterward various petitions were presented.

A bill was introduced transferring the appointment of revenue inspectors to the President.

A bill distributing arms, or their equivalent in ordnance stores, to the Southern States, due from 1861 to 1865, passed.

The Georgia bill resumed. Mr. Drake's amendment to suppress disorders and an assessment of the expense upon the people, was presented. No action taken.

The Senate then adjourned.

HOUSE.—Bills were introduced incorporating the Indian Territory and Gulf Railroad; authorizing water gauges on the Mississippi river and its tributaries to protect the alluvial lands and to improve navigation, and provides for a regular system of observations.

A bill was also introduced to promote commerce and amity between Mexico and the United States, by encouraging the citizens of the United States to aid Mexico in developing that country.

A resolution was introduced that the South and West were entitled to more circulation. The House refused to second the question, which was referred to the Banking and Currency Committee.

The rules were suspended, and a bill appropriating \$20,000 to the Sisters of Mercy, at Charleston, South Carolina, to rebuild their orphan asylum, passed.

WASHINGTON, March 22.—The Committee on Foreign Relations to-day rejected the St. Thomas treaty by a unanimous vote, and the Panama Bay treaty by a majority vote, after a protracted session.

Senator Conkling made a powerful argument in the Senate to-day against the admission of General Ames as Senator elect from Mississippi, taking the ground that he was not a resident of that State.

Sensors Rice, Howard and Thayer argued that Ames is entitled to the seat. Thurman followed, discussing the question from a legal standpoint, and declaring that Ames is ineligible under the law.

Ames was on the Senate floor during the debate.

Griston is contesting the seat of Captain Connor, Congressman elect from the second Texas district, on the ground of intimidation and fraud. Connor holds the certificate and feels sure of getting the seat.—*Times.*

The Committee on Foreign Relations have agreed to report a resolution of neutrality between Spain and Cuba, and repealing the neutrality act of 1818. The committee, in addition to their action adverse to the purchase of San Domingo and St. Thomas, have agreed to set their faces against any acquisition of territory.

Associate Justice Stron has been assigned to Judge Grier's district. Justice Bradley will be assigned to the fifth district, comprising the States of Georgia, Florida, Alabama, Mississippi, Louisiana and Texas.

The Naval Committee, by a vote of 7 to 3, favor the selling of the Brooklyn navy yard property.

Spain has eighty-nine vessels, six hundred guns and thirteen thousand seamen in Cuban waters.

MINERSVILLE, Pa., March 22.—A large boiler in the colliery exploded to-day, killing several and wounding many persons.

JEFFERSON CITY, Mo., March 22.—The Governor has signed \$1,000,000 worth of the bonds of the South Pacific Railroad, the proceeds to remain in the State Treasury, to be used as required.

KAY WEST, March 22.—The brother of the supposed murderer of Custumon barely escaped assassination at a ball last night. He was severely wounded.

FORRESTER MONROE, March 22.—Another attempt was made to-day to place the owners of the Gile Smith firm in possession, and failed. The sheriff of Elizabeth City county, with a posse of fifty men, found some two hundred armed male and female negroes in possession. The posse were compelled to retire, with the negroes following. Five or six shots fired passed close by the sheriff. The posse succeeded in reaching Hampton safely. The sheriff has called on the Governor for assistance.

WASHINGTON, March 22.—The Supreme Court, in the cotton case of Benjamin F. Landers vs. John P. Tweed, from Louisiana, the judgment below was reversed and the case remanded for a new trial.

WASHINGTON, March 23.—It is rumored that President Grant is preparing to execute a sort of coup d'etat, comprising the entire reorganization of the cabinet, with B. F. Butler in a prominent position, either Secretary of the Treasury or of State. It is certain that Fish will go overboard.

FOREIGN.

OTTAWA, C. W., March 19.—A movement will be made, championed by Sir A. T. Galt, allowing the Dominion of Canada to establish commercial relations with foreign powers, subject to the queen's approval.

St. Johns, N. B., March 19.—The bottom of the harbor, on the Carleton side, sunk twenty feet to-day. Some wharves were destroyed, and lumber carried adrift.

LONDON, March 19.—The contract for the building of the Honduras railroad has been signed. The work will be commenced within a year.

HAVANA, March 22.—Gen. Puello has returned to Puerto Principe, and will soon march toward Ciego de Avilla. General Gayeneche is fortifying at Guanajay.

The bark *Amelia* Shering, from Antwerp for New Orleans, with a cargo of iron, is reported as a total loss on Sabes Keys. The crew was saved.

PARIS, March 22.—The trial of Prince Napoleon commenced at noon to-day. The utmost solemnity pervades the court.

Paschal Grissot was so irrelevant and defiant in his answer that the court refused to hear him.

TORONTO, March 24.—Contradictory testimony has been given, to the effect that Fonville said Noir slapped Bonaparte's face. A witness heard Fonville exclaim that if his pistol had not missed fire, he would have shot the prince.

Rochefort was called. Two gens d'armes conducted him into the presence of the court. Rochefort looked pale, but was calm. After his evidence was concluded, Rochefort was seated among the journalists, many of whom shook hands with him.

Victor Noir's brother's wife testified that Noir could not have slapped the prince, because Noir's gloves were intact.

During an intermission of the court, Rochefort's friends gathered around him, but the police kept them apart.

UNIVERSITY OF LOUISIANA.—The commencement exercises of the Law and Medical Departments of the University of Louisiana took place on Saturday, at eleven A. M., at Lyceum Hall. A large audience, among whom were many ladies, was present.

After an overture by Jaeger's Silver Cornet Band, Hon. Randall Hunt, the president of the University of Louisiana, conferred, with some appropriate remarks, the degree of bachelor of laws on the following alumni of the law school:

V. G. Rozier, C. T. Soniat, G. P. Smith, N. C. Blanchard, T. E. Meredith, A. Debny and S. L. Elan.

A salutary was then delivered by Charles T. Soniat, L. L. B.; a valedictory by Vallo J. Rozier, L. L. B.; and an address to the alumni by H. E. Upton, L. L. B.

After another overture by the orchestra, Hon. Randall Hunt conferred the degree of doctor of medicine on the following seventy-four graduates of the medical department:

Graduates in Medicine.—W. P. Adkins, Tex.; Thomas C. Bryan, Miss.; S. T. Birdsong, Miss.; S. R. Blakewood, S. C.; R. B. Bennett, Tex.; C. J. Brinson, Tex.; D. A. Cook, Tex.; W. N. Cross, Miss.; R. B. Carson, Miss.; T. P. Early, Tex.; T. B. Ford, Miss.; H. D. Guidry, La.; W. H. Goodwin, Ark.; J. D. Harrell, Miss.; Kleber Jones, Tex.; V. E. Kersh, Ark.; H. M. Lanier, Miss.; H. M. Longino, La.; John L. Lane, Tex.; W. G. McInnis, Tex.; R. L. McChing, Tex.; J. M. McFarland, Miss.; R. B. Nail, Miss.; W. J. Nesmith, Miss.; A. Pettit, Jr., Miss.; R. B. Prince, Miss.; A. J. Reuse, Tex.; John S. Ragland, Tex.; J. L. Richards, La.; M. K. Sturdivant, Tex.; William Sellers, La.; F. H. Tneker, Tex.; J. D. Terrell, Miss.; J. H. Trent, La.; R. F. Wright, La.; R. G. Williams, Tex.; W. J. Arnold, La.; M. C. Brockenbrough, Tex.; James D. Beck, Tenn.; R. L. Brooks, La.; B. H. Buldwin, Tex.; George W. Bedford, Tex.; L. C. Check, Miss.; H. B. Currie, La.; P. M. Catehing, Miss.; J. P. Elliott, Ala.; W. P. Fears, Tex.; A. Grailhe, La.; J. P. Haynes, Tex.; J. M. Hooper, Miss.; S. M. Jordan, Miss.; O. M. Kyle, Tex.; A. E. Lexter, Tex.; A. L. Ledbetter, Tex.; W. C. Moody, Tex.; H. McDowell, Ala.; T. S. McIlvren, Tex.; E. J. Nicholson, Miss.; Jeff. Nailer, Miss.; E. N. Potts, La.; M. L. Price, Tex.; D. W. Ramsey, Ala.; P. B. Reed, Ky.; John J. Roilly, La.; W. E. Seale, Tex.; William P. Sneed, Tex.; J. W. Simmonson, La.; John R. Taylor, Tex.; Frank Tipton, Ala.; J. R. Watson, Miss.; Z. T. Wood-

ruff, Miss.; E. D. Yates, Miss.; M. Mannheim, Ill.

Graduates in Pharmacy.—D. Bienvenu, La.

The conferring of degrees was followed by a salutatory by Prof. S. M. Bemiss, M. D., and a valedictory by Dr. W. P. Fears.

The exercises closed with the playing of appropriate airs by the orchestra.—*Picayune, March 20.*

NEW ORLEANS DENTAL COLLEGE.—The annual commencement exercises of this institution took place on Thursday, the tenth instant, at the rooms of the college, corner of Carondelet and Perdido streets.

A large and appreciative audience was present, among which were many ladies.

After the dean had announced the order of exercises, Prof. J. S. Harrison, lecturer on Materia Medica and Therapeutics, delivered a very interesting and appropriate farewell address on behalf of the faculty.

The dean, Prof. J. S. Knapp, conferred the degree of Doctor of Dental Surgery, by virtue of the authority vested in him, accompanying the ceremony with a few excellent remarks, on five students who had conformed to the requirements for graduation.

Twenty-three honorary degrees were also awarded to dentists of long experience, eminence and merit, as skillful operators, residing in several of the Southern States.

An excellent valedictory was delivered on behalf of the graduating class by Dr. J. B. Wasson, of Memphis, Tennessee.

The exercises were varied with music from a fine band, engaged for the occasion.

This institution, though organized in 1867, is in a flourishing condition, and is well supported by a corps of able teachers.

A free Dental Dispensary will be maintained, where poor people can be operated upon gratuitously every day, from three to five o'clock, at 67 Carondelet street.

A SHARP DOG.—Dogs may be trained by rogues or honest men, and in either case they obey their training, and with equal readiness. They know nothing of the right or wrong, but only follow orders. Here is a case of a dog taught to be very cunning by brigands:

A troop of soldiers under the command of the Neapolitan government was marching, at night, toward a little wood which was supposed to be the lurking place of a horde of banditti. Just at daybreak, when the soldiers had almost reached the wood, they saw a little dog, who had been lying down and keeping watch, rise, and begin to bark at the top of his voice. The soldiers followed him, thinking that he would give the alarm; and, indeed, when they had reached the middle of the wood, they found that the brigands had fled. The officer in command, in his anger, shot the dog, who had just made him lose his prey. The animal howled fearfully, and fell to all appearance, dead.

The soldiers went on their way, but in a few minutes saw the very dog who had just been "killed," standing behind the trees, tacking like a ship, and intently watching the direction they had taken. They ran after him, caught him, and saw that he had not been in the least hurt. His instinct had taught him to feign death, that he might be able to keep at his sentinel's post. His remarkable intelligence and cunning won the love of the soldiers, who adopted him and trained him to hunt the banditti, for whom he had been so faithful a watchman.

WARM YOURSELVES.—There are many persons who, if they could, would sit by the fire and draw in its heat without exertion or trouble, and so they may, when they are so feeble as to be incapable of labor. But if one be in good health the physician says to him: "Stir abroad. Rouse the energy of your system by exercise. Work, walk, climb! Let your blood be your stove!"

There are many Christians who use meetings as lazy and dainty people use fires. They go to them to be warmed, and snuck in without exertion a certain moral stimulus, not wholesome because derived from no exertion of their own. Their pastor should say: "Go out and work! Create your own feelings! Life in earnest is the best fuel for the soul. Bring to the prayer meeting the feelings which you enjoy. Do not forever sit before the fire. Work and warm yourselves."

THE CARONDELET ST. TRAGEDY.

ACQUITTAL OF MR. CAMMACK.

At ten o'clock this morning Judge Abell resumed his seat upon the bench, the counsel appeared in their places, and the immense crowd of spectators and friends of the accused, who had been steadily growing in number day by day, in every avenue and passage-way that admitted of any opportunity of witnessing the proceedings of the court. It was with the greatest difficulty that the gates of the sub-divisions of the court room, and sufficient passage-way could be obtained to admit of the entrance of the jury from the retiring room, in which they had spent the night.

Pending the breathless interval which preceded their arrival, and the calling of names, Judge Abell inquired if there was any additional charge which counsel wished given to the jury.

Mr. Hunt, for the defense, stated that the charge of the preceding evening had been sufficiently elaborate and voluminous, and that the defense was satisfied that no additional charge was necessary.

Deputy Sheriff Peyton having called the names of the jury for the last time, and inquired if they had agreed upon their verdict, the indictment was handed to the clerk, and the verdict, written on the back of "not guilty," read in a loud voice.

The announcement was followed by a loud shout or cheer from the auditorium of the court room, which was immediately suppressed by the officers of the court.

Meanwhile the face of the accused, which had remained throughout the trial without betraying any other expression than that of attentive and watchful interest, became suffused with emotion, while several of his family and middle-aged friends could not restrain their tears. The feeling in the court room was intense, and every spectator present was occupied in asking and answering questions as to what was thought of the verdict.

Immediately after the reading of the jury verdict by Mr. Trepagnier, the clerk, Mr. Hunt promptly made motion before the court to enter the verdict upon the minutes and to order the release of Mr. Cammack.

The motion was assented to, and Judge Abell, in discharging the jury from any further service during the week, took occasion to make some reference to the introduction of Mr. Cammack's statement in evidence upon the trial.

The court stated that it would never again permit the statement of a party upon trial to be used in evidence, unless so decided by the Supreme Court. That while the law is explicit in declaring that such evidence shall be before the grand and petit jury, the danger to the public impels the court in future to refuse the admission of such evidence when offered by the accused.

Mr. Cammack and counsel here left the court room, and the business of the Criminal Court virtually ended for the day.

Up to the time of writing, the verdict remains about court rooms and in the streets generally the only subject of conversation; and the trial will long be remembered in criminal jurisprudence as remarkable for the respectability of the principal actors, the eloquence and ability by which the legal struggle was maintained upon both sides, and the intense interest which the event, from the first high words and pistol shot to the reading of the verdict, excited in the public mind.—*New Orleans Times, March 24.*

The sick room should be quiet, cleanly and well aired. Label all medicines. Poisons should be placed above the reach of children. A good nurse has a steady hand, a clear head and a kind heart; she is not talkative or nervous. Avoid arguments with the sick; do not tease them with business; do not sit or lean on the bed. If friends call on the patient their stay should be very short. The practice of visiting the sick on the Sabbath is a very poor one; that day often thus becomes the most fatiguing to all of them. As a general thing do not go into the sick room unless you go to help, and not to talk. Do not deceive the sick; deceit breeds suspicion; they will worry lest you are "keeping something from them." To persuade the dying that they will recover is treason against the interests of the soul. It soothes and cools a feverish patient to wash him with warm water in which saleratus or soda has been dissolved.

A CALIFORNIAN exhibits a gun that fires three hundred shots a minute.

ANGLICAN ORDERS.—Our Anglican friends are in a sad condition. They are yearning for a little sympathy from "Mother Church," and cannot get it. They recognize the orders of Rome, but Rome does not return the compliment, and recognize the orders of Canterbury. That does not seem to be fair. The English clergy say they get their orders direct from the apostles, through the popes and their legates, as by them, and those ordained by them, every bishop, priest and deacon in England was ordained before the Reformation. So it is a Romish succession or no succession at all. Both eismontane and ultramontane "Catholics" say that it is no succession—a bogus affair. Thus there is not a priest in England—or, for the matter of that, anywhere else—whose orders are valid, unless he is in "the obedience of Rome." This is sad, indeed—for take away the priesthood and the prelatical succession, what have the "Anglican Catholics" left? They are in as bad a plight as was Micah when the Danites took away his Levites and his gods—"What have I more?" he exclaimed, in the anguish of despair. Irreverent Dissenters, who consider prelates and priests alike grand impertinences, can smile at all this, but it is a very different business—no laughing matter—to the English Successionists. The *Weekly Register* says: "An intimate personal friend of Monsignor Dupanloup, Bishop of Orleans, states, in a letter to an acquaintance in London, that the said prelate has for some years studied the question of Anglican orders, and is quite convinced that, even historically, the English church has not a shadow of claim to the validity of orders, in either her bishops or her priests. He long ago came to the same conclusion that the rest of the church has arrived at, namely, that Anglican clergymen are mere laymen, and ought, if converted to Catholicism and entering the church as priests, to be unconditionally ordained." Our readers will bear in mind that this same prelate is the great opponent of the papal claims to infallibility—the most liberal of the Romish bishops. "If they do these things in a green tree, what shall be done in the dry?"—*Nashville Advocate.*

FIRE AT SEA.—There is a universal association of horror with the cry of fire upon a ship at sea; and yet that is the place where a fire should be manageable, because a great force may be immediately concentrated upon the point of danger. Some years ago a California steamer left the Isthmus for New York. On the afternoon of the day of sailing the captain called the passengers to the deck and made them a sensible little speech. He reminded them that they were a great multitude upon a ship, and that, as they knew, fire was one of the possible perils to which they were exposed, but that a little care would deprive that chance of its sting. He then proposed that a sufficient body of the passengers should agree to act in concert with the crew, in case of necessity. He called for a certain number of men to handle axes, who, at an alarm, were to put themselves at once under the orders of the ship's carpenter, whom he introduced. Others were to act as guards to prevent the frantic rushing of passengers, and were to be armed for the purpose and to obey certain officers whom he named; others were to protect the boats; others were to repair to certain points and serve the hose. And so a sufficient number of the passengers were simply organized, and made to understand precisely what they were to do should an alarm be raised. Suddenly the next day an alarm was given; and such was the self-possession, produced by the consciousness of intelligent and powerful organization, that every man went quietly to his post; there was no panic whatever, and the passengers learned to their great satisfaction that the cry had been raised merely to test the efficiency of the organization. There were some grumblers upon the ship, who said it was too bad in the captain to excite by such a plain appeal and system to excite the imagination of the passengers. But because some men choose to be ostriches there is no reason why others should not prefer to remain men. A lightning rod upon a house is a constant reminder of the danger of the thunderbolt. Is it, therefore, "too bad" to protect the house?

Never shrink from doing anything which it is your duty to do. The pleasure of doing your duty should be a sufficient reward.

The Christian Advocate.

SATURDAY, MARCH 26, 1870.

NOBODY THERE.

BY MADON CARRO.

I was the last new boy at school;
I must pay my initiation fee;
Twelve boys wanting a thieving tool—
The latter the reason, the former the plea.
With boast and bluster, and bullying air,
They won the consent of the "last boy"
There.

A stealthy walk 'neath a silvery moon,
Then an orchard wall, looking over so high;
Next: "Here's the plunder; climb like a
"coon."
From the biggest boy with the blackest eye,
"What a nippy you are, and how you stare!
Nobody will hurt you; nobody's there."

They knew the place for scaling well,
And pushed me up with their eager hands,
Till, trembling and weak, the victim fell
"On the broad ledge guarding the Bellair
"lands."

"A crooked tree leans down like a stair,"
They told me, and there it was—right there.
Eight there, and on that stairway swung,
I crouched like a coward amid the leaves;
To right, to left the ripe fruit hung
On that first and fairest of autumn trees;
Crimson and gold, in a silvery air,
Apple on apple, pear on pear.

Just within reach of my tempting hold,
The air astir with their fruitly breath,
Globe of crimson, pendant of gold;
What was to hinder loitering Beth?
Silent I hung on the old tree-stair;
As silent the orchard—nobody there.

High in the heavens hung the harvest moon;
"Strange—but it brought me my mother's
smile."

"Tell me all that happens, and write me
"soon."
She said through smiles and tears the while;
There were two of us only; God took one—
A sister, the sweetest under the sun.

Somewhat in that silvery hush
Came the murmur of mother's prayer,
And a little stream 'mid banks of rush
Caught the gleam of my sister's hair.
Still crimson and gold, in a silvery air,
Hung apple on apple, pear on pear.

Down in the dark some tiny thing,
Under the daisies' silken mood,
Smile the quiet with bell-like ring,
Ringing an answer out of the wood.
Two together—they made me feel,
Chiming in chorus: "Thou shalt not steal."

The twelve in waiting saw me bound
Over the wall with empty hands;
Panting breathless, they fled the ground—
Far beyond lay the tempting lands;
"Was 't' boy?" said the bully, "or old Bel-
"lair?"

"Neither," I answered—"God was there!"
In the THE REFORM IN MEXICO.

Mr. Editor: It is scarcely possible for one born and reared in the United States, where perfect freedom of religious worship is a fundamental guarantee, to realize that in Mexico, until a few years ago, a country adjoining our own, and its principal seaport within three and a half days' steam of New Orleans, no public worship of God could be practiced, but in subordination and absolute submission to the established church of the country. Until the triumph of the anti-church or anti-monarchical party, in 1859, any body of Christians, of any other denomination, attempting to worship would have been mobbed, as vile malefactors, and in many places destroyed.

Aside from the generally known corruptions of the church and its grinding tyrannies—its debaucheries and degrading contrivances toward the poor—it is not specifically known to what terrible extremes its power was carried to deter all classes from investigating religious subjects, and compel an abject submission to its dogmas and practices. The history of the priesthood, from their arrival with Cortez till some years ago, so far as known, stands almost as a night of unbroken darkness; but to illustrate the matter we will not go behind this nineteenth century. Would an American believe that within this century, on North American soil, the terrible rite of *auto de fe*, or act of faith, had been performed openly by priests professedly wearing the robes of Christ? Yet it is true.

In the year 1804, when Don Jose de Iturrigaray was viceroy and Don Francisco Javier de Lizana was archbishop of Mexico—the year in which the equestrian statue of Charles the Fourth was inaugurated in the viceregal city, and in which the great Humboldt was exploring the country—in that famous year, too, when, under the genius of Jefferson, Louisiana was formally placed under the American flag—a *curate* of the Province of Oajaca and a priest of the College of Guanojuato, both now Mexican States, un-

derwent the tortures of the Spanish-Mexican Inquisition by being burned alive! And for what, do you ask? They were condemned as authors of irreligious writings—that is to say, for entertaining and writing religious opinions differing from the mummeries and idolatries practiced to hoodwink the poor, ignorant Indians and Peones of the country.

On page 139 of the Elementary History of Mexico, by Don J. M. Roa Barceua, published in the capital, these facts are clearly stated, without a word of comment. What was done in secret places, dungeons, cells and hidden passages, may never be known, beyond the discoveries already made and to be made in exhuming the foundations and secret places of old monasteries, convents, etc., as already developed by the excavations of Santo Domingo, in the City of Mexico. The manacles, chains, skeletons, charred bones and blood-stained stones of that place reveal a silent testimony of horrors at which humanity sickens.

It is not twenty years since foreigners were murdered in the streets and in their own houses, in Mexico, because they failed to drop on their knees when the so-called host was passing in procession.

In the past year of 1869, in a town south of but not distant from Mexico, in time of drought, a native citizen was charged with being a witch and preventing rain. Despite his solemn denials, he was tried, put to cruel torture, and only saved his life by confessing his guilt and promising to make rain come. This was in a spot where the reformation had not reached, but was indignantly denounced by all the Liberal papers of the capital.

In the spring of 1843, when the celebrated Texas Mier prisoners, by order of Santa Anna, were decimated at the hacienda of Salada, in the State of San Luis Potosi, every tenth man, making seventeen in all, drew the death symbol in the shape of a black bean, drawn from a jug while each man in the lottery of life or death was blindfolded. When led out to be shot, they asked permission of the officer for one of their number to pray, which was freely granted. Among those brave men of the border, long removed from those religious surroundings to be found in older countries, two at least were members of the Methodist Church—Captain Wm. M. Eastland, whose memory is perpetuated by a county in the State he served, and Robert Dunham. There, in the very heart of that intolerant and bigoted land of superstition, surrounded by armed legions and confronting the detail for their execution, the pure and heroic Dunham made such an appeal to the God of his fathers—so earnest and solemn, so evidently the outpourings of a Christian heart, and so different from anything those misguided, semi-civilized Mexican soldiers had ever witnessed—as, although they understood only his manner and not his language, to make a profound impression upon them; indeed so much so as to unsteady their nerves, and cause several rounds to be fired before all were killed. More than one close observer has had reason to believe that that scene made a lasting impression on some of the Mexicans present, and led to investigations whose fruits are visible in the happy awakening now in progress. Yet, for granting permission to those "heretics" thus to pray on such sacred soil, the officer was grossly censured and traduced by the ministers of the church.

Among the earliest men in Mexico to become convinced of the terrible misdeeds and corruptions of the church, and its essentially unchristian inculcations, were General Manuel Gomez Pedraza—one of the earliest leaders of the Liberal party, and president of the republic in 1832 and 1833—and General Degollado, a man of acknowledged virtue. Both became friends of religious liberty and the Bible, and when they died their remains were refused interment in the "consecrated ground" where their parents reposed, and were deposited under the

British flag, in the British Cemetery, where they still remain.

Within the last few months, when the attendance and interest in the evangelical worship became so manifest as to alarm the high priests of the old order of things, their cathedral and church doors were ornamented with documents anathematizing all who should join in the movement, attend its worship, or give it aid and comfort, showing the animus of the power that had so long held the people in ignorance, misery and idolatry. But their threats and excommunications only more fully convinced the searchers after truth of the imperious necessity of their duty to themselves, their kindred, their country and their God, to redouble their efforts; and it became common to see boys delivering evangelical tracts to the people as they came out of the cathedral doors wherever were posted these anathemas.

The mob which attacked, stoned and dispersed the Protestant Mexicans while assembling for worship in Puebla, on the twenty-eighth of November, 1869, was incited and led by two priests, one of them being an Italian. Though three of the Protestants were wounded, and all narrowly escaped, their cause was greatly strengthened by the outrage. Their worship was continued regularly afterward and their number increased, while the better class of people generally became their protectors, and bitterly denounced the priests who had brought such a disgrace on their city. At the same time the government, both Federal and State, proclaimed its intention to guarantee religious liberty at all hazards. In fact, this mob was dispersed by an armed force, and the leaders arrested.

But a few months ago a little girl of thirteen, attending a female school in the City of Mexico, who was deeply interested in studying the Bible, concluded to take it to the school, so as to read it during the noon recess. Detected by her teacher in the forbidden act of reading the Bible, she was made to stand upon her knees, for two hours, for the first offense. The punishment was augmented on subsequent occasions, till the zealous little Christian—for such she was—appealed to her mother to examine with her the teachings of Christ and the apostles, and see for herself how they condemned the practices of the church and priests in Mexico. The mother yielded, and for weeks was a close student. Her decision was announced by herself and three daughters becoming unflinching attendants on the evangelical worship, and by her uniting with others to establish a female school, with a Mexican Protestant young lady as teacher. The devoted daughter, within a large circle, is a veritable little missionary, and has been the means of causing many young people to attend the church and read the Bible.

It is a remarkable fact that almost invariably when a Mexican man or woman once attends an evangelical church, and witnesses the solemn and beautiful worship, listens to the reading of two or three chapters of the Bible, and hears the vital truths of Christianity so lucidly explained by Riley, Romero, Ramirez, or one of their compeers, the desire to hear more and understand more becomes earnest, and the party comes again and again, and thus many are constantly being brought to study the Scriptures and religious books. The first impression seems to be the vast contrast between Bible religion, and the sermons delivered to their hearts and understandings as accountable beings, on the one hand, and the priestly teachings, addressed to their fear and their cultivated superstition, on the other.

It is this hopeful feature of encouragement, among others, which stimulates the evangelists to extraordinary efforts to provide the means for furnishing the people with a religious literature, and to educate, as early as possible, pious young men for the ministry, and young ladies as teachers, for they fully realize the vast importance of rightly educating those who are to

be the mothers of the land. It is largely for such exalted purposes that they call on American Christians to aid them. Shall they call in vain? ***

A HINT FOR PASTORS.

Mr. Editor: I presume that in other places, as here, many Methodists from distant circuits and stations settle down in the community without acquainting anybody of their church relations, and so gradually lapse back into the world, and are often lost to the church, visible and invisible. In a majority of cases such persons could be saved from these sad consequences by "a word in season" from the resident pastor or some of the leading members of the church; but the difficulty is, how can the pastor or leader ascertain who, among the many new-comers to the place, belong to the Methodist Church? Now, to meet this difficulty in part, would it not be well to have incorporated in our Discipline, among the duties of a pastor, that whenever he gives a certificate of membership to any applicant for same, he shall ascertain in what circuit or station that member is purposing to reside, and then at once advise the preacher in charge of said work that Brother A. or Sister B. has transferred thereto? It is true that in some cases of removal members do not ask for certificates, and in others they do not know the particular point at which they may locate; but the many do ask for certificates, and have a definite place in view at which they propose to settle. Let the pastor be able to meet such persons as soon as they arrive in his neighborhood, and gather around them the fellowship of the church, and in nearly every instance they will be preserved to the church, and their love of Methodism deepened and strengthened.

In this migratory generation, it seems to me that the faithful discharge of the duties suggested above is imperatively demanded of us, and that it would result in lasting benefit to individuals in particular and the church in general.

For one, I ask it as an especial favor from all pastors who may be called on for certificates by members about moving to Shreveport, that they acquaint me of the fact of removal in each instance; and I promise to perform a like service for them.

JOHN WILKINSON, P. C.
SHREVEPORT, LA., March 14, 1870.

MOBILE BIBLE SOCIETY.

Mr. Editor: The anniversary of this society was held on the first Sabbath night of the month, in the Government Presbyterian church. The evening was not favorable because of the rain. Addresses were delivered by Rev. J. Bancroft and the agent, Brother Bancroft's address was well digested, chaste, and delivered after the most approved style. He is one of the best readers in the church. The music, no doubt, was good; but it was far above my comprehension. The collection in all amounted to only about \$300. The officers and managers resolved to raise the amount to \$1,200.

The society had in their employ, the past year, Rev. Mr. Fleming, who canvassed about three counties, and did a fine work. They have engaged his services for the present year, and he is now in the field. The general agent has no means by which that large district of country around Mobile can be supplied but through the agency of the Mobile Bible Society and their colporteur.

The ministers of the various denominations can afford much aid to Brother Fleming in his labors, not only in assisting him to circulate the word of God, but in aiding him to raise collections, to sustain the Mobile Bible Society in their efforts to supply that large and destitute field.

Brother Fleming is now in Clark county. The Methodists, Baptists and Presbyterians are all united in this good work, and we earnestly hope they will be able to keep Bro. Fleming in the field during the present year. He is doing a great work, and ought not to stop.

The Baptist brethren were earnestly engaged in a protracted meeting. All the pastors of the Methodist churches are laboring for a revival, and the good work, I think, has already begun at the prayer meeting in Bro. Bancroft's charge. There were about fifteen who knelt for prayer. May the Lord give them a gracious season of power.

S. P. RICHARDSON,
Agent American B. S., Ala.
SUMMERFIELD, ALA., March 16, 1870.

LETTER FROM PENSACOLA.

Mr. Editor: When my appointment was announced at Conference, I must confess that it seemed rather a dark future for me, at least for one year. My presiding elder informed me that at Pensacola, where I was stationed, we had no church, no parsonage, had had no preacher only for a few months since the war, and only about forty names upon the old church register, in a city of more than three thousand inhabitants, where Romanism and High Churchism gloried in their strength, their power and their influence. But though the picture was dark, the eighth of January found me at my post, and after surveying the field I felt that the picture was drawn not a shade too dark. But to-day a brighter future presents itself to our view. The dry bones of the valley are being collected together, and begin to show signs of life and vitality. Yea, the Lord has caused the wind to blow upon us, and we have already, "though few in number," a living, acting, working church.

We have now in course of construction a nice house—a better church than we had before the war—and we expect to have it all finished off by the first Sabbath in May, and have it dedicated on that day; and in addition to this we have the money in hand—enough, we trust—to pay for it. We intend to have it paid for before we dedicate it to God. We have also purchased a nice bell in your city this week; and we would here acknowledge the kindness we have received from other denominations. Many from the Catholic, Episcopal and Presbyterian churches have assisted us much, and we will ever hold their acts of love in kind remembrance. So we feel to-day that the Lord has done great things for us, whereof we are glad; and we look forward to the future with bright anticipation. Yea, we expect, as soon as we get into our new church, that God will meet with us there and bless us. A rich harvest will be gathered—many souls be born unto God. In the meantime we have preaching every Sabbath; through the courtesy of the customhouse officer we have the use of the United States court room until our church is completed.

A word in reference to Pensacola, as there are some of your readers, perhaps, who are looking forward to this place with the view of making it their home some time in the future. Up to this year business of every kind has been dull here, but now everything presents a different aspect. Quite a number of vessels are now in the bay, loading with timber for foreign ports. There have been as many as one hundred vessels of different kinds in the bay at one time during the season. It is perfectly astonishing to see the amount of timber shipped from this port. But the great cause of dullness has been a want of communication with the interior. Now we have that, the cars running daily to the M. and M. Railroad from here. So we have railroad communication with Montgomery and all the up-country, and expect, ere the year is out, to have a direct line to Selma. We now say to enterprising men, to capitalists, to good men: Come on; we are ready, and will be glad to see you.

I send you five new subscribers. Think I can send you more next week. Yours,
J. A. PACE.
PENSACOLA, FLA., March 15, 1870.

TALKATIVE PERSONS seldom read. This is among the few truths which appear the more strange the more we reflect upon them. For what is reading but silent conversation?

Curiosities of Bridging Rivers.

The St. Louis Democrat gives an extended account of the work on the bridge across the Mississippi at that point, and we extract therefrom as follows:

The air chambers of the caissons are nine feet high, with their sides formed of three-quarter inch plate iron. We append a description by Colonel Eads: The air chamber is simply a huge diving bell beneath the pier, being of the full size of the latter. Its roof is required to sustain the enormous weight of the entire pier from the rock to the surface of the water, and must be of such strength as to prevent any change of form, as that would endanger the cracking of the masonry before it has been finally bedded upon the rock. As we shall have to work, in all probability, with the river not less than ten feet above low water mark, and perhaps twenty feet, the masonry resting on the roof of the air chamber in the large caisson will be nearly one hundred feet high when the bottom of the air chamber reaches the rock. The iron plates forming its roof are of one-half inch thickness.

Transversely over this are placed thirteen iron girders, which are securely riveted to it at intervals of five and a half feet. Each girder is five feet in height, and is made of half-inch plate iron, with a top cord of five by seven and a half inches. The spaces between them will be laid with masonry. Beneath the roof are placed two massive wooden girders in the opposite direction to the iron ones, and these latter divide the area of each chamber into three nearly equal parts. Communication between these three divisions will be had through openings made for this purpose through the girders. These timber girders are intended to rest upon the sand and support the roof from below, thus giving support to the iron girders at equidistant points in their length. The sides of the air chambers are strongly braced, to resist the pressure of the sand, with plate-iron brackets stiffened with angle iron. Between the brackets, near the bottom, is placed all around the chamber a course of strong timber, the bottom of which is level with the top of the girders, and which are also designed to rest upon the sand. The area of bearing surface of the course of timber, and of the girders in the larger caissons, is eight hundred and fifty square feet.

The support given by this resting upon the sand, together with the buoyant power of the compressed air in the chamber and the friction of the sand on the sides of the caisson, are the only means relied upon to sustain the pier in its gradual descent to the rock. Workmen and superintendents will see that the sand is evenly excavated, by which means the vertical position of the pier will be maintained. As in the diving bell the bottom of the chamber is entirely open, and the water is prevented from rising within it by the compressed air forced into it.

The air locks are placed within the roof of the air chamber, and access is had to them through brick wells or air shafts built up in the masonry over them.

The air locks are circular vertical chambers, about five feet in diameter, and of various heights—from six to twelve feet. They are made of half-inch plate iron; they are provided with two doors, one opening into the open air and one into the air chamber; the first door, on opening, swings into the air lock and the other into the air chamber. The fact that the air chamber is filled with compressed air, involving the necessity of one of the doors being closed, to prevent escape; either one being closed, the pressure of the air tends to keep it closed, but leaves the other free to enter the air lock through the outer door, and close it behind us. Access is then opened communicating with the air chamber, and the air lock is immediately filled with compressed air. This equalizes the pressure on both sides of the inner door, and it can at once be opened, and we then enter the air chamber.

To return to the open air—we enter the air lock, close the inner door, and then open another which allows the compressed air in the lock to escape. This releases the outer door of the pressure, and it is on it, and it can at once be opened for our exit. One door of the air is always free to open. To open both doors at once, in the case of an enormous force (about ten thousand sand pounds) to be applied to the one on which the air pressure was acting at the time. This gives security to those within the chamber against the carelessness or ignorance of others passing in or out. The sand pumps are placed on the roof of the air chamber, and their suction pipes extend in the sand.

The Christian Advocate.

SATURDAY, MARCH 26, 1870.

DARWINIAN TIME.

A very conclusive proof has been furnished of the inexpediency and unwarrantableness of some of the sweeping conclusions, as to the age of the world and similar matters, which we have of late been summoned in the name of science to make. Geologists, looking to the various strata of the globe, and considering the length of time that would probably be required to form each, by disposition from liquid matter, have been in the way of calculating that to form the whole millions upon millions of years must have been required. The supporters of the Darwinian theory of the origin of species, who suppose that the various orders of living creatures have been formed by varieties arising in the course of inconceivably lengthened periods of time, from a few primitive forms—perhaps from a single form—have maintained that these indefinite geologic periods of time furnished ample opportunity for the slow progress of the changes in which they believe. But various things have lately occurred to curtail the indefinite periods which the Darwinians and geologists have been wont to claim. One of these is the result of deep sea dredging which have lately taken place. The bottom of waters so deep that the highest of the Alps might be buried under them, has lately been explored. Dredges have brought up so much as a half ton of mud from the depth of fourteen thousand feet, and the temperature of the water has been ascertained where the pressure is so enormous as four hundred and thirty tons on any square foot of surface. Living creatures have been found to exist at the depth of two or three miles. Though dwelling in what seems to us absolute darkness, they have eyes perfectly developed—apprehending light probably, whether phosphorescent or common, by a process quite unknown to us. More than this, and more to our present purpose, it has been found that at one and the same time, deposits of quite different kinds are going on at the bottom of the sea within a few miles of each other—here a chalk deposit, and there a sandstone deposit, each with its characteristic orders of animals. If such deposits are going on contemporaneously now, they may have been going on contemporaneously at former periods of our earth's history; and thus the theory that they were all formed in successive ages, and that the sum of these ages made up a period long enough for any Darwinian changes, falls absolutely to the ground.

While Darwinian time is thus getting itself reduced by the deep sea dredging, it is undergoing the very same process, in a way still more rigid, at the hands of the mathematicians. Sir William Thomson, of Glasgow, was led some time ago to suspect the correctness of the assumption that the arrangements of the solar system have gone on, and may go on, for indefinite periods without the slightest change. It would be unsuitable in this place to go into the details of the processes by which that philosopher concludes that present arrangements are but limited, both as to the time during which they have lasted, and as to the time they are to last hereafter. Suffice it to say that he reaches this conclusion by three methods of proof. He finds, in the first place, that through the action of the tides an amount of retardation is produced on the rotation of the earth on her axis—almost inappreciable small for any period of historical time, but rising to something considerable if the enormous periods of geological time are considered. Further, he finds that when the earth was in a state of fusion she must have revolved round her axis at a different rate, and been of a different shape, from now; and, moreover, he calculates approximately what length of time the earth has taken to cool down to its present temperature. Thirdly, he finds that from the nature of the sun that body cannot go on forever diffusing heat and light throughout the system, but must get exhausted some day—or, as Addison makes Cato say, probably without knowing what it meant, the sun himself will grow dim with age. His researches and conclusions of Sir William Thomson have been somewhat snappily attacked by an anonymous writer in the *Pall Mall Gazette*; Mr. Stanley and others have also questioned them. But there is a calm force in the reasonings of the mathematician which it is not easy to shake, and which carries with it the assurance of victory. It seems likely that before Sir William Thomson is done he will have succeeded in narrowing so far the time available for organic changes on the earth, that Darwinianism will collapse through sheer want of elbow room. Besides this a demonstration will probably be given, that, as the present order of things is moving, however slowly, to an end, it cannot

have been eternal. Further, it will be shown how unsafe it is to jump to conclusions in science which rest only on probabilities, and still more how unwarranted it is, on the strength of such conclusions, to attempt to overturn the contents of Scripture. The immense periods of geological time may probably turn out to have been unwarranted assumptions. On this ground we obtain full justification for refusing to give up any part of the Scriptures on the ground of the objections of modern science. We may well crave permission to wait until science shall have become more sure of her ground; and who can tell whether, when that time arrives, everything in the Scriptures may not be satisfactorily explained?—*Sunday Magazine*.

THE INTERMEDIATE STATE.

The *Watchman and Reflector*, in answer to an inquiry of a correspondent on this subject, makes the following points. They are in refutation of the theory set forth in these words: "That the righteous dead do not at once enter heaven, but dwell in some intermediate place until Christ, having at the resurrection and the judgment fully accomplished his redemptive work, ascends to the glory of the Father and sits down at his right hand." To this it is replied:

It is important teaching. Still it is important not to be wise above what is written, and also to have our views conformed, as far as possible, to whatever the Bible has revealed. We shall briefly indicate what seem to be its teachings.

1. We regard Christ's work as having been, for all redemptive purposes, substantially consummated in his death and resurrection. It culminated on Calvary. "Now is the judgment of this world!" he exclaimed, in holy anticipation of it; "now shall the prince of this world be cast out, and I, if I be lifted up, will draw all men unto me." Hence he came forth from the grave as a conqueror, bearing the keys of death and hell, and hence, also, in Col. ii: 15, he is represented as having by his cross spoiled principalities and powers, and made a show of them openly in his triumph over them.

2. In accordance with this the Bible teaches that Christ is already at the right hand of God in heaven. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. i: 3. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us;" ix: 24. Again, "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from thenceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." x: 12-14.

3. The crucified robber went with Christ directly to paradise (Luke xxiii: 43), and paradise is heaven. John says (Rev. ii: 7) that the tree of life is in the midst of the paradise of God, and again, in Rev. xxii: 1, 2, that this tree of life is by the river of life which proceeds out of the throne of God and the Lamb, and represents it as a feature of the New Jerusalem, the ultimate state of glorified believers. It was to paradise in the third heavens that Paul was caught up. 2 Cor. xii: 4.

4. Stephen, when dying, saw heaven opened and Jesus standing at the right hand of God, and prayed, "Lord Jesus, receive my spirit"—receive it to thyself, in that heavenly state. Acts vi: 55, 59.

5. As Christ is in heaven so Paul desired to depart and be with him. Phil. i: 23. He also (2 Cor. v: 6-8) expressed the same thought with reference to believers in general—"Whilst we are at home in the body we are absent from the Lord; we are confident and willing rather to be absent from the body and to be present with the Lord." We cannot see how these words can be understood as teaching anything else than, not only the conscious happy existence of departed saints, but their presence with Christ in that heaven where, as we have seen, it is so plainly taught that he now dwells and reigns.

6. In accordance with this is John's representation (no matter that it may be figurative) of the one hundred and forty and four thousand redeemed from among men, the first fruits unto God and the Lamb, singing a new song before the throne. Rev. xiv: 1-5. The period to which it is referred is long anterior to the end of the world.

Such are some of the scriptural facts which compel us to believe that saints enter heaven at death.

VALUE NO man for his opinion, but esteem him according as his life corresponds with the actions of piety and justice. A man's notions, his conceptions, render him valuable, to an end, it cannot

The Farm and Garden.

CEREALS vs. COTTON.

As the planting season again approaches, the old theme, "How shall we make our Southern country self-sustaining and prosperous?" again recurs to us. For the past four years we have lost no opportunity of arguing upon our farmer friends the necessity of producing at home, in abundance, the cereals and esculents necessary for home consumption; but the high price of cotton has, in too many instances, led the planter back into that "one crop" system, which has so long made the Southern planter a dependent laborer in the interest of those who manufactured his goods and implements of husbandry, and furnished him his supplies of pork, beef, breadstuffs, etc., in years gone by. This system has ever been and must continue to be a great impediment to the prosperity of our section, as long as it prevails. The profits arising from Southern agriculture, must be estimated according to the *cash balances* resulting from the sale of the cotton crop, after a settlement of our indebtedness for annual imports—and not in the aggregate or gross amount of sale.

The gross sales of the cotton crop of 1868 were \$290,000,000, and the sales of the cotton crop of 1869 will, perhaps, surpass this sum, and yet exchange is generally against us. Where has all this money gone to? Has it gone into the pockets of the men who produced the cotton? Nay, verily. If it had, the premium on exchange would be in favor of the South, instead of New York, Philadelphia, Boston and Chicago. It has gone largely into the pockets of those Eastern gentlemen who manufacture our cotton and woolen goods, our hats, shoes, etc., our plows, wagons, machinery, etc., and who generously pass laws for our reconstruction, taxation, etc. It has also gone freely to those Western gentlemen who furnish us with pork, bacon and lard, beef, butter and cheese, flour, corn, oats and hay, and hundreds of other things too numerous to mention.

Now all these enormous annual expenditures for supplies may be checked, or at the very least greatly reduced, as we will endeavor to show as briefly as possible:

Hay, for example, equal to that for which we pay \$30 per ton, can be raised on our Southern farms at the rate of from three to five tons per acre—say three tons. Now the cotton planter pays the proceeds of two acres of cotton for hay that he can raise on one acre, with, perhaps, one-fifth of the labor required to raise the cotton. We don't perceive the wisdom or economy of this operation. The advantages of raising our own corn are not so apparent; yet, that there is an advantage in it may be readily shown.

It is true that if we look only to the price and production of corn per acre on thin land, as compared with cotton, the advantages seem on the side of the latter. But that of itself does not test the matter entirely. In the first place, corn does not require one-half the labor for culture and harvesting that cotton does.

And when we take into consideration the fact that other crops, almost equal in value to the corn, may be grown upon the same land and at the same time, with very little additional labor, the disparity is greatly lessened.

From good corn and pea crops, result large and fat and prolific hogs; cows thrive and multiply; milk, butter and fat beef fill the larder, increase the luxuries and comforts of home, and increase the cash balances resulting from the sale of the cotton.

Healthy and prolific poultry make the farm yard ring with their happy cackle and joyous song, while they contribute liberally to the luxuries of the table, and retrench the current expenses of the household; strong horses respond readily to the requirements of the farm and road, while these requirements are lessened by the raising of the corn at home. Oats, in many portions of the South, cannot be raised successfully; but their place can be supplied with rye and rice, more cheaply and with great profit.

In the extreme South we must continue to buy our flour; but with an abundance of the cereals and esculents, that flourish with us, the consumption of this article could be reduced one-half of what it now is without detracting in the least from the luxuries of the table.

Beyond question, the true policy of the South is—first, to raise an abundant supply of corn, peas, beans, potatoes, both sweet and Irish; rye, rice, peanuts, hay, and vegetables of all kinds, and fruits, large and small; sugar cane or sorghum, according to latitude, should also be raised sufficiently for home consumption. With a bountiful supply of all these, pork, bacon and lard, beef, milk and butter, poultry and eggs spring into existence, around the home of the prudent husbandman, almost as

naturally and inevitably as light follows the rising of the sun.

With these wants provided for, the surplus of capital, lands and labor should be pressed into the service of cotton growing, with all the energy, industry and skill that can be brought to bear. Such a policy will insure an increase of home comforts; will maintain remunerative prices for cotton by preventing an over supply; will insure large cash balances to the cotton planter from the sale of his crop; and it will build up a prosperous independence for our section, that will enable us to laugh at the calamities resulting from international troubles, or from speculations of Wall street or Washington in the finances of the "best government."—*The Gulf States*.

HOUSEKEEPERS' DEPARTMENT.

How FANCY FROSTING AND ICING ARE MADE.—The best loaf sugar or No. 1 powdered sugar must be used. Loaf sugar should be rolled or pounded in a mortar and sifted. Fresh eggs, only, will beat light enough to eat. Be careful not to get a speck of the yolk into the white, and reject any white which is not of a good, clear amber color. If the eggs are laid in cold water for ten or fifteen minutes before wanted, and a sharp-pointed carving knife used to beat them, there will be no difficulty in making them light.

Always beat one way, bringing the knife toward you, in short, quick, even strokes. Trim a cake neatly and lay it inverted upon a plate just the size of a cake. Sometimes, if the surface is very rough, a little finely-powdered starch may be rubbed over it. Dip the knife in cold water, and begin in the center of the cake, covering the top well before beginning to put it on the sides. Allow two coatings at least.

Wedding cake is now covered on the top only, first with a layer of rich almond paste an inch thick, and upon that is placed half an inch of frosting.

The ornamenting is done by passing the frosting through a little funnel made of stiff letter paper, having the point cut off to leave an air aperture of half an inch in diameter, pressing the icing through with a tin cone, the same size, cut inside after the frosting is put into the paper.

The fancy pastillage ornaments of flowers, leaves and images, which we see upon handsome cake, is as follows: "Dissolve half a pound of the best gum tragacanth in orange flower water, or rose water, add to this one pound of powdered sugar, a quarter of a pound of powdered starch; mix this thoroughly and roll out the paste on a board dredged with starch. You may then cut it to please the fancy. Mold in the hands or iron molds oiled. A paste jigger may be used to cut out leaves and flowers. Pastillage ornaments can be bought in great varieties in large cities, and unless there is every convenience for domestic manufacture it is better to buy them ready for use."

Granite sugar of various colors is often sprinkled over the tops of thick frosting, and is particularly pretty for small fancy cakes. It is made of loaf sugar, rolled and sifted twice, first to free it from the powder, then in a coarser sieve to free the medium sized grains, which are the ones to be used. To color this sugar pink, mix a pinch of powdered cochineal with a few drops of rose water, put about half a pound of the prepared sugar upon a dry tin or plate and add the coloring, rubbing it thoroughly through the sugar by separating the grains with the thumb and finger. Dry gradually, and frequently pulverize it between the fingers to keep it well granulated. Other colors may be used in the same manner. The colors given for candies answer this purpose also.

The paste for rich black cake is made of one pound of sweet almonds, blanched and soaked in cold water for an hour, then pounded in a mortar with a little rose, or orange flower water, till a smooth cream, lastly adding powdered sugar sufficient to make an elastic paste. Spread the cake with the paste and set it in the heater for ten or fifteen minutes to dry before laying on the frosting.

Frosting No. 1.—Roll and sift a pound of pulverized sugar, beat the whites of two eggs to a stiff froth, and gradually stir in the sugar and the juice of half a lemon; a little powdered starch may be added if hard frosting is desired. To color frosting pink put a few bits of alkanet root in a muslin rag and steep it a moment in clear water, add this with a little rose water in sufficient quantity to color and flavor the frosting.

Shredded Frosting.—Break into a bowl the whites of two eggs and add half a pound of sifted sugar with a little orange or lemon juice; beat all together until thoroughly blended.

Transparent Lemon Icing.—Dissolve one pound of loaf sugar with one gill of water in which is half of the white of an egg well beaten (to clarify,) let it boil to the third degree, then place the same pan in a larger

one of cold water, add a gill of lemon sirup to flavor it. Stir the sugar well against the side of the pan with a silver spoon; this will make it look clear. To put it on the small cakes or loaf the cakes must be neatly trimmed; hold the cake over the pan and with a spoon carefully pour over the icing, lay the cake on a wire sieve and dry in the heater at the back of the stove for eight or ten minutes.

Pink transparent icing is made by coloring with a few drops of cochineal and flavoring with rose water; very pretty for fancy cakes. Transparent chocolate ice is made by adding a little well-flavored French chocolate in the place of the sirup. Two tablespoonfuls of very strong fruit sirup will flavor a pound of icing.—*Household*.

THE HIDDEN BIBLE.

Every one has heard of that once dreaded name, the "Bastille"—a strong prison in Paris, the scene of untold agonies, and darkest crime; and how, in the wild excitement of the French Revolution of 1789, this stronghold of despotic power was demolished by an infuriated populace. We cannot regret that, at the present time, no stone remains to mark the spot; but there are memories associated with it which should not be forgotten; and, among many individual histories, the following is a narrative furnished by a living author of established reputation and veracity. In one of the cells of the Bastille a secret recess was discovered; the access to it was gained by pushing the corner of one particular stone in the wall, which revolved on a pivot, and thus revealed the hiding-place. In this recess, a treasure was discovered; neither gold, silver nor precious stones, but a well-worn French Bible, the treasured possession of a Huguenot prisoner, who, as appeared by entries in the book itself, was the pastor of the Protestant church at Meaux, by name Louis Manriac, and one of those ejected and thrown into prison by the revocation of the Edict of Nantes. The blank pages, the margins, and even the spaces between the lines in this Bible were entirely filled up with small writing in pencil, forming the journal of the prisoner, who commences July 13, 1688, by recording his gratitude to God for the signal blessing of this Bible reaching him through the kindness of his friends outside. He had then been in prison fourteen months, and adds: "Here have I been all day turning over the leaves to see if anything were written within, and am quite sad to find nothing; as if the good word of God were not enough." So the "sad" heart commences his lonely study of God's "good word" by reading and meditation on John xiv, 18, etc.; "I will not leave you comfortless," etc. On the fifteenth of May, 1689, this entry occurs: "I have been here two years, and they tell me I may go out when I please, if I will only *abjure*! Then I will die first. O! could I only get some news of my wife, my children, my little brother. I know not even if they yet live." Then he records how he accidentally discovered a hollow place in the wall, begun by one of his predecessors in the cell, and at which he toiled for months to enlarge, so as to conceal his treasured Bible therein, for its greater safety. To continue the journal:

"November 15.—A priest (I think a bishop) came, and with much eloquence and learning urged me to abjure my faith, and submit to the church. Ten days afterward I knew that it was Bossuet, and I thanked God I did not know it at the time, as I might not have had courage to reply to him as I did.

"April 13, 1691.—The Protestant Church, it seems, is more than ever under the cross. The faithful suffer tortures, persecutions, pillage, fire and sword, or are sent to the galleys.

"May 20.—M. Bossuet came again; but thank God, I was strengthened to tell him plainly that he would have much to answer for in exciting the anger of the king against his Protestant subjects. Upon which he departed in great wrath."

In November following came another priest, whose deportment was so winning and gracious that the prisoner rightly suspected him to be M. de Fenelon, and adds: "He was pleased that I had recognized him, and so much touched by my constancy under captivity, that, on leaving, he had well nigh embraced me; though, as a Papist, he would soften none of the rigors of his church. I do not think he will come again."

Nor did he; for soon after this was recorded harsher measures were resorted to, as we find by the next entry in October, 1702, eleven years later. This writes the prisoner: "Eleven years have passed since I read or wrote anything. When they lodged me in another cell, my Book, happily, remained safe in its hiding place; but the dungeon I was removed to was so horribly unwholesome, I doubt if any one could exist in it two months. At the end of six weeks, being like to die, I was car-

ried to a dark little cell, in which I passed eleven years without once leaving it, or receiving a single visit; often in great anguish of spirit, even so that I earnestly prayed to God to remove me from the world. This was sinful; but, now that I have his word, I shall be strengthened. All this time I know nothing of my wife or my poor children. Do they sometimes think of me? as I do of them. Every time I speak of them they only reply, 'Abjure.' Alas! my children! Perhaps they have been taken from their mother's care, and educated in a religion which is the enemy of the gospel, and the persecutor of God's saints; perhaps even they have been taught to curse their father. O, my God! take from me such bitter thoughts as these; I cannot bear them.

"April, 1709.—The terrible cold of this winter has nearly killed me. I am now fifty-four years old, and have passed twenty-two years in the Bastille.

"July, 1714.—God be praised! I begin to die to the world. If they came to take me hence, I should not be much moved. I hope to see in heaven those who were my family on earth.

"September, 1715.—The king is dead. Seventy-two years has he reigned, and at this moment, perhaps, he would gladly exchange his lot with mine. This may bring changes; but peace, my poor heart! I said, I was dead to the world, yet I begin again to hope.

"March, 1717.—A young author paid me a visit, and showed me things he had written concerning the persecuted Protestants. I was astonished at the changes which have taken place in our language. They speak and write very differently to the French of my old Bible. To him I must have appeared a person of another age, and almost of another world.

"July, 1720.—I have been ill several times; but the lamp burns still, though not for long, I think. I am now so weak I can hardly turn the stone which shuts in my treasured Bible. A terrible edict has been published, and the governor had the cruelty to bring me a copy. God's will be done!

"May, 1723.—There is no more room to write, my hand trembles, and I can hardly see; yet I want to record this—that I could not have escaped this imprisonment if I could. Thirty-six years has my God sheltered me here from temptation, with nothing to do but to prepare to meet him. I heartily forgive my enemies; and pray God to forgive all my sins for his dear Son's sake." A month later—the brave old man once more takes his pencil in hand, and for the last time. He says: "I wanted to see my Bible once more, though I cannot see to read what I have written. I know not if I have strength enough left to replace it. Salutation! then, and benediction to whoever may find it. I kiss the Book! Again adieu! adieu! I shall read God's blessed word no more; but I go where I shall hear it from his own mouth." The last words were almost illegible from the tears that had fallen on them, and were written with a trembling hand.—*Christian Missionary*.

THE GREATEST JOY OF LIFE.—Dr. Chalmers said: "Unless I make religion my great and engrossing concern, I shall be a stranger to all solid peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit, when I merge my will into God's will—when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self, and entire devotion to God's service, would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of this life—would enhance even my sensible gratifications, and surpass all those gratifications of a higher order, which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light. Give me to aspire after the graces, and hold forth to my acquaintances, and, above all, to my children, the example of all righteousness. Conform me to the gospel economy under which I sit—that as Christ died for my sin, I may die to it—that as he rose again, I may rise to a newness of life, and feel it my meat and drink to do thy will."

The ancients were very skillful in their china and glass work, especially the workers of Alexandria, Egypt. They possessed the secret of making glass of different colored layers, joined imperceptibly together, which they cut into camei, like the onyx. The celebrated Barberini or Portland vase, which was found in the tomb of Alexander Severus, the lofty tumulus of Monte del Grano, near Porta Farba, about three miles from Porta San Giovanni, and which was believed to be genuine sardonyx for some time, has been found to be an artificial substance of this nature.

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THE SOUTHLAND.—We take pleasure in welcoming this neat and well filled journal. It is published by the Southland Company, No. 60 Camp street, New Orleans, and edited by D. Redmond. It is weekly and monthly, sixteen pages, on good book paper. It proposes to be an agricultural and literary family newspaper, for town and country. The present number and its successors are to be illuminated with beautiful wood and electrotype engravings. We cordially recommend it to the people of the South, and wish it a wide and permanent success.

THE MISSIONARY DEBT.—Brother Cunyngnam publishes the following extract from a letter received by him from Brother Allen, our missionary in China: "The *ante bellum* glacier, the missionary debt, must be something wonderful to have defied so long the climate of the sunny South. It really seems that it will never thaw. It strikes me that everybody is afraid of it, and that is the secret of the perpetual evil. But why should it be such a bugbear? One would think Mount Blanc had suddenly relieved itself in your midst. The Conferences of the Southern Church can easily remove every vestige of it. Dr. Munsey, who has skillfully taken its dimensions, tells us that nearly one-half has already disappeared, leaving only about thirty-five thousand cubic feet, and certainly five hundred thousand men, women and the children in the Sabbath schools in our church can remove that! Make the calculation, and you will find only one cubic foot for every fourteen persons, barely enough to cool a decent lemonade! When I was a college boy I read with no little zest the ordeal of the mountain and the excitement which it occasioned. I was foolish enough to think that Horace drew upon his imagination from the ridiculous mists he made of it. But I have lived to see an equally absurd thing—fourteen men afraid of one cubic foot of ice. Dr. Munsey is dealing some tremendous blows upon this glacier, and kindling fires around it that will, I trust, very soon remove all sign of it from our Southern land."

WE LEARN from the *Spectator* of San Francisco, March 3, that the issue of the week before, which we failed to receive, contains the valedictory of the editor, Rev. Dr. Fitzgerald. The reason for his retirement we have not learned, but we regret the loss of an able and genial confrere. The Publishing Committee says: "In the present interval, until we can procure an editor from the East, we assume the editorial management, and shall endeavor to afford our readers as good a paper as possible.—*Memphis Advocate*."

It is a duty which God requires of you to believe in Jesus Christ, and in the truth of his promises.

WORLDLINESS.

The baptismal covenant mentions "the vain pomp and glory of the world" as something to be distinguished from "the devil and all his works" and "the carnal desires of the flesh." The Scriptures present sin in this threefold aspect as a grand coalition in antagonism to the believer's peace and safety. All the malign and adverse elements of evil are thrown into the form of a triple alliance, having for its end the destruction of the soul. They are separate, and yet not always easily distinguished, because of the intimate union which subsists between them. The three co-operate so closely, are so blended and interwoven, and so completely mixed in the consciousness, that it is often most difficult to discern and discriminate. In the workings of the corrupt and fleshly mind the presence of "the spirit that now worketh in the children of disobedience" is not easily detected, nor is it always possible to separate the "carnal desires" of the world from the "diabolical, the carnal and the worldly" are so blended and in a state of such perfect coalescence as almost to defy analysis and detection.

The sin of worldliness is apt to escape our attention, among other forms of evil, and to come to be regarded finally as without any real existence. It is something not easily defined to the unspiritual mind, especially in its most refined and subtle phases. Gross sins of the passions and appetites, and palpable outrages against honesty and virtue, are readily recognized, and condemned even by those who indulge in them. Worldliness, because neither diabolical nor offensively sensual, is a sin most difficult to impress upon the conscience. It is a sin that may lie nearer to grace, and be in closer juxtaposition to godliness, than any other. It shades off the territory of unbelief, and approaches most nearly in appearance the frontier of religion. There are degrees in this as in other forms of wickedness, lighter and darker shades in the lines and coloring of the scene; but in the main, as popularly apprehended, worldliness is not regarded as in violent contrast with the principles and practice of piety. It requires a conscience of transcendent tenderness and purity, and whose processes are revolved in the deepest spiritual light, to fully appreciate and define it.

The worldly spirit may be very far removed from everything malignant and beastly. The vices of intemperance and licentiousness do not necessarily go with it, nor is integrity wanting. A character of unblemished morality and possessed of many admirable qualities is entirely consistent with this spirit. The tone of the mind and the general drift of the soul are, however, purely secular. The whole being is absorbed in temporal matters, and there is a corresponding lack of interest in the spiritual and the eternal. Worldliness may not be a vice in the usual sense of the term; neither is it a specific act nor always any tangible violation of a divine precept, but it is rather a *spirit* wholly or chiefly occupied with "the things which are seen."

So far from being a vice, worldliness often wears the garb of virtue. In connection with it will be found the most tireless energy and industry, and a scrupulous economy and thrift. Idleness, intemperance and enervation are shunned and detested, and the worldly spirit is disguised and worshiped under the assumed names of energy and industry. People who practice this deception upon themselves are neither sensual nor devilish, but they are imbued with the spirit of worldliness, and are careless about the salvation of their souls.

The essence of worldliness is in the love of the world. The love of money, the inordinate love of pleasure, and ambition are the usual aspects of it. The absolute incompatibility of this love with the spiritual life is emphatically declared. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Yet men

do love money very much, they are devoted to fashionable pleasures, they are in hot pursuit of position and fame, and are Christians! The unconverted mind cannot grasp a view of sin so much at variance with the opinions and practices of men; and, unfortunately, those who ought to have spiritual discernment fail often to perceive their guilt and danger. Believers are more liable to this sin, because worldly influences press on every side, and because it is most deceptive and most difficult to guard against. It is, indeed, the sin which doth so easily beset the church at this time. The love of the world, in the multifarious aspects of avarice, sinful amusements and conformity to the fashions of the day, is most in the way of vital piety. It is in thousands of instances undermining the spirituality of individual Christians, and sapping the strength of congregations.

Many professors of religion seem to forget that any line of demarcation exists between the church and the world. They are filled with worldliness as with an inebriating gas. The extravagances and hideous deformities of fashion are studied and followed, and worldly companies and pleasures are a continued source of reckless and godless dissipation. The form may vary with the season and circumstances. The worldliness of the country may differ in its manifestations from that which prevails in the city. There is a worldliness adapted to place, to age, to all possible conditions and surroundings. How shall the sinners in Zion be convinced, warmed, awakened, and how shall this flood of iniquity be stayed?

SPIRITUAL SATISFACTION.

"As for me, I shall be satisfied." This is the language of a man who decides for himself. The Psalmist draws a sharp contrast between himself, as the representative of spiritual men, and the men of the world. The men of the world have their portion in this life. They regard the world as their treasure—it has their hearts. They live for the world, and seek all their happiness in its possession and enjoyment. But, says the good man to his God: "I will behold thy face in righteousness." This was no "sour grape" view of the world, affecting to despise that which is beyond its reach, but the view of a man who had seen the world and estimated it at its real value—the intelligent and settled purpose of a man who had possessed and enjoyed the world beyond the common lot. David was a poet, and skilled in music; David was a warrior, victorious and illustrious; he was a king, chosen of the Lord and beloved by his people. Wealth, honor and success had crowned his life, and kingly power gave him the means of conferring upon the thousands security and happiness. He was not an ignorant man, despising knowledge, nor a poor man, affecting contempt for wealth, nor an obscure man, scorning station, nor a disappointed man, disgusted with the world. His life, as men reckon such things, was a splendid success. Yet he turns from the world's waters as too shallow to bathe his spirit, its fountains too small to slake his thirst, its banquets too scantily spread to satisfy his hunger, and its honors too mean and low to fill the measure of his loftier aspirations.

The world has never permanently satisfied any one. The man of largest and ripest learning has not been satisfied with learning. The man of greatest wealth has not felt that he had wealth enough, but insanely imagined that more would make him blest. There are old men now living who have spent a long life in the accumulation of wealth; they have been successful, have amassed millions; they have at the utmost but ten years to live; their habits are simple and inexpensive; they have more than their children need; they have no great and special philanthropies in view, and yet they are not satisfied with wealth. The mighty measure of an immortal soul has not been filled. Like the wide ocean, into which a thousand rivers pour, the soul is not full, and cannot be filled with all the rivers of the earth.

There are men whose fame as poets, statesmen, orators and soldiers has filled the earth. Every breeze has borne upon its wings the fragrance of their illustrious names; but all has failed to satisfy. But the man of faith, who reads God's word, who yields to God's spirit, and who listens with ears attent to the real voice of his soul, has learned, long ere this protracted, weary and fruitless search has been made, that his deathless spirit needs to be fed on better food than earth can give. If in circumstances of bereavement or affliction—and all, soon or late, are in such circumstances—the world has no power to reconcile us to our fate. It imparts no strength, it inspires no hope. How can it? If we lean upon it it breaks—pierces us through with sorrow—and we have nothing more. The soul, crushed with its woe and sinking to despair, finds no balm for its wounds, no hand to wipe away its tears, no light to cheer its gloom. Such a man turns to God, and must turn to him, as he has revealed himself "in the face of Jesus Christ," for where else, in all this wide universe, can he turn? Only in God can he find spiritual satisfaction.

Or when we think on eternity, as we all must some time, and inquire, what is my preparation to meet its great necessities? what are my hopes of happiness there?—to these deep and tremendous questions earth can make no response, can impart no preparation and inspire no hope. The soul must turn to God for all its instruction, for all its preparation and all its hope. The world cannot satisfy us. If it did, a few years, perhaps one more, will end it all.

We must feel that our lives and our hearts are in harmony with God. It is when we thus feel that the soul realizes that it has found at last a satisfying portion. All other than God is finite, and less than the capacity and needs of the soul. He who seeks his happiness in creature good seeks it in something less than himself; he worships a god inferior to himself, just as benighted heathens who bow down to gods of wood and stone. But God, in all the aspects in which we may contemplate him, is infinite. He is eternal, "from everlasting to everlasting." He fills immensity. He is almighty and immutable, and he is "holy, just and good." All moral excellence and loveliness is summed up in him—a boundless fullness no line can fathom, no wing survey, no duration exhaust, and no mind comprehend. Here the soul can find satisfaction—profound, unbroken repose—through all time; and when it awakes in eternity, in the likeness of God, it "shall be satisfied." W.

NEWS FROM THE CHURCHES.

WINNSBORO CIRCUIT.

Mr. Editor: The financial report of the Mallet Circuit, sent to Conference by me, is not at this time a correct statement of what was paid me. After the report was made there was a considerable amount added to that already paid. I cannot conveniently get at the figures, but suffice it to say that the total received was much larger than will appear in the Minutes. Besides this, the ladies of the church presented me with an excellent suit of clothes.

I never spent a happier year, so far as intercourse with the church was concerned, than with the people of Mallet circuit. I experienced nothing but kindness through the whole year, and when I left them I felt like one leaving home and kindred.

The severe trial of faith I experienced in leaving my home and coming here has been happily ended by the cordial reception I have met with from the people of this work. The stewards met at once, and have provided me a pleasant residence, sent for furniture and provisions, and will get me a horse. I feel at home already, and though I left dear friends behind, I find I am not altogether a stranger among strangers here. My wish and prayer is that I may be the instrument of God to do them good this year.

That such may be the case, pray, brethren, for us. F. T. R. WINNSBORO, LA., March 16, 1870.

JASPER DISTRICT, MOBILE CONFERENCE.

Mr. Editor: The revival which swept over this mountain district, last summer, has not passed away, as some predicted, like an April shower. It is true that the winter has been severe up here; so much so that if the church is ever justifiable in going into "winter quarters," this has been one of the times. But she has either kept her camp-fires steadily burning, or has taken the precaution to renew the supply of oil, so that the vestal flame has continued to burn upon her altars. So the work still goes on, and signs and wonders continue to follow.

As far as I have gone on my first round, the reports of the pastors are truly encouraging. With a very few exceptions, the churches are at peace among themselves, and signs of life and growth are visible everywhere. The young converts of last year are moving off well. On the Elyton circuit, where over two hundred joined, not one has turned aside as yet. In some places, during the Christmas holidays, the servants of sin and Satan tried to rally their forces and scatter ours in the giddy whirl of the pleasure dance; but the stratagem failed. They say it was because we did not leave them a "fiddler." Well, be it so. I would to God that all the "fiddlers" were soundly converted.

Brother T. P. Roberts will soon move into the new parsonage—a house of which the Elyton circuit may be proud. By the way, as soon as the parsonage is completed, that is going to be one of the most desirable circuits in the Mobile Conference.

The pastor's report on the Murphree's Valley circuit was cheering indeed. It has seldom been my privilege to witness a more gracious time than the first Quarterly Meeting on this work proved to be. Though the privilege cost one the fatigue and exposure of riding seventy-five miles through the cold, yet it was good to be there. These omens for good are the more significant from the fact that this circuit suffered more than any other in these parts from the benevolent work of "disintegration and absorption." Murphree's Valley has been the stronghold of Northern Methodism in all this country. It was here that Bishop Clark held a session of the so-called Alabama Conference in 1868, and it was during that Conference the Bishop proved, to the satisfaction of all present, that whatever might have been whispered in the ears of the fearful, yet the fixed policy of that church was to elevate the negro so as to make him the equal of the white man in all the social relations of life—that is, so far as their operations in the South were concerned. From that hour their cause began to wane in all this country. Until then many of their members were utterly in the dark; but now they saw that they had been imposed upon. In some places many have come back to us, and the way is now opening for many more to come. It is true that in that "national dilution" of the Northern Church the bogus Alabama Conference laid out two districts up here somewhere, but I have tried in vain to locate their boundaries. All is dark, except that two presiding elders and a dozen or more preachers are paid by the Northern Church to cultivate this field; but excepting five or six churches, over which they have no legal control, and one which they built to hold their Annual Conference in, no one can tell me where they preach or what they are doing—only they get the money quarterly.

We mention these facts in sheer justice to the cause of truth and Bible Christianity. The people are waking up to the facts in the case, and we believe that the signs portend that the time is near when this "diluted" form of Methodism will give place to that more in keeping with the gospel which saved our fathers and mothers. With the present state of things I expect to see the turbulent waters in this section, which have been so violently agitated for years, calm down; and under the blessing of God you may expect to hear good news from Bro. R. W. Coons and Murphree's Valley before this year shall have passed away.

So far as I have seen or heard, the preachers are all moving off well. May the great Head of the Church send us a gracious revival all over the land. Yours truly, J. M. BOLAND, JASPER, ALA., March 11, 1870.

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MORAL SCIENCE.

Mr. Editor: I have read with great interest, in the last two numbers of the *Advocate*, an article from the *Southern Review* on moral science. It strikes me as excellent. It reveals profound and discriminating thought. I wish the author would write the book he indicates is wanted. There is a felt want of a harmonious system of ethics, setting forth the authority and relation to each other of conscience and the absolute rule of right, and the relation of each of these to the will or action. We want, too, the connection traced between the precepts and the principles of virtue; and the "art" of attaining to and maintaining a right character—we want this, trench though it should on the province of theology. (Indeed, without theology, how can moral science be complete?) To disclose the adaptation of the gospel method, or, in other words, "to discover the philosophy of Christianity, would be of great service. Responsibility involved in the right of private judgment should be elaborated, and the sanctions of law, with their propriety, should be everywhere exhibited.

By all means, let the man who wrote that article continue his work, and write the book, which, written by him, will shed much light upon moral subjects, and be a fine accession to the cause of virtue.

I will not refrain from saying, Mr. Editor, that I am more and more delighted with your paper. It is not excelled in the land. It will make any family intelligent, and will fire with godly enterprise the Christian who reads it. Alas! many of our members will not take it—often official members. J. A. E. BROWNVILLE, MISS., March 16, 1870.

CHINESE IMMIGRATION.

Mr. Editor: I have this morning read the last letter of Rev. W. G. E. Cunyngnam, contained in the *Christian Advocate* of March 12. I read the first in the paper of February 26, and was very much gratified to see that the inquiries so often made on the subject of Chinese immigration were at last likely to receive an answer from a patriot and a Christian.

From the very first inception of that scheme I shrank from it with unconquerable aversion. But I was met on every hand by declarations that the Chinese made the best servants in the world, and that they worked for the lowest wages. This material view of their value has never been satisfactory to me. Mr. Cunyngnam has well said that "we are not in a condition to take into our troubled bosom the pagan hordes of China."

We thank him for the earnest protest which he has made against an evil which seems impending; and we thank him for the information he has given us on a subject on which he is well informed and we are ignorant. His residence in China, of course, enables him to speak of what he knows, and to testify of what he has seen.

We agree with him that "a heavier curse could not rest upon our soil than such a population."

Yours truly, A. READER OF THE ADVOCATE. MARCH 17, 1870.

THE ECUMENICAL COUNCIL.—A Paris dispatch, of November 12, says: Monseigneur Daparloup, Bishop of Orleans, has issued a pastoral, expressing his approval of the proceedings of the Guilda Conference, but declaring in advance that he will abide by the decisions of the Ecumenical Council, whatever they may be. It is reported that the pastoral of the Archbishop of Paris, issued November 7, opposing the adoption of the dogma of papal infallibility, without discussion, was inspired by the emperor.

LETTER FROM WOODVILLE.

Mr. Editor: Have you ever heard of any of your readers overheard of the village of Woodville, in Mississippi? I presume some of the latter have. But perhaps a large number of persons who read the Christian Advocate are not at all aware of the existence of such a place, and of facts which give distinct individuality to it. Permit me, then, to sketch

OUR VILLAGE.

As churches first attract a stranger in entering a new place, I will mention that we have four churches, in three of which religious services are regularly held. The Episcopal and Methodist churches support each a pastor. The Presbyterian church is served monthly.

A railroad, which runs always tri-weekly, and sometimes daily, connects us with the Mississippi river and with the great commercial world. We enjoy the benefit of a post office; we boast of a jeweler's shop, of two drug stores, of various dry goods emporiums, and of provision stores. We have the other professions, which indicate refinement and cultivated taste, for we possess milliners, dress makers and tailors, who are skillful in their various arts. Nor would we omit to mention the humble, but no less important artisan, who clothes our feet. Our carriages can be repaired, and our horses shod, within the precincts of our own burg, though "the spreading chestnut tree" of the poet be not present. As the wants of the body are thus provided for, and as the ministers of the gospel are here to admonish us of the value of the soul, but one thing now is needed to complete the picture.

Happily for us, the need is met. We have schools for the young. Our daughters need not be sent either North or South to obtain mental culture.

Situated in a grove of oaks and beeches, retired from the dust and bustle of the village, our young ladies' seminary offers a pleasant retreat to the pupil. The course of study pursued here is full and thorough; the discipline kind and parental.

I know no pleasanter sight than the group of girls who compose this school, as they ramble in the grove with their teachers, or promenade the long galleries, or assemble in one of the music rooms, and add their young voices to the tones of the organ, in some sacred song, or in their class rooms are attempting to climb "the Hill of Science," guided firmly yet kindly up its oftentimes steep ascents.

Congratulate us, then, on the fact that, in spite of the war, in spite of the consequent poverty and depression, we have in our village an institution which affords a thorough education to our daughters; an institution which, built and endowed by those who love the Methodist Episcopal Church South, yet claim a true brotherhood with all "those who love our Lord Jesus." The teachings of the Saviour are the text books in religion here, and these are inculcated without sectarian bigotry.

Mr. E. H. Waites is the steward of the institution. The girls, who form a part of his family, find their comfort provided for, and a gentle consideration extended to them, such as makes this school only less loved than their own homes.

When you, Mr. Editor, are itinerating through the land, call and see us in our village, to which we shall most gladly welcome you.

CONSTANS.

MARCH 18, 1870.

THE AFRICAN LAKES.—The Chicago Tribune, after quoting a statement by the London Telegraph that lakes Tanjika and Nyanza are shown on an ancient globe in Venice, says:

Mr. A. W. Hammett, of 105 Miller street, in this city, has shown us a volume of Robert Morden's Geography, printed in 1688. This volume contains a well executed map of Africa, on which the two lakes named above are found conspicuously laid down under the names of Lake Zaire and Lake Zupani, each connecting with the Nile. The larger of the two lakes seems to be about the size of Lake Michigan, and the smaller about the size of Lake Ontario.

LETTER FROM ALABAMA.

Mr. Editor: On the twentieth of February the beautiful town of Camden was fired in two or three places at the same time. The flames leaped from roof to roof till ten houses were consumed, five of which were important business houses; one was a hotel. It was undoubtedly the work of an incendiary. There was a very destructive fire here only twelve months ago. The energetic people of this place were just recovering from the effect of the first fire, when, lo! the vile wretch reappeared with his torch, to leave the town in a mass of ruins. Yet these things may do our people good, by teaching them to be more submissive.

We hope the next fire will be the holy fire from heaven to consume sin, and revive religion in the church. Truly yours,

MILLARD J. LAW.

CAMDEN, ALA., March 14, 1870.

The Pope and the Chaldean Patriarch.
The London Times correspondent at Rome says:

I will narrate what will be pronounced by many a sensational, but which, for all that, is quite a true story. I relate it here because it seems to me to have a singular point in illustration of the real temper of those who rule in the Vatican. It is well known that there are in Rome a considerable number of Oriental bishops, and that the Court of Rome, in pursuance of its relentless spirit of despotism, is bent on stripping these representatives of ancient churches of many antinomistic privileges, preserved to them through the lapse of centuries. The day before yesterday the Chaldean Patriarch took part in the discussion on the schedule about the rights and privileges of the bishops. It was the day following the brilliant speech from Strossmayer. The Patriarch's speech, translated from Arabic into Latin, and read by a French prelate, ran in the same sense. He dwelt on the wisdom of centralization, and laid stress on the evils ensuing from systematic violation of olden customs and olden liberties. It was the speech of a bishop of an historical community who put in his protest in behalf of the ways of the fathers against the reckless symmetry sought to be imposed by one who would have all subject to his absolute word. That evening the Patriarch was summoned to the pope, but he was told to come by himself, unattended by any of his priests. He went and found himself in the pope's presence with only Monsignor Valerga, Latin Patriarch of Jerusalem. Through the medium of this Italian dignitary the pope, who was (as he can be) moved with passionate anger, upbraided the venerable Patriarch of Babylon in unmeasured terms. He went further. He told him that he must then and there sign one of two papers—either a renunciation of all he had spoken, or else a renunciation of the special privileges of independence from Roman jurisdiction enjoyed by his church. The poor man, taken utterly aback, requested to have two days to consult his priests. The request was refused. He was told he should not go home before he had signed. He did, accordingly, sign his renunciation, and there he is now, a man broken and reduced by the pope in punishment for having dared to exercise his privilege of speech in the council in a manner not according to his taste. Now, what was done in this instance to an obscure Chaldean Patriarch, ignorant of Europe and European tongues, would also be done to Bishop Strossmayer if only there were not reason to fear he would be more difficult to gag. But still, here the case has happened, and is it going to be borne by the bishop? From what I hear, it would seem as if this incident, occurring at this precise conjuncture, promises to change the whole course of the council and turn everything into a new drift. I know that bishops of great eminence and great position have taken up this outrage with becoming spirit. It is not in my power to say which course will be pursued, but unless temper should evaporate in a most marvelous manner, or the pope act humbly pie very meekly of his own accord, I am prepared to see the matter followed up with uncommon vigor. There is a difficulty about how to open the question from the limitation set on the initiative of the bishops; but this can be got over through a numerous signed petition, and then there is a precedent for the Chaldean Patriarch telling his own story and recalling his enforced renunciation in the case of Pope Pashal the Second, who, before the General Council, read the retraction of the compact into which he had been forced with violence by the Emperor Henry. I repeat that the story is one perfectly authentic.

and that this incident is calculated to entail consequences not easy to foremeasure.

The Archbishop of Bordeaux thus describes a case of somnambulism in a young priest: "He was in the habit of writing sermons when asleep, and although a card was placed between his eyes and the note book, he continued to write vigorously. After he had written a page requiring correction, a piece of blank paper of the exact size was substituted for his own manuscript, and on that he made the corrections in the precise situation which they would have occupied on the original page. A very astonishing part of this is that which relates to his writing music in his sleeping state, which, it is said, he did with perfect precision. He asked for certain things, but only such things as bore directly upon the subject of his thoughts. He detected the deceit when water was given to him in the place of brandy, which he asked for. Finally, he knew nothing of all that had transpired when he awoke, but in his next paroxysm he remembered all accurately, and so lived a sort of double life, a phenomenon which is said to be universal in all the cases of exalted somnambulism."

MADAGASCAR.—The opposition to the Christianization of Madagascar is utterly broken, and the chief question now is, where to get the necessary number of teachers for the large number who wish to learn. Rev. Mr. Ellis writes that native teachers are being sent forth to these places. About one hundred trustworthy Christian men have, we understand, been selected for this purpose, and at least £140 has already been raised by the congregation toward the expenses. These faithful men will be the bearers of copies of the Bible provided by the British and Foreign Bible Society. We are glad to learn that, alive to the greatness of the occasion, that noble institution is increasing its supplies. One thousand two hundred Malagasy Bibles and some thousands of St. Luke's gospel have recently been sent out, and twenty thousand Testaments, in preparation, will follow as speedily as possible.

The feeling against conventual establishments in Europe is meliorated by the thunders from Rome. We read in the Berlin papers a report of the committee to whom was assigned the duty of examining petitions presented to the Chamber of Deputies, in which the opinion is expressed that the government must insist upon applying to all ecclesiastical establishments the inspection and control imposed by law on all incorporated bodies; and this inspection, the conventual authorities assert, is fatal to their institutions. Three of the principal districts in Hungary have also presented a petition to the Hungarian Parliament, asking for the abolition of monasteries and convents, and the appropriation of the revenues to educational purposes.

The will of the late Bishop of Manchester exhibits in a very marked degree the "ruling passion strong in death." His connection with his diocese was marked by many unhappy quarrels, and in his last will and testament he perpetuates a family feud which one might have thought would have been healed by the lapse of time. Many years ago his eldest daughter married one of his lordship's chaplains—a man of exemplary character—without the bishop's consent. She is excluded from all interest in her father's property, who explains his act in these terms: "This I do not in anger, but because I hold it a duty not to let such conduct as hers and the person she is married to prove successful."

God loves to have us pray with earnestness. The best proof of earnestness is simplicity. Better in God's sight are the broken but heartfelt utterances of a child than the highflown utterances of some who think themselves wonderful in prayer.

The Indiana Conference, to be organized under the authority of the Methodist Episcopal Church South, it is announced by the Rev. J. Ditzler, will meet April 14, in English chapel, Shelby county, Indiana.

He that puts a Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the kingdom of heaven.

Married.

On the eighth of March, at the residence of the bride's mother, near Lake Lafayette, Issaquena county, Mississippi, by Rev. J. C. Carlyle, Mr. J. F. Hovey to Miss LAURA THILMAN.

At the residence of the bride's father, in Lowndesho, Alabama, March 10, 1870, by Rev. A. A. Pilley, Rev. R. E. Cary, of the Montgomery Conference, to Miss SALLIE C. ALEXANDER.

At the Methodist church, in Whistler, Alabama, on the thirteenth of March, 1870, by the Rev. J. J. Grace, Mr. WESLEY THOMAS to Miss RACHEL MYERS, both of Whistler, Alabama. Nashville Advocate please copy.

On the seventeenth of March, 1870, at the Methodist church, in Whistler, by the Rev. J. J. Grace, Mr. BENJAMIN R. GASTON to Miss ELIZABETH F. RYAN, both of Whistler, Alabama. Nashville Advocate please copy.

Obituaries.

Died, at his residence on Pettie Prairie bayou, parish of St. Landry, Louisiana, on the twenty-fourth of February, 1870, HIRSH WINSON ROBINETT, aged sixty-eight years.

Few men in this or in any other community leave a higher standard of morality and virtue than does he whose name appears above. Notwithstanding his advanced age in life, and his obligations to the natural destiny of all men might in reason be considered as due, yet he leaves a large family and a wide circle of friends and acquaintances with many regrets and sorrows.

Mr. Robinett had been a practical and successful planter of this parish for a number of years. He was faithful in the discharge of every duty, and worked with unflinching industry and zeal in every undertaking during his useful and well-spent life. He was remarkable for his honest confessions, as also for his wise and prudent counsel and advice, ever ready and willing to contribute for any laudable purpose or to assist in any praiseworthy enterprise. And, above all, he was a devout and pious Christian. No engagements of a business character were allowed to conflict or overrule his religious duties. The church, alas! has lost one of her chief officers, ornaments and supports. The character of this truly good and pious man is worthy the imitation of all. May he rest in peace, while his immortal spirit returns to God, who gave it." O. S. S.

FRANCIS BASSETT BOLING, son of Captain R. S. and S. M. Boling, was born in Washington county, Alabama, on the twenty-ninth of February, 1851, and died on the sixth of March, 1870, aged nineteen years and nine days.

Truly, "we know not what a day may bring forth." The death of this young man was sudden, and the circumstances attending it sad, sad indeed. While riding, on Sabbath evening, his horse became frightened, left the road and threw him against a log, where he is supposed to have died immediately. At sunrise, next morning, his body was found cold in death, and the sad news borne to his bereaved parents that their dear Francis was gone from earth forever. Thus father and mother, brothers and sisters, were so unexpectedly left to mourn a loss which can never be replaced.

He was a dutiful child, an affectionate brother, a watchful nurse to a suffering father, and to his mother all that a son could be. He is the second son they have lost within seven short months. On the day of his death he attended church at eleven o'clock, seemed to be serious during the services, and at the close, in obedience to a call for penitents, bowed at his seat, thereby desiring an interest in the prayers of the people of God. May God give the bereaved ones grace to say: "Thy will be done."

Within his happy childhood home, he held, a father weeps. As many thoughts of his loved one Like a shadow o'er him sweeps.

A mother's form is bowed with grief, Like reed before the storm; She sadly pines a wild lament Above the lifeless form.

Come back, come back, my own loved one, In all thy beauty bright, In all thy youthful loveliness, To glad thy mother's sight.

Oh, can it be that never more Thy spirit can awake? From the dark land of death come back, Boy, for thy mother's sake."

A FRIEND.

Died, at Raymond, Mississippi, of pneumonia, on the twenty-seventh of February, 1870, Mrs. ANN W. PHELPS.

Sister Phelps was born near Hopkinsville, Kentucky, February 25, 1818; was married to Henry Wyche Phelps, September 1, 1835. She professed religion and joined the Methodist Church either before or very soon after her marriage, as her eldest child's first memory of her is of a devout Christian mother, and she has never known her as anything else. Her subsequent life was one of constant devotion of her talents and means to the cause of God. Her piety was of the active kind, always finding something to do, and ever ready to do good—"always abounding in the work of the Lord." She was indeed like a "tree planted in the house of the Lord"—a fruit-bearing tree, where something could always be gathered for every good work.

The object of this notice is not to

logize the departed saint, but to inform and comfort her large circle of kindred and friends, who may have been associated with her in Christian fellowship for only a few years, or even months. As they knew her during those years or months, so she ever was, through all her Christian life, the same unostentatious, faithful, useful servant of God.

During the long time she lived in the Attakapas country many of the preachers of the Louisiana Conference, and others, learned to know and love the virtues of this "elect lady," whose many Christian graces are in their minds and hearts a "living epistle."

Sister Phelps died while on a protracted visit to her sister in Raymond. From those present I learn that she died as she lived—calmly, peacefully falling asleep in Jesus, after giving specific instructions on matters of business and for the disposition of her body, which was, according to her request, conveyed to her late residence, near New Iberia, and placed in the same grave with that of her husband, who died a few years ago. She desired that there should be no public display, but that her body, followed by a few friends, might be borne as quietly as possible to the grave. These instructions are in such harmony with the general character and conduct of one who was clothed with humility, that I have felt them exerting a constant restraint upon me while penning this brief obituary, lest I should write what she would crase could her hand guide my pen.

A. E. GOODWIN.

DR. DAVIS ON DEAFNESS.

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ON-PAVE.—Dr. Davis removed to No. 14 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention. feb11

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The Child's Corner.

THE GREAT AND LITTLE KING.

BY ALICE CARY.

The little name of the golden-crested wren is *Regulus*, which means "a little king;" and the following fable tells how it came by such a name.

One day the birds all met in a tree, but they didn't meet to sing— They met to argue politics And to choose themselves a king. There were so many overhead, Crowing and zolag back, And so many round about the tree, That the air was fairly black.

Some chirped, some cried, some screamed aloud, Some sat with slanting eye, For there were many candidates, And partly strife ran high. At last it was agreed by all To choose the bird whose wing Could soar the nearest to the sky, And crown him for their king.

The swallow tried her strength, and then The blackbird and the blue, And then the sturdy, honest quail; But none of them would do. Then all at once the eagle swooped From out the fluttering crowd, And in a minute more his head Was level with a cloud.

Then what was the astonishment Of all the birds to see? A little wren upon his tail, Who cried out: "Look at me!" So half the birds began to cry, "And half began to sing, For some reviled him for a knave, And some would have him king."

Just then an owl, who lived hard by, Within a hollow stub, Called: "Wren, come down and get your crown, Or lose it—there's the rub!" "Good again, help me," cried the wren, As he came out of breath— "I cannot fly so near the sky, And if I fall 'tis death!"

So honor such a flight as this To any bird could bring, And so they named him *Regulus*, Which means a little king. The eagle's strength was in himself, To fly up or down, And so they named him king of birds, And so he won his crown.

—The Children's Hour.

A BRAVE AND TRUE CHILD.

[We have the following incident from the pen of the Rev. Dr. Watkins, of Natchez.]

Maria Poston, the adopted daughter of Jesse and Martha Skinner, died of typhoid fever, at the residence of Dr. Bass, near Natchez, Mississippi, on the tenth of October, 1869, in the fifteenth year of her age.

Just as the war began a family, consisting of a father and mother and three children, removed from Missouri to one of the dark regions of Texas. The pioneer's cabin was built, and what of comfort lay within reach was provided, when Texas was summoned to contribute her offering to the Confederate cause. The hardships of a soldier's life soon made the mother a widow, and left her little ones an increasing care upon her failing strength. The mother only lived to realize the sad consciousness that the costly sacrifice was made in vain. Committing her friendless children to the protection of heaven, she closed her life of sorrow, and went away to be at rest.

The children, a girl of ten, and two boys younger than she, were taken to the houses of neighbors, to be employed and fed and reared according to prevailing customs. And such customs! Every vice that has a name was familiar to that lawless people, and these children, dedicated to God, and taught lessons of purity and truth and duty by pious parents, were brought into contact with vice and exposed to the corrupting influence of godless association.

Fortunately the mother's life and teachings had been molding the character of the daughter, and the grieved and offended child determined to break away from such revolting scenes and seek protection among strangers. Taking the brother four years younger than herself, she sought the public road, and, unconscious of her guide, followed on in hunger and weariness, until, exhausted, they sat down to rest. Soon a horseman appeared, to whom the modest, brave girl made her appeal. He knew that near by was a family of refugees from Mississippi, and that they were childless. Putting them into the path, he directed them toward the house.

Fatigued, hungry, tattered, dejected, the children made their condition known, and were at once re-

ceived into the kind and Christian family; for, said Sister S., "I felt that I had done little for the world, and may be God has committed these orphans to my care." In a few days the little boy was claimed by the party who had had him in charge, and Brother S. gave him up.

In the family returned to Mississippi, bringing Maria with them as an adopted daughter. They spent some months in Natchez, where Maria had the full advantage of a good day school and of the Sabbath school. She learned rapidly, and was punctual at the Sabbath school.

Last spring Brother S. had occasion to return to Texas, and Maria besought him to recover her brothers and bring them home with him. Brother S. finally determined to make the trip by land and to take Maria with him. Having transacted his business, he applied to the military authorities for these children. Maria appeared before the commandant, told her artless story, and at once received the order. "But," said an officer, "you dare not go there. I know the ruffians, and they will murder you and murder the children rather than give them up. You must have a guard."

The party set off with a detachment of soldiers, and traveled a distance of sixty miles in search of the boys. How Maria's heart leaped as she approached the house and saw her little brother in the yard! She delivered the order, and the brother leaped into the ambulance. "She soon found the other, but the husband, charged with murder, was a fugitive, and the wife would not receive the order. Nothing daunted, the brave girl called her brother, and, taking him into the ambulance, the party drove away.

It was to Maria a triumphant hour. She had rescued her brothers from destruction, and would soon see them under the guidance of a family who feared God. Soon after their return to Natchez Maria was taken sick. Her illness did not create serious fear at first, but assuming a typhoid form, it gradually dried up the fountain of life. For two months she suffered, sometimes apparently convalescent, and then passing near to the gates of death. All that medical skill could do was done; all that tenderness could prompt was applied, for she had won upon the love of these parents, and they clung to her as to their own daughter. When her condition became hopeless she desired to see her pastor, and spoke of the happy hours spent in the Sabbath school; sent messages to her father, then absent, gave expression to her grateful affection to her mother, and, committing her brothers to the kindness she had shared, with that faith in Jesus which gave composure to the soul, she passed away to the rest that remains for the children of God.

PASTOR.

To see Christian societies regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departure from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents. The evils which result from this state of things are incalculable. It supplies ideals with their most plausible topics of invective. It hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficiency of prayer, and is probably the principal obstruction to that ample effusion of the spirit which is essential to the renovation of the world.—Robert Hall.

THE FIRST PIANO IN JAPAN.—Letters from Yokohama state that the chief officers of the naval expedition sent by the Austrian government to the East have had an audience of the Mikado, who expressed great admiration at the presents, chiefly of Hungarian manufacture, which had been sent him by the emperor. One of them is a piano, and an attaché of the Austrian embassy having played several pieces on this instrument before the Mikado, who had never seen a piano before, the latter was so pleased that he at once directed his wife to take lessons. Her majesty will be instructed in the use of the instrument by Lady Parkes, the wife of the British minister at Yeddo.—Eastern Post.

Scientific.

THE SPRINGING OF TIMBER.

It is a consideration of great practical importance to be able to take advantage of the springing of timber. After some kinds of timber have been split into bolts they always spring in a certain direction, with respect to the grain of the wood; namely, across the concentric circles of the original trunk. When a stick of round timber is saved in two lengthwise, through the heart, if it springs at all, the ends will separate several inches, while the two sticks will remain together in the middle. Some kinds of timber never spring after being sawed or split, while other kinds will always spring so much as to be unfit for many purposes. The toughest timber usually springs the most, and sometimes the power which causes it to spring is so great that the ends of a log will crack open for several feet in length.

The cause of springing is attributable to the contraction of the outside of a log, and the expansion of the inside near the heart. But what causes the contraction and expansion is a question which has puzzled the brains of the wisest philosophers. Since we know beforehand that most timber will spring more or less, we may, by taking proper precaution, avoid inconvenient results in the practical affairs of the farm and workshop.

A skillful sawyer, in saving a log into scantling, which he knows will spring, will first mark off the ends into eights; and then, after sawing once through on one side of the log, saw a slab off the other side, and finish in the middle. By this means the lumber will be about as true as if the timber were not inclined to spring at all; whereas, were the same log sawed by working all on one side, the lumber would be much thicker at the middle than at the ends.

In sawing a long log into four square pieces of timber a good sawyer will square the log first; and if a thick slab is to be taken off on one side and a thin one on the other, the thin one should be taken off first, and the saw should be run through the middle last.

This rule holds good also in scoring and leveling timber. If a thick chip is to be taken off one side, in timber that is inclined to spring, the thinnest slab should always be cut off first. A stick of timber will always spring most when the thickest slab is removed first.

In riving out spokes for carriage wheels the rule of good workmen is to have the widest way of the spokes in the direction from the heart to the bark. The reason for this is, they retain their shape much better than if split out at random, or with the sides toward the bark and heart of the timber.

When making whiffle-trees also they will be stronger to have the front side of the whiffle-tree nearest the heart timber, and the back side toward the bark; and they will also retain their shape longer if the timber be split in this direction, across the grain of the wood.

Lever which are made of split timber will stand a greater stress when they are so made that the hardest strain comes on the side which would be nearest the bark. For this reason a fork handle should always be attached to the fork with the side upward which grew nearest the bark. A rake handle or hoe handle, on the other hand, should have the heart side upward. Axes for wagons, spring bars, bolsters, sleigh beams and such like, should always be placed with the heart side upward. It will be easy to determine which side grew nearest the heart or the bark by taking notice of the shape of the concentric circles at the ends of a stick. The heart side will be concave and the bark side convex.—Manufacturer and Builder.

EXERCISING MECHANICAL SKILL.

Very few persons exercise themselves in the use of mechanical tools as they should and might do. Many a tiller of the soil has often spent a dollar's worth of time, at a hurray season of the year, in going to and returning from some mechanic's shop, to get a small job done, which he himself could have performed in a very satisfactory manner if he had trained himself with a little practice, to handle tools with facility. As a rule no class of citizens accustom themselves to wait on themselves. Most persons seem to be satisfied with single attainments. Many a mechanic, even, consumes hours in looking up a mechanic of another profession to perform some little job about the house, which he could do with his own hands during his leisure moments. This is not the way to save money. When a person has several hours of leisure every day he should exercise his faculties to wait on himself.

Years ago our ancestors were accustomed to expend large sums of money to pay laborers for performing what their fat oxen and horses could have done, instead of standing idly in the stable. And many per-

sons do the same thing now. Every man or boy should exercise himself in the dextrous use of mechanical tools. Innumerable opportunities perpetually present themselves. For instance, if a door does not close easily and fasten properly, take it off the hinges, dress off the edges a trifle with a plane, and make every part fit neatly. If a window-pane gets broken, instead of paying fifty cents or \$1 to an itinerant glazier to put in a new pane, while you look on, procure some Spanish whiting and linseed oil, make some putty, and set the window glass. A poor man who must grind out his dollars dime by dime, may often save many dollars during the year by waiting on himself in these little ways.

Furniture often needs a little repairing, which any ingenious person may do with a dime's worth of glue and a cent's worth of trimmer's tacks. A little tin glue will be hung in a tea kettle, the glue prepared and the broken parts united, just as well as by incurring the expense of transporting the furniture to the manufactory, and paying an extortionate price for a small job.

Those persons who have plenty of money may prefer to call in a mechanic to do all little repairs at his own price. But poor men should be wiser.—Manufacturer and Builder.

RESERVE POWER.—It is not wise to work constantly up to the highest rate of which we are capable. If the engineer on the railroad were to keep the speed of his train up to the highest rate he could attain with his engine it would soon be used up. If a horse is driven at the top of his speed for any length of time he is ruined. It is well enough to try the power occasionally of a horse or an engine by putting on all the motion they will bear, but not continuously. All machinists construct their machines so that there shall be a reserve force. If the power required is four-horse, then they make a six-horse power. In this case it works easily and lasts long. A man who has strength to do twelve honest hours of labor in twenty-four and no more, should do but nine or ten hours' work. The reserve power keeps the body in good repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force is always incapable of taking on any more responsibility than he already has. A little extra exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy—we all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty can be worked but a portion of the time. So a man with a little good blood can do but little work. The reserve power must be stored up in this fluid. It is an old saying among stock raisers, that "blood tells." It is equally true that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reserve power of an individual becomes low it is an indication that a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when the water gets low in the pond. Such a course would save many a person from physical bankruptcy.—Herald of Health.

THE COLORS MOST READILY DISTINGUISHED.—Experiments made to ascertain what colors are most quickly and easily perceived by the eye, seem to show that bright yellow is the color most easily distinguished, and violet and red are the least readily recognized. After yellow, blue is the most quickly seen. These experiments may be of some value in improving our system of railway signaling. The colors most readily distinguishable at the greatest distance are obviously the best to employ for signals. Now, according to these experiments, red comes last, or last but one, and green stands but just before it. Bright yellow and blue, the colors most easily recognized, would therefore seem to be preferable for signal lights. In connection with this we may mention an interesting fact, but one of no practical importance further than showing that the perceptions of the lowest animals seem to accord with our own. When a basin of water containing some of those active little animals, the water-fleas, is surrounded with blackened paper, the animals sink into inactivity, and collect in the illuminated part of the water. Further than this, if a spectrum be projected through a slit in the paper, the greater number of animals collect in that part of the water illuminated by the orange yellow rays, and the fewest in the line of the violet, which would seem to indicate that they too most readily perceive yellow light.—*Scientific Magazine*.

IT IS AN GREAT A POINT OF WISDOM to hide ignorance as to discover knowledge.

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COLUMBUS FEMALE INSTITUTE,

The Christian Advocate.

SATURDAY, MARCH 26, 1870.

The Reptiles at the Zoological Gardens.

Having been present lately on the occasion of these creatures receiving their usual allowance, we propose to give a short account, from careful observation, of the manner in which they seized and killed their prey.

If we disregard the scientific divisions of the order which comprises these animals, we may divide them into three classes: first, those which seize their prey with their teeth and crush it in their folds; second, those which seize and swallow it alive, after the manner of lizards; and third, those which bite, or rather strike it with poisonous fangs. Of the first, the finest examples are the pythons and boas, besides which there are the yellow snakes of the West Indies and others. Those of the second are fewer in number; they include the red snake of Bengal, viperine snake, English snake, etc. The present specimens of the third class include rattlesnakes, and Indian and Egyptian cobras, water vipers, etc.

These divisions are not strictly scientific, as some of the poisonous serpents have a structure closely resembling that of the boas, and are classed with them; but they will serve our present purpose better.

The constricting serpents, as we may term them, are kept in large cases, the entrance to which is either by a glass door in the front, which opens by a sliding up, or by a similar contrivance at the back, in the wooden partition. The cobra snakes are, in some of these cases generally, and indeed are so harmless that little precaution is needed. The venomous serpents have no opening but a small one in the lid of the case, about two or three inches square. Through this the food is introduced; and all necessary operations for the cleanliness and order are performed with a rod of stout wire, to the end of which the occupant, who, if new-comers, strike at it vigorously with their fangs. The first to be fed were the yellow snakes, and other species in the same case. The keeper, having unceremoniously removed the blanket, beneath which most of the occupants of the compartments were huddled together, as usual, quickly introduced under the glass door about a dozen sparrows, and one or two Guinea pigs. The former immediately retired to the darkest corners, seeking, however, to be quite unconcerned as to the presence of the snakes, as in some cases they stood on the bodies of the latter, which for the most part remained motionless. The Guinea pigs were more restless, moving about as if in search of food. They seemed to be preferred by the snakes to the sparrows; and presently one of the reptiles, waiting his opportunity, seized a Guinea pig by the neck, and, jerking it nearer, threw two or three folds round it, killing it in a few seconds.

The other snakes rapidly dispatched the sparrows in the same way, when seized; but they were apparently in no hurry, as there were a number of the birds in one corner for more than an hour, which had not been touched during that time. It may be well to remark that there is nothing revolting in the spectacle of a serpent taking its food. Its victim suffers neither the mental nor bodily torture ordinarily supposed. When seized it is killed without delay, especially if it struggles to escape; and before its seizure it is never conscious of danger. Not only is this well known to those in charge of the creatures, but we can verify it from actual and careful observation. A rabbit will approach a snake out of mere curiosity, and, after sniffing at its head, and even being touched by its tongue, will start to another part of the inclosure and resume its composure, returning again, in the course of its explorations, to the same snake without the least uneasiness, except what arises from the want of cabbage leaves, and the indigestibility of the gravel flooring. Guinea pigs show even less concern, and are not easily startled by any moving object.

The snakes which had seized the sparrows, etc., waited till their prey was quite dead before they moved and began slowly to prepare for swallowing it. The pythons, which occupy an adjoining case, and are the largest serpents in the collection, were next supplied with two or three ducks. The largest python instantly seized one, and threw one fold round it. He then remained perfectly motionless, appearing to be satisfied with having secured the bird, and did not at once kill it. The duck did not seem at first much concerned at such unusual treatment, but soon became restless, on which the python tightened the fold, and in about a minute had quite destroyed it. Having waited some minutes, as if to make sure that life was extinct, he slowly unwound his coil from the body, and

touched it with his muzzle, moving it about till he had found the head. The idea of lubrication with saliva, now quite exploded, evidently arose from this habit of feeling over the body with the mouth. Having taken the head into his mouth, he began to swallow the carcass, his jaws stretching to an immense extent to allow of its passage. When he found any difficulty he used the part of his body which lay nearest to it to push it gently, and considering the apparent difficulty, was not long in completing his meal. The supply of food is never stinted, and we believe that it is not uncommon for a python to devour six or eight ducks and rabbits on one day. Of course a full meal takes a long period to digest, as is the case in all reptiles.

The cobra snakes might with propriety be termed legless lizards, as, with the exception of the want of limbs, they are in most respects similar in structure to the saurians. A fine, lively specimen of the Bengal rat-snake was fed with half a dozen frogs, which he pursued with great speed round the inclosure, and driving them one by one into a corner, seized and swallowed them, in spite of their struggles.

We will now turn to the venomous serpents, and in particular the rattlesnakes. The keeper having put two young Guinea pigs into the case, one of the snakes instantly struck at that nearest to him. The action of a venomous serpent in wounding an animal cannot be strictly called a bite, as, though the fangs undoubtedly represent teeth, the jaws are not closed upon the object struck, which is simply punctured, the snake in most cases retiring immediately. The Guinea pig almost immediately showed signs of sickness, but its body did not appear to swell; it seemed to be thrown into violent convulsions, and in about a minute fell helplessly on its side, with no other sign of life than an occasional spasmodic motion of the jaws. A larger animal would not have been so soon killed; but as the snakes, being confined, have not often occasion to use their venom, it is probably more powerful than when they are in a wild state.

There are a large number of puff-adders in one case, and a Guinea pig being introduced, began sniffling about, as usual; but though he was touching one of the reptiles, it did not seem disposed to strike, when suddenly another puff-adder darted at full length from an opposite corner, and striking the creature, remained with its fangs apparently buried in its flesh, contrary to belief, to the usual habit of the reptile. His intention was, perhaps, to prevent any of the others from devouring it.

There are specimens of the two species of cobras, the Indian and Egyptian, perhaps the most interesting of all serpents; but, on account of their excitable nature, it has been found necessary to hide them partially from view by filling the lower half of the case front with ground glass, so that it is not easy to observe them.

The appearance of the cobra when about to give the fatal stroke is graceful, and yet terrible to see. The inflated hood, the waving motion of the head, and the peculiar expression of the eye, combine to impress the observer of its consciousness of the deadly power which it possesses, and with which it threatens any living creature that dares approach it. Venomous serpents can generally be distinguished by the broad head and stumpy tail which they possess; but this rule does not always hold good, some of them, for example, the cobras, having a structure closely resembling that of the calubrine, with the exception of the fangs and organs pertaining to them. There are in this house some young alligators, which are kept with the water tortoises. They seem to pass their time generally in sleep, but when feeding time comes, are extremely alert. On some mice being thrown into the water the alligators pursued them, swimming with the mouth raised out of the water. Having seized the unfortunate mice they held them under the surface till drowned, and then passing them into the gullet, bolted them whole. The tortoises are not fed with live animals, but with raw meat, which they tear in mouthfuls under the water. Considering the number of species which exist, the collection seems deficient in the *Chelonian*; but with regard to the *Sauria* and *Ophidia* it is probably unequalled.—*Naturalists' Note Book.*

MARRIAGE OF A BRAHMIN WIDOW.—An event occurred last summer at Bombay which demonstrates most clearly the giving way of superstition and the power of the Brahmins. A Brahmin widow was married and many young men of high caste pledged themselves to stand by the bridegroom even if thereby they lost caste. This blow at Hindooism passed unnoticed by the priests.

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Sparta Belle.

Olive Branch.

City Mills, "Sparta," Ill.

Missouri Mills, St. Louis.

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31.....PERDIDO STREET.....31

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MONTHS.

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FEB. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

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DEC. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money letter received; a circle the amount of dollars received, and a half circle the amount of cents.

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EXPENSES.

Primary department, per term \$20 00

College department, per term 25 00

Latin and Modern Languages, each 10 00

Music on Piano and Guitar 25 00

Use of Instrument 5 00

Drawing and Painting \$20 to 25 00

Contingent fee 3 00

Board, including washing, lights and fuel, per month 22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Itinerant ministers charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President, a 17 3m C. D. OLIVER, Principal.

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Next year begins September 15, 1869. Two terms, each twelve weeks each.

CHARGES FOR YEAR OF FORTY WEEKS.

Primary department \$25 00

Academic department 40 00

College department 50 00

Music department 60 00

Art department \$20 to 40 00

Languages, each 20 00

Diploma fee 5 00

Board per month, without lights 20 00

No incidental charges of any kind. Fees for each term in advance. Total expense, without extras, about \$50.

REV. GEORGE W. F. PRICE,</

NEW ORLEANS MARKETS.

From the N. O. Price Current.

With the exception of an improved demand in most branches of the whole sale trade, from country merchants, or in orders from the interior, the general market has exhibited but little animation since our last issue. The receipts of sugar and molasses have been moderate, and met a rather limited demand at irregular rates. Further arrivals of Western produce have materially added to the supplies, which, especially in flour, now afford ample scope to buyers for export, but prices are still too high to admit the execution of pending orders for Great Britain. We notice, however, a further decline in freights from St. Louis, which a short time ago ruled at \$1.10 per barrel, but have since fallen to \$1, and within a few days to ninety cents.

Our accounts from the upper Red river are rather discouraging. A slight rise had come out of the Saline, but the river above, as well as the lakes and bayou, was still falling, and we can only repeat our previous remark that navigation is daily becoming more difficult, and freights are consequently advancing. The indications are that if our receipts of cotton are not curtailed by a partial exhaustion of the supply, they will soon be low water.

The river has fallen two inches since our last, and is now three feet six inches below high water mark.

Corn.—The following are the arrivals since the eighteenth instant:

Louisiana and Mississippi.....bales, 11242
Texas.....189
Total.....193

On Saturday, the heavy advance of Friday having compelled most buyers for export to withdraw, the business was confined to 1,700 bales, about 500 of which consisted of low cottons taken by one party, and the rest of trifling lots, by a number of buyers, to complete previous engagements, hardly presenting a fair basis for quotations. The general tendency, however, was toward lower rates, and a portion of the business was at a falling off of ¼c. On Monday prices ruled still more in favor of buyers, and although in many cases factors gave way ¼c. from Friday's figures, yet it failed to revive the demand, which continued slack through out the day, resulting in sales of only 2,350 bales, on the basis of 20½ to 21c. for good ordinary, 21½ to 22c. for low middling. On Tuesday the market opened with no material change, but finding that buyers would not go on unless at still lower prices, factors were compelled to make further concessions. The demand, nevertheless, continued slack throughout the day, and the business was confined to 3,250 bales, at prices showing a further decline of ¼c. to ½c., closing heavy at the subjoined quotations.

This makes an aggregate for the past three days of 7,300 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 955,749 bales, against 703,007 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 558,760 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 300,134 bales to Great Britain, of 71,941 to France, and of 89,862 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....17½ to 18½
Good ordinary.....19 to 20
Low middling.....21 to 21½
Middling.....22 to 22½
Strict middling.....23 to 23½

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.....770
Arrived past three days.....11648
Arrived previously.....943938-955598

Exported past three days.....21650
Exported previously.....729917-750807

Stock on hand and on shipboard.....205549

SOGAIN.—The market has continued dull since our last review.

MONEY.—Gold opened on Tuesday at 112½ to 112½ (against 112½ at New York), and closed at 112½ to 112½.

No sales of silver have been reported. American half dollars may be quoted at 110 to 111, and Mexican dollars nominal at 114½ to 114½ in currency, and 2½ per cent. premium in gold.

On Saturday 4,720 State coupons sold at 91½, 91½ and 92. The only sale of bonds reported is \$2,000,000 new State Levee eight per cents on Tuesday, September coupon, at 90, less interest from July to September, to equalize them with July coupon.

CATTLE MARKET.

NEW ORLEANS, March 22, 1870.
Texas cattle, choice, per head.....\$45 to 60
Texas cattle, second quality, per head 30 to 40
Texas cattle, third quality, per head 18 to 25
Hogs, first quality, per head.....\$4 to 10
Hogs, second quality, per head.....3 to 4
Hogs, third quality, per head.....2 to 3
Sheep, choice, per head.....80 to 100
Texas cows, with calves.....50 to 70
Texas cows, without calves.....40 to 50
Calves, per head.....10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton and sugar plows.....	\$4 00	\$20 00
Yoke's plows and scrapers.....	8 00	9 50
Cotton scrapers.....	5 50	6 00
Cotton sweeps.....	5 50	6 00
Cultivators.....	10 00	11 00
Shovels.....	8 00	16 00
Spades.....	8 00	17 00
Axes.....	10 00	15 00
Bagging, ½ yd.....	26½	27
Kentucky.....	23	24½
East India.....	1 75	2 00
Dale Hope, ½ lb.....	1 75	2 00
Kentucky.....	1 75	2 00
Brass, ½ lb.....	5 00	6 00
Crackers.....	10 00	12 00
Bricks, ½ M.....	55 00	60 00
Candles, ½ lb.....	50	55
Sperm, New Bedford.....	20	21
Tallow.....	13	14
Adamantine.....	38	55
Chocolate, ½ lb.....	35	37
No. 1.....	13 00	15 00
Sweet and spiced.....	11 00	12 00
Cider, ½ bbl.....	18	18½
Western.....	35	35
Northern.....	33	35
Coal, ½ ton.....	15 00	15 00
Anthracite.....	11 00	12 00
Western, ½ bbl.....	4 85	5 25
Coffee, (gold), ½ lb.....	18	18½
Havana (currency).....	35	35
Java.....	33	35
Cotton seed.....	15 00	15 00
Rough, ½ ton.....	15 00	15 00
Hulled, ½ bushel.....	31	33
Copper, ½ lb.....	35	37
Braziers.....	26	27
Sheathing.....	23	24
Copper bolts.....	21	22
Yellow metal.....	30	30
Cordage, ½ lb.....	4 85	5 25
Manilla.....	23	24
Tarred, American.....	21	22
Russia.....	30	30
Corn meal, ½ bbl.....	4 85	5 25
Dyes, ½ lb.....	4	4½
Logwood, Campy.....	4	4½
Logwood, St. Domingo.....	4	4½
Fustic, Tampico.....	5	5½
Indigo, ½ lb.....	1 75	1 85
Madder.....	20	22
Eggs, ½ dozen.....	25	26
Western.....	90	95
Feathers.....	1 50	1 60
Fish, ½ box.....	26 50	27 50
Co.....	16 00	17 00
Herrings.....	12 00	12 50
Mackerel, No. 1, ½ bbl.....	4	6
Mackerel, No. 2.....	6 75	6 75
Mackerel, No. 3.....	4 25	4 37½
Flaxseed, ½ lb.....	3 75	3 75
Flour, ½ bbl.....	14	18
Extra.....	16	18
Superfine.....	8	8
Flour, ½ lb.....	15	18
Almonds, soft shell.....	3 25	3 50
Balsam, layer.....	3 25	3 50
Lemons, Palermo, ½ box.....	3 00	3 50
Oranges, La Balle.....	3 00	3 50
Oranges, Palermo, ½ box.....	3 00	3 50
Glass, ½ box of 50 feet.....	3 25	3 75
French, 8 by 10.....	3 60	4 00
French, 10 by 12.....	4 00	4 50
French, 12 by 18.....	4 00	4 50
Grain, ½ bushel.....	63	65
Oats.....	1 05	1 07
Corn, shelled.....	7 00	9 00
Beans, ½ bbl.....	18	26
Hops.....	1 12½	1 26
Malik, Canada.....	1 65	2 25
Gunpowder, ½ keg.....	8 50	9 50
Gunny bags, ½ bag.....	19	28
Hay, ½ ton.....	45 00	50 00
Western.....	5	6
Northern.....	7½	8½
Louisiana.....	6	8
Hides, ½ lb.....	18½	19
Mexican dry flint.....	15	18
Country dry flint.....	16	17
Texas streeted ditto.....	15	16
Dry salted.....	8	12
Wet salted, city slaughter.....	45 00	50 00
Iron, ½ ton.....	5	6
Country bar, ½ lb.....	7½	8½
English.....	6	8
Sweden, assorted.....	6	8
Hoop.....	6	8
Sheet.....	6	8
Boiler.....	6	8
Nail rods.....	6	8
Cotton ties.....	6	8
Castings, American.....	6	8
Lime, ½ bbl.....	1 75	2 25
Shell lime.....	1 75	2 25
Rockland, etc.....	2 10	2 25
Cement.....	2 95	3 25
Plaster Paris.....	3 50	3 75
Molasses, ½ gallon.....	1 15	1 16
Louisiana.....	1 15	1 16
Cuba.....	60	70
Refinery rebolled.....	60	70
Moss, ½ lb.....	2	3½
Gray country.....	6	6½
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, ½ lb.....	4 75	5 00
American, 40s.....	14	16
Wrought, German.....	14	16
Wrought, English.....	14	16
Nail stores.....	10	12
Tar, ½ gallon.....	2 50	3 00
Pitch, ½ bbl.....	2 50	3 00
Rosin, No. 1.....	2 50	3 00
Rosin, No. 2.....	2 00	2 00
Rosin, No. 3.....	2 00	2 00
Sulphur, Turpentine, ½ gall.....	48	47½
Varnish, bright.....	50	55
Oils.....	1 30	1 35
Lard, ½ gallon.....	34	35
Coal oil, in barrels.....	44	45
Coal oil, in cases.....	15	16
Lined, raw.....	2 75	3 00
Sperm.....	1 40	1 50
Whale, refined.....	70	75
Cotton seed, crude.....	85	1 00
Castor.....	2 40	2 50
Tanners', ½ gallon.....	1 15	1 30
Oil cake.....	30 00	30 00
Lime, ½ ton.....	1 75	2 25
Provisions, ½ bbl.....	1 75	2 25
Beef, mess, Northern.....	7 00	7 50
Beef, mess, Western.....	7 00	7 50
Beef, dried, ½ lb.....	17	18½
Pork, prime mess.....	17	18½
Hog, round, ½ lb.....	17	18½
Hams, ½ lb.....	17	18½
Hams, canvassed.....	17	18½
Sides.....	17	18½
Shoulders.....	17	18½
Green shoulders.....	17	18½
Lard, prime, in crocks.....	17	18½
Butter, Northern.....	30	40
Butter, Western.....	15	30
Butter, American.....	15	30
Potatoes, ½ bbl.....	1 50	2 25
Onions.....	6 00	6 50
Apples.....	5 00	6 00
Cabbages, ½ crate.....	10 00	12 00
Rice, ½ lb.....	3	7½
Louisiana.....	3	7½
India, Igold, in bond.....	3	7½
Carolina.....	3	7½
Sugar, Louisiana, ½ lb.....	7	14½
In free try.....	14½	15
Havana, white.....	12	13
Havana, yellow.....	12	13
Havana, brown.....	11½	12
Wool, ½ lb.....	11½	12
Washed.....	11½	12
Unwashed.....	11½	12
Louisiana, native.....	11½	12
Texas, ½ Merino.....	11½	12

Special Notices.

Lake Providence Dist., La. Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Waterproof, at Waterproof, Feb. 12, 13
Warrar, at Warrar, 19, 20
Lake Providence, at Lake Providence, 26, 27
Providence, at Providence, 26, 27
Carroll, at Oak Grove, Mr. 5, 6
Delhi and Floyd, at Floyd, 12, 13
Winnsboro, at Magnolia, 19, 20
Richland, at Home's ch'l., 26, 27
Bastrop, at Bastrop, Apr. 2, 3
Linn Grove, at Linn Grove, 9, 10

B. F. ALEXANDER, P. E., Monroe, Louisiana.

Opelousas District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Washington circuit, Mar. 5, 6
Opelousas, 7, 8
Grand Cheniere, 12, 13
Vermilion and Bellevue, 20, 21
Lake Charles, 26, 27
New Iberia, Apr. 2, 3
Abbeville, 6, 7
Franklin, 9, 10
Plaquemine Branch, 16, 17
Bayou Mallet, 23, 24

J. D. ADAMS, P. E.

Woodville Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Amite, Jan. 15, 16
St. Helena, 22, 23
Mendville and Homo Chitto mission, 29, 30
Bulfinch, Feb. 19, 20
Wilkinson, 26, 27
Percy Creek, at Percy Creek, Mar. 19, 20
Woodville, 26, 27
Liberty, Apr. 2, 3

My address is Liberty, Mississippi.

JAS. A. GODFREY, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Plaquemine, Mar. 5, 6
New Orleans circuit, at Algiers, 13
Jefferson City, 27
Thibodaux circuit, at Houma, Apr. 17
Carondelet street, 23
Baton Rouge, 10
Felicity street, 24
German churches, at Craps st., May 1
Qmr. Conf., do., at Dryades st., Apr. 29
Moreau street, May 8
Louisiana avenue, 15

J. C. KEENER, P. E.

Tuscaloosa District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Perryville, Mar. 26, 27
Selma, Apr. 2, 3
Summersfield, 9, 10
Randolph, 16, 17
Tuscaloosa, 23, 24
Havana, 30, May 1
Forkland, May 7, 8
Greensboro, 14, 15
Brush Creek, 21, 22
Marion, 28, 29

JAS. L. COTTON, P. E.

Mt. Carmel Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Gainesville, at Pearlington, Mar. 26, 27
Mt. Carmel, at Mt. Moriah, Apr. 2, 3
Columbia, at Columbia, 9, 10
Okolay, at Buiker Hill, 23, 24
Rankin, May 7, 8
Huntsboro, 21, 22
Black Creek, at Eamon, 28, 29

H. P. LEWIS, P. E., Mt. Carmel, Miss.

Yazoo District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Carrollton, at Carrollton, Mar. 12, 13
Black Hawk, at Jordan's chapel, 19, 20
Durant, at Wheeling, 26, 27
Lexington, at Oregon, Apr. 2, 3
Greenwood and McNutt, at Greenwood, 9, 10
Yazoo City station, 16, 17
Mt. Olivet, at Mt. Olivet, 23, 24
Richland and Yazoo circuit, after General Conference.

W. P. BARTON, P. E.

Shreveport District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Mansfield, at Mansfield, Feb. 19, 20
Keachie, at Belle Bower, 27, 28
Pleasant Hill and Manny, at Pleasant Hill, Mar. 5, 6
Anacoco, at Olive Grove, 12, 13
Springville circuit, 19, 20
Greenwood circuit, 26, 27
Mooringport, at Pleasant Hill, Apr. 2, 3
Shreveport station, 9, 10

J. PIPES, P. E.

Talladega Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Montevallo station, Feb. 5, 6
Montevallo circuit, 12, 13
Harpersville, at Harpersville, 19, 20
Shelby Iron Works, 26, 27
Talladega, at Bethlehem, Mar. 5, 6
Alexandria, at Alexandria, 12, 13
Jacksonville station, 19, 20
White Plains, at Center, 26, 27
Talladega station, Apr. 2, 3
Fayetteville, at Fayetteville, 9, 10

District stewards' meeting at Talladega, on Friday, April 1, 1870.

O. R. BLUE, P. E.

Lafayette Dist., Montgomery Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Arbacoochee, at Cahulga, Jan. 29, 30
Lafayette, at Ashland, Feb. 5, 6
Marble Val, at Pinegrove, 12, 13
Pineville circuit, 19, 20
Sconapoy, at Pinegrove, 26, 27
Talladega, at Talladega, Mar. 5, 6
Dadeville, at Red Ridge, 12, 13
Lafayette, at Lafayette, 19, 20
Fayette circuit, at Bonokok, 26, 27
Wedowee miss, at Green's chapel, Apr. 2, 3

F. L. B. SHAW, P. E.

Brookhaven Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Summit circuit, at Summit, Mar. 26, 27
Magnolia, at Holmesville, Apr. 2, 3
Boyme Chitto, at Johnson, 9, 10
Martinsville, at White Bay, 16, 17
Georgetown, at Georgetown, 23, 24
Scottland and Brandywine circuit, at Noho, 30, May 1
Pleasant Valley circuit, at Rehobeth, May 7, 8
Burlington, at Burlington, 14, 15
Brookhaven station, 21, 22
Vesson and Beauregard station, at Vesson, 28, 29

Crystal Springs station, at Crystal Springs, June 4, 5

The preachers of the district will please take up the collections to defray the expenses of the delegates to the General Conference by the twentieth of April, and forward them to Brothers Abbey or Montgomery, Canton, Mississippi.

G. F. THOMPSON, P. E.

Ouachita District, Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Onchitich, at Onchitich, Feb. 26, 27
Monroe, at Monroe, Mar. 5, 6
Vernon, Custer and Lewisville, at Vernon, 12, 13
Homer, at Homer, 19, 20
Hayneville, at Hayneville, 26, 27
Minden, at Minden, Apr. 2, 3
North and South Bossier, at Bellevue, 9, 10
Sparta, 16, 17
Mount Lebanon, at Mount Lebanon, 23, 24
Farmerville, at Tennessee, 30, May 1

S. ARMSTRONG, P. E.

Jackson Dist., Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Jackson station, Jan. 29, 30
Canton, Feb. 5, 6
Sharon, at Sharon, 19, 20
Raymond, at Raymond, 26, 27
Jackson, at Forest Hill, Mar. 5, 6
Madison, at Lemora, 12, 13
Brownsville, at Liberty, 19, 20
Sulphur Springs, at Sulphur Springs, 26, 27
Forest Grove, at Forest Gr. Apr. 2, 3
Cumden, at Cumden, 9, 10

District stewards' meeting at Canton, February 5.

R. ABBEY, P. E.

Jasper District, Mobile Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Northport, at Bono Ca'p, Jan. 29, 30
Pikeville, at Goldmine, Feb. 5, 6
Blountville, at Cold Sp'g, 12, 13
Fairview miss, at Fairview, 19, 20
Murphree Val., at Shiloh, 26, 27
Elyton circuit, at Shiloh, Mar. 5, 6
Jasper, at New Hope, 12, 13
Jonesboro, at Pleasant Hill, 19, 20
Cahab, at Brock's chapel, 26, 27
Elyton and Cranley's, at Elyton, Apr. 2, 3

Pastors will please urge all official members to be present.

J. M. BOLAND, P. E

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, APRIL 2, 1870.

NO. 11.

NEWS OF THE WEEK.

FOREIGN.

Mexico.—From the newspaper and official reports of the late battles in Mexico, between the government forces and the revolutionists, the latter appear to have suffered crushing defeats all round. The heaviest and most important engagement was that fought at La Obeja, between the revolutionary army, commanded by Cadena, and the government forces, under Rochna, on the twenty-first ultimo, resulting in a decisive victory for the supreme government. An eye-witness writes: "The battle commenced at half-past twelve o'clock and lasted until six P. M. The battle was horrible; truly horrible. There was great loss of life on both sides. A heavy piece of artillery called 'Tempest' made sad havoc among Rochna's cavalry, but by the heroic efforts of the soldiers of the Tenth Regiment of Jalisco it was taken.

At the commencement of the battle a terrific fire of musketry and artillery was opened on both sides. A terrible and incessant fire was kept up until five o'clock P. M.

The bayonet played its part in the battle in a fearful manner.

The blood ran in torrents. An immense cloud of dust and an immense cloud of smoke involved the brave and determined combatants, who gave proofs of daring valor and boldness.

The cavalry flanked the rebel troops in a terrible manner.

The sun was setting. The firing of cannon and musketry ceased. The clouds of dust and smoke began to vanish; vanquished and vanquishers saw themselves confronted in the same field. The picture was frightful. One thousand prisoners fell in possession of the government. The triumph was complete, but it cost a great deal of blood.

Another correspondent, writing the day after the battle, says: He (Rochna) lost some troops among killed and wounded, but he destroyed the enemy completely, having captured all his artillery, trains and ammunition, and taking over one thousand prisoners, among whom is a body of infantry, commanded by Mr. Guerra, who put themselves in attitude of surrender, and when Generals Rochna and Cortina attempted to harangue them, they fired a furious volley upon them, so close as to burn their clothes.

These two gentlemen were in great danger, from which they were saved by an infantry corps (the Tenth of Guadalajara), who rushed upon the deceiving foe and forced them to surrender.

Of the faithful troops we have few but sensible losses; and on the opposite side Colonel Davilla and a great many officers and a multitude of soldiers were killed.

ROME.—We copy from a letter to the New Orleans Times, dated Rome, February 23, 1870:

The schema had been distributed to the fathers to study on the twenty-fifth of January. The question was, how had these canons been disclosed, for the command of pontifical secrecy is printed on the first leaf of every schema; and although there is no oath taken, still the obligation of secrecy is admitted by all. One report is that they were copied by some one from the pamphlet which a bishop left on his library table. Others are so bold as to accuse the Archbishop of Munich or the Bishop of Augsburg of sending them to the Gazette. The papal government settled its suspicions on two persons, and punishment was administered pretty promptly. One who was suspected is a Dr. Alfred Dresel, who has been the Roman correspondent of the Augsburg Gazette for many years. This gentleman was ordered to go out of Rome instantly. He is old, blind and asthmatic, and to leave Rome would be fatal. The Prussian minister interceded in his favor. The Augsburg Gazette telegraphed to Rome that the poor old doctor was innocent, so he is allowed to stay. The other one is a Dr. Frederiek, theologian of Cardinal Hoheloe. This cardinal is brother of the Liberal minister of that fanatical per la musica, King Louis of Bavaria, the minister who has just resigned his office, having been defeated by the Ultramontane or Papal party in Bavaria. The Pope advised Cardinal Hoheloe to send his theologian out of Rome, and several other bishops have been warned. The Augsburg Gazette is not allowed to enter Rome publicly. It comes, however, through the embassy. The correspondents of La Liberte, a French journal, New Free

Press, Austrian, Cologno Gazette, and London Times are regarded as public enemies by the Roman government; and it is said that in spite of certain protections they enjoy, they will be expelled from Rome if they continue to write such offensive letters as they have already sent.

What could be the reason for any Catholic clergyman to divulge so important a secret, is a question constantly asked. The supposed reason is, that the opponents to the Ultramontane or infallibility church party in the council, though influential men—really some of the cleverest and ablest of the fathers—are in the minority as to numbers. By disclosing the contents of this bold Schema de Ecclesia in advance of discussion, the courts of Europe would have their attention drawn to it, and be forced to notice it. Thus, the opposition made by the Liberal party in the council would be rendered stronger by this outside help. If this was the reason, the end has been gained, so far as government protests are concerned. Immediately after the publishing of these canons in the Augsburg Gazette, Count de Bismarck, the Austrian minister, telegraphed to the Court of Rome that if such subjects were really to be discussed in council, the Court of Vienna would have to take notice of it officially. The Emperor of France has written to the Pope that his government has become a constitutional one, and therefore the council must not provoke it, for he, the emperor, will not have the power to protect Rome against any adverse action in the French chambers. Count Darn has communicated the same to the French ambassador and to Cardinal Antonelli. Count Darn has also written to an intimate friend staying in Rome, Count Werner de Merode, a kinsman of Mgr. de Merode, a letter, in which he has been able, from its unofficial nature, to make the warning much stronger.

The letter opens with an expression of devotion to the church and Holy See, which the count says is above suspicion. He wishes the papal court, however, to avoid imprudent acts which may render his task too difficult. The French government, he says, is a Liberal one, and the ministry is obliged to pay serious attention to public opinion. There are certain things the council may do which will be of a nature to offend the present French chambers, and in case of new elections, the ensuing chambers would be still more opposed to such acts. "Who knows," writes the count, "if a parliamentary vote may not force us to withdraw the troops from Civita Vecchia? Rome must therefore be prudent; must avoid everything that can wound public opinion or make discontented a large body of French Catholics and bishops. For example, if the decision of the council should gravely affect the relations between the bishops and the Pope, place the bishops in too close a dependence on the Court of Rome, violate the Concordat, our relations with the Holy See will be compromised."

Count Darn then counsels an adjournment of the council, and says that in the present state of things at Rome there is too much warmth, too much agitation. If the council should adjourn, the fathers would have a chance to grow calm, and adopt resolutions more in conformity with the true interests of the church and Holy See.

This proposition to adjourn meets with the most lively opposition from the Pope and the majority of the fathers. They wish to terminate the labors by the middle of 1870, so that the bishops can return to their dioceses. The Archbishop of Paris has written to his curia, in reply to the question how long the council will last: "I will tell you when the council will finish, if you can tell me when it will begin."

FAILURE OF THE ROMAN CATHOLIC SCHOOL MOVEMENT IN MISSOURI.—A few days ago the Roman Catholics and their political sympathizers in Missouri arranged a covert plan to break up the public school system in St. Louis, and eventually in the State. The plan was to put through the Legislature a bill appropriating to the Catholic schools, from the school fund, \$10 per head for all the children enrolled in those schools. This sum would give their schools about \$120,000 the present year, and a proportionate advance with their population hereafter. The bill was engineered with true Jesuitical shrewdness, but failed, a motion to indefinitely postpone being carried by a vote of 60 to 23.

DELEGATES ELECT TO THE GENERAL CONFERENCE.

We have called upon the secretaries of all the Annual Conferences to forward us the names in full of all the delegates and reserve delegates elect, clerical and lay, to the General Conference, which is to meet in Memphis, Tennessee, May 4, 1870. We have failed to receive responses to our call from many of the secretaries; but we have endeavored to complete the list by referring to files of the Advocate. It is quite likely some of the names are not given correctly; and the proper names in many instances are not reported in full. We cannot find the lists for the Indian Mission and Columbia Conferences. When we receive them, and any corrections which may be made on competent authority, we will republish our list. If we allow two clerical and two lay delegates, each to the Indian Mission and the Columbia Conferences, and if all the Conferences are fully represented, it will be seen that the General Conference will consist of one hundred and twenty-three clerical and one hundred and twenty-three lay delegates, making a total of two hundred and forty-six:

BALTIMORE.

Clerical: John S. Martin, Samuel Regester, Samuel S. Russell, A. W. Wilson, J. H. Waugh, William S. Baird, Dubney Ball. Lay: Joseph Hendrickson, E. W. Massey, T. J. Magruder, P. Conway, S. Bradley, A. L. Pitzer, T. E. Bond.

RESERVES.—Clerical: William V. Tudor, E. F. Bussey, Samuel Rodgers, James S. Gardner. Lay: J. H. Figgot, S. H. Williams, T. Berry, T. J. McCoy, J. F. Petherbridge, J. S. Carson, L. W. S. Hough.

VIRGINIA.

Clerical: Leroy M. Lee, Jas. A. Duncan, John C. Grambery, Wm. W. Bennett, Paul Whitehead, John E. Edwards, Peter A. Peterson. Lay: D'Arcy Paul, Thomas Whitehead, John R. Kilby, William M. Gill, Joseph C. Deming, Asa Snyder, Thomas W. Garrett.

RESERVES.—Clerical: Alexander G. Brown, George W. Langhorne, William B. Rowzie, Leonidas Rossier, Jefferson W. Stubbs, Jesse J. Yates. Lay: John C. Blackwell, Levi D. Travers, William D. Quesenberry, Stith M. Shepherd, Francis T. West.

WESTERN VIRGINIA.

Clerical: Stephen K. Vanght, Samuel T. Mallory. Lay: William C. Ireland, J. L. Carr.

RESERVES.—Clerical: Samuel H. Mullen. Lay: J. H. McCullough.

NORTH CAROLINA.

Clerical: N. F. Reid, B. Craven, R. S. Moran, W. H. Bobbitt, Wm. Barringer. Lay: T. M. Jones, William M. Robbins, S. D. Wallace, John W. Leah, J. C. Pinnix.

RESERVES.—Clerical: Charles F. Deans, L. S. Burkhead, William Closs. Lay: J. C. Sloenn, W. A. Darden, Jr., J. H. Selby.

SOUTH CAROLINA.

Clerical: Albert M. Shipp, Hugh A. C. Walker, Whiteford Smith, William P. Mounson, William H. Fleming, F. Milton Kennedy. Lay: William J. Montgomery, George W. Williams, A. A. Gilbert, H. T. Wright, James K. Carlisle, Simpson Bobo.

RESERVES.—Clerical: S. H. Browne, Abel M. Christberg, John W. Kelly. Lay: John S. Moore, Benjamin Stokes, E. T. Renbert, R. F. Simpson, Thomas S. Moorman, Donald R. Barton.

SOUTH GEORGIA.

Clerical: Lovick Pierce, Samuel Anthony, James E. Evans, Edward H. Myers, Joseph S. Key. Lay: James Jackson, Alfred H. Colquitt, William L. Green, John J. Jones, Robert H. Lovett.

RESERVES.—Clerical: James W. Hinton, John B. McGhee, Osborne L. Smith. Lay: Michael Woodruff, Henry S. Winberly, Timothy M. Farlow.

NORTH GEORGIA.

Clerical: Jesse Boring, William J. Parks, Weyman H. Potter, Wm. P. Harrison, Atticus G. Haygood, Alfred T. Mann. Lay: George N. Lester, Ignatius P. Garvin, James E. Godfrey, Thomas N. Meriwether, Henry R. Harris, Louis D. Palmer.

RESERVES.—Clerical: Walter R. Branham, Hubersham G. Adams, G. Jefferson Pearce. Lay: Wm. A. Turner, Charles H. Johnson, Luther N. Smith, William S. Thompson, John J. Floyd, Frank L. Little.

FLORIDA.

Clerical: Josephus Anderson, E. L. T. Blake. Lay: George W. Taylor, C. P. Crawford.

RESERVES.—Clerical: W. Moore, Sam. Woodberry. Lay: A. J. Perkins, S. L. Kniblauch.

MONTGOMERY.

Clerical: O. R. Blue, Mark S. Andrews, John Matthews, W. A. McCarty, William Shapard, J. B. Cottrell. Lay: William H. Chambers, William Garrett, J. E. Grace, R. H. Powell, J. P. Ralls, William Lowther.

RESERVES.—Clerical: S. K. Cox, W. M. Motley, William H. Ellison. Lay: J. R. Rogers, C. M. Howard, Dawson.

MOBILE.

Clerical: Jeff. Hamilton, Thomas O. Summers, Allen S. Andrews, Alex. H. Mitchell. Lay: William M. Byrd, William L. Lipscomb, A. W. Lampkin, J. R. John.

RESERVES.—Clerical: J. T. Heard, Thomas C. Wier, Simon P. Richardson. Lay: W. Bailey, S. A. Brown.

LOUISIANA.

Clerical: John C. Keenor, Nehemiah A. Cravens, Joseph D. Adams. Lay: William F. Moreland, William H. Foster, J. M. Ford.

RESERVES.—Clerical: Linus Parker, Samuel Armstrong. Lay: J. Harvey Brigham, John L. Seales, Henry G. Hall.

MISSISSIPPI.

Clerical: Henderson H. Montgomery, William H. Watkins, Charles K. Marshall, William P. Barton, Richard Abbey. Lay: Thomas Reed, O. J. Moore, M. L. Maguire, Stephen Johnson, James E. Watts.

RESERVES.—Clerical: Harvey F. Johnson, C. Green Andrews, John G. Jones. Lay: Edwin G. Cook, Robert D. Howe, William L. Nugent, Leonard K. Barber, J. C. Kittrell.

MEMPHIS.

Clerical: Thomas L. Boswell, Geo. W. D. Harris, Guilford Jones, Smith W. Moore, A. B. Fly, Joseph H. Brooks, Findley Bynum, William C. Johnson. Lay: Milton Brown, Landon C. Garland, A. R. Boone, A. T. Seruggs, R. J. Morgan, W. H. Kilpatrick, W. D. Senter, David Whitaker.

RESERVES.—Clerical: A. C. Allen, John Moss, J. H. Witt. Lay: M. Mask, E. P. Randle, R. C. Clark.

TENNESSEE.

Clerical: John B. McFerrin, A. L. P. Green, John W. Hanner, R. A. Young, Simon P. Whitten, R. P. Runson, Fountain E. Pitts, Adam S. Riggs. Lay: John F. House, William B. Wood, Thomas M. N. Jones, William F. Holder, Joseph B. Palmer, George G. Dibrell, Watson M. Cooke, J. W. Harris.

RESERVES.—Clerical: Thomas Maddin, Joseph B. West, John F. Hughes. Lay: A. S. Colyar, M. C. Baldrige, W. L. J. Wilkes, J. J. Dement, T. B. Miles.

HOLSTON.

Clerical: Carrol Long, David Sullins, Ephraim E. Wiley, J. M. McTeer, William G. E. Cummyngham. Lay: Vance, T. P. Thomas, F. W. Earnest, David Clegg, W. B. Aston.

RESERVES.—Clerical: R. N. Price, William Hicks. Lay: G. A. Long, H. S. Bowen.

KENTUCKY.

Clerical: Charles W. Miller, C. Taylor, Seneca X. Hall, Hiram P. Walker. Lay: J. A. Dawson, W. M. Leathers, Joshua Barnes, David Thornton.

RESERVES.—Clerical: George W. Merritt, Robert Hiner, Drummond Welburn, H. A. M. Henderson. Lay: J. M. Tipton, T. J. Overstreet, J. R. Beckley, J. Cochran.

LOUISVILLE.

Clerical: Albert H. Redford, N. H. Lee, Edmund W. Sehon, David Morton. Lay: J. S. Lithgow, W. B. Machen, John C. Walker, Benjamin F. Biggs.

RESERVES.—Clerical: William H. Henderson, T. C. Frogge. Lay: W. P. Fowler, S. T. Scott, C. F. Harvey, J. J. Barnett.

ST. LOUIS.

Clerical: David R. McAnally, W. M. Prottman, Thomas M. Finney, M. H. Pugh, W. M. Pitts. Lay: Truett Polk, R. A. Hatcher, B. L. Riggins, J. M. Johnson, A. C. Mitchell.

RESERVES.—Clerical: J. A. Murphy, J. W. Lewis. Lay: M. M. Robinson, D. N. Burgoyne.

MISSOURI.

Clerical: William M. Rush, C. I. Vandeventer, William M. Leftwich, B. H. Spencer, Andrew Monroe. Lay: T. E. Thompson, J. O. Swinney, D. K. Pittman, Charles D. Epperson, James H. Burch.

RESERVES.—Clerical: J. H. Pritchett, J. D. Vineil. Lay: Allen Voories, James L. Davis.

ARKANSAS.

Clerical: John M. Steel, George A. Dannelly, James McKay. Lay: James Wickersham, Charles F. Harvey, Littlebury L. Mack.

RESERVES.—Clerical: J. J. Roberts,

Mortimer B. Pierson, William M. Mathis. Lay: G. W. Featherston, B. B. Keyte, Jerome Haroldson.

LITTLE ROCK.

Clerical: Andrew Hunter, Horace Jewell, Augustus R. Winfield. Lay: W. T. Cronch, J. L. De Yampert, William W. Leake.

RESERVES.—Clerical: Robert S. Hunter, Marshall H. Wells. Lay: S. N. Marshall, Samuel E. Cole.

INDIAN MISSION.

No returns.

TEXAS.

Clerical: R. Alexander, Isaac G. John, J. W. Whipple. Lay: J. D. Giddings, J. S. Tahaferro, W. W. Browning.

RESERVES.—Clerical: B. T. Kavanaugh, H. V. Philpott. Lay: W. G. Webb, L. W. Moore.

EAST TEXAS.

Clerical: L. P. Lively, Jeff. Shook. Lay: J. F. Taylor, M. H. Bonner.

RESERVES.—Clerical: N. W. Burks. Lay: L. P. Green.

TRINITY.

Clerical: R. Lane, J. M. Binkley. Lay: Asa Holt, W. J. Clark.

RESERVES.—Clerical: J. W. P. McKenzie, J. T. P. Irvine. Lay: J. R. Cole, W. H. Christian.

NORTHWEST TEXAS.

Clerical: Thomas Stanford, L. B. Whipple. Lay: J. R. Henry, R. Q. Mills.

RESERVES.—Clerical: J. S. McCarver, J. M. Jones. Lay: N. T. Sneed, P. A. Philpott.

WEST TEXAS.

Clerical: R. H. Belvin, O. A. Fisher. Lay: W. Headen, D. A. T. Woods.

RESERVES.—Clerical: A. T. Thornberry. Lay: H. E. McCulloch.

COLUMBIA.

No returns.

PACIFIC.

Clerical: Oreneth Fisher, Thos. C. Barton, E. K. Miller. Lay: W. T. Racker, W. E. Cooke, William R. Baue.

RESERVES.—Clerical: George S. Lay. Lay: John Swinford.

ILLINOIS.

Clerical: Middleton R. Jones, Ramsey Smithson. Lay: John Allison, William J. Ballard.

RESERVES.—Clerical: John W. Westcott, Daniel T. Sherman. Lay: James M. Charlton, J. M. A. Drake.

MASON & HAMLIN ORGANS.

The Mason & Hamlin Organ Company have just issued what they term a Testimony Circular, which is certainly remarkable as presenting such an amount of testimony to the excellence of their instruments. It contains six large newspaper pages, closely printed, and thus includes as much matter as an ordinary duodecimo volume. Nearly one thousand persons, most of them experts in the matter, testify to the rare excellence of the cabinet organs made by this company. The character of the testimony is indeed quite as remarkable as its quantity. Nearly all the most prominent musicians in the country are quoted; the principal organists, pianists and teachers of chief American cities are among those who say that these are the best among instruments of the class. A number of well known European artists testify to the same effect. Extracts are given from Paris and London papers which admit that these organs are superior to those of European make. American newspapers are equally emphatic. But what is, perhaps, even more satisfactory is the testimony of hundreds, who have these organs in use, as to their working qualities. After looking over such a mass of testimony one cannot well doubt that the reputation of this company is richly deserved. By sending his address to the Mason & Hamlin Organ Company, 154 Tremont street, or 596 Broadway, New York, any one can have a copy of this circular sent him gratuitously, postage paid.—New York Evangelist.

In England it has been decided that coal will never be cheaper, but the supply will hardly affect values during this generation. Deeper working will ultimately render coal more expensive there. The coal fields of this country occupy about two hundred thousand square miles. These contain, it is estimated, three trillion five hundred million tons of coal.

When Providence has good will toward a man, it appears to him the likeness of a faithful friend.

Six has a great many tools, but a lie is the handle which fits them all.

To the Members of the Montgomery Conference.

DEAR BRETHREN: At the last session of our Annual Conference you obligated yourselves to preach, in the month of April, a sermon at each church in your work on the subject of education, and to endeavor to collect an average of fifty cents per member for liquidating the remaining debt of the East Alabama Male College. This debt has been so reduced that a moderate effort by all the preachers will complete the release of this institution from all embarrassments, and set it afloat on its mission of good to the church, and to the country. It would certainly be a disappointment, and might be a calamity, if any preacher should ignore the resolution above referred to.

We beg you, do what you can! The amounts you may obtain, please remit per express or in post office money order, or in registered letter, to the agent,

T. J. RUTLEDGE,
Montgomery, Ala.

MARCH 26, 1870.

THE GREAT FRENCH TRIAL.

It will be seen that the trial of Prince Pierre Napoleon, before a high court specially convened at Tours, for the murder of Victor Noir, resulted, in acquittal by the jury, after an absence of only one hour. This verdict is reported to have created intense excitement at Paris, and as Noir belonged to a set of demagogues who possess great influence over what the French publicists justly call "dangerous classes," made up of idlers, dissipated work people, and men who like disturbances for the chance which they offer for plunder, it is not "improbable" that serious disorders may follow, which will require the use of military force for their suppression, and a wise policy on the part of the imperial government in treating an excited public sentiment. It is fortunate that the authorities have ample means to put down any disturbance; got up merely by the classes above alluded to, for it would be frightful if they should enjoy even a day's power in Paris, as their acts would revive the horrors and atrocities of the worst days of the first and the second French revolutions.

The trial by jury in French courts is somewhat different from that among us, the jury being selected by lot from lists previously prepared, and it is needless to add that they are generally composed of a far better class of individuals than those who are intrusted with such functions in most States in this country, having more intelligence and a higher sense of public responsibility. The details of the trial, so far as they have come to hand by telegraph, show that there was no lack of energy and zeal on the part of the Procureur General in conducting the prosecution, and that in his speeches he was no respecter of titles or high political position, for he was so severe in his denunciations, on more than one occasion, as to bring the prisoner to his feet in emphatic remonstrances against his language. The court continued its session on Sunday, in another thing differing from American usage.

The prisoner, instead of being discharged immediately after the verdict, was held under a claim for one hundred thousand francs damages, in a civil suit brought by Noir's family; that is another difference from the way things are done in this country, which, under all the circumstances attending trials for homicides, in all quarters of this land, commands itself to the thoughtful consideration of law-makers, with the view of securing such an action to the families of those who have been killed, or maimed under such circumstances, as to subject the offender to indictment and trial by jury; the finding of the jury to be no bar to the action, but admissible, though not conclusive evidence, on the hearing of the cause.

The verdict of acquittal will cause no little excitement among all classes in France and throughout Europe. It would not seem to be clearly justified by the evidence already published, but the respectable character of the jurors may weigh a great deal in their favor. Right or wrong, it would, by no means, justify an attempt to overthrow the government of Louis Napoleon.—New Orleans Picayune.

The Christian Advocate.

SATURDAY, APRIL 2, 1870.

THE LOGIC OF GIVING.

We take from the Richmond Christian Advocate the wise words that follow, on a subject that has received no little attention in these columns. We are happy to get aid from so able a pen as has produced this article.

The Rev. Dr. Brooks, pastor of a Presbyterian church in St. Louis, gives in the Missouri Presbyterian a brief, but very interesting account of important changes made in the character and management of the church, and of the practical working of a new system of measures for meeting its current expenses. It was a pewed church, the pews sold or rented, as is usual in such churches, and then assessed at so much per annum. It is now free, to this extent; the owner or renter retaining the right of occupancy, but left to his own moral sense as to what he pays, or whether he will pay anything to support the church. Persons wishing to become regular members of the congregation have seats assigned them, on the same principle of voluntarily paying, or not paying for the privilege. "Order and regularity are thus secured on the one hand, and all the advantages of free pews on the other." "The change from the old to the new plan was produced without a jar."

The refreshing feature of the case, that which spreads a glory over the whole, is to be found in the substantial and scriptural relations in which grace and giving, giving and regeneration, giving and worship, giving as an act of worship, giving as worship, giving as a grace and proof of the new birth, are joined together in complete and indissoluble spiritual unity and identity. There is an unobscured simplicity and saintliness in the plan and its workings, that, in reading it, one almost feels as if he were sitting on a quiet Sabbath morning among the elders and brethren in Corinth, listening to the reading of Paul's letters to the church, "by Titus and Lucas."

It may blanch the face of "the inner man of the heart" in some selfish spirits, or he as vitriol in the consciences of some lovers of money or pleaders of inability, but it will be as "the holy anointing oil," diffusing a "sweet-smelling savor" over the blessed memories of the ready and cheerful givers, giving as God hath prospered them, or it may be "as water spilled on the ground," to the many who "munch receive, but nothing give;" still, if only for the sake of reading, or for the pleasure of curiously inspecting the deeds and motives of a body of earnest Christians, who neither blush to believe the word of God, nor hesitate to obey it, read it, and then—what?

Here it is—not a new way to pay old debts, but an old way to meet new and positive obligations, obligations ever multiplying, always abiding, that selfishness may postpone, but conscience does not forget, and justice will not remit. Dr. Brooks says of the church money question:

"Our people are first instructed that giving is a grace communicated to every soul that is really born again by the Holy Ghost, who never leaves the believer for a moment. They are led to regard it as an act of worship acceptable through Jesus Christ to our heavenly Father, for if it is not an act of worship it surely has no place in the sanctuary on the Lord's day."

"The amount they contribute is left wholly to themselves, and no man knows what it is. It is enough that God knows it, and they must answer to him for the manner in which they discharge the duty. They are told that one-tenth is the lowest proportion of our means mentioned anywhere in the Bible as a suitable offering, and although they are cautioned to keep away from the law of which Christ made an end on Calvary, both as a rule of justification and a rule of life, they are urged to let the dictates of grace lead them to more generous sacrifices than the demands of law."

"If, for example, a man spends upon himself \$1,000 a year, or in round numbers \$20 a week, he is asked, in view of all Christ has done for him in the past, and in view of what he will do for him at his second coming, whether he ought not to make the effort at least to live on \$18 a week and thus have \$2 left to give to the loving Jesus every Lord's day? If he says yes, we are glad; if he says no, we leave him with One who shall judge every man according to his works."

"Just at the close of the second hymn, in the morning's service, we continue the worship of God, Father, Son and Holy Ghost, by sending the deacons through the congregation to gather up the offerings of the people. The amount thus collected is placed in the hands of the session, who first take out of it a sufficient sum to meet the necessary

expenses of our own church, and the balance they appropriate to the advancement of Christ's cause elsewhere, as in their judgment it can be most wisely expended, and is most urgently needed."

"How forcible are right words!" In these brief utterances we are brought into contact with a living illustration of the simplicity and efficiency of God's plan of supporting his cause in the world through the agency of the love and voluntary liberality of his own people. The capital stock of the kingdom of God on the earth is the principle that giving is a grace, or the grace of giving. Fidelity to this law of spiritual life and love will meet all the demands, maintain all the interests, promote all the objects of the church of the living God. A thoughtful Christian will see, feel, confess its conformity with true godliness, in all its relations, quantities and obligations; its Bible-ness—accept the word for its comprehensibility and fullness—is complete, positive and permeating; he may pause or hesitate only, and then but for a moment, over the avowed, and—through the unbelief of the church in these covetous times—seemingly, the strange doctrine that giving is a grace communicated to every soul that is really born again by the Holy Ghost, and that giving is an act of worship. Selfishness is natural to man; it is inhuman and anti-spiritual; it does not love to give, gives little, and gives grudgingly. The church is full of such givers; and, instead of the grace of giving, we often see "giving with a very bad grace." These will not accept the doctrine that "giving is a grace" born in the soul when the soul is born of the Holy Ghost. Selfishness must confess "judgment unto condemnation" if it admit that giving is a born grace—born within the soul by the Holy Ghost, as blood is born in the body and life is born in the blood.

Regeneration is the enemy of selfishness, and the redemption from "covetousness, which is idolatry." Whosoever is born of the Spirit is born of love, born in love, born for love, born into love and good works. The true life is a loving life, and a giving life as well. Not to love, not to do good, not to do good in giving, not to worship God with gifts, is the paralysis of spiritual life. The old law was brutal of offerings, divinely prescribed and rigidly exacted. The new law—a law of life and love—equally demands gifts, accepts them, in quality, amount and object, as free will offerings, the evidence and expression of love and newness of life. The first offering ever presented to Christ, in the first act of worship, was gold. It symbolized all true religious adoration. It was a part of worship—an act of worship—worship itself, in its essential idea, and in its living and loving spirit. Many are very ready to say prayers and offer praise, to lay soul and body on the altar, but the substance, property, the gold in the pocket, that is reserved! Take the "frankincense and myrrh," but leave the money, for real or imaginary personal need. "Corinthus, thy prayers and thine alms have come up as a memorial before God." If any Christian who may read this article entertains the opinion that an angel from heaven, entering his closet, would greet him with such words of compliment and assurance, we congratulate him, and would be happy to make his acquaintance. Such specimens of love and liberality are rare, if they are found at all in the church of these times. We do not express this opinion in a spirit of fault finding, nor with any wish to show our zeal for the law. We have been unfortunate in the possession and use of our own senses, if we have not heard enough of "the cursed love of money" in the church; and of its pernicious effects on personal character and Christian interests, to sadden the heart, and fill the month with fiery words of reproof and warning. Covetousness, the crime of crimes, the cream of the conglomeration of sin, like Naaman in "the house of Rimmon," bends and bows to Mammon in the house of God.

There are facts and suggestions in the record that induces these reflections worthy of the grave consideration of pastors and people in all our churches. The doctrine and argument for the consecration and gift of a tenth, "as the lowest proportion" of our means mentioned anywhere in the Bible as a suitable offering—the argument drawn from "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich," superadded and multiplied by all we hope he will do for us at his second coming—these appeal to our hopes with a persuasive force and eloquence that love will find it impossible to resist. But the contrast between the joy of success from these rules of giving, and the porturbation and depression of regular spasmodic baring of an unwilling and resisting congregation, is the consummating excellence and glory of the doctrine that giving is a

grace, and worship a giving. Happy will it be for all our churches when under the laws of Christ, for such cases made and provided, the ordinary and usual contributions of the Lord's day shall be found adequate to meet current expenses, and to send the gospel into the regions beyond. There is scarcely a congregation, even in our impoverished Southern land, that might not rid itself of anxiety on the subject of its expenditures, if, with sincere heart and united effort, it gathered its income, little by little, it may be, but yet certain and sufficient, if each would "of even a little would give a little," and give with spiritual willingness and systematic regularity. If every one had the grace of giving, and would give as God had prospered him, there would be no lack; then stewards would be less worried, and the pastors less depressed, churches would be unembarrassed and jubilant, and even the avaricious and covetous would take heart and praise the congregation that ceased to extort money by begging.

HOW CORAL ISLANDS GROW.

The story of the little builders who lay the foundation of great islands under the waters of the ocean has often been told. But how do the islands grow after their walls rise to the water's surface? Good Words for the Young tells how this is done, and about one of the curious helpers:

Of course the coral polypies cannot build above the high tide mark; but the surf which beats upon them piles up their broken fragments just as a sea beach is piled up, and accumulates them together with that water hammer which is heavier and stronger than any you have ever seen in a smith's forge. And then, as is the fashion of lime, the whole mass sets and becomes hard, as you may see mortar set; and so you have a low island a few feet above the sea. The sea birds come to it, and rest and build; and seeds are floated thither from far lands; and among them almost always the cocoanut, which loves to grow by the sea shore, and groves of cocoanut palms grow up from the lonely isle. Then, perhaps, trees or bushes are drifted thither before the trade wind; and entangled in their roots are the seeds of other plants, and eggs or cocoons of insects; and so a few flowers and a few butterflies and beetles set up for themselves upon the new land. And then a bird or two, caught in a storm and blown away to sea, finds shelter in the cocoanut grove; and so a little new world is set up, in which you must remember always, there are no four-footed beasts, nor snakes, nor lizards, frogs, nor any animals that cannot cross the sea. And on some of these islands they may live (indeed there is reason to believe they have lived) so long that some of them have changed their forms, according to the laws of Madame How, who sooner or later fits each thing exactly for the place in which it is meant to live, till upon some of them you may find such strange and unique forms as the famous cocoanut tree, which learned men call *hurgus luro*. A great crab he is, and walks upon the tips of his toes a foot high above the ground. And because he has often nothing to eat but cocoanuts he has learned to eat, and after a fashion which it would puzzle you to imitate. The sailors used to say that he climbed up the stems of the cocoanut trees, and pulled the fruit down for himself; but that, it seems, is not quite true. What he really does is this: when he finds a fallen cocoanut, he begins tearing away the thick husk and fiber with his strong claws; and he knows perfectly well which end to tear it from, namely, from the end where the three eye-holes are, which you call the monkey's face, out of one of which you know the young cocoanut tree would burst forth. And when he has got to the eye-holes he hammers through one of them with the point of his heavy claw. So far so good; but how is our friend to get the meat out? He cannot put his claw in. He has no proboscis like a butterfly to insert and suck with. He is as far off from his dinner as the fox was when the stork offered him a feast in the long-necked jar. What, then, do you think he does? He turns himself round, he puts in a pair of his hind pinces, which are very thin, and with them scoops the meat of the cocoanut, and so puts his dinner into his mouth with his hind feet. And even the cocoanut husk he does not waste; for he lives in deep hollows which he makes like a rabbit, and being a luxurious crab, and liking to sleep soft in spite of his hard shell, he lines them with a quantity of cocoanut fiber, picked out clean and fine, just as if he was going to make cocoanut writhing of it. And being also a clean crab, as I hope you are a clean little boy, he goes down to the sea every night to have his bath, and moisten his gills, and so lives happy all his days, and gets so fat in his old age that he carries about his body nearly a quart of pure oil.

Scientific.

Framing Buildings by the Scribe or Square Rule.

Only a few decades of years ago every framed building was put together according to the "scribe rule." If the framed timber of many of the old barns and dwelling houses is examined it will be seen that, wherever two sticks of timber of any size were united by tenon and mortise, there are corresponding marks cut with a chisel near the joints on the face side of the timber to indicate that those two sticks were to come together in the frame. When a building was framed according to the "scribe rule" every tenon—even the tenon of a brace—was put into the mortise for which it had been prepared; and posts, beams, braces and girts were all put together for the purpose of ascertaining whether every part would fit in a neat and workmanlike manner. The pin-holes were previously bored in the beams and posts, so that the exact place might be indicated with a pencil on the tenon, by marking on the side of the tenon around the edge of each hole. Then more or less allowance could be made for "drawing" the tenons. When rafters were to be framed the lower ends of a single pair were fitted to their respective plates, while the other ends were crossed, and the joint marked on the side of one rafter by means of a plumb line. Then, after the end was sawed off, the other rafter was marked by the first, as the upper ends were placed together. By this means neat joints were made, sufficiently accurate for a pattern for the remaining rafters.

Whenever timbers were to be framed together at any other than right angles, as in framing trusses, for example, the top chord and the bottom chord were spread out on their sides, in the desired position, so that the joints for the shoulders could be marked off with satisfactory accuracy. Then, after every part was framed, the timbers were put together to ascertain whether the joints would fit as they should. (See the word *truss* in Webster's Unabridged Dictionary.) These remarks will convey briefly a fair idea of the *modus operandi* when framing a building according to the "scribe rule."

The difference between framing a structure according to the "scribe rule" and according to the "square rule" is simply this: When a building is framed according to the "square rule" none of the parts are put together to be fitted before the structure is raised. The timber is all squared, the mortises and tenons laid out, and the framing done in the same manner, when working by the "scribe rule," as when timber is framed by the "square rule," except that, in the latter case, the work is laid out by drafts on a small scale; and the length of braces, rafters and other diagonal timbers is determined by figures, which is a more easy way than to spread out a number of large sticks of heavy timber, and move them little by little—measuring and moving alternately—until the various pieces cross each other at the desired angles.

In order to convey a fair idea of the manner of framing a barn, for example, after the plan has been adopted, make a draft of one end, on a smooth board, using a correct steel square, so that the lines which represent the posts and sills may be exactly at right angles. Make the draft on such a scale that every inch of line on the board may represent one foot in length of the sill or post. Draw a fine pencil mark across the diagram, from the top of one plate to the other, in order to get the correct pitch of the roof. We will suppose, for example, that the building is to be thirty feet wide, and that the ridge of the roof is to rise ten feet above the plates, which will give a roof of one-third pitch. Now, place the corner of the steel square at the middle of the line extending from the top of one plate to the other, and strike a perpendicular line upward ten inches, to indicate the ridge of the roof. By measuring from this point to the outer and upper corner of the plates, we find the distance to be about eighteen feet and one inch, which will be sufficiently accurate for cutting the length of rafters, provided there are no purlin plates. But as figures are always more correct, the length of rafters and braces should be worked out to the fraction of an inch, by the rule for calculating the hypotenuse of a right-angled triangle. In order to get the correct bevel for laying out the shoulders of tenons, adjust a bevel square to correspond exactly with the lines of the diagram. It is thus possible to make a mark at the required angle, and to cut and frame the pieces of the desired length, with the assurance that every joint will fit neatly, without "cutting and trying," before putting the entire frame together. The builder, while laying out a frame, needs to set up a regular "air castle" before his imagination, so that he can perceive how every piece of timber, when he is laying it out or framing it, will ap-

pear after the structure is raised and every part is in its proper place. A master mechanic must be so familiar with marking for tenons and mortises that, when a tenon has been made for a given mortise, he will feel assured, without a trial, that every part will fit together like clock work.

It would be no difficult task for a carpenter in each of the States to forward each a stick of timber to New York city for a large structure, with the confident assurance that every joint would fit neatly, provided each man would lay out his respective stick accurately, as directed, and would then cut to the marks.—*Manufacturer and Builder.*

Suggestions About Green and Seasoned Timber.

Most persons who deal in timber and firewood, who work both green and dry timber all their lives, and who cut, handle and burn wood, more or less, nearly every day of the year, have no adequate conception of the great weight of green timber, nor of the large percentage of water in both green timber and unseasoned firewood. And even teamsters who have carted or sleighed hundreds of cords of both green and seasoned firewood and timber are seldom aware that from one-fourth to one-half the weight of a green tree is water, which will evaporate in a few months after the timber has been sawed out or split into billets for fuel or staves, or for other purposes.

Maple, beech, hickory, tough oak and many other kinds of green timber will weigh from fifty to sixty pounds per cubic foot. If the timber is of second growth and of fine grain a cubic foot will always weigh more than fifty pounds; so that, as a rule, it will be safe to compute the weight of most kinds of green timber at fifty pounds per cubic foot. As there are one hundred and twenty-eight cubic feet in one cord of wood, it follows that a solid cord would weigh six thousand four hundred pounds, or more than three tons. By deducting about one-fifth this weight for the interstices between the sticks, we have five thousand one hundred and twenty pounds as the weight of a cord of green wood, cut four feet long, and piled four feet high and eight feet in length.

The practical considerations brought to light in this computation may be advantageous to every person who handles or burns wood. Nearly one-half of the weight of green wood consists of water. Therefore, he who handles and hauls twenty cords of green wood must necessarily handle, and compel his heavily loaded team to draw more than one ton, and often one and a half tons of water for every cord of wood. These facts suggest the eminent importance of splitting firewood into small billets, and allowing it to season several months before it is carted or sleighed.

The facts disclosed show also how much more expensive and unsatisfactory it is in every respect to employ green wood for fuel than that which was cut and split out soon after the trees were felled, so that the larger proportion of water could have time to evaporate. It is said that "a pint is a pound the world around." Allowing, then, that there be only one ton of water in a cord of green wood, two thousand pints—or pounds—will make two hundred and fifty gallons, or about four hog-headers of water, all to be discharged into the fire. Of course one barrel of water in the wood that is being burned in a stove will convey away in a latent and useless state just as much heat as would be absorbed by a harrel of water when sprinkled on the fire. Every one understands how a leaky kettle puts out the fire, even when the heat of dry wood is furnished for fuel, as the heat generated by the burning wood will be carried away in the vapor, instead of being imparted to the oven or to the objects in the room. Taking another practical view of this matter, it will be safe to calculate that two and a half cords of sound, dry wood will furnish quite as much heat as four cords of the same kind of fuel, burned before it has had opportunity to become seasoned through and through.

These considerations reveal the startling fact that the family which consumes twenty-four cords of green wood in one year might save the price of nine or more cords by putting their green wood beneath a shelter for six months previous to using it for fuel. Almost any school-boy, according to this computation, may figure the number of dollars that may be saved in only one year by burning dry wood instead of green. Besides all pecuniary considerations there will be the advantage incident to having fuel that will impart a desirable amount of heat, when heat is needed most, without any loss or perplexity arising from a poor fire.

Intelligent teamsters may take a useful hint when they have green lumber to cart or to sleigh any considerable distance, and stick it up for a few months, so that the team may haul a ton more of timber instead of a ton of water. Many kinds of green lumber, if stacked up in an

airy place, will dry out forty and even fifty per cent. in the gross weight. *Manufacturer and Builder.*

THE DRESSING OF BABIES.

A lady correspondent of the *West-ern Rural* gives some excellent advice concerning the dressing of infants, from which we take these hints:

A tiny, shivering baby comes into this unhappy world in February—some day when the thermometer stands fifteen degrees below zero. Do we wrap the little tender creature in warm flannels for a day or two, until it gets a little strength, and then dress it in flannel or merino dresses with long sleeves, lined with soft cotton to prevent chafing its delicate skin, and put worsted socks upon its pink feet? And when we lay it in the crib are we careful to set the head of the crib away from the doors, and to tuck a flannel blanket down round its bare head, to keep off the possible draft of cold air? In short, do we keep it as warm as a toast? Indeed we do no such thing.

Do you suppose any mother, who has a correct idea of how things ought to be done is going to have her "little tonty wonty sing" all fuddled up in flannel, when she has worked for months, day after day, and far into the night too, sometimes, not allowing herself a moment to walk or ride, or get a breath of fresh air—say, do you suppose, when she has done all this ruffling and frilling, and embroidering of her baby's clothes, that she is not to have the pleasure and privilege of seeing it dressed in them? All motherhood forbid! We begin by putting on a linen shirt, cold and polished as ice; next a band, made also of linen, lest it should yield a little and allow the child's lungs and abdomen fair play; then a pinning blanket; then a flannel skirt with silk embroidery; then a cotton one with a lace ruffle at the bottom; and these have bands of cotton, and are all drawn snugly, so that the baby need not injure itself crying—so the old ladies say. Perhaps if the poor dears were not thus tortured they would not cry, and so there would be no danger.

Wonder how it is with the pap-pooes, born in the forest wilds, and who don't have four bands pinned around them! Do they cry and do themselves a fatal injury? I have never heard that they did; on the contrary, it is said that very few of them die.

The dress-skirt of our civilized baby is a yard and a quarter long, and most elaborately embroidered and tucked. The waist is six inches deep, and no sleeves to speak of; so its neck, arms and bosom are bare, while its body is wrapped in so many hands it cannot be bent, any more than you can bend a stick of wood; and its tiny legs are swathed in yards of worse than useless material.

How should they be dressed? is the question. In the first place you must have a merino shirt, and put it on with the seams outside; then a flannel band with broad hems, so it will pin easily; then a flannel skirt and a merino dress, of moderate length in skirt, high neck and long sleeves; then, with soft worsted socks, the baby is dressed for comfort and health.

Set the head of the crib where there can be no draft of cold air, and when you put the baby to sleep just throw something over the crib-head to insure air as warm as need be. Babies need warmth as well as kittens, and cold is their deadly enemy.

A MONSTROUS PRETENSION.—The Holy Father would seem to out-Bourbon the Bourbons in the capacity to learn nothing and forget nothing. The bull enunciated to the Ecumenical Council was startling enough in refusing to acknowledge that the world moves—the very matter upon which the church was at issue with Galileo as to the physical fact—but the speech recently made to some Prussian Knights of Malta, in an audience at the Vatican, was more extraordinary still. "The task of one order," said his holiness, "is to fight for the church against the modern State." "The modern State" here means progress, civilization, the spread of knowledge, the enlargement of men's minds.

"The church" means the Pope, personally infallible, and of divine right the disposer of all temporal affairs. It is in vain, to all seeming, that many earnest and sincere laymen of the Roman Catholic Church unite in remonstrating against the obstinacy of its head. It is apparently to no purpose that the great scholar, Dr. Dollinger, protests that the dogma of personal infallibility will miscell the faith of millions of believers. The modern State must go down. Very well. The contest will be somewhat unequal, but the end it is not difficult to foresee. The papal bull, opposing civilization, recalls the bull and the locomotive; the dogma of personal infallibility suggests King Canute, and also Mrs. Partington.

Editorial move.—N. Y. Evening Post.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

CONVENTION.

The New Orleans Sabbath School Union of the Methodist Episcopal Church South has resolved to hold a Sunday School Convention, embracing April 28, 29, 30, and May 1. It is expected that a number of ministers and laymen, delegates to the General Conference, will be here en route for Memphis, and it is hoped the convention will be of more than usual interest. Programme will be published next week.

EXPENSES OF DELEGATES.

The several Conferences have ordered collections to be taken up for paying the way of their delegates to the General Conference. This is the precise time. Are the preachers in charge attending to this important matter?

CHURCH AT WASHINGTON, D. C.

Dr. P. O. Dannelly, a well known minister, and highly accredited agent for this church, is now in the city on his important mission. Bishop Marvin, in a recent letter to the St. Louis Christian Advocate, says of this house:

The Sabbath after the Conference closed I spent in Washington City. Brother Tudor has combined economy, commodiousness and elegance in his new church in a most remarkable degree. It comes as near being the right thing for the place where it is located as I could imagine. I cannot but feel that our people there, scattered and peeled during the war, and up to this good hour under persecution, ought to receive aid from the whole church in paying their heavy debt. I am told that even up to this day, in some of the departments, clerks are turned out of employment if they go to Tudor's church.

Dr. D. proposes to go into Texas from this point. The fame of the liberal views of the "Giant State" in regard to all true Southern interests has reached Maryland, and we doubt not will be fully vindicated by its hearty response to the Washington church.

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PERSONAL.—The Rev. W. C. Haislip, pastor of the Opelousas church, is in the city on business in connection with his charge.

TO GREENVILLE, MISSISSIPPI.

Being summoned by the presiding elder of the Greenville district, the Rev. Winans Drake, to be present at the dedication of a church, we took an up-country steamer, and on the third day after we were in sight of the thrifty town of Greenville, situated on the left bank of the Mississippi, one hundred and fifty miles north of Vicksburg. It was a Saturday-afternoon when we scanned this fresh looking village from the boiler deck, to see which was probably the church. There was only one very noticeable one, and that we could hardly suppose to be it. Having had some experience that way, we felt capable of recognizing any Southern Methodist structure at a glance. But at the wharf the pastor, Brother Sullivan, met us, and we learned directly that for once our people had fairly escaped their ancient infirmity of building barns for churches, and that the Sylvan Gothic chapel with the tasteful ritualistic tower was actually our own! It was the color that a village church among the trees should be—white. The blinds were hung, the lot neatly inclosed, and the bell was already in the tower. We just took it all in outwardly, and then waited for the fuller developments of the morrow, when the treasures of this precious casket should be brought to view. Its dimensions are thirty-three by sixty-two.

So far everything had gone well—no fog on the river—in full time, though not much to spare. The countenance of the presiding elder already expressed that unmistakable relief which one feels who gives up the oars for the tiller. We were presently inducted into the parsonage, near by the church, and soon at home in the delightful family of the pastor. This parsonage was made out of the chapel that had been temporarily used, by the addition of rooms, porch, etc., and stands upon a roomy lot, neatly fenced. The lot and the church lot were the gift of a lady, a member of our church who is full of generous deeds and devotion to the Master's cause. Now without a parsonage a circuit or station is in a fragmentary condition—not unlike that of a widower confessedly in search of a home. It is an unsettled state of the work, that is to both Bishop and preachers a sore perplexity. But here these good people have begun right; they have a dwelling house for the man of God sent them of which they need not be ashamed. The permanency of a work can only be secured by providing once for all for this large part of the annual expenses of a circuit.

During the evening we learned many other things indicating the enterprise of the place. It is three years old, and has thirty-five stores. Houses are springing up, and people are coming in from the South and West to take advantage of the wealth that grows in these fertile alluvial regions, where gold can be picked off of bushes. The Deer Creek country is near and is tributary to Greenville—one of the finest planting districts of the State. The site of the town, though directly on the river, is above overflow. The former town was entirely destroyed during the war, and was a mile from the present one, but was never half its size. All that is wanted here to make this a city is the establishment of factories, machine shops and mills. It has every facility for obtaining coal, iron, or any kind of freight which is possessed by any town on this great highway of the West. In the heart of the cotton region, with its present start, we doubt not it will continue to grow rapidly. The presiding elder was also the stationed preacher last year, and he has done well to seize the earliest occasion for building up our church with the place. Other churches are also at work, getting ready to secure buildings, and have already secured eligible church lots.

The Sabbath came clear and hopeful; the bell rang forth its silvery tones, and the people began to gather in the church. The ladies had moved on so rapidly and quietly that no one knew how perfectly they

had finished the inside until this morning. The seats, the damask curtains, the pulpit, the stoves, everything was fit and tasteful. It was an affair to be proud of if one only lived in the town. But before going in we had learned a few facts that give the true and only suitable expression to a new church—that is, the title deeds were already secured, and the amount due on the house was already arranged for. So there was nothing to do but pray the acceptance of the gift, and make an offering to the Lord—no collection—and the dedication might be made, as it ought to be, in the opening prayer of the service. This financial completeness is exemplary in all such enterprises, but is seldom attained. The house was well filled, and after the sermon the sacrament of the Lord's Supper was administered. We were glad to see such a goodly number of communicants, and among them not a few young men. Surely "the Lord is in this place," and to many this will, indeed, prove to be the house of God and the gate of heaven. Long after the noble men and women who have mainly contributed to this sanctuary may have passed away, shall the Spirit of God be waiting upon its services and comforting the people! Preaching continued until Wednesday. The weather was unfavorable, and the roads and walking were impracticable for large attendance. We made some of the most delightful acquaintance during our short stay in Greenville that we have made in several years past; and this visit will remain to us an abiding pleasure.

CENTENARY COLLEGE.

Among many other excellent things which transpired while we were in Greenville, Mississippi, one especially worthy of notice is that Col. W. Ngent contributed \$500 toward putting Centenary again in working condition. All the way up there, and for some months past, having attempted the role of a college agent, we were greatly troubled with reflecting upon the condition of our noble Centenary, and hoped and prayed that some way would be opened—somebody's heart enlarged in that direction. Indeed, we believe no man walks less by sight nor more by faith than one who collects for the cause of Christian education. Upon our return home we found the following letter from Mr. E. J. Gay, a member of our church in Plaquemine, which speaks for itself, not only in the contribution of \$2,500 in the same direction, but gives some admirable suggestions as to how the work of restoration should proceed. We did not intend to publish, yet awhile, anything of what has been raised for the purpose, because the amount was as yet too small to announce. But it occurs to us that such examples may spring some of the hundreds of our laymen in the Southwest to give a substantial evidence of their appreciation of this great interest of Methodism in Mississippi and Louisiana. Centenary is not an experiment. It has already done wonderful work for the church and the public. Its site is not an experiment. It had an average of two hundred students in constant attendance during the ten years preceding the war. There is no such opening in the Church South for the establishment and endowment of a college. It has contributed many valuable ministers to our Conferences and valuable laymen to our churches. It is surrounded by a fertile region, by a prosperous community of small planters, and by a thoroughly American and Protestant atmosphere. Methodism, we know, will not consent to take a low place in scholarship. She always has maintained in the South a front rank, and she has done it by her scholarship. Nor will our people consent to send their boys away to the schools of either the Middle or Northern States. Much less will they consent to deny their sons such training as will fit them to know, to discuss and to maintain their rights in the forum of public opinion. Since our college has been palsied we have had but few young men entering the ministry, and will

deserve to have fewer if we do not come forward with our means, largely and liberally, to the help of the Lord by trying to secure an educated ministry—a ministry educated with other youths, who are to become the teachers, lawyers, doctors, farmers and politicians of society, and not segregated in their training, lest they become incapable of sympathizing with the views and wants of their fellow-countrymen.

We ask that some of those treasures hoarded for children by their parents be now brought forth and used in establishing an institution for the training and development of our youth in intelligence and Methodism. Are there no Methodists now making their wills? Why is it that almost daily we read of immense sums being left to Harvard, Yale, Dartmouth, and old institutions already plethoric with endowment, and never one word of money left by our people to the cause of education in the South? We charge you to leave to the "Centenary College of Louisiana" some of these thousands you have made under Southern skies, that our land may have intelligent as well as brave sons, and that our church may hold its present power for doing good, and preaching the doctrines which have been the chief comfort of your lives, and are your only support in view of a dying hour. We need now \$20,000 to repair the college, and start it, and then we should have an endowment fund of \$100,000 invested in property in the heart of this city. We yet have a little over one-third of the sum needed for repairs, etc. Our people are able, and we believe they are willing to do this work. We shall never consent to believe otherwise until we have heard them say with our own ears: "I will not." We shall be glad to receive letters from the laymen and noble women of our church. If they will give, let them state on what terms they can now afford to give. Who will give \$500 in cash, in three or in six months, to this great Methodist necessity?

PLANTATION, March 18, 1870.

REV. J. C. KEENER—Dear Sir: Having accompanied you by special appointment to visit Jackson, Louisiana, to examine the condition of the college buildings, you may be expecting me to give you the result of my reflections on the subject of the repairs necessary to be done, before that establishment can again resume its important educational work. Your earnest zeal for the welfare of this good work is of itself enough to enlist in any one a desire to aid the cause, and, in my case, this disposition is increased by this visit, for the first time, to the beautiful grounds and stately buildings, now looking so quiet and desolate for the lack of renovation, and of the life-giving influence of hundreds of pupils and a faculty of professors, now missing from their wonted places, and which, under other circumstances, might find so much there to attract.

The repairs necessary ought to be made without delay, and this college ought certainly to be restored to life and usefulness, as of yore.

There are thousands in Louisiana and Mississippi directly interested in this work, and if they are properly approached, surely they will not hold back their aid.

And now for the practical. Let your Board of Trustees go to work, and I would suggest that you begin first upon the extensive wings of the college, and put them in good repair. These of themselves contain immense capacity for both recitations and residence, and would accommodate a large number of students to begin with. Then the repairs of the main college edifice should follow as rapidly as the means are supplied.

Now for the funds. I will contribute to the work, if practically and economically managed, \$2,500, if you will go on and realize the funds already subscribed, and obtain all the further aid you can, until the work shall be completed, and the college again put into the full tide of successful operation.

The work should be paid for as it is done, and no laborer allowed to suffer or be delayed.

This will require money, and without that in sight the work cannot go on. Very truly,

EDWARD J. GAY.

INFANTS count by minutes; children by days; men by revolutions of ages; nations by revolutions of systems; the eternal is in a perpetual present.

He is the safest who is the farthest from temptation.

STEAMBOATING ON THE MISSISSIPPI.

It has been our fortune to spend many days and nights, during the last twenty years, upon the Mississippi river, in the cabin of a steamer. And notwithstanding the proverbial superstition of boatmen in regard to "preachers" and "white horses," we have never met with the slightest accident while traveling on water craft, nor has any boat ever suffered any serious injury that we have witnessed. On the other hand, we have for the most part avoided being a "deadhead," and are satisfied when charged no higher fare than other people. We have therefore not only the right to speak freely about boats and steamboatmen, but some cause to admire the qualities and skill of those who have so steadily done us a good service. We know of no class of men who work harder and who receive a more moderate return for exposure and toil.

This great river is an inland sea, and its navigation, like that of the ocean, seems to necessitate work on the Sabbath. The crew of a boat cannot often enjoy the privileges of public worship, and so, for a greater part of the time, are outside of those holy associations which are the great support of a religious life. It does not take long for the habit of desecrating God's day to become confirmed; and the neglect of the Sabbath carries with it a train of evils difficult to avoid. It is not surprising then if, as a class, seamen and rivermen are irreligious. Men thrown together by themselves, either in camps or boats, for any considerable period, seem to be more oppressed with leisure than with the greatest amount of work. Time hangs heavily, and unless the mind is well fortified in its own resources, or defended by well grounded Christian principles, the inclination to seek relief in artificial stimulus, either of gaming or drinking, is very powerful. Unfortunately too many yield to it, and thus levy a tax upon their means of support and health

which no one can afford to pay, and which no one can continue to pay very long. Premature disease, moral, mental, physical, too often hurries the man who lives upon the sea or the river into an untimely grave.

During the last twenty-five years the boats on the Mississippi have greatly improved in their accommodations and in the general excellence of their machinery. But with many precautions against the dangers of navigation, fire and explosion, there seems to be but little falling off in the number of fatal river accidents. What is the cause? We think it is, first, a greater incompetency in the skill, and, second, a greater recklessness in the disposition of boatmen. Young men cannot be detained long enough in an apprenticeship to learn thoroughly their business; and the tendency of the times is to dissipation and a low estimate of the value of human life. Good workmen are hard to find. This evil extends to the very manufacturing of the iron out of which boilers are made and to the strength of machinery. It often also determines the fate of the boat in a critical moment. The pilot is incompetent, or the engineer does not know exactly what ought to be done, or the captain has lost the command of both boat and crew. Recklessness is a vice which has in it a certain fascination for its victim. He feels as if he were the braver for risking his life, and he reasons that if willing to risk himself, no one has a right to complain who may by the same act be put in peril. The world has long since discovered that it will not do to leave the safety of many lives merely to the instinct of self-preservation in any one. In Europe the love of life which is supposed to control the public carrier is strengthened by laws and penalties, in case of disaster, which carry with them much weight. This we greatly need here.

Mr. Wesley has a sermon on "The Cure and Cause of Earthquakes." The same "cure and cause" will apply to steamboat disasters. The public requires, beside good laws, some check upon drinking. No public servant, whether on railways or

on streams, whether by land or water, ought to be permitted to drink whisky or to gamble; either will unfit, and equally unfit, the mind for service. And if some one, in the multitude of improvements for saving steam, heat, fuel, etc., would invent some way by which a boat could be run upon one-tenth the amount of steaming, it would add greatly to the safety as well as convenience of river navigation. We were recently on a boat where oaths and obscene language could be heard day and night, with scarcely any intermission. The swearing about the cabin from below sounded like pandemonium—the firemen, deck hands, mate, engineers, all seemed possessed with the spirit of an unclean devil. That such a state of things is incompatible with the discipline necessary to the safety of a vessel no one can doubt. And the time must come when the public will learn that there is a wide margin in favor of a boat where the passions and words of a crew are under control over a craft handled by one that obeys not man because it fears not God. It is in boating as in everything else—good principle and the fear of God are essential to the highest skill and the greatest success.

CLASS MEETINGS.

The abolition of all laws on the statute book that are not operative, has been held by some to be good legislation. But our church has proved, by the experience of the past four years, in regard to class meetings, that such is not the case. A law is not always dead, that is not administered to the letter. There may be good sense in leaving the full letter in the Book of Discipline, that our people may work up to its true spirit, if not fully yet in a fair degree. The action of the last General Conference was not wise upon this part of our economy. It has effected what the Conference had no intention of doing: the impression has been made that the design of the action was to give up this valuable social meeting; such was not the case. It was intended only to remove the condition of membership which had been attached to a class meeting, and nothing more. It should be made positively the duty of preachers in charge to form the society into classes, and appoint leaders. It ought to be divided off into classes, and each leader ought to be in some sort responsible for the financial and spiritual training of those placed in his care.

We get masses of untrained and uninformed people into our church, and without their division into small squads, and much personal attention, they fall off in Christian force and intelligence. Something much more minute and individual in their treatment than anything the pulpit can do, or any one pastor, is absolutely demanded, if we would save them to Christ and the church. We extract some remarks on this subject from an excellent editorial in the St. Louis Christian Advocate:

Fellowship is a law of Christian life. Love of the brethren is a test fact, because the inevitable and invariable fruit of an experience of grace. It is the peculiarity of Methodism, in its synthesis of Christian doctrine, that it reduces this principle to practice, and incorporates in its economy both requirement and scope for the sympathy and the anxieties of Christian love. Its piety is, therefore, accretive. "It maketh increase of the body, unto the edifying of itself in love. Nor is it ever satisfied with conservatism. It contemplates aggression. It would bring the world to the communion of joy and the fellowship of praise. This sentiment of universal fellowship is both a bond of cohesion and the tender which lays hold of the world which 'lieth in the arms of the wicked one.' In the class room, who does not know that it finds both the nutriment of church life and the most constraining impulse of holy zeal for God and love of souls.

The abolition of the class meeting, or what is the same, its general neglect, would disorganize Methodist economy. The office of class leader is a necessity to Methodist itinerancy. It is an assistant pastorate. Without question it is perfectly obvious that without this auxiliary agency no Methodist preacher could perform his work or acquit himself of solemn responsibility to the Chief Shepherd when he shall appear."

The Child's Corner.

THE WASP AND THE BEE.

A wasp met a bee that was just buzzing by,
And he said: "Little cousin, can you tell me
why
You are loved so much better by people
than I?"

"My back shines as bright and as yellow as
gold,
And my shape is most elegant, too, to be
bold,
And yet no one likes me for that, I am told."

"Ah, cousin," the bee said, "this all very
true,
But were I ten half as much mischief to do,
Then I'm sure they would love me no better
than you."

"You have a fine shape and a delicate wing,
And they say you are handsome; but then
there's one thing
They cannot put up with, and that is your
sting."

"My coat is quite homely and plain, as you
see,
But no one is fretful or angry at me,
Because I'm a useful and innocent bee."
—The Children's Hour.

You are by the fire, little children,
Your cheeks that are rosy and warm,
But out in the cold of the winter
Is many a shivering form.

There are mothers that wander for shelter,
And babes that are pining for bread;
Oh! thank the dear Lord, little children,
From whose tender hand you are fed.

Johnny Ray, the Little Newspaper Boy.

A cold, drizzling sleet, and a biting
east wind, had almost cleared the
streets of passers-by. But poor
Johnny Ray had wandered far that
evening, trying to find a few cus-
tomers for some of the penny papers
which were hidden from the rain
under his jacket. He had crept
slowly through some of the grand
squares; and, as he looked up at
the windows, the rosy light that
glittered through the curtains
made him feel more cold than ever.
Once the curtains had been flung
aside by a boy about his own age,
and Johnny got a peep into what
seemed to him quite another world:
a happy family gathered round a
richly covered tea table. Home,
friends, love, rest, food, fire—just
everything Johnny wanted—were
there. But the laughing little face
withdrew, the curtains heavy folds
closed again, and Johnny painfully
felt that he was outside.

Then he tried a poorer part of
the city. At the top of his voice he
called out his newspapers for sale,
until a hollow cough made him stop;
but no one came to buy.

Tired from walking, and hopeless
of success, Johnny rested on a door
step, and gazed into an opposite
window. There were no blinds
here. Johnny could see all that
was passing within. A group of
children sat round the hearth watch-
ing a cake that was toasting before
the fire. A teapot costily toasted its
brown sides on the hob, and the
cups seemed to invite it to come to
the table. Then the father came
home, and the children sprang to
meet him. Johnny thought he could
almost hear the kisses, taste the
cake, and feel the fire. But his
father and mother were dead, and
he was himself out in the cold.

Johnny got up and moved slowly
on, and scarcely knew where. At
the furthest end of the court a door
stood ajar, and a bright stream
of light came through it. He resolved
to go and see. Stepping up to the
door, he peeped in. A fire roared
up the chimney. There were desks
and forms and books and slates and
ragged boys like himself. There
was also a kind looking gentleman,
too, who seemed to have a good
word for each of these rough fel-
lows. Johnny waited until all the
scholars came out, and then he went
in. He knew that this must be a
school, though he had never been at
one, and hoped the master might
buy a paper; so lifting off his cap,
and giving a pull to the little red
lock that hung over his forehead, he
held out a newspaper, crying, in his
shrill voice: "Second edition, only
one penny."

Mr. Egan turned round, and with
a look of tender pity and kindness
he drew the dripping boy to a seat
near the fire, and, having bought a
paper, set down beside him. "Do
you sell many papers?" asked Mr.
Egan.

"Sometimes; not many of an
evening like this," answered Johnny.
"And where do you live, my boy?"
"I don't live anywhere now, sir;
mother's dead—and father too."

"But where do you sleep at
night?"

"In any place, sir, just as the
season is. This weather, door steps
are not very good, and the police-
men wake one up with their 'move
on.' But I earn my bread honestly
and don't steal. Mother would not
like that, and I'll never do it while
my name is Johnny."

"Can you read?"

"No, sir; though 'twould be very
useful in the newspaper line, you
know," he added with a nod. "I
know all the newspapers by their
look, and make a guess at what is
in them, too, by listening to other
boys talking; but I wish I could

spell the words. Mother used to
read. She had a big book, with a
nice cover; it was on the bed near
her when she died; but father sold
it, and her ring too. We never had
one nice thing since."

"Then, Johnny, if you come here
to me every evening I will teach
you to read; and when you can
read I will give you a book like your
mother's, which, I am sure, was the
Bible. Do you ever hear the Bible
read in God's house?"

"Oh! sir, I never go there. These
ragged clothes would not look nice
to a gentleman like you. A long
while ago, when we lived in the
country, I used to go to church with
mother; the singing was very sweet,
almost like the birds. Mother used
to tell me about the good place she
was going to; but I did not learn
the way right then, and I have had
no one to teach me since."

"Johnny, I think I can tell you
the way to the happy land—where
your mother is gone."

"Oh! sir, can you?" cried the
little boy, with a look of joy that
made even his plain, pinched fea-
tures lose their harshness.

"Johnny, there is one friend,
and only one, who is able to take
you to your mother's home. His
name is the Lord Jesus Christ, the
Son of God. Jesus means Saviour,
for he came to seek and save the
lost—lost like travelers who have
missed their way, or poor prisoners
condemned to die. But God, in his
great love and pity, sent his only
Son to die for us; and Jesus died."

"I'm sorry for that," said Johnny,
as the old sad look crept over his
face again. "I thought you told
me he could show me the way to
mother. I wanted to go to him this
very night."

"And so you can, my boy. The
Lord Jesus lives again, and will hear
you if you pray. He has gone up
to heaven, and is willing to take you
there. Trust him alone."

Then Mr. Egan drew a little Tes-
tament from his pocket, and read
the Saviour's own sweet words about
the lost sheep and the good shep-
herd. Clasp Johnny's thin hand
in his, they knelt down together.
An earnest prayer that God would,
for Christ's sake, show them the way
to heaven, and enable them to walk
in it, was simply offered. It was
the first time that Johnny had tried
to pray.

The fire burned low. It was time
to close the school room and go
home. But where was Johnny's
home? Some doorway or bridge-
arch. Mr. Egan resolved it should
be so no longer. He remembered a
poor couple whose only child had
died lately; he thought they might
give Johnny a bed in the corner of
the room. Of course, he would pay
the orphan's small rent; so, leading
the weary boy down one or two
streets, he knocked at a broken
door. The old people, though much
startled at so late a visit from the
ragged school teacher, consented to
let Johnny share the shelter of their
room, and promised to be kind to
him for their own little Jim's sake.

Here Johnny lived for several
months. He spent his days in selling
newspapers about the streets, as
usual, and his evenings most happily
at the ragged school; but he never
failed to repeat to his landlady,
whom he now called grandmother,
the Bible stories he learned there,
or the good news about the open
way to heaven through faith in the
death and risen life of our Lord
Jesus; and he never forgot to pray:
"Show me thy way, O Lord!" and
through his simple teaching a
blessing came to that house. But,
day by day, Johnny grew weaker,
and his cough made the old gar-
ret echo all night. The poor woman
and her husband nursed him with
the gentlest care, refusing any pay-
ment for kindness, which they said
was all for the sake of their poor
little Jim. At length he could not
walk even to the ragged school, and
his teacher, alarmed at his absence,
went one evening to see him. John-
ny lay on a heap of straw in the
garret corner. He was dozing, but
the voice of his friend aroused him,
and stretching out both his worn
hands, to welcome him, he cried:
"Oh, sir, I see the way now! 'tis
very plain and very short. But the
good Shepherd is coming to carry
me home, like the lost sheep, you
know; for I'm sick and tired. Yes,
mother, I am coming. Good night.
You must all come soon. Granny,
don't forget the way."

It was death, not sleep, that folded
Johnny in his arms.

THE town of Berkeley, Bristol
county, Massachusetts, has not a
store of any kind, neither has it a
gambling house, or den of harlots
and wicked men; no rum hole; no
habitué drunkards, young or old;
no lawyer, and but one physician,
two churches, two Sabbath and six
day schools. There is not a family
in town but has a comfortable home,
and comfortable food and clothing.

Do good to thy friend, that he
may be more thy friend; your
enemy, that he may become thy
friend. Be a friend to virtue, a
stranger to vice. Govern thy tongue,
and learn to bear misfortune.

The Farm and Garden.

BROOM CORN CULTURE.

A writer in Schenectady, New
York, gives the following history of
broom corn cultivation in that State:

Previous to 1827 the culture and
manufacture of broom corn in this
State were monopolized by the Unit-
ed Brethren of Shakers, at Mis-
kayna, in this county. In 1827
they induced Mr. Benjamin Wil-
lard, of this city, to plant a few
acres on one of the islands in the
Mohawk river, agreeing to take the
brush at a fixed price per pound,
and furnishing him with a rude im-
plement for scraping the seed by
hand, each head separate. Mr. Wil-
lard prepared the brush, and notifi-
ed them when it was ready for de-
livery. Two of their number came
to weigh and receive it, but when
they saw the great length of the
brush they were amazed, and refus-
ed to ratify their engagement, thus
leaving Mr. Willard with what was
supposed to be useless stock on hand.
Mr. Willard thereupon determined
to make it up into brooms. Deem-
ing the mode then in vogue, of hold-
ing the twine by the feet and wind-
ing with the handle in hand, too
slow a process, he invented the
broom-winder now in use, and made
better brooms in much less time,
thereby working an entire change
in the broom corn culture and the
manufacture of brooms. The cause
of the excellence of broom corn in
this vicinity is the uniformly dry
and warm nights during the sum-
mer months, owing to the absence
of dew until near midnight—prob-
ably attributable to the sand plains
on the hills surrounding this valley.

CULTURE.—The ground is care-
fully plowed, harrowed and rolled,
and between the first of May and
the middle of June planted in rows
by a horse-power seed planter.—
When the plant is about two inches
high it is thoroughly weeded; when
about six inches up the earth is re-
moved from the sides of the rows
with a scarifier, and the space be-
tween the rows made friable; and
when the plant is about two feet
high the earth is thrown to the
rows with a double mold-board
plow, and it is then left for the
brush to develop. In sixty days
from planting the brush is fully out,
and it is then broken about two feet
from the lowest branches, and after
one day it is cut with a stem of six
or eight inches, and taken to the
comber or threshing—two revolving
spiked cylinders, driven by power—
and the seed removed; thence it is
carried to the dry house and placed
on slats or poles, in tiers with one
foot space. After being dried it is
sized and packed into bundles, ready
for manufacturing into brooms.

Broom corn farmers prefer cut-
ting when the brush is green, as
the green broom is more salable in
the New York market than the red
(ripe) brush. Experiments have
shown that they are equally dura-
ble. Red or ripe brush exhausts
the soil more than when harvested
early. The first scrapings of seed
are only fit for manure; the second
is half as good as oats, and the third
makes an excellent feed for horses
and cattle, and is found to be a su-
perior feed for milch cows in the
winter months. The haulm, when
properly cured and housed, makes
a good fodder. One bushel of good
seed will plant ten acres of bottom
land.

The brooms in use in 1827 sold
for \$2.50 per dozen; in 1830 the
Schenectady brooms brought \$2.50;
and now the best brooms sell at
\$1.75 to \$2 per dozen. Ripe seed
is now selling here for \$7 per bushel.
Brooms are daily sent from this city
to all the States, West Indies and
Europe, and the demand is increas-
ing. A quantity of brush manufac-
tured here is grown in the States of
Illinois and Indiana. In most of
the Western States and in Penn-
sylvania the plant will not flourish.—
Agricultural Report for September.

BREAKING, CUTTING AND THRESHING
BROOM CORN.—I never break any
brush down that does not lay all
the wisps one way. I think it is
best to break the stalks of the crook-
ed brush between the second or
third joint from the top, as short
as it can be without breaking it off.
The rest I leave standing till a few
days before it is fit to cut. Then I
break the stalks toward the rising
sun, so that the dew will dry off in
the morning. When cutting the
brush, take the stalk in one hand
close to the brush, and cut it off
with a butcher-knife that is not very
sharp. A knife with a keen edge
will cut the leaf off, which bothers.
I take all the leaves off the stalk,
holding the brush in my hand until
I have a handful, laying the brush
of three or four rows between the
two rows in gables, ready to put on
a wagon to go to the drying shed.

Brush will not grow in length
after it is broken down; yet it will
become coarser, and continue to
ripen if it is not broken entirely off.
Every time the brush is handled
keep it as straight as you can con-
veniently, as it is a slow job to
straighten when it is tangled like
hay. The stalks of each brush

should be not less than four nor
more than six inches long, as six
inches is the convenient length
when making brooms. If the stalks
are much longer they only increase
the bulk of the broom corn, and
often require extra labor to cut them
of convenient length before they
are worked up.

HOW TO THRESH BROOM CORN.—To
thresh it with a flail, lay the brush
in a row on the barn floor, two or
three stalks deep, and place a plank
on the stalks, with one edge even
with the lower end of the brush.
Stand on the plank while using the
flail. The object of the plank is to
protect the stalks from being crush-
ed, as smashing spoils them for
brooms.

Another way of removing the seed
is with a broom corn hatchel, or
comb, the teeth of which are made
of iron, three-eighths by one-half
square, and about eight inches long;
six inches of one end should be
drawn to a point; about two inches
of the lower end should be left full
size. The points should be beveled
on both sides, leaving the back side
the widest. The points of the teeth
should be about half an inch apart.
The teeth are fastened on the back
side of the end of a plank two feet
three inches high and one foot wide,
with two bolts and a cross-piece, or
they may be set firmly in holes at
the end of the plank. This upright
plank is then spiked to another
plank resting flatly on the floor. The
broom corn brush is drawn
through these teeth, which strips off
the seeds.

Another way is to thresh the corn
with a cylinder driven by horse or
other power. A cylinder for such
a purpose should be about two feet
long, ten inches in diameter, driven
by a pulley six and a half inches
in diameter. The spikes should be
three inches long and one-fourth
inch in diameter, driven one inch
into the wood. Make marks around
the cylinder, three-eighths of an
inch apart, and set the spikes in
seven different rows, lengthwise of
the cylinder, so that a whisk may
pass between two teeth. The teeth
should be beveled, so that they will
not fly out. The cylinder is over-
shot, with a screw. Two men
hold the handles, and two others
prepare them for threshing.—*A.
Stokes, of New York.*

PROGRESS OF WESLEYAN METHODISM
IN GREAT BRITAIN.—During the last
ten years the British Wesleyan Con-
ference reports an increase in min-
isters of three hundred and forty-
nine, or thirty-two per cent., and an
increase in members of fifty-two
thousand seven hundred and thirty-
one, or eighteen per cent.; while
additional church accommodation
has been provided for probably
three hundred thousand persons,
and the actual increase in the regu-
lar congregations may be estimated
at two hundred thousand. The
Methodist Recorder, London, of De-
cember 31, in an editorial article
referring to these figures, concludes:
"It will thus be seen that, adopting
the Connexionist test of member-
ship, our church has gained consi-
derably upon the population, and
that if the test be adopted of regular
attendance on public worship, the
gain is in a yet higher proportion.
The period has been one of general
concord, not unvisited by occasional
showers of blessing, but unmarked
by any extensive and extraordinary
manifestation of religious power.
For this let us wait and pray, not in
the spirit of contented indifference,
but in the spirit of those night-
weary ones, described by the Hebrew
bard, who 'watch for the morning.'"

IS THE WORLD BECOMING BETTER?
Rev. R. Snowden delivered a ser-
mon on Thanksgiving day in Hon-
olulu, in which he contended that
the world is growing better, and thanked
God for the times we live in, not as
an absolute good, but as better than
any period of the past, and full of
promise that better days still are
drawing on. He said that the pres-
ent is an age when moral ideas hold
the center in society, and an era of
wide views, of concentrated and
united action, of great things and
of great expectations. Finally, he
urged: "Let us not lose the en-
thusiasm of hope, but rather enlarge
our expectations, for the hand of
him who is saving the world is
opening wide to pour down un-
stinted benefactions. Go up with
gladness, on this festive day, into
the watch-tower of faith, for the
white-winged fleet of a world's full
salvation is even now in the offing,
loaded down with all the treasures
for which the suffering millions of
our globe have pined so long."

THERE is not a grace that can
adorn the Christian character but
you will have need to appear in it
at some time or other; therefore seek
the whole, that you may stand per-
fect and complete in all the will of
God.

The perfume of a thousand roses
soon dies, but the pain caused by
one of their thorns remains long
after; a sudden remembrance in
the midst of mirth is like that thorn
among the roses.

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The Christian Advocate.

SATURDAY, APRIL 2, 1870.

RELIGION IN BUSINESS.

One very important department of life where religion is to hold pre-eminence, is that of business. As the golden sunlight tints the flower, and colors the rock; as it sparkles in the dewdrop, and shines in the broad, magnificent ocean, so should religion permeate every transaction with our fellow-men. It should go with its possessor into the counting room, the store, the market, the factory; and its influence should be felt in all places. Some have asserted that a man cannot be a good Christian and a successful merchant. But, happily, a cloud of living witnesses can attest the contrary of such an allegation. Although in this age of speculation and fierce competition, trade in numerous instances is an unclouded, and business transactions a tissue of deception; yet, thanks be to God, and to the honor of religion, it is proclaimed, there are still to be found successful Christian merchants, who hold on to their integrity; who will never descend to any transaction of an equivocal character, even though it be sanctioned by the laws of custom and the tricks of trade. The upright, professional man, the honest trader, the pious and industrious artisan, yet live, and steadily pursue their noble course; being "not slothful in business, but fervent in spirit, serving the Lord." These men bear testimony, before the world, that godliness is profitable unto all things, having promises of the life that now is, as well as "that which is to come." May God increase their number a thousand fold.

But it must ever be kept in view by Christian men engrossed in business, (especially in large cities,) that more than ordinary watchfulness is necessary to retain their spirituality, and to maintain their Christian character unimpaired, amid all the temptations, excitement and anxiety incident to their callings. They must ever dare to be singular, and stem the current of popular opinion and custom. They must be resolved, in the night of Omnipotence, never to turn aside, to the right hand or to the left. And in order to arm themselves for every day's temptations and trials, they must obtain power from above. The "man after God's own heart" was a father, a master, a ruler, a warrior, and had to attend to numerous duties connected with each of these callings; but he always found a parenthesis for prayer, and set times for secret devotion. And this way only can the flame of religion be kept alive in the soul, and illumine all life's avocations.

How many are there whose powers are so exhausted by business as to have neither time, inclination nor energy to seek after their own spiritual interests, much less those of their families. But who does not perceive that the life of such a man is the life of an idiot? There is, after all, something higher, and nobler, and better, than merely "to buy and sell, and get gain." "For what is a man profited if he shall gain the whole world and lose his own soul?"—Rev. John Berry.

JOHN WESLEY AND HIS WIFE.—Mr. George Dawson, in a late lecture on the great founder of Methodism, gave the following details. When Wesley settled, he said, "It would be more useful to marry." There is nothing like giving that sort of pretty fancy to your wishes. I have known a friend, when he was going to move from a little living to a large one, say that it was because he was going to "a large sphere of usefulness." A certain witty man used to say that whenever a clergyman went from a little living to a large one, he did so because he had got a call, but that he would want a "good loud holla to take him from a large to a small living." Wesley married a widow, who, through her jealousy, led him a life of wretchedness and misery. At last his spirit was up, and he wrote her, "Know me and know yourself. Suspect me no more; provoke me no more; do not any longer contend for mastery, for power, money or praise; be content to be a private, insignificant person, known and loved by God and me." It was not likely that a woman would be pleased at being recommended to be an insignificant person. After twenty years of discontent she one day left him. He bore it philosophically. He went even beyond it—he took his diary, and put the most pithy entry into it ever met with in a diary: *Non am reliqui; non denisi, non revocato, which may be translated thus: "I did not leave her; I did not send her away; I shall not send her back."* And so ended the marriage of John Wesley.

DETECTION OF THEFT BY CLARIVOLANCE.—The *Saratogian* vouches for the truthfulness of a very singular occurrence. The residence of John Dunning, a reputable farmer near

Jonesville, was entered and robbed of \$40 on Christmas eve. Mr. Dunning had been unsuccessful in obtaining any clue to the thief until quite recently, when, from some cause, he was led to consult a fortune teller at Ballston Spa. He told the old woman he had come to test her powers, and meant business. She prepared herself and went into a trance to consult the spirit of the Indian woman, and while in that state Dunning asked her if he had lost anything.

She described the robbery, the amount, the thief, how he looked and how he dressed. She told him how to ascertain where the man lived, to send for him, to charge him with the theft—that the man would deny it, but he must persist and threaten him with the law, when the man would acknowledge it. Dunning was convinced—it was the exact description of one he knew. He returned home, sent for the man, charged him with the theft—the man denied it—he persisted and threatened him—the man confessed he had taken the money, had spent it for drink and other things, but he would repay it as soon as he could earn the money.

EASTERN CHURCHES.—The best news that has for a long time been received from the Eastern churches is the progress of the Bible circulation. The holy synod of the Russian-Greek Church is disseminating copies of the Scriptures very extensively, and has been doing so for several years. And still another step in advance has been taken in the formal authorization by the government of the Russian Bible Society to resume its operations. The New Testament has only been translated in Modern Russian, while the Old Testament is in process of translation.

The Bible used in Russia is the old Slavonic, which is the ecclesiastical language, not read nor understood by the mass of the people, who have only the New Testament at present in Modern Russian. The holy synod has its printing establishment pretty fully occupied in preparing editions of the Scriptures. These are sent forth in such variety of form and type as to meet all requirements of popular taste and preference. From this source the agency of the British and Foreign Bible Society procures books. The circulation by that agency amounted, in 1868, to sixty-four thousand eight hundred and thirty volumes! They were in various languages, as Modern Russian, Slavonic, Lithuanian, Polish, Swedish and many others. Our own Bible Society has printed an edition of ten thousand Testaments in the Revel Esthonian language, spoken in one of the provinces of Russia, and a considerable portion of the books issued. It is now making efforts to extend the work into Siberia.

LET US HELP ONE ANOTHER.—This little sentence should be written on every heart and stamped on every memory. It should be the golden rule practiced not only in every household, but throughout the entire world. By helping one another we not only remove thorns from the pathway and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow-creature. A helping hand or an encouraging word is no loss to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on the shoulder and to hear a kind voice whispering: "Do not feel discouraged; I see your trouble; let me help you." What strength is inspired, what hope created, what sweet gratitude is felt, and the great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us will reward our humble endeavors, and every good deed will be as "bread cast upon the waters, to return after many days," if not to us, to those we love.

A MAN on the day he became one hundred years old went to have a pair of shoes made, remarking that he wanted them built substantial, with plenty of hob-nails. The storekeeper suggested that he might not live to wear such a pair of shoes out, when the old man retorted that he commenced this one hundred years a good deal stronger than the last one!

You may find it very difficult to get away from bad company; but you need not on that account throw yourself away.

ENVY pursues its victims through life; it ceases to know only when the grave-worm, its brother reptile, begins.

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WARLEN,

80.....BARONNE STREET.....80

NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 30 per cent. Cheaper

THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS manufactured by Marshall & Mitten, pronounced by the first judges and musicians to be the most powerful and brilliant made; Dunham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-tuned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (Jas. or single), Violins, Guitars, Flutes, Strings, and all kinds of Musical Merchandise.

Sole Agent for Boosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price. no4 1y

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THOS. B. BODLEY & CO.,

Dealers in all descriptions of

MACHINERY AND AGRICULTURAL IMPLEMENTS,

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VICTOR CANE MILLS,

COOK'S EVAPORATORS,

All sizes, for either Southern or Sorgo Cane.

Victor Grain Drills.
Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.
Ohio Reaping Machines, with Dropper.

These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes.
Horse Powers.
Southern Corn Planters.

Sattley Gang Plows.
Corn Shellers.
Stanford Sulky Cultivators.

Corn and Cob Crushers.
Straw and Hay Feed Cutters.
Cider Mills and Presses.

Crawford Garden Cultivators.
Hay Presses and Cotton Presses.
Gutttell Seed Sifted Cotton Gins.

Portable Steam Engines of all sizes.
Stationary Steam Engines, boilers of all sizes.

Circular Saw Mills and Shingle Machines.
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Saw Machines and Rolling Cloth.

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Send for special circulars for any articles, or estimates for full sets of Machinery.

THOS. B. BODLEY & CO.,

No. 9 Perdido st., N. Orleans.

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PLOWERS. PLOWERS. PLOWERS.

We are Manufacturers' Agents at New Orleans for

Avery Plows, Peacock Plows,

Callahan Plows, Brinley Plows,

Garrett & Co. Plows,

Harris Valley Plows, East Iron,

James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices,

and all other kinds of Plows at the lowest

market rate.

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Dealers in Machinery and Agricultural Implements,

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CENTENARY MALE INSTITUTE,

SUMMERFIELD, ALABAMA.

The twenty-eighth annual session of this

school will begin on the first Monday in OCTOBER, 1869, and continue nine months.

The expense for tuition, incidental fees,

board, washing, fuel and lights, for the

session, will be \$23 50, one-half to be paid on

entrance and one-half on the 14th of February, 1870.

Persons wishing to patronize this school

may address JOHN MASSEY,

Principal, Summerfield, Ala.

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J. L. DUNNICK & CO.,

New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS,

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and all

ways have a good supply on hand:

Crescent Mills, Can't "B" Bent.

Helmichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE

EXTRAS,

which we are selling at the lowest market

rates. Just ly

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

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SCHOOLS AND COLLEGES.

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COMMERCIAL COLLEGE,

61 CAMP STREET,

Open day and evening the entire year.

Penmanship, Book-keeping, Mathematics

and Languages are practically taught by ex-

perienced professors. Persons from twelve

to fifty years of age attend. The instruction

is private to each student. Persons who

have neglected their education can here

speedily qualify themselves for good situa-

tions in business. Some from the country

may obtain board in the family of the principal.

William Walker, a late graduate of the

Southern University of Alabama, and son of

the Rev. Dr. J. B. Walker, of New Orleans,

has charge of the Mathematical department.

Teams—Ten to twenty per cent. less than

other colleges in this city.

A liberal deduction made when three or

more enter together. The principal has been

a practical teacher in New Orleans since

1851. For circulars, giving terms, etc., ad-

dress J. W. BLACKMAN,

sell ly New Orleans.

METHODIST FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on

the first Monday in OCTOBER next, and end

the last of June. It is divided into two terms

of four and a half months each.

EXPENSES.

Primary department, per term..... \$20 00

College department, per term..... 25 00

Latin and Modern Languages, each..... 10 00

Music on Piano and Guitar..... 25 00

Use of Instrument..... 5 00

Drawing and Painting..... \$20 to 25 00

Contingent fee..... 3 00

Board, including washing, lights and

fuel, per month..... 22 00

Young ladies must furnish their own

clothes, sheets, pillow cases and table napkins.

Payments for each term in advance. Pa-

pents entering within the first month will be

charged from the beginning. Discontent in-

sults charged no tuition in the Literary

Course.

Strict attention given to the manners and

morals of the young ladies, and to their habits

of study.

Refer to Dr. Keener.

For information address the President,

J. W. BLACKMAN, Principal.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MAON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Work made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific Apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

10. Language taught, ancient and modern.

11. Particular care given to Primaries.

12. Object Lesson System adopted.

NEW ORLEANS MARKETS.

NEW ORLEANS PRICE CURRENT.
The wholesale trade has exhibited increased animation since our last issue. Country merchants have continued to buy freely, and found ample stocks of sugar at reasonable prices, quite as low, in fact, as transportation, etc., considered. New York rates. The receipts of sugar have been moderate, and not a slack demand, without any marked change in prices. Molasses has continued extremely dull. We have no new feature to notice in Western produce, the demand for which, excepting some orders for Gulf ports, has been mostly confined to the local trade.

The accounts from the interior are more encouraging. We hear less complaint of backwardness of the crop or want of labor, and infer that planters are busily engaged preparing for cultivation of a wider area. Our receipts of cotton have continued liberal, and show some excess over the corresponding time last week. The Red river and tributaries are still falling.

The river is now three feet six inches below high water mark, having fallen three inches since our last.

CORROX.—The following are the arrivals since the twenty-fifth instant:

Louisiana and Mississippi bales.....	9347
Arkansas.....	4668
Mobile.....	345
Florida.....	227
Texas.....	148
Total.....	14735

On Saturday the demand fell off, and continued slack throughout the day, clean white cottons commanding previous rates, but average lists ruling a shade more in favor of buyers, good ordinary closing at 19½ to 19¾, low middling at 20½ to 20¾, and middling at 21½ to 22c. The sales amounted 4,000 bales. On Monday buyers came forward with still less spirit, and with a moderate supply, poorly assorted, the business was confined to 8,000 bales, at more irregular and easier prices, good ordinary closing at 19½ to 19¾, low middling at 20½ to 20¾, and middling at 21½ to 22c. In fact some sales were made at even less than inside figures—say as low as 19c. for good ordinary, and 20½c. for low middling. On Tuesday the market opened with only a limited inquiry, and the demand continued slack throughout the day, 3,000 bales again changing hands at the wide range of Monday. If anything, even running lists and clean white cottons commanded stiffer rates, but average lists of the ordinary run could be bought at prices leaning to inside figures, and, on the whole, there was no notable variation. The supply was light and poorly assorted.

This makes an aggregate for the past three days of 10,000 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 934,700 bales, against 713,545 bales for the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 581,373 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 321,287 bales to Great Britain, of 80,785 to France, and of 99,415 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....	17½ to 18½
Good ordinary.....	19 to 19½
Low middling.....	20 to 21
Middling.....	21½ to 22
Strict middling.....	22½ to 23

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.....	770
Arrived past three days.....	14735
Arrived previously.....	96981-984416
Exported past three days.....	25300
Exported previously.....	766409
Shipped.....	1192-792901
Stock on hand and on shipboard.....	19285

SUGAR.—The market has again continued dull since our last review, not about previous prices.

MOLASSES.—The supplies are small, and consist mostly of fermenting. The demand is limited, however, and is met at 25 to 45c. per gallon for fermenting, and in quality; 40 to 55c. for plantation reboiled.

FLOUR.—The market has been dull since our last review.

MONEY.—Gold opened on Tuesday at 111½ to 112½ (against 111½ at New York), and closed at 111½ to 111¾. No sales of silver have been reported. American half dollars may be quoted at 114½ to 114¾ in currency, and 2½ per cent. premium in gold.

City Treasury notes, 20 to 22.

CATTLE MARKET.

New Orleans, March 23, 1870.	
Texas cattle, choice, per head.....	\$45 to 60
Texas cattle, second quality, per head 30 to 40	
Texas cattle, third quality, per head 10 to 25	
Wagon per lb. gross.....	10 to 12
Sheep, first quality, per head.....	\$4 to 6
Sheep, second quality, per head.....	3 to 4
Sheep, third quality, per head.....	2 to 3
Black cows, choice, per head.....	60 to 100
Black cows, per head.....	40 to 60
White cows, with calves.....	10 to 15
Yearlings, per head.....	10 to 15
Calves, per head.....	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.
Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton and sugar plows.....	\$4 00	\$20 00
Yoke's plows and scrapers.....	8 50	9 00
Cotton rippers.....	5 50	6 00
Cotton sweeps.....	5 50	6 00
Cultivators.....	10 00	11 00
Shovels.....	8 00	10 00
Spades.....	9 00	10 00
Axes.....	10 00	15 00
Bargains, per yard:		
Kentucky.....	26½	27
East India.....	23	24½
Bale rope, per lb.....		
Kentucky.....	1 30	
Brass, per 100 lbs.....		
Brass.....	5 00	
Crackers.....	0 00	
Bricks, per M.....	10 00	12 00
English fire.....	55 00	60 00
Candles, per lb:		
Sperm, New Bedford.....	50	
Tallow.....	14	20
Adamantine.....	13	19½
Star.....	13	19
Chocolate, per lb:		
No. 1.....	38	55
Sweet and speed.....	35	67
Clair, per bbl:		
Western.....	13 00	
Northern.....	13 00	
Coal, per ton:		
Cannel.....	15 00	
Anthracite.....	11 00	12 00
Western, per bbl:		
Ho.....	18	18½
Havana (currency).....	35	
Java.....	33	35
Cotton seed:		
Booth, per ton.....	15 00	
Hull, per bushel.....		
Copper, per lb:		
Braziers.....	31	33
Sheeting.....	35	
Copper bolts.....	35	37
Yellow metal.....	26	27
Cordage, per lb:		
Manilla.....	23	24
Tarred, American.....	21	
Russia.....	30	
Corn meal, per bbl.....	4 85	5 00
Dyes, per lb:		
Logwood, Campy.....	4	4½
Logwood, St. Domingo.....	44	44½
Fustic, Tampico.....	5	
Indigo, per lb.....	1 75	1 85
Madder.....	20	22
Eggs, per dozen:		
Western.....	25	26
Feathers, per lb.....	90	95
Fish, per box:		
Cod.....	1 50	1 60
Herrings.....	26 50	27 00
Shad, No. 1, per bbl.....	60 00	70 00
Shad, No. 2.....	16 00	17 00
Shad, No. 3.....	12 00	12 50
Flaxseed, per lb.....	4	4½
Flour, per bbl:		
Superfine.....	4 75	6 75
Flour.....	4 25	4 75
Common.....	3 75	4 00
Fruit, per lb:		
Figs, drum.....	14	18
Dried apples.....	8	8½
Current, new.....	15	18
Almonds, soft shell.....	28	
Raisins, layer.....	4 50	
Lemons, Palermo, per box.....	3 25	3 50
Lemons, Malaga, per box.....	3 50	3 50
Oranges, La. 2.....	3 00	3 50
Oranges, Palermo, per box.....	3 00	3 50
Glass, per box of 50 feet:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 60	4 00
French, 12 by 18.....	4 00	4 50
Grain, per bushel:		
Oats.....	61	62
Corn, shelled.....	1 00	1 05
Beans, per bbl.....	7 00	9 00
Hops, per lb.....	18	26
Malic Western.....	1 25	1 28
Malic Canada.....	1 60	2 10
Gunpowder, per keg.....	8 50	9 50
Gunny bags, per bag.....	19	28
Hay, per ton:		
Western.....		
Northern.....		
Louisiana.....		
Hides, per lb:		
Mexican dry flint.....	18½	19
Country dry flint.....	15	18
Texas stretched ditto.....	16	17
Dry salted.....	15	16
Wet salted, city slaughter.....	8	12
Iron, per ton:		
Pig.....	45 00	
Country bar, per lb.....	5	6
Sweeds, assorted.....	4	5
Hoop.....	6	8½
Sheet.....	8½	9
Boller.....	8	10
Nail rods.....	7½	8
Cotton ties.....	5½	6
Casting, American.....	6	
Lime, per bbl:		
Western.....	1 75	2 25
Shell lime.....	1 75	
Rockland, etc.....	2 10	2 25
Cement.....	2 95	3 25
Plaster Paris.....	3 50	3 75
Molasses, per gallon:		
Louisiana.....		
Cuba.....		
Refinery reboiled.....	50	70
Moss, per lb:		
Gray country.....	2	3½
Black country.....	6	6½
Select water-rotted.....	9½	10
Nails, per lb:		
American, 4d and.....	4 75	5 00
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, per gallon.....	10	12
Pitch, per bbl.....	2 50	3 00
Rosin, No. 1.....	2 50	3 50
Rosin, No. 2.....	2	2 00
Rosin, No. 3.....	2	
Spirits Turpentine, per gall.....	46	47½
Varnish, bright.....	50	55
Oil:		
Lard, per gallon.....	1 20	1 25
Coal oil, in barrels.....	34	35
Coal oil, in casks.....	45	46
Liaseed, raw.....	1 15	1 16
Sperma.....	2 75	3 00
Whale refined.....	1 40	1 50
Cotton seed, crude.....	70	75
Cotton seed, refined.....	1 05	1 10
Castor.....	2 40	1 00
Tanners', per gallon.....	1 15	1 30
Oil cake:		
Lanced, per ton.....	30 00	
Cotton seed meal.....	30 00	
Provisions, per bbl:		
Beef, mess, Northern.....		
Beef, mess, Western.....		
Beef, dried, per lb.....		
Beef tongues, per dozen.....	7 00	7 50
Pork, prime mess.....		
Hog, round, per lb.....		
Hams, canvassed.....	17	17½
Rides.....	17½	18
Shoulders.....	17½	18
Green shoulders.....	10	10½
Lard, prime, in tierces.....	16½	16½
Butter, Northern.....	30	40
Butter, Western.....	18	30
Cheese, American.....	15	20
Potatoes, per bbl.....	1 75	2 25
Onions.....	4 50	6 00
Apples.....	5 00	7 00
Cabbages, per crate.....	10 00	12 00
Rice, per lb:		
Long.....		
India, (gold, in bond).....	3	4
Carolina.....	74	
Sugar, Louisiana, per lb.....	7	7½
In the city.....	14½	
Havana, white.....	14½	15
Havana, yellow.....	12½	13
Havana, brown.....	11½	12
Wool, per lb:		
Washed.....		
Burly.....		
Louisiana, native.....		
Texas, 401 Merino.....		

Special Notices.

Mobile District, Mobile Conference.	
SECOND ROUND OF QUARTERLY MEETINGS.	
Franklin street.....	Mar. 26, 27
Whistler.....	Apr. 2, 3
Eastern Shore, at Dauphin.....	9, 10
St. Paul's.....	15, 17
Jackson, at Grove Hill.....	23, 24
Suggsville, at Gosport.....	30, May 1
St. Francis street.....	May 7, 8
St. Francis street, at Red Hill.....	14, 15
Bay Shore, at Zion.....	21, 22
Cottage Hill, at Ward's.....	28, 29
Citrouille, at Bethel.....	June 4, 5
St. Stephen's, at Andrew ch'l.....	11, 12
S. H. Cox, P. E.	
Columbus District, Mobile Conference.	
SECOND ROUND OF QUARTERLY MEETINGS.	
Columbus station.....	Apr. 2, 3
Payetteville, at Phoenix.....	9, 10
Columbus ch'l, at Mt. Pleasant.....	16, 17
Yorkville ch'l, at Yorkville.....	23, 24
Chelodoni, at Soule chapel.....	30, May 1
Beauvoir, at Bexar.....	May 7, 8
Athens, at Pleasant Hill.....	14, 15
Gordio, at Oak Grove.....	21-23
Yellow Creek.....	28, 29
Carrollton, at Emory chapel.....	June 4, 5
Eutaw.....	11, 12
Green, at Sardis.....	18, 19
The District Conference for Columbus district will meet at Yorkville, on Thursday, April 21, at eleven o'clock.	
A. M.—Introductory sermon by Rev. J. M. Patton.	
T. O. Wier, P. E.	
Clinton District, Mississippi Conference.	
SECOND ROUND OF QUARTERLY MEETINGS.	
Jackson ch'l, at Jackson.....	Apr. 2, 3
E. Fellemann ch'l, at Mimsessah.....	16, 17
Clinton station, at Clinton.....	30, May 1
Covington circuit, at Frank.....	May 7, 8
East Baton Rouge circuit.....	28, 29
at Bethel.....	28, 29
Livingston miss., at Bethel.....	28, 29
Areola ch'l, at Amite City.....	June 4, 5
Pontchartraine miss., at Amite City.....	4, 5
Tangipahoa and Greensburg, at Soule chapel.....	18, 19
J. Nicholson, P. E.	
Yazoo District, Mississippi Conference.	
SECOND ROUND OF QUARTERLY MEETINGS.	
Carrollton ch'l, at Carrollton.....	Mar. 12, 13
Black Hawk ch'l, at Jordan's chapel.....	19, 20
Durant ch'l, at Wheeling.....	26, 27
Lexington ch'l, at Oregon.....	Apr. 2, 3
Greenwood and McNutt, at Greenwood.....	9, 10
Yazoo City station.....	16, 17
Mt. Olivet ch'l, at Mt. Olivet.....	23, 24
Richland and Yazoo circuit, after General Conference.	
W. P. Barton, P. E.	
Lake Providence Dist., La. Conference.	
FIRST ROUND OF QUARTERLY MEETINGS.	
Waterproof, at Waterproof.....	Feb. 12, 13
Illawarra, at Illawarra.....	19, 20
Lake Providence, at Lake Providence.....	26, 27
Carroll, at Oak Grove.....	Mar. 5, 6
Dellhi and Floyd, at Floyd.....	12, 13
Winnboro, at Magnolia.....	19, 20
Richland, at Horn's ch'l.....	26, 27
Bastrop, at Bastrop.....	Apr. 2, 3
Linn Grove, at Linn Grove.....	9, 10
B. F. Alexander, P. E., Monroe, Louisiana.	
Opolousas District, Louisiana Conference.	
FIRST ROUND OF QUARTERLY MEETINGS.	
Washington circuit.....	Mar. 5, 6
Opolousas.....	7, 8
Grand Cheniere.....	12, 13
Vermilion and Bellevue.....	20, 21
Lake Charles.....	26, 27
New Iberia.....	Apr. 2, 3
Abbeville.....	6, 7
Franklin.....	19, 17
Plaquemine Bruce.....	16, 10
Bayou Mallet.....	23, 24
J. D. Adams, P. E.	
New Orleans Dist., Louisiana Conference.	
FIRST ROUND OF QUARTERLY MEETINGS.	
Plaquemine.....	Mar. 11
New Orleans circuit, at Algiers.....	13
Jefferson City.....	27
Thibodeaux circuit, at Honnan.....	Apr. 17
Carondelet street.....	3
Baton Rouge.....	10
Felicity street.....	24
German churches, at Camp st.....	May 1
Quar. Conf., do, at Dryades st.....	Apr. 29
Moreau street.....	May 8
Louisiana avenue.....	15
J. C. Keener, P. E.	
Shreveport District, Louisiana Conference.	
FIRST ROUND OF QUARTERLY MEETINGS.	
Manfield ch'l, at Manfield.....	Feb. 19, 20
Keatchie ch'l, at Belle Bower.....	27, 28
Pleasant Hill and Manny, at Benlah.....	5, 6
Anacoco ch'l, at Olive Grove.....	13, 14
Springville circuit.....	19, 20
Greenwood circuit.....	26, 27
Mooringport ch'l, at Pleasant Hill.....	Apr. 2, 3
Shreveport station.....	9, 14
J. Pipes, P. E.	
Talladega Dist., Montgomery Conference.	
FIRST ROUND OF QUARTERLY MEETINGS.	
Montevallo station.....	Feb. 5, 6
Montevallo circuit.....	12, 13
Harpersville ch'l, Wilsonville.....	19, 20
Shelby Iron Works.....	26, 27
Talladega ch'l, Bethel.....	Mar. 5, 6
Alexandria ch'l, Alexandria.....	12, 13
Jacksonville station.....	19, 20
White Plains ch'l, Center.....	26, 27
Talladega station.....	Apr. 2, 3
Fayetteville ch'l, Fayetteville.....	9, 10
District stewards' meeting at Talladega, on Friday, April 1, 1870.	
O. R. Bluz, P. E.	

Woodville Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.	
St. Helena, at Darlington.....	Apr. 16, 17
Buffalo, at Friendship.....	23, 24
Amite, at Ebenezer.....	May 14, 15
Meadvile, at Oak Grove.....	21, 22
Woodville.....	28, 29
Wilkinson, at Mt. Carmel.....	June 18, 19
Percy Creek, at Bayou Sara.....	25, 26
Liberty, at Salem.....	July 9, 10
Jas. A. Godfrey, P. E.	
Tuscaloosa District, Mobile Conference.	
SECOND ROUND OF QUARTERLY MEETINGS.	
Perryville.....	Mar. 26, 27
Selaia.....	Apr. 2, 3
Sumnerfield.....	9, 10
Randolph.....	16, 17
Tuscaloosa.....	23, 24
Havana.....	30, May 1
Forkland.....	May 7, 8
Greensboro.....	14, 15
Brush Creek.....	21, 22
Marion.....	28, 29
Jas. L. Cotten, P. E.	
Mt. Carmel Dist., Mississippi Conference.	
SECOND ROUND OF QUARTERLY MEETINGS.	
Gainesville, at Pearlington.....	Mar. 26, 27
Mt. Carmel, at Mt. Moriah.....	

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, APRIL 9, 1870.

NO. 12.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, March 31.—The remains of General Thomas, under the escort of Colonel Willard and a commissioned officer and thirteen men, were forwarded East this morning. Minute guns were fired from the Albatross on departure of the body for Oakland.

WASHINGTON, April 1.—There has been considerable comment and speculation over the announcement made in the Supreme Court this morning, that it had been decided to hear the argument again in the cases involving the direct question of the constitutionality of the legal tender act, which cases were fully argued at the last term of the court. The decisions heretofore made, so far as they were applied to the legal tender act, have covered the ground that all contracts made before the act was passed are payable in coin. The cases which it is now proposed to have reargued include the naked question as to whether Congress had the constitutional power to make United States Treasury notes a legal tender, and it is quite freely claimed, that although the court in February leaved its decision on the operations of the act on debts contracted before 1862 toward the unconstitutionality of the law, it will now, owing to the addition of two justices to the bench, have a majority the other way, and thus render a decision sustaining the validity of the legal tender act. This is, of course, based on the way the court is known to have stood before the recent addition, and on the reported views of Messrs. Strong and Bradley on the question before they became members of the court. Counsel in the cases already decided declare that it will be unprecedented if the court should go so far as to reverse its recent decision, and to say that Treasury notes can satisfy debts incurred before the passage of the legal tender act, though, if the court does decide to sustain the law as constitutional, it will be a substantial reversal of the previous decision.

MEMPHIS, April 5.—The contract for building the remainder of the Mississippi River Railroad will be let in a few days, and the work pushed forward to completion. Freight to New York have been reduced sixty cents.

CLEVELAND, Ohio, April 5.—The Republican majority of the city ticket is about eleven hundred. The Democrats gain one councilman, giving the Republicans two majority on the full vote. The prohibition ticket received two hundred votes.

CINCINNATI, April 5.—Complete returns received late last night give further Republican gains. The Republican clerk of the Probate Court received four thousand and sixty-nine majority. The Republican majority in the entire city ticket averages over three thousand. The new board of aldermen will stand fifteen Republicans, sixteen Democrats, two Independents and a tie in one ward. The City Council, with members holding over—Republicans twenty-eight, Democrats sixteen, Independent four. The school board stands twenty-six for Bible schools and twenty-two against.

St. Louis, April 5.—The colored citizens of Jefferson City, Missouri, celebrated the ratification of the fifteenth amendment yesterday with a procession, music, firing cannon, etc. Among the speakers were Governor McChesney and General Shepherd, adjutant general. The State election here to-day is passing off quietly.

HARTFORD, Conn., April 5.—The twentieth senatorial district, which was counted last night as Republican, is ascertained to be Democratic by ninety-seven majority, and the third district Democratic by three or four majority. This gives the Senate to the Democrats by one majority, unless the sixteenth district, which should be Republican, goes Democratic—this would give the Republicans a majority of one. The House is Republican by a small majority, probably not more than six, perhaps ten. Governor English's majority will, from present appearances, be about six hundred.

THE FIFTEENTH AMENDMENT.—The President's special message and Secretary Fish's proclamation on the ratification of the fifteenth amendment are still on the Speaker's table in the House, but a motion will be made this week to refer them both to the Judiciary Committee, with instructions to send for persons and papers to ascertain if the ratification by Indiana was legal

and proper, and to investigate the question of the right of the State of New York to withdraw its ratification. Notwithstanding that the Secretary of State of Indiana has certified to the State Department here that the ratification of that Legislature was proper, it is asserted by the Indiana members that the Republican Governor of Indiana looks upon it as illegal, and declares that it was done by less than a quorum of the Legislature. Although a Republican member made the motion of reference the other day, it is understood that new tactics have been agreed on and that the Radicals in the House will oppose an investigation.

The election of Governor English, of Connecticut, by about six hundred majority, seems to be conceded. A later count may reduce or increase the majority, but taking the figures reported, we find that the Connecticut Democracy have made a gain of about one thousand votes over their poll last year. Jewell, the Republican candidate for Governor in 1869, having been elected by over four hundred majority.

The Inman steamer City of Boston, now so long missing, had on board fifty-five cabin and fifty-two steerage passengers. If the steamer is lost one hundred and ninety-one persons have perished, and it is probable that there may have been one or more stowaways on board whose names will never be known. Several officers of the Royal Artillery, and of other British regiments, were included in the list of passengers, who were returning to England from Canada.

FOREIGN.

PARIS, March 20.—The Constitution publishes Cardinal Antonelli's reply in relation to the admission of a lay French representative to the sittings of the Ecumenical Council. Cardinal Antonelli trusts the French cabinet will not abandon its attitude of abstention toward the council, and that it will not persist in the demand made by Count Daru.

PARIS, March 27.—It is believed at Rome that the French government is engaged in discussing with the English government the political aspects of the question of papal infallibility. The publication of Bishop Strossmeyer's protest against the proclamation of the dogma is hourly expected. A manifesto on the subject from Count Daru is also looked for.

PARIS, March 31.—Pero Hyacinthe's new religious paper appeared to-day.

Nearly all the parties arrested in connection with the alleged conspiracy to murder the Emperor Napoleon are workmen.

MAMON, March 31.—The government officially announces that it will not interfere with the Ecumenical Council.

ROME, March 31.—Schema de fide was promulgated to-day. A major excommunication will be pronounced against Armenians who refuse to accept the Schema.

PARIS, March 31.—It is asserted here that the council will immediately commence to discuss the Schema of infallibility. If it be true, the French ambassador will not return to Rome.

The cable last night brought, in brief words, the not altogether unexpected intelligence of the resignation of the Austrian ministry. The burden was getting too heavy for Count Beust and the "Citizens' Ministry"—as the Austrian ministry was surmised by its opponents, on account of the majority of the ministers not being scions of some aristocratic house whose pedigree dates back to the dark ages—and they have, at last, yielded to the pressure which, for some time past, was brought to bear upon them. The hostile attitude of the Czechs and other Slavonic races, their clamorous demands and often insolent bearing; the fruitless efforts to harmonize the conflicting interests of the several races which constitute the population of the Austrian empire; the proverbial financial and other internal troubles; the never-ending intrigues of the clerical party against Count Beust, who is a Protestant—intrigues which, of late, were renewed with increased force, because of the count's protest against the proceedings of the Ecumenical Council—these and other causes account for the resignation of the Beust ministry.

Though a stranger in a stranger's land, the former Premier of Saxony has zealously worked for the recuperation of Austria from the

effects of Sadowa and the Prussian needle gun, and has discharged his arduous duties in a most creditable manner, so much more so on account of the many obstacles which had to be overcome.

The emperor has accepted the resignation of his ministers, and, as the brief dispatch states, "has summoned Count Patocko to form a new ministry." Of what elements the latter will be composed remains to be seen.—*Picayune, April 6.*

THE ONEIDA DISASTER.

The San Francisco Bulletin, of March 21, copies from the Japan Gazette the following interesting synopsis of the result of the court of inquiry in the Oneida disaster case: THE FACTS ELICITED BEFORE THE COURT.

The vessels saw each other a considerable distance before they met. The Bombay was under steam alone; the Oneida was under full sail and steam, going before a strong breeze and with the tide. The speed of the Bombay was about eight knots; that of the Oneida probably nine. The Bombay, adopting the rule of the road, as laid down for all English vessels, ported her helm, and would have cleared the Oneida had not the latter immediately starboarded her helm, and thus brought herself almost directly across the Bombay's bow. When it was evident that a collision must take place, the Bombay's engines were stopped, and at the last moment her helm was starboarded, and so in the collision which followed she struck the Oneida obliquely on her starboard quarter, carrying a great part of her stern, her rudder, her steering gear, one binnacle, a portion of the mizen rigging, and crushing one of the boats. The two vessels then parted so quickly that, as one witness said, the Oneida was out of sight in the darkness "in no time." The captain of the Bombay is acquitted of all blame up to this point. No one can read the evidence without being quite of the court's opinion, that he did everything in his power to avoid the collision, and acted correctly in all he did.

AFTER THE COLLISION—STATEMENT OF THE ENGLISH CAPTAIN.

After the collision it was found that the Bombay's bows were damaged, and that a spar or plank had penetrated them below the water line, so that she was making much water in the fore compartment. Fortunately for all on board of her, she was built in compartments. The captain waited a short time, looking out for signals of distress from the other ship, which, as yet, of course, he knew not the name of. He says the time he waited was about ten minutes; the log of the engineers does not make it above four or five; and then seeing no signals of any kind, and apprehensive of his own ship with his passengers, crew and the mails, he hastened on by the advice of the pilot, an American, to Yokohama. He declares, and his assertion seems fully borne out by all the witnesses who had been on board of the Bombay at the time, that he had no idea of any such serious damage having been done as it turned out there was, and merely thought that she would probably have to return to port to repair the effects of what, to all on board of his ship, seemed only a slight graze.

WHAT HAPPENED ON THE ONEIDA—THE CATASTROPHE.

On the Oneida, however, a very different and painful state of things existed. Captain Williams, who was ill, was assisted on deck, and all his executive officers, who had been at their dinner down below, with the exception of those on duty, also made their appearance. Lieutenant Commander Stewart, seeing at once how serious the damage was, is stated to have shouted to the Bombay: "Steamer ahoy; stay by us; you've cut us down." But so quickly did the ships pass that the hail was only heard as "steamer ahoy." The reply from the Bombay, which the third and fourth officers and a quartermaster assert they made, was unheard on board the Oneida. The requisite signals, usually kept handy for giving alarm, were carried away, so that fresh ones had to be obtained from below; and five minutes, at least, elapsed, according to the statements of the survivors, before any gun could be fired. At length one of the leeward guns was fired, and that four times—but captain, officers and passengers in the Bombay all declare that, although they watched for signals, they neither saw nor heard them. The Oneida had only two boats, and these having been got out, Dr. Sud-

dard, the boatswain and twelve men got into one, and, believing he saw a junk passing, Dr. Suddard ordered the men to row to her for assistance, but she was going too fast for them, and they gave up pursuit in a couple of minutes. But turning to go back to the ship, they could neither see her nor any trace of her. They then rowed to the shore, a distance of about five miles. The only other remaining boat had just been lowered as the ship went down. A number of men were lowered in her, and they managed to get several more on board out of the water, including Mr. Yates, the executive officer in charge of the Oneida at the time of the collision, and Mr. Crowninshield, the captain's clerk. They stayed by the ship as long as they could see any of their comrades' heads above the water, and then, their boat being half full of water, and already having upward of forty men on board, made for the shore. On the morning of the twenty-fifth of January they walked as far as Yokoska, to the Franco-Japanese dockyard, and were there well taken care of until the steamer Bombay, which had gone down to the scene of the disaster, took them on board, and ultimately transferred them to the American steamer Yangtze, which brought them to Yokohama.

A distinguished Swedish chemist, Dr. Grusselbach, a professor of the University of Upsal, has come to the conclusion that those Egyptian mummies which are found in the ancient tombs on the Nile in a complete state—that is to say, without having been deprived of their brains and entrails, like most mummies—are not embalmed at all, but "are really the bodies of individuals whose life has been momentarily suspended, with the intention of restoring them at some future time, only the secret of preservation was lost. Prof. Grusselbach addresses many proofs in support of his idea—among others, his experiments during the last ten years, which, he says, have always proved successful. He took a snake and treated it in such a manner as to benumb it as though it had been carved in marble, and it was so brittle that, had he allowed it to fall, it would have broken into fragments. In this state he kept it several years, and then restored it to life by sprinkling it with a stimulating fluid, the composition of which is a secret. For fifteen years the snake has been undergoing an existence composed of successive deaths and resurrections, apparently without sustaining harm. The professor is reported to have sent a petition to his government, requesting that a criminal, who has been condemned to death, may be given to him to be treated in the same manner as the snake, promising to restore him to life again in two years. It is understood that the man undergoing this experiment is to be pardoned." Of course, if a man can be kept in a state of suspended animation for two years, he may be kept for two thousand years, and if the professor succeeds, we may lay up a few specimens of our contemporaries for exhibition in the thirty-ninth century.—*Appleton's Journal.*

In Japan marriage is the universal habit. Almost the only exceptions are to be found in the case of certain monastic orders and among the ladies in attendance upon the empress. Men marry at about twenty and women at fifteen years of age, but except in the Buddhist sects the act is marked by no religious ceremony. Among the presents displayed is always to be seen a double-lipped vase. At a given moment one of the bridesmaids advances, fills it with sake, and presents it alternately to the bridegroom and bride until the goblet is emptied. Under this symbol the idea is conveyed that together the husband and wife must drink the cup of life to the dregs, whether it be filled with ambrosia or with gall.

The Pneumatic Propelling Company made another successful trial with their experimental car last night, between the hours of eleven o'clock and midnight.

The car, loaded with passengers, ran at a good speed from the foundry down to Canal street and back, without the slightest hitch or accident of any kind, every one present seeming to be fully convinced that the new motive power is practically a success.—*Picayune, April 7.*

Always endeavor to learn something from the information of those thou conversest with, and to put thy company upon those subjects they are best able to speak of.

AN HONEST STATEMENT.

The Rev. L. C. Matlack, a presiding elder of the Northern Methodistists in New Orleans, writes for the organ of that church in St. Louis, (the *Central Christian Advocate*), March 16, and makes some admissions that are refreshing for their candor. Would that his brethren could see it as he does. We quote the conclusion of his article:

Up to the time of the war for nationality, the two Methodisms were on equal grounds, relatively. Each encroached on the "border territory." Both had ignored the "Plan of Separation," practically. But, with the humiliation of the South, the evacuation of their churches, the flight of her ministers, our church, by national authority, occupied and held many pulpits of the Methodist Episcopal Church South.

No other denomination did just as we did in that matter. Temporary occupancy of pulpits, in some instances, occurred with others; but our ministers stood in the attitude of conquerors. They differed little in appearance from the relation of invaders. It did not so appear to them now. They may stigmatize it with unwarranted severity, we may think; but their ox is gored by our bull, and we do not feel the pain. We should remember that.

If our occupancy of the pulpits of the Church South had been only for the purpose of suffering the preaching of the word to deserted congregations, and, on the return of their pastors and the restoration of peace, had been yielded up gracefully, it would have been better for the peace of the Methodist family. But such was not the case. Claims were set up to the property on questionable grounds. Possession was retained until compelled to relinquish by civil authority.

If this statement be correct, then our ecclesiastical relations with the Southern Methodistists are, in this aspect, most unfortunate. How much of wrong, in purpose or practice, is involved, will not now be measured. But did we not wrong our brethren in this thing? Is not confession of wrong far better than defense of wrong? Can we ignore our duty, and be guiltless before God and the church of Christ? Or can we sustain true dignity of character without making the *amende honorable*, wherever it is due?

To the Southern community outside of the church we sustain a very equivocal relation. As well-pro-nounced Union men, the relation of all our ministers to Southern society generally is right, yet very unpopular; but the action of some, as politicians, has been unfortunate, and has given the church a false position. The right of every man to act politically is understood; but for Methodist missionaries, who are sustained by church funds, to become partisan politicians—advocating on the stump Republican nominations, and even taking nominations to office—which in some cases were accepted, and the ministry forsaken therefor, is not right. Our opponents, Churchmen and others, know well that such action does not increase piety. They know, also, that the salary of office is double that of a preacher. This manifest selfishness is a damage to Christianity. The effect of this in affixing stigma of self-seeking and office-hunting preachers to our ministry, is a constant and pressing evil. They are suffering from it, who ignore and condemn it. And all our Southern Conferences should be as united in their sentiments against that, as they are a unit in favor of lay delegation. Some of them have pronounced against it most emphatically, and others doubtless will do the same.

We then resume by saying that our attitude as a church toward the South, both ecclesiastically and politically, needs to be carefully examined. It will be found to be offensive in three respects: 1. Our loyalty to the national government. 2. Our occupancy and claim to Southern Church property. 3. The partisan political action of some of our ministers.

The offense of our loyalty is inevitable and cannot be removed by us. The action in relation to church property is of very questionable propriety. And the political phase of the case is unquestionably wrong. Such are the conclusions naturally reached.

He who never changes any of his opinions, never corrects any of his mistakes.

For the Advocate.

SONS OF TEMPERANCE.

Although drunkenness with its attendant evils, poverty, wretchedness, crime, disease and death, has fearfully increased in our midst since the war, there has been but little systematic effort made to check its devastating course. A renewed interest is now, however, being displayed by many who formerly were actively engaged in the temperance reformation; their dormant zeal is aroused; many professing Christians are also awakening to a sense of the solemn duty incumbent on them, as the Master's stewards, to take a more decided part in some organized temperance movement. To such persons we briefly present the claims of the order of the Sons of Temperance.

This society was established in the city of New York, in 1842, by a few temperance men, who saw the necessity for a temperance organization of a more permanent character than the old Washingtonian or teetotal societies; an association that should bind its members to total abstinence, elevate their characters as men, and afford mutual assistance in adversity and distress. This order soon spread all over the United States and the British Provinces, Great Britain and Australia. The first division of the "Sons" was organized in New Orleans in 1844, and in a short time afterward divisions were instituted in all the principal cities in Louisiana, Mississippi, Alabama and Texas. Like all kindred associations in the South, it suffered during the war, but it is again in active and successful operation. It is based on the principles of love, purity and fidelity. Its pledge is neither to make, buy, sell or use as a beverage any intoxicating liquors. Persons, male or female, from fourteen years of age upward may be admitted into this fraternity. Its expenses are paid by members paying a small fee when initiated, and small weekly dues. This order has its subordinate divisions, which meet weekly; its grand or State divisions, which hold quarterly and yearly sessions, and a national division holding a yearly congress of representatives of grand divisions.

We earnestly ask, and we think we have a right to the sympathy and support of Christian men and women.

This frightful curse, intemperance, consigns every week in these United States, more than one thousand of our fellow-creatures to a drunkard's grave and a drunkard's hell. We do not put our society in place of the church, but we claim that we have been instrumental in reclaiming thousands of inebriates who never entered the house of God until they became Sons of Temperance. We claim that we found homes wretched, miserable and in want, but we left cheerfulness, comfort and plenty; we found hearts sad and desolate, but we inspired joy and hope, and aspirations after a higher life; and we know that we have saved many thousands of our youths from the evils and perils of forming drinking habits.

We again entreat the active co-operation of all who wish to see temperance progress. We propose to organize divisions of the Sons of Temperance in every town and village in the land.

Applications for charters or information about the order can be made to John Crebbin, grand worthy patriarch, care of Dr. Doernum, Bible House, New Orleans, or Thomas H. Jones, grand scribe. C.

The Jews in Jerusalem are again in a starving condition, and appeal to Sir Moses Montefiore for assistance. The money distributed among them does not improve their condition. They live in idleness upon it, and are on the verge of starvation whenever the funds distributed among them are eaten up.

The Christian Advocate.

SATURDAY, APRIL 9, 1870.

OUTSIDE THE CATHEDRAL.

BY JOHN K. STANTON.

What temple can compare
With this blue dome of air,
Which the Almighty Hand hath shaped and
rounded?

What organ-pipes can blow
The tones that come and go,
When storms rush by, and thunder's trumpet
bath sounded?

The finest human wit
Can only miniature it,
And hint to us, in small, the vastly greater;
By wall and trembling spire,
We climb and point up higher,
And symbolize the work of the Creator.

Upon the organ's note
We rise and softly float,
And lift our souls above the clouds and thun-
der:

We gather strength to wing
A heavenward flight, and sing;
Or worship best when lost in silent wonder.

LOCAL PREACHERS.

Mr. Editor: In your paper of March 19 I read an article from the pen of "W." on "Local Preachers." Much that he says I fully indorse, and was pleased to see the question agitated in advance of the session of the General Conference. Much that he said, I think, will apply with equal force to the itinerancy. Certainly the local ministry ought to be made more efficient; but is there not danger that in the repairs you may destroy it entirely?

Methodism is peculiar and distinctive—"a wheel within a wheel," and then two or three more wheels, and every wheel necessary to the machine. Destroy the local ministry, and you cut off one of the strong arms of our power.

Many districts are too poor to support a pastor. The missionary funds are not sufficient to send missionaries everywhere, and yet these people need the gospel. The local ministry is the only chance to supply such districts.

Some of our circuits are so large that the pastor cannot meet all its demands. People will marry and have to die; on these and other occasions they require a minister. Who will they get? The pastor may be thirty miles off and engaged, or he may not reside even in the bounds of his work. They must have a local preacher, or a preacher of some other church. But "W." admits all these facts, and wants them to do more. Now, sir, I want "W." to demonstrate, if his criticisms be correct, just how these brethren are to live. They receive no support from the church, the pastors can barely subsist in more than half the charges, and still "W." blames these ministers, who receive nothing at all from the church, because they "sell goods," make cotton, practice law and medicine, and carry on various manufactures. What would he have them do? live on air, water, or be fed by the ravens? These are legitimate occupations. Their zeal in these things he objects to, and yet Paul said: "Be diligent in business." I suppose he thinks they are all rich, and have annuities to draw upon. I think it would be a poor evidence of their usefulness and influence as ministers if they were not diligent in business.

That they do not study enough is too true. But in this does not the toe of the peasant tread on the heel of the courtier? Are they at all behind itinerants, considering that there is a necessity that they should be secular?

They, in many cases, may not preach often enough, but as a class I think they preach as often as there is a demand that they should. A majority of them fill from one to four Sabbaths in each month of the year. The truth is, many itinerants never invite them to preach, or take much notice of them any way until the examination of their character.

He intimates that they should enter the itinerancy. I ask if the man is not the best judge of that himself? It does not suit their circumstances. Many of them you would not receive in your Conferences, and yet they can be useful as local preachers. Apply your rule and you will force into other churches many conscientious, good men, with their families and influence, where they can preach the truth as it is in Jesus,

and accommodate their circumstances and condition of life.

I think the action of the last General Conference timely and sufficient on the subject, and that the only thing now requisite to make it work is for the pastors and church to give them that respect their office and service so justly merit.

Keep them on the track. Do not push them off. Do this and the local preachers will be whole shod, and God will, as he has heretofore, honor their ministry.

Wm. A. EDWARDS.

ACTONVILLE, ALA., March 25, 1870.

NEWS FROM THE CHURCHES.

A letter from Rev. W. H. Wild, of Opelika, under date of March 28, says: "I am glad to report our church in Opelika large and flourishing. The membership is steadily increasing; congregations large. Our church is not large enough to accommodate all who would come. We hope soon to build a new one. The Sunday school numbers over two hundred pupils and thirty teachers. A better superintendent than Rev. E. D. Pitts is not to be found in the whole Conference. Everything in connection with the school is full of life, and such a corps of teachers as we have is hard to find."

Mr. Editor: The Brandon district extends from the town of Brandon eastward, along the line of the Vicksburg and Meridian railroad, to the western boundary of the Mobile Conference. Most of the circuits are contiguous to the railroad. Three or four of them are distant perhaps a day's ride, over some of the worst road anybody except a Methodist preacher ever traveled.

At all the most important business points along the line of this railroad the Methodist Church is well represented, except in the matter of church buildings. We have not a house of our own to worship in, from Jackson, for sixty or seventy miles, until we reach Newton station. Here, through the energy and perseverance of a few brethren, there has been erected a very respectable and comfortable frame church. At Lake station and at Morton we worship in houses that are common property for all the "sects," as Bishop Green would say. At Forest we are indebted to the uniform courtesy of our Presbyterian brethren for the privilege of using their house, which is not yet completed, but which, when finished, will be a monument to the liberality of one man chiefly, I am told, who loves his church.

Our people in Brandon are engaged in building a new church. General Sherman's army, not having the fear of the Lord before their eyes, "sacked and destroyed" the only temple of worship in the place, which was an old frame church, in which I had the privilege of preaching nearly thirty years ago. The citizens of this thriving city of the East are making desperate efforts to regain what they lost, and even more, in the way of church edifices. The Presbyterians have built and nearly completed a new frame church. The Methodists have begun and laid the foundation of a brick church. They are founding it upon rocks. May it prove to be founded upon "the Rock." "The Church" people have just about completed a handsome Gothic frame structure, with stained glass in the windows, variegated, with steeple reaching far up toward heaven, surmounted with the cross. These worthy enterprises all being undertaken about the same time, some think, is rather "too much of a good thing." Not so. No investment will pay better. Good schools and good churches pay large dividends to any community. And then, if I am rightly informed, the Lord has raised up friends in other parts to help the membership of the Presbyterian and Episcopal churches—foreign aid has been successfully invoked in their behalf. As yet no special effort has been made to obtain help from abroad for the Methodist church. We have the promise of help from New Orleans, and hope to realize it. But we have sent no one abroad specially on that

business. Others have, and have been successful. Perhaps you are ready to say: "Don't come here." Well, perhaps we may not. But there are many in New Orleans who are growing rich from the labor of the country people, who might invest a little in this way without detriment to their interest. There are still a greater number in the North and East who should lend us a helping hand. Not a few have responded when the call was made, and if the necessity should arrive I hope our brethren will feel bound to afford them the opportunity of lending a little more to the Lord.

The preachers are all at their posts, working away, as they have opportunity from the rain and mud and cold. The people, I think, are generally well pleased with their pastors; and a very large number of comfort to the poor presiding elder is that we succeeded in having a larger attendance at the district stewards' meeting than I have seen during a ministry of nearly thirty years. A spirit of great liberality characterized their deliberations. I will not say how many were present, nor what they did, but reiterate the former statement.

Now we want houses of worship of our own. The Methodist Church is the pioneer church in this country, and it is a shame that she should be behind in this matter. To succeed in this respect we need earnest, zealous, faithful preaching to the people. We need prayer and faith, and love for God, among the people. Then the means will be found when all hearts are made right. We need "more grace." God give it to us abundantly!

I believe the preachers of the district are all good men and true, willing to work; and if encouraged as they should be, by the prayers and offerings of the church, they will come up at last, bringing their sheaves with them.

We have a great variety, in the ministry on the district, of talent, trades and professions.

Your brother,

H. J. HARRIS.

FOREST, MISS., Feb. 23, 1870.

Northwestern Louisiana Correspondence.

Mr. Editor: The community, and especially the inmates of the college, were made sad, on Wednesday, the ninth instant, by the sudden and unexpected death of Lucy M. Stuart, daughter of Rev. C. B. Stuart. Lucy was ten years old, and the pride of the family. Her clothes took fire the day before and she was badly burned, which proved fatal.

We have just returned from a tour on the district. We found the preachers at their posts, and in the main in good spirits, with the prospect of having a prosperous year for the church.

The salaries of the preachers being fixed by the first Quarterly Conference, we hope and insist that the circuit stewards make it a matter of conscience to collect one-half the amount during the spring time, while the people have money, and when the preachers need it more than at any other time.

The great difficulty in circulating the Advocate in these lands is the want of mail facilities, it being in many instances twenty-five and thirty miles to the nearest office.

So far as we can discover, the planters of these parishes are preparing for another tremendous cotton crop. What a pity they don't plant more corn and less cotton. They are now paying \$2 per bushel for corn, and in proportion for pork to feed freedom, to make cotton to buy more corn and pork. Nobody admits that to be wisdom, yet everybody does it.

The temperance question is agitated now and then, and here and there. Public opinion evidently favors the traffic in alcohol, and public taste favors the practice of using it as a beverage. We are at war with both. Our parish temperance society still exists, and is doing good. We keep up monthly meetings at Mansfield, and harangue the public upon the subject. We boast more than two hundred persons who have pledged themselves to total abstinence.

By the by, when you get to Gen-

eral Conference, look on page 126 of the Discipline, and add, as a further sample of imprudent conduct, "Drinking intoxicating liquors as a beverage," that the church may know how to deal with habitual tipplers. [Say "habitual tippling."—Ed.]

While on the subject of changes, we hope that all that part of the Discipline which relates to church meetings, included between pages 93 and 100, will be stricken out. We think that experience has shown that church meetings, as there recommended, are impracticable.

If there is nothing better proposed, we hope the creed will be appended to the present form of receiving members into the church, that when a candidate for membership is to be baptized, we won't have to hunt out another place to read.

Again, who ever heard of a presiding elder on a large district having his district represented in a district stewards' meeting? Instead of electing stewards every year to such meetings, and never getting them there, we propose that the circuit stewards where the presiding elder lives be authorized to estimate his salary, and then let each circuit and station pay a pro rata percentage on the claims of their respective preachers—a per centage equal to the salary of the presiding elder. This would be less troublesome and equally satisfactory.

We are not much in favor of changes, but we have suggested these for convenience' sake.

J. PIPES.

MANSFIELD, LA., March 22, 1870.

History of Celebrated Women of China.

TRANSLATED BY REV. J. W. LAMBUTH.

HISTORY OF TSOONGTSE, THE WIFE OF LING, DUKE OF THE TSEE COUNTRY.

Tsoongtse was the daughter of the Duke of the Lung country, and she became the wife of Ling, Duke Ling had married, previous to this, a woman of the Lu country, whose name was Lingke. Her first son was named Kwong, and was the lawful heir to the throne. Tsoongtse and her sister Dsoongtse were both married to the duke as well, and were much beloved by him.

Tsoongtse's first son was called Ya. Her sister plead with the duke to acknowledge him as the lawful heir to the throne, instead of Kwong, the first-born, and he gave his consent. But Tsoongtse opposed it, and said: "It cannot be so. It is not right to set aside the law and custom of past ages, and it is impossible to conceal this from the knowledge of the ministers of State. To do this without sufficient cause will only bring trouble upon the country. I trust you will repent of the step you have taken before it is too late."

But the duke said: "I am here and will see to it." Tsoongtse said: "I am opposed to it, and unwilling that it should be so. If you still persist in having it thus, it will be the beginning of trouble." Finding she could avail nothing, she destroyed her own life. But the duke cared for none of these things, and immediately drove out Kwong from his presence, and appointed Ya to be the lawful heir to the throne, and Kauru to be his teacher and adviser.

When the duke was taken ill the prime minister went in disguise and secretly brought back Kwong into the palace, and when the king died he was again proclaimed the lawful heir, and Kauru was slain. All this trouble was brought on by the duke's not listening to the advice of Tsoongtse, and for this she is deservedly praised by all the literati for her wisdom and understanding. The Book of Odes says: "Whoever will hear and act according to her advice will not in the end have cause to repent."

The prime minister of the Tsing country saw that Kauru and Kwong, of the Tsee country, were not men of good character. Kwong was a lewd character, and his mother was not of an illustrious family, and it was just that he should not be the successor to his father. But aside from this, all the officials of state had a right to inquire the reason of his father's actions. Tsaytsé, being the prime minister at the time of the duke's illness, went in disguise and

brought Kwong back to the palace, and at once, as soon as the death of Kwong's father was announced, slew Dsoongtse, the younger sister of Tsoongtse, and cast her body out in front of the palace. Ya, the son of Tsoongtse, with one of his officers named Ku, had made their escape, but were arrested at Kutok. Kauru, the teacher of the young prince Ya, was also arrested, and his head was severed from his body. The brother of Sing, the duke, hearing of the death of his brother, and of the disturbed state of the country, came with a force and drove out Kwong, the lawful heir to the throne, slew Ya, the young prince, and took the reins of government. All agree that Tsoongtse was a woman with a good understanding of the ancient laws of the country, and saw at once what the result would be by placing her son in the place of Kwong, the lawful heir to the government of his father. This happened about four hundred years before the Christian era, at the time when Wayle was Emperor of China, shortly after the death of the great scholar and sage, Mencius.

HISTORY OF NUKE, WIFE OF KING WAY, OF THE TSEE COUNTRY.

When Way became king the government of the country was given up to one of his high officers for nine years. There was, at this time, a wicked officer, named Tser-puoo, who took to himself great power, and opposed all men of learning and ability. There was an officer at a place called Tsihnik, who was faithful in the discharge of all the duties of his office, but Puoo daily misrepresented him before the king. The officer of a place called Ootar was a rebellious and wicked man, but Puoo daily represented him before the king as a good officer. Nuke, the queen, said to the king: "Puoo is a man of bad character, and it would be well to dismiss him from the service of the country. There is a literary graduate in the northern part of the kingdom who is a wise and prudent man, in whom you can trust." Puoo heard of the queen's statement to the king, and he hated her. He also reported that "when she was young and at her father's house she was too intimate with this literary graduate to whom she referred." The king, hearing this report from Puoo, was quite angry, and caused Nuke, the queen, to be shut up in the ninth story of the palace, and sent to see if it was true. Puoo then secretly sent presents to all the princes and those holding office in the kingdom to speak evil of the queen, with the design of having her executed. When the presents were received then they spoke evil of Queen Nuke, and it came to the king's ears. King Way finding, on investigation, that their accounts did not agree, called for Nuke, the queen, to come into his presence, and he asked her of the matter. She replied: "I inherited from my ancestors nothing but this body, and I was born in an obscure place, and an humble cottage, and my people were poor, but I was raised to the position I now fill, to be one with you and to serve you. With joy I have done all to please you, and have desired to have everything according to your taste, and for more than ten years I have had great affection for you. But today my character has been ruined, and I am stamped with eternal shame. But I esteem it a privilege that I am again permitted to see your face and to speak with you. I have heard that where precious stones and pearls fall into filth and mire it does not injure them, for it can be brushed away, and for this reason no one has any doubt or fear about its quality. One of the classics says: 'When in a field of melons you should not stoop to adjust your shoes, and in passing through the plum orchard you should not raise your hand to adjust your hat, lest you be suspected of theft!' How can I then escape censure? For my acknowledgment of the talent and learning of this literary man I have done wrong. Having already had the appearance of evil, there were many who received presents and listened to the wicked devices of a man of bad character, hoping that I might not be able to clear myself

SHANGHAI, CHINA, Feb. 8, 1870.

THE OLD WOMAN AT ROME.

Mr. Editor: Romanism is in our view adapted to 90 per cent. of mankind—as a mere infidel machine it lives on trinkets, toys, candies, tin whistles, baby drums, diversions, paregoric, pain-killing nostrums, kites and curses. It takes old graven-headed babies and rocks them to sleep, or amuses them, or dominates over them like a fretful old wet nurse. Protestantism was made for men. Evangelical religion can only be comprehended by grown-up souls, and some such souls are, grown up very early in life, and need no toys, cat no more chalk-water milk, are so to speak, born men and women. But Romanism has bred only pining infants, paupers and parasites, and they never leave their hoop, marbles and wet nurses. They never think—that is a sin; they are everywhere crying for rattles, ribbons and rituals. Ritualism feels at home among old octogenarian infants. Manly piety could never be divined too infantile at forty, at fifty, and at seventy; and sham, superficiality and ritualistic whitewash are accepted as a demonstration that they never rose to the height of manly worship, or saw in the mission of eternal truth the central principle of the scheme of human redemption.

One reason that the world is not reformed is because everybody who has others make a beginning, and thinks not of himself.

The Christian Advocate.

SATURDAY, APRIL 9, 1870.

TEN YEARS IN ROME.—NO. I.

THE PROPAGANDA.

As the traveler enters the Piazza di Spagna—that little colony of great foreigners, and round which cluster all sorts of dealers in coins, *objets de vertu*, statuary, antiques, etc., from the artistic Castellani downward—he perceives, at the rear of the column erected to commemorate the definition of the immaculate Conception in 1854, a plain, unpretentious edifice, near which flaunts the French tricolor, and the arms of Great Britain adorn a large and stately palazzo. This is the college of the Congregation of Propaganda Fide. A stone over the entrance informs him that in the year of our Lord 1662 Gregory the Fifteenth, Pontifex Maximus, erected this edifice for the diffusion of Christian knowledge throughout the world. Here, as from a center, radiates all the missionary enterprise of Roman Catholicism. From the furthest shores of the Pacific to the heights of the Himalayas its influence is felt; felt too by the haughtiest prelate that ever wielded a crozier and the humblest pupil teacher in a day school. It penetrates to the councils of monarchs and the senates of nations, as well as the family closet and the secrets of the closet. When the pontiff on Easter day gives his benediction to the city and to the world, *urbis et orbis*, it is no vain boast. From Rome one astute brain manages the Catholic world.

I have already recorded my experiences on becoming acquainted with this functionary for the first time, as well as a general description of the building. Let us now endeavor to epitomize in this paper some of the vast plans of action which the propaganda lays down for itself; plans which each successive prefect augments according to his ability and zeal for the good of the church. The venerable white-haired prelate, Cardinal Frauzoni, who presided over this college when I first knew it, has passed away. His whom secretary—since created a cardinal—Barnabo, rules in his stead. He is a man of thorough devotion to the ultramontane cause, suitable obstinacy, not too much learning, and with a keen eye to business, and marvelous administrative talent. Never calculated to win deep affection; a person with whom it is impossible for the most imaginative to associate a love passage or a romance; an astute lawyer, a zealous plodder, seeing only one object in life for which he will make any sacrifice, he seems the fit man for the place. Cardinal Barnabo is assisted by a secretary of his own choice, Monsignor Jacobini, in every way a counterpart of his master, whose successor he will be. Looking at both the prefect and his aid you recall the astonishment of Goldsmith's rustics: "Still the wonder grew that one small head could carry all he knew." This I think will be obvious when we consider the multifarious ramifications of the society.

Its principal objects as narrated in its charter are, education of missionaries for foreign countries, maintenance of recent converts, the publication of books in various languages, and "all things whatsoever conducive to the propagation of the doctrines of the Holy Roman Church." It has a body of students, distinguished by their scarlet sashes, who are trained for missions to the most remote countries. At their recreation time you may hear a perfect babel of conversation. There is a negro talking to a Mexican, a Maronite from Lebanon with a Capt. English, Irish, Scotch and Americans, all have their national colleges, and yet are found here. China, India, in fact almost every nation under heaven has here a representative. On Epiphany there is a speech-making in the hall, and in the days of the late Cardinal Mezzanotte there was one listener who understood nearly all he heard; but it will be long ere such another arises.

Surprise is often expressed at the lack of culture in Roman missionaries. This is only too means strange. A boy who has never wandered beyond the enchanted circle of the Hartz, being useless for anything else, but having a talent for saying his beads, is supposed to have a vocation to the priesthood. His friends intercede for the curé and the bishop, and a subscription is got up, enough to send him in the cheapest way to Rome. He has his open letter of commendation written in Latin, which secures him guidance on his way. He is addressed like a connoisseur of goods "To Cardinal Barnabo." I remember once seeing four such specimens. They were about stuffed with straw, coarse parchment, and carried a general appearance of grease and ingr. It would have puzzled Gall to detect the lump of piety in them; but these were the raw material of missionaries whose pattern is Francis Xavier. They are not learned, except in sufficient Latin to say mass

intelligibly and pass ordination. Their idea of conversion is to baptize; their display of the glory of the gospels is by rosaries, pictures and crucifixes. "We like this," said a Buddhist to one such, "for all the barbarians are becoming Buddhists." Any means are at the missionary's discretion, if the gross total of his converts increases. As to their sincerity or conviction, that is quite another thing. Equipped with two suits of clothes, a breviary, vestments for mass, a chalice and paten and crucifix, a consecrated slab for an altar, and a worn cloak, the newly ordained priest is sent wherever the prefect determines. It is a question of want of men, not the fitness of the men sent. The mission field is mapped out before him, and he disposes of his available forces where he can to the best advantage numerically. You will find the phlegmatic Teuton, equally with the ardent Asiatic, fired by one impulse—success. They will convert, and be heard of as successful men by their old tutors and the prefect. Ignorant, uneducated, boorish, unacquainted with the commonest forms of society, but yet zealous almost to frenzy, brave, determined, undaunted, they are the men the propaganda can use. Every year many a youth goes to certain death from yellow fever in Sierra Leone, to pestilential lagoons in southern India, and to the treachery and cruelty of Japan and China; but he cannot look back or ask why.

This is but one of the many careers of the propaganda. We will endeavor to give the heads of the foremost.

A second is education, in schools, colleges and convents. The prefect is perfectly amiable with the Jesuits, and adopts their educational plans. The Roman College is entirely under their sway, from divinity and humanity classes to rudimentary Latin. They turn out clever men at times, but it is despite their system. They seem to suspect that every boy is radically bad, and will make an evil use of knowledge. Consequently, to enroll him in a confraternity, to make him a precocious religious, is far more advantageous in their eyes than turning him out a good linguist or general scholar. The late Dr. Arnold ruled that it is prejudicial to a boy's morals to let him see you suspect him of evil. The Jesuit acts on the reverse supposition. In Rome the Jesuit system of education is at the root of popular ignorance and precocious vice. But in countries like Great Britain, France and the United States, other tactics must be adopted. Here a public opinion more or less hostile to and suspicious of Rome reacts upon the emissaries of the propaganda. It has long sought to undermine the quality of Protestant education, by causing the public to believe that its seminaries are purer than those of non-Catholics, and impart a higher religious training. Just here is the secret of the success of convents. Protestants send their children to convents, in doubt of other schools. It seeks to gain pecuniary support from its avowed enemies, and, cautiously creeping step by step, to obtain the entire rule in educational matters. It held this rule in Italy until the dissolution of monasteries brought to light its great evils. It was found that almost every cent left for secular education had been perverted to religious uses. Let it be carefully examined, and the plan of the propaganda which it is now sought to carry out in Ireland, Great Britain, the United States and France, viz., to subvert all scientific and secular education to purely religious training, is the most dangerous weapon yet forged by Cardinal Barnabo.

A specimen of the style of religious training in Catholic schools may be fittingly given here by way of parenthesis. The Rev. J. Furniss, a Redemptorist father, published one of a series of tracts addressed to children, in 1864, "permeated superstitious," which are widely circulated in this country. It is a description of hell, skillfully adapted to fill the untrained mind of childhood with indelible terror. The visions of St. Francis of Assisi and St. Theresa, and the profane speculations of St. Bonaventure, are gravely related as absolute facts. Hell is about four thousand miles below the surface of the earth, is illimitable in extent, and filled with dark fire and sulphur. The Devil is a huge horned monster breathing fire, fastened to a beam with chains of red-hot iron, and waited upon by millions of little devils, whom he dispatches to the four quarters of the globe, to tempt children to sin. If a little spark of hell fire, less than a pin's head, were thrown into the ocean, "in one moment it would dry up all the waters of the ocean and set the whole world in a blaze." So, "if one single body was taken out of hell and hid on the earth, in that same moment every living creature on the earth would sicken and die, such is the smell of death from one body in hell." An eternity of burning, choking, drowning, flogging and fighting in this abode of horrors is promised to all children who neglect mass, confession and catechism, and do not obey their priests.

CLOTHES.

My sight not being so good as it was, my granddaughter is in the habit of reading the *Times* aloud to me daily. Possibly, this is not always a labor of love, I being a rather fidgety listener, though I trust not one of those conceited old persons who consider that to minister unto them is to the young a privilege invaluable. There have been times when, perceiving Netty's bright eye wander, and her voice drop into a monotonous absent tone, I have inly sighed over those inevitable infirmities which render each generation in its turn dependent on the succeeding one; times when it would have been easier to me to get up a peevish "There, that will do," and forfeit my own undeniable pleasure, than thus to make a martyr of my little girl. But then, few can have lived to my length of days without being taught the blessedness that lies not only in labors of love, but labors of duty; and I am glad, even at the cost of some personal pain, to see my grandchild learning this lesson; conquering her natural laziness, accommodating the frivolous tastes of youth to the prosy likings of old age, and acquiring, even in so small a thing as the reading of a newspaper, that habit of self-control and self-abnegation which we women have to practice, voluntarily or involuntarily, to the end of our lives.

So, after going steadily through the leading articles—(by the way, what a curious fact of modern intellectual advance is that page of *Times* leaders, thought out with infinite labor, compiled with surpassing skill, influencing the whole world's destinies one day, to become the next mere waste paper)—after this I said to Netty, "Now, my dear, I leave the choice to you; read anything that you consider amusing."

"Amusing!" As if she doubted whether anything in the *Times* could come under that head. But shortly her countenance cleared. "An American Bridal Troussau—will that do, Grannie, dear?"

I nodded, and she began to read.

"Extraordinary Marriage Ceremony. Cuban Don—Young lady of New York. Will no doubt amuse English ladies."

"Why, I declare, it's a list of her clothes! And such a quantity; only hear:—

"One blue silk, ruffled to the waist; one green and white double skirt, trimmed with black lace; one light blue silk chintz, flowers down the skirt, trimmed with deep fringe to match; one steel-colored silk, with purple velvet flowers, trimmed with wide bands of purple velvet, edged with black lace; a surplus waist trimmed to match the skirt; one Swiss dress, the skirt formed with clusters of ruffles and tucks, the waist to match; one white Swiss muslin dress, five flounces, edged with narrow Valenciennes lace; one white Swiss dress skirt, with three flounces, three ruffles on each flounce, pink ribbon underneath; one Swiss dress tucked to the waist; six dresses of poplin, merino, and Ottoman velvet;—

"Stop, stop! let us take breath, child. Poplin, merino, Ottoman velvet; and how many more was it? Swiss muslin, silk chintz, and something with a 'surplus waist,' whatever that may be."

"Indeed, I don't know, Grannie, mamma," laughed the child; "though you do think me such an extravagant young lady. Not so bad as this one, anyhow. Just listen:

"Eighteen street dresses, of rich, plain and figured silks, double skirt and two flounces; also more antique, made in the newest and most fashionable style; twelve afternoon dresses, consisting of grenadines, organdies and tissue, all varied in styles of making; twelve evening dresses, one pink embossed velvet, trimmed with the richest point de Venise; one white silk tunic dress, skirt embroidered and trimmed with blonde lace; one pearl-colored silk, double skirt, with bouquets of embossed velvet; three white erape dresses, ornamented with bunches of raised flowers; three white tulle dresses, with colored polka spots of tulle silk, to be worn over white silk skirts; six dinner dresses, one white silk embroidered with gold; one pink moire antique, very elegant side stripes; one blue silk, with lace flounces; one amber silk, with black lace tunic dress; one black moire antique, trimmed with velvet and lace; one white moire antique, with puffs of illusion, and the sleeves made in Princess Clothilde style; twelve muslin dresses, made with flounces and simple ruffles;—

"That's a mercy, girl. I began to think the only 'surplus' article the lady possessed was her husband."

"Grannie, how funny you are! Well, will you hear to the end?"

"Certainly. One is not often blessed with such valuable and extensive information. Besides, my dear, it may be of use to you when the prince comes."

(This is the name by which we have always been accustomed to talk openly of Netty's possible, doubtless, she thinks certain, lover and hus-

band. Consequently, to no ignorant lady's maid or silly young play-fellow, but to her sage old grandmother, has my child confided her ideas and intentions on this important subject, including the imaginary portrait, physical and mental, of "the prince," what she expects of him, and what she means to be toward him. Also, in no small degree, what they are both to be toward their revered grandmamma. Poor little Netty, she little knows how seldom is any dream fulfilled! Yet, if never any more than a dream, better a pure than a base, a high than a low, a wise than a foolish one.)

"When the prince comes," said the little maid, drawing herself up with all the dignity of sixteen, "I hope I shall think a great deal more of him than of my wedding, and that he will think more of me than of my wedding clothes."

"Very well, my dear, I trust the same. Now, go on reading."

She did so; and I here ent it out of the newspaper entire, lengthy as the paragraph is, to prove that I have not garbled a line; that I do "nothing extenuate, nor ought set down in malice," with regard to this young American bride, whose name is not given, and of whom I know nothing whatever:

"Three riding habits, one black Canton crepe, trimmed with velvet buttons; one green merino, English style; one black cloth, trimmed with velvet; three open cloaks, one white merino, double cape, elegantly embroidered and trimmed with rich tassels; one white cashmere, trimmed with blue and white plaid plush; one grenadine, with ribbon quilling; twenty-four pairs of varied colored satin slippers, richly embroidered; twelve pairs of white satin and kid slippers, plain; twelve pairs of white satin and kid slippers, trimmed with ribbon; six pairs of mouse-embroidered slippers; one pair of kid India mouse, embroidered; one green and gray chenille, embroidered; one purple and black silk, embroidered; two pairs of brown Morocco plain French, all made a la Turque; six pairs of slippers, variously embroidered in various colors for the toilette; twelve pairs of silk and satin Frangais, dress, habit, and walking gaiters; six pairs of walking and winter gaiters, double soles; six street bonnets, made of the most recherche Swiss straws, trimmed with handsome ribbon; one opera bonnet, made of white lace and long fancy marabout feathers; one black and white royal velvet bonnet, trimmed with cluster of pink roses, intermingled with black velvet leaves; six rich head-dresses, consisting of chenille, pearl and gold, and other rich materials; six sets of hair pins, of coral, turquoise, pearl and gold ornaments; six brette capes of white tulle, trimmed in various styles of fancy velvet chenille and ribbon; one Bruxelles point applique cape, trimmed with puffs of illusion and ribbon; one dozen of French embroidered handkerchiefs, with initials richly embroidered in the corner; one dozen of real point lace handkerchiefs; one dozen of guipure lace handkerchiefs; one dozen of pineapple handkerchiefs, embroidered and trimmed with lace; one dozen of fancy illusion sleeves for evening dresses, made flowing a la favorite; two dozens of glove-tops to match sleeves; one pair of glove-tops of point d'Alençon, trimmed with orange blossoms; six sets of fancy wristlets, made of velvet and laces; six French parasols, made of the most magnificent embossed velvet, with rich Chinese carved handles; also three coquette parasols, simple and elegant; twelve pairs of open-worked and embroidered China silk hose; twenty-four pairs plain silk hose; twelve pairs of Paris thread hose, open-worked; twelve pairs of Paris thread hose, plain; twenty-four pairs of rich French embroidered elastic; twelve pairs of China silk under-vests; twelve dozens of French kid gloves of various colors; twelve pairs of gamuflots, buckskin and kid; twelve pairs of traveling gloves, gamuflot top. The trousseau lace dress was the exact pattern of that used by the Princess Clothilde at the selection of the Empress Eugenie, having been reproduced in Europe expressly for this occasion. The lace is point plat, point aiguille, Chantilly, and Brussels—in fact, a combination of the most valuable lace known. Among the handkerchiefs were two of point d'Alençon lace, valued at \$200 each, and one Valenciennes worth \$250, the richest ever imported."

Ending, my granddaughter regarded me with a puzzled air—"Well?"

"Well, my dear?"

"Grandmamma, what do you think about it all?"

"I was thinking what a contrast all these gowns are to the one the lady must some day, may any day, put on—plain white, 'frilled,' probably, but still plain enough; and after her first dressing, or rather being dressed, in it, no one will ever care to look at it or her any more."

Netty started—"Grandmamma, you don't mean a shroud?"

"Why not, child?—since, with all our fine clothes, we shall all require a shroud some time."

"But it is so dreadful to think of."

"Not when one approaches as near to the time of wearing it as I do. Nor, at any age, is it half so dreadful to think of one's own body, or of any fair body one loves, wrapped up in this garment—as I wrapped your mother up, my Netty, when you were still a baby—as to think of it decked out like that young creature whose 'trousseau' forms a feature in the public newspapers. She apparently comes to her husband so buried in 'clothes' that he must feel, poor man, as if he had married a walking linen-drawer's shop instead of a flesh and blood woman, with a heart and a brain, a sweet human form, and a responsible immortal soul. Ask yourself, would you wish to be so married, Netty, my dear?"

A toss of the curls, a flash of the indignant young eyes—

"Grannie, I'd rather be married like—like—Patient Griseldis!"

Suggesting that, taken out of the region of romance into common practical life, Griseldis' costume might be, to say the least of it, rather chilly—I nevertheless cordially agreed with my little girl. And I half sighed, remembering what was said to me about forty years ago, when I came, with only three gowns, one on and two off, a moderate store of linen, and five golden guineas in my pocket, to the tender arms that would have taken me without a rag in my trunk, or a penny in my purse—ay, and been proud of it too! I did not tell Netty her grandfather's exact words; but when she questioned, I gave her a full description of the costume in which I walked down the aisle of that village church with young Dr. Waterhouse—my dear husband who was then—and is now, though his tablet has been in the said church aisle for twenty-two years.—Author of John Halifax.

Scientific.

A new marble has been discovered in the Giant Mountains of Bohemia, which is described as in every way equal to Carrara both in whiteness and fineness of grain, and invaluable for sculpture.

COMPARATIVE PRODUCT OF COAL FROM WOOD.—Chestnut makes more coal to the cord than any common wood; oak a little less; walnut a little less; and so on down through elm, willow, ash and birch to pine, which makes only two-thirds as much to the cord as chestnut.

FOSSIL SHELLS FILLED WITH BLUE VITRIOL.—An immense bed of fossil shells has lately been found in southern Russia. The shells are filled with beautifully crystallized sulphate of copper, from which it is proposed to extract the metal. This is a good illustration of what has been said of the replacement of organic by inorganic matter in the process of petrification.

VERY valuable mines of silver, lead, antimony, zinc-blende, copper and gold have lately been discovered in the Himalayas. One mine at Shigri, on the old boundary of Northern India, is described as an enormous lode, in which the ore is several feet thick and solid. The others are principally in the Vazeeri Rupi (the silver country of the Vazeers)—a name it was long known by, being so described in the maps as part of Kirloo.

M. LAMY has concluded that very high temperatures may be measured by the tension of the carbonic acid evolved by the heat arising from carbonate of calcium. A porcelain tube, glazed inside and out, and closed at one end, is charged with fragments of marble or Iceland spar; the other open end is connected with a manometer. On exposing the closed end to the high temperature which has to be measured, carbonic acid is expelled, and the amount expelled, as shown by the tension indicated by the manometer, is a measure of the temperature. On cooling the carbonic acid is reabsorbed by the quicklime.

WELDING BY PRESSURE.—It is claimed that recent experiments by French machinists have shown that continued, steady hydraulic pressure in welding causes complete union of two masses of iron, while the junction is only superficial if produced by the hammer. Among other experiments two iron bars, one and a half inches in diameter, were beaten to the welding point and brought under the hydraulic press. The welding was effected with extraordinary quickness, the fibers of the iron being thoroughly interlarded with each other, and the joined portions of the bars were quite as strong as anywhere else, a microscopic section of the joint showing a perfectly homogeneous texture.

SALT IN THE AIR.—From a series of observations conducted with great care at Monaco, on the shores of the Mediterranean, a French scientist reports to the Academy the presence of a stratum of air two hundred feet high, extending for miles inland, which is constantly impregnated

with saline particles. This saline stratum, the writer asserts, is found on all sea coasts, is independent of barometric pressure, or the hydro-metric state of the atmosphere, and is due to the "pulverization" of the sea water by the breaking of the surf upon the rocks. He contends that the phenomenon he points out must not be confounded with what is commonly known as "spray," which is of a coarse nature, and entirely local in character.

NEW KIND OF PAPER.—A new kind of paper, specially adapted for various kinds of clothing, has been invented in England. Both animal and vegetable materials are employed in its production, the latter being New Zealand flax, jute, hemp and cotton, and the former wool, silk, skins, etc. These matters are reduced to a pulp and bleached, and then felted in appropriate machinery. The mixture of these materials gives a paper of extraordinary pliancy, flexibility and strength, which may be sewn together as easily as woven fabrics, and make as strong a seam. Among the articles made of the paper are quilts and table cloths, stamped with patterns of great beauty, curtains, shirts and various other articles of dress. A very good imitation of leather is made of it, of which furniture coverings and oven shoes may be made. The last may be rendered waterproof by the introduction of oils and India rubber.

ONE of the most remarkable deposits of petroleum known exists in the region of the Caucasus. On the east coast of the Caspian sea there are no less than twenty thousand petroleum wells. Although they have been known for generations, it is only within the last few years that they have been worked upon a large scale. They are generally of a slight depth, and are frequently found beside each other. A new source was recently discovered beside an old one, which for centuries has daily produced thirty-four hundred pounds of petroleum, and which is not in the slightest degree affected by the vicinity of the new source, which daily produces forty thousand pounds. The American system has lately been applied to them; the sources rising from a depth of two hundred and fifty feet, frequently overflow their orifice and ascend above them in great jets to the height of fifty to sixty-five feet. It is calculated that the district of the Caucasus yields annually nineteen million pounds of petroleum, and two hundred thousand pounds of paraffine or asphalt.

CHEAP RAILWAYS.—The following description of a cheap railway system is from the *London Railway News*. It is peculiarly applicable to mountain districts.

The Portmadoc and Festiniog Railway, Wales, is now attracting much attention among scientific men. This is a little one in North Wales, which was originally constructed for the purpose of acting as a tramway for slate and stone from the hills of Merionethshire to the sea shore. It is now being used as a regular goods and passenger line. The chief peculiarity in its construction is that the gauge is only two feet broad. Hence, though the line runs through a very difficult country, the expenses of constructing and working are so small that the traffic yields the enormous revenue of thirty per cent. The reason is simple enough. It is because the proportion between the dead weight and paying weight is so much less than upon other railways. The engine and tender upon this line weigh about ten tons, against forty tons upon the wider gauge of other lines. Instead of a first class carriage weighing seven and a half tons, to carry thirty-two passengers, and representing nearly five hundred pounds of dead weight for each passenger, the carriages on the Festiniog weigh only three thousand pounds for twelve passengers, or two and a half hundred weight for each person carried.

The *Railway News*, without going so far as to say that a two-foot gauge will furnish the railway of the future, is confident "its economy and efficiency will cause it to be extensively adopted."

The Pope has issued an indulgence—and whoever while confessing and receiving the sacrament of the Lord's Supper, and shall repeat an Ave fifty times, and the Lord's prayer five times a day for a week in the hope of the council being brought to a successful issue, is to receive full absolution of his own sins or of any dead person whom he may wish to benefit.

The *Eastern Budget* states that Barbara Ubyrk, the nun of the Carmelite convent at Cracow, whose case created such a sensation last summer, died February 24, in the hospital of the Holy Ghost, in the above city. She was buried privately, in order to prevent hostile demonstrations on the part of the people.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, APRIL 9, 1870.

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To Subscribers.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office ORDER, DRAFT, or by EXPRESS. If this cannot be done, Remittance the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

GENERAL CONFERENCE NEWS.

The fact that we are on the eve of the meeting of the General Conference of our church should be set forth as no ordinary inducement for persons to subscribe to the Advocate now. Does not the brother wish to watch the course of church legislation? We shall publish full accounts of the doings of that body, and may venture upon an editorial correspondence besides, from Memphis. It is amazing what a profound lethargy has crept upon some of our people. Now if our agents will awaken these enchanted sleepers long enough to enroll their names as subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE we will follow up the advantage.

REVIVAL IN LOUISVILLE.

We clip the following good news from the Commonwealth. We rejoice with the pastor in this blessed result of his labors.

A LITZ CHURCH.—For the last month, considerable interest has been manifested in the Shelby Street Methodist church, Louisville, (the Rev. Edmund W. Sehon, pastor.) Upward of fifty persons have connected themselves with that church recently. On Sunday night, the sixth instant, one hundred persons rose to their feet and asked the prayers of the church in their behalf, some of whom were persons of advanced age.

THE FELICITY STREET SUNDAY SCHOOL EXHIBITION will take place at the church, on the evening of the fifteenth, at half-past seven P. M. Price of admission, fifty cents. The object of this optical entertainment is to pay for the magnificent library which has been recently purchased for the school. Let all go.

THE SUNDAY SCHOOL CONVENTION.—The committee does not publish the programme as promised, not having yet heard fully from the parties who are expected to address the convention.

REVIVAL IN MOBILE.

Rev. J. Bancroft writes: "Our meetings are unabated in interest. Twenty have joined at Franklin street. St. Francis and St. Paul's are sharing in the gracious outpouring."

MAP OF SOUTHWESTERN LOUISIANA.—Colonel Dennett has prepared an excellent map of this part of the State. The Opelousas country, the salt mine region, the newly discovered sulphur mine, and the route of the Chattanooga railroad are all items of interest clearly defined in this chart. Price, \$1.

"THE LIFE OF BISHOP WILLIAM MCKENDREE."

We have already noticed the first volume of this valuable work, and this is the second. The character of the great and good Bishop develops gradually to the end. The names of the men who spring up around him, to receive the impress of his spirit, have now become scarcely less venerable than his own; so that an increased luster, by reflection, invests that part of his life which is recorded in this concluding portion of the narrative. It is very edifying to trace the influence of a powerful and pure nature upon those in the immediate circle of its rays; to see how one great soul gives birth to another, or develops in another an expression of itself, if possible, more distinct than its own. The tendency to cluster, and by action and reaction to grow, has often been remarked in reference to minds of a high order. It is illustrated by the controlling spirits of this period of Methodism. The history of the Bishop's declining years brings us to the eventful period of the Presiding Elder Resolutions and the "Radical" controversy. Humanity, whether in the organization of Church or State, seems doomed to govern and be governed by a resolution of forces. There is always, in both rulers and the ruled, such a proportion of faith, or of wisdom or of ignorance, or of "progress" or of conservatism, or of ambition, as to keep things in a perpetual stir—nothing remains settled long; the wisdom of to-day is the folly of tomorrow, and the folly of yesterday is the wisdom of to-day. We account this a part of man's probation; it affords an ample ground for the trial of temper and quality. The best things in the world seem all, at one time in their history, to have passed through a crisis by the slightest preponderance of wisdom, or by the merest providence. Methodism has passed through more of these critical periods than our people generally suppose, and by their reading such books as the one now before us our church will be saved many an additional pang and experiment.

But it is mainly for the spiritual and religious fervor which sparkled like the glow on Moses' skin, all over the soul of Bishop McKendree, that we value this "Life." His character was much like his sermons; which, says the venerable Henry Smith, "were often attended with a soul-searching, melting, subduing influence, that bore down all before it. Christians were made too happy to jump and shout—yes, more than shouting happy—while sinners were cut to the heart." The eye of his enlarged soul ranged over the whole field; it took in continents—the wants of Africa, of the East, of the slaves in the far South and of the Indians in the West. He was out among those aborigines, planting the kingdom of his Lord wherever there were warriors enough to hold up a banner. He had not wings, but a good horse answered the purpose; and as a minister to the heirs of salvation he went forth to the very last. We conclude this notice of this deeply interesting work with a letter from the Wyandottes to the Bishop.

UPPER SANDSCKY, Sept. 5, 1825.

FATHER: On the fifth day of the first full month we are assembled together, and all of us salute you in the Lord; returning thanks to God that he has spared us all alive, and that all the leaders that you saw here, when you were with us last, are still alive, and have good health, with most of our nation.

Bishop McKendree, father in the church, we, your brethren and children, send you this letter to let you know some of the good that has fallen to us through your exertions in sending us the most blessed gospel. We still are watching and laboring, and are determined to do so till the end comes. Many of our people are still on their way to heaven, and are happy in the love of God; and we, your leaders in the church, are still going from house to house, and trying with all our might to banish all evil from among our people.

But, father, we must tell you the bad with the good. Some of our people slid back. This we know will not be so pleasant for you to hear; but you must pity us and help us by your prayers; though we are not out of heart, for we still believe

the Lord will hear our prayers, and the work we will never give up. Although we have many difficulties to encounter, the Lord helps us, and we are much encouraged, and we think we are gaining strength. One of our chiefs—Wapole—that did not belong to us, has joined, and this day was received into full connection, and appointed one of the leaders. We hope he will prove faithful, and make us a strong stake.

The school is still prospering, and our children are like the buds of the trees in the spring; and although we have not yet tasted the ripe fruit, we see the blossoms, and rejoice in expectation, and believe we will not be disappointed. We still pray that you continue your care for us and our children; and through you we return our thanks to all our friends that have contributed to help forward this great work among our nation. We hope they will not get tired, but as they have helped us to wake out of our deep sleep, and on to our feet, they will still help until we can walk and gather food for ourselves.

In our farming business we are still on the march, and go the slower because we are poor and unacquainted with the business; but our condition is altered very much for the better. Father, when we last took you by the hand, you told us you were old, and did not expect to see us again. This made us very sorry, but we still hoped God would bring you back this last summer; but we heard you did not expect to get here. It may be God will appoint a day for us to see one another on earth again; but if not, we are determined to do as you told us, and hold fast until we meet in heaven. There we hope to meet you, and all your brothers in the ministry. Father, we cannot express our minds to you and your brothers (the Bishops) as we feel for the gospel; and we do thank you all, and want you to know that we pray for you all, and we hope you will not forget to pray for us.

BETWEEN THE LOGS, his X mark.
JOHN TICKES, his X mark.
MEKONCE, his X mark.
TEACOCK, his X mark.
GEORGE PESCO, his X mark.
SUMNERKAWITT, his X mark.
HARRINGTON, his X mark.
JAMES BIG TREE, his X mark.

This letter was dictated by Between-the-logs and Mekonene, and interpreted by Isaac Walker, United States interpreter, and written by myself as interpreted. Certified by me. J. B. FINLEY.

TRANSFERS.

No feature of Methodism distinguishes it so much as the law by which its pulpits are kept in constant action. This is simply the law of the itinerancy. That which produces debates, burnings, jarrings and oftentimes rupture in other organizations, in ours is effected with scarcely a tremor. There may be tremors or shudders somewhere, but the system as a whole does not shiver them. The readiness, almost ease, with which Bishop Asbury picked up a brother and sent him say one thousand miles through the forest, to the "Natchez country," or by field and flood, may be, a full two thousand, from "Dan to Beersheba," presents a study for admiration to the historians. Indeed the right to transfer and the readiness to be transferred from one part of the field to another is mutually essential to the effectiveness of the general superintendency and the regular ministry. Our Bishops have used this power with excellent judgment during the past four years. Men have been taken from regions where they were popular and highly appreciated, and appointed to other fields, where they were scarcely known but greatly needed. The church has thus been strengthened at weak points marvelously, and the whole connection not only recognizes the fact, but feel a debt of gratitude to those who have borne the brunt of the movement, who were required to leave good salaries, pleasant associations and boundless influence, to go into regions where everything had to be started from the ground, and where they found themselves only as strangers after the successful ministry of a lifetime. The very best results could alone vindicate the wisdom of appointments that render so largely unavailable the labors of a man's preceding career.

We said the "whole connection" admires the devotion of these transfers. We should have said nearly the whole; for there are portions of Methodism that do not, it seems, feel grateful, to any considerable degree, to any man who comes at the bidding of a Bishop, however

much they may think of one who goes. It cannot have escaped observation that but few transfers have been honored with a seat in the General Conference. In some of the Annual Conferences no transfer has received a single vote—transfers who have been long distinguished, and who are universally recognized as among the most influential and important ministers of the connection. The church has thus been deprived of wisdom and experience in council which, but for the fact that it was thoroughly itinerant, she might have commanded. This leads us to inquire whether an itinerant's chances of promotion among Methodist preachers are weakened in proportion to his conformity to the law of itinerancy.

We can conceive of ministers who are ready to take good appointments without regard to Conference lines, and who sometimes even suggest congregations where they are wanted; and we can also conceive of churches out in search of distinguished men, that can only recognize distinction at a distance; but we do not now speak of such eccentricities. But we speak of those who go because they are ordered to go, and who have nothing to gain, but much to lose, by going. Are these men to be put under ban for their integrity as traveling preachers? We know that "going to General Conference" is a vain conceit at best, and probably these very brethren do not care a rush for it. And we have noticed that, among sensible persons, just about in the degree that a man don't care to come to a position of responsibility, or does care, just about in that degree is he fit or unfit for it. It is not, therefore, in the interest of these transfers individually that attention is directed to this matter, but in the interest of our entire Methodism. It is annoying to think of the extent of this transfer prejudice, for certainly it is a prejudice. We suppose there is no cure for it; but it must greatly increase the difficulty of moving men, when the Bishop must needs reflect that to transfer a man is to deprive the legislative part of the church of his experience and counsel. It occurs to us that a Conference decides that in its opinion it needs no help from without when it taboos every one who is not bred and born within its inclosure.

Are we not all brethren?

A Suggestion to Methodist Planters and Farmers within the Mobile Conference.

BRETHREN: Many of you think you are not able, at present, to make contributions in aid of the Southern University, while you profess to believe that is an important interest, and should be sustained. Many say that you would aid it if you were able. Now I wish to suggest to you a plan by which you can help it with but little cost to yourself.

Let each one who cultivates the soil set apart a portion of land, say from one to ten acres, according to your possessions and operations, the proceeds of which shall be given to this object. Let it be land of average quality, well and faithfully cultivated, and the result left to Providence. The University and its friends will willingly abide by the result. You will feel that you have done your duty on this point.

The cost of cultivating a few acres would be very small, and I think the result would suggest some important fact to those who will try it. Will any of our planting friends communicate with me on this subject?

J. HAMILTON.

MOBILE, April 4, 1870.

WASHINGTON CITY CHURCH.

Will friends who have money for the Mount Vernon Place Methodist Episcopal Church South, at Washington, D. C., please hand the amount to Rev. Robert J. Harp, at the Book Depot, 112 Camp street?

F. OLIN DANIELLY, Agent.

NEW ORLEANS, April 5, 1870.

LAMES do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.

THE SAVIOUR IN EGYPT.

By a marked Providence the fortunes of the family of Abraham are involved with the history of Egypt. Nearly two thousand years before Christ the patriarch had, by the pressure of famine, made his way from Bethel to the fertile valley of the Nile, and was entertained at the Court of Pharaoh until the king, warned and plagued by God, sent him away richly laden with presents. Two hundred years later Joseph, at the age of thirty, "stood before Pharaoh." In twenty-five years more Jacob and all his family were settled on a strip of land ten miles from the right bank of the Nile, and about one hundred and twenty miles above the sea. There they remained for two hundred and fifteen years, until doubtless, to all outward appearance, they became Egyptians. By the direct intervention of God, by his mighty hand, they were brought out of this region, and guided back to the valley and hills of the Jordan; so that Egypt is the background of the whole history of the Israelites—the prelude to Sinai and Palestine. These facts must have all come in review before the "council" that Herod called to determine where the Messiah should be born. The three places mentioned by the prophets were Bethlehem, Nazareth and Egypt. How the promised One could by any course of events ever be "called out of Egypt" must have baffled their conception. And we, even since the event, can scarcely think of the Saviour as having been by the banks of the Nile, and near, it may be, the very spot where Moses was "drawn out" of its waters. The sister of Moses was named Mary—for Miriam is the Hebrew equivalent of the English Mary—and it was she who watched the little waif until it fell in the hands of Pharaoh's daughter; and it was she who called the nurse for the babe at the request of the princess; so that the Lawgiver was the type of the Saviour even in his infancy, and was, like him, saved from the destructive malice of the Enemy in the land of the Nile. The stay of the Holy Family in the land of the Pharaohs did not exceed sixty days. Within sight of where they were—that is, near the ancient site of Cairo—there stood the Egyptian's pride and wonder of the world. Cheops, or the Great Pyramid, was already two thousand years old, and then, as now, it rose seven hundred and eighty feet above the plain. Its huge bulk covered eleven acres of ground, and its sides, encased with polished granite, gleamed in the sun, and was distinctly visible for many miles. Even then the vast statue of Rameses the Great stood in partial ruins, and commemorated that Pharaoh—the self-styled child of Phra, the sun—that resisted the King of kings, and was destroyed in the Red sea. So, too, while the Saviour was there yet a babe, the temple of Karnak stood in stupendous ruin. This great temple of Ammon, with its one hundred and thirty-four columns, each seventy feet high and eleven feet in diameter, with its approach through an avenue of colossal sphinxes, more than a mile in length, then, as now, recorded the genius and idolatry of Egypt, and the destructive military prowess of the Persian, Cambyses.

The prophet had only read off the history of the Saviour in advance when he said: "Out of Egypt have I called my Son," for presently the Angel of the Lord brought Joseph word, saying: "Arise and take the young child and his mother and go into the land of Israel, for they are dead which sought the young child's life." He had been sent into Egypt to save his life, the nearest place of safety beyond the power of Herod, and now the storm had passed and the Father called him back to the obscure hills of Nazareth.

NEW ADVERTISEMENT.

MR. JAMES TURNER & Co., chemists and druggists, No. 20 Camp street, under the City Hotel. See advertisement of this week. They have a very neat and well stocked establishment.

NEW PUBLICATIONS.

We are indebted to Mr. George Ellis, No. 7 Old Levee street, for the following new books:

THE UNKIND WORD AND OTHER STORIES. By the author of "John Halifax, Gentleman." New York: Harper & Brothers. 1870. Pp. 418, 12mo.

This is a very entertaining book, refined in sentiment, and instructive to every class of readers. It is a collection of articles, we suppose, which have been prepared for English magazines by the gifted author. Those who are inquiring for a book which will entertain them for an hour, profitably and pleasantly, will find it in this unpretending volume. It can be picked up and laid down without breaking the thread of its interest.

JOURNAL OF A VISIT TO CONSTANTINOPLE, THE CRIMEA, GREECE, ETC., in the suite of the Prince and Princess of Wales. By the Hon. Mrs. William Gray. New York: Harper & Brothers. 1870. Pp. 209, 12mo.

The royal party had every possible facility and opportunity for seeing everything wherever they went, especially the ladies, who were the greater part of it. They visited the harems of the Sultan and Viceroy; and places which the gentlemen of the party were not permitted to enter. Then we have in the book a very rare, unpretending narrative of explorations of great ruins, diversified with the receptions, entertainments, reviews, etc., which may be supposed to attend the appearance of such distinguished visitors. We always like to read after the eyes of a woman, if she has her fair share of wit, which this writer certainly has.

SKETCHES OF CREATION. By Alexander Winchell, LL. D., professor of geology, etc., in the University of Michigan, etc. With illustrations. New York: Harper & Brothers. 1870.

This elaborately illustrated treatise embodies the facts and fancies of a modern geologist who is a believer in an intelligent first cause: "Science interpreted is theology. Science prosecuted to its conclusions leads to God." He does not receive the Mosiac account, excepting in the indefinite sense in which modern science renders the "evening" and the "morning" of the Scriptures. Great periods of dilution, then of crystallization, then of fusion, etc., preceded, he supposes, the earth proper. The professor, like most geologists, seems to think that it was much easier to create gas than to create granite, and that we are to measure the forces creative by the forces now at work; that laws established and plants perfected give indication of the means by which they were made. In our opinion no class of scientific men are putting to print more nonsense in the way of theory than the geologists of the present day—theories which will not outlive this generation, and many of which have already exploded by the recent discovery of a mine of pure sulphur, one hundred feet thick, in the southern part of Louisiana.

UNDER FOOT. By Altou Clyde.

SO RUNS THE WORLD AWAY. By Mrs. A. C. Steele.

THE RULE OF THE MONK. By General Garibaldi.

This is a description of Rome in the nineteenth century—affronted, degraded, defamed—the metropolis of monks instead of Caesars, the emporium of solemn farces, miracle plays and superstitious hypocrisies.

We have received from the Southern Publishing House, 112 Camp street, several new works, which we notice below. By the way, we call special attention to the fact that the agent here, the Rev. R. J. Harp, has a most attractive and extensive stock of books. One who wishes to purchase either standard works or recent publications will find them on the shelves of this establishment. He has also a most excellent variety of Bibles, Testaments, hymn books and school books at publishers' rates.

THE SCRIPTURAL DOCTRINE OF HADES. By Rev. G. Bartle, D. D., principal of Walton College, Liverpool. Philadelphia: J. B. Lippincott & Co. Pp. 222, 12mo.

The author proposes to "demonstrate from the Bible that the atonement

ment was neither made on the cross nor yet in this world." We do not think that he has succeeded. Yet the work contributes to the better understanding of what are the true doctrines of the Scriptures on that momentous item of the faith: He supposes that the Saviour's "descent into Hades" had what to do with the redemption of mankind from eternal death; that the pains of his "body" were not of themselves sufficient. The Christian world holds, however, on the contrary, that the sufferings of the garden and of the cross present a mental, spiritual and physical anguish adequate to satisfy the demands of the law against us; that the Father accepts the precious price of his Son's blood. The apostle says that by the will of the Father we are sanctified, "through the offering of the body of Jesus Christ, once for all." Language could not be plainer. The atonement was not a commercial transaction, but a legislative; and the system of redemption in the Levitical system did not always contemplate the payment literally; so that the argument that Hades can only redeem from Hades will not hold. The author sets forth the doctrine of the intermediate state as it is connected with his argument; and he also reviews that dreadful conceit of purgatory which has given birth to the Inquisition, and is now represented by the prisons of the Propaganda, directly under the walls of St. Peter's, the infernal regions of the infallible. Price, \$1 50.

THE BIBLE TEXT CYCLOPEDIA. By Rev. James Inglis (first American from the seventh London edition). Philadelphia: J. B. Lippincott & Co. Pp. 513, 8vo.

This is a complete classification of Scripture texts, in the form of an alphabetical index of subjects—that is every text belonging to each topic is arranged in its appropriate place, i. e., under death, all the utterances of the Scriptures which have relation to that thought, in which the word itself occurs or not. It is a verbal kind of concordance to be within reach of the Bible student and a maker of sermons. Price, \$3.

JENNIS' HANDY LEXICON. Philadelphia: Claxton, Remsen & Co. 1869.

A pocket dictionary of all except familiar words. All the hard, abstruse words of the language are here put together—a convenient study. It is the book we had been wishing for. One can see on every page how little he knows even of his own language.

PAUL'S SCRIPTURE A.T.S. By William Hughes, F.R.C.S. London. Price, twenty-five cents.

Maps suited to Sabbath schools. These twelve are all in one little primer: The Ancient World; Armenia; Canaan in the Patriarchal Ages; Egypt; Canaan as Divided Among the Tribes; Dominion of David and Solomon; Kingdom of Judah and Israel; Assyria; Palestine in the Time of our Saviour; Jerusalem; Travels of St. Paul; Modern Palestine.

THE JEFFERSON FAIR.

The fair for the Calix Street Methodist church—once City of Jefferson, but now Sixth District of New Orleans—is over. It included six days of one week and two of another, ending on Tuesday evening, March 29; and, as the result shows, it was a decided success, the figures looking up, with all expenditures paid, the handsome sum of \$1,326 75.

To the ladies who had charge of sales and the different departments in this fair all praise is due for that untiring energy and cheerful industry with which, amid difficulties, they continued to provide bountifully of good things for the entertainment of the numerous visitors who, from evening to evening, favored us with their presence. And to them and to all who, in any wise, have contributed to make up the amount above stated; to our worthy friend, M. C. Randall, Esq., for the very edifying and amusing entertainment afforded by the exhibition of his magic lantern illuminations on the last night, and also to the Home Hook and Ladder Company

for the use of their spacious hall, the thanks of the members and congregation of the Calix Street church are due. And, as I am sure that such an expression will meet with their ready approval, I take the liberty hereby of tendering to all the parties referred to, *their (i. e. our) sincere and hearty thanks.*

This fair, as proposed in the outset, was conducted on Christian principles, and visitors had to compensate them, for their patronage, not only that feeling of satisfaction which the act of aiding a noble enterprise affords, but in addition to this they had such enjoyments as were to be gathered from those entertainments of a substantial and social character, that were provided from time to time by fair hands and ingenious minds, to gratify the palate, and give pleasure both to the eye and the heart. And now, after expressing the wish that all fair that are held for worthy objects may be conducted as harmoniously and successfully as ours has been—with the best bow that I can make, to all concerned—I take leave of this, my first experiment in the way of a fair.

P. M. GOODWYN, Pastor.

Rev. Bp. Edward Thomson, D. D., LL. D.

This able minister of Christ died at Wheeling, March 22, of pneumonia. He was born in England in 1810. He became a member of the Ohio Conference in 1833. For many years he was at the head of church schools and colleges. In 1864 he was elected a Bishop of the Methodist Episcopal Church. The Pittsburg *Christian Advocate*, in the notice of his death, says:

Shortly after the General Conference of 1864 he began his arduous labors as one of the Bishops of the Methodist Episcopal Church, by a tour of visitation to our foreign missions, proceeding as far as China, and is said to have traveled, in a little over one year, about forty thousand miles. Thus for nearly six years he has gone forth on rapid wing, like the angel of the Apocalypse, and now has only turned his light heavenward. Under the pressure of the hour we can furnish but little more than this brief outline of the public career of one whose path of light will shine yet more and more unto the perfect day. Neither time nor space permits us now to enter into the more minute details of his life, or to attempt a suitable portrait of his numerous distinguishing excellences; suffice it to say that few men living have been so tenderly loved, or dying, will be more sacredly cherished in the memories and hearts of grateful multitudes. As an orator, thousands have felt the power of his eloquence drawing us with cords of love and thrilling their inmost souls. His published writings—concise in their graceful elegance, abounding in metaphor, and fraught with the richest truth—have already taken their place among the English classics. His work, as an educator of consummate skill, has long since attained abundant fruitage among the hosts of noble men who have risen up under his plastic hand. In every Conference where he has presided the fame of his administrative tact and wisdom as a Bishop will continue for many years to come. But Bishop Thomson, our friend and brother, will be held in the most tenderly affectionate remembrance for the sweet simplicity and exalted purity of his character, and for the blessed Christ-like influence which he leaves as a priceless heritage to a bereaved family and a sorrowing church.

From the *Northwestern Christian Advocate* we take the following:

A character so lovely as that of Bishop Thomson furnishes an abundance of incident that, now he is gone, has a touching interest. When he set out to meet the Lexington Conference at Louisville, Kentucky, which met February 24, it was without expectation of returning to Evanston until he had finished this tour of Conferences. But he did return. A citizen of Evanston meeting him on the street expressed surprise, and inquired the reason of his return:

"Oh," said he, "I didn't feel that I had bidden good-by to my family just as I wanted to, and so came back."

It proved to be his last "good-by" to them, and that return for a now farewell, for just such a goodbye as he wanted, seems strange enough, since it has proved his last. It is paralleled by the case of the lamented Munroe, who, after he had started on his last journey, as it proved, and had gone out of the door yard, came back for one more kiss. It was given, to be no more repeated. The Bishop's was a very loving soul; exceedingly gentle in its exceeding greatness. But we

must not trench upon the province of those appointed to present his obituary, and we omit a delineation of his character.

REV. THOMAS L. DENSLER.

Mr. Editor: It becomes my painful duty to announce that the Rev. Thomas L. Densler, an old and valuable member of the Montgomery Conference, departed this life week before last, near Benton, Alabama. I have no participation. An extended obituary notice will be furnished soon. Yours truly,

W. S. TURNER.

WETUMKA, ALA., March 30, 1870.

New Map of Southwestern Louisiana.

Complete and accurate, including Attakapas and St. Landry. For sale at the principal book stores in New Orleans, at the post offices of Attakapas and St. Landry, and at the office of the *Planter's Banner*, Franklin, Louisiana. Price, \$1.

D. DENNETT.

DEATH OF ELDER TENNEY.—We have just heard some sad intelligence from Thibodaux. Our dear brother, Elder S. Tenney, has departed this life. Brother Tenney was long and well known among us as a popular and successful teacher, an amiable, refined and excellent Christian gentleman, and an efficient ruling elder. We hope soon to be able to present to our readers some appropriate tribute to his memory. *Southwestern Presbyterian.*

PRESBYTERIAN.—We are glad to learn that the churches in Mobile are being visited by special influences of the Holy Spirit. Rev. Dr. Stiles, the venerable evangelist, is now preaching in the First church with great acceptance and success. We have nothing of this nature to record in reference to our New Orleans churches. The additions to the most of our churches, during the past year, have been steady and large. *Southwestern Presbyterian.*

BAPTIST.—During the past two weeks our Baptist brethren have been holding an interesting series of meetings, conducted by Rev. A. B. Earle. They were well attended by persons of all denominations, and we hope will prove beneficial to the community. The immediate result, as far as we can learn, has been the addition of ten or twelve members to each of the two Baptist churches. *Southwestern Presbyterian.*

Try to frequent the company of your betters; in books and life, that is the most wholesome society. Learn to admire rightly; the great pleasure of life is that. Note what great men have admired; they admired great things; narrow spirits admire basely, and worship meanly.

Married.

At the residence of the bride's mother, Mrs. S. A. Toler, on Tuesday, March 15, by Rev. A. Z. Young, Mr. WILLIAM M. JAMES, of Wilkinson, Mississippi, to Miss MARTIE TOLER, of Anite county, Mississippi.

Near Dover, Mississippi, March 16, 1870, by Rev. Thomas W. Flowers, Mr. A. E. BEMSEL, to Miss FANNIE A. GRAYSON, both of Yazoo county.

On Sunday evening, March 27, at Mechanicsburg, by Rev. Thomas W. Flowers, Mr. JOHN H. FOSTER to Mrs. LOUISE J. EASLEY, both of Yazoo county, Mississippi.

Obituaries.

Mrs. SARAH SPARKMAN, daughter of Thomas and Sarah Daniel, was born in Sumpter county, Alabama, January 4, 1817, and was married to her now deceased husband November 17, 1865.

She joined the Methodist Episcopal Church South in July, 1868, and passed from the church militant in full and certain hope of the one triumphant, in Cooksville, Mississippi, February 3, 1870.

Sister Sparkman was in many respects a beautiful type of female character. Being ornamented and strengthened by divine grace, she shined over her associates the sweetness of her own spirit, striving always to abound in the illustration of those graces and virtues which enshrine in precious memory those who possess them. She did not seek notoriety, but her retiring nature would shrink involuntarily from public gaze. She was not demonstrative in her religious devotion, but always firm and consistent. In fact, the spiritual current of her almost stainless life was so quiet that some of her friends were uncertain, for a time, as to her real condition. The writer, being apprised of this fact, cautiously introduced the subject to her; but soon the murky cloud of doubt disappeared before the bright light of joyous rapture beaming from her heaven-lit countenance.

Through many weeks of pain and suffering Mrs. McInnis was led to anticipate death, and had with anxious consideration "set her house in order." Unknown to her friends, tokens and memorials of her affection were carefully set aside for those whom she loved, and nothing was left undone, nothing left unfinished. She left behind her an infant daughter of a few days to inherit her name, and in our prayers for the little one we could ask no greater blessing to fall upon it than that it should inherit her virtues also.

Weep not for her; in her spring time she flew. To that land where the wings of the soul are unfurled; And now, like a star beyond evening's cold dew, Looks radiantly down on the tears of this world.

Truly there was no room for doubt when with her own pallid lips she told us, in intonations of strong, commanding faith, there was not a shadow between her and her gracious Saviour. The unobtrusive excellence possessed by this Christian woman were well calculated to soften the hearts and win the purest affections of those who knew her best.

One who was intimately acquainted with her said of her: "She never thought evil." She told her husband she was not distressed that the cold waters of death were gathering about her feet, but for him in his loneliness. She gave directions with reference to her burial, and on the morning of her death asked her husband how long she could live. Seeing that he hesitated, she very promptly said: "Tell me: I am not afraid to die." When, with a heart all crushed and bleeding, he told her that her departure was near at hand, she turned her languid eyes heavenward and said: "I have three sisters, one brother and a sainted father gone before." A friend who prayerfully watched by the dying sufferer, said of her that she did not care to live but for her husband and loved ones; that she looked around upon them and exclaimed: "My poor kindred, how hard it is to leave you! We'll meet in the happy land." When her sufferings were so intense as to make her impatient for her departure, she was referred to the sufferings of her Saviour. She quietly remarked: "I will be patient, since he has suffered that I might live." Trusting fully in a Father's love to do for his children what would be for their good, she breathed her life sweetly away without a struggle.

J. B. STONE.

Died, on the twenty-sixth of December, 1869, near Moss Point, Jackson county, Mississippi, at the residence of her father, the Hon. George Wood, Mrs. MARY EDWINA MCINNIS, wife of Daniel McInnis, Esq., of Green county, Mississippi, aged twenty six years.

In the death of this lovely and estimable lady the society in which she moved has lost one of its brightest ornaments. Possessed of a warm and tender heart, an affectionate, confiding disposition, and an amiability of character rarely equaled, she was, in the truest and purest sense of those terms, a wife, daughter, sister, friend. But her highest, her noblest praise is that she was an earnest, faithful and devoted Christian. What a consolation it is to those whom she has left behind, buried in grief and sorrow, to feel that what has been their loss is her eternal gain, and that while in her desolate earthly home there is a vacant chair, the pearly gates of paradise have opened to receive another of earth's redeemed children, and that a new harp of praise has been tuned on the bright and glorious seat of heaven.

Well and beautifully was it said at her grave by one who had known her long, and in whose family she had passed many of her girlhood's years, that "to many it might seem that a character so lovely needed no other preparation to fit it for the companionship above." But to her it did not so seem; for, with all her moral excellences and many virtues, she felt the want of "the one thing needful," and that one thing she had earnestly sought and gained. Of the truth of this her life was a living assurance, a beautiful testimony, to those who knew and loved her best. During her whole life her serene and happy face, always radiant with a smile, seemed to tell to those around her that she was, even in this vale of tears, calmly and quietly basking under the influence of heaven's holy light; and much more truly so, since she united with the Methodist Church at this place some two years ago. Examples of a calm, quiet, humble Christian life cannot pass away. Its influence will rise up, crowned with pleading memories, long after God calls his children home, melting softly the hearts of those left behind struggling with life's storms, and drawing them up beyond where life's billows may dash. And such was the life of her for whom we mourn, and such will be its influence.

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Organized June 1, 1864.

PLINY FREEMAN, President.
LORING ANDREWS, Vice President.
JOHN A. HARRINGTON, Vice President.
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mh19 1m

I. W. ENGLAND, Publisher, New York.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. Davis, M. D. To be had of Steel & Co., 72 Camp street; Kyrie, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box and New Orleans.

CHAS. K. DAVIS, removed to No. 13 Marquette street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention. fe12 11

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AVAILABLE GIFT. 50 PAGES. DR. S. S. FITCH'S "Domestic Family Physician" describes all diseases and their remedies. Sent by mail free. Address: DR. S. S. FITCH, 711 Broadway, New York.

WANTED. AGENTS to sell the "LIFE OF GEORGE PEABODY," illustrated, and published at a price suited to the times. Now is your time to make money. Address: L. B. RUSSELL, Publisher, Boston, Mass.

SONGS OF GLADNESS.

This choice new Music Book by J. E. Gould is already very popular in Sunday Schools of all denominations. \$25 and \$20 per 100 copies. Sent 25 cents for specimen.

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can be obtained on these terms before the first day of May, if every one of our friends and subscribers will go to work in good earnest. We have been told that the price of the HOME MONTHLY is too high, and have determined to try the experiment of offering it at the very low rates named above. We beg our friends to make a most earnest effort now in behalf of the magazine, for we will lose by this offer unless we get a very large number of new subscribers.

All clubs at the rates offered must be sent before the first day of May, 1870.

Old Subscribers.—Any one now a subscriber, who will add in getting up a club, may count his or her own renewal in the club.

MINISTERS.—Hitherto the preachers have been our most efficient working friends. We entreat them to make a grand, united effort now.

LADIES.—Nearly all our subscribers are ladies—Intelligent Southern ladies. We appeal to these, each and all, to aid us by getting up a club of subscribers.

ap2 21

THE ONLY TRUE AND PERFECT HAIR COLORER.

The Mystery, or Turner's Hair Tint.

A harmless, beautiful and permanent Hair Dye, in one preparation.

It is the only preparation ever invented where the shade can be controlled at the will of the operator, and at the same time easy of application. It is now used in the principal Hair Dressing Saloons of New Orleans, and all over the South. A sample box will be sent, postage paid, to any address or Post Office in the United States, upon receipt of price, \$1, by JAMES TURNER & CO., Chemists and Druggists, No. 20 Camp street, under City Hotel, New Orleans.

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SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rewinding. Every Machine is furnished with Feller, Hemmer and Braider.

All the different first class Sewing Machines for sale. ELIOT'S celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All kinds of Machines repaired. Needles, Silk, Thread and Oil for all kinds of Machines. Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store.

Agents wanted. M. S. HEDRICK, 87 and 118 Canal street, New Orleans.

mh19 2m

TO OWNERS OF HORSES AND CATTLE.

Tablin's Dandy Condition Powders are warranted superior to any others, or no pay, for the cure of Distemper, Worms, Rots, Coughs, Hives, Colic, etc., in Horses, and Colds, Congas, Loss of Milk, Black Tongue, Horn Distemper, etc., in Cattle. These Powders were formerly put up by Simpson I. Tobias, son of Dr. Tobias, and since his death the demand has been so great that Dr. Tobias has been compelled to manufacture them. They are perfectly safe and innocent; no need of stopping the working of your animals. They increase the appetite, give a fine coat, cleanse the stomach and bowels, and increase the milk of cows. Try them, and you will never be without them. Col. Philo P. Bash, of the Jerome Park Race Course, Fort Laramie, New York, would not use them until he was told of what they were composed of, since which time he is never without them. He has over twenty running horses in his charge, and for the last three years has used no other medicine for them. Sold by Druggists and Storekeepers throughout the United States. Price, twenty-five cents per box. Depot, 10 Park Place, New York. mh24 1y

ONE DOSE OF DR. SHALENBARGER'S

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ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

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mh27 6m WILL

The Child's Corner.

GOLDEN HAIR.

Golden Hair sat on her grandfather's knee,
Dear little Golden Hair, dressed was she.
All the day busy as busy could be.

Up in the morning as soon as 'twas light,
Chasing the bird's and the butterfly's flight,
Filling about till the coming of night.

Grandfather toyed with the curls on her head:
"What has my baby been doing," he said,
"Since she arose with the sun from her bed?"

"Pity much," answered the sweet little one;
"I cannot tell, so much things have I done,
Played with my dolly and feeded my bun;

And I jumped with my little jump-ropes,
And then I made out of water and soap
Booiful worlds, mamma's castles of hope.

And then I readed in my picture book,
And little Bella and I went to look
For smooth stones by the side of the brook.

Then I comed home and eated my tea,
And I climbed up to my grandfather's knee,
And I'm just as tired as tired could be."

Nearer and nearer the little head pressed,
Until it dropped upon grandfather's breast.
Dear little Golden Hair, sweet be thy rest,

We are but children; the things that we do
Are as sports of a babe to the Infinite view,
Who sees all our weakness, and pities it too.

God grant that when night overshadows our way,
And we are called to account for the day,
He may find it as guileless as Golden Hair's play.

And O! when weary, may we be so blest
As to sink, like an innocent child, to our rest,
And feel ourselves clasped to the Infinite breast.

THE DISTINGUISHED SNAIL.

"May I ask whom I have the honor of speaking to?" asked a large snail, with a fine ring-marked shell, who was leisurely feasting on a low branch of a very fine crop of green peas.

"My name is Atalanta," quietly replied a sober-looking caterpillar of a greenish-black color, with a spotty yellowish band running along its sides.

"Dear me, what a ridiculous fine name for such a dingy creature; 'Deadleaf' would be far more consistent with the faded color of your vestments, which seem to have seen better days. I hope you are not hungry, my good fellow, and that you have not come on a foraging expedition; because I must tell you that this row of peas is especially the peculiar property and feeding ground of my family, and our own cousins, the Slugs."

"Don't alarm yourself," said the caterpillar, "I don't care for peas. I always prefer something more highly seasoned; indeed nettles are my principal food."

"Indeed," said the snail, patronizingly; "and I dare say, now, you consider them good eating. What a bountiful provision there is for the lower orders! How many more nettles there are than rows of peas or beds of strawberries! We, more delicate and refined beings, who are particular in our fare, are not so bounteously provided. For myself, I prefer early green peas; I don't care about them when they get the least old and hard. I am partial to strawberries, when ripe and full flavored. When I am really pushed to it for food, however, I can make a meal on the heart of a young mild cabbage lettuce."

"You are easily satisfied, then," remarked the caterpillar; "not very dainty in your eating, seemingly."

"Yes," said the snail, with a virtuous air; "I am, alas! used to the ups and downs of life, and have known times of great scarcity. Why, do you know, I have really passed one or two summers almost without tasting an apricot or peach?"

"You must have suffered much, then," said the caterpillar.

"Indeed I have," sighed the snail, "for a member of such ancient lineage. We are of as good family as any in the land, being cousins only once removed from the fat white Dorking snails. They, as you have doubtless heard, are illustrious exiles from the sunny land of France. Still, even the highest and noblest meet with occasional misfortunes, and I have had my share. I have been tormented by those obnoxious articles, called gardeners, to a fearful extent; in fact, they only seem made to be a perpetual penance to us. The trouble they have given me, I am sure, no one would believe. Many times have I snuggly established myself in a pleasant grove of ivy, intending to make my winter residence there; but not the perverse wretches would not let me alone, but must send me flying over the railings into the road. Fortunately my house is strong and well built, so I have never come to any material harm. The greatest annoyance, besides flying through the air in that breathless way, has been from being obliged to walk back over the dusty, gritty road, through the garden gate again."

"You are not very easily daunted, then," said the caterpillar, who had listened with amusement to all this pompous oration.

"Oh dear, no!" said the snail, affectedly; "we must not let a little daunt us, and deter us from our purpose. And so, when I am sent flying thus, as I am obliged to change my residence, I do so for the better, and locate myself in the middle of a chump of nice choice carnations, or a blooming pansy."

"But suppose the ruthless gardener should find you there, and crunch you without remorse," suggested the caterpillar.

"Why, then, I shall have lived my life, and leave my children to carry on an illustrious line. By the way, I have a most promising family of this season, feeding yonder on those young shoots. Their shells are almost hard already."

"They seem to have voracious appetites for such small creatures," observed the caterpillar; "notwithstanding their delicate rearing."

"They are young," said the snail haughtily, "and require plenty of nourishment to sustain their delicate nervous systems. By the way, where do you lodge for the night? I suppose you are obliged to put up with anything."

"Why, I generally curl myself up in a leaf," said the caterpillar. "I find it very airy and well ventilated in the warm weather."

"Ah, poor fellow!" said the snail, compassionately, "what a vagrant, gypsy sort of life. You should have a house like mine; it is so much more respectable to be a householder."

"I should think such property must bring its own responsibility, and often become burdensome," said the caterpillar. "Don't you find it a great load to carry?"

"Oh dear, no!" answered the snail, "and only consider the comfort of being able to draw in your head in safety from your enemies."

"Thrushes manage, though, to demolish your mansion sometimes, don't they?" asked the caterpillar, mischievously.

"Sometimes, but not very often; and then one must put up with a few dangers on account of one's dignity and exalted situation. Take my advice, and get a house; I dare say you can find a few empty ones lying about, quite good enough for your limited wants. And now, as I see my friend, Sir Helix, coming this way, I must leave you; and I will beg of you to go a little farther off, my good fellow, as he is not very fond of new acquaintances, unless they are extremely select."

Some time after, while our snail was slowly creeping along on his way to a fine fruit tree, richly laden, he beheld not far above his head a gorgeous creature. Its wings, of a rich velvet-like black, were edged with the most brilliant blue; splendid scarlet bands that seemed robbed from the poppy itself, were, as it were, embroidered upon them, studded with snowy spots of pure white. On the underneath these lovely wings were painted, as if in imitation of an Indian shawl. Rich shades of golden brown were mingled with delicate patterns of red, amber and blue, in the most harmonious manner.

"Good morning, your royal highness," said the snail, obsequiously; "we are deeply honored by your condescending visit."

"And who may you be?" inquired the lovely creature, languidly. "You seem a slow, humble sort of body; and your bundle on your back, too; how very amusing."

The snail was deeply mortified at the ridicule of the butterfly, but did not presume to reply, for fear of giving offense. Those who are most overbearing to their inferiors, are generally servile enough to those who are above them in station.

"Do you carry your food in that funny sort of cupboard on your back?" inquired the butterfly; "pray, what do you live on, you groveling creatures?"

"Please, your highness, this is my house, my little cottage; and as for food, we snails live on peas, lettuces or strawberries, when we can get them."

"Oh, you coarse things," said the butterfly, "how very unpleasant! But all you lower orders are so uncouth in your habits. I suppose you have no idea what the taste of honey is like?—that is the nectar upon which we feed."

The snail professed his ignorance very humbly, hoping to get an invitation to the butterfly's domain.

"Poor drudging thing!" said the butterfly, with an air of supreme pity, "toiling along the dusty road with all your goods and chattels on your back. Now, when we are tired of reposing in a lily, we spread our light wings and go next door to a rose. We feed on the sweetest dews and the purest and finest honey. We soar into the air on our jeweled wings, and fly hither and thither over garden and meadow, wheresoever we will."

"Oh, your highness," said the snail, enviously, "what a charming existence! How flattered I feel by the honor of your conversation!"

"Do you?" said the butterfly; "I

am sorry I cannot return the compliment. I suppose in this gay attire you don't recognize the caterpillar you once patronized and insulted?"

The horrified snail fairly drew into his shell with dismay, but speedily recovering his presence of mind, he began a sort of apology.

"Pray, don't say another word," said the butterfly, unfolding his beautiful wings, and preparing for flight. "Such blindness as yours is not confined to the snail tribe; there are many greater and wiser, who can find no beauty or virtue under a humble exterior. Had you been only commonly civil to me when I was a humble, crawling creature like yourself, I should not now disdain your acquaintance; but your present respect is only paid to my gay attire. You disowned me in my lowly, early days; and despised me; consequently, now my wings are grown, I leave you to your own sordid pursuits, and soar far above you in the sunny air."

The Farm and Garden.

ORANGE CULTURE IN LOUISIANA.

The writer of the following interesting article (which originally appeared in the New Orleans Times) has kindly revised and placed it at our disposal, and we take pleasure in giving it to the readers of the Southland.

In this parish (St. Mary's) known so favorably as the "Sugar Bowl," there is to be found a strange, fairy-like land, and in spots an "oasis," as it were, in a desert. Now, as we glide along the graceful Teche, the majestic Beuf and its continuation, the Bayou Sheffer, to Mossy Point, the bay at Brashear City, these water courses at midday are not less beautiful or attractive than those described by the dramatic poet when his ardent nature gave impulse to the grand description of the Lake of Como. Had he seen these surrounding lands clothed in tropical vegetation, we can only opine that this would be his "beau ideal of grandeur."

However, this is not my specialty to follow "beaten tracks," but simply to express my wonder that so many of our young men and heads of families are ignorant of the fact that, within four hours' ride of the city, a country possessing a soil of untold richness—an alluvial loam, the accumulation of ages—and a climate providential and peculiar for the culture of the orange, the lemon and the lime, as this basin.

The timber on the margin is principally live oak, of majestic proportions, festooned with gray moss. A stillness rules its peculiar situation—its proximity to the Gulf, and lakes immediately north, renders its formation most favorable for the successful culture of the orange—

"Those fragrant flowers, and
Fruits of vegetable gold."

May I ask, why so much indifference? or why our numerous young men, who expect, like myself, to reach threescore and ten, and so far, to live without an object? Oh, no! The past week's work will, in time, produce the golden fruit for thousands yet unborn, and our railways—the Chattanooga, of course—extending into distant States, will open new channels, and desirable markets for more than can be produced.

You will please note that the great majority of the orange trees, now bearing in whole or in part, are more or less affected and diseased, and will shortly go "the way of all flesh."

The overflows of 1865 and 1867 did not benefit the orange groves, and particularly those owned by slothful and careless proprietors, or men without taste or judgment. To all such, the days are numbered, as far as their groves are concerned. The indifference observed, the great want of judgment at that critical time and subsequently, has already consigned to the wood-pile what otherwise would be a source of income. The long-standing waters scalded the numerous fibers, or feeder roots, and eventually created a dry rot, whilst a few, whose efforts to restore by proper nourishment, have the satisfaction of now gathering a bountiful crop.

I note from my diary:
"A dry stump," near the gate, around which I caused to be piled for future use a quantity of oyster shells. Judge of my surprise, to see it to-day full of foliage, and now promises to bear next season.

I find in this grove many varieties of the sweet orange, and some as agreeably flavored as any epicure could desire. I have gathered from some trees eight barrels, which would bring \$5 per barrel. There are one hundred trees to the acre. The abundance of this fruit this season and the value of money forced many to rush their crops into the market; but here we may with propriety and perfect safety allow our fruit to hang on the trees till Christmas. We rarely have a killing frost until January. Oranges at

Christmas are often worth \$50 per thousand.

The grove should be cultivated in tubers, care being taken not to disturb the roots. The common potato, and subsequently the sweet, or yam, will pay well on this same soil, thus employing the land for good and profitable purposes; stir the soil, and drain it well; this is the key to prosperity.

The cultivation of the orange is very simple. Few fruits can be so easily propagated, either by seeds, cuttings, layers, grafting or budding, the like always producing like. Yet the most judicious is to graft on a wild stock; and this much will I venture to assert, in no country has the sweet orange come to higher perfection than in lower Louisiana.

The sweet orange from the seed, if properly treated, in rich, mellow ground, may be made to produce fruit at seven years; if budded or grafted on a sour or wild stock, in three years, provided the location is favorable. I have noticed opposite sides of the river, where the trees were annually cut down, whilst vis-a-vis, in full bearing. Places exposed to sudden changes, and particularly for acidulous fruit, evergreen, charged with abundant sap, are extremely sensitive to sudden changes, and places thus exposed should be avoided. Hence the peculiar surroundings in this alluvial basin, possessing a soil specially adapted—orange requiring an extremely rich, light, sandy loam, a climate tending to humidity, and a uniform temperature; and location where sufficient protection offers, there is no doubt of success in this business.

I state these facts from experience, in order to warn the many risks in selecting land for future groves. The peculiarities of places are worth studying; to aim at first conclusions, what situations and what conditions of atmosphere are most favorable for this species of agriculture?

Orange trees require much manure, and are always benefited by its application in a liquid state; care being taken in preparing the same; stable manure, placed in a hopper, into which should be emptied all slops, and in this condition a few gallons applied all round the roots by opening several holes, and filling up all the ground will absorb, taking the precaution to administer the same only during rainy spells, and at least three times per annum. To each tree thus treated, a marked improvement on this great feeder from the soil will soon be visible.

There are other matters of pecuniary value in connection with an orange grove. Already an indifferent sample of orange flower water has been forwarded from this place. What success, or how it will meet our expectations from the city druggists, remains to be proved. We shall keep trying until success crowns our efforts.

I would further remark, there is no part of the tree that is not capable of being converted into money value—the fruit, the flower, the leaf, and finally the wood.

Our apiary, of eighteen stands, we hope to increase next season. A compliment was paid us by a respected friend, when partaking of the honey, that it had the smell and taste of the ravishing perfume of the orange flowers, "equal to the honey of Hyettus."

In conclusion, I would remark, it requires no skilled labor to commence an orange grove. The time and outlay, when calculated in interest and compound interest, will pay better than any stocks I am acquainted with. I may probably except, by stating that some experience is necessary to properly fix a graft.

A grove of ten acres—one thousand trees—will at least pay \$10,000 per annum.—Southland.

WHAT SHALL I PRAY FOR?—"Why not pray for just what you want?" said a speaker. "Why not? When Christ was here on earth his language was: 'What wilt thou that I should do unto thee?' He asks us what we want. If we want temporal help, why don't we tell him? He is the same yesterday, to-day and forever. When he was here on earth he never turned away from those who were seeking temporal help. It is true we may ask for things which are not good for us to have. But if we ask believing, we shall have something given a thousand times better for us than the something withheld.

"But I believe in asking for needed temporal blessings. I believe He answers such prayer. I am sorry to see persons in temporal distress putting in their petitions that we will pray for them in the day of adversity, in a timid manner, as if they felt afraid they were doing something very improper. Not it is not improper. This is a world of trouble, and we never shall get rid of it till we get out of the world."

SMALL debts are like small shot: they are rattling on every side, and can scarcely be escaped without a wound. Great debts are like cannon—of loud noise, but little danger.

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The Christian Advocate.

SATURDAY, APRIL 9, 1870.

EDUCATION OF CHILDREN.

In a child's education, for instance, consider the two elements of unconscious observation and experience, on the one hand, and of definite and purposeful instruction on the other. Is it possible to estimate the worth of the wisdom gained by a mere contact with the facts of life, the observation of nature, and men and things, long before any theorizing or sense of plan or purpose has begun to work in the mind? Wise educators have said that systematic instruction may begin far too early, simply because we cannot prudently occupy the attention of children with book learning or artificial wisdom, at the cost of taking them at the period of eager curiosity and impressibility from the school of nature and life. It is like shutting up the bee in a hot-house, or in its life, and forbidding it to choose for and wide the materials from which to secrete its honey! Where would the future philosopher, poet, moralist, novelist, statesman, successful man of business and wise reformer find the materials for the play and action of their dialectics, their skilled language, their logic or their fancy, their shaping imagination or their statesmanship and saintly guidance—if observation, experience, an open and wide-eyed early life, had not filled their souls with suggestions, images, ideas, hopes, analogies, deep insights, visions, dreams, which they did not arrange, analyze, nor consciously meditate upon at the time, but which in the age of reflection and disciplined thought and feeling, they found an inexhaustible storehouse of thought and invention? Was ever a poet or a saint, a reformer or a statesman, made out of any boy who had not dreamed and wandered fancy-free, and conversed with nature in her visible forms, and laced out broadly, and we might almost say in a blessed neglect, beneath the eye of the open heavens, and in view of "the wide, wide world." When training on theory, when education on narrow principle begins too early, it closes more windows than it opens; it makes roads and ruts, where God has prepared fields and trackless forests for a young wanderer; it confines our attention that was meant to roam, and directs through certain conventional channels a vision that was designed to be all-armed. Of course the true time for systematic education arrives and must not be unduly postponed; not that its date is fixed, or does not differ for different natures. But no one can expect any amount of private and personal observation, or teaching from mere experience, to take the place of that systematic drill, and furnishing in books of the grand results of all human experience and observation, without which any private and personal notices and experiences must be narrow indeed. It is the light and heat which personal and direct experience and observation throw upon all indirect experience and collected knowledge and learning, which make it vital and capable of real assimilation. The knowledge of a few living plants alone interprets the vast herbarium of all nature's flora. Book learning, science, philosophy, theology, are of most value to those who have the most original and direct observation, feeling and thought. The mere observer and wholly original thinker is narrow and imperfect, as a matter of course. But the mere book worm and trained student is at best a learned duncie, who cannot test or graduate, arrange or apply his knowledge; and is an elaborate simoleon, considered from a true standard of wisdom.

It is the union of the largest and freshest personal experiences and observations, with the largest and most complete systematic learning, that makes the grandest minds, minds like Dante's, Milton's, and Bacon's—minds that shape after generations and take their place among the guiding constellations in the heaven of intellectual voyagers.

THE SUNDAY SCHOOL, NOVEMBER.—Take the Sunday school novel by itself. Weighed in balance, it is found wanting. We do not let it be understood, refer to all the books that sometimes find their way into the libraries; for we have known even Captain Maryatt's works to secure a place on the shelves in the most popular church in the land, and have heard that Ike Marvel's "Dream Life"—with the chapter on boy religion left out—has been made an effective Sunday school book in certain quarters; but the reference is to a very large portion of the Sunday school novels that are "duly accredited" religious by "boards," committees and Christian publishers, and indorsed by editors, and teachers. Their authors are largely such as cannot read one of God's lessons of fact or truth aright. Very many of them, for we make honorable exception of some, cannot run over a page of mature narra-

tately; do not know a man in the hidden springs of his life; could not write even a respectable essay on any important topic; are incapable of comprehending any religious truth with which they deal, in its essence and bearings, as the fly in the fable was of understanding the nature of the elephant on whose trunk he buzzed. But such writers, whose ignorance is only surpassed by their weakness and vanity, the larger number of whom prudent parents would not trust to teach their children arithmetic, essay to furnish our children with their religious aliment, and we permit it and thank them for it! They tell us in affecting strains of the good people who die early. They narrate in more stirring style the adventures of little children not so good, who, like the hero of "Tip Lewis," attain to wondrous heights of sanctity and success by ways and means more adapted to take them thither than a steam balloon would be to take one on a voyage to the sun. They cannot depict anything without distorting it, for they never have seen anything.—*Princeton Review.*

HOUSEKEEPERS' DEPARTMENT.

TO TAKE STAINS OUT OF WHITE MARBLE.—Take one ox-gall, one wine-glass of soap lye, one-half wine-glass of turpentine; mix and make into a paste with pipe clay. Put on the paste over the stain and let it remain for several days. If the stain is not fully removed, a second application will generally prove sufficient.

TOAST WATER.—Carefully remove the crust from a slice of stale bread, and toast the slice through on both sides, but do not burn it. Break the slice into three or four pieces, and put them into a pitcher, with a small piece of orange or lemon peel. Pour on a pint of boiling water, cover up with a napkin, and, when cold, strain off the water for use. It should be freshly made, especially in warm weather.

PUDDING SAUCE.—Boil one pint of water; thicken with one and a half heaping spoonfuls of fine flour, or two of wheat meal; sweeten to the taste, and after it is taken from the fire add the juice of two medium-sized oranges. If lemon juice be used instead of orange juice, half the quantity will be sufficient, and it should be added before the sauce is taken from the fire. The juices of various tart fruits may be used instead of these.

BROWN BEN.—Pare, quarter and core good tart apples; put them in an earthen pipkin or stone jar, filling them one-third up with water, and cover with crusts of rye and Indian bread about equal to them in quantity. Cover close, and let them stew very slowly, until all are soft; then mix evenly and serve. This makes a good side dish with vegetables. If a few Zaute currants or stewed raisins have been added, it will serve for a desert, trimmed with sweetened milk and cream.

BUBBLE AND SQUEAK.—Cut into pieces, convenient for frying, cold roast or boiled beef; pepper, salt and fry them; when done, lay them on a hot drainer, and while the meat is draining from the fat used in frying them, have in readiness a cabbage already boiled in two waters; chop it small, and put in the frying pan with some butter; add a little pepper and salt; keep stirring it, that it all may be equally done. When taken from the fire, sprinkle over the cabbage a very little vinegar, only enough to give it a slight acid taste. Place the cabbage in the center of the dish, and arrange the slices of meat neatly around it.

A NEW RACE OF PEOPLE.—An exchange paper states that a new race of people, thought to be of Asiatic origin, having features strongly resembling the Anglo-Saxons, have been discovered by the missionaries in the southwestern part of Africa. They do not join the Bechuanas, and are known as the Ovass. A king by the name of Tjikongo reigns over them. They have long, curly hair, not woolly, and are characterized by very considerable intelligence. Their religion is, in many respects, so much like that of the Puritans as to induce the belief that the Ovass belong to that race, or have been under its tuition. They are not idolaters, but believe in a Supreme Being, the Creator, who is omnipotent, omnipotent and omniscient, and whose symbols are the sun and fire, and to these they pay homage as his representatives, but offer no sacrifices to them. They keep the sacred fire constantly burning, and the princes, who are also priests, intrust to their daughters, and sometimes to their wives, the duty of superintending these sacred fires. The Ovass also believe in the existence of a very powerful evil spirit, who is not, however, omniscient nor omnipotent; and to his interference they attribute their misfortunes and accidents, and they offer no sacrifices to him. They are said to be an honest, industrious and temperate people, far more respectful of their word and more observant of good morals than most of the African nations.

MUSICAL INSTRUMENTS.

GREAT SOUTHERN MUSIC HOUSE.

PHILIP WERLEIN.

80..... BARONNE STREET..... 80

NEW ORLEANS.

PRICES REDUCED.

Pianos and Organs from 10 to 20 per cent. Cheaper

THAN ANY HOUSE IN THE SOUTH.

QUICK SALES! SMALL RETURNS!

Any article in the Music line, ordered by mail, will be promptly forwarded at lowest prices, and satisfaction will be guaranteed in every instance, thus enabling those living at a distance to obtain what they wish as if they were themselves present.

Price lists, catalogues, etc., furnished by mail to any address.

Sole Agent of the UNRIVALED PIANOS manufactured by Marshall & Miltner, pronounced by the first judges and musicians to be the most powerful and brilliant made; Dunham & Sons, celebrated for their sweetness, richness and beauty of tone, and their durability; and Hale's superb, cheap and fine-tuned Pianos, which

DEFY COMPETITION.

Sole Agent of E. P. Needham & Son's renowned Church, School and Parlor ORGANS, the cheapest, finest-tuned and most durable instrument in the world.

Wholesale and retail dealer in Sheet Music, Instruction Books, Brass Instruments (in sets or single), Violins, Guitars, Flutinas, Strings, and all kinds of Musical Merchandise.

Sole Agent for Boosey's (London) cheap and standard MUSIC. Price, Fifty Cents.

Any piece of Music mailed, post paid, on receipt of retail price.

MACHINERY.—IMPLEMENTS.

THOS. B. BODLEY & CO.

Dealers in all descriptions of

MACHINERY AND AGRICULTURAL IMPLEMENTS.

NEW ORLEANS, LOUISIANA.

VICTOR CANE MILLS.

COOK'S EVAPORATORS.

All sizes, for either Southern or Sango Cane.

Victor Grain Mills.

Backyard Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes.

Horse Powers.

Sattley Gang Plows.

Corn Shellers.

Stafford Sulky Cultivators.

Corn and Cob Crushers.

Straw and Hay Feed Cutters.

Cider Mills and Presses.

Crawford Garden Cultivators.

Hay Presses and Cotton Presses.

Gutttel Steel Brush Cotton Gins.

Portable Steam Engines of all sizes.

Stationary Steam Engines, boilers of all sizes.

Circular Saw Mills and Shingle Machines.

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Saw Machines and Bolting Cloth.

Shedding, Helling, etc.

Send for special circulars for any articles, or estimates for full sets of Machinery.

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We are Manufacturers' Agents at New Orleans for

Avery Plows, Peacock Plows,

Callahan Plows, Brinley Plows,

Garrett & Cutman Plows,

Harris Valley Plows, cast iron,

James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.

Dealers in Machinery and Agricultural Implements.

No. 9 Perdido st., N. Orleans.

CENTENARY MALE INSTITUTE.

SUMMERFIELD, ALABAMA.

The twenty-eighth annual session of this school will begin on the first Monday in OCTOBER, 1870, and continue nine months.

The expense for tuition, incident fees, board, washing, fuel and lights, for the session, will be \$21.00, one-half to be paid on entrance and one-half on the 1st of February, 1871.

Persons wishing to patronize this school may address

JOHN MASSIEY.

No. 121 2m Principal, Summerfield, Ala.

COMMISSION MERCHANTS.

J. L. DUNNICA, THOS. A. HAMILTON,

New Orleans, La. Memphis, Tenn.

J. L. DUNNICA & CO.

COTTON AND PRODUCE

COMMISSION MERCHANTS.

99..... POYDRAS STREET..... 99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and always have a good supply on hand:

Crescent Mills, Can't "B" Brand.

Hindrichsen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Bacon Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of,

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates.

J. R. POWELL,

Cotton Factor & Commission Merchant,

186..... COMMON STREET..... 186

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W. R. STUART, Agent.

W. H. DEAMONT, JOHN W. FARKS,

Of Clarksville, Tenn. Of New Orleans.

DR. R. F. FARKS, of Augusta, Ark.

BEAUMONT, FARKS & CO.

Cotton and Tobacco Factors, Forwarding and Commission Merchants.

77..... CARONDELET STREET..... 77

NEW ORLEANS.

L. WALMSLEY & CO.

Cotton Factors and General Commission Merchants.

31..... PERDIDO STREET..... 31

NEW ORLEANS.

ALEX. BRITTON, RICH. F. BRITTON,

A. BRITTON & CO.

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

100..... COMMON STREET..... 100

NEW ORLEANS.

THOMAS MURRAY,

BUILDER.

CORNER RAMPART AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to.

ADVOCATE CALENDAR, 1870.

MONTHS.

JAN.

FEB.

MAR.

APR.

MAY.

JUN.

JUL.

AUG.

SEP.

OCT.

NOV.

DEC.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE,

Corner Commercial Place, N. O.

Open day and evening the entire year.

Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is tailored to each student. Persons who have neglected their education can here specially qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. J. B. Walker, of New Orleans, has charge of the Mathematical department. Tuition, from twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1841. For circulars, giving terms, etc., address

J. W. BLACKMAN, N. O.

METHODIST FEMALE COLLEGE,

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term..... \$20 00

College department, per term..... 25 00

Latin and Modern Languages, each..... 10 00

Music on Piano and Guitar..... 25 00

Use of Instrument..... 5 00

Dressing and Painting..... 20 00 to 25 00

Cothrent fee..... 3 00

Board, including washing, lights and fuel, per month..... 22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Indigent ministers charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Dr. Keener.

For information address the President, at 3m

C. D. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, MAON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music made a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scholastic Awards in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

10. Languages taught, ancient and modern.

11. Particular care given to Primaries.

12. Object Lesson System adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

MUSIC DEPARTMENT.—Dr. S. M. Bartlett, principal.—Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The Institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.

BOARDING DEPARTMENT.—Capt. J. H. Foster, steward; Mrs. E. R. Whitehurst, housekeeper. The gentleman in charge of this department is late of Marianna, Florida, and is of elevated character and social standing. The President resides in the college, and has charge of the boarders. Young ladies must furnish one pair blankets, one pair sheets, towels, pillow cases, toilet soap and lights. Fees for each term in advance. Four weeks make a scholastic month.

Next year begins September 15, 1869. Two terms, twenty weeks each.

CHARGES FOR YEAR OF FORTY WEEKS.

Primary department..... \$25 00

Academic department..... 40 00

College department..... 50 00

Music department..... 60 00

Art department..... 20 00 to 40 00

Languages, each..... 20 00

Diploma fee..... 5 00

Board per month, without lights..... 20 00

No incidental charges of any kind. Fees for each term in advance. Total expense, without extras, at \$200.

REV. GEORGE W. F. PRICE,

Pres. Tuskegee Female College,

Tuskegee, Macon Co., Ala.

SHARON FEMALE COLLEGE,

SHARON, MADISON COUNTY, MISSISSIPPI,

will reopen on MONDAY, the 27th of September, under the presidency of

REV. J. M. PUGH, A. M.

The course of study is extensive and thorough, and no pains will be spared to give to the student a solid education.

Rates of tuition per session of ten months:

Primary division..... \$30 00

Preparatory department..... 40 00

College department..... 50 00

Cothrent fee..... 5 00

Music at usual rates.

Board can be had at from \$16 to \$20. For further information address the President.

J. H. MONTGOMERY,

President of Board of Trustees.

NOTE.—My friends in the counties of Madison, Yazoo, Holmes, Carroll, Sissindow, Attala, Scott, Rankin, Banks, Hinds, and elsewhere, will please consider this notice as a personal application for their patronage, as it will be out of my power to pay them a special visit.

The daughters of the preachers of the Mississippi Conference, and the orphans of deceased preachers, and also the orphans of deceased Masons, on application, shall have their tuition free of charge.

J. M. PUGH, President.

WHITWORTH FEMALE COLLEGE,

BROOKHAVEN, MISSISSIPPI.

will reopen SEPTEMBER 22, 1869. Provision will be made for all who apply for admission.

To send your daughter here will cost you \$20 for the term of ten months, or forty weeks. This amount will pay for board, fuel, lights, washing, tuition in English, English text books, slates, pencils, and all the stationery used in the school room. A deduction of \$50 will be made for ministers' daughters.

All the branches are taught. Our music teachers are believed to be unexcelled. Music and the Languages are extra.

Send for circular.

H. F. JOHNSON,

President.

NEW ORLEANS MARKETS.

From the N. O. Price Current.
The activity in the wholesale trade, noticed in our last issue, has been without abatement, a large business having been done on orders by mail, and a fair amount sold to country merchants, a considerable number of whom are in town laying in spring and summer supplies. We learn, moreover, that all are satisfied that they have done as well here as they could have done in New York, and saved the expenses, risks, delay, etc., of a long journey to the North. The receipts of sugar have been moderate, and met a pretty fair demand at the improvement realized last week. Molasses has sold to a limited extent, at previous rates. We have no new feature to notice in Western produce, the movement in which is still confined to the local trade and shipment to Gulf ports.

Our accounts from the country are less encouraging. We hear more complaints of cold, ungenial weather, but with this exception the indications are favorable. Our receipts of cotton have been less liberal and show some falling off from last week, but are considerably in excess of last year. The Red river and tributaries are low and falling, and some planters above the raft depair of being able to ship their crops before the June rise.

The river is now two feet eight inches below high water mark, having fallen two inches since our last.

Cotton.—The following are the arrivals since the first instant:

Louisiana and Mississippi	bales, 12508
Alabama	81
Florida	266
Mobile	125
Texas	286
Total	13266

On Saturday the demand was rather slack, and although factors generally refused to make any concessions, yet some were compelled to give way a fraction in order to effect sales, and the business was confined to 3,800 bales, at rather weaker prices, but requiring only a slight modification in quotations. On Monday, under the stimulus of an advance of $\frac{1}{4}$ d. at Liverpool, and $\frac{1}{8}$ c. at New York, buyers came forward with much more spirit, and although factors raised their pretensions $\frac{1}{4}$ to $\frac{1}{2}$ c., yet the sales embraced 5,950 bales, good ordinary closing at an advance of $\frac{1}{4}$ c., low middling of $\frac{1}{8}$ c., and other descriptions of $\frac{1}{4}$ to $\frac{1}{2}$ c. On Tuesday the market opened with very little variation, and a few sales were made at the full prices of the day before, but owing to the failure of the usual telegrams from New York and Liverpool, caused by a violent storm which suspended communication beyond Washington City, the demand subsided, buyers standing aloof, awaiting later intelligence, and hourly anticipating a resumption of telegraphic intercourse. Up to four P. M., however, no dispatches had been received north of Washington. The sales were consequently confined to 3,050 bales, mostly at Monday's advance, but, in some instances, at figures which would not have been accepted previously.

This makes an aggregate for the past three days of 12,800 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 954,476 bales, against 725,818 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 584,043 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 327,011 bales to Great Britain, of 94,724 to France, and of 103,454 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	174 to 184
Good ordinary	204 to 205
Low middling	21 to 21 1/2
Middling	22 to 22 1/2
Strict middling	22 1/2 to 23

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	13266
Exported previously	92901-1005267

Exported past three days	22225
Burned previously	603041
Exported	1192-826468

Stock on hand and on shipboard... 179579

MONETARY.—Gold, 111 1/4 to 112.

American silver half dollars, 108 1/2 to 109. Mexican dollars, 114 1/4 to 114 1/2 in currency.

The only transactions reported in bonds are \$1,000 State Levee sixes on Monday at 75, and \$1,000 Jefferson City, new, at 72.

City Treasury notes, 14 and 15.

CATTLE MARKET.

NEW ORLEANS, April 5, 1870.

Texas cattle, choice, per head	\$45 to 50
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	18 to 25
Hogs, per lb. gross	10 to 12
Sheep, first quality, per head	4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milch cows, choice, per head	80 to 100
Milch cows, per head	60 to 80
Texas cows, with calves	10 to 15
Yearlings, per head	10 to 15
Calves, per head	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.
Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
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Agricultural Implements	\$4 00	\$20 00
Cotton and sugar plows	8 50	9 50
Cotton scrapers	5 50	6 00
Cotton sweeps	5 50	6 00
Cultivators	10 00	11 00
Shovels	8 00	10 00
Spades	9 00	10 00
Axes	10 00	15 00

Bagging, per yard	25 1/2	27
Kentucky	25 1/2	27
East India	23 1/2	25

Bale rope, per lb.	1 50	1 35
Brass, per 100 lbs.	5 00	5 00
Brass, per 100 lbs.	5 00	5 00

Crackers	6 00	6 00
Bricks, per M.	10 00	12 00
English fire	55 00	60 00

Candles, per lb.	50	50
Sperm, New Bedford	14	14
Tallow	13	13

Admiral	13	13
Star	13	13
Chocolate, per lb.	35	35

No. 1	35	35
Sweet and spiced	35	35
Cider, per bbl.	13 00	13 00

Northern	13 00	13 00
Coal, per ton	15 00	15 00
Canal	11 00	12 00

Anthracite	11 00	12 00
Western, per bbl.	15 00	15 00
Coke, (good)	19	18 1/2

Havana (currency)	35	35
Java	33	35
Cotton seed	15 00	15 00

Rough, per ton	31	33
Sheathing	35	35
Copper bolts	26	27

Yellow metal	26	27
Cordage, per lb.	23	24
Tarred, American	21	21

Russia	30	30
Corn meal, per bbl.	4 85	5 00
Dyes, per lb.	4	4 1/2

Logwood, Campy	44	44
Logwood, St. Domingo	44	44
Fluic, Tampico	1 75	1 85

Indigo, per lb.	1 75	1 85
Madder	20	22
Eggs, frozen	25	26

Feathers, per lb.	80	85
Fish, per box	1 50	1 60
Cod	50	50

Herrings	27 00	27 00
Mackerel, No. 1, per bbl.	28 50	28 50
Mackerel, No. 2	12 00	12 00

Mackerel, No. 3	12 00	12 00
Flaxseed, per lb.	4	6
Extra	4 75	6 75

Superfine	4 25	4 37 1/2
Flour, per bbl.	3 75	4 00
Common	3 75	3 75

Fruit, per lb.	14	18
Prunes	16	18
Rigs, drum	8	8 1/2

Dried apples	15	15
Current, new	15	28
Almonds, soft shell	4 50	5 00

Raisins, layer	3 25	3 50
Lemons, Palermo, per box	3 25	3 50
Lemons, Malaga, per box	3 25	3 50

Oranges, La, per box	3 00	3 50
Oranges, Palermo, per box	3 00	3 50
Glass, per box of 50 feet	3 25	3 75

French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50

Grain, per bushel	68	65
Oats	1 00	1 05
Corn, shelled	7 00	9 00

Benns, per bbl.	18	26
Hops, per lb.	1 12 1/2	1 12 1/2
Mal, Western	1 65	2 10

Mal, Canada	1 65	2 10
Gunpowder, per keg	8 50	9 50
Gunny bags, per bag	19	28
Hay, per ton	15	15

Western	15	15
Northern	15	15
Louisiana	15	15

Hides, per lb.	18 1/2	19
Mexican dry flat	15	18
Country dry flat	15	18

Texas stretched ditto	15	17
Dry salted ditto	15	16
Well salted, city slaughter	8	12
Iron, per ton	45 00	45 00

Pig	44	54
Country bar, per lb.	4	5
English	4	5

Swedes, assorted	7	8
Hoop	53	53
Shot	53	53

Boller	8	10
Nail rods	7	8
Cotton ties	53	6

Castings, American	53	53
Lime, per bbl.	1 75	2 25
Shell lime	1 75	2 25

Rockland, etc.	2 10	2 25
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Molasses, per gallon	10	12

Louisiana	10	12
Cuba	40	60
Refinery rebolled	50	60

Moss, per lb.	2	3 1/2
Gray country	6	6 1/2
Black country	6	6 1/2

Select water-rotted	9 1/2	10
Nails, per lb.	4 75	5 00
Wrought, German	14	16

Wrought, English	14	16
Naval stores	10	12
Tar, per gallon	2 50	3 00

Pitch, per bbl.	2 50	3 00
Rosin, No. 1	2 50	2 75
Rosin, No. 2	2 00	2 00

Rosin, No. 3	45	47 1/2
Spirits Turpentine, per gal.	45	47 1/2
Varnish, bright	50	55
Oils	1 20	1 25

Lard, per gallon	34	35
Corn oil, in barrels	44	45
Coal oil, in casks	1 15	1 15

Linseed, raw	1 15	1 15
Sperm	2 75	3 00
Whale, refined	1 40	1 50

Cotton seed, crude	70	75
Cotton seed, refined	95	1 00
Castor	2 40	2 40

Tanners', per gallon	1 15	1 30
Oil cake	1 15	1 30
Linseed, per ton	30 00	30 00

Cotton seed meal	30 00	30 00
Provisions, per bbl.	1 75	1 75
Beef, mess, Northern	1 75	1 75

Beef, mess, Western	1 75	1 75
Beef, dried, per lb.	7 00	7 50
Beef-tongues, per dozen	7 00	7 50

Pork, mess	17	17 1/2
Pork, prime mess	17	17 1/2
Hog, round, per lb.	17	17 1/2

Hams, per lb.	17	17 1/2
Hams, canvassed	17	17 1/2
Sides	17	17 1/2

Shoulders	17	17 1/2
Green shoulder	13 1/2	14
Lard, prime, in herse	10	10 1/2

Butter, Western	30	40
Butter, Northern	30	40
Cheese, American	15	20

Potatoes, per bbl.	1 75	2 25
Onions	5 00	7 00
Apples	5 00	7 00

Cabbages, per crate	10 00	12 00
Rice, per lb.	3	7 1/2
Louisiana	3	7 1/2

India, (gold, in bond)	34	4
Carolina	7	7 1/2
Sugar, Louisiana, per lb.	7	14 1/2

In the city	7	14 1/2
Havana, white	14 1/2	15
Havana, yellow	12 1/2	13

Havana, brown	12 1/2	13
Wool, per lb.	12	12
Washed	12	12

Burly	12	12
Louisiana, gaudy	12	12
Texas, per head	10 to 15	10 to 15

Calves, per head	10 to 15	10 to 15
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Special Notices.

Wetumpka Dist., Montgomery Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Wetumpka	Apr. 2, 3
Prattville	9, 10
Antongaville and Ivy Creek	16, 17
at Antongaville	23, 24
Pleasant Hill circuit, at Ash Creek	23, 24
Antongaville, at New Hope	May 7, 8
Carolina circuit, at Sear's chapel	14, 15
Lowndesboro, Hayneville & Union, at Union	June 4, 5

Wm. S. TURNER, P. E.

Shreveport District, Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Mausfield circuit, at Foster's chapel	Apr. 23, 24
Keachie ct., at Belle Boyer	30, May 1
Pleasant Hill circuit, at Fort Jessup	May 7, 8
Anacoco ct., at Kasatchie	14, 15
Natchitoches ct., at Natchitoches	21, 22
Shreveport, at Shreveport	28, 29
Springville, at Holly's school house	June 4, 5
Greenwood	11, 12
Mooringport	18, 19

J. PIPES, P. E.

Mobile District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Franklin street	Mar. 26, 27
Whistler	Apr. 2, 3
Eastern Shore, at DePhuey	9, 10
St. Paul's	16, 17
Jackson, at Grove Hill	23, 24
Suggsville, at Gosport	30, May 1
St. Francis street	May 7, 8
W. Pascagoula, at Red Hill	14, 15
Bay Shore, at Zion	21, 22
Cottage Hill, at Ward's	28, 29
Citronelle, at Bethel	June 4, 5
St. Stephen's, at Andrew ch	11, 12

S. H. COX, P. E.

Tuscaloosa District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Perryville	Mar. 26, 27
Suhma	Apr. 2, 3
Sumnerfield	9, 10
Randolph	16, 17
Tuscaloosa	23, 24
Havana	30, May 1
Forkland	May 7, 8

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOL. XVI.

NEW ORLEANS, SATURDAY, APRIL 16, 1870.

NO. 137

NEWS OF THE WEEK.

DOMESTIC.

WE UNDERSTAND that the New Orleans, Mobile and Chattanooga Railroad Company has just concluded a contract with Messrs. Dillon, Casement & Co. for the construction of the first division of the road from New Orleans to Houston, Texas. This division extends from this city to the Lafourche at Donaldsonville, and is, according to the requirements of the contract, to be completed within the fifteenth of December next. These contractors have had large experience in road-building, having constructed the greater portion of the Union Pacific road, and, as we understand it, they pledge themselves to organize such a force on the line as will enable them to undertake the work west of the Lafourche by the first of October next, to complete the track to Vermillionville by the first of May, and the whole line to Houston by the close of next year. The surveys, we are informed, are nearly completed between the Sabine and Houston, and the whole line will be prepared for contract within the next two months. It is confidently asserted the company will have their track between New Orleans and Mobile completed on or about the first of July next.—*New Orleans Times.*

THE PNEUMATIC CAR ON SUNDAY.—The car of the Pneumatic Company made its trip on Sunday as expected, appearing on Canal street at ten o'clock A. M., and taking its turn with the regular cars. It proceeded, full and over, up Tchoupitoulas street, at customary mile speed, making no noise, moving with an easy and steady motion, and without the unpleasant jar peculiar to horse cars. In the vicinity of Ohio street it went off the track, partly because of the extraordinary weight of passengers in the rear of the car, and partly on account of the extended forewheels, which do not belong to it, and are not a perfect fit. Near Bull's Head the motive power had been expended and a mule became its substitute. It was then dragged up to Jackson street, and being disappointed in its expectation of a turn-table at that point, faced about, with the help of the crowd, and took its way back to the company's factory, where it arrived about eleven o'clock.

All who saw it moving by means of its own motor were more than satisfied—were gratified, and why should exhibit itself drawn by a mule over a mile of unnecessary street, with no apparent object but to give the experiment the appearance of a failure, is wholly inconceivable. It excited much wonder among those observers who knew where its abode was located. An excursion journey under mule patronage seemed incredible. We trust somebody will explain. We are at least satisfied that it was neither the wish nor the fault of Mr. Roberts.

However, those who had been incredulous as to the previous midnight experiments, about which so much had been said, were rallied to a sense of their incredulity. The believers were detected heretics, and the town is now convinced that we have a pneumatic car among us, which promises unconditional emancipation to the horses and mules of the Republic. Will it follow that they vote?

The company have been unfortunate. It was the victim of an unjustifiable confidence, we are told, in the contractors who made its air engine. But for the ability and what is almost as good, the indefatigability of Mr. Franklin Roberts, it would still be without the means of moving. That skillful worker, with his own hand, has so far remedied the engine as to wring from the recent demonstrations of power and capacity. He is now employed, we learn, in adjusting the car, upon which depends the appropriation of the whole motive power to use, and which is regarded as Captain Wailley's masterpiece of invention. On this important part of the engine time has not permitted perfect reconstruction. In the meantime we hear that the company is instituting some grand measures for rebuilding, by the most approved means and regardless of cost, under the auspices of Mr. Roberts, a superb car, with engine, tanks and all the necessary machinery to correspond. We cannot consider its success any matter of doubt.—*Times, April 12.*

NO TRIP.—The vessels sent out in search of the City of Boston have returned, and bring no tidings of her; the underwriters decline

any further risks of insurance, and the owners begin to theorize as to what may have happened. An iceberg may have run her down, she may have foundered in a storm, or caught fire. In either event it is possible some of her crew or her passengers may have got off in boats and been picked up by passing vessels, and may even yet be brought to land to tell the sad fate of their companions. It is possible, but, considering the time that has elapsed since she sailed, barely probable. Hope will not die for weeks yet, perhaps, in the breast of those whose loved ones were on board; night and morning, and all the weary day, they will wait and almost expect to hear something of the missing ship, if it be only the certainty of her destruction, and hard will be the struggle, even when all others have given up, to realize that they must live their desolate lives in doubt as to the fate of their friends. But the disinterested—so far as any human being can be disinterested—already, though hopefully, conclude that she has gone down into the secret and unknown ocean graves of the President, the Pacific, and the United Kingdom, of whose fate and burial no man knoweth.

DOUBLE IDOLATRY.—The London Times publishes another remarkable letter from Comte Montalembert, dated February 28—that is, a few days before his death. The letter is a reply to a person who had professed to find a contradiction between the count's former speeches against Gallicanism and his recent earnest protests against the tendencies of the ultramontane party. The count shows clearly that he has never sympathized with the ultramontane schemes of the present day. He quotes a very interesting letter to him from the late Archbishop Sibour, of Paris, dated September 10, 1853, which is as follows: "The new ultramontane school leads us to a double idolatry—the idolatry of the temporal power and of the spiritual power. When you formerly, like ourselves, M. le Comte, made loud professions of ultramontanism, you did not understand things thus. We defended the independence of the spiritual power against the pretensions and encroachments of the temporal power, but we respected the constitution of the State and the constitution of the church. We did not do away with all intermediate power, all hierarchy, all reasonable discussion, all legitimate resistance, all individuality, all spontaneity. The Pope and the emperor were not one the whole church and the other the whole State. Doubtless there are times when the Pope may set himself above all the rules which are only for ordinary times, and when his power is as extensive as the necessities of the church. The old ultramontanes kept this in mind, but they did not make of the exception a rule. The new ultramontanes have pushed everything to extremes, and have abandoned in hostile arguments against all liberties—those of the State as well as those of the church."

Comte Montalembert closes his letter as follows: "Therefore, without having either the will or the power to discuss the question now debating in the council, I hail with the most grateful admiration, first, the great and generous Bishop of Orleans, then the eloquent and intrepid priests who have had the courage to place themselves across the path of the torrent of adulation, imposture and servility by which we risk being swallowed up. Thanks to them, Catholic France will not have remained too much below Germany, Hungary and America."

According to cable dispatches received from Rome, the Papal Council has adopted a number of canons concerning the Roman Catholic faith. These canons do not include the doctrine of infallibility, but as regards the claims of the church of Rome, with regard to other Christians, to the secular governments, and to society in general, they reassert the most ultra-papal views.

Some few weeks ago a paragraph was going the rounds of the press, to the effect that the British and Foreign Bible Society had sent six millions of reals, or about \$600,000, for the purpose of building a church or churches in Madrid. This is a gross misstatement. The funds entrusted to the society are used only for the circulation of the Bible, and never for the building of churches.

THE PROPOSED London street railways are to charge fare at the rate of two cents a mile.

Public Education in New Orleans.

Public education in this State is about to be subjected to the operation of the law recently enacted by our Radical Legislature. Politicians seem determined, for partisan aims and selfish purposes, to destroy all that good men would accomplish in this department. The proposed changes will be most sensibly felt in this city, where our public schools have been successfully maintained, and have enjoyed an enviable reputation for efficiency and usefulness. The new law is generally regarded as unwise and inexpedient, and contains many obnoxious provisions. When enforced, and there are indications that it soon will be, the city schools will be seriously crippled, if not ultimately destroyed. Many of their pupils will be withdrawn and placed in private schools, by such parents as may be able to pay for their tuition. Others, less fortunate in their circumstances, will prefer ignorance at home to degradation at school; or will be prematurely sent, with scarcely the groundwork of elementary instruction, to manual employment.

We do not propose to discuss the importance of public education to the individual character, or to the probable destinies of the nation. All that could be said of the one may be embodied in the words of Locke: "Of all the men we meet nine out of ten are what they are—good or evil, useful or not—by their education." For the nation, we have a form of government which can only exist, according to the Jewish proverb, "by the breath of its school children."

While there are few who are prepared to deny the benefits of public education, the number is unfortunately small of those who take an active interest in the subject, beyond the wants of their own household. We are the only civilized nation without a national system of public schools. With our State and municipal systems, confessedly defective and partial, depending upon the caprice of the ignorant, so that within the very sight of the school house, children, by hundreds and thousands, are growing up in idleness and vice, there is placed before us the most solemn alternative of great calamity to our prosperity, or greater exertion on our part to overcome existing defects.

Christians, throughout the land, are taking this subject under serious consideration. Denominational schools are everywhere springing up—many of them thriving and prosperous. Protestant churches have been forced into the measure for self-preservation. The Roman Church, with great sagacity, wherever it can find a foothold, is building a school house—not colleges and universities, but school houses for the children. With every inducement of free or cheap tuition, numerous displays, and other attractive measures, they are constantly recruiting from the ranks of those who have little affection for the Roman Church, or little knowledge of its history and aims.

We are not prepared to say, with Goldsmith, "that school masters in a State are more necessary than clergymen, as children stand in more need of instruction than their parents;" but we do think that the importance of the school teachers' work is too often overlooked, and that, in the present condition of our country, we cannot, as a Protestant Church, afford to surrender to others the entire field of primary instruction. When public schools are so directed as to drive from their walls all who can possibly attend elsewhere; when Protestant children, in order to secure the benefits of a common education, must be subjected to a religious training, foreign to the faith of their parents, then we think it is time for Presbyterians to ask if they are doing their whole duty in the matter of public education.

We are of the opinion that if that day has not come, it is near at hand. We need now, or we soon shall need, at least four good schools in this city, whose teachers shall be God-fearing men and women, to whom our people may confide their children, with the assurance that their moral culture will not be neglected, and that the religious training of the church and the fire-side will not be contemned. Two of these schools should be of primary character, and so aided that the child who can pay nothing can enjoy equal educational privileges with those who can afford to pay moderate tuition fees. The other schools should be a first-class institution for boys, and a seminary for young ladies, where solid attainments in

scholarship, and rigorous mental training would not be sacrificed to the glitter of show and superficial accomplishments. These higher schools would not only be self-sustaining, but could be made to contribute whatever was needed in the support of the two primary schools.

If our people would earnestly co-operate in the establishment and support of such an enterprise, we feel assured that, with the divine blessing, success would crown their efforts, and much good would be accomplished.—*Correspondent of Southwestern Presbyterian.*

The Last Hours of Bishop Thomson.

Dr. T. H. Logan, who was with Bishop Thomson during his short illness, and witnessed his death, writes to Bishop James an account of his last hours, from which we excerpt the following, which our readers will note with interest:

"About midnight of Monday the critical point in his case was reached. He was himself conscious of a rapid change in his condition. I had sent for his physician, and on his arrival about one o'clock A. M., Tuesday, the Bishop requested him to speak plainly in regard to his condition; that he was conscious that a change had taken place in the last hour, and that he thought he comprehended its import. He was 'ready for any event in God's will.'"

"The doctor explained to him the character of the disease, and informed him that while it was possible that he would recover, the probabilities were against it. The Bishop received the announcement with great composure, expressing his entire resignation to the will of God, and his perfect confidence in the wisdom of his plans. After a few minutes given to silent prayer, in which he was evidently holding wrestling communion with God, he requested me to prepare a message to Mrs. Thomson, the matter of which he dictated with much pain, but great clearness and wisdom. Soon after he looked up at me with a most benignant expression, which encouraged me to ask him: 'Bishop, have you full peace?' His reply was: 'Oh! yes; oh! yes.'"

"At another time he used this language: 'If this be dying, it is very easy.' He remained in this frame of mind and freedom from pain until about eight o'clock Tuesday morning. At seven o'clock, after bathing his face and hands, arranging his bed, and giving him some nourishment, he requested me to 'conduct morning devotions.' I inquired if he would select the Scripture to be read. He replied: 'You select it.' I read the twenty-third Psalm, and then with his hand in mine, and under the power of emotions never before experienced, I prayed with him and for him. At eight o'clock the pain in his stomach returned with greatly increased intensity. I sent for his physician, who arrived in a few minutes, but was unable to afford him much relief, the pain refusing to yield to the influence of appropriate remedies. This pain, combined with increased difficulty of breathing, induced rapid prostration; and it was soon evident that but a few hours of earthly life were reserved for our dear Bishop. He comprehended this fact himself, and it brought to him the great trial of his dying hours, probably of his life. Until this period he had fully hoped to see his wife before death. She was not expected until evening, but might possibly arrive in the noon train. He felt a strong desire to meet her once more on the shores of Time, but now it seemed that it was not so to be; and the conviction caused him a struggle of intense and touching interest. He referred to it as a 'severe trial,' but that 'God's grace would help him to bear it.' A few minutes later he said: 'The Master said to Peter, Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not; and he then, with great fervor, repeated, 'that thy faith fail not.'"

"A few minutes later he said to Dr. Homer J. Clark, who had a few minutes previously entered the room: 'Doctor, pray for me, that my faith fail not.' The doctor prayed with him, and in answer to his inquiry if he felt 'that the strong arm of the Almighty was supporting him?' he replied as to my previous inquiry: 'Oh! yes; oh! yes.'"

"This was his last expression in reference to his religious condition. His last words were addressed to his physician, and were understood as referring to the continued pain in his stomach, which seems to have

yielded only with his life. In the meantime the capacity of his lungs had been rapidly diminishing from effusion into the pleural cavities, and his appearance began to indicate carbonization of the blood. In less than half an hour after his reply to Dr. Clark, he was from 'pain and sorrow free.'"

"The painful condition of his lungs and his extreme debility prevented him from speaking, except with great effort and pain, during the Sabbath and later; under these circumstances, and by the advice of his physician, we did not encourage conversation with him, more than his own will would suggest. He was not demonstrative in the expression of his religious feelings; and all his expressions on the subject of religion were voluntary, except those in answer to Dr. Clark and myself.

"Much of his time during his entire illness was given to silent prayer, and at his request Mr. Stone and myself were accustomed, morning and evening, to read the Scriptures and pray with him. His composure and patience were full and complete. The trial involved in meeting death, in the absence of his wife and children, was the only interruption to the current of a strong and tranquil faith; and that I doubt not was swept away in the fervor with which he wrestled with God for grace to remove it.

"On several occasions he manifested his great love for the church and his intense interest in her prosperity. He had thought that 'there was work still for him to do,' but he added: 'God knows better than we do what is best. God's will be done.'—*Methodist.*

INFANT BAPTISM.

It is no doubt a matter of some importance to ascertain that manner of applying water in baptism which is agreeable to Scripture usage; and we are firmly persuaded this mode is by applying water to the subject by pouring or sprinkling, not by dipping or immersion. But this is a matter of minor importance compared with the question, Who has a right to the ordinance? If those who have no right are admitted, or if any who have a right are refused, a serious wrong is committed and dishonor done to an ordinance of God. In refusing to professing Christians the privilege of dedicating their children to God in baptism, we believe this wrong and dishonor are done—not intentionally, but from misunderstanding of the true nature of their relation to the church.

It is not our intention to attempt, at present, anything like a discussion of the subject, but simply to notice the fallacy of the objections of those who deny the right to infants of Christian parents. All the arguments against it amount only to this—first, that infants are not capable of faith; and second, that there is no express precept for infant baptism in the New Testament. In answer to the first it will be readily admitted by all that the infants of the New Testament church are as capable of faith as the infants of the Old Testament church were. But the male infants then had the sacrament of circumcision administered to them by God's special command, and it was the rite by which they were recognized as members of God's visible church, and a sign and seal of the covenant of grace; or, which is the same thing, that covenant which admits of imputed righteousness by faith as the apostle declares, Rom. iv, 11. Now since God appointed the sign and seal of the covenant of grace to be administered to infants eight days old, the objection of infants' want of faith is made against God himself, who instituted both these rites, circumcision and baptism.

To deny that baptism is come in the room of circumcision is mere assertion without proof, and is contrary to what the apostle plainly intimates in Gal. ii, 11, 12. Besides, our Lord's abolishing circumcision and instituting baptism is as clear evidence that the one is come in the place of the other, as that the institution of the Lord's supper superseded or came in the room of the Passover.

As to the other objection, that there is no express command for infant baptism in the New Testament, it might be sufficient to reply that none was necessary. A more pertinent and just question would be, Has the privilege been denied or forbidden to them? If we would proceed honestly and safely in our inquiries after truth and duty, the question would assume this form,

Has the Lord Jesus Christ repealed the privileges he once conferred upon the infant seed of the church? Has he given the least hint of this either in the Old or New Testaments? That he has not altered, much less diminished, the privileges of the infant seed of the church, must be admitted by all candid inquirers, and what better proof is needed that these privileges remain, or that the infants of the New Testament church have the same rights to the sign and seal of his covenant, which he granted to the infant seed of the Old Testament church, and, therefore, there was no occasion to renew an express precept for that purpose.

Children are considered as parties in God's covenant as well as their parents. Thus, when Moses called the children of Israel to enter into covenant with God, (Deut. xix, 10-12,) he said: "All of you, this day, stand before the Lord your God—your little ones and your wives—that thou shouldst enter into covenant with the Lord, thy God." If infants, then, are parties with their parents in God's covenant, what reason can be given that they should not enjoy the sign and seal of that covenant?

We might add that the Scriptures are far from hinting, that the privileges of believers' children, under the New Testament, are abridged; on the contrary, it is clearly intimated that they shall rather be enlarged. Jeremiah, speaking of the conversion of the Jews under the gospel, says, xxx, 20: "Their children also shall be as aforetime;" and Isaiah, speaking of the conversion of the Gentiles, says: "They are the seed of the blessed of the Lord, and their offspring with them."

Agreeably to these ancient predictions and his own institution, our Lord gave his apostles a commission, without making any exception of the infants of believing parents. That infants were included in this appears evident from the practice of the apostles, who, upon the confession of the parents of their faith in Christ, baptized them and their household. Thus, when the jailer believed, he was baptized and all his household; and when Lydia believed, she was baptized and her household.

But we will not follow the subject farther at present. Let professing Christians realize that it is both a very precious privilege and a solemn duty to dedicate their children to the Lord in baptism. Let them recognize their own covenant engagements to the Lord, and earnestly and prayerfully endeavor, through divine assistance, to bring them up in the nurture and admonition of the Lord.—*United Presbyterian.*

AN OLD CITIZEN, who has long been identified with our city, and who many years ago was one of its leading merchants, Mr. William A. Gasquet, departed this life yesterday at his residence on Bourbon street, at the age of seventy-one. Mr. Gasquet was a native of Petersburg, Virginia. His parents were French emigrants. During his early manhood he was engaged in the dry goods business in that town. He emigrated to this city about the year 1820, and became connected with the great house of Parish & Co., succeeded to the business of the house, and for many years, in conjunction with his brother, James A. Gasquet and Peter Conway, conducted the largest wholesale dry goods business in this city. Having accumulated a large fortune, Mr. Gasquet retired from business twenty years ago. He leaves a widow and three children, all grown, and an estate large enough to make each of them independent and wealthy.—*Times, April 8.*

A SEARCHER AFTER INFALLIBILITY.—If the Pope of Rome is infallible does not he himself know it? If not, he must be fallible. If he does know it why does he not proclaim it, like him who said: "I am the way, the truth, and the life?" Can a fallible council infallibly pronounce "his holiness" infallible? Might not the council pronounce the Pope infallible when he is fallible, or vice versa? If the Pope knows himself to be infallible why does he submit the question to a council? How can the Pope or council assure the world of infallibility?—*Buffalo Advocate.*

A MAN might frame and let loose a star to roll in its orbit, and yet not do so memorable a thing before God as he who lets go a golden orb, thought to roll through the generations of time.

The Christian Advocate.

SATURDAY, APRIL 16, 1870.

LOCAL PREACHERS.

MR. EDITOR: I am pleased to see that my little article on Local Preachers has been read by some of your readers. I thought that I had so worded my article that no local preacher who was doing his duty would take offense. If those who are offended belong to the class who have no good apology for not preaching more than four or five times a year, I have nothing to reply, for their practice is a severer criticism on their professions than anything I could write.

My article looked toward the increased efficiency of the local ministry. Can anybody reasonably object to this? I did not say that all, or even a majority of local preachers were doing less work than they could. No; I said that many of them were able and faithful, preaching almost as often as regular itinerants; but I said there were some, even elders who had made most solemn vows, who rarely preached, and appeared to be as much devoted to business as the most worldly of men. Are there not too many of such? Any man who has preached as many years, in as many Conferences, and has been, as I have been, a circuit preacher, station preacher and presiding elder, knows that there are too many local preachers who rarely preach—with whom preaching seems but an incidental business. Now it is to this class I alluded, and to none others. Local preachers, it seems to me, should be as anxious as any others to have their class elevated and improved. I don't think anything but personal affliction of the minister or his family can excuse a man, called of God to the work of the ministry, from the duty of preaching at least once a month. I have never known any sort of preacher poorer than St. Paul, and yet he preached a great deal.

I hope the unwillingness to have the General Conference do something toward increasing the efficiency of the local ministry does not arise in the mind of any brother for the reason assigned by the Irishman, who, being charged with some violation of law, was expressing his painful apprehension of the result of the trial. When he was told not to be anxious, that justice would certainly be done to him, he replied: "Faith and that's the thing that I am dreading. That I don't want at all, at all."

"But why not write about and call the attention of the General Conference to delinquent and shortcoming itinerants?" Because the General Conference always has a standing committee on the itinerancy, and it is their especial duty to investigate and report on all matters connected with this peculiarity of Methodism.

I still think, Mr. Editor, that men who profess to be called of God to preach, who ask and receive license to do so, ought to be required to comply with their vows, or else they ought to forfeit their credentials. If anybody wants to defend the class here alluded to, let them come on. I am not afraid to meet them, ten deep.

W.

Footprints on Columbus District.

MR. EDITOR: As I started out on last Thursday evening for a tour on the district I was accosted by Brother Shaeffer, saying to me in a pleasant way: "Following in the footsteps of your illustrious predecessor?" On this rainy Thursday morning I find myself fifty miles from home, yet comfortably domiciled at the house of Brother William Stegall, one of those hospitable wayside homes found here and there along the itinerant's path. While the rain patters down, and all is drear without, I will, with your permission, describe some of the "footprints" of my predecessors on Columbus district. The order in which the names of this line of men, faithful and venerable, shall appear, may be chargeable with anachronism; but, as the writer prefers it, the reader will allow it.

First in our account shall be the

name of Rev. George Shaeffer. He was presiding elder on the district for nine years, during which time he missed but one Quarterly Meeting, and he was only prevented from reaching this one by high water. The frequent inquiries made about him, and the young people in the district who hear the *phenomenon* Shaeffer, all attest the affection of the church for its faithful ex-presiding elder. His name, all over the district, is "like ointment poured forth."

More than thirty years ago one presided over this district whose name I humbly bear, whose office I imperfectly fill. The good people often ask: "Are you related to him?" I know not how long my cherished father, Rev. William Wier, served the district; but I know that, with a feeble and suffering body, and yet with unflagging zeal and energy, he addressed himself to the work of an itinerant preacher. Years have passed away since, with words of faith and hope, he cheered the mourners at his bedside, and exchanged this scene of evil and strife for the rest that remaineth to the people of God.

At the Conference which met at Talladega, in December, 1854, Rev. Charles McLoud was appointed presiding elder of Columbus district. He died, while still serving the district, near Bridgeville, Alabama. A veteran of the cross,

He fell at his post.

leaving a good record behind him. Rev. Elisha Callaway is a name, the mention of which will call up, in the minds of many, a man of quiet mien and placid brow. A stranger would not suspect the fiery ardor and fearless zeal that slumber beneath his calm exterior. Through all these valleys and hills his voice has rung, "as trumpet loud," rallying the militant hosts, and calling sinners to repentance. And woe to the graceless sinner who stood in the range of his scathing rebuke. Brother Callaway still lives among us, enjoying "a green old age," and possessing the esteem and confidence of many brethren.

Rev. William Murrah, D. D., has more than once been appointed to this district. His last term of service found him near the completion of his threescore years; and yet, notwithstanding his advancing years, he brought to the execution of his office a remarkable degree of vitality and energy, both physical and mental, making his headquarters, as he said of himself, "in the saddle." Last year, at the earnest solicitation of friends in Pickens county, Alabama, he consented to become a candidate on the Conservative ticket, to fill a vacancy in the State Legislature. He was elected, but continued faithfully to perform his duties as preacher in charge of Carrollton circuit until the first of November, when he left to occupy his seat in the legislative assembly. As a member of the General Assembly, so called, of the State of Alabama, he stands a peer among the wisest, and a head and shoulder above the scallawags, carpet baggers and negroes assembled to make laws for the people.

Here, Mr. Editor, we rest for the present, purposing, if you are interested in these "footprints," to invite you to follow them further at some future time.

T. C. WIER.

FEBRUARY 22, 1870.

An interesting and unusual ceremony lately took place in the English Church at Algiers. The Abbe —, a member of a well known noble family in France, and himself an ecclesiastic of considerable eminence and influence, formally read his abjuration of the tenets of the Roman Catholic Church, and was received into the communion of the Church of England. During the ceremony the abbe was clothed in his priestly vestments, which were afterward sent to the archbishop. This event has caused intense excitement in the colony.

He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity, in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself. — H. Moore.

BIOGRAPHICAL.

REV. HOLLIS H. WILLIAMS was born in Kershaw district, South Carolina, April 14, 1814.

His parents removed to Robinson county, North Carolina, while he was yet a child. From thence he removed to Carroll county, Mississippi, in 1834. He was married to Miss Elizabeth Barfield, of Hinds county, in 1837; and settled, the same year, some six or eight miles from where the town of Winona is now located.

Brother Williams embraced religion in early youth. His conversion was clear and scriptural, and he immediately joined the Methodist Episcopal Church. Soon after coming to this State he was, in spite of his own earnest remonstrance, appointed class leader. A few weeks afterward he had an appointment at a neighboring school house. The hour came on and he went to the appointed place, but felt inefficient for the duty devolving on him, and retired to a neighboring wood to seek help from on high; and so absorbed in prayer was he that an hour beyond the appointed time for service to begin had passed ere he was aware of it. He returned to the house, where, instead of fifteen or twenty persons, he found the house full. He read a chapter, he hardly knew how; sang and prayed, and began an exhortation. The Holy Spirit attended his words with power, and his congregation of hardy pioneers became so highly excited that it was impossible for him to proceed. The few Christians there, among whom was his own gray-haired father, were made to rejoice because the love of God was shed abroad in their hearts, and sinners were made to weep and tremble at the thought of his justice and power.

Brother Williams continued for several years in the office of class leader, and was one of the few men who magnified that difficult and important position. In 1847 or 1848 he was licensed to exhort; while the Rev. H. Williams was in charge of the Middleton circuit, and to preach in 1849, when Eld. Father Bird was in charge of the circuit, and the late C. M. Rogers was presiding elder. He was ordained deacon at Vicksburg, by Bishop Kavanaugh, in 1855, and elder at Canton, by Bishop Paine, in 1861.

Brother Williams being, like his Lord and Master, of poor parentage, was deprived of the advantages of an education, and his language in the pulpit was often defective. A stranger would sometimes smile at some of the words used by him in his introduction, but there was an earnestness and fervor in and a divine power attending his words that soon made him forget to criticize, and those who smiled at his exordium wept at his peroration. Hard, indeed, must have been the heart and callous the soul of him who could sit unmoved under his powerful appeals and heart-searching sermons. We have referred to his defective language, knowing that were he living, like Cromwell, he would say to those who would sketch his character: "Paint me as I am." Such, indeed, was the love of his brethren for him, and such the confidence of all in his Christian integrity, that those who know him scarcely noticed the construction of his language, and his services were eagerly sought by all classes. He was abundant in labors and usefulness—the most self-sacrificing local preacher we ever knew.

For the last twenty years he has devoted the most of his time, during the summer and fall, to the work of the ministry, and that without earthly compensation or reward. In the altar, on revival occasions, he was unsurpassed by any man we ever knew. Like Paul, he counted not his life dear, so he but won Christ and saved souls. He literally sacrificed himself to the work of the ministry. About the first of September he attended a protracted meeting in Tallahatchie county, where he preached three times a day for five or six days, with great power, resulting in much good; but his strength, feeble at best, could

not sustain such excessive labors, and he returned home weary and worn, and in much feebleness. He preached a few times, when his strength failed so far that he had to retire from the field, saying that his work was done. In a few days he took his bed, to rise no more. The writer visited him in his last sickness, and on one occasion, when about to leave, said: "Brother Williams, your brethren and friends will want to know how you are. What shall I tell them?" He said: "Tell them that all is well. Not a cloud, not a shadow passes over my mind. All is peace and joy;" and with streaming eyes he went on to speak of the goodness of God and the glorious hope that sustained him in his afflictions. He lingered till December 10, when, at half-past twelve o'clock P. M., he fell asleep in Jesus. On the eleventh we laid him in the family graveyard, beside his father and mother, there to wait the resurrection of the just, when doubtless a multitude will rise up and call him blessed.

Brother Williams leaves a widow and seven children to mourn the kindest of husbands and best of fathers. Five of his children have been hopelessly converted. His eldest son fills the responsible position of church steward, his second that of exhorter; and doubtless a covenant-keeping God will regard the prayers of his servant, and his remaining two sons will become the servants of their father's God.

In Brother Williams the church has lost one of its strongest pillars, the Masonic fraternity one of its best members, and the world one of its brightest illustrations of the power of our holy religion.

WILLIAM H. HOLMES.

WINONA, MISS., JAN. 17, 1870.

For the Advocate.

WRITTEN ON FINDING THE LONG-LOST GRAVE OF MY SON, F. F. CLEVELAND, WHOSE REMAINS LAY IN A DISTANT PART OF THE SOLDIERS' GRAVE YARD AT VICKSBURG, MISSISSIPPI.

O Fenton! my son, my son!
Rests here thy noble head?
Is this the grave my soldier won?
No name above the dead.

No sculptured stone to mark the spot,
Or tell where sleep the brave,
And say they shall not be forgot
By all they died to save.

What now avails the bright career,
And all that glory won?
How few are left to shed a tear,
Or soothe the heart forlorn!

Still let me weep and make my moan;
Still heave thy parting sigh,
That floated low in death-like tone:
"Thy glorious thus to die!"

Murmured from dying lips the prayer:
"O God, my country save!"
Thy guardian angel heard thee there,
And hallowed then thy grave.

Beside that grave I knelt in prayer,
For thou didst seem near by,
And meekly read the Bible there,
With Faith's uplifted eye!

The sacred page with bliss ran o'er;
Redeeming love the theme;
"He is not here, but risen." Lo!
What heavenly glories beam,

And shed around celestial peace;
A Saviour's love is thine!
Thou cease, my murmuring heart, O cease!
And own the Power divine.

Farewell! farewell! we laid thee down—
By Mississippi's flood;
Where sleep thy Southern comrades round,
On Vicksburg's field of blood!

No more to mark the bursting shell,
That blazed along the air;
No more to guard the heights that swell
So proud and lofty there!

No more to watch with earnest gaze
The floating battery's light;
The deafening cannon's horrid blaze,
That glared upon the night;

To tread with thoughtful step and air
The sentinel's measured round;
Though slight and frail, undaunted hear
The cold and freezing ground.

But go! thou martyred hero, go!
And join the sacred band,
Where wars shall cease, and man no more
His brother's blood demand.

Thou wert my all—my hope, my joy!
Now whither shall I turn?
For home seems home no more, my boy:
Thy steps shall ne'er return.

Yet soon will come the welcome voice,
And I shall go to thee!
And in that heavenly home rejoice
That thou wert born to me.

ELIZABETH.

VICKSBURG, MISS., 1868.

A METHODIST Episcopal church has been erected in Fultonia, in Bulgaria, bordering on the Black sea. It numbers twenty-one members, and is the first Methodist church ever built in Russia.

The publishers of *Zion's Herald* are building a Methodist House in Boston, at an expense of about \$300,000.

How Should a Regular Minister Dress?

BY REV. L. PIERCE, D. D.

Beloved brethren, I think the picture drawn in the last scene of the last article will satisfy our brethren that a minister that dresses after the common fashion of a real rowdy—although simply a good man—might be more positively herded with rowdies, by first class people—most of whom cannot relish a minister that ignores in his dress the style of a gentleman, in places where a gentleman never does it voluntarily. Many of these violators of the laws of decorum justify themselves on the ground that the people they serve make none of these differences, indeed, do not know whether their minister is in order and in good ministerial decorum or not. Well, my brother, if I understand you, your principle of action is, that you do not believe that there is any difference in a good and cultivated taste, a delicate sense of dressing or even sleeping, in the higher classes in civilized life, over that in the lower, more brutal and vulgar style of living of men about half clothed in their own homes, in the presence of wife and daughters and visiting friends. A man at his table, in presence of these, in his shirt-sleeves, sweating and fussing like an Indian—killing off, and out of his sons and daughters the sensibilities which, if cultivated, leads to higher and more refined life—that cattle breed of mankind, who all huddle and pile up at night in one common room, just because the animal element in them pushes out the finer sense of refined, civilized and social life, at the head, and in the front of which must be refined, orderly, domestic life and society. I say, your excuse for the vulgarity of your style of dress as a minister of Jesus Christ is, that the people that you serve are so low down and far behind in their ideas of living that they do not know whether your dressing is in ministerial order or disorder—nor do they care. Alas! my brother, in this pitiful excuse, you are caught in one or the other of two miserable dilemmas. Either these low levels of life are the ones congenial with your taste and, therefore, you follow them—or else you practically refuse and fail to seek the improvement of society, in the refinements of life, by a noble example in yourself. Nay more, you endorse by your adoption of it a manner of dress universally outlawed in good society as vulgar, as a proof of low breeding, as a want of refined sense—I mean the voluntary adoption of a sack coat as your dress coat in ministerial intercourse—a mongrel ranging between a jacket and a coat, while really neither—utterly objectionable as a minister's dress coat, even when long enough to conceal, disgusting when short enough to expose. The question whether every regular itinerant Methodist preacher should be a gentleman in good society will be affirmatively answered everywhere, where good society is. I ask those preachers who publicly and professionally ignore and denounce the sense of gentlemanly order and decorum, what can be their estimate of order and decorum? Do they intend to have it understood that there should be no laws of order and decorum in social life? If so, low down as it lets them, there is the semblance of consistency. But to be consistent with low bred ideas of social life is a downward movement in the ministerial order. I have said "professionally ignore and denounce" these rules of gentile life. I do not relax my hold. I affirm and appeal to common sense for judgment, that if a man professes to be a minister of God, and a regular church recognizes him as such, I care not how incongruous his dress may be with propriety, if he were to wear no coat, but go about in vest and shirt, visiting and preaching, that would be his professional dress. He cannot get away from his profession so long as he uses it professionally. We have regular ministers now among us, indulging in these incongruous modes of dress, in their ministerial rounds, who, if they have any sense of propriety, would not, if invited to a gentleman's house, where ladies were to be as guests, go in a curtailed sack, knowing it was deemed utterly rude and indecent. Yet strange to tell, these preachers disregard the higher, holier proprieties of God's sanctuary, where not only the eyes of modest women, but of angels gaze on their ministerial estimate of decorum.

My brethren beloved, allow me to say to you in all candor, that a minister of Jesus Christ, who will allow himself to enter into God's holy places, in a dress outlawed by the sense of good society, as too vulgar and immodest to be worn in social intercourse, is in some way essentially wrong. What! a minister of Jesus Christ dare to enter the pulpit, preach, administer the holy sacraments, preside over church meetings, perform pastoral visits—always special occasions, if the pastor is in order—occasions where a thoughtful minister, acting up to the

demands of ministerial decorum, would know that every decorum would be noted with surprise, if not with offense—and still further, visiting his sick, and burying his dead, in a dress he would not presume to appear in as a bridegroom or as an invited guest in any gentleman's parlor; and yet, by the miserable perversion of his taste, or by his utter insensibility to the rules of propriety, or the still greater fault of indifference to these inchoate elements of order and propriety, he rushes along, in reckless disregard of feelings and of views, which, under all the mutations of fashion, have never changed in good society, to wit: that a gentleman, who knows he is going into society as a visiting guest, will never dare do it in the same style of dress in which he had performed his daily, common life duties in.

There is a great mistake committed by those ministers who resolve their idea of ministerial life and character into the one idea of personal piety. For while this is the most indispensable qualification, it is not the only one prescribed by divine authority. And I lay it down as the only, whole-hearted sense of Christian life and character to esteem everything which God regarded of moral importance enough to enjoin as a Christian duty, as of too much importance to be ignored by us. I say things enjoined as duties. God has not merely advised the observance of these rules of propriety. He has absolutely ordered the observance of them, and the non-observance of anything divinely required is ungodliness. It loosens us off from God. The order, that we give no offense in anything, covers all the ground. If we can offend against any law of propriety by a rude, unbecoming style of dress, which, while it may be bearable in the private, business walks of life, is offensive in the public associations of life; I say if we can offend against the proprieties of life and the sensibilities of virtue, by any deficiency in dress, we are required by divine injunction not to do it. It is proper for me now to say that this unclerical manner of dress, indulged in by some ministers in their holy vocation, gives offense to me, and causes the ministry to be blamed.

In Second Cor., 4th ch., opening verses, we have these sweeping words, "Commending ourselves to every man's conscience, in the sight of God," spoken primarily to, and of apostolic ministers. In these words I find a special law of behavior laid down, which, exactly sustains my views in these premises. The rule is to meet every man's conscience in the sight of God. In the sight of God is the great issue. Now then, brethren, you who violate the rule of decorum in dress, as laid down in the regulating laws of good society, do it, as you say, because the people you serve have no conscience on the point in controversy. Admit it, while it is yet uncertain, still the requisition is upon the basis of every man's conscience in the sight of God, and not upon the accidental consciences of the people in certain localities.

These, you say, have no conscience upon this point. If so, you only conform to their ignorance of the relation of certain proprieties to moral law and order; and instead of elevating them in their sense of the proprieties of higher life by your example, you confirm them in their rude and vulgar notions. But the moral force of this rule is found in this fact—that if a minister dresses in true ministerial order among these people, he does not offend their consciences at all, and his observance of ministerial order and decorum commends him to the consciences of all. It is in this way we commend ourselves to every man's conscience in the sight of God. Proprieties never give offense anywhere, but improprieties always give offense somewhere. Ministers should always keep within the lines prescribed. To be gentlemen in the virtuous and courteous sense of the term, is their second greatest duty. In this they offend no one; in the want of it, they offend all well put people, and bring upon themselves, when spoken of, the evil of many butts, and ifs, which make an injurious discount upon the ministerial currency. A moderate preacher, who properly commends himself to every man's conscience in the sight of God, will always be at a premium.

Let me close this fatherly rebuke of inconsiderate brethren, who break the rules of our orderly ministry, by unseemly innovations in their ministerial appearance, by cutting their minds to this golden rule of upright living. See Phil. iv, 8. Finally, brethren, whatever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any praise, virtue, and if there be any praise, think on these things. Inside of these prudential rules of life God may be served—unmindful of them we must be heedless and reckless of his divine counsel.—Southern Christian Advocate.

The Christian Advocate.

SATURDAY, APRIL 16, 1870.

ASLEEP.

BY S. JENNIE JONES.

One little arm thrown over the golden head,
One dimpled hand beneath the glowing cheek,
Two silk-fringed, snowy eyelids drooping low;
Our little, one doth sleep.

Two waxen hands crossed meekly o'er the breast,
Two azure eyes closed, ne'er to wake and weep.

Two spotless lilies where the roses were;
Our little one doth sleep.

—The Children's Hour.

TEN YEARS IN ROME.—NO. II.

THE PROPAGANDA.

Third is the Congregation of the Index. This is a choice engine of the Propaganda. It seeks not only to leave the Protestant mind with the principles of Trent, but to repress any contrary development in the minds of Catholics. It is as opposed to liberalism as to Anglicanism. Monsignor Maret and "Janus" are on a level with Dr. Pusey and Henry Ward Beecher. The reader may not be aware of the *modus operandi* of the famous Congregation of the Index. There is a prohibition against heretical books and books considered of a dangerous tendency to either morals or doctrine. The catalogue of books prohibited to indiscriminate reading is called "Index Prohibitorius." In the case of other books which are considered partially erroneous, or in need of revision, the "Index Expurgatorius" is provided. This sets forth what passages are to be expunged or altered so that they shall become innocuous. It is presided over by a cardinal with a staff of secretaries. It is used generally as a means of fighting liberalism. When a book cannot be answered, and is becoming popular, it is placed on the Index. "Suppose it is," I hear a Protestant say, "what then?" To read it becomes mortal sin, which unabsolved will incur damnation. This was the action of the Propaganda in the case of Mr. Foulkes, Bishop Maret and "Janus." It is not necessary that a book should be intrinsically bad, if its author is a heretic or suspected. All books written by Protestants, from the orthodox version of the Holy Bible to the smallest tract of the Methodists, are prohibited. It takes a wider range still. It suppresses science is secretly inimical. Bossuet describes a heretic as "one who has an opinion." The Syllabus (proposition 13) defines as erroneous those who think "the method and principles whereby the ancient scholastic doctors cultivated theology are unsuited to the necessities of our time and the progress of the sciences." Casuistry, which at various times has condoned every crime conceived by a depraved imagination, was the principal method of the ancient scholastic doctors. Against this science and decency protest; *ergo*, science and decency ought to be placed on the Index. The works of Bacon, Locke, Laplace, Galileo, Newton, Humboldt, Goethe, Schiller, Milton, Dante, Leibnitz, and nearly all great modern names in science and belles-lettres are on the Index. In one compartment—among a choice collection of literary filth and moral garbage, seemingly gathered by some one anxious to find how low human nature had sunk—I found the Bible of King James and Hooker's "Ecclesiastical Polity" side by side with the "Decameron" and "Pantagruel." Yet it is by reading the writings of Protestants that Romanists achieve a reputation for learning. If a priest confines himself strictly to the literature prescribed by the Index, he can never emerge from a state of gross ignorance. Of course such a mental condition is best suited to the Propaganda, which seeks passive obedience, not thoughtful acquiescence from moral conviction. "You have no business to think," said Cardinal Franzoni to the writer; "we think for you."

When a book is placed on the "Index Prohibitorius," this is the order of procedure: The cardinal prefect appoints some doctor of divinity to read it, and mark the passages which contravert the doctrines and discipline of the church. His conduct in this particular is guided by certain standard regulations. First, if a book is ostensibly hostile to the Holy See, and written by a Protestant or schismatic, it is *prima facie* condemnable, because the writer's mind may be supposed more or less under satanic influences. In such cases reading is quite formal. Second, if a book is ostensibly hostile, but written by a Catholic, for instance "Janus," it is to be carefully examined, to ascertain whether it has indications of a state of mind in the author meriting excommunication, major or minor, or *lata sententia*, according as these indications point to a permanent conviction or a passing impression. The book may be an isolated act, like a mortal sin in the life of a good Christian; if so, the author is not con-

demned. And third, a book may not be worthy of condemnation from error of doctrine or viciousness, and yet have a tendency to free thinking, and the erection of some other standard of arbitration than the dictum of the Holy See. In this case it is relegated to the "Index Expurgatorius."

When a book is unreservedly condemned, a hole is bored through it with an anger, in which is inserted a small stake, with this formula: "So be it into the body of the impious writer!" This used to precede burning by the executioner. Hundreds of such works are thus fettered, with the word "Condemned" inscribed upon them. The author is allowed, if a Romanist, the option of public retraction or excommunication. This was recently done in the case of Mr. Foulkes. If a book is only partially condemned, the objectionable passages are blotted out with ink, and while it is wet, dry vermilion in powder is thickly strewn over it. This prevents the restoration of the words by aqua fortis. The late Cardinal Mai recovered Cicero's "De Republica" from the library of the Index, because, happily, no vermilion had been used. I have seen a folio Chrysostom, with numerous erasures of this kind. In this list are the works of Hallam, Robertson ("Charles the Fifth"), Young ("Night Thoughts"), Walton, Sherlock, Tillotson, Burnet, Bingham, Bossuet, Pascal, Fenelon, Du Pin and Bellarmine. The Holy Scriptures in the vernacular are always placed on the first list with stringent additions to the sentence of censure. "This book must not be read indiscriminately, lest the tenacity of men cause more evil than good to arise therefrom." Without a license from the Congregation of the Propaganda, it is a mortal sin to print Bibles, to sell them, or read them in public or private.

There is an officer of the Index called the "inquisitor of heretical purity," who happily is only able to exercise his functions at Rome. He visits all printing offices and booksellers' shops, where a catalogue of the publications on sale must be seen and approved by him, under pain of fine and imprisonment in temporals, and excommunication in spirituals. Testamentary executors may not use the books of the deceased person, or transfer them to others, until he has examined them and approved. This prohibition, however, does not always hold good. The annotations of Erasmus were approved by the Pope, and yet they are on the Index.

A single illustration will suffice to show that the Propaganda is mistrustful of science. One of its staunchest adherents and most humble servants, Cardinal Paul Cullen, some years ago perpetrated a pastoral against the Copernican system of astronomy. He excited the greatest ridicule in England and America, but he did not deserve it, being only loyal to the Index. The writings of Galileo, based on the system of Copernicus, are condemned by the Index with "a mark of infamy." These are the terms of the condemnation literally translated from the records of the Index: "The proposition that the sun is the center of the world, and immovable from its place, is absurd, philosophically false, and formally heretical, because it is expressly contrary to Holy Scripture. The proposition that the earth is not the center of the world, nor immovable, but that it moves, and also with a diurnal motion, is also absurd, philosophically false, and, theologically considered, at least erroneous in faith." The way such an astronomer as Padre Secchi gets over this is shown in the preface of the "Commentary on Newton's Principia," written by two monks, Lo Shneur and Jaquier, with the imprimatur of the Index, and used as a text book in Rome: "Newton, in his third book, assumes the hypothesis of the earth's motion. His propositions could not be explained but upon the admission of this hypothesis. We have therefore been compelled to put on the appearance of admitting it. But we hereby profess our submission to the decrees of the Popes against the opinion of the earth's motion."

The expurgation system tries to prevent the influence of heretical books by purging out the obnoxious passages and substituting orthodox ones quite foreign to the author. If any enterprising Southerner had done this to "Uncle Tom's Cabin," making Mrs. Stowe a violent partisan of slavery, he would have done exactly what the Index did in the case of Corbey "On the Body and Blood of our Lord." This book was condemned by the Council of Trent; but it is now made a strong argument in favor of the dogma it denounced. Certain passages in St. Augustine are so used.

The Congregation of the Index owes its origin to Paul the Fifth, and the Council of Trent formally approved of it. Consequently, what Romanist writers try to prove an obsolete machinery is really in full vigor. Every now and then its action is felt when any remarkable

book appears. And lest any one should doubt that it is a standard institution of the Propaganda, bishops are in all countries bound to observe it; some of them are its consultants; and its proceedings will be formally approved by the council now sitting. Cardinal Baronius said to its originator: "Blessed father, the ministry of Peter is twofold—to feed and kill. To feed sheep is to take care of obedient, faithful Christians, who in meekness, humility and piety show themselves to be sheep and lambs; but with lions and other wild, refractory, troublesome beasts, Peter is commanded to kill them; that is to say, to attack, fight and slaughter them, until there be none such left." This Paul the Fifth jealously carried out. His successor, the present pontiff, is not less splenetic against heretics, for all his mildness; but times have changed. The temporal arm is palsied and inert, but the moral power is more active, and the Propaganda under Barnabo is more to be dreaded as a repressive engine directed against liberty—mental, social, personal and religious—than Torquemada and the Inquisition, or an army of bloodthirsty crusaders.—*Galaxy*.

The Ditzler and Wilkes Debate.

In the second and third days' discussion of the first proposition—Infant Baptism—Mr. Ditzler seemed easily to retain the advantage secured upon the first day. He came to his work with a calm, confident manner that in itself would have inspired confidence in the minds of all who wished success for the affirmative side of the proposition. Not upon one single occasion did we detect any embarrassment, or hesitancy in his manner of setting forth his own arguments or refuting the more prominent ones advanced by Mr. Wilkes. It was also remarked by all, and even admitted by those differing from him, that in stating the arguments of the negative, Mr. D. uniformly did so in a candid, manly way; and it was suggested to him by some of his friends that some of these arguments thus stated were put forth more lucidly and forcibly than when first advanced by Mr. W. In this regard the conduct of the latter was in marked contrast. At least one-third of the time of Mr. D. (as was frequently remarked by him, and not denied by his opponent) was occupied in correcting misrepresentations and noticing the mistakes of the negative. It was not alleged that these things were done intentionally; but it was certainly somewhat remarkable that whenever Mr. D. advanced an argument that seemed to tell with peculiar force upon the audience, in the reply of Mr. W., instead of answering what Mr. D. did say, straightway a semblance of the argument was presented in such a manner as to make it mean precisely what Mr. D. did not intend, and then would proceed to tilt against this man of straw of his own creation. For a short time this may have had its effect, but the audience became acquainted with this mode of avoidance, and it passed for what it was worth.

Our friends, the enemy, are strong on philology, they delight in *hermeneutics*. Let a man be transferred from the plow, the work-bench or cattle pen to the office of teacher or elder in their church, and he forthwith becomes learned and dogmatic. His *vide murem* is a red edged Greek Testament, with English translation appended; and though he may never have looked into an English grammar, and could not for his life correctly parse a single sentence, yet he will tell you that "no Greek scholar ever thought of translating *baptizo* and its derivatives by anything but immerse;" and is ready at any time to give a profound philological disquisition on the merits of *en, eis and apo*. Mr. Wilkes himself is considered the mighty Achilles of the Greeks. In critical excesses he is probably the best authority of their sect. But even he, with all his erudition, showed a lack of confidence in his skill in this respect when he found himself opposed by one whom common report had credited as being critically skilled in some fourteen or fifteen different languages! During the whole course of his debate we find him always avoiding, rather than seeking, philological disquisitions; and this course did not surprise those who were acquainted with the similar course of Sweeney at the Florence debate. Mr. Ditzler has given them the languages until they "have supped full" of them. His rendition of the Syriac at the Warrensburg debate concerning the baptism of "Lydia and her children" has caused the *Apostolic Times* (the Kentucky organ of the Reformers) to grow formidable with learned dissertations on that language; and, although confident in Mr. D.'s ability to maintain his position, yet we anticipated on this ground a severe struggle between himself and the learned linguists of the Lexington University. Here, so near their grand seat of learning and center of erudition, the halls in

which sat and taught their great elders; so near the sanctum of their octavo organ, with its four editors; here in the presence of Hopson, Errett and others of lesser light, it was expected that they would throw a flood of light upon the Peshito version which would at least be enlightening, if not bewildering or blinding. Mr. Ditzler made his point by reading first from the original Syriac, and then giving us the literal translation in Acts xvi, 15, in connection with the baptism of Lydia, the word *children* instead of "household," as is in our version. When the authority and weight of the original Syriac were explained, no mind in the audience so dull of comprehension as not to see the force of the argument. Time and again had the Peshito-Baptists been challenged to produce one single instance of the baptism of an infant in the days of the apostles. The households of the Book of Acts, of Lydia, Stephanus and the jailer will not do, for there may have been no children in any of them. They demand "an instance where children are named." Rules of practice, according to their logic, may only be adduced, not from principles, but facts. They demand an example; but the trouble in showing them examples seems to be that we cannot also furnish them eyes. But here, at last, is a place in what even they acknowledge to be the oldest, most authoritative of all the versions of the New Testament, in which *children*, at least, are named. What will be done with it? We notice a flutter on the other side of the house, and a confident bearing which we interpret that they, too, have their Syriac, to be produced in good time. We shall see. This thing is of great importance in the argument, and though that Syriac may be "all Dutch to us," yet the common mind, as we have said above, may easily perceive its force. What does Mr. Wilkes reply? "Tell it not in Gath, publish it not in the streets of Askelon!" He candidly admits that he doesn't know how to read a word of Syriac, and none of his brethren around him seemed disposed to assume the task for him. This is true, but then—but then—he holds in his hands a copy of Murdoch's translation of the Peshito Syriac, and he reads "household!" "Son of the morning, how are the mighty fallen!" To ask for bread and receive a stone, to expect the very depths of the Syriac to be sounded with the plumb line of hermeneutics, to anticipate the philology, the origin, root, derivatives, etc., of the original word whose meaning is so important, and then to have our high hopes dashed so suddenly to the ground by a translation! Knowing from the experience of Sweeney, at Warrensburg, that this Syriac would surely come, Mr. Wilkes has challenged its production; it has come, and with what a reception it meets! It does not take Mr. Ditzler long, in return, to dispose of this translation. He shows that Mr. Murdoch never, in the first place, professed to a critical acquaintance with the Syriac; that he did not commence its study until past fifty years old, and demonstrated from several lexicons in his possession that, however valuable this translation might be in some regards, yet that here his rendering was incorrect and entirely unauthorized. Just here a friend at our side remarks to us that "we won't soon be likely to see anything more in the *Times* on the Peshito Syriac." The Reformer who tries to spike Ditzler's gun in that unbusiness will get blown up for his temerity.

There is a rumor here on this subject, to be received for what it is worth. It was currently reported on the streets of Mt. Sterling that as soon as Mr. Ditzler had produced his Syriac, had demonstrated his thorough acquaintance with it, and, in addition thereto, so completely demolished their translation, in their anxiety to do something, they sent a telegram to Cincinnati for a brother who was supposed to be critically learned in this language which they heartily wished was so "dead" that it could never be brought forth again! The brother came by rail, and soon the case was before him. "Now, brother, Mr. Ditzler says that this word means children, and children only; that it never is translated household; that Mr. Murdoch had no authority for the meaning which he has given to the word. He has been quoting his lexicons on us and we can't tell whether he is rendering them right or wrong. We wish to know of you just how it is." "Well, as far as I know, it is just as Mr. D. has represented." The good brother took the early stage on the next morning on his return home.—*St. Louis Christian Advocate*.

MANIKIND has been learning for six thousand years, and yet how few have learned that their fellow-beings are as good as themselves!

Muller's Lecture on the Vedas.

BY REV. GEORGE D. CHEEVER, D. D.

In his lecture on the Vedas, Muller says: "No doubt, if we must employ technical terms, the religion of the Veda is polytheism. But whenever one of these individual gods is invoked each god is to the mind of the supplicant as good as all gods. He is felt at the time as a real divinity—as supreme and absolute."

Both the poets and the worshippers of the various gods of this polytheism are presented as in essence worshipping truly one and the same godhead. And Muller demands a charitable interpretation on many doctrines of ancient heathenism. "We shall learn," he says, "that there is hardly one religion which does not contain some truth, some important truth—truth sufficient to enable those who seek the Lord and feel after him to find him in their hour of need." "Those doctrines are sacred traditions, which millions of human beings are born and brought up to believe in, as we are born and brought up to believe in Christianity. It is the only spiritual food which God in his wisdom has placed within their reach."

Muller describes them as "poor, helpless creatures, brought up in the faith of their fathers, accustomed to call their god or gods by names sacred to them from their first childhood; men who had derived much real help in consolation from their belief in those gods; who had abstained from committing crime, because they were afraid of the anger of a divine being; who had performed severe penances because they hoped to appease the anger of the gods; giving a tenth, a half, perhaps the whole of their property as a free offering to their priests, that they might pray for him, or absolve him from his sin." Is this religion? If there be truth in such a system, is it anything but truth turned into error? And then the question comes: Is such error to be considered as a spiritual food supplied by the wisdom of God? Will it answer the purpose of spiritual food? Is sincere idolatry as good as true worship? Does sincerity in error take away the evil of the error? Can a man continue to drink poison live on poison as if it were bread? Because he has nothing but poison supplied to him, is bread any the less necessary? Or, because the poison has been conveyed to him through the medium of bread, is it any the less necessary that pure bread be given him? Will the bread in which the poison has been mingled neutralize the poison, or must it be removed from him as poisoned, as effectually as if the whole loaf were poison? Will the bread nourish him mixed with the poison, or will the poison take on itself the characteristics of the bread because it is mixed with it? Or, is his digestion naturally able to eliminate and reject the poison from the bread, and to take up only the qualities of nutrition into his system? If so, then all religions are sufficient for salvation; because, as St. Augustine expressed it, quoted by Muller, "there is no false religion which does not contain some elements of truth." If so, there is no more need of divine revelation after the corruption of nature than before. The corruption of truth is as good as truth if it leads the soul to God. Truth itself can do no more than that for morals.

But the apostle requires "whole-some words and the doctrine according to godliness;" and Christ declares that it is only the truth that sanctifies, not error, and that the believer of a lie is the worse for his belief. When the Spirit speaks expressly that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, is it meant that the searing makes the conscience good and whole? or that the doctrines of devils have still in them some portion, some elements of true and saving faith? or that superstition and an evil conscience are as good as a pure faith and a good conscience? Such seems to be the conclusion of a charitable comparison of religions.

"There is, perhaps," says Muller, "no race of men so low and degraded as the Papuas. It has frequently been asserted that they had no religion at all. And yet these same Papuas, if they want to know whether what they are going to undertake is right or wrong, squat before their *Karwar*, clasp the hands over the forehead, and bow repeatedly, at the same time stating their intentions. If they are seized with any nervous feeling during this process, it is considered as a bad sign, and the project is abandoned for a time; if otherwise, the idol is supposed to approve. Here we have but to translate what they in their helpless language call 'nervous feeling' by our word 'conscience,' and we shall not only understand what they really mean, but confess, perhaps, that it would be well for us, if in our hearts the *Karwar* occupied the same prominent place

which it occupies in the cottage of every Papua."

This may be very well, considered as a satire on the easy virtue of Christianity, the indifference of Christians to the voice of conscience; but not well if the design be to represent the voice of superstition toward an idol as equally sacred with that of faith toward God, taught and guided by divine revelation. If we believe in divine revelation at all, we must trust God's revealed judgment of natural religion as being the corruption and darkening of that which was good into that which is evil; under the power and guidance of ungoverned selfishness. That is the broad, appalling light cast like sheet-lightning at midnight over the whole heathen world, at the time of the Apostle Paul, in the generalizations of the first chapter of the Epistle to the Romans. All nations were left to try the great and terrible experiment of living without God in the world; before Christ came. All sins had been practiced, and many of them as virtues; all knowledge of God smothered and perverted; all evils had been tested, and all remedies of philosophy, poetry, science tried. The experiment of that reprobate mind had been tried, which was the consequence of not retaining God in their knowledge, because they preferred not his reign. When they put the images of men and beasts in the place of God, pretending that they were merely types, exponents of the divine being and aids in his worship, this was the changing of the truth of God into a lie by that very process which would leave it possible in aftertime to say in regard to the science of religion that there is hardly one religion which does not contain some important truth. As if the setting up of an idol contained a recognition, important and true, of the being of a God; instead of being itself a blaspheming of that recognition, a despotism of the godless reason, after God has been de throne from the soul and the reason idolized. And so the Apostle Paul, in the midst of the most refined as well as degraded forms of idolatry that the world ever knew—that very idolatry of the imaginative beauty and fascination of which the poet Wordsworth has

given so exquisite a description—denounced it all as the communion of devils. The things that the Gentiles sacrifice they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot be partakers of the table of the Lord and of the table of devils.

This natural religion was the inevitable consequence and cause of unnatural irreligion. "There never was," says the Chevalier Bunsen, "a more crude and unphilosophical notion than that of the English and French deists of the last century respecting natural religion. Its most absolute formula is that of Diderot—*All positive religions are the heresies of natural religion*. There no more exists a natural religion than there exists a natural or abstract language, in opposition to a positive or concrete language. What was called natural is, on the contrary, but the dross of religion, the *caput mortuum*, which remains in the crucible of a godless reason after the evaporation of all life."—*New York Independent*.

THE WORD "SELAH."—The translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind.

The Targums, and most of the Jewish commentators, give to the word the meaning of eternally, forever. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmic note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others it means silence! Gesenius explains it to mean: "Let the instruments play and the singers stop." Woeber regards it as equivalent to *sursum corda*—up my soul!

Sommer, after examining all of the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, still earnest addresses to God that he would remember and hear, etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, he thinks an abridged expression used for Higgion Selah—Higgion indicating the sound of the strung instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra*.

Pope Adrian the Third declared that the Scriptures nowhere taught a purgatory, and therefore he did not believe in one.

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HOW TO START A CONVERSATION.

The preacher, in visiting his flock, if he be a young man, finds it difficult sometimes to know what to talk about—where to begin. Will he suffer the exhortation? well—begin at the Advocate. Each week will furnish him with an unending theme and a varied. But suppose the parties do not take the Advocate—ah, well, in that case we could not know what he would do. It is not necessary to make any such supposition; every family should take it that even professes to be a Methodist. We can conceive of no lighter "work" by which even the smallest pretension to religion could be shown.

These thoughts are not original, or we should put them forth not quite so positively, but are, in fact, a suggestion by a brother who writes: "I have determined, if possible, to double the subscription of the Advocate on my circuit. I find it a great help in getting up and maintaining spirituality among the church members. By its assistance there need be no difficulty in getting up a religious conversation with families who are blessed with its weekly appearance."

MEMPHIS CHRISTIAN ADVOCATE.

The new dress in which this excellent paper appears this week shows what good taste, enterprise and first rate business qualities can accomplish in publishing a Conference journal. Within a narrow field its present editor has secured for this Advocate a large circulation. During the General Conference, about to convene in Memphis, it will be a power in the church for good. It speaks well for the Memphis and Arkansas Conferences, and is not the least among many evidences of the increasingly solid strength of Southern Methodism.

THE QUARTERLY CONFERENCE of the New Orleans circuit, embracing the Jefferson City, the Louisiana avenue and the Algiers charges, will meet on Wednesday evening, April 20, at six P. M., at the Advocate office, No. 112 Camp street.

ATLANTA SCHOOL.—The male and female school at Atlanta, Louisiana, is located sixteen miles north of Red river, in a healthy piney woods region, free from all epidemics, and is surrounded by an excellent population. Board and tuition very reasonable. L. George, principal; Rev. T. S. Collier, president of the Board of Trustees.

"PASSION WEEK."

"To whom is our report made known? Of mercies which the Lord hath shown? Such wonders scarce can faith believe, And scarce the mind such love conceive."

The whole Christian church agrees in assigning the present week as the anniversary of those great events in the life of our blessed Saviour which completed his work of redemption. The day on which the lamb was selected for the Passover, to be kept until the time of slaying it, begins the sacred period. On this day the Saviour entered Jerusalem in his true character as a King, though with none of the elaborate preparation which marks a royal entrance. But his reception by the multitude, who had just heard of the raising of Lazarus, was worthy of a restored monarch. They bore in their hands the fronds of the palm tree, they spread their garments beneath his feet, and with the disciples they shouted even to the little children: "Hosanna to the Son of David." It was during this progress that the Saviour with tears pronounced sentence upon Jerusalem.

On Monday (the eleventh Nisan) He came into the city from Bethany, by the fig tree, went into the temple, and for the second time in his ministry cleared the house of God of its money-lovers—a purification the church needs periodically.

On Tuesday (the twelfth Nisan) He was again in the temple, warning the people and denouncing the wickedness of the Jewish priesthood. The parables of the wicked husbandmen, the wedding garment, his answer to the Herodians, the woes pronounced on the Scribes and Pharisees, the commendation of the poor widow, the approach of the Greeks, and the Voice from heaven, were parts of this day's incidents. At night he gave that sublime description of the coming of the Son of Man. Meanwhile the high priests, lashed to fury by the Saviour's denunciation, were busy at work to complete his destruction, and had found a pliant tool in Judas.

Wednesday (the thirteenth Nisan.) He remained at Bethany until Thursday afternoon. After three days of incessant activity our Lord secured this unbroken interval of holy contemplation preparatory to his Passion.

Thursday (the fourteenth Nisan.) At sunset was the time for killing the Paschal lamb. It was then roasted, and the feast of the Passover began. This great sacrifice of the Old Covenant our Lord observed before he offered the one great sacrifice of the New, as he rested in the grave on the Jewish Sabbath before he instituted the new Sabbath by his resurrection. Entering the city privately, the Saviour sat down with the twelve apostles at the holy feast.

Thursday evening and night.—He handed them there the first cup of wine and water, which usually accompanied that feast—refusing to drink any himself, or ever again until he drank it new in the kingdom of God. He then arose, stripped and girded himself after the manner of a slave, and, taking a basin and towel, washed the feet of his disciples; enforcing on them the lesson of humility and mutual love.

Resuming his garments, he discoursed to them upon his betrayal and approaching end. He then instituted the commemorative sacrament of the New Covenant in his blood with bread and wine. After this he spoke those greatest even of his own transcendent utterances, which are recorded in St. John—fourteenth to the seventeenth chapter. These momentous moments were ended by the singing of Psalms—115 to 118. This must have brought them far in the night, and it must have been about midnight when he arose and moved out of the chamber, then out of the city, down the ravine of the Kedron, and up the Mount of Olives to the Garden of Gethsemane.

Upon that agonizing, mysterious conflict we do not dwell; the exceeding anguish of his soul was seen on his brow and face, in gathering, falling drops of blood. It

was no earthly foe that he there encountered. It was a battle which lay partly in earth and partly in the region of angels. Enough of it was visible to us to suggest the height and depth of the horror encountered by our Lord in the work of our redemption. An angel from the Father appeared to him to strengthen the humanity of the sufferer, that he might "bear the iniquity of us all."

Just outside of this garden Judas and his company now appeared in force, and arrested the Saviour at about three o'clock in the morning.

Good Friday (fifteenth Nisan.)—At the dawn the council met, and Jesus was arraigned. Jesus replied to none of the accusations, excepting only to affirm to the high priest that he was the Christ, the Son of God. He could not be stoned, because the Romans governed, and knew no such punishment; but the priests proceeded to secure his death by crucifixion. From Pilate to Herod, then from Herod to Pilate, his "judgment was taken away," and he was at last yielded by Pilate, against his own convictions of justice, to the claims of the Jewish rabble. The Saviour was crucified.

It was a Roman execution, conducted in the usual forms. The scourging had already been inflicted; he was led forth outside of the city, probably in the direction of the valley of Hinnom; and possibly where the hill began to descend, by a public road, not far from one of the city gates, he was executed. Bound to a cross and nailed, the cross was raised and placed in a socket in the rock—his feet not hanging more than twenty inches from the ground. On each side was another cross, for there were executed on this memorable occasion two thieves and the Saviour of the world! This was nine o'clock on the morning of Friday.

At twelve o'clock M. it became dark, and continued so until three in the afternoon. During this supernatural night there was an earthquake which rent the rocks; Mount Zion surged, the partition in the holy place of the temple was broken, and horror pervaded those who watched the crucified. At three o'clock P. M. the Saviour gave a loud cry, "It is finished!" and then, in ordinary tone, said: "Father, into thy hands I commend my spirit," and died. In less than an hour Joseph of Arimathea took possession of the sacred form of Jesus, and put it in his own tomb. There it remained that night and all day Saturday.

On Sabbath morning, while it was yet dark, the Saviour arose. An angel descended with the rush of an aerolite, and with a countenance of "lightning" overthrew the Roman watchers. They fell as if dead. He then rolled away the stone, that the women might see that the Saviour had arisen, and sat on it.

HABITUAL TITTLING.

One of our most valued correspondents recently suggested that the General Conference define "imprudent conduct," on page 126 of the Discipline, still further to consist of "habitual titling." He says that "public opinion favors the traffic in alcohol, and public taste favors its use as a beverage." The usual course of argument, by many of our people who are opposed to the temperance movement, is that the church is of itself a temperance society, and nothing beyond is needed. We are not disposed to controvert this position, but to accept it with all that is implied in it, namely, that the church does not allow a drunkard to remain in her communion. Now we believe that if every branch of the Christian church would promptly turn all out who are known to get drunk occasionally, then the church might indeed claim to be a temperance society. Let us ask, Is this the case?

But surely a church must go beyond this if she would have credit for advancing "temperance." She should so teach and discipline her members as to prevent the dreadful habit of drunkenness. Does she fear to arrest this sin before it becomes incurable, upon the plea that the church should not legislate upon the use of wine? Well, at what point, then, should her authority be in-

voked and interposed? It must be at some stage of the habit between the "moderate-reasonable" use and the excessive use of intoxicating drink. There is much difficulty in defining exactly where that point of interference lies. It is for "the church-a-temperance-society" people to ascertain it. We think that whenever a man becomes a habitual tippler he is as fit a subject for church action as he ever will be at any stage of this terrible disease. And a church that will not arrest its habitual tipplers ought to have full credit for producing its own drunkards.

But who shall define what "habitual tippling" is? Sure enough—who has the analytical power and the nicely discriminating speech adequate to separate between the "moderate drinker" and the out-and-out "tippler"? The quantity—how many glasses; the quality—strong or weak, wine or whiskey, biters or brandy; the frequency—once, or three times, or nine times a day, or all along during the day; the occasion—solitary or socially, at the table, at the sideboard, or at the saloon. These are controlling items one may not dismiss who is estimating where the line of moderation truly separates from the region of excess. Ah, how many a soul has been lost in the honest attempt! As no man can safely judge as to where it lies in his own case, we suggest that he leave it to those who love him to determine. And if no one can be found who is both interested in his welfare and yet sufficiently courageous to tell him his danger—the present strength of his habit—let him find a stranger who has lost a dear friend by this disease, and get an opinion from such an one. If a committee, consisting only of fathers, mothers, wives, sisters, sons or daughters, members of the church, who have at some time lost a son, a husband, a brother or a father from excessive drinking, could be summoned by the preacher in charge to determine what degree of tippling should be considered "habitual" and what should be accounted moderate, an authoritative opinion could be had. For our part, after all that can be said by apologists for moderate drinking in favor of the great benefit of a wide culture of the grape; that all things, when taken to excess, are hurtful, as well as wine; that open drinking is better than secret; that children, if denied at home, may plunge into dissipation when away; we say, after all this, we have observed that people who habitually use wine rarely stop at wine; and that all drunkards begin moderately.

There is a vast amount of drunkenness that is not reckoned—that degree which unfits a man for the delicate relation of a father or husband by making him unnaturally cross and exacting; which renders an employer tyrannical and unreasonable; that degree which produces a general disturbance of the temper without affecting the intellect or the full command of the physical powers. Here is the widest curse of drink—drunkenness of the heart, not of the head or the limbs. And it is this fostering which blood stimulants give to the malignant passions of our nature that constitutes their chief poison. They elevate unduly, and then leave a depression which is as the gnawings of a viper. This mental depression becomes an incipient hell, and often death by suicide has supervened directly upon habitual moderate drinking, without drunkenness. So far as effects are concerned, if alcohol were a liquid fiend it could not more effectually destroy all amiability, cheerfulness, faith and hope than it does in many hearts, even when used in small quantities. When we see godly men whose hopes of heaven once were strong, who seemed stronger than we ever felt ourselves to be in the faith of God, now laid low by this matter of moderate drinking, their characters for usefulness destroyed, the church humbled through them, and their families alarmed with looking for the increasing and the inevitable result, we lose all patience with those who, either by example or speech, put the cup to their neighbors' lips.

THE BISHOP OF THE SENATE.

WASHINGTON, April 11.—Senator Revels, of Mississippi, is in Brooklyn, New York. His nerves have given way.

We used to know Revels, and we doubt the correctness of this telegram. The "Senator," though in color a mulatto, is in constitution a thorough negro. And, if so, he is the first one that was ever known to "give way" in that way. If we may judge from his speech in the Senate, he evidently is not remarkable for the delicacy of his nervous organization. The usual etiquette of the Senate is that a new Senator shall only be seen during his first session. But Revels soon finds his legs. The Northern Radical papers expatiate upon the benignity of his countenance; they think, however, that his moral qualities are possibly superior to his intellectual. He is compared by one correspondent to Dr. Newman, with decided preference given to the Senator over the chaplain. This is too important to be lost, so we put it on record.

"Hiram Revels," says the writer, "whose moral faculties are of a higher order of development than his intellectual, and whose countenance shines with apostolic unction, looks the bishop of the Senate. All things considered, it is not a bad thing for this body to have a bishop. It has a chaplain. I heard him pray this morning. I haven't a doubt but he intended to offer it to the Lord, that loud-rolling, oratorical prayer; but it sounded very much as if it were addressed to the Senators."

But we wander somewhat from what we had in hand—the nervous development of this African Senator. An immense audience had collected in the Senate chamber to see for themselves the evidence of the advance in political science made by this republic in the fact that an ordinary negro preacher had been elevated to the position of a United States Senator, and had a voice in the government of the country, equal to one-half the State of New York—who was now about to speak! His breadth of shoulder, his dusky complexion, his kinkish hair and his voice—"strong, clear, mellow and sympathetic"—were entirely satisfactory. But the speech itself, by no means. It was, in fact, entirely devoid of any nervous quality, excepting a certain stolidity which the Radicals describe as "great self-possession and dignity." The great utterance which this African on a pedestal was expected to make, and which those who placed him there stood around waiting to hear, he never made. The nervous system of the pachydermatous Senator was so thoroughly eased that what belonged to the occasion probably never for one moment occurred to him. He did not feel himself to be the representative of the colored man, nor was he capable of estimating correctly the present position of his race, as related to the white man or the Radicals. He was, in truth, from the very prominence of his position, the most striking exponent of the utter helplessness of the African which the world has ever witnessed. For it was only necessary to look at him and hear him, to be reminded that he was in a place which, by the mere force of genius, neither he nor any other colored man could have arrived at, either in this country or this century. He was, however, true to his maternal ancestry. He felt himself under no obligation to any one, and it did not seem to him that he had any thanks to offer either for himself or his people to the Radicals, but rather that possibly there was an undefined and undischarged debt still due by them to the colored man. He had heard a good deal about the service which the blacks had rendered to the Radicals during the war, and it came into his head that it would be a grand stroke to mention this fact, and let them know that the black man held himself ready to receive payment in full! And just here Mr. Hiram Revels shivered the delicate nerves of his Radical friends very greatly, by discovering that he had none himself. In the full strength of his sonorous style, he proclaimed that "the people of the North owe the colored race a deep obligation, which it is no easy matter to fulfill." He enlarged; that

during the war but for the black man the North would have been overrun by the rebellion, that Northern women would have been violated, Northern cities burned, and the Northern people subjugated, etc. Rather cool, that, in Revels. As one of those "Northern women" says, in speaking of this passage: "It is not well, in the faces of hundreds of thousands of Northern graves, for any African to take on tones of patronage, and proclaim that the North owes to his race a debt of gratitude that it cannot easily repay." No, it is certainly "not well," but it is very much like "any African" to patronize anybody that will sit down and suffer him to do it. Revels can hear them congratulating themselves on every side that he is there, that it is a great step forward, that an intelligent negro like himself is a better representative than the State of Mississippi ever had before in the United States Senate; and there is nothing in Revels' nervous constitution that prevents him from subscribing to every word of it—he feels somehow that it is so.

We are curious to see if Mrs. Revels will come to the same conclusion about herself, and if the Radical Senator's wives will have as great an admiration for her society as their husbands have for the "Bishop of the Senate."

Death of Distinguished Ministers.

The Rev. Philander Smith, D.D., senior Bishop of the Methodist Episcopal Church in Canada, died at his late residence, Brooklyn, Ontario, on Monday evening, March 28, 1870.

A telegram from Beyrout, dated London, April 3, announces the death of Bishop Kingsley, of the Methodist Episcopal Church.

Also, in the Memphis Christian Advocate we have the announcement of the death of Rev. Moses Brock, of the Methodist Episcopal Church South.

Brother Brock was a traveling preacher from 1819 to 1854, except an interval of two years following his removal to the West, and filled the important office of presiding elder twenty-six years—the only kind of work assigned him after his first appointment to it. To this office and to the itinerant work generally he was admirably adapted by reason of executive talents and methodical habits, as well as on account of excellent qualities as a preacher. At the Memphis Conference, held in Somerville in 1854, he located; and since has been in retirement, seldom taking part in any public service, but illustrating in his household the virtues and graces which belong to a matured religious character—the steadfast expectant of a better, even a heavenly country.

The Rev. A. T. Goodloe writes to the Nashville Christian Advocate, from Culleoka, Tennessee, March 21, 1870: "At twelve o'clock yesterday I performed the burial service over the remains of William Mullins, who died at his residence in Marshall county, in the bounds of Duck River circuit, March 18. Please announce his death in the Advocate, and say, especially to the veterans of the cross with whom he labored forty-eight years in the Tennessee Conference, that he fell on the battle-field, with sword in hand, still warm with recent fight."

REVIVALS.

We take the following list of revival notices in block out, of the Richmond Christian Advocate, because, as our own correspondents are not reporting any special work of grace in their several fields of labor, we will not deny ourselves the opportunity of magnifying God's goodness as revealed elsewhere.

REVIVAL AT R. M. COLLEGE.—There is a promising work of grace in progress at the college. Deep seriousness prevails among the students; several have been converted. The many are under conviction. The prayer meetings held morning and afternoon are truly seasons of refreshing. Let the church pray for the increase of this gracious influence on all connected with the institution. When our sons can have at the same time the best mental and moral training, should we hesitate to send them to the schools of the church?

Randolph Macon is doing well; twenty-five young men are studying for the ministry; nearly all the students are members of the church, and those who are not are brought daily under the influence of their pious associates. The minds of our

people must be turned to the college as the source of great religious power. To make it a success, we must work for it, pray for it and give to it; must realize the true value of Christian education to the youth of our country.

CHARITIES AT HOME.—We learn from Dr. Rosser, who has just returned home to enjoy a few days rest, that the revival in Norfolk resulted in the conversion of one hundred and forty persons—one hundred had joined the church.

At Covington, Kentucky, a great revival has prevailed in the Southern Church.

Our church has great life and power in Missouri. The St. Louis Advocate reports above two hundred conversions in different circuits.

The Nashville Advocate reports one hundred and forty conversions in a few circuits in Tennessee and Alabama.

Lovelandville, S. C.—The Rev. Manning Brown writes: "Our community has been blessed with a most precious outpouring of the Holy Spirit, which resulted in a glorious revival. Quite a number were converted. My experience teaches me that as the work of God is revived, the people become willing to subscribe to our religious papers. I feel encouraged, therefore, to hope that you will receive a large increase to the number of subscribers to the Advocate from this charge—and also to the Weekly, that excellent paper for little folks."—*Southern Christian Advocate.*

Take a hint from this, and always put the church paper in the hands of young converts.

GOOD NEWS.

A letter from the Rev. J. M. Scott, dated Bragg's, Alabama, April 1, says: "The prospect for a revival is encouraging; congregations are good; Sabbath schools are in full operation; social meetings generally well attended; the heads of families have, for the most part, erected the family altar, and the Bible is studied." He sends us a number of subscribers.

The Rev. P. A. Johnston sends us a number of subscribers from Kosciusko, Mississippi, and adds: "I have not worked as faithfully as I should have done, or I could have sent as many more. I want to see the Advocate in every Methodist family in the bounds of my circuit before Conference." We should like to know that there was one circuit in existence in which every family took the Advocate.

REV. THOMAS L. DENSLER.

"Tell the brethren of the Conference and the presiding Bishop, at its next session, that I love them all, and to meet me in heaven," was among the last expressions of Rev. Thomas L. Densler, of the Montgomery Conference, who departed this life, of heart disease, on the seventeenth ultimo, at the residence of Mr. Williamson, in Autauga county, Alabama, in the sixty-fifth year of life.

We visited Brother Densler during his illness, and found him in a most excellent frame of mind, and willing to die. His wife and devoted companion died in December, and he then expressed a desire that he might soon "follow her to the grave," which was realized in less than three months; and the graves of both are fresh—to be seen at Benton, on the Alabama river. He was sick about four weeks, and, from the locality he was in, saw but few of his friends. His children, however, were all with him, and young Mr. Williamson and Mr. Howard, with whom he died, deserve all credit for their untiring service to him. The place was desolate, the weather gloomy, and in all the dreary waste of days there was but one bright spot, which was the heavenly countenance of the dying man of God.

He was born in Savannah, Georgia, in 1804; was converted at the early age of fourteen years, and continued a consistent Christian all through life. He was for some years a local preacher, but entered the old Alabama Conference about the year 1841, and except a short time, on account of throat disease, he continued faithfully to serve the church and his God until the time of his death. We are unprepared to give any general outline of his remarkable work. His appointment for this year was Autauga circuit. He filled but one round of appointments; but he served the same

work last year, and leaves on it many warm friends.

He told the writer he was ready for death, and requested him to preach his funeral sermon; on the occasion of his burial, from First Thess. iv, 14.

WM. A. EDWARDS.

ATLANTA, ALA., April 7.

NEW PUBLICATIONS.

THE MYSTERIES OF MASONSRY. By L. E. Reynolds, P. M., P. H. P. Philadelphia: J. B. Lippincott & Co. 1870. 572 pp.

"The reflecting mind," says the author, sees that "the universe is a system of uses, causes and effects, consisting of a series of three, six, nine and twenty-seven; with their attendant orders of three, five and seven, in likeness of the degrees of Ancient Masonry." This sentence is as intelligible to us as any in the book, but even this ascends so into the "regions of the vast and unknown" that we find ourselves absolutely unable to follow. The work seems to be the application of a highly spiritualized Swedenborgianism to the occult mysteries of Masonry; the result, to us, is the unintelligible. The work exhibits much labor and research. The author has harmony in him, for he is the architect of the most beautiful house in New Orleans, and his analysis of Solomon's temple, we should consider, is as accurate as it can be made at the present day. We give one sentence of this work (let him that readeth understand): "When the spheres of the heavens are first opened to man his affections are perceived by the angels; the natural affections are examined in the South by the light of science, the spiritual affections are examined in the West by the light of wisdom, and, lastly, the celestial affections are examined by the Lord in the East." For sale in the book stores of this city.

New Orleans Sabbath School Convention.

The New Orleans Sabbath School Convention will meet on Thursday, April 28, at six P. M., at Carondelet street.

6 o'clock.—Devotional exercises.

Children invited to be present.

6.30.—Organization.

7.—Singing by the children.

7.15.—Prayer.

7.30.—Address. Subject: Our Material—Infancy in its Relation to the Church.

8.15.—Reports of condition and prospects of Sabbath schools in the district.

8.30.—Address on the importance of Sabbath school libraries as the medium for diffusing general information among youth.

9.10.—Singing.

9.15.—Discussion of the address.

FRIDAY EVENING, APRIL 29.

5 to 6 o'clock.—General prayer meeting.

7.—Singing by the choir.

7.30.—Address: The Importance of Senior Classes in Sunday Schools.

8.15.—Discussion of the above theme.

8.30.—Discussion: How can we best rivet the lesson on the minds and hearts of the children?

8.55.—Discussion: How can we most effectually lead children to Christ?

9.15.—Singing by the choir.

SATURDAY EVENING, APRIL 30.

6.30 to 7 o'clock.—Prayer for the outpouring of the Holy Spirit in Sabbath schools. Children and teachers are invited to be present.

7.—Singing by the choir.

7.20.—Address: The Qualifications desired in Sabbath School Teachers, and the best way of Training them.

8.—Discussion on proceeding theme.

8.15.—Singing.

8.20.—Discussion: How shall we increase the spirituality of the Sabbath school?

SABBATH, MAY 1.

9 o'clock A. M.—Addresses to the various Sabbath schools by visiting ministers and laymen.

3 P. M.—Anniversary exhibition of the New Orleans District Sabbath School Union. Addresses, recitations, dialogues, speeches and singing by the schools.

Any of the above programme may be omitted or changed at the will of the convention.

DEATH OF MRS. SARAH C. SAGE.—We regret to learn that this venerable Christian lady died on Thursday, the thirty-first of March, at the residence of her son-in-law, Mr. V. H. Jones, in the parish of Caddo, Louisiana. Mother Sage had entered her seventy-ninth year, and continued, up to her last illness, to enjoy health of body and mind. She was the relict of the Rev. Alexander Sage, and sister of Rev. John C. Burness. The sickness of which she died was of only a few days' duration, but the final summons found her ripe for heaven, and ready to depart.

PLEASANT HILL, LOUISIANA.—The high school at this place is, we learn, steadily increasing in students. The board is put down at a very low figure—less than \$10 a month. The principal deserves great credit for his untiring devotion to the institution. Scholars are coming in from Texas.

THE AGRICULTURAL FAIR.—The managers invite machinists, merchants, agriculturists and all kinds of producers to become exhibitors in the fair, to be held in this city, beginning on the twenty-third of this month.

ON NEXT FRIDAY the moon will be full and in perigee—i. e., at the point nearest the earth—so that our satellite will appear unusually large, and as it is the first full moon after the vernal equinox, it is called the Paschal Full Moon—the day being Good Friday, and the Sunday after being Easter. This is an unfortunate name for the Passover, and if the proposed revision of the English Bible is ever made, the latter will doubtless be substituted for it in Acts xii, the only place in which it occurs in our version. Our church, like nearly all others, celebrates at that time the glorious fact of the resurrection of our blessed Lord. Despite the superstitions connected with it by Greeks, Latins and some Anglicans, we doubt not that its observance, down through all the Christian centuries, has done not a little to confirm the faith of Christendom. Let the sound go forth in all the earth, at the recurrence of the Christian passover, "Christ, the Lord, is risen to-day!"—*Nashville Advocate, April 9.*

DEDICATION SERMON.—It is expected that the main audience room of the new Central church in this city will be completed by the opening of the General Conference; and we are happy to add that the Rev. Dr. Munsey, secretary of the Board of Foreign Missions, has been engaged to preach the dedication sermon, on the second Sunday in May. *Memphis Christian Advocate.*

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially endorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. *Norfolk Daily Journal, Dec. 11, 1863.*

Married.

In the church at Walnut Grove, March 30, 1870, by Rev. R. W. Coons, Mr. E. HELMS, of Blount county, to Miss BETTY A. TURNER, of Etawah county, Alabama.

Obituaries.

At four o'clock A. M., April 6, 1870, Sister DOROTHEA S. Aiken fell asleep in Jesus, aged seventy-four years. When twelve years old she joined the church, and has ever since been a co-worker with God. To the last her trust was in Jesus, and her treasure in heaven.

"Servant of God, well done! Rest from thy loved company! The battle fought, the victory won, Enter thy Master's joy." M.

Sister MARY ANN TAYLOR fell asleep in Jesus, March 29, 1870, aged sixty-two years.

She was a member of the Methodist Church nearly thirty years. As her life was illuminated by the sunlight of her Master's smiles, so in death he forsook her not, but sent his angels gently to bear her sanctified spirit to its eternal rest.

Fond husband and daughter, let us yield her meekly, turning our longing eyes heavenward, hoping there to rejoin her, where parting shall be no more.

Died, of typhoid pneumonia, in Wilkinson county, Mississippi, January 18, 1870, Mrs. ELIZABETH JANE Lusk, in the thirty-fifth year of her age.

Sister Lusk was born in 1835. She was the only daughter of John and Mary Sturgeon, of Adams county, Mississippi, who both died when she was quite small. After the death of her parents she became the ward of her uncle. She was baptized in her childhood, and joined the church some years after she was grown, and sustained that relation until her death. She was converted to God at a prayer meeting conducted by her uncle, Hiram Enlow, at his residence.

A few years before the late war she was married to Mr. M. Lusk, who was in the Confederate army, and died in Yazoo City on the twenty-third of April, 1863, leaving her a widow with an orphan babe. Six years and seven months after his death she died, and no doubt now rests in the bosom of her Saviour.

H. ENLOW.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. Davis, M. D. To be had of Steel & Co., 72 Camp street; Eyck, 130 Canal street; Ellis, opposite the Post Office; also, by Eells, of the author, Glass Box 339, New Orleans.

Observe.—Dr. D. has removed to No. 19 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention.

6-12 11

NEW ADVERTISEMENTS.

A VALUABLE GIFT.—90 PAGES.—DR. S. S. FITCH'S "Domestic Family Physician" describes all diseases and their remedies. Sent by mail free. Address DR. S. S. FITCH, 714 Broadway, New York.

THE ONLY TRUE AND PERFECT HAIR COLOR.

The Mystery, or Turner's Hair Tint.

A harmless, beautiful and permanent Hair Tint, in one preparation!

It is the only preparation ever invented where the shade can be controlled at the will of the operator, and at the same time easy of application. It is now used in the principal Hair Dressing Saloons of New Orleans, and all over the South. A sample box will be sent, postage paid, to any address or Post Office in the United States, upon receipt of price, \$1, by JAMES TURNER & CO., Chemists and Druggists, No. 29 Camp street, under City Hotel, New Orleans.

LANDRETH'S WARRANTED GARDEN SEEDS.

have been familiarly and favorably known to the American public for upward of three-quarters of a century, with yearly increasing popularity.

They Speak their Own Praise Wherever Planted.

Landreth's Rural Register and Almanac, 1870, will be mailed without charge to all who apply, enclosing a stamp to pay postage.

DAVID LANDRETH & SONS, Nos. 21 and 23 South Sixth street, Philadelphia.

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OF NEW YORK.

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THE DOLLAR SEX.—CHAS. A. DANA, EDITOR.

The cheapest, smartest and best New York newspaper. Everybody likes it. Three editions: Daily, 5c; Semi-Weekly, 2c; and Weekly, 1c a year. All the News at half price. Full reports of markets, agriculture, commerce and all the news of the day, and a complete story in every issue. Sent Weekly, and by mail to every subscriber. Inducements to canvassers unparalled. \$1,000 Life Insurance. Grand Prizes, Sewing Machines, Purloined Goods, Sewing Machines, etc., among the premiums. Specimens and lists free. Send 5c and try it.

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I. W. ENGLAND, Publisher, New York.

NEW ADVERTISEMENTS.

KOSKOO.....KOSKOO.

THE GREAT REPUTATION

which Koskoo has attained in all parts of the country

AS A GREAT AND GOOD MEDICINE,

AND THE LARGE NUMBERS OF TESTIMONIALS

which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal.

BEING POSITIVELY

THE MOST POWERFUL VEGETABLE ALTERATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people now are suffering from many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptive and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the blood is pure you are not so liable to any disease. Many impurities of the blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR

STANDS UNRIVALLED.

BEING THE ONLY KNOWN MEDICINE

that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dizziness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; unsteady appetite; sometimes sour stomach, with a rising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles, flatulence, coldness of the extremities, etc.

KOSKOO

is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.

Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or containing, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

Meets with great success in the cure of DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering to-day with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical), are causing diseases of the nervous system to increase at a fearful rate.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; vertigo, or dizziness; noises or ringing in the head; confusion of ideas; temporary loss of memory; defection of appetite; starting during sleep; bad dreams; hesitation in answering questions; dullness of the brain; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

KOSKOO

is not a secret quick remedy. Formula around each bottle. Recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. The

Best and Most Popular Medicine in Use.

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SILENT FAMILY SEWING MACHINE.

"Always in order and ready to sew. Such is the simplicity and ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rewinding. Every Machine is furnished with Feller, Hemmer and Brailer.

All the different first class Sewing Machines for sale. The HOWE Sewing Machine—the first invented; like one from which all others take their origin.

All kinds of Machines repaired. Needles, Silk, Thread and Oil for all kinds of Machines.

Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store.

Agents wanted.

M. S. HEDRICK,

87 and 118 Canal street,

New Orleans.

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TO OWNERS OF HORSES AND CATTLE.

The Child's Corner.

TWO FORTUNES.
BY ALICE CAREY.

"He not among wine bibbers; among riot-
ous eaters of flesh; for the drunkard and the
glutton shall come to poverty; and drowsi-
ness shall clothe a man with rags."—Prov.
xxiii, 20, 21.

I'll tell you two fortunes, my dear little lad.
For you to accept or refuse—
The one of them good, the other one bad:
Now hear them, and say which you choose.

I see, by my gift, within reach of your hand,
A fortune right fair to behold—
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard, the boughs hanging
down,
With apples of russet and red;
see droves of cattle, some white and some
brown,
But all of them yours to command.

I see doves and swallows about the barn
doors,
See the fanning mill whirling so fast,
See men that are thrashing the wheat on the
floors;
And now the bright picture is past!

And I see, rising dimly up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand!

Oh! if you would behold him you would wish
That he were less wretched to see;
For his boot-tops, they gap like the mouth of
a fish,
And his trousers are out at the knee!

In walking he staggers; now this way, now
that,
And his eyes, they stand out like a bug's;
And he wears an old coat and a battered-in
hat,
And I think that the fault is the jug's!

For our text says the drunkard shall come to
be poor,
And drowsiness clothes men with rags;
And he doesn't look much like a man, I am
sure,
Who has honest, hard cash in his bags.

Now which will you choose?—to be thrifty
and snug,
And to be right side up with your dish;
Or to go with your eyes like the eyes of a
bug,
And your shoes like the mouth of a fish!

THE BREAD-FRUIT TREE.

Away in the South Sea Islands
grows a very remarkable tree, called
the bread-fruit tree. You have,
doubtless, often seen pictures of it,
and formed a general impression of
a fine, wide-spreading tree, with
excellent loaves of bread growing all
over its branches, waiting for some-
body to pick them off and slice
them up and butter them.

It was a very natural idea, but
hardly correct in all respects. The
bread-fruit is, in reality, a large
berry about the size of a watermelon,
and when you peel off the skin of
the ripe fruit you come down to a
delicate white pulp, a little tart,
which looks somewhat like wheaten
bread. The natives cut this berry
into quarters and roast it in hot
coals, when it makes a very good
substitute for bread. There are
various other ways of preparing it,
but this is the most common.

But while the bodies of those na-
tives are thus supplied with bread,
their poor souls are perishing for
want of the bread of life. Jesus
says, "I am the bread of life," but
they have not knowledge of Jesus,
and so their souls die of famine.

You know that if we have the
nicest bread on our tables, it will do
us no good unless we eat of it. So,
if we do not take Jesus for our
Saviour we shall be no better off
than those poor islanders.

The bread-fruit tree supplies
many other wants of the body. The
inner bark is a tough, white net-
work which serves them for cloth.
The broad green leaves answer well
for wrapping paper. The wood is
used for building their boats and
houses, and a milky juice, which
issues forth wherever it is wounded,
is boiled with coconut oil and
makes an excellent ointment.

Jesus Christ, the bread of life,
supplies every want of the soul. He
can make up for the loss of every-
thing else.

A minister went to visit a poor
old man in a miserable, smoky hut,
through which the rain dropped
down upon his sick-bed, and asked
him of his welfare.

"Oh," he said, with a bright glad
smile in his face, "I am sitting un-
der his shadow with great delight."
That poor man ate of the bread of
life, and he never hungered.

A blind boy used to thank God
for "clouding his eyes;" "for," said
he, "I never saw until I was blind."
He had never before seen himself to
be a sinner and Jesus Christ as a
great Saviour. Now this bread of
life supplies all his wants.

A poor converted heathen woman
lay on her dying-bed, when the good
missionary asked her of her state.
"I have Christ here," she said, clasp-
ing her precious Bible to her breast.
"And Christ here," she added, lay-
ing her hand on her heart. "And
Christ there," she continued, point-
ing upward.

Oh, if you have never taken of
this bread of life, do not wait
longer. Many, many poor souls

are dying of famine, even while an
abundant feast is spread before them.
Do not be of their number.—*Sunday
School Visitor.*

HELEN'S REWARD.—It was hard for
a girl of fifteen to take a mother's
place to two young brothers and a
baby-sister, but, for her father's
sake, Helen tried to meet her duties
with a brave heart—for Christ's
sake, too, for Helen was a Christian.
She knew where to look for help in
every trial, but there was one trial
harder to bear than all the others.
Before her mother's death the family
were accustomed to gather night
and morning, in the little sitting
room, for prayer and singing, but
the voice that had led those devo-
tions was singing now in heaven,
and their home was without an altar,
for her father was not a follower of
Helen's loving heart. How she
wished that in this, too, she had the
strength and courage to take her
mother's place, and with the wish
came a resolve at least to make the
attempt. It was a difficult task at
first, and more than once the young
girl faltered, but a sainted face
seemed bending above her, and a
voice, dearer than an angel's, whis-
pered encouraging words.

Weeks passed, and every day that
hour of prayer grew dearer. Dea,
the faithful German girl, and the
little brothers, too, felt its sweet in-
fluence, and gave more ready obe-
dience to one who so nearly filled
the mother's place. But Helen's
heart was burdened for her father.
Day after day she prayed for him.
And, by and by, the answer came.

One Sabbath evening, as she
knelt with her little flock, her father
for the first time came and knelt
beside her. For a moment she
hesitated to pray before him, but
God gave her strength. Stilled
sobs interrupted her, and when she
finished, there, in the presence of
those little ones, the strong man
prayed the Psalmist's prayer—
"There was joy in heaven that night,
and Helen's cup was full."—*The Sun-
day School Scholar.*

A REMARKABLE PRINCESS.—A cor-
respondent of the San Francisco
Call, writing from Jerusalem, men-
tions the following pleasant inci-
dent:

Close to this place I saw two
Arabs and a woman building a
rough wall along the road. There
was an air of intelligence about the
woman's face not in accordance with
her occupation, apparel or soiled
hands. The impression was con-
firmed on conversing with her, and
I was astonished to think she could
not gain a living by some higher
occupation than building a wall.

"Would she be kind enough to
write her name for me?"
"Yes. Would I walk into her
house? It was close by."
"I did not like to take her from
her work."

"Oh, she had plenty of time."
We entered a neat cottage, plainly
furnished and well supplied with
books. She produced a large book
and asked me to write my name. I
glanced over the pages, and saw
French counts, German barons,
Russian princes, Irish and English
lords and dukes, and Francis Jo-
seph, Emperor of Austria. She
wrote her name on a card, the
"Princess de la tour d'Auvergne."

She obtained a grant from the Sul-
tan of the piece of ground whereon
Christ taught the Lord's prayer,
and is erecting a temple on it, at
her own expense, which will contain
this prayer in every language. She
has already expended over two
hundred thousand francs.

THE LARGEST CITY.—It is com-
monly believed that London is the
largest city in the world, but the
belief is erroneous. Jeddo, the
capital of Japan, is without excep-
tion the largest and most populous
city in the world. It contains the
vast number of one million dwellings
and five million human souls. Many
of the streets are nineteen Japan-
eseries in length—twenty-two Eng-
lish miles. The commerce of Jeddo
far exceeds that of any other city in
the world, and the sea along the coast
is constantly white with sails
from the southern portion of the
empire, where they are laden with
rice, tea, sea coal, tobacco, silk, cot-
ton and tropical fruits, all of which
can find ready market in the North,
and then return freighted with corn,
salt, singlass and various other
productions which have a market in
the South.

THE SCIENTIFIC AMERICAN has a
strong leader against ceding the Yo-
semite Valley to private parties. It
will be remembered that Congress
transferred that portion of the public
domain to the State of California,
"to be held as a pleasure resort for
the people of the United States, free
forever," but that certain settlers
have claimed to have preempted it.
The question now comes before
Congress, and as the claim of the
settlers seems to have no legal founda-
tion, it is to be hoped that this won-
der of the world may remain na-
tional property.

The Farm and Garden.

PLANT AND BEAUTIFY.

There is a class of persons who
come out from a city to locate in its
suburbs with ill-defined notions of
how to appreciate and enjoy country
life to best advantage.

By the time their house is finished
their capital is entirely exhausted,
and further improvements seem to be
impossible. For months, or even
years, the debris of the builder
hangs around the house in unsightly
heaps; or, if even wheeled away, no
effort is made to lay out the ground
neatly, and form neat lawns.

In how many towns and villages
have we seen scores of such houses,
repulsive in their very plainness, and
always carrying in them an un-
finished look!

By and by the place changes
hands, and the new proprietor be-
gins to improve his lots or acres as
soon as he can, by setting out choice
trees, shrubs and flowers. He
thinks nothing can make home so
attractive to his family, or so de-
lightful to himself, as the cultivation
of a few of nature's fairest gifts.

He twines the honeysuckle around
his porch, and in summer sits on the
piazza, and watches the humming
bird and bee fly in and out, gather-
ing their fragrant store.

He decks his lawn with beautiful
tulips, peonies, roses, pansies, dah-
lias, and other flowers, and laughs
to see how his neighbors stop be-
fore his gate and gaze with admiring
eyes on the delicious sight.

What a charm his cottage imme-
diately possesses, and how great the
contrast with other plain and barren
yards around!

Year after year this tasteful man
adds here and there a choice root
and plant, and never fails or flings in
his love for such beauties until the
little field becomes almost a para-
dise in itself.

We cannot expect great results
from every suburban resident—
Tastes differ, and people differ in
their powers of application and per-
severance; but every human being
is capable of exerting an effort and
accomplishing some such result, be
it of greater or less comparison.

Plant out handsome variegated
shrubs, the Japan quince, snow-
ball, dentzia, and others, that, when
flowers are lacking, there will be
something to give pleasure.

Plant out evergreens, that, when
both flowers and shrubs are gone,
there will still be left an element of
life and beauty, and your grounds
not seem altogether bare and deso-
late.

Every owner of a country place,
from a single lot to a villa site or a
large farm, should possess, accord-
ing to his ability, either few or many
of these charming adornments and
indispensable accompaniments of a
well kept country home.

The possession of them will enable
him to spend his days in peace, and
enjoy with quiet contentment the
luxury of such a rural life, while the
influence of these simple yet beau-
tiful charms will be productive of an
everlasting good in both mind and
heart.

"More than building showy mansions,
More than dress and fine array,
More than domes and lofty steeples,
More than stables, power and sway,
Make your home both neat and useful,
Bright and pleasant, always fair,
Where each heart shall rest contented,
Grateful for each beauty there."

—Southern Farmer.

PEACH GROWING ON THE SEA COAST
OF MISSISSIPPI.—The writer has re-
sided in this section for over thirty
years, and is well acquainted with
the whole piney-woods region of
Mississippi. The most of the land
is very poor, except the river and
creek bottoms. The hills, nearly
everywhere, have a clay foundation,
and are peculiarly adapted for or-
chards. The early varieties of ap-
ples, peaches, apricots, nectarines
and the native grapes, do well, and
yield good crops, when properly
cultivated. Near the sea coast the
lands are more sandy than in the
interior, with a thin soil, and these
lands require manuring constantly
in order to produce fruit trees and
vegetables. There have been some
fine orchards near this sea coast as
in any part of our country. The
most of these orchards were en-
tirely neglected during the war, and
the trees died, leaving the proper-
ties so poor and so much dispirited
that they have made little or no
efforts to restore their orchards.
But there are some few who are
cultivating peaches and peaches with
fine success, and with profit.

There is a general impression that
fruit trees in this region are very
short-lived, especially the peach.
This is an error. Many persons
have cleared off these pine hills, and
planted peach trees, which grew
luxuriantly and bore fine crops when
three and four years old, and when
six and seven died out. It is no
wonder, they died—it would have
been a miracle if they had lived.
The trees were planted without
manure, and the ground between
the trees cultivated every year in
corn, rice or sweet potatoes, until
every iota of fertility was exhausted,
and the trees died of starvation.

The lands astonish every one with

their fertility and productiveness for
two or three years; and, if properly
manured, will produce the finest
orchards in the world.

The soil is only four or five inches
deep, hence the roots of all trees
spread a long distance near the sur-
face in search of food, and the hot
rays of the summer scorch these
roots and they die. If these lands
were cultivated eight or ten inches
deep, and properly drained, and
potash and phosphates applied, I
have no doubt the peach and other
fruit trees would live here as long
as anywhere in the world.—*Corres-
pondent of Southland.*

THE ECUMENICAL.—Wearied as the
fathers are, their responsibility and
their power every day they feel
more. The Jesuits cannot manage
them altogether as they have been
accustomed to manage them each a
thousand miles off in the insulation
of his own See. The regulations,
though reinforced by supplementary
rules and by several monitions, have
become almost waste paper. The
bishops move about in society ex-
pressing their own opinions and re-
ferring to one another's, so that
every opinion is known; some one
says they have been ordered not to
assemble in more than fifteen or
twenty, but Roman palaces are
large, and Roman receptions multi-
tudinous, and the bishops make as
large circles as they please there.

The Pope's journalists are the first
to break the rule of secrecy by tel-
ling as much as suits their space or
their readers. The Pope himself,
seeing how things are going in the
council, accepts the fact, and says,
"Let them talk," and no doubt for
one Latin declamation there are
some thousand conversations in the
several vernaculars. What is more,
the really representative men are
feeling their weight, and showing
it. The Archbishop of Paris repre-
sents more Catholics than all the
"Roman Bishops" together. The
opposition has been carefully com-
puted to represent eighty millions,
while the entire Roman Catholic
Church cannot make out more than
one hundred and seventy millions.
Under such circumstances the bare
chance of a schism is terrible. The
fathers are daily getting more insight
into the whole situation, and they
are even learning history. Then,
from the other rock ahead the pilots
here have their eyes open. They
see how promptly, and, as they say,
how irregularly and scandalously,
the German protest was published
at home, whereas, it is maintained
here, it never was presented, and
was not allowed to be presented, to
the Pope. Austria, so apt to en-
tangle herself, cut a knot there. As
to France, it is sinking deep into
the mind of Rome that the power
which occupies Civita Vecchia is the
majority in the French chamber for
the time being; that majority which
is itself one of the doctrines to be
anathematized by this council. The
assembled fathers see all that Rome
sees, but not with all her fears or her
inferences. Of course Rome will
never give up the game. If she is
forced to send these fathers away it
will only be for a time, and if their
presence would save her, not one
would be allowed to leave her ter-
ritory. They are hostages. But I
must close.—*London Times.*

ONE Sabbath afternoon an elo-
quent English minister, in his clos-
ing prayer, referred to a long pre-
vailing drought, and earnestly be-
sought the divine Giver of all good
to vouchsafe some seasonable and
much wished for rain. Immediately
rain began to fall—the first for
many weeks—and for a short time
it fell like a shower bath. Mean-
time, the church service having con-
cluded, the congregation was dis-
missed; and then came the scramble
for umbrellas. One lady, who had
no umbrella with her, commenced
to gather the skirts of her gown
over her head before quitting the
church vestibule, at the same time
remarking to a neighbor: "El-
se, wouldn't it be too bad of the doc-
tor, he might have lotten us hume
first."

CHINESE TEMPLES FOR SALE.—Bish-
op Kingsley, of the Methodist Epis-
copal Church, now in China, writes
that "the oldest and most imposing
temples are going to decay. Some
of the temples are offered for sale,
that the copper idols may be turned
to pecuniary account. Public opin-
ion will not exactly tolerate the
desecration of the temple by native
Chinese, but they will allow foreign-
ers to buy the temples and dispose
of the copper, and they will buy it
of them." He says a temple is now
offered to the mission, and the own-
er promises to buy back the copper,
and pay \$40 more for it than he
asks for the temple, idols, ground,
etc., etc.

The most famous ruin in England
just now is the young Duke of
Hamilton, who has squandered a
fortune of \$200,000 a year, and has
contracted for, more properly, ex-
pended debts to the amount of half
a million more.

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The Christian Advocate.

SATURDAY, APRIL 16, 1870.

LETTER FROM DR. HURST.

THE GERMAN LITURGICAL COUNCIL.
COURSE OF THE VATICAN COUNCIL.FRANKFURT-ON-MAIN, GERMANY.
February 18, 1870.

Notwithstanding every precaution to prevent the proceedings of the Vatican Council from getting to the public ear, quite enough of even the most carefully guarded portion of what has been done, and proposed to be done, has gotten out, and even to this side of the Alps, to awaken in all Catholic sections that have a spark of liberalism and general sympathy with the spirit of the century a feeling of indignation against the whole spirit of the council. The Jesuits have for once overreached themselves. It now comes out that their and the Pope's—they boss the job by turns, when not together—great object in getting up the council was to adopt the dogma of papal infallibility; and to sugar-coat the pill in the most grandiose way, they have made everything contribute to the very outset. They began adroitly enough, it would seem, and have taken several important steps to carry out their purpose. The climax of these is the address, circulated for signatures, praying the Pope "to take the requisite steps to have his own infallibility declared by the present council an article of faith." At first this was given out as merely a personal affair, just as the handing his holiness a few English sovereigns for his hungry purse, and due pains were taken to have the telegraph tell Europe that Pius the Ninth looked upon the paper as a pleasant and unofficial testimony to his fatherly person. But not a bit of it. This document was designed as the entering wedge for bringing the subject of papal infallibility before the council, not for debate, but for a slavish affirmation.

Protestants could not understand this and all the other preparatory movements for the adoption of the proposed dogma. And how could they, not being "to the manner born?" But the liberal Catholics of Germany, who naturally knew the tactics of their wary co-religionists, comprehended the scheme at a glance. They said—and the sheets containing their rationations have hardly had time as yet to get into the waste-paper basket—that the ultramontanes were determined to go to extremes, and to follow the blind lead of the Jesuits, whose great goal was the passage of papal infallibility as a part of the creed.

DR. DOLLINGER THE LEADER OF THE MOVEMENT.

But the German liberal Catholics were not satisfied with merely expressing their fears; they went to work with all commendable zeal to prevent any possibility of their fulfillment. They published protests, held meetings, circulated remonstrances, and, indeed, got into motion the whole machinery of a tremendous opposition. The counter movement has been gathering great momentum within the last fortnight, and it is safe to say that there is not a Roman Catholic congregation in Germany that has not had its equanimity disturbed by it. Some have quite lost their equilibrium.

The very soul and tongue of the opposition is Dr. Dollinger, provost of the University of Munich. Before the council had convened he published a pamphlet or two against the spirit that had gotten it up and was likely to control it, while the least part that he is thought to have taken in writing *Jahres* is inspiring. Latest of all, he has appealed directly to the common sense of the Roman Catholic masses in a series of slashing articles in the *Angsbürg Allgemeine Zeitung*, the best paper on the continent, and the one hated above all others in Rome. You may imagine their drift from the following bold words:

"The bishops who have signed this address (the above mentioned one) demand that one hundred and eighty millions of human beings shall, under penalty of excommunication, exclusion from the sacraments and eternal damnation, believe and profess what the church has never yet believed or taught. * * * Between faith and the understanding acceptance of an opinion regarded only as probable, there is a world-wide difference. The Catholic can only believe the truth which has been divinely revealed, belongs to the substance of saving doctrine, has been propagated and prescribed as above all doubt by the church itself, the profession of which has been a condition of membership, and the denial of which it allows on no condition, but rejects as heresy. In truth, therefore, from the beginning of the church to this day, no person has ever believed the infallibility of the Pope—that is, as he believes in God, Christ and the Holy Trinity; but many have only imagined, or at most regarded as *humanly* certain, that this prerogative belongs to the Pope. The proposed

change would be something totally new in the history of the church, without a parallel in eighteen centuries. It is an ecclesiastical revolution which they desire who look less at the interests of the very basis of the church than the desires of a single man, the Pope. * * * If the address be passed, the Catholic must ever afterward say: 'I believe because the Pope, now declared infallible, has ordered so, and so to be taught and believed. I believe he is infallible simply because he says so himself. True, some four hundred or six hundred bishops, assembled in Rome in 1870, did resolve that the Pope is infallible; but the bishops and that whole council, save only the Pope, were subject to the possibility of error. To be raised above the possibility of error was the right and possession of the Pope alone, and hence the bishops, few or many, could neither strengthen nor weaken his testimony. That dogma, therefore, could only have the force and authority which the Pope gave it, since he appropriated infallibility.' Thus everything is resolved into the Pope's testimony of himself, all of which is very simple. In the midst of all this, let us remember that one thousand eight hundred and forty years ago an infinitely higher One said: 'If I bear witness of myself, my witness is not true.'"

HOW THE MOVEMENT IS REGAIDED.

The sympathy with Dr. Dollinger's opposition to the proposed dogma, and the general ultra course of the Vatican Council, is taking a peculiar shape. Addresses of encouragement are reaching him from all quarters of Germany. Munich gave him the freedom of the city. The Roman Catholic faculties in the universities are vied with by secular professors, by politicians, literary celebrities, schools of all grades, industrial organizations, and I know not what else, in giving him reassuring words, and imploring him to continue the fight. Dr. Dollinger is just now the theme of conversation in all circles, and of comment in all newspapers and magazines. His portrait is getting to be as familiar as Bismarck's. The following utterance from a political paper, the *Frankfurter Journal*, will furnish a fair idea of how the whole movement is regarded by the extra-religious world:

"We would serve the cause of the freedom of the German nation," it says, "and it is alone in view of its aims and hopes that we pass opinions on civil and political affairs on this as well as the other side of the Rhine, on this as well as the other side of the Alps. And it is just from this point of view that the Dollinger movement is significant and fruitful of hope. It shows life in just those sections which seemed stiffened to petrification; it shows an individual conviction where there seemed to reign supreme a dogmatism which submitted slavishly to every order from the Vatican; it shows the possibility and almost even the beginning of a new German Roman Catholic Church polity, where before everything had been surrendered to Rome. The most important and highly respected representatives of Roman Catholic learning and culture have declared for Dollinger. The Catholic theological faculties of Bonn and Prague (to these are now added Münster and several others) are his defenders; even political characters of great note join in the movement. The course things are taking in Rome hastens the matter. The Jesuit party in the Vatican have passed a number of canons which would have aroused the indignation of the whole intelligent world if the educated world were not so far off, fortunately, as to be content simply with astonishment. Right in the face and eyes of the century, everything is 'accused' which in moral freedom is worthy of the century—accused by a power which exists outwardly only by aid of the dying Caesarism in Paris, and inwardly begins to quake, as Dollinger, clearly shows, by the folly of the extreme party in Rome. Dollinger's protest—mark this well—dates back of the newest revelations from Rome; since these have been made, his protest has only had a more pervasive effect. Depend upon it, the opposition this side the Alps will surely increase with the violence of the measures beyond them. The affair is an eternal development; it is a most desirable phenomenon, producing blessings which no political power could bring to Germany. * * * Truly we have needed Caesarism to give new strength to the European party of freedom; and we have needed Jesuitism, with its pernicious character, to drag Catholicism up into the light of the century."—*New York Methodist*.

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and all other kinds of Plows at the lowest

market rate.

THOS. B. BODLEY & CO.,

Dealers in Machinery and Agricultural Implements,

5499 ly No 9 Perdido St., N. Orleans.

CENTENARY MALE INSTITUTE.

SUMMERFIELD, ALABAMA.

The twenty-eighth annual session of this

school will begin on the first Monday in Oc-

tober, 1869, and continue nine months.

The expense for tuition, incidental fees,

board, washing, fuel and lights, for the ses-

sion, will be \$231.50, one-half to be paid on

entrance and one-half on the 14th of Febru-

ary, 1870.

Persons wishing to patronize this school

may address JOHN MASSEY,

Jy31 2m Principal, Summerfield, Ala.

COMMISSION MERCHANTS.

J. L. DUNNICK, THOS. A. HAMILTON,

New Orleans, La. Memphis, Tenn.

G. L. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS,

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and all ways have a good supply on hand:

Crescent Mills, Can't "B" Bent.

Heinrichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Oliver Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates. Jy2 ly

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART, Agent. sells ly

W. H. BEAUFORT, JOHN M. FAKES,

Of Clarksville, Tenn. Of New Orleans.

Or Dr. R. F. FAKES, of Augusta, Ark.

DEACON, FAKES & CO.,

Cotton and Tobacco Factors, Forward-

ing and Commission Merchants,

77.....CARONDELET STREET.....77

NEW ORLEANS.

J. L. WALMSLEY & CO.,

Cotton Factors and General Commis-

sion Merchants,

31.....PERDIDO STREET.....31

NEW ORLEANS.

ALEX. BRITTON, RICH. F. BRITTON,

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

oc3 ly

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT.

No. 11 Union street,

sells 6m NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

NEW ORLEANS.

THOMAS MURRAY,

BUILDER.....BUILDER.

CORNER RAMPART AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' ex-

change, will be attended to. se

ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB.

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

MAR.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

APR.

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

MAY.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

JUNE.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

JULY.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

AUG.

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SEPT.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

OCT.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

NOV.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

DEC.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

TO AGENTS.—A receipt mark in the

above calendar indicates the date of a money-

letter received, and a half circle the amount of

cents.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE.

61 CAMP STREET,

Corner Commercial Place, N. O.

Open day and evening the entire year.

Pensionship, Book-keeping, Mathematics

and Languages are practically taught by ex-

perienced professors. Persons from twelve

to fifty years of age attend. The instruction

is private to each student. Persons who

have neglected their education can here

speedily qualify themselves for good situa-

tions in business. Some from the country

may obtain board in the family of the prin-

cipal.

William Walker, a late graduate of the

Southern University at Alabama, and son of

the Rev. Dr. A. H. Walker, of New Orleans,

has charge of the Mathematical department.

Trans-ten to twenty per cent. less than

other colleges in this city.

A liberal deduction made when three or

more enter together. The principal has been

a practical teacher in New Orleans since

1851. For circulars, giving terms, etc., ad-

dress J. W. BLACKMAN,

sell ly New Orleans.

METHODIST FEMALE COLLEGE.

TUSCALOOGA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on

the first Monday in OCTOBER next, and end

the last of July. It is divided into two terms

of four and a half months each

NEW ORLEANS MARKETS.

From the N. O. Price Current.
The general market, especially in most branches of the wholesale trade, has exhibited a fair degree of animation since our last issue. Sugar and molasses have been in good request and commanded full prices, and the movement in Western produce has continued confined to the local trade and Gulf ports.

Our accounts from the interior report a rise in the Onachita, but no improvement in the Red river, which is extremely low and falling. The receipts of our leading staple, nevertheless, have been quite liberal, but 2,814 bales less than for the corresponding period last week.

The river is now three feet ten inches below high water mark, having fallen four inches since our last.

Cotton.—The following are the arrivals since the eighth instant:

Louisiana and Mississippi.....bales..	8619
Arlacoechee.....	66
Arkansas.....	1090
Mobile.....	714
Florida.....	4
Texas.....	110
Total.....	10663

On Saturday the previous animation was followed up by a slack demand, and as the advance in gold led many factors to raise, or at least be more stringent in their pretensions, very little was done until, in order to bring out buyers, they were compelled to offer their stocks more freely. But even this failed to excite any spirit, and the sales were confined to 3,650 bales, at previous rates in some descriptions, and a falling off of $\frac{1}{4}$ to $\frac{1}{2}$ in others. On Monday the movement continued languid, which a further advance in gold and foreign exchange failed to stimulate, although it led some factors to ask outside rates or a fraction more. In fact, some sales were made at a reduction, but the business, which embraced 4,950 bales, closed without any quotable change. On Tuesday the market opened under the depressing influence of a decline in gold and foreign exchange; and discouraging telegrams from New York and Liverpool, which unsettled prices, and confined the business during the morning to a few small lots, at a reduction of $\frac{1}{4}$ to $\frac{1}{2}$ cts, but later in the day parties came together, and 3,600 bales changed hands at a falling off of $\frac{1}{4}$ cts in good ordinary and the better qualities, and $\frac{1}{2}$ cts in the lower grades. The demand was slack, and sales could not be forced unless at inside rates or a fraction less. Hence sales were reported as low as 20 cts for strict good ordinary, 21 cts for low middling, and 21 $\frac{1}{2}$ cts for strict.

This makes an aggregate for the past three days of 11,300 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 971,479 bales, against 736,529 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest date, as compared with last year, is 584,429 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 336,558 bales to Great Britain, of 100,482 to France, and of 111,873 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....	17 $\frac{1}{2}$ to 18 $\frac{1}{2}$
Good ordinary.....	20 $\frac{1}{2}$ to 21 $\frac{1}{2}$
Low middling.....	21 $\frac{1}{2}$ to 22 $\frac{1}{2}$
Middling.....	22 $\frac{1}{2}$ to 23 $\frac{1}{2}$
Strict middling.....	23 $\frac{1}{2}$ to 24 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.....	770
Arrived past three days.....	10663
Arrived previously.....	1013033-1023636
Total.....	1024406

Exported past three days.....	14118
Exported previously.....	835228
Burned.....	1317-850663

Stock on hand and on shipboard.....	173743
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MOLASSES.—The supplies are small, and the demand is not at 50 to 60c per gallon for fermenting, 70c for cistern bottom and prime, not fermenting, 52 $\frac{1}{2}$ to 55c for plantation reboiled, and 37 to 38 $\frac{1}{2}$ cts for Cuba reboiled on plantation.

Flour.—A better feeling has prevailed since our last review.

MONEY.—Gold, 112 $\frac{1}{2}$ to 112 $\frac{3}{4}$. American silver half dollars, 108 $\frac{1}{2}$ to 108 $\frac{3}{4}$. Mexican dollars, 115 $\frac{1}{4}$ to 115 $\frac{3}{4}$ in currency.

The only transactions reported in bonds are \$2,000 City seven on Saturday at 78 and 78 $\frac{1}{2}$; \$1,200 City ten per cents (two, three and four year bonds), with two matured coupons, on Monday at \$102, and \$5,000 City seven per cents at 78; also, at the night board, \$5,000 latter at 77 $\frac{1}{2}$.

City Treasury notes, 12 $\frac{1}{2}$ to 13.

CATTLE MARKET.

NEW ORLEANS, April 12, 1870.	
Texas cattle, choice, per head.....	\$45 to 60
Texas cattle, second quality, per head.....	30 to 40
Texas cattle, third quality, per head.....	18 to 25
Hogs, per lb, gross.....	10 to 12c
Sheep, first quality, per head.....	\$4 to 10
Sheep, second quality, per head.....	3 to 8
Sheep, third quality, per head.....	2 to 5
Which cows, choice, per head.....	60 to 100
Which cows, per head.....	50 to 60
Texas cows, with calves.....	10 to 15
Yearlings, per head.....	10 to 13
Calves, per head.....	10 to 15

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements.....	\$4 00	\$20 00
Cotton and sugar plows.....	8 50	9 50
Yeast plows and scrapers.....	5 50	6 00
Cotton scrapers.....	5 50	6 00
Cotton sweeps.....	10 00	11 00
Cultivators.....	8 00	10 00
Shovels.....	9 00	17 00
Spades.....	10 00	15 00

Bagging, per yard.....	26 $\frac{1}{2}$
Kentucky.....	23
East India.....	24 $\frac{1}{2}$

Bale rope, per lb.....	1 40
Brass, per 100 lbs.....	6 00
Crackers.....	5 00

Bricks, per M.....	10 00
Lalok, per M.....	55 00
English brick.....	60 00

Candles, per lb.....	50
Sperm, New Bedford.....	14
Tallow.....	13
Adamantine.....	13

Chocolate, per lb.....	38
No. 1.....	55
Sweet and spiced.....	35
Older, per lb.....	13 00

Confectionery.....	15 00
Cannel.....	11 00
Anthracite.....	12 00
Western, per bbl.....	18

Coffee, (gold), per lb.....	18
Rio.....	18 $\frac{1}{2}$
Havana (currency).....	35
Java.....	33

Cotton seed.....	15 00
Rough, per ton.....	15 00
Refined, per bushel.....	26

Copper, per lb.....	31
Sheathing.....	25
Copper bolts.....	27
Yellow metal.....	26

Cordage, per lb.....	23
Tarred, American.....	21
Russian.....	30
Corn meal, per bbl.....	4 50

Logwood, Campy.....	4
Logwood, St. Domingo.....	4 $\frac{1}{2}$
Fustic, Tampico.....	5
Indigo, per lb.....	1 75
Madder.....	20

Eggs, per dozen.....	25
Western.....	26
Feathers, per lb.....	90
Fish, per box.....	1 50

Cod.....	50
Herrings.....	20
Mackerel, No. 1, per bbl.....	25
Mackerel, No. 2.....	18
Mackerel, No. 3.....	12

Flaxseed, per lb.....	4
Flour, per bbl.....	4 75
Superfine.....	4 75
Flour, per bbl.....	3 75
Common.....	3 75

Fruit, per lb.....	14
Prunes.....	17
Plums.....	16
Dried apples.....	15
Currents, now.....	15

Almonds, sort abell.....	28
Raisins, M. R., per box.....	4 50
Raisins, layer.....	3 25
Lemons, Palermo, per box.....	4 50
Lemons, Malaga, per box.....	4 50
Oranges, La. M., per box.....	4 00
Oranges, Palermo, per box.....	4 00

Glass, per box of 50 feet.....	3 25
French, 8 by 10.....	3 25
French, 10 by 12.....	3 40
French, 12 by 18.....	4 00

Grain, per bushel.....	63
Oats.....	10
Corn, shelled.....	1 10
Beans, per bbl.....	7 00
Hops, per lb.....	18
Malt, Western.....	1 12 $\frac{1}{2}$
Malt, Canada.....	1 05
Gumpowder, per keg.....	8 50
Gunny bags, per bag.....	19

Hay, per ton.....	27 50
Western.....	27 50
Northern.....	27 50
Louisiana.....	27 50
Hides, per lb.....	15
Mexican dry flint.....	15
Country dry flint.....	15
Texas stretched flint.....	13 $\frac{1}{2}$
Dry salted.....	13 $\frac{1}{2}$
Wet salted, city slaughter.....	7 $\frac{1}{2}$
Iron, per ton.....	45 00

Country bar, per lb.....	4 $\frac{1}{2}$
English.....	4
Sweden, assorted.....	4
Hoops.....	5 $\frac{1}{2}$
Shingles.....	9
Bolter.....	8
Nail rods.....	7 $\frac{1}{2}$
Cotton ties.....	5 $\frac{1}{2}$
Castings, American.....	5 $\frac{1}{2}$

Lime, per bbl.....	1 75
Shell lime.....	1 75
Rockland, etc.....	2 10
Cement.....	2 95
Plaster Paris.....	3 50
Molasses, per gallon.....	37
Cuba.....	37
Refinery reboiled.....	50
Moss, per lb.....	50
Gray country.....	2
Black country.....	6
Beet water-rotted.....	9 $\frac{1}{2}$

Nails, per lb.....	4 75
American, 4d.....	5 00
Wrought, German.....	14
Wrought, English.....	14

Tar, per gallon.....	10
Pitch, per bbl.....	2 50
Rosin, No. 1.....	2 25
Rosin, No. 2.....	2 00
Rosin, No. 3.....	1 50
Spirits Turpentine, per gill.....	40
Varnish, bright.....	50

Lard, per gallon.....	1 20
Coal oil, in barrels.....	34
Coal oil, in cases.....	35
Lard, prime, in tierces.....	1 15
Sperm.....	2 75
Whale, refined.....	1 40
Cotton seed, crude.....	70
Cotton seed, refined.....	95
Castor.....	2 40
Tanners', per gallon.....	1 15
Oil cake.....	1 30

Provisions, per lb.....	30 00
Beef, mess, Northern.....	7
Beef, dried, per lb.....	7
Beef tongues, per dozen.....	7 00
Pork, mess.....	17
Pork, prime mess.....	17
Hog, pound, per lb.....	17
Hams, canvassed.....	18
Sides.....	17 $\frac{1}{2}$
Shoulders.....	13 $\frac{1}{2}$
Green shoulders.....	10
Butter, prime, in tierces.....	16 $\frac{1}{2}$
Butter, Northern.....	30
Butter, Western.....	15
Cheese, American.....	15
Potatoes, per bbl.....	1 75
Onions.....	4 00
Apples.....	5 00
Cabbages, per crate.....	10 00

Rice, per lb.....	3
Louisiana.....	3
India (gold), in bond.....	3 $\frac{1}{2}$
Carolina.....	7
Sugar, Louisiana, per lb.....	7
In the city.....	7
Havana, white.....	14
Havana, yellow.....	12
Havana, brown.....	11
Washed.....	12
Burly.....	12
Louisiana native.....	12
Texas, per lb.....	12

Special Notices.

Wetumpka Dist., Montgomery Confere.

SECOND ROUND OF QUARTERLY MEETINGS.

Wetumpka.....	Apr. 2, 3
Prattville.....	9, 10
Autauga and Ivy Creek.....	16, 17

Pleasant Hill circuit, at Ash Creek.....	23, 24
Autauga et., at New Hope.....	May 7, 8
Carolina circuit, at Sear's chapel.....	14, 15

Lowndesboro, Hayneville & Union, at Union.....	June 4, 5
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Wm. S. TERNER, P. E.

Shreveport District, Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Mansfield circuit, at Foster's chapel.....	Apr. 23, 24
Recheite et., at Belle Bower.....	30, May 1
Pleasant Hill circuit, at Fort Jessup.....	May 7, 8

Anacoe et., at Kasatchie.....	14, 15
Natchitoches et., at Natchitoches.....	21, 22
Shreveport, at Shreveport.....	28, 29

Springville, at Holly's school house.....	June 4, 5
Greenwood.....	11, 12
Mooringsport.....	18, 19

J. PIPES, P. E.

Mobile District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Franklin street.....	Mar. 26, 27
Whistler.....	Apr. 2, 3
Eastern Shore, at Daphney.....	9, 10

St. Paul's.....	16, 17
Jackson, at Grove Hill.....	23, 24
Suggsville, at Gosport.....	30, May 1

St. Francis street.....	May 7, 8
W. Pucagonia, at Red Hill.....	14, 15
Bay Shore, at Zion.....	21, 22

Cottage Hill, at Ward's.....	28, 29
Citronelle, at Bethel.....	June 4, 5
St. Stephen's, at Andrew ch'l.....	11, 12

S. H. COX, P. E.

Tuscaloosa District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Perryville.....	Mar. 26, 27
Selma.....	Apr. 2, 3
Summerfield.....	9, 10

Randolph.....	16, 17
Tuscaloosa.....	23, 24
Havanna.....	30, May 1

Forkland.....	May 7, 8
Greensboro.....	14, 15
Brush Creek.....	21, 22

Marion.....	28, 29
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JAS. L. COTTON, P. E.

Columbus District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Columbus station.....	Apr. 2, 3
Fayetteville, at Phoenix.....	9, 10
Columbus et., at Mt. Pleasant.....	16, 17

Yorkville et., at Yorkville.....	23, 24
Caledonia, at Soule chapel.....	30, May 1
Bexar et., at Bexar.....	May 7, 8

Athens, at Pleasant Hill.....	14, 15
Gordo, at Oak Grove.....	21, 22
Yellow Creek.....	28, 29

Carrollton, at Emory chapel.....	June 4, 5
Eutaw.....	11, 12
Green, at Sardis.....	18, 19

The District Conference for Columbus district will meet at Yorkville, on Thursday, April 21, at eleven o'clock A. M. Introductory sermon by Rev. J. M. Patton.

T. C. WIER, P. E.

Clinton District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Jackson et., at Jackson.....	Apr. 2, 3
E. Feliciana et., at Manassah.....	16, 17
Clinton station, at Clinton.....	30, May 1

Covington circuit, at Franklinton.....	May 7, 8
East Baton Rouge circuit.....	14, 15
Livingston miss., at Bethel.....	21, 22

Acadia et., at Anite City.....	June 4, 5
Pontchartraine miss., at Amite City.....	11, 12
Thangiphoon and Greensburg, at Soule chapel.....	18, 19

J. NICHOLSON, P. E.

Yazoo District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Carrollton et., at Carrollton.....	Mar. 12, 13
Black Hawk et., at Jordan's chapel.....	19, 20
Durant et., at Wheeling.....	26, 27

Lexington et., at Oregon.....	Apr. 2, 3
Greenwood and McNutt, at Greenwood.....	9, 10
Yazoo City station.....	16, 17

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, APRIL 23, 1870.

NO. 14.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, April 12.—The anti-Mormon bill, passed by the House some time ago, was favorably reported to-day by the Senate Territorial Committee. They retain all to which the House, on Cullom's motion, agreed, and insert half a dozen new sections. Officers of the Mormon church are not only prohibited from solemnizing marriages, but it is made a misdemeanor for them to do so, punishable with fine and imprisonment. Marriages in violation of the terms of the bill are declared incestuous and void, and all persons aiding or consenting to them are to be punished for misdemeanor. Spiritual marriages, sealing, consecrations, and all other devices whereby men get the services of women, are prohibited, and so-called spiritual wives may sue and recover payment for their labor. The Mormon remonstrance adopted in Salt Lake City about a fortnight ago, applicable to this bill and all other anti-Mormon legislation, was to-day presented.

WASHINGTON, April 15.—Senate.—Mr. Sherman presented a memorial from citizens of Maryland asking for a repeal of the law forbidding compensation for slaves unjustly taken from them. Referred to the Committee on Claims.

The Georgia question was resumed. Mr. Pomeroy advocated his amendment, making Georgia a military district and directing an election next fall, the present assembly to cease December 13, 1870. Mr. Hamilton, of Texas, made an argument in enforcement of the views of Mr. Morton. He said that the war was still going on in the South; that the only persons who had been disarmed in the dominion of the rebellion were victims of rebel animosity.

The adoption of the Bingham amendment, he held, would be the death-knell of the Republican party in every Southern State, because, unless prudently curtailed, rebel influence would practically nullify the new constitutions and set at naught the beneficent measures of Congressional legislation.

He favored the amendment suggested by Mr. Drake to require military intervention for the suppression of secret organizations, and denounced organized systems of outrage, arson and murder now prevalent in the late rebellious States. This state of things showed the futility of attempting to establish civil law there. It had been argued here that this organized resistance to the laws resulted from the stringency of the reconstruction measures. His answer was that like powers had been delegated to the commanders of all military departments. He thought that the country and the condition of the South was wholly exceptional.

The Senator from Massachusetts (Wilson) had estimated that the number of men murdered there since Lee's surrender had exceeded the mortality list in any engagement during the war. This estimate was a very moderate one. His own belief was that not less than ten thousand loyal persons in the South have ceased to live simply because they were loyal to the country. The trivial number of arrests, in comparison with this aggregate of crime, would show the license for these outrages in a vicious and disloyal public sentiment.

The practical operation of the Bingham amendment would secure to the rebel element the remodeling of the State constitutions, and the late rebel States would, in 1872, again be found rallying around the national Democratic councils, but the Republican party would never outlive the odium of the total abandonment of the colored race in the South, and it was too late to revise its record in behalf of that people.

He could not live there. He (Hamilton) for one, if the principle of Bingham's amendment prevailed, would not dare to return to his own community. He did not believe that any active Republican would dare live there. He knew the people there; he was born and raised among them—had lived all his life among them; and they were the most bloodthirsty set of cutthroats God had ever permitted on his foot-

Governor Bullock, of Georgia, and General Clark, of Texas, shook hands with Hamilton on conclusion.

WASHINGTON, April 20.—The Georgia bill, as passed by the Senate, at two o'clock this morning, remands

the State to military control till November, and provides for the suspension of the writ of habeas corpus, if necessary.

This action causes great consternation among conservative Republicans.

Sypher, of Louisiana, has just been sworn in.

The House, after admitting Sypher, of Louisiana, by a majority of five, subsequently reconsidered their action, and expelled him. This was followed by the passage of a resolution declaring the election in the first district of Louisiana invalid.

It is believed now that a similar course will be pursued with respect to the other Louisiana districts.

Sypher's lobbying, it may be stated, contributed to his ultimate expulsion.—*Picayune*.

FOREIGN.

CITY OF MEXICO, April 4, via Havana April 12.—The National Congress opened on the first of April. Prof. Juarez, in his message, recommends the Tehuantepec Ship Canal. The treasurer's report is a sad exhibit of the financial condition of the country. Senor Romero recommends the reconsideration of the free zone question.

Cadema and other rebel chiefs are still in the field, but with reduced forces. No recent engagements reported. Placido Vega, with an army, threatens Mazatlan, and the government has no troops there. The efforts made in California to assist him are known here.

LIMON, April 20.—Additional particulars of the Buena Ayres hurricane represent that the water flooded the greater part of the city, and that many men and horses were drowned in the streets. Many sailors were also drowned from wrecked ships. The loss is immense.

THE EARTHQUAKE AT GUAYAQUIL.—The news brought by the Panama steamer to-day includes a report from Guayaquil which will interest all who have noticed the remarkable natural phenomena of the last few years—phenomena which have given rise to much serious consideration among scientific people, and to more wild and improbable speculation. In Guayaquil, between Point Passado and Point Venada, a peculiar volcanic movement has taken place. In a space of two leagues the surface of the earth undulated slowly, and great chasms and deep circular excavations were opened. A new lagoon was found, and between the shore and the sea there appeared a large-sized hill.

During all this fearful commotion the hills along the coast were observed to be in a state of unrest, and large land slides took place, carrying with them rocks and trees. For four days this agitation continued, the undulations being from west to east. The precise date of these phenomena is not given, but they must have taken place early in the month of March. It would seem from this that the throes of the earth, which, a year or two ago, sent desolation and death through some of the most populous districts of South America, are not yet wholly spent.—*New York Post*, April 9.

A LETTER from Rev. H. Grattan Guinness to *The Christian* gives an account of the Protestant missions in Spain. In Madrid the most important mission is that of Carrasco, a native Spaniard, with whom are associated Ruez and other preachers. They have a chapel that holds seven hundred hearers. Carrasco is one of the most eloquent of the Spanish preachers. Next in importance is Prof. Knapp's effort, of which we have lately given an account, and which has just taken on a distinctive Baptist character. A third mission is under the charge of Mr. Gould and some other Englishmen. At Cordova the Protestant work was greatly injured by the defection of De Soler. He left the church of Rome, studied for the ministry among Protestants, preached against the papacy, and was placed at the head of the Protestant movement here. He subsequently sunk into a life of dissipation and sin, and ended by returning to the Roman Catholic Church. The Edinburgh Society have sent from Seville Senor Fernandez, one of their ablest preachers, to fill his place. He preaches in gown and bands, in a neat little chapel. At Seville, the largest city of southern Spain, Mr. Clough, an Englishman, and Senor Cabrem work together under the Edinburgh Society. The latter was once a priest, who left his church on principle, and refused for conscience' sake a ministerial position in the Church of England. They have

a small college for training candidates for the ministry. Cabrera preaches to five hundred people; and they will soon open for worship the Jesuit church, which they have bought for \$5,500, though worth \$30,000. Mr. Tagwell, of the Church of England, also has a mission in Seville. At Cadiz Senor Hernandez and another laborer are at work. At Malaga Senor Sanchez has five hundred in attendance on his services; and at Granada Senor Alhama is working with success. His late imprisonment has increased his usefulness.

The Gilbert Islands were made a missionary station in the latter part of 1868. Two native Hawaiians assumed the work in Tapitanea, or Drummond's Island, in September, 1868. In the same month a few began to cast away their sacred objects. On October 11 Kapu, one of the missionaries, preached on the folly of worshipping these false gods; and during the following week three hundred and twenty of these sacred things—such as stones, branches of trees besmeared with oil, trees, fish, birds, etc.—were destroyed, and the majority of the six thousand two hundred inhabitants became outwardly the worshippers of Jehovah. One of the things regarded with much superstition was a large *manani* tree, whose trunk is thirty-five feet in circumference a foot from the ground. This tree was taboo. No one was permitted to pass or sit under its shade. To it they carried offerings of coconuts, fish, lula fruit, etc. January 1, 1869, three thousand persons, old and young, male and female, met under, around, and upon this tree, to keep, as the missionary expressed it, their first happy new year. An examination of the schools was held at that time. Sixty persons recited the Ten Commandments, the Lord's Prayer read in the books prepared for them, and sang some of the songs of Zion as translated by Mr. and Mrs. Bingham. This tree has since been given to Mr. Kapu. He has purchased one-half of the land upon which it stands, and hopes to be able to obtain the other half. In July, 1869, an examination of the three schools was held, and one hundred and fifty were able to read fluently in the gospels, while a larger number are in the spelling book. The Hawaiian Board of Missions think this a very successful ten months' work. In Apia, another of the Gilbert Islands, the mission has been broken up by the shooting of the Hawaiian missionary left in charge. The Morning Star brought him from the island, still in a very critical condition. Baritani is a collection of a dozen islets, and having two thousand five hundred inhabitants. A few years ago this was the darkest spot in the Gilbert group. The king had killed two Hawaiians; the missionaries fled for their lives to Eben, of the Marshall Islands. Now the king does not oppose, though he does not attend, the instructions of the missionaries; while the king's youngest brother and his wife are members of the church. A little church of eighteen members has been formed the past year; five hundred and twenty persons can read the Scriptures. Our missionaries are comfortably situated, and appear to have the confidence of the people. These have contributed one hundred gallons of coconut oil to monthly concerts the past year, and have bought books for which they have paid two hundred and nine gallons of oil and \$8 12 1/2 in cash. These facts we learn from the report made to the Hawaiian Board, and published in the *Honolulu Friend*.—*Independent*.

THE BIBLE RECORD NOT DISCOVERED. It is said that many men of science are eager to seize any fact that appears to discredit the Mosaic account of the creation; but many have been the discoveries which have been expected to overthrow the Scripture record, they have miserably failed, and its integrity is unimpaired. A large number of human, and seemingly very ancient, relics, which were, some time ago, found near Natchez, in Mississippi, were pronounced by scientific men to belong to an age of extreme antiquity; but, on examining them carefully, a hog's tooth was found among them, which, as that animal was introduced into this country by the Spaniards, brings down the date of their history a long way this side of the deluge.

DR. NEWMAN writes another letter to the *Times*, admitting that he was mistaken, and that he did call the promoters of papal infallibility "an insolent, aggressive faction."

MARTYRDOM IN MISSOURI.

BY BISHOP W. M. WIGHTMAN.

MR. EDITOR: I have read with painful interest the first volume of Dr. Leftwich's work, "Martyrdom in Missouri." The mechanical execution of the book does great credit to your "Book and Publishing Company." The style in which it is written exhibits on the part of the author scholarly taste and felicitous grouping of materials—sad, indeed, in their import, but powerful to move the mind and rich in their lessons of grave instruction. The book furnishes a memorable chapter in the long and bloody story of fanaticism. It shows how readily men of ordinary correctness of view and deportment may be drawn into the stream of dark, profligate and cruel policy when once the fastenings of moderation are sundered by vindictive passions, and the restraints of genuine Christian principle are surrendered to relentless intolerance.

It might seem wonderful, if not impossible, that the church of Christ could ever have had the tinge of human blood upon its garments. Is not Christianity the embodiment of mercy, the very instrument of God's love to all men—to the wretched and helpless in particular? Does it not teach that charity is the greatest of the virtues and graces that compose religious character; and that love is the very root out of which these all grow—the circumference that binds them in perfect harmony, gives them perfection and keeps them in it? Does it not plainly and expressly declare that "whosoever hateth his brother is not of God"? This is, indeed, true. Nevertheless it is very possible that malign passions may avail them selves of pretexts seemingly virtuous, if not righteous, to hate iniquity—particularly if the iniquity should happen to be called, in rhetorical opulence and strength of style, "the sum of all villainies." In calumniating and persecuting, even to torture and death, the heretic, the plea of the church has been that the miscreant—misbeliever—was putting in peril the peace and safety of immortal souls by damaging the church; and that pity for him was not only contemptible, but actually wrong, and leniency the greatest of crimes. So they made an *auto-da-fe*, and burnt the poor wretch to death! On some such miserable plausibilities one may see how Protestant ecclesiastics—incidental causes of exasperation thrown in—might feel themselves called on to curse in God's name their fellow-religionists, who, in their estimation, were involved in the guilt of participating in the aforementioned sum of all villainies—to blaken their characters not only, but, when the opportunity came, to encourage the pillaging of their houses, their arrests, imprisonments, inhuman treatment, bloody deaths. Zen! for God, for country, for humanity—this is the fanatic's plea, so profound are the delusions of human nature, and such the degradations to which Christ's religion has, time and again, been subjected.

I earnestly hope that the readers of Dr. Leftwich's book may be impressed with this great lesson—that however possible it may be to lose from the heart the simplicity and fervor of spiritual religion, no substitute of mere fraternal zeal can safely take the place of universal love and universal holiness. The true zeal for God has no taint of malignity in it. Its vital force is not drawn from vindictive passions; however plausible their guise. Its fervors differ generally from those of imaginative pietism, though intensified by the most active sectarian partisanship. We are all moving on to the august tribunal of impartial, eternal justice. Those who have suffered for the truth and the right may well afford to leave in the hands of Sovereign Rectitude all final adjustments.—*St. Louis Christian Advocate*.

The decision of the lay delegation question in the Methodist Episcopal Church becomes exceedingly doubtful, and five or ten votes may carry it either way. At present, as we learn from the *Methodist*, the clerical vote stands one thousand two hundred and ninety-seven against the measure, and four thousand one hundred and ninety in favor.

Two Jewish rabbis of New Orleans preached the same sermon at the Feast of Purim, one of which was published in the *Israelite*, of that city; and both stole it from a sermon by the late Dr. Holdheim, which was published a few months ago in Berlin.

NEW ORLEANS SABBATH SCHOOL CONVENTION.

THE NEW ORLEANS SABBATH SCHOOL

Convention will meet on Thursday, April 28, at six P. M., at Carondelet street.

6 o'clock.—Devotional exercises.

Children invited to be present.

6.30.—Organization.

7.—Singing by the children.

7.15.—Prayer.

7.30.—Address: Subject: Our Material—Infancy in its Relation to the Church.

8.15.—Reports of condition and prospects of Sabbath schools in the district.

8.30.—Address on the importance of Sabbath school libraries as the medium for diffusing general information among youth.

9.10.—Singing.

9.15.—Discussion of the address.

FRIDAY EVENING, APRIL 29.

5 to 6 o'clock.—General prayer meeting.

7.—Singing by the choir.

7.30.—Address: The Importance of Senior Classes in Sunday Schools.

8.15.—Discussion of the above theme.

8.30.—Discussion: How can we best rivet the lesson on the minds and hearts of the children?

8.55.—Discussion: How can we most effectually lead children to Christ?

9.15.—Singing by the choir.

SATURDAY EVENING, APRIL 30.

6.30 to 7 o'clock.—Prayer for the outpouring of the Holy Spirit in Sabbath schools. Children and teachers are invited to be present.

7.—Singing by the choir.

7.20.—Address: The Qualifications desired in Sabbath School Teachers, and the best way of Training them.

8.—Discussion on preceding theme.

8.15.—Singing.

8.20.—Discussion: How shall we increase the spirituality of the Sabbath school?

SABBATH, MAY 1.

9 o'clock A. M.—Addresses to the various Sabbath schools, by visiting ministers and laymen.

3 P. M.—Anniversary exhibition of the New Orleans District Sabbath School Union. Addresses, recitations, dialogues, speeches and singing by the schools.

Any of the above programme may be omitted or changed at the will of the convention.

APPROPRIATION OF PUBLIC MONEY.

An immense meeting of citizens of New York was held at the Cooper Institute, the first week in this month, to protest against the appropriation of public money to the support of church enterprises. The resolutions embodying the sentiments of the meeting are to the point. In no State has this misuse of public funds come to be a greater outrage than in this State and city, excepting it be that of New York. Every Catholic church, school house, orphan asylum, nunnery of Sacred Hearts or Sisters, of Christian Brothers, Jesuits or Ligorians in this State has been built wholly or in part by the Legislature and the City Council. Thousands of dollars are annually diverted by the politicians of Louisiana from their legitimate uses to the support of the Roman Catholic Church. We give these resolutions:

WHEREAS, It is a fundamental principle of our whole polity to keep church and state entirely separate—a principle incorporated into our National Constitution, and also into every one of our state constitutions; and

WHEREAS, It is our profound conviction that the sacred interests of religion, of conscience, and of domestic peace require this separation to be strict and perpetual; and

WHEREAS, This sound principle has been violated in this state and city, and more than half a million dollars annually of the public money of this city is abstracted from the city treasury and given to certain churches and church and sectarian

schools, thus uniting church and state, and making the state support the church; and

WHEREAS, The union of church and state, in all ages and in all countries, has led to oppression and bloodshed; and

WHEREAS, Education is essential to the intelligent exercise in a free country of the rights of citizenship and to the preservation of our free and tolerant government, hence the American doctrine that the state owes an education to all its children as an obligation, and not a charity, and each child has a right to demand from the state a generous and unsectarian secular education, such as shall fit him to be a citizen of a free and tolerant republic; and

WHEREAS, In every country where the state assumes this obligation intelligence and prosperity increase; while, on the other hand, in every country where secular education has been left to the church, ignorance, bigotry and oppression, political and religious, continue; therefore,

Resolved, That we enter our emphatic protest against the appropriation of public money or property, by city, state or national authorities, for the establishment or support of sectarian schools and institutions.

Resolved, That every such appropriation is a violation of the sacred principles of religious liberty and equality before the law of all denominations—principles which have been the glory of our institutions in the past, and have been illustrated in the complete separation and independence of church and state.

Resolved, That any and every religious sect which attempts to support its churches, sectarian schools, or church charities by the public money raised by general taxation, by that act, uniting church and state, introducing sectarian bitterness into politics, and deserves the condemnation of all good citizens.

Resolved, That every such appropriation of public money is an attack upon the free non-sectarian schools of this state—schools now, with liberality worthy a great republic, free of cost, to every child in the state a generous and tolerant education.

Resolved, That section 10, chapter 876 of the laws of 1869, relating to the city of New York, which, in fact, though not in name, appropriates nearly a quarter of a million of dollars annually to a few sectarian schools in this city, is unnecessary, was not called for by the people, is a violation of the American doctrine of equal toleration to all religious sects and public support to none, and unless repealed will at once, and for the first time, introduce sectarian rancor into American politics, and array at the ballot-box the Protestants against the Roman Catholics.

Resolved, That the Legislature be petitioned and is hereby called upon to repeal the said section, and to take the yeas and nays on the vote, in order that the people may know what members are for the free schools and what members are for a state church and for turning education over to the bickorings of religious sects.

THE POPE AND POISON.—Appleton's *Journal* says: "At the time of mass, before the consecration, the box containing the hosts is placed on the altar, from which the holy father selects three, which are placed in a row. The Pope indicates one, but refrains from touching it. This the deacon takes to Monsignor Maronelli, who consumes it at once, being careful 'to look into the eyes of the Pope.' The Pope then points to one of the remaining two, which the deacon at once consumes, looking at the Pope. The third is used by the Pope himself, no one being allowed to touch it, under pain of excommunication. The deacon then takes the cruet, containing the wine and water, and, without wiping the chalice, pours a little of each into it. This is drunk by the sacristan, looking at the Pope as before. The deacon then does the same. The remainder is consumed by his holiness. These precautions presuppose that if the sacristan is guilty of poisoning, either personally or by collusion, he will show symptoms in his countenance when he has to consume the elements. Hence he must look at the Pope. Then the deacon, who is a cardinal generally, is interested in the sacristan's good faith, for he shares the same risk. If the chalice is poisoned, it will probably be by some mixture rubbed on its sides. This might be removed if, as is usual, the chalice is first wiped. This is much more than a ceremony, and the present pontiff exacts every tittle of it."

The Christian Advocate.

SATURDAY, APRIL 23, 1870.

PRUSSIAN CORRESPONDENCE.

PARIS, March, 1870.
 Mr. Editor: Some years ago I visited, (says an Eastern correspondent,) on account of archaeological studies, which led me to the richly blessed land of the Nile, the Homeric and hundred-gated metropolis of old Egypt. At the foot of a rock, used for the sepulchers of mummies, extend the ruinous remains of ancient Thebes; on the other side of the Nile shimmer the dark, mystic and legendary sphinxes of Luxor and Carnac; and the grotesque ridges of the Arabian mountains appear against the cloudless sky like giant hieroglyphics. During my sojourn in this neighborhood I inhabited one of the ancient Egyptian cells, hewn in the rock, which, through appropriate changes and furniture, had been made in some measure habitable. In my frequent excursions in the vicinity, and among the surrounding people, I had opportunistically made the acquaintance of an honest Copt, who was a man of more than ordinary intellectual gifts.

He spoke and wrote Coptic and Arabic with great facility, had some knowledge of astronomy, and was said to be skilled in magic. This descendant of the old Egyptians willingly attached himself to my expeditions, and related to me the legends of the ruins lying around.

Among others, he communicated to me that the library of a ruinous Coptic monastery, situated not far from my dwelling, still existed, and that he knew its half-shattered entrance. On my wish to view the folios which it contained, and which in all probability, were very valuable, my friend showed himself willing to act as a guide, nevertheless under the condition that we should execute our enterprise by night, so as to prevent the Mohammedans from tracing out the concealed treasure. I was contented, and on a starlight night we found ourselves on the road, in company with my Copt's twelve-year old son.

Silently and carefully we passed through the monstrous mummy field of the plain of Thebes. After a laborious wandering in the regions of the dead, we stood at length before a low, perpendicular wall of rock, in the middle of which my guide indicated to me a concealed entrance, covered with thistles and stones. We lighted one of the accompanying torches, and slowly crept into the interior. Through a hall we came into a roomy apartment, and from this into another, which was divided by two rows of mighty pillars into a principal and two side chambers. The walls and columns were partly adorned with hieroglyphics, partly with statues of idols resembling animals' heads. In the background of the middle hall stood a stone altar—the place where the Coptic monks had worshiped in times of persecutions—and on this there lay about nine books, with discolored, weather-beaten binding, written on cloth, in the Coptic language. Sticking our torches into the altar, we sat on the steps of the altar, and began to investigate the contents of these venerable manuscripts. While we were becoming more and more absorbed in this occupation, a light noise from the choir-corridors made itself suddenly audible. "What is that?" asked I, surprised, of the Coptic sitting near me. "Nothing, I think, or perhaps the rustling of the leaves we are turning over," replied he, while he illuminated the darkness with his outstretched flambeau. "What can there be here, a hundred feet under the earth, in the lonesome resting place of the dead? I am perfectly certain that not a soul besides ourselves knows of this place." Quieted by these arguments, and the silence again reigning around us, I continued my examinations of the folios further, when that peculiar noise again, and indeed distinctly, like the scraping of clattering footsteps, was heard. We looked at one another with questioning, somewhat startled gaze, and then full of shadowy apprehension, toward the side chambers, convinced that out of the unholy twilight something extraordinary must be coming. Then there resounded round about us, filling the whole vaulted roof with shuddering echo, such a shrill sound of complaint that we rushed from our own seats, and felt ourselves drenched in icy perspiration. Our bewilderment was still more increased as the son of the Copt, hastening toward us, fell on the torch sticking in the earth, which immediately turned over and went out in the sand. The hideous darkness, the loud and dreadful tones, which ever pressed onward, and sounded like an army of demon spirits let loose on us, made our hair stand on end; and no longer master of reflection, we betook ourselves hastily to flight, following a glimmering ray toward the entrance door. But who can describe our horror as we heard those mysterious murmuring stops pursuing us with equal speed? At last we had reached the mouth of the hall—the clear, sharp night air enveloped us in refreshing coolness, and drying the sweat of agony from my forehead, and turning to the Copt, I broke out into the words: "There are more things in heaven and earth than are dreamed of in your philosophy." "Ya, ya!" the thing re-echoed close behind me. Terrified anew, we looked around and observed, standing in the uncertain light of the moon, the figure of an innocent—Master Longears. The Copt's son, however, cried out, laughing: "See, father, that is our neighbor's ass, missed since yesterday. Good for him that we have driven him out of the hole, or he would have perished of hunger there."

Somewhat ashamed of the chicken-hearted turn of our adventure, we began our retreat, followed by the hungry disturber of our archaeological researches, and promising ourselves a speedy return to the subterranean chambers of the Coptic monastery.

Footprints on Columbus District.

Mr. Editor: If it is your pleasure, we are now ready to resume our researches among the Footprints on Columbus District.

Among the former presiding elders on this district the name of Rev. T. J. Koger is worthy of honorable mention. Reared by godly parents, a skeptic while at college, a convert to Christianity, educated for the bar, and a preacher by the calling of God, he brought to the altar of the church a strong and cultivated intellect. Great force and independence of character marked him as a man. In the pulpit his manner of address was earnest and bold, while a child-like simplicity and fervor characterized his prayers. He well knew how to adapt himself to his surroundings, making himself all things to all men. An old lady said of him: "He could go up as high and come down as low as he pleased." He was preaching on a certain occasion, in the village of Smithville, when "Old Harry," a negro man, came in with a large white pitcher and glass, doubtless magnifying his office as cup-bearer to some young ladies in the congregation. His first official act received but little attention from the pulpit. But after a time Old Harry reappeared, and having again waited upon the young ladies, was proceeding to answer the beck of others who seemed thirsty. This was too much for the forbearance of the preacher. Pausing, he thus addressed the sable cup-bearer: "Old man, get out of the church with that pitcher. Take yourself away, and don't come back any more."

On another occasion he was preaching at night in the same village, when, as was his custom, he placed his watch on the pulpit before him. A young man in the congregation took out his double-cased watch, opened it, and then closed it with a smart click, whereupon the preacher, addressing him, said: "Young man, it wants just thirty minutes of eight o'clock; and if you wish to know the time again, I have it here before me; just ask me, and I will tell you." The click of the double-

cased watch was not heard again during that service.

Once while preaching he spoke of the consciousness of sin which evil-doers feel. "Every one knows when he is doing wrong. He does not need to be told of it." Illustrating this point, he said: "As I was driving along the road I saw two fellows in a watermelon patch, who by their manner led me to suspect that their own labor had not produced the melons. I fetched a keen halloo, and never saw men run so in my life."

Brother Koger, feeling that the cause of the South was just, went into the late war with all the enthusiasm of his earnest spirit. As captain he commanded a company, and fell at the battle of Perryville, maintaining his Christian and ministerial character to the last. He was rapidly advancing to the front rank among his brethren in the ministry, and died a man greatly beloved and lamented.

Rev. Philip P. Neely, D. D., was presiding elder on this district for one or two years, his term of service occurring near the close of the war. To a gifted intellect, a fine person and a genial nature, he added the graces of cultivation and refinement. He was a man whose brilliant genius and finished oratory attracted overwhelming congregations. He died in the latter part of the year 1868, while serving as pastor of St. Francis Street church, Mobile, Alabama. In social life he was characterized by such suavity of manner and such amiability of spirit as won upon many hearts. The law of kindness was in his heart and on his lips. The first session of our Conference after his death met at Meridian. A large audience was assembling in one of the churches. As the preachers came in, separately or in small groups, and took their seats, a good brother at my side said, with sadness in his voice: "I miss Dr. Neely." We cannot better close our imperfect sketch of this eminent minister of the gospel than in the language of his memoir, as published in the Minutes of the Mobile Conference: "With the message, 'Tell my brethren I die in the faith, and true to my church,' lingering and quivering upon his lips, he breathed his last, and passed away."

My immediate predecessor on the district was Rev. T. Y. Ramsey. When a young man he studied law, and was admitted to the bar; but feeling as did Paul, "woe is me if I preach not the gospel," he abandoned his chosen profession to minister at the altars of the church. His tireless energy, in connection with slender physical proportions, obtained for him, in his early ministry, the appellation of "Whalebone Ramsey." Columbus district embraces a region of country where the lovers of tea and coffee are sometimes reduced to the alternative of the far-famed "long-sweetening" or no sweetening.

Brother Ramsey's tastes requiring tea or coffee served up in the most approved style, he carried about with him a small package of sugar, which was brought into requisition in cases of emergency, whereupon he obtained the sobriquet of "the sugar preacher." He labored as a presiding elder with fidelity and success, leaving his official "footprints" clearly defined, and discoverable by his successor in the well organized condition of the church throughout the district. He now labors, with his wonted earnestness and zeal, as pastor of the Methodist church in Columbus, Mississippi.

T. C. WHEA.

FEBRUARY 22, 1870.

Another four thousand Armenian Catholics, headed by thirty priests, have seceded at Constantinople from Rome. There is great excitement among them, and on a recent *fede* day the patriarchs had to be protected by four hundred police. They think the Pope is asserting too much power. A telegram, dated Rome, March 20, states that the arrival is expected from Constantinople of an agent of Ali Pacha, charged with obtaining concessions to calm the agitation of the Armenians, caused by the infringement of the privileges of the Papal Court.

The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears.—*Mondeperieu*.

WHO IS TO BLAME?

Mr. Editor: A few days ago I heard a conversation between two laymen of our church, in which it was remarked that too many of our ministers are either local or secular, and that the intelligence of the laity exceeds that of the clergy. With your permission I will write what I would have said, if, as Beecher once said of himself, my good thoughts had not come to me too late.

It is to be regretted that so many of our ministers are local, or at least secular. But "is there not a cause?"

In glancing over the Minutes of the last Mississippi Conference I find that one preacher received last year \$1,800, another \$1,096, four others \$1,000 each, and the rest about one hundred in number, from \$967 to \$10, nearly all of whom have families dependent on them for support. Those who receive the largest salaries, say from \$1,000 and upward, can barely live by the most rigid economy without becoming secular. We would all be glad to be men of one work if we could, but we cannot see our wives and children denied the necessities of life, when it is in our power to provide for them. We love to preach the glorious gospel of the Son of God, and would give ourselves wholly to the great work if the church would give us a living; but as she does not we get homes and teach school, or cultivate the soil, and some of us locate or never enter the traveling connection at all. In behalf of the clergy of our church I protest that we do about as well as we can, under the circumstances.

As regards the intelligence of the clergy I do not think they are, as a class, below the laity. We have some preachers who are less intelligent than some of our laymen; and, as for the matter of that, we have some lawyers who are less intelligent than some of our farmers. Lawyers, as a class, exceed farmers in the knowledge of law, and yet there are some farmers whom I would rather trust with a case in court, if they were permitted to practice, than some lawyers. So there are some laymen who know more about the plan of salvation than some ministers, and who could better lead a penitent to a saving knowledge of Christ, and if permitted to preach could better expound the Scriptures. But it does not follow that, as a class, the clergy is less intelligent than the laity, especially in the doctrines of salvation.

But, admitting that our ministers ought to be wiser than they are, the question arises, Why are they not? There are several obvious reasons for it, which the laity of our church would do well to consider.

1. Many of our ministers are compelled to engage in secular callings to get a support. They cannot "give attendance to reading" and "study to show themselves approved," as Paul directed Timothy to do, under these circumstances, as efficiently as if they did not have to serve tables. And among those who give themselves wholly to the work, there are but few who are not "troubled about many things," as Martha was, for the lack of a competent support. Some of our preachers are not able to procure a respectable library. Now if all these hindrances were removed we would have a more intelligent ministry.

2. I know of several young men of deep piety and good natural abilities, within the bounds of the Mississippi Conference, who are looking to the ministry. But they are uneducated. Let the church take hold of such young men and educate them for the work which they feel moved by the Holy Ghost to engage in, but which they have not the means to prepare themselves for, and she will have an intelligent ministry.

3. Many of the educated young men of our church who feel called to this work are deterred from entering upon it. They see in the ministry a life of poverty. They see the widows and orphans of deceased preachers poorly provided for by the church, even where they are in needy circumstances. They know that with their natural and acquired abilities they can pro-

vide well "for their own" at the bar, or in some other profession of life. Now let the church give her ministers a living, and such young men will enter the work, and she will have an intelligent ministry.

I write this not to entirely exonerate the clergy in all cases, but to show that they do not deserve to bear all the blame.

W. B. L.

APRIL 9, 1870.

NEWS FROM THE CHURCHES.

LAFAYETTE, CHAMBERS CO., ALA., April 6, 1870.

Mr. Editor: On the completion of the first round of appointments on this district several things suggest themselves to my reflections as demanding most serious attention from those most immediately interested in them. For my own part, emotions of the sincerest gratitude stir the depths of my heart to that almighty Being who has so graciously preserved my life and health amid the fatigue of labor and travel, and the exposure by day and by night to the inclemencies of the weather and the alternations of fare and shelter. Much of the territory to be traveled over is perhaps the most rugged and mountainous of any within the bounds of the Conference, subjecting the often wearied itinerant to the bleakest exposure to the chilling winds of winter and the pitiless peltings of the summer storm. Hitherto the Lord hath helped me; life and limb, health and strength have been graciously vouchsafed me, and here would my soul erect its Ebenezer to him whose mercies never fail.

The preachers in charge of the various circuits and missions are all in place, and earnestly engaged in the work of their holy calling. If heartily sustained, as they certainly ought to be, by the zealous co-operation and earnest prayers of their membership, this year will yet prove to be one of great spiritual peace, power and prosperity in all our borders. Oh, that it may be so, to the glory of the blessed Saviour's name, and the salvation of a great company of precious and immortal souls! And let all the people say, Amen.

Many of the churches have been greatly weakened, the past year, by the removal of many of their former members to Texas. This is a heavy loss, both numerically and financially. But there are greater evils than that in our midst. The almost eovetous love of the world is a fatal leprosy of soul that is paralyzing all our energies, and cruelly robbing us of our beauty and glory. The spirit of a predominant and all-pervading feeling of levity, as manifested in the love of fashions, parties and dancing, is the canker whose consuming breath is eating off not only the brightness of its polish, but the very substance of our Christian name and profession. It is the prevalent impulse in the social circle, and is often painfully visible in the sanctuaries of God. The lack of earnest, heartfelt prayer—prayer that takes hold of the strength of the triune Jehovah—prayer in the closet, the family and the house of God—marks unlike our miserable leanness of soul, our lamentable want of strength. And, alas! that it should be so, our people seem to have lost almost entirely the spirit of aggressiveness upon the powers of darkness around them. "What wilt thou have me to do?" is a question that seems to catch no eye, to move no heart but that of the humble minister of the gospel. Class meetings, love feasts and prayer meetings are well nigh obsolete in many of our churches, we fear. And now-a-days, who over fasts, and goes into a close and solemn self-examination?

Can it be a matter of much surprise then, however sad and sorrowful it may be, that there are no tokens of revival power in our midst? that none are asking "the way to Zion with their faces thitherward," saying, Come and let us join ourselves to the Lord in a perpetual covenant, that shall not be forgotten?"

Oh, when will our membership wake up to a just appreciation of the sanctities of their holy calling, and a conviction of the solemnities

of their obligations? Lord help us, forgive and save us, for Jesus' sake.

In financial matters there is great dereliction somewhere. In some of our charges the ministers are very inadequately supported, and have to supplement the means of a meager support by laboring more or less in the more profitable employments of worldly business. From the marts of mammon they go to the altars of God, to lay a free-will offering thereon. From the selfish

strife and struggle for gain they go to the pulpit to preach a free gospel. With minds overburdened with the cares of living, and hearts often bleeding with anguish, they go to preach glad tidings to all, and bind up the flowings of the wounded in spirit. When will our brethren feel for us as they should, and be willing to sustain us in our work as they might? We would not complain if we could avoid it, and will not judge any man. "To his own Master he standeth or falleth." It certainly behooves us to look well to this matter, as one vitally affecting the prosperity of the church of Christ, and deeply involving our integrity as professing Christians.

A few thoughts just here in reference to many of our church buildings. Many of them are more uncomfortable than barns, and more untidy than kitchens. What would be thought of a man's pretensions to hospitality who would expect his neighbors to visit him while living in a log house without a crack stopped up, or a frame house unceiled, with half the window shutters gone, and not a spark of fire in the building whereat his guests might warm themselves? Yet that is the very kind of courtesy many churches extend to the congregations whom they invite to attend their services. Would we accept the tender of such civilities as these from our neighbors, and after enduring them for an hour or two feel much inclined to commend either the kindness or liberality of mind host? I trow not. Is it to be wondered at, then, that the delicate female, the enfeebled invalid, the old, whose powers of endurance are greatly weakened, the child, whose tender frame has not become hardened by frequent exposure in the lapse of years, should keep away from these unpainted refrigerators, and soberly decline the perils of a congestive chill for the sake of being at church? And is it not taxing too heavily the powers of endurance of even the very robust and healthy to subject them to a whole week of wheezing and sneezing for an hour of penance in their house of worship? And then the minister, poor fellow! he has no business having catarrh, bronchitis and consumption from preaching in the crazy old barns his people compel him to occupy! If a hungry man cannot listen patiently and profitably to an argument and illustration of an abstract yet possibly a very important proposition, can a man shaking and aching with chilliness be expected to do any better? Really, it would seem not. It is a sad condition of things, most truly, when stoves, wood, lumber and labor are suffered to outweigh the value of immortal souls!

In conclusion, we ask the prayers of all the people of God. In much depression of soul, and amid many trials and privations, we are humbly striving to do our whole duty to God, to the church of Christ, and to the souls of men. Bear us in remembrance before the precious, blood-bought mercy-seat, and plead for the outpouring of the Holy Spirit upon all our work, and upon every soul.

Yours in the gospel,

F. L. B. SHAVER.

Some impression has been made upon the pagan Indians of Parry Sound by means of the councils held with them by residents of Parry Sound, and already some of the young men have embraced Christianity, one of them being a son of old Chief Bagawmagabaw, a young man of some promise. A secular day school has been started, but as yet the chiefs will not allow any religious education to be given in it. A grant of \$150 a year toward keeping a teacher on the island, and \$50 to purchase farming implements, has been obtained from the Dominion government.

The Christian Advocate.

SATURDAY, APRIL 23, 1870.

TEN YEARS IN ROME.—NO. III.

THE PROPAGANDA.

Third comes the Holy Office, better known as the Inquisition. Although open persecution is no longer practicable, it is not because of any abatement of rigor in the bosom of Rome. It is a cardinal doctrine that to destroy heretics is a good work—good for the heretics themselves, and for those who are saved from contamination by their precepts.

Persons unacquainted with the internal workings of Romanism may think that the opposition of the Pope to Freemasonry and secret societies generally is merely a vagary of arbitrary power. But it is not so. Rome admits of but one secret society—that is, the Inquisition. The history of Freemasonry would throw a good deal of light on the conflict which has always raged between this secret society and the Roman secret orthodox society, the latter fighting it step by step in the deepest recesses of civilized society. The absolutism of continental governments stimulated secret societies at the first, as to-day the antocracy of the Vatican keeps alive the Roman committee. Freemasonry entered Italy at Florence, and Clement the Twelfth, jealous of the existence of another secret society in opposition to his own, condemned it in a bull, A. D. 1738. In the following year the cardinal vicar issued an edict denouncing capital punishment of all Freemasons detected within the papal States. This edict was committed for execution to the Inquisition, and is in force now.

As late as 1825 new prisons were built for the Holy Office in lieu of those humbly destroyed by the French. These gloomy piles excite the wonder of the traveler who comes suddenly upon them after visiting St. Peter's and the Vatican close by. For this blood-stained prison is under the pontifical roof. When the present pontiff fled to Gaeta, in 1849, the populace burst open the prison. No instruments of torture were found, for they were all destroyed by the army of the Republic. In one cell was a furnace, a woman's dress and long tresses of hair pulled out by the roots. The cell was of peculiar construction, and suggestive of horrible things, being large enough to contain a human body. The general impression of the people was that it had been used to consume the remains of victims. Near the luxurious apartment of the Primo Cus-tode, a Dominican friar, was found a deep trap, a shaft opening to unknown depths. This was the *voie infernale*. As soon as the accused had confessed his offense he was sent to the commissary, the *oulette* lying directly in his way. The words, "Go in peace," were a signal to loose the catch, which at the least pressure opened a yawning tomb. The earth found at the bottom of this pit was chemically analyzed, and proved to be a compost of common earth, decayed bones, etc., fetid to the smell and horrible to the sight. At one time (1860) it was thought necessary to examine this prison, as the foundations had become insecure from the constant overflow of the Tiber. The architect was not allowed to go alone, lest he should make plans, so two priests, one of whom was myself, and two guards escorted him. The most superstitious person could not tremble more than I did on entering those dread portals. The apartments of the jailers are commodious enough, and generally these are all that the visitor who obtains a special order from the Pope to inspect the Inquisition is allowed to see. Antonelli once remarked of these applications, "Show your gold to the thief," referring to the "chief among you takin' notes," of which the Vatican has a great horror. Dr. Maitland, author of "The Church of the Catacombs," had permission to take copies from the inscriptions in the Lapidarian Gallery, but after two days it was revoked, and Dr. Maitland had to surrender the papers he had about him under pain of search. But to return to the Inquisition.—Leaving the custodian's apartment, we entered a vaulted corridor, very dirty, gloomy and damp. It was a *cave de cave*, leading nowhere. The friar who accompanied us was more initiated, and opened what appeared a gar-goye made of a hideous grinning fiend, probably some defunct inquisitor. It yielded to his key, and a small door opened leading to the prison of the newly arrested. The cells were small, six feet by four, of stone, grimed with age and dirt, horrible as the dens of wild beasts in the Coliseum. There was no window except a little grating high up in the wall about the size of an octavo volume, no outlet but the little low door. Through this grating food and water were passed to the captive. The "State of Prisons" records no worse dungeons. They are living sepulchers. In one of them a large number of skeletons,

minus skulls, was discovered, buried in lime. This is supposed, with every probability in favor of the surmise, to have been the bath of quick-lime. In it the sufferers were immersed up to the neck, and it was slowly increased until, with the suffocation of the smoke and the anguish of suppressed breathing, they died in unspeakable agonies. After a little time the heads would roll off into the hollows left by the shrinking of the lime. These were found collected in a hamper. The first tier of cells seemed to complete the prison, but our Charon pulled an iron ring in the stone floor and revealed a small cavernous pit, with an iron ladder to it. It looked like descending a coal shaft. We hesitated, lest the ladder should prove rotten; and truth to say, being so wholly in the power of this friar, we were somewhat apprehensive of treachery. The architect, a Frenchman, told me afterward that the same thought had occurred to him, and under its impulse he had noted every peculiarity of the way we had come, and was fully prepared to strangle the friar at the least approach of danger. We insisted with much politeness that he should descend first. We followed cautiously, and found ourselves in a low corridor which baffles description. Damp dripped from the slimy walls; vile reptiles and horrible vermin held carnival. Rats, emboldened by impunity, scampered about, and stopped to stare at us. The cold, in that hot day, penetrated the skin. As before, we could see no cells, and no openings in the wall as above. The plashing of the river was audible. The friar pulled one of a line of rings inserted in the wall, and a small door, opened. By introducing the legs first, we managed to get in. Imagine a cell level with the bed of the river. A small grating looking upon it, but far above reach, admitted light enough to reveal a foul den of torture. Could any human soul exist in such a place! The odor was horrible. Into these prisons the condemned were sent. At the least enlargement of the capricious river, the cell was filled with water and the prisoner drowned. The despairing cry for help and mercy died away unheard. Or, worse than this, rats entered from the river, and devoured the victim. No inquiry was made for them after imprisonment. The technical word in the records for these dungeons was *Gehenna*, sufficiently expressive. We breathed a secret prayer for the unhappy victims once confined here, recalling the primo maxim of the tribunal, "as much punishment as can be inflicted without killing." Truly they made hell felt in life.

The Propaganda can no more use this weapon to kill, though it did so until the conquest of Naples by Garibaldi. It hopes, however, for better times. Meanwhile there is still the grand inquisitor, Cardinal Asubini, whose pay is \$4,000 per annum, vowed to extirpate "all persons obnoxious to the Holy See." Its operations are now confined to politics, though it has always been more or less political. I could fill pages with the story of the operations in Candia and Greece, in Russia and South America. If Jefferson Davis (whose emissary, Father Bannon, brought dispatches to the Pope) had been successful, the allegiance of every Romanist in the United States true to the monition of the Propaganda, would have been his. This brings us to the final and most extensive operation of the society.

Fourth, its Plan of Missions. This is so vast in its scope that I shall need to give it an article by itself. Here I will content myself with saying something of the missionary movement in England.

In England its progress has been steady. It has abandoned hostility, and, with "swords in myrles wreathed," sought to disguise its attack. The maxim found in "De Ecclesia Christi," a text book in all English Romanist colleges, that "the church retains its jurisdiction over all apostates, heretics and schismatics, though they no longer belong to the body," is carefully remembered. The attempt to revive the lax ceremonial and defective spiritual of the Church of England afforded it an unlooked-for opening. Its progress up to 1851 had been slow. But then, men of parts in the universities, distracted by theological discussions, imagining that quiet and tranquility were secured there in Rome, began to examine her claims. They all admit that this examination began with a predilection in her favor, and a distrust of the church of their birth. The most illustrious converts are the saddest instances of disappointment. Archbishop Manning is an exception, but he is a politician and a courtier, aiming at the cardinalate. The subtlety and casuistry of the Roman method was fully employed to make way. A sort of Protestantized popery was presented to the people. The offensive doctrines of indulgences, auricular purgatory, merits, image worship and transubstantiation were kept partially in reserve. The present Bishop of London told me this story: A lady who had entertained

grave religious doubts for some time, met a Roman priest at a sanatorium in the country, and conversed with him on their mutual differences. He presented his views most attractively, and she was pleased. "But," said she, "I can't believe what St. Liguori says upon the Virgin." "That," replied the priest, "is quite immaterial; every one thinks as he likes on that point." Relieved of this *crux*, the lady was soon afterward received into the church. But one evening at the Jesuit church in Farm street, Father Coleridge preached a sermon on devotion to Mary, in which he insisted strongly on the doctrinal statements of the Roman Church respecting her. If this was true, the convert was deceived, and she addressed herself to the priest. To her astonishment, on being reminded of his statement, "every one thinks as he likes on that point," he coolly denied entering it at all. The lady came to Bishop Jackson, and he with Dr. Meyrick Goulburn received her back into the Church of England. It would be easy to record many such instances of duplicity. The singing of vernacular hymns is very popular with the Dissenters in England. To meet this predilection, the Brompton oratory has English hymns to popular airs, English sermons and services, in which the congregation takes part with the priest. These are unknown save in England, and they are decidedly adoptions of Protestant forms. The power of the confessional is however the chief means of conversion adopted in England. There it succeeds, but nowhere else. And since it is sought to incorporate it into the Protestant Episcopal Church of this country, a few words respecting its real character are fitting here.

The Anglo-Romanist, admittedly the Ritualists—which last in several instances are countenanced by Rome and in active correspondence with Patrizi, the cardinal vicar—maintain that confession is a corrective of social morals. How does it work in Rome? A father there, who in his boyish days was regular at confession, strenuously opposes the attendance of his children, especially girls. He will point to fifty manuals of prayer in use whose questions on the Decalogue, supposing a child to be ordinarily innocent, must engender impurity; for the priest's instructions are, "carefully to explain the nature of the offense." Can this be done without corruption? The crime of seduction in the confessional is so common in Rome as to cause doubts of the chastity of any female regularly attending confession, especially if she is good looking. Concubinage is general, and considered as a light offense, but Pius the Ninth might well imitate Paul the Fourth and issue another bull *Contra sollicitantes*. The prominence given in the manuals of preparation for confession to questions on nameless crimes is an indication of the effect of confession in repressing immorality. It would be easy to prove by fact after fact that abominable offenses, for which death is pronounced in the statute book of every country but Rome, are common among country monasteries about Rome, and especially among the mendicant orders. Pius the Fifth in 1569 issued his bull *Horrendum*, which showed at that day the deplorable prevalence of such offenses. It is certainly a bad sign when such things as St. Paul declared should "not be named" become matters of jest. Yet such is the state of things in Rome.

The confessional, I repeat, is the chief engine of Roman conversion in England. It notoriously influences wealthy women to enter convents, as in the case of Miss Talbot. It seeks wealth, and spares no pains to get it. The industry and indefatigable toadyism of Monsignor Capel to the Marquis of Bute afforded material for caricatures at Oxford.

To sum up. The main effort of this mighty organization is absolute despotism over human souls. It has eleven hundred mitered agents throughout Christendom sworn to do its bidding. These are served by myriads of priests, monks and nuns. All look to Rome, all are guided by it. This engine of power is only harmless because it lacks opportunity to display its real nature. It is fortunate for mankind that free institutions are progressing. These keep pace with the growth of the papacy, each human conscience would lie prostrate and crushed. "During the last three centuries, to stultify the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude and intellectual torpor; whilst Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and ingenuity into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets.

Whoever, knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination."

On the Vatican Hill, at this hour, the Propaganda musters its agents in one grand assault of arms upon progress and liberty. Beholding the mighty onward sweep of these two powers, the wreck of dynasties and empires that date from ages, the uprising of manhood to the highest intellectual level and largest degree of prosperity, we cannot but conclude as we witness the futile attempt to stay this heaven-directed influence—*Quem Deus vult perdere prius dementat.*—*Galaxy.*

A CONTENTED FARMER.

Once upon a time Frederick, King of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer plowing his acre by the wayside, cheerily singing his melody. "You must be well off, old man," said the king. "Does this acre belong to you, on which you so industriously labor?"

"No, sir," replied the farmer, who knew not that it was the king. "I am not so rich as that; I plow for wages."

"How much do you get a day?" asked the king.

"Eight groschen," (about twenty cents,) said the farmer.

"This is not much," replied the king. "Can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled and said:

"Well, if I must tell you, two groschen are for myself and wife;

two I pay my old debts; two I lend away; and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," replied the king.

"Then I will solve it for you," said the farmer. "I have two old parents at home who kept me when I was weak and needed help; and now that they are weak and need help, I keep them. This is my debt toward which I pay two groschen a day. The third pair of groschen, which I lend away, I spend for my children, that they may receive Christian instruction. This will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters, whom I would not be compelled to keep; this I give for the Lord's sake."

The king, well pleased with his answer, said: "Bravely spoken, old man. Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the king.

Thrusting his hand into his pocket, and counting him fifty brim new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming:

"The coin is genuine, for it also comes from our Lord God, and I am his paymaster. I bid you adieu." *German Reformed Messenger.*

ARE YOU ONE OF GOD'S MEN?

A Mr. T. T. Cooper, an English gentleman of excellent education and adventurous spirit, left Shanghai, as long ago as the autumn of 1867, with the intention of forcing his way through the mountains of China and Tibet, and reaching either British Barmah or Upper India. At a village on the eastern branch of the Irrawaddy he was brought to the chief, a noble, athletic and almost gigantic specimen of the mountaineers of that region. The chief at once said:

"You are a white man. Are you one of God's men?" Mr. Cooper, astonished to hear such a question asked in such a place, replied a little evasively. He was not, he acknowledged, in any evangelical sense a Christian. The chief went on to say: "If you are one of God's men, I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about him myself, that I may become one of God's men." Mr. Cooper told him, as well as he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them; but the chief did not seem fully satisfied, and finding that the traveler was desirous of descending the river, he sent him in a boat, with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to the missionaries there to send him a teacher, who could tell both him and his tribe how they might become "God's men."—*Gospel Field.*

IN MEMORIAM.

The Rev. JONAS W. STARR has finished his course on earth, and has gone to his reward on high. He died in Bibb county, Alabama, February 24, 1870, in the sixty-fourth year of his age.

I have known him long and knew him well, and at the earnest request of the family of the deceased I propose to send out through the ranks of the church this brief obituary notice of his life and labors.

John W. Starr was born in Wilkes county, Georgia, August 7, 1806.

His parents were pious, and were members of the Methodist Church before he was born; and I think even further back than this the Starrs of Georgia were Methodists.

John W. Starr united with the church when he was but a boy, and was never out of it from that day until the day of his death. Before he was twenty years old he was made a class leader in the church; and while laboring in this capacity he very soon evinced such talent and promise that the brethren authorized him to exhort, and in due time this license was superseded by a formal license to preach. Providence, however, evidently designed him for the itinerant work; and though he had a wife and several children dependent upon him, his way was opened, and he found easy access into this wide field of usefulness.

In 1833 he entered the Georgia Conference, and the first year traveled the Lagrange circuit; the next year Talbotton, the next Zebulon, the next Thomaston, and in 1837-8 he was stationed in Madison. These are all important appointments, and the testimony is ample that Brother Starr filled them well—filled them with usefulness and credit. At the close of his second year in Madison he was transferred to Alabama, and received his first appointment in this Conference to Enfantla, where he labored with his usual acceptability and success for two years. His connection with the Alabama and Mobile Conferences stretches over a period of more than thirty years, and during this long itinerant career he labored on circuits, stations and districts, though most of the time he served the church in the capacity of presiding elder, which seemed to be his appropriate sphere in the itinerant field. In all these different relations to the church he showed himself fully competent to the work.

As a pastor he was diligent and successful; as a preacher he was bold, strong, pointed, and sometimes eloquent and powerful—not the eloquence of rhetoric or fancy, but the eloquence of fervid truth and earnestness. As an officer in the church he was prompt, decided, faithful, and uncompromising in his vows and in the administration of discipline.

John W. Starr was by nature a man of rare endowments, otherwise he never could have clambered up from the vale of obscurity, in which his lot was cast in early life, to the high and responsible position which he occupied in the church and in the Conference. His parents were poor—too poor to send him off to school; and in his neighborhood schools were rare and worthless. The consequence was, he grew up to manhood without even the smallest educational advantages. Such was his desolation in this regard that when he was licensed to preach he could scarcely read intelligibly. I remember to have heard him say, time and again, that when his presiding elder came around to his first Quarterly Meeting he questioned him relative to his studies prescribed by the Conference, and he showed such utter deficiency—that he spoke sharply to him. "But," said he, "it was not because I did not study the books, but because I did not know how to study, and really could hardly read them intelligibly to myself." But, notwithstanding these serious obstacles, he surmounted them all, and rose to high position in the Conference and in the ministry; and, now that his voice is silent in death, he will be remembered with pleasure by the thousands who used to sit under

his ministry with profit and delight.

Brother Starr was a striking example of what grace and application will do for a young man in the itinerant work. And if he cumbered about in the beginning with such embarrassments as beset him, and rose in despite of them to usefulness and renown, what ought to be expected of the young men in these days, who go to the battle with all their armor on! God grant that our sons may be useful and holy in proportion to their pre-eminent advantages.

Brother Starr was a man who met all the emergencies of life, and in every department showed himself fully equal to the demands upon him. In his neighborhood he was always a leading spirit, giving tone and sentiment to all with whom he associated. In his family he was industrious, economical and thrifty—never in debt; and though poor, he was never without money. Upon these principles he reared his family, and, as might be expected, his children are industrious and useful members of society. Many of them have already gained the promised land, and those who still survive, I trust, are endeavoring to tread in the footsteps of their honored father; and I pray God that they may all, father and mother, brothers and sisters, hail each other at last in the promised land.

Last summer, hearing of our departed brother's declining health, I turned aside from my regular work to make him a formal visit. I am glad I did. The interview was not only pleasant, but profitable to me. I found him a great sufferer, laboring under dropsy in its worst form, but in a happy frame of mind, staying his soul upon the precious promises of God, and fearing no evil. He told me to say to the brethren of the Conference that the old-fashioned Methodist doctrines—meaning particularly the doctrine of universal redemption, and holiness of heart and life—are the truth of God. "And say to my brethren: Preach holiness. But," said he, "they need not preach it unless they live it. And furthermore," he added, "I have just been down into the cold waters of death, and after wading around in the stream for some time I found myself returning to the same shore where I had entered; and really I was sorry," said he, "for I had rather have gone over then; but here I am to await the will and pleasure of my heavenly Father." And thus he passed away without a struggle, dying "as the wave dies along the shore." Peace to his memory, and a thousand blessings upon his afflicted family.

A. H. MITCHELL.

Work for the General Conference.

Mr. Editor: At the last session of the General Conference the rule on dancing was stricken out of the Discipline, and transferred to the Preachers' Manual. This was generally regarded as a virtual indorsement of the practice of dancing by the fashionable portion of our church, especially as the Preachers' Manual is never seen by the laity, and by but a small portion of the ministry. The consequence has been that the practice of having dancing parties has become quite common among us; and many of the pastors, when they attempt to interfere on the subject, are met by the action of the Conference, and feel a backwardness in taking any disciplinary action on the subject.

Would it not be well for the General Conference, at its next session, to take some further action, so as to obviate an evil that may attend the permission of dancing in our church? Many of those who follow the profession of dancing master are wicked persons, and some of them are avowed infidels; and, by employing them as teachers of dancing, our Methodist children might be placed under unfavorable religious influences. I would respectfully suggest that the ensuing General Conference provide for the difficulty by the appointment of Conference dancing masters! as the church could by this means keep her young people under Methodist influences, and secure their Christian principles from contamination.

PROGRESS.

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REV. LINUS PARKER, D. D.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

THE GENERAL CONFERENCE.

Explain what it is from the pulpit—how proper it is that the old members of the church should be prepared to set forth, or, if necessary, to sustain the Discipline, as well as the doctrines of our church. Also explain that the legislative, and the only legislative body in our church is about to meet in Memphis—that the Bishops will be there, and the most experienced of our preachers and our laity. Then state that the reports of this Conference, day by day and week by week, will be accurately given in the NEW ORLEANS CHRISTIAN ADVOCATE; that it is the duty, and should be the pleasure, of every thoughtful praying man to read for himself these records, and that they are now about to begin. Then take down the names of the subscribers. "A word to the wise."

EDUCATION IN TEXAS.

This is a wide awake State, and has, to an unusual degree, the take-care-of-yourself spirit. So soon as a man crosses the Sabine, even without tasting its waters, he goes in for Texas. Texas lands, Texas cattle, Texas crops, Texas people, Texas preachers, Texas churches and Texas schools from henceforth become the burden of his speech. Well, it's not all talk; with immense individuality there is a wonderful readiness with Texans to combine for effecting great ends. Where a number of self-reliant individuals come together in a mass meeting, and their enthusiasm merges into one sentiment and purpose, the force becomes a very powerful one. Therefore it is that Texas audiences have more than once surpassed all that we have ever heard of in the fullness and greatness of their action. We are glad to know that this organized power for good is invoked in behalf of Southern education; and that now, while we write, a convention, composed of delegates from the several Conferences in that State, is in session in Galveston, to determine the site of a Texas central university of the Methodist Episcopal Church South. We hope the work will be done well and thoroughly—that the projection will be worthy the present and prospective greatness of that State. There are preachers there capable of making any amount of sacrifice to carry the design on to completion, and there are laymen there who have large hearts and full purses.—The Rev. R. Lane, from the Trinity Conference, passed through this city last week on his way to the convention.

THE SUGAR REGIONS.

Two years ago we gave some account of things as they appear in lower Louisiana. Here sugar cane is the plant cultivated to the exclusion of almost everything else. The latitude is too low for cotton. Excepting here and there some unusually smart person from the East, no one is willing to run the risk of the inevitable army worm. Though where only a small patch of cotton is put in, and not too frequently, that pest is escaped. We noticed along the bayous, while out on district service, that plantations which have been lying waste since the war are being brought one after another into cultivation; cabins are being built, sugar houses put in working order, and here and there a saw mill reconstructed. The repairs, however, all have a half serious look; no one seems to be working for anything beyond the immediate present. There is a want of confidence in the stability of things; labor is fluctuating; the planter that commands a full supply to-day may be without a "hand" to-morrow. North Carolina, Virginia, Norway, Sweden, Germany, and even China are looked to as possible sources from whence laborers may be obtained to supplement the leisurely negro. The opinion seems to prevail that the whole affair is yet an experiment, depending upon levees, seasons, Cuba, the government and the whims of a large colored population. The only thing that would seem to be sure is the stomach of the negro—he must eat; and even that is not so very certain, for while he can eat a great deal, and for the most part does, yet he can, when obliged to, live on less food and with less surroundings of comfort than any human creature in the world. Unlike Mr. Revels, his nerves do not give way. He has but one universal luxury, other things being equal—that is, leisure. His habits are contemplative without being philosophical. Now there is no calculating upon one who can live like Diogenes, without even the thought that he is thereby demonstrating any important principle. The extremes of want or plenty, of a good house or bare shed; of a decent appearance or rags, make but little difference in the comfort of one who is nature's exact imitation of a Greek stoic.

The last year was a very severe one upon the sugar planter. The crop was a failure. This more than balanced the profits of the year previous. Another such year as the one just past would seriously arrest the cultivation of cane in Louisiana. At present the planter is well up with his work, though the season is over-dry. The recent cool nights and days checked the tender shoots of this tropical plant. But the trouble here, as elsewhere in the South, is the too great concentration of all labor upon one product. The farmer must, to be successful, divide his toil between several sorts of produce. Nature has so arranged it that he can avail himself of all her seasons and moods. No matter how variable the skies, if he be a man of ordinary forecast, he cannot fail altogether: the corn and the small grain may be said to alternate with cotton or cane in their demand upon his labors, or upon the elements; and, if he fails at one point, he will surely succeed at another. Strange to say, many of our planters ignore wholly this arrangement of nature, and venture all upon one kind of planting. They pay no attention to the raising of hogs or sheep or neat cattle; they plant only for one-half the corn necessary to their supply—scarcely any rice; and then, if the cane or cotton fails, they are on the verge of ruin—having neither money nor food. Nothing in the way of agriculture can be more desperate and ruinous to the South than such management. And even when these staples do succeed, in vain is it that several hundred millions of dollars are garnered; the whole of this vast yield, instead of being husbanded, must be sent off to the West and North in exchange for food. Now we are sure that there is no such food-producing district in the world as the alluvial lands of this Southwest. Yet on the

road we saw wagons loaded with bales of hay and bags of corn, which had been brought down the Mississippi at a great cost. So long as this policy is pursued we shall be debased at the mercy of Northern politicians.

We saw fewer negroes riding about on horseback and in buggies than formerly; somewhat less of a crowd in the small towns. A few of them were at church—"white people's church." We met with a public character in the stage, who turned out to be one of our old Soule chapel officials. He was quite enfranchised, being the collector of the taxes for the parish; and we found him very sensible in his views of the condition and wants of his race. The more sensible among the negroes are worn out with the continual whanging and dreading, which at first answered for preaching, that has for the past four years been going on all day Sabbath. They once looked to the pulpit and the house of God as a place of instruction and spiritual edification; it is to them so no longer—though the pulpit is really worth more as an educator than the school room. As they become more solicitous about their children they begin to be willing to hear intelligent speech, and are, by just so much, prepared to accept the opportunity of hearing the gospel from white men. Let our preachers look to this, and wherever there is an opening give the colored people an afternoon service, and preach to them. The better class of colored people will at first attend, and afterward others. So far as we can observe, the African Methodist Episcopal Church, the Northern Methodist Episcopal Church and the Zion Methodist Episcopal Church have accomplished spiritually little, very little, for the colored man. They have the old panel of exhorters, preachers and leaders, which have been trained by the Methodist Episcopal Church South, and were converted away from us in block by an order from the War Department. We think that the colored people are beginning to see that their being Radicals does not necessitate their belonging to Northern churches, and that their respect for their old pastors and brethren of the Church South is at heart undiminished.

The white congregations in this region have been scattered and broken up more than in any part of the State. There are few men of wealth belonging to our church in it. It has returned to original circuit condition. But it goes hard with people who have been accustomed to hearing the gospel every Sabbath to put up with a service only once in three weeks, though they may be scarcely able to even pay for that. One blessed feature of Methodism is its elastic quality: it can contract itself to the most straitened circumstances, or can expand to the openings of a bountiful Providence. We need here, as elsewhere in this fertile State, more than all else, a revival. May the Lord send it! The field is ecclesiastically as primitive as when first broken by Enoch Tally or Richmond Nolly in their long circuit rides, though the snort of the locomotive has supplanted somewhat the scream of the panther.

EXPENSES OF DELEGATES.

These come in rather slowly, considering the willingness of brethren to go to General Conference. There is evidently a difference between sending and going. Some few circuits have contributed of their ability to this laudable object, and we hope to hear from a few more. The poor saints not in Jerusalem, but on their way to it, should be furthered.

SUNDAY SCHOOL CONVENTION.

We hope that we shall have the aid, not only of the speakers invited to attend this important gathering, but also the counsel and presence of brethren who may be in the city on their way to the General Conference. See the programme of this meeting.

A gently man's comforts and grievances are alike hid from the world.—*Silber*

THE PIEGAN MASSACRE.

This fiendish stroke in the recent campaign of the government against the Montana Indians has received the official approval of General Sherman and General Sheridan, and may be considered as a further test, if anything further was needed, of the civilization of those gallant officers and Christian gentlemen who hold the front rank in Northern military circles. And lest we should be considered as unduly prejudiced against the instigators and perpetrators of this deed of blood, we give the statement of this massacre by the *Boston Post*:

In addition to the fact that the Indian camp was at the time suffering severely from the ravages of the smallpox, there is still another fact which marks the cowardice and meanness of this attack. It was well known that the camp was composed for the most part of women and children; and that they, to say the least, were not the marauders whom it was considered so necessary to punish. Every military man knows that the presence of women and children in an Indian camp is always a token of peaceful intentions. They are carefully placed out of harm's way when the men are on the war-path. Of the number of Indians killed—one hundred and seventy-three—more than half were women, and fifty were children under twelve years of age. This simple and terrible fact is enough, in spite of any possible explanation, to connect our military history with a transaction which will disgrace us in the eyes of the civilized world.

The *Washington Chronicle* approves the deed: "These fiends must be made to feel the heavy hand of the government." The *Independent* says palliatively, we suppose, to the Northern conscience: "There was, until quite recently, the same feeling on the part of the Southern whites in favor of the summary punishment of the negro race in case of any alleged misconduct; how often they were foully accused, and to what hellish tortures they were subjected on the plea of necessity." This attempt to turn the force of public opinion for an instant from the diabolical perpetrators of the Montana tragedy against the South is, to say the least, ingenious. But not even the vicious imagination of a Mrs. H. Beecher Stowe has conjured up, in the whole sum of her slavery horrors, anything equal to the murder of fifty children under twelve years of age, and fourscore women, by a body of regular United States soldiers! "They burst," says one of the command that accomplished the deed, "like a hurricane upon the camp, and the work of slaughtering continued for three hours, when the troops could find no more Indians to kill, except a few squaws and papooses."

General Sheridan has published a letter justifying this Indian butchery by Colonel Baker, his subordinate. He argues the case, and evidently considers the wholesale murder as a capital thing in its way. He is used to attack non-combatants, and to pillage, to burn and to ravage the homes and fields of the defenseless. The valley of Virginia witnessed the brutality of this hero of Montana. Gen. Sherman finds in him a kindred spirit, and comes to his support. The man whose motto was, "Cruelty to the rebels is mercy," may be supposed to approve any deed that can for one moment hide his own record of fire and blood.

This massacre of the Piegan Indians, Sheridan's raid through the valley of Virginia, Sherman's raid through South Carolina and Georgia, the refusal by General Grant to exchange forty thousand Andersonville prisoners, or even to receive them without exchange, the hanging of Mrs. Surratt, and the murder of Wirz, are on a par, and for fiendishness transcend every horrible deed ever committed in this country, not excepting the African slave trade of New England merchants.

ADVERTISEMENT.—Mr. Philip Werlein advertises extensively his admirable stock of pianos, harps, organs, melodians, etc.; also the latest music. Mr. Werlein has displayed great enterprise, and is meeting with the success which he so richly deserves.

NEW PUBLICATIONS.

We have received from Mr. George Ellis, No. 7 Old Levee street: *THE HISTORY OF THE AMERICAN CIVIL WAR.* By John William Draper, M. D., LL. D., professor of chemistry and physiology in the University of New York, etc. Volume 3. From the emancipation proclamation to the end of the war. New York: Harper & Brothers. 1870.

This "History" is a running statement of a prodigious armament by land and water, wielded by Northern captains and created by Northern energy, for four long years against an enemy that, according to the historian, was singularly wanting in the elements of genius, military or other. The statement of one who breathes an atmosphere of intense prejudice against everything south of Mason and Dixon's line is valuable, may be, to those of our people who have the courage to go to an enemy to ascertain what others think of our recent struggle for political rights. To such this work will answer a good purpose. It will serve, too, to fill up geographies, for the next hundred years, with a highly colored view of the prowess of the Federal arms. Mr. Draper is a political philosopher who, no doubt, expresses the sentiments of not a few Radical leaders. We quote a significant sentence: "The mind of our nation is expanding to the imperial future; before it; it realizes the necessity of political unity, and the establishment of a center of power. It recognizes that it is the destined successor of Rome, but with influences far greater than Rome ever possessed." He evidently regards the civil war as a long step toward the *American Empire*.

From the publishers, Messrs. Burko & Co., Macon, Georgia, we have *STRAY LEAVES FROM THE PORTFOLIO OF A LOCAL PREACHER.* By Rev. I. Belling, of South Carolina. 1870.

This is a large 12mo of 311 pages. For \$2 50 a copy will be sent post paid. To those who knew the author we cannot imagine a livelier souvenir than this volume. He calls up a wonderful picture of camp meetings and other revival scenes, and fixes them by introducing the names of the heroes of those battlefields. The survivors of the "old Waterloo circuit" will never forget old Green Pond, Island Creek, Rehoboth, Sheridan's Chapel, Buckhead—"much-loved old Buckhead!"—Bethel, Antioch, Salem, Sandy Dam, Little Swamp, Providence and Mizpah. In the words of the author, "What times of immortal remembrance have they seen there! It was in this circuit the author was born, 'over sixty years ago.' His labors and experience extended to Georgia and Florida, as well as South and North Carolina.

We have received from the Rev. N. A. Cravens, A SERMON ON BAPTISM. It is lucid and unanswerable. We can imagine the work it has done, when uttered in the deliberate and popular style of its author; and we doubt not "the region round about" Mount Lebanon, if it could speak, would confirm all that we might say of this well forged argument. We hope that it is for sale. It is a pamphlet of twenty-one pages; not very large; but, since the discovery of glycerin and the Peshito Syriac rendering of Acts xvi, 15, it does not take a folio to explode the doctrine of exclusive immersion.

OUR PRUSSIAN CORRESPONDENT.

We take much pleasure in introducing to our readers one whose pen will hereafter frequently enrich our columns. The writer is a native of New Orleans, is highly educated, and, as our readers will see, is gifted with no ordinary powers. He is at the very center of the great Protestant power of Europe, and from his acquaintance with the German language is admirably fitted for obtaining such information as an American periodical wishes to place before its readers.

RELIGION will always make the bitter waters of Marah wholesome and palatable, but we must not think it continually will turn water into wine, because it once did.—*Warburton*.

GERMAN BRANCH OF OUR CHURCH

Mr. Editor: As the General Conference draws nigh, during whose session, as both the Texas and Louisiana Conferences by resolutions indicated, some important changes pertaining to our German work are being deemed advisable to be initiated, a few words from one who is intimately acquainted with the present status, wants and prospects of that work may not be uncalled for.

It was cotemporary with the division of American Methodism, in the year 1844, that the doctrines successfully advocated by John Wesley were first introduced to the Germans in the Gulf States. Though insignificantly small in its incipency, the work soon grew to be a considerable stream—a valuable tributary to that "Father of Waters," the Methodist Episcopal Church South. Through the biblical doctrines of our church large numbers of Teutons were converted from the error of their way—from Catholicism, Rationalism, and, what is equally pernicious, from "orthodox" formalism—to a saving knowledge of a living Saviour. Quite a number of prosperous congregations, here and in Texas, and hundreds of those who through the courts of heaven with the dying thief, rejoiced to see

"That fountain in their day"—the fountain filled with the blood of Christ, and made manifest to them through the instrumentality of our church. "Bless the Lord, O my soul!"

But, alas! "the course of true love never did run smooth." The war came—the national, and then the ecclesiastical war. Wonderful things transpired. We saw, heard, and were amazed.

Northern Bishops—"Behold, how pleasant it is for brethren to live in unity." Join us; let us be one."

Chorus (*Western Christian Advocate*)—"The Koran or the sword." Northern Bishops—"You see we are influenced by true Christian principles. We are actuated by the burden of our Lord's prayer, 'That they may be one.' Let us be one, and lo! what a power we will be!"

Chorus (*Zion's Herald*)—"All this is but a species of sacred strategy. We know there will be no union; but we must sing the song of the spider to the fly. Silly thing! We knew she wouldn't come. Ha, ha! We profess peace and mean war. The world will judge us by what we profess."

I need not specify what wicked means were resorted to to disintegrate and absorb our German work, nor to what extent our "peace-loving" sister church succeeded.—But whether that success be great or small, the German branch of our church survived, lives, means to live, and by the grace of God will continue to live to bless a dying world with gospel truth.

But to avoid further inroads some very important measures are necessary to be taken. We require, first, a separate church literature; second, a distinct organization.

1. Say not that our people must be Americanized, and be constrained to use our English hymn book, catechism, and Discipline. True, they speak English in their business transactions. When they congregate to worship God, to pray, the native tongue is brought into requisition. Ay, roam from pole to pole, speak languages modern and ancient, converse in their native vernacular—with Ethiopian or Mongolian, when you kneel down to pray the accents you learned while nestling in your mother's bosom will be the most natural. When the heart is overwhelmed, when the soul holds communion with its Creator and Saviour, the use of a foreign language seems an artistic mockery. Our offspring will be prepared to join our American churches; but the emigrants now here, and those who will follow, must be supplied with a church literature in their native tongue. A Discipline we have. The *Evangelical Apologist* has also been resuscitated. In addition to these, we now need a hymn book and a catechism. I hope and pray that our

General Conference will make provision for their immediate publication. A committee of not less than five German preachers should be appointed to make the necessary selections of hymns, etc.

2. Another imperative want of our German Zion is a centralization of our powers. Our various German missions are, so far, scattered fragments. We require a distinct organization. The heterogeneous elements must be gathered into a species of solar system. Perhaps the organization of a Mission Conference is the thing we need. Or, if that would be asking too much—though "just the thing"—the preachers might continue members of their present Annual Conferences, and yet be organized into another Conference—a wheel within a wheel—under the supervision of a Bishop annually appointed for that special work. This Bishop, assisted by the secretary of Domestic Missions, should have full power to remove our preachers, untrammelled by the difficulties attending transfers.

Thus new fields might be taken in. The principal Southern cities—Galveston, Mobile, Portsmouth, Charleston, Richmond, Memphis, etc.—could be blessed with the labors of one of our German missionaries. Thus, too, the difficulty of supporting our German missionaries will at the same time be met. No longer dependent on the various Annual Conferences to which they are attached, it will become the duty of the Board of Domestic Missions to make provision for their support. Ample support of our missionaries will prevent partial secularization. They will then devote all their powers to the promotion of God's kingdom. A number of young men will then enter the ranks of our ministry. We promise ourselves most glorious results.

Oh! that our church, as a church, would recognize the crisis through which our German work is now passing, and would rally to our help. Large numbers of Germans are now settling in the Southern States. Shall we allow them to be absorbed by other churches? "There is a tide in the affairs of men (and churches too) which, taken at the flood, leads on to fortune." May our church fathers, at the session of our General Conference, devise liberal things for the German branch of our beloved church!

J. B. A. ADAMS.

To the Board of Trustees of the East Alabama Male College.

DEAR BRETHREN: Your relation to the above named institution suggests to the agent the propriety of addressing you a letter through the columns of our Conference organ. Of course you are expected to feel, and do feel a great interest in this our Conference college, of which you are the trustees. The great interests of our church and the country, hence involved, are intrusted to you; hence the agent believes that in you he will find sympathizing friends, who ought to and will co-operate with him in his efforts to place this institution on a proper footing.

It is known to many of you that a resolution was passed, at the last session of our Annual Conference, requiring the preachers to take up collections in all their churches during this month for the relief of the college. It is hoped that they will earnestly present its claims, and that their collections will amount, at least, to as much as the present debt.

Relying upon this, it has been deemed advisable, as indispensable to the success of the college, to make an endowment as soon as practicable.

The modest plan for effecting this desirable end is simply for one thousand persons to give each \$100, with the privilege of dividing it into annual payments, if preferred. This plan does not preclude the more able and more liberal from giving larger amounts. Now, brethren, this ought to succeed, and to make it a success we simply need your help. We most respectfully and urgently solicit your earnest and practical co-operation. Will not each of you give at least \$10 a year for the next ten years? and cannot

some of you give more? Will not each of you procure the names of five or ten persons for the endowment list? About fifty of our itinerant preachers are on it, and if they can give, who can't? We beg you to interest yourselves in this move, and please report the names of any you may obtain to the agent, to be entered on the register.

We subjoin a list of the names of the trustees:

Bishop H. N. McTear, Revs. M. S. Andrews, William Shapard, D. Pitts, W. B. Neal, O. R. Blue, John Mathews, W. A. McCarty, Wm. M. Motley, J. B. Cottrell, B. B. Ross, G. F. Dowdell, E. S. Smith, J. F. Dowdell, G. W. F. Price, J. G. Motley, Hons. David Clifton, and W. H. Barnes, Colonels M. B. Locke, S. H. Dent, J. W. Willis, G. P. Harrison and J. C. Meadors, Drs. W. H. Lamar, J. W. Myrick, and C. M. Howard, G. C. Dillard, E. T. Glenn, A. Adison Frazier, Isaac Hill, Simeon Perry, H. N. Sweet, W. C. Dowdell, D. T. Halliday, J. H. Harris, W. C. Hurt, W. T. Davis, L. B. Banks, T. S. Monnt.

The asterisk denotes those who have subscribed on the endowment proposition.

T. J. RUTLEDGE.

MONTGOMERY, ALA., April 15, 1870.

BISHOPS' SUPPORT.

We beg leave to call the attention of the preachers and members of the church to this subject once more before the close of the fiscal year, which will be the thirty-first of May.

The salaries of the Bishops should be promptly met. The receipts, however, up to this date are inadequate to meet the claims. The preachers in the several Annual Conferences will please place in the hands of their respective delegates to the General Conference any amounts they may have, or may be able to collect, for this purpose; or contributions from any persons to meet the deficiency may be sent to me in post office order or in check.

A. H. REFRON, Agent.

Not Right.—Gentle poverty, to which some ministers are "doomed," is one of the greatest evils under the sun. To place a man in circumstance where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so, is enough, but for the hope of heaven, to embitter existence. In the dread of debt, in many daily mortifications—meeting, perhaps, some old acquaintance, whom he dare not ask to his table, lest his prudent wife should frown upon his extravagance—in harassing fears of what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.—Dr. Guthrie.

The improvements made on the sewing machine are truly wonderful. Singer's latest improved sewing machine embroiders, tucks, folds, gathers, cords, embroiders or braids on lace, canvas or woolen. It will gather and sew on a ruffle without creasing and busting, and do all kinds of sewing as neatly and substantially as by hand, and, of course, far more rapidly. The depot of Singer's sewing machine, No. 7 Camp street, has just undergone thorough repairs and refitting by the new agents, Messrs. William E. Cooper & Co., who have succeeded Mr. John McNulty in the business.

Kosko.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Kosko to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially indorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Kosko" in the van of all other medicines of the present day.

Rev. J. H. CHEM died in Wilcox county, Alabama, September 17, 1869, in the sixty-sixth year of his age. He left three motherless children to battle with the world, and a large circle of relatives and friends to mourn his loss. He joined the Methodist Episcopal Church South in his youthful days, and after a few years he felt it his duty to preach, and applied for license; after which he stood up boldly and proclaimed faithfully the gospel of Christ.

Married.

On the twenty-fourth of March, 1870, at the residence of Mr. John Wilson, by the Rev. John A. Miller, Mr. J. T. Tigner to Miss L. J. Vinton, all of Claiborne parish, Louisiana.

Obituaries.

Died, at Sartoria, Mississippi, March 26, 1870, WILLIAM B. ANDERSON, a native of Ohio, but for the past twenty years a resident of Mississippi.

His family resides in Hinds county. He died while absent from them, but received the kindest attention from the ladies and gentlemen of this place. Mr. Anderson was a professional school teacher, and as such enjoyed the highest opinion of all who knew him. He was a warm-hearted and accomplished gentleman, and leaves a large circle of friends, and a wife and two little children to lament his loss. He died of suffocation, caused by hemorrhage of the lungs.

A FRIEND.

Died, in Carroll county, Mississippi, on Sunday evening, March 27, of congestion of the brain, EMORIO ROGERS, daughter of Mrs. Sallie Rogers and granddaughter of Mr. B. T. Marshall, aged eleven years, five months and eight days.

How inscrutable are the ways of Providence! Little Dora was well on Thursday morning, and on Sunday evening her soul took its flight to God. Possessed of unobscured qualities of mind and soul, and highly endowed with those gifts and graces that foreshadow the promise of the future usefulness of a woman, she was the pride of her widowed mother and loved by all who knew her.

Died, at her residence in Wilkinson county, Mississippi, of pneumonia, Mrs. EMALINE ENLOW, daughter of Jacob and Lucretia Lusk, in the fifty-ninth year of her age.

She was born October 1, 1811. Her father having died when she was young, she was provided for by her widowed mother, and was married to Jesse Enlow January 1, 1837. She became the mother of six children, three of whom survive to lament their loss.

She joined the Methodist Episcopal Church some years before her death, and continued an acceptable member to the end. She kept the faith and died in peace. In her last sickness she said to her children and friends present that she was ready and willing to die.

H. ENLOW.

Died, of measles, near Clover Hill, Mississippi, on the twenty-sixth of March, 1870, GEORGE THOMAS COLLINS, in the twelfth year of his age. He was born in St. Martin parish, Louisiana.

The subject of the above sketch was a member of the Clover Hill Sunday school, Clover Hill circuit, Mississippi Conference. He was baptized during his illness, March 19, 1870. He was the idol of his family; was an invalid all his life up to within a few months before he died, during which time he bid fair to become strong and healthy; but the "grim monster" came. The tender plant, unable to stem the chilling blasts of time, was transplanted to a more congenial soil in paradise. He leaves a widowed mother, a brother and five sisters to mourn his loss.

PASTOR.

Died, of pneumonia, on Buffalo circuit, Wilkinson county, Mississippi, Mrs. AME WHEELER, in the seventy-fourth year of her age.

The writer of this obituary can state but little in regard to the early part of her life. Her maiden name was Guice. At about fifteen years of age she was married to John Anders, with whom she lived about twenty-six years, and became the mother of ten children, seven of whom yet live to mourn her loss. After the death of her husband she lived a widow some years. She was married again to John Wheeler.

About twelve years before her death, at a protracted meeting held by Brother Youngblood, in Amite county, Mississippi, she joined the Methodist Episcopal Church, and lived a consistent Christian. She suffered much for some nine or ten years before she departed this life. She endured the pain with Christian patience, and died in full hope of heaven.

H. ENLOW.

Rev. JACOB H. CHEM died in Wilcox county, Alabama, September 17, 1869, in the sixty-sixth year of his age.

He left three motherless children to battle with the world, and a large circle of relatives and friends to mourn his loss. He joined the Methodist Episcopal Church South in his youthful days, and after a few years he felt it his duty to preach, and applied for license; after which he stood up boldly and proclaimed faithfully the gospel of Christ.

He was a great power in the church. He threw in his means liberally as long as he was able. His theme was reli-

gion, and he never seemed so happy as when he was in the altar talking to mourners and seeing sinners coming home to God. He labored zealously in his Master's vineyard until he called him to his reward in the skies. His death cast a gloom over the church and community in which he lived. He was kind to the poor, and charitable in all his dealings.

May his example live in the memory of his children and all who knew him. When the last enemy (death) approached he was ready, feeling confident of a glorious victory.

D. J. WIMBIE.

DR. DAVIS ON DEAFNESS.

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which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal.

BEING POSITIVELY

THE MOST POWERFUL VEGETABLE ALTERATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptive and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

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that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases dry, tensing cough; loss of appetite; sometimes sour stomach, with a raising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the chest, back or breast, and about the shoulders; constipation of the bowels; piles, flatulence, coldness of the extremities, etc.

KOSKOO

is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.

Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the Blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the small of the back, it should not be trifled with or delayed, but Kosko should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

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DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering to-day with broken-down nervous systems, and, unfortunately, to tobacco, alcohol, late hours, over-work, (mental and physical) are causing diseases of the nervous system to increase at a fearful ratio.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache, dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; depression of spirits; starting during sleep; bad dreams; heat in answering questions; dullness of hearing; twitching of the face and arms, etc., which if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

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The Child's Corner.

THE VILLAGE SCHOOL.

BY THE AUTHOR OF "CHILD-NATURE."

The village is a pleasant place,
The Hawthorn bushes are so sweet,
And elms in their abundant grace
Make lovely shadows in the street.

With trellis porch and lattice pane
How neat each little cottage is!
London would be as nice again
If London streets were all like this!

Green the corn and the pool
Whereon the lazy lilies lie;
Freshly fair and brightly cool
The water shines beneath the sky!

Wise donkeys crop the grassy ground,
Straying in placid ease about;
And from the prison, called the pound,
A melancholy calf looks out.

But sweetest sight of all, I ween,
Half hidden by the friendly grove,
The modest little church is seen,
With spire that always points above.

Blest is the home beside its gate,
Where dwells the pastor of the poor;
On him his happy people wait,
Of food for souls and bodies sure.

Kind and unclouded are the eyes
Through which his tranquil spirit looks—
A spirit learning from the skies
More than the common lore of books.

A shepherd fit to feed his flock,
And strengthen feet that faint or fall;
His hope a light, his faith a rock,
His charity a world for all.

He dwells beneath a low thatched roof,
Which roses lift their head to see;
Where laughter rings without reproof,
From sweet young wife and bairns three.

A little on the other side,
With roof of slate and wall of stone,
The school house with a proper pride
Stands unrelenting and alone.

The mistress, crowned by snowy cap,
Sits at the table, calm and grave;
With little rod prepared to rap
The little hands that misbehave.

With shining faces, shining hair,
(Could I but add with shining wits!)
The scholars at their lessons stare,
Acquiring sense by labored hits.

A sort of dullness fills the school;
Rules must be made and kept, we know,
Yet somehow, while we keep a rule
Life always is a little slow.

But hark—a step—a well known sound!
The children fling at us their fear,
With furtive glances smiling round,
While little dimples will appear.

Even to make a bird rejoice
I hold a pleasure pure and wise;
Thrice happy ye whose step and voice
Can capture bring to children's eyes!

One small delinquent, for his sins
Standing defenseless on a stool,
A lamentation loud begins,
And looks as foolish as a fool.

Keen is the glance that seeks him out,
Cheery the voice by none withstood,
"Jacky again! what's this about?
Now, Jack, you're going to be good!"

Of course he is! the sin confess,
And rescued from the dire disgrace,
He clears the trouble from his breast,
And dares his brother boy to face.

With questions vigorous and wise,
The Vicar for their knowledge delves,
Such questions almost force replies,
From boys astonished at themselves.

The tasks are done—the clock has struck—
Eager they flock about his chair,
Who smiling says, "By gosh! good luck,
I find I've half an hour to spare!"

—Good Words for the Young.

VICARIOUS PUNISHMENT.

This is the term applied to such punishment as that which Christ bore when he suffered on the cross, the just for the unjust. You do not quite know what it means, do you? I think I hear you say, "Oh, we do not want to know what such long words mean; we want to read something pretty!"

But stop a minute; I have a story to tell.

It was a warm summer afternoon; a lazy breeze stole through the windows of a little hot district school house, lifting the white curtains, and rustling the leaves of the copy books that lay open on all the desks. Thirty or forty scholars of all ages were bending over their writing, quiet and busy; the voice of the master, as he passed about among the writers, was the only sound. But though so silent, this little light, hot school room has its heroes and heroines as certainly as the wider sphere of life.

The bell rings for the writing to be laid by; and now comes the last exercise of the day, the spelling, in which nearly all the school join. At the head of the class is a delicate little girl in a blue dress, whose bright eyes and attentive air show that she prizes her place, and means to keep it.

Presently a word which had passed all the lower end of the class came to Eunice. The word was "privilege." "P-r-i-v-i-l-e-g-e," spelt Eunice. But the teacher, vexed with the mistakes of the other end of the class, misunderstood and passed it. The little girl looked amazed, the bright color came into her cheeks, and she listened eagerly to the next person, who spelt it again as she had done.

"Right," said the teacher; "take your place." "I spelt it so," whispered Eunice to herself; the tears springing to her eyes as she passed down. But too timid to speak to the master, she remained in her place, inwardly determining soon to get up again. But her trials were not yet over.

Many expedients had been tried in the school to keep out the arch enemy of all teachers—whispering. At length the following plan was adopted. The first whisperer was placed upon the floor in front of the teacher's desk. Here he acted as a monitor; as soon as he detected another he took his seat, and the next offender kept a sharp lookout to find some one to take his place; for, at the close of school, the scholar who had "the whisperer's place" was punished very severely—as the school phrase was, "took a feruling!" This plan appeared to operate very well; every one dreaded being found last on the floor; but though it secured an orderly school, many of the parents and scholars doubted its justice.

The boy who was on the floor when Eunice lost her place was an unruly, surly fellow, who had smarted for his faults often before; and as school drew near its close, he began to tremble. The instant Eunice's whispered complaint reached his ear his face brightened up; he was safe now. And when the class was dismissed, he said, "Eunice, whispered, sir."

Eunice rose, and in a trembling voice related what she had said; but the teacher saw no excuse in it, and she was called to take the place of the ungenerous boy who had told of her.

Books had been put away, and the waiting school looked on in sorrowfulness as Eunice left her seat to take the dreaded punishment. She was one of the best scholars; bright, faithful, sweet tempered, and a general favorite. Every one felt that it was unjust; and many angry glances were cast at the boy who was meant enough to get a little girl whipped. Overcome with shame and fear, she stood by the side of the desk crying bitterly, while the teacher was preparing to inflict the punishment.

At this moment a tall boy stepped out of his seat, and going to the desk said:

"Are you going to whip Eunice, sir?"

"Yes; I never break my rules!" the teacher answered.

"We will not see her whipped!" said the boy, in an excited voice; "there is not a boy here but that one, that would see her whipped; whip me, sir, and keep your rule if you must, but don't touch this little girl!"

The master paused; the school looked on tearfully.

"Do you mean to say you will take her punishment?" asked the teacher.

"I do, sir," was the bold reply.

The sobbing little girl was sent to her seat, and without flinching her friend stood and received the punishment that was to have fallen on her. The school was dismissed, and the boys paid him in admiration and praise for all he had suffered, while the grateful little girl blessed him from her heart for a noble and generous boy, who had saved her from the greatest shame and suffering.

I said the little school had its heroes—and this was one of them. Do you not think this conduct admirable?

And was this vicarious punishment? It was—one suffering from his own free will the punishment that was to have been borne by another.

You see—do you not?—that this is just what he did who bore our sins in his own body on the tree—the Saviour of men. What he suffered we cannot know in this life; but God laid on him the iniquity of us all, which he willingly bore, to save us from eternal shame and misery. With his stripes we are healed. How great the gratitude each of us owes such a Friend.—*Christian Treasury.*

LIVING ON A PROMISE.—A lady gives the following statement: "I went, just before Christmas, to see a young friend who, although surrounded by all the luxuries which wealth can give, was languishing with disease. As words were spoken of the beautiful gifts which devoted friends were expecting to make to her, she said with great earnestness, 'There is only one thing which I want; if I can have that I shall care for nothing else.' 'What is that gift for which you long?' I inquired. She said, 'I want my father to give me a promise that he will take me South; then I shall escape the cold, and I know I shall get well. O how I should live on that promise! The hours and days would pass so quickly I should forget all my weariness and pain.' I thought, dear girl, your father may give you his promise, and not be able to keep it; he may be snatched away by death, or riches may take to themselves wings and fly away. But you could 'live on your father's promise,' and how unwilling I am

to live on the words of promise which my Father in heaven gives; he whose word cannot be broken, whose promise cannot fail! Then came to mind the sweet words of Dr. Hamilton, written many years ago: 'One single promise of Jesus Christ, accredited in the heart, unites the soul to God. The graft has taken, and the soul abides as a branch in the vine.'

The Farm and Garden.

APRIL.

Those who have been unable to plant seasonably, may still plant lima or butter beans, mustard, okra, tomato, radish, parsley, squash, cucumber, melons of all kinds, beet, pepper, Irish potatoes, corn, rocket and cross. In fact, almost everything adapted to March may be planted in April.

Now is the best time to set out egg plant, tomato and pepper plants. As the weather and earth are getting warm, there is nothing to retard plants in growing, and they will outgrow those planted out last month.

English peas, the early varieties only, may be planted yet; and if the next month is not too dry and hot, they will make a good return.

This is the month to plant all kinds of pole beans. Any person fond of salad should sow curled endive now, and continue to do so at intervals during the next two months. It is best to sow it in drills a foot apart, and after the plants are up, thin out to about six inches in the row. When grown large enough, tie up the plants for about a week, so the leaves become blanched and it is ready for use. It is an excellent and very wholesome salad.

Head lettuce may be sown also, but if the ground is not very good and the season favorable, it will shoot up into seed without making any head.

All kinds of herb seed may be sown now, such as sage, thyme, summer savory, sweet majoram, basil, etc. No garden should be without them, as their use is so manifold.

This is the proper time to sow asparagus seed. Roots obtained in this State will do better than those brought from the North. Select a good piece of ground, spade it up deeply, and work in as much rotten manure as possible. After smoothing the surface well, plant the seeds in drills eighteen inches apart, and from eight to ten inches in the rows. Put four to five seeds to each place, and cover about one inch with earth. When well up, leave one strong plant to each place, and pull the others up. Keep clean during the season, and next fall, or early in the winter, cover the bed with about two inches of mold, or compost.

After the plants have been growing for a year or two, a top dressing of salt will be very beneficial to them. When engaged in transplanting, take the plants up carefully with a trowel or shovel, and save as many of the fine roots as possible; put the plants in a bucket half full of water, and take each plant from the bucket, as it is needed. If the sun shines, cover each plant with a little tuft of moss as soon as it is planted. Remove the moss and place it back again in the morning, till the plants begin to grow.

The hoe should now be active. Cabbages should be hoed weekly, and wormed where the worms are found eating the plants. The ground may be covered an inch thick all around each plant with old, well-rotted manure, or new, if old cannot be obtained. This mulches the ground, and the rains send the richness of the manure to the roots of the plant. This may be worked in with the surface soil in hoeing. Manure may, in like manner, be put between the rows of onions, beets, peppers, and all plants which grow in drills, and squashes, tomatoes, melons, cucumbers, and every other vegetable in the same manner. This keeps the surface from baking in the hot sun after rains, enriches and loosens the soil, and operates at once on the growth of the plant.

Everybody who manages a garden should remember how injurious it is to vegetables in this country to permit a dry crust to form around them. The hoe should be active after every rain, as soon as the surface soil will pulverize. The principal business of the gardener after the seeds are all planted and the plants transplanted, is to kill all the weeds and grass as fast as they make their appearance, keep the surface mellow, the walks clean, and the ditches open.

FLOWER GARDEN.

Those who have a flower garden should not any longer defer to sow some annuals. A good many of them which are sown North, in the spring of the year, have to be sown here in the fall, to come perfectly. Still there are some which, if sown now, will do well, and make a handsome show the whole season—such as the zinnia, lady-slipper, portulaca, globe amaranth, marigold,

cockseomb, Chinese pinks, Drummond's phlox, verbena, morning glory, and cypress vine. Dahlia roots should now be planted.

VINES, FRUIT TREES AND SHRUBBERY.

All sprouts of the roots of trees should be clipped smooth with the surface of the ground. Sprouts starting from the body of a tree, or from the lower and heavier parts of the limbs, should be removed. New shoots should be rubbed off as they make their appearance, in April. Moss forming on the bodies of fruit trees should be scraped off; long moss forming on the branches should be pulled off; and when the soil has become impoverished make holes from one to two feet deep, with a pointed bar of iron, all around within three feet of the tree, and pour in liquid manure. Chicken manure is good for fruit trees.

Keep the ground bare all around fruit trees for a distance of four feet by scraping the surface with a hoe; or cover the same space two or three inches deep with fresh earth thrown from a ditch near by, and stir this occasionally with a hoe, to keep the weeds and grass down.

Orange trees thrive best when the roots are as near the surface as possible. If planted too deeply the ants attack them on the trunk just above the roots. Last year we tried mounding orange trees as an experiment, and became satisfied that it is hurtful to these trees. Our experiment in mounding peach trees, which does so well in higher latitudes, seems not to have either improved or injured the trees.

The orange louse on the bodies of orange trees makes the leaves turn yellow, and in time kills the tree. Lye, strong enough to make soap, should be rubbed over the bark of the trees, and on the bark of all trees that are unhealthy. The thorns, knots and smaller limbs in the way should be trimmed off. Soap-suds poured around the roots of all fruit trees and vines, improves them. They are particularly good for grape vines. Fruit trees may be grafted till the bark slips, in the latter part of this month, or later.

All kinds of trees may be transplanted any time during the year if a large ball of earth is taken up with them, and they are plentifully watered and mulched after transplanting; but the winter or early spring is the best time for this work.

Everything in the orchard should now be cleaned for spring; grass cut up with the hoe, sprouts cut from around the plum trees, rubbish removed, vines tied up, arbor repaired, fences righted up, rotten posts removed, and pickets attended to. Much of the work done now only has to be done once in a year, and it ought to be well done.

Everything in the orchard should now be regulated for the growing season. The work left undone in March should now be completed. The bodies of all fruit trees should be particularly looked to. If the bark looks unhealthy, or if moss accumulates on it, scrape off all unhealthy matter with a dull knife, from the body of the tree, and wash it with lye.

Grape vines on the side of a house should be tied up to nails with stout hemp strings, and new shoots, when they become lengthy, should be tied up. When trained to stakes or arbors, the vines should be properly directed, and long, new shoots tied to the proper places. The arbors of Scuppernon vines need enlarging yearly. The vine needs no pruning, and covers an immense space, when it has ago and is in a good soil.

Grape arbors should either have large posts a foot square, of heart cypress or live oak, and charred at the bottom, or the posts should be framed and braided, the tenons pitched and spiked, and the bottoms set on brick pillars or blocks. A grape vine on an arbor lives from twenty-five to fifty years, and in some instances they have lived a hundred years. The arbor should be made to last accordingly, for it is difficult to repair or renew a grape arbor covered with matted vines.—*Planter's Banner.*

BRAMHINISM IN INDIA is receiving severe blows from various quarters, as every Indian mail gives fresh evidence. The *Indian Mirror*, for instance, says: "That stronghold of idolatry, Benares, has been shaken to its foundations by the appearance of a most learned Hindu Pandit, who is engaged in a violent and fearless crusade against idol worship. The Rajah and the Brahmins of the place are afraid of him. None has yet been able to vanquish him in discussion, and his pre-eminence is universally acknowledged."

Dr. DOLLINGER has published a most severe article against the petition of papal infallibility, and his course is approved by most of the Roman Catholics of Germany. Simultaneously with his withering exposition has appeared the protest of the German and Hungarian bishops against the regulation of the council. They complain that the right of starting any discussion has been taken from the fathers.

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The Christian Advocate.

SATURDAY, APRIL 23, 1870.

A Voice from Boston to the Negro.

The New Orleans Times says: We have received from Francis J. Parker, Esq., of Boston, the following letter addressed to the Hon. Senator Revels, (colored,) from Mississippi. Mr. Parker occupies an exalted social position in Boston. He is largely connected with the cotton manufacturing interest of Massachusetts.

The Hon. Mr. Revels, Senator from Mississippi, United States Senate:

Claiming no personal acquaintance with yourself, and no political rank or prominence, my excuse for addressing you must be found in your official position, and more particularly in the first speech read by you in the Senate, whereby you address yourself through that body to the people, and wherein you appeal directly to the people of that portion of the country to which I belong.

You declare yourself to be speaking as the recognized representative, and on behalf of the negro race, to which you are allied; and so speaking you say:

"The people of the North owe to the colored race deep obligations, which it is no easy matter to fulfill. When the Federal armies were chained by death and disaster, from what source did our nation in its seeming death-throes gain additional and new-found power? It was the sable sons of the South that voluntarily rushed to the rescue; and for their intrepidity and ardent devotion, many Northern households would miss the paternal counsels or a brother's love. Sir, I repeat the fact that the colored race saved the Union, and the women of New England and the Middle States."

Now, Senator, considering the frequent repetition of these and the like assertions by stump orators of the "base sort," illiterate men may be excusable if they accept them as the truth, and, if no voice is raised to the contrary, even persons of intelligence will come to regard these charged claims of the negro race as containing at least a portion of justice. Your position as a Senator, and your representative character as a colored man, combine to give to these statements a degree of importance which demands a vigorous denial; and at this hour, when in your person the blacks for the first time enter as associates the National Legislature, it is eminently fitting that there should be established a clear understanding as to the real relations of the two races upon this question of obligation. It is for this reason that I desire at an early moment to traverse your estimate of the services rendered by your race to mine or to the country. I deny that in any sense whatever "the colored race saved the Union of New England," directly or indirectly, or in any degree from anything whatever.

I deny that, by reason of anything connected with the war, the Northern people of my race are under any obligation whatever to yours. I deny that the sable sons of the South did do anything at any time which could be honestly described as "rushing voluntarily to the rescue" of the National cause, as you say they did.

I shall go further, and assert that it is the want of "daring and intrepidity" on the part of the sable sons of the South, or—more emphatically—of the absence in them of the ordinary elements of manhood—to their entire cowardice and despicable poltroonery—to the aid and comfort which they gave to the insurgent power—we owe the unbroken prolongation of the contest, and the bloodshed, grief, and loss which followed thereupon.

I do not pretend that your people are under any obligation to mine for their freedom. The war was commenced by Southern whites, clearly in your interest, and was waged only to compel their submission; but certainly from the first day of 1863, if not earlier, your freedom was a necessary corollary to the success of the war, and depended entirely upon our success. Will you tell me what the race did of its own accord to produce this result, so vital to your interest?

A few blacks enlisted voluntarily, they were mostly Northern citizens, taking some portion of a common burden. A large number of "sons of the South" were conscripted into our army, and by army discipline were brought to do more service; but the race, the sons of the sable sons of the South, on the other side. They were your speech not merely admits, but caring for the property of the families of their property, in order that every able man might be spared to the forces opposing us; they were building and repairing the cotton, driving the army supplies, and food for the Confederates. They were making

ing powder, casting cannon, building ships, mining saltpeter and iron, serving the troops in the field, and the sick and wounded in the hospitals. Yes, you blacks were feeding, clothing, arming, and practically recruiting the very armies whose success was your deeper bondage, while we, upon whose triumph must follow your emancipation, were obliged to take from their homes and enlist in our armies the hundreds of thousands of our best to do what you were doing for our foe.

You describe your people as at this time "waiting"—"waiting patiently"—protecting women and children, and making property secure, while their masters were absent; as bearing no revengeful thoughts, no hatred, no animosities; as aiming "not to sacrifice one single interest" of the whites.

Ah, Senator, once it was thought "who would be free, themselves must strike the blow"; but in this new dispensation, they must strike no blow, bear no animosity, and help to drive their fetter-rivets home, and—"wait patiently."

"We white men are not accustomed to wait patiently under deprivation of our rights, to lick the hand that strikes us, or to cherish the property, interests or persons of those who enslave us, when liberty is within our reach. We did not look, much less hope, (God forbid,) that you would attack the lives or honor of innocent children or defenseless women, (bitter enemies as women and children even were to us,) but we did hope that you might refuse to help your and our foes. We did think (doubtless, as you say, "the wish was father to the thought,") that even you might produce such alarm in the rear as should, at little risk to you, weaken the front of our enemy; and some of us believed that you would dare even more."

If a dozen or two of your intrepid race could have been brought at critical periods, under cover of the night, to tear up the rails which alone enabled the insurgents to concentrate their forces against us, or occasionally here and there, to fire the Confederate depots of arms, clothing, forage and supplies, or the bridges upon important lines of railway, (all of which would have implied but little personal risk,) the war would have been far shorter, and its cost in life and treasure very much less; but no such aid came to our cause, and when we conquered at last, our triumph was over the united power of the South, male and female, white and black, for you were combined against us.

You know the truth of all this, and, knowing it, you claim (as I think justly) the support of the Southern whites, for whose cause you did so much; but how can you claim, as it were with the next breath, that the people of the North are under any obligation to your race? It cannot be that the blacks were saviors like to the North in its "seeming death-throes," and the South in its "days of weakness and impotence."

No, Senator; whatever may be due to individuals, we owe your race, as such—nothing; and it is well, as you enter your political arena, that this should be fairly understood. Whatever you may aspire to hereafter must be earned by future merit; and as long as we are content to leave your war record out of sight, profound silence on your part is the loftiest wisdom. With sincere congratulations upon your political elevation, believe me, respectfully yours,

—FRANCIS J. PARKER.

Boston, March 23, 1870.

THE WESTWARD FLOW OF EMIGRANTS.—Advice from the Old World represent that we may look for an immense emigration, this season, from all the Scandinavian and many of the German States. The emigrants will settle mostly in Kansas, Missouri, Wisconsin and Minnesota. A private letter, received in Milwaukee from Stockholm, says:

"All over the North the moving bangle sounds, and ere long the crowd will be with you. The Scandinavians hear good reports from Wisconsin and Minnesota, and seem to prefer these States to any others, on account of the climate, for one thing, and the fact that so many of their acquaintances are located there, for another. Ole Bull has written and had published in our papers some letters of advice to his countrymen, and in these letters he tells them that they will find a better home in these States than anywhere else. Feeling confidence in Ole, these letters have had no little weight, and many undecided before are fully determined now. Many of the emigrants, who went out some years ago, are sending home tickets and drafts to poor relations. We shall send you a good lot of people, and you must take good care of them."

Advance is like snow: the softer it falls the longer it dwells upon, and the deeper it sinks into the mind.—Coleridge.

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31.....PERDIDO STREET.....31

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ADVOCATE CALENDAR, 1870.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN.	2	3	4	5	6	7	8	JULY.	3	4	5	6	7	8	9
FEB.	9	10	11	12	13	14	15	AUG.	10	11	12	13	14	15	16
MAR.	16	17	18	19	20	21	22	SEP.	17	18	19	20	21	22	23
APR.	23	24	25	26	27	28	29	OCT.	24	25	26	27	28	29	30
MAY.	30	31	1	2	3	4	5	NOV.	31	1	2	3	4	5	6
JUN.	6	7	8	9	10	11	12	DEC.	6	7	8	9	10	11	12
	13	14	15	16	17	18	19		13	14	15	16	17	18	19
	20	21	22	23	24	25	26		20	21	22	23	24	25	26
	27	28	29	30	31				27	28	29	30	31		

To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received; a circle the amount of dollars received, and a half circle the amount of cents.

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NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have again to notice quite an active business in most branches of the wholesale trade in filling orders and sales to country merchants. Sugar and molasses have come forward more freely and met a steady demand at full prices, and molasses has sold readily, considering the limited supplies, at previous rates. We have no material change to notice in Western produce. Provisions have continued in good request, and commanded full prices, but most other articles have been quiet and rather weaker.

The accounts from the Red river are rather discouraging, there having been no available rise from the rains previously noticed, and the river falling at Shreveport. The Onatchita is at a good navigable stage, but boats are bringing out light loads. The receipts of cotton have, nevertheless, been liberal, compared with last week, showing a slight increase.

The river is now three feet ten inches below high water mark, having fallen one inch since our last.

Cotton.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi	9802
Alabama	891
Florida	103
Texas	188

Total 11005

On Saturday operations were restricted by light offerings and higher pretensions on the part of factors, who predicted their claims on an improvement in gold and foreign exchange, but, as buyers were reluctant to pay an advance, the business was confined to 2,200 bales, at irregular prices, showing an improvement of $\frac{1}{2}$ to $\frac{3}{4}$ c. from the lowest point, good ordinary closing at 20 $\frac{1}{2}$ to 20 $\frac{3}{4}$ c., low middling at 21 to 21 $\frac{1}{2}$ c., and middling at 22 to 22 $\frac{1}{2}$ c. On Monday there being no telegrams from Liverpool, and factors claiming full prices on a further rise in gold and foreign exchange, buyers generally showed a disposition to stand aloof and await Tuesday's Liverpool dispatches, but a number, nevertheless, came forward in search of small lots, and the sales embraced barely 2,000 bales, at prices showing no quotable variation, but with the advantage on the side of the buyer. On Tuesday the market opened under the rather assuring tenor of telegrams from Liverpool, which reported a steady demand at the rates of Thursday last, but at the same time corrected the previous dispatch of shipments from Bombay, which were only 27,000 bales instead of 50,000, as telegraphed on Monday. Under these circumstances factors assumed increased confidence, and evinced a disposition to meet the demand less freely. Finding, however, that buyers would not go on unless at previous rates, or a shade lower, they subsequently relaxed in their pretensions, and 4,300 bales changed hands, at prices exhibiting some little irregularity, without any quotable variation—good clean cottons showing continued firmness, but mixed lots, dusty, stained, etc., being rather weaker.

This makes an aggregate for the past three days of 8,500 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 98,926 bales, against 745,070 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 608,743 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 340,730 bales to Great Britain, of 95,804 to France, and of 112,547 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	17 $\frac{1}{2}$ to 18 $\frac{1}{2}$
Good ordinary	20 to 20 $\frac{1}{2}$
Low middling	21 to 21 $\frac{1}{2}$
Middling	22 to 22 $\frac{1}{2}$
Strict middling	23 to 23 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	11005
Arrived previously	103284-1043289

Exported past three days	15026
Exported previously	872043
Burned	1317-888322

Stock on hand and on shipboard 155867

MONETARY.—Gold, 113 $\frac{1}{2}$ to 113 $\frac{3}{4}$.

American silver half dollars, 107 to 108. Mexican dollars, 116 to 116 $\frac{1}{2}$ in currency.

The sales of warrants include \$2,000 new State on Saturday at 90, and \$2,000 old do. at 94 $\frac{1}{2}$, and \$7,000 on Tuesday at 93 $\frac{1}{2}$, and \$3,000 at 94.

City Treasury notes, 13 to 14.

CATTLE MARKET.

New Orleans, April 19, 1870.

Texas cattle, choice, per head	\$40 to 80
Texas cattle, second quality, per head	40 to 60
Texas cattle, third quality, per head	20 to 30
Hogs, per lb. gross	10 to 12
Sheep, first quality, per head	\$5 to 8
Sheep, second quality, per head	3 to 5
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	80 to 125
Milk cows, per head	60 to 80
Yearlings, per head	7 to 12
Calves, per head	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural Implements:

Cotton and sugar plows \$4 00 | \$20 00 |Yost's plows and scrapers 8 50 | 9 00 |Cotton scrapers 5 50 | 6 00 |Cotton scrapers 5 50 | 6 00 |Cultivators 10 00 | 11 00 |Shovels 8 00 | 10 00 |Sieves 3 00 | 17 00 |Axes 10 00 | 15 00 |Bagging, per yard 26 $\frac{1}{2}$ | 27 $\frac{1}{2}$ |Kentucky 1 30 | 1 35 |East India 23 | 24 $\frac{1}{2}$ |Hale rope, per lb. 5 00 | 5 00 |Crackers 5 00 | 5 00 |Bricks, per M 10 00 | 12 00 |English fire 55 00 | 60 00 |Onion, New Bedford 50 | 50 |Tallow 14 | 14 |Adamantine 14 | 14 |Star 13 | 13 |Chocolate, per lb. 38 | 55 |No. 1 35 | 67 |Sweet and spiced 35 | 67 |Cider, per bbl. 13 00 | 13 00 |Western 13 00 | 13 00 |Northern 13 00 | 13 00 |Coal, per ton 15 00 | 15 00 |Cannel 11 00 | 12 00 |Anthracite 11 00 | 12 00 |Western, per bbl. 18 | 18 $\frac{1}{2}$ |Coffee, (gold), per lb. 18 | 18 $\frac{1}{2}$ |Havana (currency) 35 | 35 |Java 33 | 35 |Cotton seed 15 00 | 15 00 |Rough, per ton 15 00 | 15 00 |Hulled, per bushel 31 | 33 |Copper, per lb. 31 | 33 |Sheathing 35 | 37 |Copper bolts 35 | 37 |Yellow metal 26 | 27 |Cordage, per lb. 23 | 24 |Manilla 23 | 24 |Tarred, American 30 | 30 |Rope, per lb. 30 | 30 |Corn meal, per bbl. 4 00 | 4 50 |Logwood, Campy 4 | 4 $\frac{1}{2}$ |Logwood, St. Domingo 4 $\frac{1}{2}$ | 4 $\frac{1}{2}$ |Fusile, Tampico 1 75 | 1 85 |Indigo, R. R. box 20 | 22 |Madder 20 | 22 |Eggs, per dozen 25 | 26 |Western 25 | 26 |Feathers, per lb. 90 | 95 |Fish, per box 1 50 | 1 60 |Cod 50 | 70 |Herrings 25 00 | 27 00 |Mackerel, No. 1, per bbl. 16 50 | 17 00 |Mackerel, No. 2 12 00 | 12 50 |Mackerel, No. 3 4 | 6 |Flour, per bbl. 4 75 | 6 75 |Extra 4 25 | 4 37 $\frac{1}{2}$ |Superfine 3 75 | 4 00 |Flour 3 75 | 5 75 |Common 3 75 | 5 75 |Prunes 14 | 17 |Figs, drum 16 | 18 |Dried apples 7 $\frac{1}{2}$ | 8 $\frac{1}{2}$ |Currants, new 15 | 23 |Almonds, per shell 4 50 | 5 00 |Raisins, R. R. box 3 50 | 3 75 |Raisins, layer 4 50 | 5 00 |Lemons, Palermo, per box 4 00 | 4 50 |Lemons, Malaga, per box 4 00 | 4 50 |Oranges, La. per box 4 00 | 4 50 |Oranges, Palermo, per box 4 00 | 4 50 |Glass, per box of 50 feet 3 25 | 3 75 |French, 8 by 10 3 50 | 4 00 |French, 10 by 12 3 50 | 4 00 |French, 12 by 18 4 00 | 4 50 |Grain, per bushel 68 | 64 |Oats 1 10 | 1 12 |Corn, shelled 7 00 | 9 00 |Beans, per bbl. 18 | 26 |Hops, per lb. 12 $\frac{1}{2}$ | 13 |Malt, Western 1 12 $\frac{1}{2}$ | 1 15 |Malt, Canada 1 12 $\frac{1}{2}$ | 1 15 |Gunpowder, per keg 8 50 | 9 50 |Gunny bags, per bag 19 | 28 |Hay, per ton 27 50 | 27 50 |Western 27 50 | 27 50 |Louisiana 27 50 | 27 50 |Hides, per lb. 15 | 16 |Mexican dry lint 15 | 16 |Country dry lint 15 | 16 |Towels stretched ditto 12 $\frac{1}{2}$ | 14 |Dry salled 12 $\frac{1}{2}$ | 14 |Wet salled, city slaughter 7 $\frac{1}{2}$ | 11 |Iron, per ton 45 00 | 50 |Pig 44 | 54 |Country dry, per lb. 4 | 5 |Swedes, assorted 7 | 8 |Hoop 5 $\frac{1}{2}$ | 8 |Sheet 5 $\frac{1}{2}$ | 8 |Bolter 5 $\frac{1}{2}$ | 8 |Nail rod 5 $\frac{1}{2}$ | 8 |Cotton ties 5 $\frac{1}{2}$ | 8 |Castings, American 5 $\frac{1}{2}$ | 8 |Lime, per bbl. 1 75 | 2 25 |Western 1 75 | 2 25 |Shell lime 2 10 | 2 25 |Rockland 2 05 | 2 25 |Cement 2 05 | 2 25 |Plaster Paris 3 50 | 3 75 |Molasses, per gallon 2 | 2 $\frac{1}{2}$ |Louisiana 2 | 2 $\frac{1}{2}$ |Cuba 2 | 2 $\frac{1}{2}$ |Refined, per bbl. 50 | 75 |Moss, per lb. 2 | 3 $\frac{1}{2}$ |Gray country 2 | 3 $\frac{1}{2}$ |Black country 2 | 3 $\frac{1}{2}$ |Select water-rotted 9 $\frac{1}{2}$ | 10 |Nails, per lb. 4 75 | 5 00 |American, 4/6 14 | 16 |Wrought, German 14 | 16 |Wrought, English 14 | 16 |Naval stores: | |Tar, per gallon 10 | 12 |Pitch, per bbl. 2 50 | 3 00 |Rosin, No. 1 2 25 | 2 50 |Rosin, No. 2 2 00 | 2 00 |Rosin, No. 3 46 | 47 $\frac{1}{2}$ |Spirit Turpentine, per gall. 50 | 55 |Varnish, bright 50 | 55 |Oil: | |Lard, per gallon 1 20 | 1 25 |Coal oil, in barrels 34 | 35 |Coal oil, in cases 44 | 45 |Lime seed, raw 1 15 | 1 18 |Sperm 2 75 | 3 00 |Whole, refined 1 40 | 1 50 |Cotton seed, crude 70 | 75 |Cotton seed, refined 85 | 1 00 |Castor 2 40 | 2 50 |Cannier, per gallon 1 15 | 1 30 |Oil cake: | |Linseed, per ton 30 00 | 30 00 |Provisions, per bbl. | |Beef, mess, Northern | |Beef, mess, Western | |Beef, dried, per lb. | |Beef, tongues, per dozen 7 00 | 7 50 |Pork, mess | |Pork, prime mess | |Hams, per lb. 17 $\frac{1}{2}$ | 18 |Hams, canvassed 18 | 19 |Sides 17 $\frac{1}{2}$ | 18 $\frac{1}{2}$ |Shoulders 13 $\frac{1}{2}$ | 14 |Green shoulders 11 $\frac{1}{2}$ | 12 |Lard, prime, in tiers 16 $\frac{1}{2}$ | 18 $\frac{1}{2}$ |Butter, Northern 15 | 22 |Butter, Western 15 | 22 |Cheese, American 15 | 22 |Potatoes, per bbl. 1 75 | 3 00 |Onions 5 50 | 7 00 |Apples 5 00 | 8 00 |Cabbages, per crate 10 00 | 12 00 |Rice, per lb. | |Louisiana 3 | 7 $\frac{1}{2}$ |India, (gold), in bond 3 $\frac{1}{2}$ | 4 |Carolina | |Sugar, Louisiana, per lb. 7 | 14 $\frac{1}{2}$ |Havana, white 14 $\frac{1}{2}$ | 15 |Havana, yellow 12 $\frac{1}{2}$ | 13 |Havana, brown 11 $\frac{1}{2}$ | 12 |Wool, per lb. | |Washed 70 | 75 |

The Christian Advocate.

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NEW ORLEANS, SATURDAY, APRIL 30, 1870.

NO. 15.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, April 20.—In the Supreme Court of the United States, this morning, Mr. Chatfield, of the counsel for the appellants, in the cases of Latham and Denning vs. the United States, declared that the appellants had determined their own appeals in the cases, and therefore moved to dismiss them, and filed a notice of withdrawal. There were present: Attorney General Hoar for the United States, and Messrs. Chatfield, McPherson and Merriman for the appellants. Hon. Clarkson N. Potter was also in the court, by leave, to discuss the legal tender question, if heard.

After the motion was made to dismiss, Attorney General Hoar expressed his opposition to it, but desired, in case the court concluded to dismiss these appeals, to grant the motion he made to rehear Mr. Potter's case, Hepburn vs. Griswold, which was still undecided. He urged that the argument ought to be heard, involving so many important interests, especially in view of the fact that the fourteenth amendment of the constitution has ratified the legal tender act of Congress, and the validity of this issue of the public debt to the full measure of its statutory qualities could no longer be questioned in the courts.

Justices Miller and Bradley suggested doubts as to the rights of the appellants to withdraw the appeals, and asked for a conference. After a brief conversation among the judges, the chief justice announced that the court would retire for consultation, which they accordingly did. They returned in a few minutes, when the chief justice said the motion to dismiss the appeal was unanimously concurred in by the court, as the absolute right of the parties, and he announced that the court had determined to deny the motion of the attorney general for a rehearing in the Hepburn and Griswold case. This is the case in which the court heretofore decided that the legal tender act is invalid as to contracts made before its passage.

The chief justice said as the reason why the rehearing was denied, was that none of the four judges now on the bench, who concurred in the opinion in that case, desired to have the case reheard, and under the rule of the court, without the consent of some one of the judges who concurred in the decision of a case, it could not be reheard.

Justice Bradley said, according to the practice to which he had been accustomed, an appeal or writ of error could not be dismissed without the consent of the other party, but as the practice of the Supreme Court was otherwise, he had yielded a cheerful concurrence. The refusal to rehear leaves the decision as it was heretofore made in the Hepburn-Griswold case.

In one of these two appeal cases withdrawn, that of O. B. and O. S. Latham vs. the United States, the Court of Claims had ruled as the conclusion of the law that the United States notes offered to and received by the claimants were a legal tender in payment of any debt due to the claimant in the premises, whether due under the special contracts set forth in the petition, or in any other manner whatsoever. The special contracts above referred to were contracts which the Secretary of the Treasury, in the years 1855 and 1856, agreed, on behalf of the United States, to pay the Lathams \$19,000 in lawful money of the coin of the United States, as above stated.

Upon the calling of these cases, this morning, the counsel for appellants, instead of proceeding to argue in support of their appeals, moved to dismiss the same, and the motion was allowed, so that the judgment of the Court of Claims, including the point above stated, remains undisturbed as a valid judgment of the law of the land.

RICHMOND, VA., April 27.—About noon o'clock the Supreme Court of Appeals of Virginia was crowded with eminent citizens and many of the public at large, who were there by curiosity, to hear the result of the late hearing of the case of the majority of Richmond. The friends of Messrs. Elliott and Cahoon, who comprise the permanent Republicans and Conservatives of the city, had assembled to hear the decision, which it was expected would be given to-day.

Among the many prominent persons present were ex-Governor Nelson, ex-Congressman Nelson, J. A. Meredith, Patrick A. Meredith, ex-United States district attorney for this district, ex-United States District Attorney Chandler and others. At one o'clock the gallery of the court room, which was crowded, fell.

The floor followed, and thereon descended thirty feet to the floor below, which was the floor of the House of Delegates of Virginia, on which some few of the members of a caucus were waiting around. There was a general crash of all the timber, and the falling of the inside wall. The killed were Patrick H. Aylett; Captain Charters, chief of the Fire Brigade; E. M. Schofield, city assessor, and brother of Major General Schofield, late Secretary of War; Dr. J. B. Brock, editor of the Richmond Inquirer; Julius A. Hobson, city collector; S. Dugger, a member of the House of Delegates; T. A. Beckwith, commission merchant of Alexandria; Samuel Eaton, of Boston, Massachusetts, and former theatrical manager of the Boston Theater; Powhatan Roberts, commissioner in chancery and of the Court of Common Pleas; James A. Blamire, of Berlin, Prussia; S. E. Burroughs, Syracuse, New York; N. P. Howard, lawyer; Ash. Levy, merchant; J. W. D. Bland, colored, Senator from Prince Edward; J. Watson, merchant, of Danville; Thomas Wilcox, ex-Confederate general; Sam. H. Harston, a wealthy landholder of Henry county; Charles J. Grinnan, of Washington, D. C.; Robt. H. Maury, Jr., land agent; Edward Ward, of England; William H. Davis, coal merchant; John Robertson, colored, Baptist minister; Colonel Pichegrew, Woolfolk; T. P. Foley, deputy United States marshal; and a captain and one sergeant, and nine privates of the police, who were on duty in the building. Among the wounded were ex-Governor Wells, ribs broken, and otherwise internally injured; Major H. K. Ellison, slightly; Major George Cahoon, slightly; L. H. Chandler, Judge George A. Meredith, James Nelson, John Howard, Rush Burgess, collector of the district; Wm. C. Duneau, agent of the Virginia and New York Steamship Line; Hon. Thos. S. Bocock, ex-Speaker of the United States House of Representatives, leg amputated; General M. D. Corse, ex-major general Confederate army; Colonel George Brent, of Alexandria; Captain Geo. Allen, portwarden; W. C. Ellum, newspaper correspondent and broker; Thomas S. Baldwin, merchant from Newark, N. J.; W. D. Chesterman, of the Petersburg Index; W. H. Soper, merchant from Baltimore, and about one hundred others.

After the disaster occurred the fire alarm was used to give notice, and the hook and ladder companies of the city repaired at once to the scene. A cordon of police was drawn around the building; the ladders were thrown up to the windows. For three hours after that the scene was full of horrors. Minute after minute there appeared, swung out by a rope tied around the middle, the body of some popular favorite, who, after being swung on the shoulder of one of the fire brigade, mangled and dead, were brought down the ladder into the green of the public park, when it was instantly surrounded by two or three thousand of those who had gathered to recognize the slain.

The park was full of weeping women and anxious men until two o'clock, when the last victim was drawn from the building. After this the police closed the park, refusing admittance to any one. The bodies of the dead having been sent out, all the stores in the city were closed, and placards put on the doors—"Closed in cognizance of the disaster at the capital." No more business was done during the day.

At those two epochs it was believed, even as I myself believe to-day, that anything done without your consent was illegitimate.

The constitution of imperial and democratic France may be reduced to a small number of fundamental provisions, which cannot be changed without your consent.

Your decisions will have the advantage of rendering definite the progress already made, and of placing beyond the influence of political fluctuations the principles of the government.

I address myself to all of you who from the tenth of December, 1848, surrounded all obstacles to place me at your head. To you who for twenty-two years have without cessation guarded me by your suffrages, sustained me by your co-operation, rewarded me by your affection, give me a new proof of confidence. In bringing to the ballot box an affirmative vote you will exercise the

monarch of revolution, you will place order and liberty on a solid basis, and you will render easier in the future the transmission of the crown to my son. You have almost unanimously for eighteen years clothed me with the most extensive powers; be also signally unanimous to-day in supporting the transformation of the imperial regime. A great nation has no way of attaining its development without resting on institutions which guarantee, at the same time, stability and progress. To the call which I make on you to ratify the liberal reforms realized during the last ten years, reply yes. As for myself, faithful to my origin, I shall continue penetrated by your thoughts, and fortified by your will, and confiding in Providence, shall work without cessation for the prosperity and the grandeur of France.

PARIS, April 25.—It is reported that the disaffection in the party of the left has been healed, and that all will vote alike.

The Journal Official contains the following circular to the officers of the civil service, signed by all the ministers:

The emperor addressed a solemn appeal to the nation in 1852. He asked power to assure order. In 1870 he asks power to establish liberty! Confident of the title which is his, by reason of the right of eight million suffrages, he does not surrender the empire to discussion. He submits to a vote only. In its liberal transformation, to vote "yes" is to vote for liberty.

The revolutionary party is secretly attacking the national sovereignty, and misrepresenting the respect which the emperor pays to the sovereignty in consulting the people. They are not true friends of liberty, but in spite of these the masses will move in our ranks. Can they ignore the fact that to abstain from voting, or to vote "no," will be to strengthen those who only combat the transformation of the empire in order that they may destroy it, and with it the political and social organizations to which France owes her greatness?

In the name of public peace and liberty; in the name of the emperor, we demand of you all, our devoted co-laborers, to unite your efforts with ours. It is to the citizens we address ourselves, not as ordering, but as offering patriotic counsel. Our object is to assure to our country a tranquil future, to the end that on the throne, as in the humblest dwelling, the son may succeed the father in peace and quiet.

PARIS, April 25.—The following is the emperor's proclamation:

I address all the French people. You, who since the tenth day of December, in the year 1848, placed me at your head, have recompensed me by your affections, and I call on you to give me a new proof of your confidence in me by casting an affirmative vote on the plebiscite.

Such a vote is a vote against threatened revolution; such a vote assures order; such a vote renders easy for me and for France the transmission of the crown to my son. Let your vote be unanimous, as it was eighteen years since. A great nation, in order to secure the fruits of its own development, must support institutions guaranteeing additional stability and progress. Let the people answer "yes" on the day of election, in order to ratify by their voice the liberal reforms which they have enjoyed during the past ten years. For my part, faithful to my origin, and confident in the providence of God, I will continue to work incessantly for the prosperity of France. It becomes indispensable that the new constitutional act shall be approved by the people, as were formerly the constitutions of the republic and of the empire.

At those two epochs it was believed, even as I myself believe to-day, that anything done without your consent was illegitimate.

The constitution of imperial and democratic France may be reduced to a small number of fundamental provisions, which cannot be changed without your consent.

Your decisions will have the advantage of rendering definite the progress already made, and of placing beyond the influence of political fluctuations the principles of the government.

I address myself to all of you who from the tenth of December, 1848, surrounded all obstacles to place me at your head. To you who for twenty-two years have without cessation guarded me by your suffrages, sustained me by your co-operation, rewarded me by your affection, give me a new proof of confidence. In bringing to the ballot box an affirmative vote you will exercise the

monarch of revolution, you will place order and liberty on a solid basis, and you will render easier in the future the transmission of the crown to my son. You have almost unanimously for eighteen years clothed me with the most extensive powers; be also signally unanimous to-day in supporting the transformation of the imperial regime. A great nation has no way of attaining its development without resting on institutions which guarantee, at the same time, stability and progress. To the call which I make on you to ratify the liberal reforms realized during the last ten years, reply yes. As for myself, faithful to my origin, I shall continue penetrated by your thoughts, and fortified by your will, and confiding in Providence, shall work without cessation for the prosperity and the grandeur of France.

PARIS, April 25.—In a public meeting held yesterday to discuss the plebiscite, the majority of the audience declared in favor of abstaining from voting on the eighth of May. Signor Caradere, an Italian banker known for his Republican proclivities, has presented one hundred thousand francs to the anti-plebiscite committee. Prince Pierre Bonaparte, yesterday, gave a grand banquet to the Corsicans belonging to the guards.

LONDON, April 25.—Mr. Otway, under secretary of State for foreign affairs, stated, in the House of Commons to-day, that the government has dispatches from Athens confirming the melancholy intelligence of the fate of the captives in the hands of the brigands. The Greek government made every effort to save them, but in vain. Negotiations having been exhausted, troops moved against the robbers and drove them to a tower on the coast, near Crapo, where they were surrounded on Friday afternoon. Offers were once more made to the brigands, but were rejected, and at ten o'clock next morning an attack was made on their position. As soon as the troops commenced to move, Herbert and the secretary of the Italian legation were taken out by their captors and butchered, and subsequently; when the brigands found themselves hard pressed, Vyner and Lloyd were killed. The troops finally carried the tower, and the brigands, two of whose leaders had been mortally wounded, fled, closely pursued by the soldiers. There are strong hopes that most of the band will be captured, in which case they will be summarily dealt with by the Greek authorities. The British press clamors for the punishment of the murderers and demands indemnity from the Greek government.

LONDON, April 25.—Captain Eyre, of the steamer Bombay, is seeking for the restoration of his certificate, on the ground that the evidence against him is contradictory and inconclusive. There is much sympathy shown for him.

There is every sign that business will be pushed with vigor in Parliament. The Liberal Whip has issued a circular to the members, notifying them to be prompt in attendance, as a week of heavy work is expected.

LONDON, April 25.—It is stated that a thin slip of board a yard long, painted blue, drifted ashore, inscribed: "City of Boston is sinking, February 11."

ROME, April 25.—The council, six hundred and sixty-four fathers being present, unanimously adopted the Schema de Fide. It contains four chapters and eighteen canons, as follows: Chapter first, of five canons on the Creator. Chapter second, of four canons on the revelation. Chapter third, of six canons on faith, and chapter fourth, of the three canons on faith and reason.

BERLIN, April 25.—The Parliament of the Zollverein has completed its organization. Herr Senfow was elected president, and Prince Hohenzollern and Herr Ujest vice presidents.

Madrid advices represent that a violent quarrel has broken out in the Spanish cabinet. The partisans of Montpensier are gaining ground outside of the capital. It is also reported that a rising in favor of the Prince Asturias is threatened.

ROME, April 25.—Another public session of the Ecumenical Council will be held to-morrow. The Pope will preside and the fathers will vote openly on the additional articles of faith.

ROME.—A letter from Rome, of April 1, reports the following extraordinary case: The theologian of an American bishop, since his arrival here, had been indulging in

such attacks on authority that Cardinal Barnabo, prefect of the Propaganda, thought fit to counsel moderation, and invited him to go to the convent of Sts. John and Paul of the Passionists, and remain there for some time. The other, however, refused in such terms that the vicar was obliged to decide on force to compel him to proceed to the place designated. The agents went, in consequence, to the Sacro-Ritiro a la Lungara, where the theologian lived (it being also the bishop's residence,) and having seized him placed him in a carriage. But the Armenian made a desperate struggle, and succeeded at length in throwing himself out of the vehicle, after which he ran back to his house, and the agents, who followed, were deterred from a fresh seizure by the protest of the bishop himself.

Another fact is more serious. An apostolic visit had been ordered to the convent of the Armenians, called Antonines, under the colonnade of the Vatican; but the bishop refused to receive the visitor, on which the Pope ordered Mgr. Ksagian to proceed from St. Sabine to the Dominicans to perform these religious exercises. But the bishop persisted in his refusal, and he has written to Mgr. Place, Bishop of Marseilles, to claim the protection of France against the Holy Father.

Another Roman correspondent gives an animated description of the scene in the Ecumenical Council on the twenty-second of March, when Bishop Strossmayer made his speech against that part of the Schema de Fide which ascribes all modern errors to the Protestants. The bishop observed that it is unreasonable to describe Protestantism as the source of atheism and materialism, seeing that many eminent Protestants, such as Leibnitz and Guizot, have combated these doctrines. Here the bishop was forced to stop by loud protests from all parts of the council, but he went on when the clamor had ceased. There are many sincere people, he said, among the Protestants of France, England, America, Germany and his own diocese, who err bona fide. This raised another storm, which was only appeased by the intervention of Cardinal Capalti. But when the bishop began to touch on the question whether the dogmas should be passed by a majority of votes or only, as in former councils, when all the members are unanimous, the council lost all patience. Cries of "Hereticus! hereticus!" and "Damnamus eum!" were heard on all sides. One bishop exclaimed, "Il ego non damno eum," upon which the others repeated, "Damnamus," and shouted to the speaker, "Tu es Protestantus! taceas! ab ambone descende!" Ultimately Bishop Strossmayer was compelled to leave the tribune without finishing his speech.

The noise was so great that it was heard in the ante-rooms, and the bishop's military servant drew his sword and endeavored to force his way into the council chamber to defend his master.

The Ecumenical Council has voted almost unanimously in favor of the entire text of the schema of the dogma of the papal infallibility.

It is evident that the Garibaldians contemplate another attempt upon Rome. What would please their hearts more than a raid now and a capture of the whole hierarchy of the church, with the Pope at its head? The papal authorities are said to be on the alert. Forty suspected persons have been arrested, and out of their examination has grown the belief that a conspiracy is brewing within the papal territory in concert with the revolutionary party outside.

Six hundred bishops voted for the Constitution de Fide in the Roman Council. There was no opposition. Cardinal Gonelli died in Rome on Sunday morning.

I HAVE TAKEN much pains to know everything that was esteemed worth knowing among men; but, with all my disquisitions and readings, nothing new remains with me, to comfort me at the close of life, but this passage of St. Paul: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" to this I leave, and herein I find rest.—*Selden.*

WHEN ONCE infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also.—*South.*

WHEN WE are alone we have our thoughts to watch, in the family our tempers, in company our tongues.—*Hannah More.*

THE LAST ACT of life is sometimes like the last number in a sum: ten times greater than all the rest.—*Collier.*

AN APPEAL.

JASPER, ALA., April 13, 1870.

MR. EDITOR: You will not be surprised to learn that we are doing about the best we can. All at peace; congregations full and attentive, and some prospect of better times, and, we trust, not far ahead. We have thus far received several into the church; occasionally some inquiring the way of salvation. But owing to one or two facts, we are brought to a halt. The very special one is, we are needing houses to worship in, and particularly here in our little town. Will you be so kind as to grant me the privilege of appealing to the members of the church within the bounds of the Mobile Conference for help in the way of money to complete our church house in this place. To this I truly hope every one will respond; neither are we very particular from whom or from what Conference. Help we want, help we need. Read why: This little place suffered as much as any place of which I have any knowledge, during the war, to survive at all. Our church house, just completed, was burned—the courthouse, every business house, with tavern, and nearly all the residences in town. Since then the people have done nobly. They have replaced their business houses, repaired their dwellings, built a court house, and have on hand the church house. We have expended about \$1,000, which has exhausted our means, leaving the house still incomplete. I certainly think any Methodist who reads this will inclose us one or more dollars to aid us in this enterprise.

Let me say, brethren, when you are in a like condition let us know, and the bottom dollar shall come. Let every one help us, however small the amount, and you will receive our thanks and prayers. Send it in a letter to Jasper, directed to myself, J. M. Boland or Rev. F. Gamble. Wm. E. CAMERON.

CRUCIFIXION IN THE NINETEENTH CENTURY.—The following account of an execution at Yokohama is translated from a letter written by a young Prussian attached to the warship Medusa:

"On the ninth of September nine Japanese rebels were executed, eight of them by being beheaded with the sword, and the leader by crucifixion. This last was a tall man, exceedingly pallid, looking more like a ghost than a living man; he was bound to a cross with his legs spread far apart, and between them was placed a stick of wood on which the body had a torturing support. A cord round the neck tied the body to the cross, and the upper and forearms were also bound tightly to it. This being done, he remained hanging for half an hour, during which he was obliged to witness the beheading of his eight companions, one after the other. After beholding this scene, and the washing and combing of the heads which were stuck upon poles, he was pierced in the side with a spear, so that a large stream of blood flowed from the wound. His countenance became horribly distorted, and shortly afterward he received another thrust in the other side. He bit into the rope around his neck in the agony of his suffering, and died in this position at last. Just before he drew his last breath he was pierced again in the bowels with a hooked lance, and the intestines drawn out. You cannot imagine the horrible spectacle, and the fearful contortions of the face and the whole body. It seemed as if I received the thrust myself. He was left hanging there the whole day, as a warning example to everybody. The Japanese look upon all this with the greatest indifference."

OF TWO EVILS, it is, perhaps, less injurious to society that a good doctrine should be accompanied by a bad life, than that a good life should accompany or lend its support to a bad doctrine; for the sect, if once founded, will survive the founder.—*Colton.*

THE LAST ACT of life is sometimes like the last number in a sum: ten times greater than all the rest.—*Collier.*

The Christian Advocate.

SATURDAY, APRIL 30, 1870.

MARY.

BY ROSK TERRY.

The box is not of stainless alabaster
Which o'er thy feet I break;
Nor filled with costly ointment, gracious
Master,
Poured for thy sake.

Nay, rather is it shapen in this fashion—
A living heart;
Dashed all across with scarlet stains of pas-
sion,
And broke in part;

While from its open wound comes softly drip-
ping,
Like slow tears shed,
In heavy drops, along thy footstool slipping,
Its life-blood red.

It needs no balm or myrrh for sweet or bitter,
But life and love;
These sad conditions make mine offering fitter
Than heart to move.

From all these chains of cruel wrong and an-
guish,
This load of grief
Wherewith my soul doth pant, and mourn,
and languish,
Give me relief!

In thy far home is not thy soul still tender
For mortal woe?
Hear'st thou not still amid that spotless
splendor
The seraph know?

Oh turn thy human eyes from heavenly glory!
Say as before
Those tenderest words of all thy gospel
story—
"Go, sin no more!"

—Lippincott's Magazine.

RICHES VERSUS RELIGION.

Our blessed Saviour, on a certain occasion, said: "How hardly shall they that have riches enter into the kingdom of God."

This seems at first sight to be a hard saying, and almost incredible, for one would suppose that the rich would have greatly the advantage of the poor in securing the salvation of their souls. They have the means of commanding the greatest facilities; they can command the best preaching, the best books, the best associations. They have time to devote to their religious duties, and, in short, every advantage of the poor, who have to labor hard for their living, and have not the means and facilities for religious improvement, which are enjoyed by the rich; and yet our blessed Lord declares that it will be exceedingly difficult for a rich man to be saved. Why is this?

In many instances where riches have been accumulated by the proprietor, and not by inheritance, unjust means have been resorted to in order to their acquisition. This, of course, is not always the case; but there are few fortunes that have been thus accumulated which will bear the touchstone throughout. If any portion of a man's wealth has been obtained by fraud or over-reaching; if an advantage has been taken of the mistakes or ignorance of men to appropriate their property to ourselves, without rendering an equivalent, we are dishonest, and stand condemned by God's holy law, and without restitution and genuine repentance we cannot be saved. How hard a requirement to the man who loves his wealth, and how few have the nerve to disgorge from their coffers the unlawful gains they have accumulated. In some instances it would almost impoverish the man of wealth. Who is sufficient for these things? In all such cases "how hardly shall they that have riches enter into the kingdom of God."

Another reason why it is hard for a rich man to be saved is that he is liable to set too high an estimate upon wealth, and to trust in uncertain riches rather than in God, and thus become idolatrous. As wealth gives power among men—commands all the pleasures of sense and secures the honors of the world—it is very natural that it should be highly esteemed, and there is great danger of its becoming an idol. If men will make sacrifices for wealth that they would not make to secure the favor of God; if they are more concerned about the accumulation of riches than they are about securing the riches of grace; if they will compromise the cause of religion rather than lose earthly gain, they prove themselves idolaters. Covetousness is expressly called idolatry by the Apostle Paul, and idolatry is expressly numbered

among the sins which exclude a person from the kingdom of heaven.

Another reason is that wealth surrounds its possessor with flatterers, who are seeking to profit themselves by his instrumentality. Scarcely any one will admonish him of his faults and errors; but he is flattered and enjoyed and puffed by nearly all who approach him, and his deceitful heart is ever ready to take part in the work of delusion. And there is great danger of thinking more highly of himself than he ought to think.

Riches tend to make their possessors proud. They enable men to live in ease and luxury—to wear fine clothes, ride in fine carriages, live in fine houses. And it is perfectly natural for them to think themselves as much better than other men as they are finer and more luxurious. They are in danger of being blinded by the god of this world, and taking this world for their portion, forgetting that they are mortal and must soon leave all their earthly possessions behind, and go naked into eternity. Riches have a powerful influence in shutting God out of the heart; they foster pride and the love of the world, which are the greatest enemies of Christ and religion. It is exceedingly hard for a man of wealth to withdraw his trust from his wealth, and come to the foot of the cross upon the same terms as the poor beggar at his gate—to renounce all claim to the favor of God on the ground of worldly dignity, and acknowledge himself a poor, guilty, condemned, helpless sinner, claiming pardon and salvation by grace alone, through faith in Jesus Christ.

The care and attention required for the preservation of riches is a serious hindrance to religion. It requires as much industry, watchfulness and care to retain wealth as it does to accumulate it. The man of great earthly possessions is loaded with care and anxiety. He can scarcely find time to read his Bible or pray, or attend to self-examination. His mind is constantly occupied with earthly plans, and God and religion are shut out of the heart. All wealthy persons have found the cares of the world a serious obstacle to their religious prosperity and enjoyment. "The cares of the world and the deceitfulness of riches choke the good seed, and it brings forth no fruit."

Wealth brings worldly associations, and introduces its possessors into fashionable society, where it is extremely difficult to preserve a strictly religious life. The Christian is commanded, "Be not conformed to this world." This evidently refers to its precepts, maxims, follies and sinful pleasures. How difficult to avoid these things while we are identified with fashionable society! How often do persons professing Christianity sacrifice their children upon the altars of mammon and pleasure. They are seeking wealthy alliances, and send their children to the resorts of fashion and worldly pleasure, that they may form acquaintance with the rich, and often seek matrimonial alliances solely on the ground of wealth, and sacrifice the moral and religious interests of their children to wealth and worldly distinction.

In view of all these solemn considerations, Jesus has well said: "How hardly shall they that have riches enter into the kingdom of God." And all who sincerely desire to be saved should be careful not to make the accumulation of wealth the object of their lives. While we use proper economy, industry and frugality, let the honor and glory of God be our great object. Let us seek first the kingdom of God and his righteousness—seek his favor and approbation in all things, and use this world so as not to abuse it. Live for eternity!

G. SHAEFFER.

"When my mother says no, there's no yes in it." Here is a sermon in a nutshell. Multitudes of parents say "no," but after a good deal of teasing and debate, it finally becomes yes. Love and kindness are essential elements in the successful management of children, but firmness, decision, inflexibility, and uniformity of treatment are no less important.

PRUSSIAN CORRESPONDENCE.

GERMANY, March, 1870.

MR. EDITOR: Germany is in a state of delightful literary excitement this year. The presses of Leipzig groan with works for publication—works of herculean proportions, works that might be measured by odes and roods—ponderous tomes by doctors of theology in learned and sonorous universities; folios that might be compressed into 32mos, and new and flying leaves few in number, but exquisite in fruitfulness, pervaded with spiritual sustenance, and sweet to the hungry scholar. Among the latter will soon appear about three thousand scattered essays and compositions of Luther and his contemporaries. Gentle Melancthon will be there, it is to be hoped; learned Reuchlin too, and even Erasmus' bitter and eloquent tongue. To make the collection essentially valuable Ulrich von Hutten, the wit and warrior, must figure among these gloomy theologians, a bright, trenchant, beaming spirit thundering against the Prince of Wurtemberg, and ditting, shadow-like, through Hauff's beautiful romance of Lichtenstein.

Though not strictly contemporaneous, the writings will be classified under the title of Flying Leaves of Luther and his contemporaries. Over five hundred of Luther's writings are among them, together with the original edition of his celebrated Theses.

No public library in Germany possesses a collection of such rare bibliographical worth.

The activity among the publishing houses of Leipzig, which only contains seventy thousand inhabitants, is amazing. It is one vast book store. Last year theological works were sent forth by hundreds, and books on philosophy, philology, natural science and school instruction in bewildering abundance. This year the harvest promises to be equally yielding. One might almost pray for Egyptian locusts to destroy it! When one unassisted German professor, in a moment of inspiration, sets to work to combine the philosophies of Schelling, Hegel and Schopenhauer into one harmonious circle, with his own criticisms and philosophy as its center—when, so to speak, he boxes Kant's ears, establishes his own theories triumphantly, and turns his back on Jacobi—you can have some faint notion of the wonderful industry of these Germans. The labor on one of the illustrated periodicals of Stuttgart or Leipzig—their reviews, statistics, musical and dramatic intelligence, architectural notices, scientific discussions, biographies, communications from remote lands, even religious and doctrinal dissertations—must be immense. And these admirable journals appear weekly, and reach to an incredible circulation. Their cheapness, too, might well abash an American journalist. The pictorial part is fine, clear and characteristic, the editorial management is intrusted often to an association of scholars, and the mechanical execution as near perfection as possible. Of the generality of Prussian dailies, the latter can surely not be predicated; but to the purely literary periodicals little can be added in point of elegant typography and copiousness and versatility of contents. The religious publications are the opposite of ours. Instead of the charming eclectic manner of their English and transatlantic brethren, the gleamings of white fields all over the world, the brief and pungent editorials, the delicate scrap from the portfolios of the clerical dilettanti, these weekly reviews rush headlong into "Dogmatik and Polemik," quarrel over Arabic and Sanscrit, wrangle about ecclesiastical law, descend into bottomless depths of metaphysics, and finally send forth the light and digestible result to the boudoirs and working rooms of the land! Poor Spinoza is pulled out of his grave quite frequently, and glimmers with his ghostly pantheism on the margin of many an article.

Compte is gored through and through by his wrathful antagonists in the lapse of a few victorious sentences. Voltaire is scourged with a few strokes of the pen, and even, perhaps, the dreamy sensualism of Madame Guyon. In short, instead of a living and luminous study of the age, its wants, its impossible yearnings, its religious manifestations, its spiritual troubles, its means of reclaim and regeneration, the corpses of rotten philosophical systems are given us as food; we languish under the tainted dish, and long for one whiff of fragrant air.

When the secular sheets are managed with such skillful adaptation to the tendencies of the times, it is somewhat remarkable to find the ecclesiastical so far behind, so stubbornly opposed to those times. Such publications certainly argue a doctrinal culture on the part of the people which is as certainly not to be found. A professor here and there, a circle of brilliant students, a country pastor deep in the secrets of the schoolmen, and the fathers would, perhaps, find delightful morsels; might pick out the jewels, like the fabulous bird, and fly away with them; but who else?

I hasten to communicate some interesting intelligence from the Holy Land, which, in all probability, may have already reached you. I translate the following announcement from a foreign newspaper:

An archeological monument of great importance has just been discovered by M. Charles Clermont Ganneau, dragoman chancellor of the French consulate at Jerusalem. It is a slab of basalt found to the east of the Dead sea, in the territory of the ancient Moabites. On this slab is engraved an inscription of thirty-four lines in Phœnician characters, beginning with the words: "I, Mesa, son of Chamos." Now Mesa was a king of Moab, mentioned in the Bible, and contemporaneous with the Prophet Elisha, with Josaphat, King of Judea, Ahab, Jehoram, Ahazias, kings of Israel. The third chapter of the second book of Kings gives a detailed account of the concert, undertaken in concert with Jehoram and Jehoshaphat against Mesa, King of Moab.

The Moabite slab equally recounts the struggle against the King of Israel, and enumerates the cities built and temples constructed by Mesa, and consecrated to the national gods of the Moabites at Chamos. The age of this monument is determined materially by the synchronism which it offers with Jewish history. It ascends nine centuries before Christ, and posterior about a hundred years to the reign of Solomon. It is anterior—almost two centuries to the celebrated sarcophagus of Echomonnazar, King of Sidon.

The Phœnician characters with which the inscription is written present an archaic aspect which we do not find in the same degree in any of the Phœnician monuments hitherto known. They have, meanwhile, been deciphered with almost absolute certainty, because all the words are separated by points, and all the phrases divided by vertical bars. The language is, save some slight differences of an orthographic kind, in pure Hebrew, and you would imagine in reading this text that you were reading a page from the Bible. The sections by verses and the parallelism of expression complete the illusion.

The Moabites appertained in other respects, as we know, to the same race as the Hebrews. This precious text, which permits us to authenticate the value of the historical recitals of the Bible by a document contemporaneous with the events, and which will bring to etymology, mythology, geography, linguistics and paleography, the richest contributions, has just been sent to the Academy of Inscriptions by M. Clermont Ganneau, with a dissertation which will be immediately published.

An English bishop writes from Jerusalem, under date of March 2, as to the scarcity of water existing there, as follows: "On the twenty-second our hopes revived; black clouds were rising, and the barometer falling; but not a drop of rain fell, and ever since the weather has been intensely hot, the air so filled

with dust as to render the mountains of Moab invisible. The cisterns are now empty. Birayeb, in the valley of Hinnom, and Kedron's Brook, have been seized by the government for the soldiers.

Water can—still, however, be brought, though we have reason to fear that the authorities are about to lay a tax on all water brought into the city.

It is pitiful to hear the cries and sobs of the poor destitute children, especially the emaciated Jews. Provisions are eight times dearer than a few years ago, and for the first time people are murmuring against travelers coming to Jerusalem, as they say, to drink up what little water there is." DALMEISCH.

MINISTERIAL SUPPORT.

MR. EDITOR: Having read the editorial remarks of the Baltimore and New Orleans Advocates on the subject of ministerial support, and the probability that it will come up as a question before the General Conference at its approaching session at Memphis, I desire to give a thought or two on the subject. The remarks of the Advocates named do not, certainly, hold up the churches, in a very complimentary light; and, to my view, there being two sides to this subject—as is the case with almost all subjects—I am anxious that both sides should be considered before a verdict is rendered.

I am quite free to admit that there is too much truth in all that you and our Baltimore friends say on the subject; but you seem to adopt the theory or supposition that the ministry perform their whole duty faithfully, and that the faithful laborer is denied a support by his flock. In this, I think, is your great and vital mistake. St. Paul said to the church: "Ye are God's building," "ye are God's husbandry." I do not pretend to know much about husbandry, but having had some experience about building, I can speak as to that. St. Paul called himself "a master builder," and of course all ministers of Christ are the same. Experience has taught me that a master builder often has but little choice as to the material he has to use, but is forced to work up such as comes to hand. And so it is with God's building. In skillful hands, however, I have often seen inferior material used to good purpose, and in unskillful hands I have seen good material utterly ruined. Now I am unable to carry out the comparison; for as I, as a master builder, would dismiss a workman for such delinquency, God bears with them, affording them time and opportunity for improvement. But it seems that God bears with them only in order to success. It requires energy, watchfulness, industry and close application for success in anything; and even with all these virtues the builder often fails. Yes, this is a world of failures. Men of all professions and all pursuits fail. Farmers fail, mechanics fail, lawyers fail, doctors fail, merchants fail, bankers fail, and even editors sometimes fail. Fail in what? Fail to make fortunes!—nay, fail to make even comfortable supports. All this being true, why should it be thought strange if ministers should sometimes fail in this regard?

My observation has been that ministers who have been faithful in their labors have succeeded as well, if not better than any other class of men; and it is my judgment that those who fail in obtaining a support in the ministry would fail, virtually fail, at making a support in any pursuit or calling whatever. I have known men—and so have you—to quit the ministry and engage in secular pursuits and become hopelessly bankrupt, and then return to the ministry again. The trouble is not a want of disposition on the part of the church to support the ministry, but a want of disposition on the part of the ministry to do their duty faithfully. "That's what's the matter." Why is it that some ministers seldom or never fail to receive their support? I could name many such, and can hardly omit the name of one who was sent last year on a circuit in this district which had become notorious as a "Post

Oak circuit." He could not get a house for his family on his work, and had to leave them in another county; and when it was suggested to him by a good sister that his support was doubtful, he replied: "I am not the least troubled about that, and shall not be if I do my duty faithfully." He called a steward's meeting, which thought they could raise \$700, all told. But, notwithstanding such gloomy prospects and hardships, he went to work, and did work, and had a glorious revival throughout his field of labor; and at the end of the year it was found that he had received \$1,200 in cash, and over \$300 in presents. I could record many other similar instances to the honor of the church and the ministry, which have come under my observation, but my time and your space will not allow of it. And why is it that others seldom or never succeed in getting a support? To answer this question square up is not so pleasant; and I would gladly be excused from doing so; but as you and our Baltimore friend will probably bring this subject before the General Conference, and some facts may be of service which seem not to have occurred to you, I must discharge the duty. The first reason is, the entire neglect on their part of pastoral work. Would you believe it, that in this district there are Methodist families whose door sills have not been crossed twice in fifteen to twenty years by a Methodist preacher; and that there are cases where preachers have remained on a circuit for two years, and some of their charge never laid eyes on them (age and physical debility having prevented them from attending church), while the said Methodist preachers have been notorious for willing away their time in the most pleasant company they can find, whether religious or not, and engaging in conversation and indulging in anecdotes that caused even worldly people to shake their heads in disgust. I have known such cases, and have known them to be followed by a great cry because the preacher was not bound fully supported by his neglected flock, to say nothing about their plight when they got into the pulpit to minister in holy things. And I see hints thrown out in high places that young men of "education" will not waste their attainments and talents on "such a church;" that they take business-like views of this subject. That may or may not be all right. They and the Judge of all the earth must settle that. But the church takes a business-like view of this subject too. I heard it remarked in a church meeting last year, when it was asked what the church proposed to do for the preacher the next year, and by a brother whose head showed age, "that will depend upon what we get."

But, perhaps, I have said enough, and will close by suggesting some questions proper to be propounded by the Bishop to each preacher at every Annual Conference, upon the examination of character, to wit: 1. How often have you visited each family of your charge during the past year? 2. How many families of irreligious persons have you visited with a view to bringing them to Christ? 3. How many members of your charge have you failed to see during the same time? And let satisfactory answers be required of the preacher himself, and not permit the thing to be blurred over and fixed up by the presiding elders.

And now, if what I have said should cause any one to undertake to give me a frazzling out, I bespeak the Baltimore Advocate and yourself, Mr. Editor, to defend me, as I am done.

MISSISSIPPI, April 13, 1870.

HE THAT unduly fears man cannot truly fear God; and he that lives much in the fear of God will not regard over-much what man can do unto him; the want of faith is the root of all such fear, which becomes less and less as faith gathers strength and increases in the soul.—Ambrose Serle.

SLOTH makes all things difficult, but industry all easy; he that rises late must trot all day, and cannot scarce overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—Franklin.

The Christian Advocate.

SATURDAY, APRIL 30, 1870.

TEN YEARS IN ROME.—NO. IV.
THE INQUISITION.

Many persons perusing the recent *Annals of the Inquisition* (which have been passed in the Ecclesiastical Council now sitting, and only await the Pope's signature,) have probably failed to see the full significance of Canon VI and Canon XII. These canons are as follows:

"Whereas, says the authority, which the Catholic Church possesses and condemns all religious sects separated from its communion is not prescribed by divine right; or that about religious truths only opinions, not certainties, can exist, and that therefore all religious sects are to be tolerated, let him be anathema."

"Whereas, says the authority, our Saviour and Sovereign, has conferred upon the church the power to direct only by advice and persuasion those who turn aside, not to compel them by orders, by coercion, and by external restraints and statutory punishments, let him be anathema."

Here is not only an approbation of all the means of repression which Rome has resorted to in the past, but the re-establishment of the system upon entirely new authority. Up to the present time the punitive discipline of the church has been tacitly received and acted upon, as the tenet of infallibility has. But henceforth, upon the pontifical ratification of these canons, the Index and the Inquisition become articles of faith. Henceforth Romanists must believe, under pain of damnation, that it is right to punish with torture and death those who dissent from papal teachings. The church has never relinquished her authority over all persons in all places. Repression goes hand in hand with conversion. Three millions of books and pamphlets stand on the lists of the Index Prohibitory and Excommunicatory. The Inquisition is an organized institution, whose chief is the Pope. He is represented by a prefect recently appointed, Cardinal de Luca, vice president of the council. He has a staff of seventeen ecclesiastics with official residences and archives.

I suppose every man has a forte in reading. Don Quixote loved romances; Tennyson chooses the Arthurian legends. For my own part, records of the past history of the church have a peculiar charm. From the Catacombs to the Crusades, through her vicissitudes of sorrow, triumph, crime, and holiness, there is not a scene but is full of instruction. With much leisure, and one of the finest libraries of the world at command, I indulged my taste fully. Every sincere Romanist hates a heretic as a personal enemy. To meet the records of the Inquisition had the zest of a novel of the sensation type. The documents from which transcripts and translations are made in this article passed into my hands as custodian of the library where they are deposited. I transcribed them because I felt interested in their contents. Let me preface them with one or two observations. The canons cited above, making the Inquisition a newly organized institution, are confirmations of the decree of the Fifth Council of Lateran, A. D. 1515, which was subsequently approved by the Council of Trent. Canon XII conforms all previous regulations on the subject, and puts the doctrine on an entirely new basis. Henceforth it will supplant the decrees of the Fifth Lateran Council as the fundamental authority for all such coercive measures as the Roman clergy can venture on in countries where they have any degree of power.

The conduct of inquisitors is regulated by the "Sextus Decretum Liber," containing the bull of Clement the Fourth, *De Hereticis*, a very vindictive filiation against all disbelievers in Rome. The "Sext Decretum" with the "Clementines" and "Extravagantes" comprise the body of canon law binding all ecclesiastics.

In the library of the Index, under the head of "Records," there exists a remnant of the archives of the Inquisition. The main bulk of the memorials, however, have been destroyed from fear of their falling into unfriendly hands. A notable volume, well preserved, is bound in black, with a red cross on the cover, and thus inscribed:

FRATRES SACRE ROMANE INQUISITIONIS.

From its appearance, it has been well used. The late Cardinal Mai informed me that its date was 1520 to 1540. It was the basis of the famous Spanish Cartilla, used by the Dominicans. In the inside of the cover is the word "Secreto." It is divided into two parts. The first treats of the mode of arresting and hunting out persons suspected of heretical pravity. The second prescribes the mode of questioning the accused, applying torture, and conducting executions and abjurations. The following is extracted from the

chapter entitled "Audience of Torture."

The criminal being brought into the audience, all the inquisitors and the ordinary being present, he shall be told that it is agreed for the sake of truth to question him, and his answers shall be carefully noted.

He shall be told that he already knows that often and at various times he has been admonished to tell the entire truth concerning all that he has done, or said, or seen other persons do, or heard them say, in offense against God, and against our Holy Mother the Roman Catholic Church, especially concerning that which is laid to his charge—which he has not chosen to do. It is evident after examination that he keeps back and hides many things, especially such and such (declaring to him wherein he is deficient, and why he is put to the torture, whether it be for things that he has done or said, or for his intention to do such things, or in case that he denies this, or for concealing (as complices.) And for greater justification it has been commanded to bring him to this audience, in order to admonish him again, as now he is admonished in the name of the Lord our God, and of his glorious and blessed Mother, the Virgin Mary, to tell and entirely confess the truth concerning that which is known from witnesses, and all besides that he has done, heard or seen other persons do or say, in offense of our Holy Catholic faith, without hiding anything that relates to himself or them, and not bring false witness either against himself or any other, because by this confession he will acquit his conscience as a faithful Christian, and there shall be used with him that mercy which may have place where justice shall not be done.

The criminal shall answer as he chooses. If negative, let him be told that his process has been seen by competent judges, who declared that he must be put to the torture that he might tell the whole truth.

If the torment is given him in *caput alienum* (on account of another) the monition only is made to him, giving him to understand how from his process it results that he knows of other persons, etc., and that he keeps it back and hides it; and it must not be said to him that he should speak of himself, neither in the monition nor in the discourse of torment, because he is held to be convicted, and in questioning him against himself there might arise a doubt of this if he cleared himself of any indications. (If, when this is said, he confesses anything, he must ratify it after twenty-four hours, as if he had said it in the torment.)

The scene of the following needs description. I saw it four years ago. It is an underground hall, divided into two aisles by six massive stone pillars, three in a row. At the upper end was a dais and a chair of state, decorated with red velvet and the arms of the cardinal prefect. On a table below the dais were laid the "Compendium" and other documents, also a crucifix and holy water. Round it sat four friars, Dominicans, masked frequently, and at a little side table sat the fiscal, attended by a sergeant-at-arms. A curtain hung along the first row of pillars, screening off the rest of the hall. Behind it was the torture chamber. Nothing remains in this hall at present but staples fixed into the wall to which the prisoner was fastened, eight similar ones in the roof to which the pulleys were attached, and the chain that held the prisoner condemned to death by flagellation. When the prisoner was sentenced to the torture the curtain was drawn back, and the executioner stepped forward. The cry of the "Ordo" before me tells the rest:

CHRISTI NOMINE INVOCO.
Pater Noster. Ave Maria.

We pronounce, after considering the acts and merits of the said process, the indications and suspicions that result from it against the said —, that we ought to condemn him, and we do condemn him to be put to the question of torment (declare whether it is to be by pulleys, or by water and cords, etc.) in which we command that he be and remain for so long a time as may appear well to us, that in it he may tell the truth concerning what is witnessed and laid in charge against him; with a protestation which we make, that if, in the said torment, he should die or be wounded, or if there be any effusion of blood or mutilation of member, the blame and charge must be his, not ours, because he would not tell the truth. And by this our sentence we do pronounce and command in these writings and by them.

(Signature of judge.)

Then the prisoner shall be taken to the chamber of torture, whither the inquisitors shall also go.

When there, he was admonished to tell the truth, and not let himself be brought into so great trouble. He said, etc. He was told to tell the truth, or

the executioner of justice would be called in.

He said, etc.

The executioner of justice was called in, and his oath was taken that he would do his business well and faithfully, and that he would keep the secret; all which he promised.

He was told to tell the truth, or orders would be given to strip him. He said, etc. He was stripped.

He was then examined by the doctor and surgeon, who said that they saw no reason why he should not be put to the torture.

He was told to tell the truth, or he would be commanded to mount the rack.

He said, etc. He was put on the rack.

He was told to tell the truth, or his body would be bound.

He said, etc. He was ordered to be bound.

He was told to tell the truth, or if not, they would command his right foot to be made fast for the torture *ultima condorsio* (an extreme tightening of the cords.)

He said, etc. They commanded it to be made fast.

He was told to tell the truth, or they would command his left foot to be fastened in like manner.

He said, etc. It was ordered to be done.

He was told to tell the truth, or they would order the binding of the right arm to be stretched.

He said, etc. It was commanded to be done.

And the same with the left arm. It was executed.

He was told to tell the truth, or they would order the fleshy part of his arms and thighs to be made fast for the *fimbria strictio* (compression with fine cords that cut into the flesh.)

He said, etc. It was done.

And the inquisitor shall urge the criminal to tell the truth, and not let himself be brought to so great torment; and the physician and surgeon were called in, who certified as to what class he might be placed in.

He was ordered to tell the truth, or they would order the first turn of the wheel.

He said, etc. It was ordered to be done.

He was ordered to tell the truth, or a lighted match would be applied to the soles of his feet.

He said, etc. It was done for ten minutes.

He was told to tell the truth, or they would order the second turn of the wheel.

He said, etc. It was commanded to be done.

He was told to tell the truth, or they would order the third turn of the wheel.

He said, etc. It was done.

This generally suffices for Class I and women.

Under the head of "Particular Directions" we find the following:

When the physician is called in he shall certify if the criminal is liable to die under the torture by reason of heart disease, etc., or is liable to epilepsy, or other fits, or is of weak constitution; or, if it be a woman, whether she be a virgin or pregnant; and, if the latter, whether premature delivery would result from the torture of the rack.

I omit two sentences here of the most revolting character, showing how women in this condition may be tortured without great risk. The work in question is supposed to be in the handwriting of Cardinal Caffra, and some idea of its nature may be gathered from his instructions to inquisitors respecting nuns suspected of heretical pravity: "*Ad domos religiosarum veniens, fecit e primis manibus carundem, ut sic physice si esset inter corruptela, eriperetur.*" A woman's hair was shaven before torture, and an additional ingenuity seems to have framed particular tortures for her which could not be inflicted on a man. This class of persons formed Class I. Class II were more robust, and able to endure anything.

In addition to the rack, there are directions for the *beretta*, or iron cap. This was a supplementary punishment to the rack. It consisted of a basin-shaped cap of iron, fastened by two bolts behind. It was heated, but not to burning heat, and the head of the victim was forced into it. It generally produced idiosyncrasy and blindness. The tortments *ad arbitrium* were used simultaneously with the rack, pulleys, etc. Some of them recall the days of Pagan Rome. Thus:

A woman might have her nipples burned off, but singly. The nails might be pulled out, but no more than three at once. Sharp nails might be placed between the toes, and the foot compressed. The same with the hand. The beard might be eradicated with forceps, etc. The "bed of anguish," fittingly so called, might be used for virgins and youths under nineteen. It consisted of two boards thickly studded with short, sharp iron points. The victim being stripped, was placed on one, and the other was laid upon him and pressed down by iron weights. A foot-note says: "This may be continued for twenty hours if water be thrown over the criminal."

The time during which the torture continued was not to be "inserted in the sentences, nor yet voted, but put in the ordinary form, *ad arbitrium.*" If the criminal died while actually under torture, the inquisitors were severely to absolve each other. If a woman went into convulsions during torture, she was to be restored to consciousness ere the torture continued.—*The Galaxy.*

Whisky.—Wholesale and Retail.

Mr. Editor: In your last issue there is a communication by J. Pipes, in which he suggests that

"when you get to General Conference, look on page 126 of the Discipline, and add, as a further sample of imprudent conduct, drinking intoxicating liquors as a beverage, that the church may know how to deal with habitual tipplers;" or, as you have it, "habitual tippling." If you do so, would it not be well to say simply "tippling," so that we may deal with all tippling?

If you look on page 34 you will see that "drinking intoxicating liquors as a beverage" is strongly forbidden, and with sufficient clearness, in the rule, "Drunkennes, or drinking spirituous liquors unless in cases of necessity." Does not the church know how to "deal with habitual tipplers" or "tippling" under that rule? But make another, if you think two will have more force than one, when both are to the same effect—anything to force whisky out of the church. He has been one of us long enough. Allow me to suggest that you add, instead of the clause suggested by J. Pipes, in that place, the *new rule*, immediately after the rule cited above: "The buying or selling spirituous liquors, either as wholesale or retail liquor dealers, or in any case, except as a druggist, and on a certificate from a physician." That would reach many a cold Christian (?) who makes whisky-selling respectable by his connection with the church. Men die by the hundred thousand annually, and entail untold misery upon millions, thus inflicting a universal wound upon the human family, all from "habitual tippling." So is the deleterious effect of this evil felt all over the "whole world." Can a church member be consistently allowed to aid in this work of destruction by selling whisky? See the inconsistency! "Messrs. A. and B., members of Christ's body, wholesale and retail dealers in wines and liquors, have just received a fine stock of whisky, brandy, etc., all which they propose to sell at greatly reduced prices, that the poor as well as the rich may 'drink and be healed.'" "Spirituous liquors" are a curse to humanity. And as it is the professed mission of the church to ameliorate the sufferings of this life, as well as to save eternally, can she be too explicit in her formal censure and prohibition of all dealing with such "liquors," whether to buy, sell or drink? Let us say, "Hands off!"

Among the names of the earnest opponents of papal infallibility within the Roman Catholic Church is the revered name of John H. Newman.

He is justly recognized as the first Roman Catholic theologian in English-speaking countries, and alone more than outweighs all the Anglican champions of the new papal doctrine taken together. Thus the master minds of the Catholic world agree in rejecting this new doctrine which is now to be imposed upon their church. Though some, perhaps most of them, may finally accept the unwelcome accomplished fact, their earnest opposition will not remain without good fruit.

Never quit your hopes. Hope is often better than enjoyment. It is certainly a very pleasant and healthy passion. A hopeless person is deserted by himself, and he who forsakes himself is soon forsaken by his friends and fortune.—*Berkeley.*

There more we fear crosses, the more reason have we to think that we need them. We ought to judge of the violence of our disease by the violence of the remedies which our Spiritual Physician prescribes for us. *Fenelon.*

Eighty-five Bible depots are already established in Spain. Torquemada once said: "If the heretic Bible is widely circulated, religion (i. e., popery) is lost."

In many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight.—*Whitcomb.*

The Farm and Garden.

Application of Manure to the Surface.

There is a strong prejudice in the minds of farmers against applying manure to the surface for growing crops. Most of these have never taken a true philosophical view of the matter, nor experimented to obtain the evidence of facts. They have a theory, and on that they ground their faith: it is this: That being exposed to the action of the sun, the ammonia and other manurial salts are evaporated, absorbed by the atmosphere and float off into space. Now, take the animal droppings of a horse, cow, sheep or pig, let them dry in the sun and open air, break or pulverize the mass and apply it to a crop of grain, grass or other plant, on the surface. Then take double or triple the quantity of common barn-yard manure and turn it under four, five or six inches, so as to completely cover it, on an adjoining piece of land, and see which will produce the best result. Has not every farmer observed that the scrapings of his barn yard are worth double, bulk for bulk, of any other part of his manure heap? Has he not observed that the scrapings of his cow yard, where the cows are milked, are worth double the same bulk taken from the manure heap? Have not these scrapings been exposed to the sun long enough, according to the above theory, to have all their manurial qualities absorbed and carried off?

Talk of plowing manure under the same day that it is taken from the manure heap to prevent its exposure to the sun and atmosphere! Go on to a piece of fallow ground after this great engineering feat of plowing under has been performed and what do you see? Do you not see about one-half of it lying between the ridges of the furrows and not covered at all? Yet the farmer is satisfied that he has plowed down his manure all right. The partridge, when it can hide its head, is satisfied that the body is safe. Plants have different classes of roots, and each class has its specific purpose. One class penetrates deep into the soil or subsoil; they hold the plant in position and extract moisture from the subsoil, etc., but the roots that mainly feed the plant are near the surface; through these roots come the food that makes the growth, the bloom and the fruit.

Whatever is derived from the manure is absorbed by them. When the manure is applied to the surface it acts as a mulch; protects those roots from the extreme heat of the sun's rays; keeps the soil moist and encourages them near the surface, where they are fed by the juices of the manure washed in by rains, as well as from the manurial salts absorbed from the atmosphere.

If the manure is placed below this class of roots they cannot derive much benefit from it, because the rains carry the juices still farther down, quite beyond their natural position.

The theory of the sun setting free the ammonia, etc., is all bosh, as has been proved by experience. The surface soil, protected by the manure and kept in a friable state, absorbs far more from the atmosphere than the sun sets free. The food is placed to the months of the feeders in a state fitted to be taken up to feed the plant.

It has been proved over and over again that the body growth, and fruit of a tree or plant is principally derived from the atmosphere and not from the earth, however rich that earth may be. A quantity of earth has been dried in an oven until there was no moisture in it—then placed in a box and a small tree planted in it. After the tree had grown to considerable size and weight, it was taken out and the earth subjected to the same drying process until all the moisture was evaporated. It was then found to weigh about the same, as near as could be ascertained, as when the tree was planted in it, although the tree had gained many pounds in weight. Where did this additional weight of the tree come from? If not from the atmosphere, where else? Any one who doubts can try this experiment. Place the manure on the surface of well prepared soil, and the soil through it will absorb plant food from the atmosphere.—*American Stock Journal.*

THE GERMINATION OF SEED.—There are, doubtless, one million of dollars lost annually, on the American continent, by depositing seed so deep in the earth as to render their germination difficult; and, in many instances, enfeebling the life of the plant after germination, so as to make the yield unprofitable. The seed of wheat or Indian corn deposited at a depth of ten inches under the surface will not sprout at all—being below the influence of surface agitations, such as sun rays, showers, etc.; at seven inches some, probably ten per cent., of corn or wheat will force out, but will be so enfeebled as not to mature seed—as, from actual experiment, corn planted seven inches deep required twenty-one days to come up and

was so enfeebled that it grew to the height of three feet and died prematurely, not maturing a grain. A like experiment with wheat gave a few very imperfect seeds. At four inches the vitality of the plants seemed proportionately checked, the germination being effected in sixteen days. The same grain, corn or wheat, planted at a depth of three-fourths of an inch, or one inch, would germinate in eight days in a moderately cool soil, or in six days as the sun rays become warmer.

The natural function of the seed in germination is to support the body of the plant till it becomes sufficiently stout to throw out surface feeders sufficient for after support, when the powers of the germ are exhausted, which are wholly exhausted in germination when the seeds are so deeply deposited as to make the germination very difficult—lessening the support of the plant at a very critical period of its existence.

Counting the loss of seed that never germinate at all, and the proportionate loss by being too deeply planted, and one can very readily see the loss by neglect or carelessness of deep planting has not been over-estimated. Doubtless many planters, who have made extra efforts for a crop and had almost an entire failure, could, by experiment, ascertain the prime cause.

NEWS FROM THE CHURCHES.

CAHARA CT., MOBILE CONFERENCE, April 8, 1870.

Mr. Editor: We arrived, on the eighteenth of last January, at the field of labor assigned us by the Conference. Though we have had much inclement weather this spring we have been able to go forth in the discharge of our duties. One gloomy day on our way to one of our appointments, as we dismounted to lead up the mountain, we picked up a piece of poetry that almost seemed to have been handed to us by an encouraging angel:

"Go forth, though weary and wan with care;
There is no field so lonely and bare
But you may gather sweet flowers there."

This being a new circuit, we soon found that the harvest was truly great, and the laborers few; not even those great helps that older circuits have—church papers, Sabbath schools, etc. But we found the members of the church and church attendants anxious for the prosperity of Zion. And we have succeeded in getting some subscribers for the Advocate, and have organized Sabbath schools at every appointment, and have made arrangements to furnish them with all the books, etc., necessary for the present. Our first Quarterly Conference was held March 26 and 27, notwithstanding the inclement weather. Brother J. M. Boland, our self-sacrificing presiding elder, arrived in time to fill his appointment. We are looking hopefully for the fulfillment of the prediction made by Brother R. at the last session of our Conference. Pray for us, etc.

THE PASTOR.

A Boy's BELIEF.—"I was once called," said Dr. Macleod, "to the city of Glasgow to see a boy who was attended by a relative of mine—my brother. That boy was very weak, and in great distress. I never, in the whole course of my ministry, saw a boy who bore all his pains with such marvelous meekness, and such bright cheerfulness. He was the sunbeam of the house. I never knew any one endure such agony for three years. I was amazed at him; and feeling I was to be taught and not to teach, I bent over that boy and said: 'I feel deeply for you; I feel deeply for your sufferings.' He looked up with his pale, smiling face, and said: 'Sir, I am strong in him.' Not another word did I ever hear that boy utter. He went to his God next morning. But I know few things which took such possession of my heart, and few things of that kind have influenced me more in times of difficulty and times of trial than these words uttered by a boy who was feeble, but at the same time stronger than all the navies of Great Britain, and all her armies—'I am strong in him.'"

ONE HOUR of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them. *Coleridge.*

HE WHO PRAYS as he ought will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious praying frame is utterly inconsistent with the love of any sin.—*Owen.*

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A GOOD AGENT.

One of the most prominent members of the Mississippi Conference, and a member of the General Conference, writes under date of the twenty-fifth: "This makes \$100 50 sent you since our Conference. Will you allow me to suggest that as a premium you send the Advocate to a very poor old brother in my charge?" Let our young men take a lesson if they wish to know how to get to General Conference—attend to all the work of a Methodist preacher. We doubt if any other Advocate can show as much from any agent who is also a delegate. It should be no matter of surprise if, with such friends, the New Orleans one day stands side by side with the Nashville, Southern or any other of our first rate Advocates.

Texas Educational Convention.

The delegates, lay and clerical, to the General Conference from the Texas, East Texas, Trinity, North-west Texas and West Texas Conferences, were appointed by their several Annual Conferences commissioners to meet at Galveston on the twentieth of April, and to consider and arrange for the endowment and the location of a Southern Methodist University in Texas. They accordingly met and agreed upon raising the sum of \$500,000, \$100,000 of which is to be appropriated to building, and the rest to the purposes of endowment.

They did not locate the university, but determined that so soon as \$100,000 of the endowment fund and \$50,000 for building shall have been raised, the location shall be made. The convention appointed one minister and one layman from each of the Texas Conferences, who shall fix the location of the university so soon as the conditions are realized.

The convention, after electing a board of trustees, adjourned to meet at Memphis, during the General Conference.

THE "MOLLIE ABLE."—General Conference.—This noble steamer agrees to take the delegates to General Conference at half price. The steamers generally upon the Mississippi and the Western waters are, we notice, as ready to extend facilities of this kind to the public as are the railroad companies.

The way to fame is like the way to heaven, through much tribulation. Sime.

IMITATION is the sincerest of flattery.—Colton.

THE SABBATH SCHOOL.

The presence in the city of Drs. Kavanaugh and R. Alexander, of Texas; of Revs. R. S. Trippett, N. A. Cravens and J. T. Daves, of Louisiana; of Rev. J. J. Grace, of Alabama; of Rev. R. Lane, of Trinity; and Rev. Dr. Marshall, of Mississippi, gives indication that the Sunday School Union of New Orleans, will be a time of no ordinary interest. The children are getting ready to give the audience on Sabbath a rich treat. We much regret the probability of not being able to be present to enjoy it.

The Sabbath school department of Methodism is exciting an unusual interest in our church just now, and questions in connection with it of great moment are coming up in a concrete form. This we do not regret. In two cities, one in Alabama and one in Missouri, there have developed strongly conflicting opinions between the preacher in charge and the Sabbath school managers. It seems somewhat late in the day for the General Conference to be called upon to determine the organic place of the Sabbath school in our church—to whom it is properly responsible; who has the right to appoint the superintendent, and who to select the teachers. But so it is. The missionary society and the Sabbath school both sprang up collaterally, rather than directly out of our societies, and have, therefore, had a government each of its own, along with an official church relation. Of late the missionary society has become fully incorporated into the church, but the Sabbath school still occupies a quasi independent position. The Discipline constitutes the superintendent a member of the Quarterly Conference, but fails to define how he shall be elected; the still more important matter of who shall select teachers it leaves undetermined. How much is left for the preacher to determine is clearly stated in that part of the Discipline which treats of the pastor's duty; as, "What is the written report of 'the pastoral instruction of children?'" Section 4, chapter 2. It is made the duty of the presiding elder "to inquire at each Quarterly Conference whether the rules respecting the instruction of children have been faithfully observed."—Section 6, chapter 2. A preacher in being received into the Annual Conference is pointedly asked, "Will you diligently instruct the children in every place?"—Section 8, chapter 2. It is made the especial duty of preachers in charge "to see that Sunday schools are found in all our congregations;" "to engage the co-operation of as many of our members as they can; to visit the schools, to preach every six months on the subject, to form Bible classes, and to appoint suitable leaders thereof."—Section 4, chapter 3. In the ordination of a deacon it is specially charged upon the person to be ordained by the Bishop, "to instruct the youth." So that the Discipline would seem to place the matter largely, if not wholly, in the hands of the preacher in charge. Indeed it must of necessity remain there in many parts of the work, or else be unattended to.

In chapter 3, section 3, we suppose that we have an incomplete statement of the opinion of the last General Conference, that the Quarterly Conference should control, as far as possible, all Sunday schools that are in full operation: "Each Quarterly Conference shall be deemed a board of managers, having supervision of all the Sunday schools and Sunday school societies within its limits." Why "deemed" so? Why not, "shall be" a board of managers, etc.? "Having supervision"—why not say squarely, having control of all Sunday schools, etc.? Evidently the law makers were not fully persuaded in their own minds what it was they wished to have done. The Louisiana Conference has sent up a resolution on this subject, asking the General Conference "to so modify the laws pertaining to Sunday schools that the superintendent shall be nominated by the preacher in charge, and be elected or rejected, as the

case may be, by their respective Quarterly Conferences." Doubtless the same general suggestion will be presented from many sources.

The school and the class room are important aids to the pastorate, if not parts of it. Analogy would seem to indicate that the superintendent should be appointed in the same way that stewards, class leaders and trustees are. The Discipline very properly makes a distinction, however, between the term of the office of the steward and that of the class leader. The former is not removable at the will of the preacher, but at the will of the Quarterly Conference; the latter may be displaced at any time by the preacher without the concurrence of the Conference; nor is a confirmation of the appointment necessary to constitute the class leader. Probably if the term of the office of the superintendent was fixed, and if the nomination and election was made annual, it would satisfy the present conditions of the problem. Now as to changing a superintendent who might be inefficient, or for other good causes, it might be done upon motion of the preacher in charge, by the vote of the Quarterly Conference.

The appointment of teachers is a much more difficult matter to determine—how far it shall be in the hands of the superintendent to select his own teachers, and what check, if any, shall be placed upon his selection. A workman should, as a general principle, choose his own tools. Much more should one who is held responsible for the conduct of a school be permitted to surround himself with teachers after his own heart. There may occur instances where very unsuitable persons are employed to teach the children of the church—persons worldly or intellectually incapable, or manifestly having other ends in view than the teaching youth the way to the Saviour, and yet the superintendent may lack either the nerve or the inclination to remove them. What shall be done in that case? Suppose, too, the pastor and everybody else but the superintendent is convinced of the unfitness of such teachers—we put an extreme case. The only way to prevent these difficulties, which is much better than to remedy them, would be to give the superintendent the right to nominate his own teachers, subject to election by the official meeting of the circuit or station, and when there is no regular meeting of the officials, by the society itself.

This constitutes the Sabbath school an organic part of the church, and not an appendix. The art of voting a large body of young people in a teachers' meeting so as to get any desired result, has been learned by most superintendents, where such meetings have the determining voice, and is usually practiced. The machinery is much like that which is inside of Melzel's automaton chess-player; when exhibited it satisfies the audience, but has really nothing to do with the player. This parade of small and large wheels can be substituted, without any serious damage, by a section in the Discipline embodying the above suggestions, or others which the wisdom of the General Conference will doubtless supply.

The most difficult question to settle, if not the most important in connection with the Sabbath school, is how to secure a large attendance of the children at church. After sitting for two hours under a teacher, it is a great strain upon the nerves of a child to sit an additional hour under a preacher. But thousands of children have survived it; thousands may survive it still. The dismissing children to their homes, while father and mother remain at church, is a very questionable policy. It fosters a habit, quickly learned, of not going to church—one that, we fear, more than balances for any good usually derived from Sunday school teaching. Children are accustomed to sit in school, during the week, three hours per day, with but little intermission while learning how to spell, write, and cipher, and might endure somewhat in learning the rudiments of a better knowledge.

But we have extended this article sufficiently, and are glad to know

that the whole theme is about to be subjected to a far more exhaustive analysis.

THE PYRAMIDS AND CHURCH FINANCE.

Here are two problems of difficult solution. We have never met with an estimate of the service one will render to his race who shall solve the wonder of Egypt; but Dr. Chalmers has said that he who discovers how to extract the wealth of the church, and make it available for advancing the kingdom of Christ, "will produce a greater change in the condition of the church and the world than the discovery of the law of gravitation and the application of steam to its manifold uses have produced on the philosophy and physical condition of mankind."

Aristotle said the Pyramids were the work of tyrants; Pliny thinks they were built for ostentation and to divert the public mind; some moderns suppose for astronomical purposes—the sloping entrance, descending at an angle of twenty-six degrees, just suits for observation on the North Star when it passes the meridian below the pole; and some suppose them to be only the tombs of kings. There are three great Pyramids and six small ones near Cairo; then there are ten Pyramids of Sakkarah of medium size. The summit of the second large one is still covered with the highly polished granite which once formed a smooth covering over all the Pyramids. Enveloped in this hard polished casing, which hid the gradation of the blocks of granite, we can imagine the dazzling splendor of their sides at midday, when they cast no shade. In a climate in which there were only two days of rain during the whole of 1869, we can conceive that they become pyramids of fire.

We think that just here is probably the solution of the problem of their object. They stand among sacred avenues and temples, and must have been for religious purposes. In that country where cities were named in honor of the sun, and great temples dedicated to his worship; where, too, the hereditary titles of its monarchs were "offspring of the sun—son of the sun," such a structure would have been the grandest possible offering to their deity. It caught the first beams of his light in the morning; it held the last at its setting; and during the whole day it was all ablaze with his fierce beams reflected from its smooth, mirror-like sides. It was an offering worthy of a king. No wonder that the Pharos, claiming to be the immediate offspring of the monarch of day, should covet such an altar for a sepulcher. It was a perpetual offering which went up from the giver, and even after death from over his body; his works followed him.

When we consider the building of such a structure as Cheops is an act of religious worship, we may well pause to contemplate the grandeur of such devotion. It stands seven hundred and eighty feet high, rising from a base seven hundred and sixty-four feet each way. It required one hundred thousand men for ten years to make the causeway from the Nile to the Pyramid, for the purpose of conveying the stone; and three hundred and sixty thousand men twenty years to build it. It was not the task of a tyrant, but the self-imposed toil of a nation in honor of its deity. Every workman felt that he was contributing somewhat to a great and infinite being, by whose favor he hoped to be happy. The cost, therefore, of this work was carefully noted on its sides—the food consumed and muscle employed.

While we pity the idolatry of ancient Egypt, we cannot but admire so grand an evidence of its religious convictions. The whole nation combined in one stupendous act of worship. The structures which are scattered along the banks of the Nile even in their ruins look down upon us in their unapproachable greatness, not more to convict us of our inferior architectural genius than to demonstrate the comparative narrowness of our gifts and offerings to the one true God. If the

fearful pagan could make so huge a sacrifice as the toil which combined to build Karnak, Luxor and Cheops, shall not the joyland grateful child of God lay upon the altar the whole sum of his labor, his influence and his property? We know no other solution to the financial problem than a truer view of the extent of our obligation to our heavenly Father—that a weighty sense of gratitude should, in the unity of the faith, and of the knowledge of the Son of God, seek to do something, in common with the whole church, worthy of him who, for the salvation of men, delivered up his only Son.

JULIAN L. ANDREWS.

The following private note from Dr. Andrews, of Mobile, we take the liberty of inserting, for the information of the friends of the family, and as a tribute, from one who knew him best, to a dear youth who had already awakened in us a profound interest upon the acquaintance of but a few days. By what a frail tie do we hold to the most precious gifts of our lives! The consolation of the Saviour's presence be with our dear brother and his wife!

MOBILE, April 23, 1870.

MY DEAR FRIEND AND BROTHER: I have just buried my handsome, gifted and noble boy, Julian Leach Andrews, who died on Thursday, the twenty-first, one month lacking one day before his sixteenth birthday. He was all that father, mother, sister, brother and friend could desire in one of his years. The Sunday preceding his death had been fixed upon by him and his faithful Sunday school teacher, James Malone, as the time for his formal admission into the church. Before the day came he was attacked by measles, and laid upon his bed, from which he never rose until carried to his bier, and thence to the grave. When the cold waters of death were first touched, he seemed to be momentarily afraid; but a few minutes of prayer and self-examination restored him to full confidence, and he died a most triumphant death, telling us that our separation was best for a short time, and that we would soon come after him, and be an unbroken family in heaven. My talented and noble son rests in the bosom of God, and I submit to the divine will; but, O, how my heart bleeds for the loss of my child! I love the Lord more than ever before, though I am now so deeply bereaved! When you see your own sons around you, remember and pity and pray for me.

Yours, etc., A. S. ANDREWS.

THE STATE FAIR.—Crowds daily attend this exhibition of the arts and agriculture of the country, now open at the Fair Grounds. We shall notice more particularly hereafter some of the very ingenious contrivances there displayed for saving human muscles. Wherever we see evidences of Southern ingenuity we feel additional hope in the South.

General Conference Delegates.

F. H. Tally, D. E. Goodyear, Thomas Leonard, R. W. Blew, B. F. Smith, J. B. Sharpe, T. D. Eldridge and W. C. Rutland were appointed, with the secretary, Ben. K. Pullen, a committee of reception, and were authorized to appoint sub-committees to facilitate the reception of delegates. Those coming Monday and Tuesday on the through day trains of the Memphis and Louisville, the Memphis and Charleston, and the Mississippi and Tennessee railroads, will be met at the several depots, and from thence be directed to their lodgings. Those arriving by trains before or after Monday and Tuesday, and such as come by steamer, will please report at the Court Street church, where they will be received and their lodgings assigned them.—Memphis Christian Advocate.

A CORRESPONDENT of the Crockett (Texas) Central Journal, who resides in Bryan City, Texas, writes to that sheet as follows:

"I see that you are advertising J. P. Hild's piano in the Journal. When I was in New Orleans, a few weeks since, I called on Mr. Philip Werlein, 80 and 82 Baronne street, and was so much pleased with the piano he had on exhibition that I bought one of the Hild pianos for my daughters. I paid for the same only \$500 in currency. My family and all our friends are much pleased with it. I could sell it to-day for double what I paid for it, but I do not believe I could buy, for double the money I paid for this, a piano that would give equal satisfaction. If mine is a fair specimen of Hild's pianos, you cannot recommend them too highly."

THE SABBATH IN NEW ORLEANS.

MR. EDITOR: I would call the attention of Protestants to the question of Sabbath observance in our city, and urge them to labor to improve matters in this regard. I have been a somewhat careful observer of the moral and social condition of things here for eighteen years past, and am satisfied that the desecration of the Lord's day is one of the greatest hindrances to the progress of Protestant Christianity in this city.

There is a vast population in this city entirely cut off from the domestic and religious privileges of the Sabbath. There are numerous large public markets. In these are some thousands of our fellow-citizens who have no Sabbath repose, no devotion. There are some thousands of licensed retail drinking houses, employing from one to five men. Perhaps there are, at a moderate statement, six or seven thousand men in these houses who have no Sabbath. There are also hundreds of oyster and fruit stands, restaurants and confectioneries, all open on the Sabbath. To this array must be added the museums, theaters, operas, circuses and balls. Then our horse races, our balloon ascensions, our firemen's races and exhibitions of skill are on the Sabbath. The new game of base ball occupies on the Sabbath day, as participants and spectators, several thousand of our youths and young men.

It is patent to all that nothing so strikes and shocks strangers coming to our city from Protestant communities as this general and flagrant desecration of the sanctity of the Lord's day. This Sabbath desecration, we are satisfied, does not benefit any substantial interest. It is a clear mistake to suppose it does. Does any thoughtful man believe that we would consume a dollar's worth less of meat, bread, fruit or groceries if we kept the Lord's day as a day of rest and devotion? Do not the citizens of Sabbath-observing cities live as well and consume as much as we do? We repeat, there is no financial advantage in our present habits. It would not be hard to show that the loss of public health, and as a consequence, of productive labor, not to speak of the cost of crime superinduced by Sabbath desecration, causes a far greater actual loss than all the fancied gain of Sabbath labor and Sabbath traffic. We insist that our reputation for Sabbath desecration does a heavy and damaging financial injury. Many religious and substantial people are restrained from settlement and investment here solely on account of our Sabbath habits. They dread the influence of what appears to them a non-religious and immoral population upon the habits, the happiness and the future destiny of their families.

We institute no comparison between New Orleans and other cities. New Orleans has many noble charities, and always generously responds to every legitimate call of benevolence—has thousands of devout and God-fearing citizens, who delight in the law of the Lord. It is due to this God-fearing minority to say that they are not to blame for the moral odium that attaches to this city for its legalized and irreligious disregard of the day of which Jehovah has said, "Thou shalt remember to keep it holy." But it may be we can, if we will, bestir ourselves to create a public opinion that shall result in a better Sabbath observance.

We would be the last to make the Sabbath a weariness, to mar the happiness of our neighbors. We would not, if we could, arbitrarily force our views upon our fellow-citizens; but we would, by our example, provoke them to love and reverence the Sabbath. We certainly believe the teaching of the Master, that "man was not made for the Sabbath, but the Sabbath was made for man," and its observance, so far from damaging any interest or marring any innocent joy, is in the highest sense promotive of man's material and temporal good. In an active commercial population the Sabbath is almost the only day in

the week that the teachers of religion can hope to reach the public ear; but if the Sabbath is turned into a day of revelry and traffic that hope is cut off, and the masses must live and die without religious instruction, restraint or hope. If then, as Christian men, we wish to do our fellow-citizens religious good, we must make it a leading purpose to secure, by all proper and Christian means, a higher respect for the Lord's day. How shall we do this? First of all, by a more faithful observance of the Sabbath's sanctities and privileges ourselves.

The very fact that we as Protestants are in the minority in this city should make us more prompt and earnest to bear a faithful testimony. If we do nothing more, we can at least vindicate ourselves from the charge of a silent acquiescence in the great moral and social wrong, and through the blessing of God do something by the light of our example. There are some things we can do that we believe will effectually tend toward the promotion of a better Sabbath observance, and at the same time relieve large classes of our fellow-citizens from the burden of unceasing toils and cares, and confer upon them the boon of religious privileges and higher social joys. We can, and we should as Protestant people, whether in or out of the communion of the church, refrain from Sabbath marketing as not necessary to our comfort, and a great wrong to thousands of our fellow-citizens, whose livelihood is secured by the business of the markets. Why can we not here, as in other cities, have our markets on Saturday evening and night? There is no good reason why we should not, but many why we should. We should with equal unanimity, and for the same reasons, refrain from purchasing any supplies from the family groceries, the fruit stands, oyster saloons and confectioneries on the Sabbath day. If Protestants, as a class, would adopt this policy the effect upon public opinion and public practice could not be otherwise than socially and religiously good. All of these classes of Sabbath workers, as physical and intellectual beings, need the repose of the Sabbath, and as moral and immortal beings need the opportunities and benefits of religious instruction and worship. The golden rule requires that we should do unto others as we would have them do unto us.

If society, by its usages, debarred us from the rest and religious observance of the Sabbath, we should complain against it as an act of oppression and wrong. Thousands in our midst, who are debarred from the needful repose and domestic pleasures of the Sabbath, would hail with delight such a change in our usages as would give to them God's gift to a working and weary world.

In behalf of these oppressed classes; in behalf of the thousands of young men thronging to our city in pursuit of business; in behalf of the good name of the place of your residence and the home of your children; in behalf of our common Christianity, and above all, in the great and holy name of God, we earnestly and affectionately appeal to Protestants to lift up a standard for the Sabbath, and resolve to "keep it holy."

THE ATTENTION of our readers is directed to the advertisement of the American Watch Company of Waltham, Massachusetts, in another column.

This company is the oldest and the largest watch manufacturing company in the United States, and their watches are so well known that they need no aid to their merits. The company desire especially to caution the public against buying cheap watches bearing colorable imitations of the trade marks of Waltham watches. On the dial of the watches made by the Waltham Company, the words "American Watch" are plainly marked.

Local dealers are everywhere supplied with these watches, (the company declining to retail under any circumstances,) and as they are sold at moderate profits purchasers are referred to local dealers everywhere.

Modesty is to merit, as shades to grace in a picture, giving it strength and beauty.—Bryce.

BISHOPS' SUPPORT.

We beg leave to call the attention of the preachers and members of the church to this subject once more before the close of the fiscal year, which will be the thirty-first of May.

The salaries of the Bishops should be promptly met.—The receipts, however, up to this date are inadequate to meet the claims. The preachers in the several Annual Conferences will please place in the hands of their respective delegates to the General Conference any amounts they may have, or may be able to collect, for this purpose; or contributions from any persons to meet the deficiency may be sent to me in post office order or in check.

A. H. Revoun, Agent.

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially indorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. *Norfolk Daily Journal, Dec. 11, 1869.*

Married.

On the thirteenth instant, in Jefferson county, Mississippi, at the residence of J. J. Griffing, Esq., by Rev. John G. Jones, Mr. J. B. HANNA to Miss C. ANNA GRIFING.

By Rev. J. Nicholson, on the thirteenth of March, at the residence of Mrs. Elizabeth Gordon, in St. Helena, Mr. N. M. VANSADE, of Tangipahoa parish, Louisiana, to Mrs. ALZADA McDONALD, of St. Helena parish, Louisiana.

By the same, on the fourteenth instant, at the residence of the bride, Mr. J. R. FOREST to Mrs. ZEMILY C. CONANT, all of St. Helena parish, Louisiana.

By Rev. J. D. Hays, on the sixth instant, at the residence of Mr. J. D. Jones, Miss M. R. BENNETT, of Scott county, to W. J. BIZZ, of Smith county.

Obituaries.

CHARLES HAMILL rests from his labors. A patriarch has fallen—rather risen to the home of the good. He sweetly fell asleep at the residence of Dr. J. B. Tullis, in this city, on the twenty-first of February, of paralysis, in the eighty-fifth year of his pilgrimage.

He was born in Belfast, Ireland; emigrated with his father's family to America in his seventh year, and settled in York district, South Carolina, where he was raised to manhood. He embraced Christ and joined the Methodist Church in his sixteenth year. He remained a faithful, laborious member to the day of his death. He afforded material aid to two brothers in entering the ministry—Hugh H. Hamill, of the North Carolina, and Andrew Hamill, of the Georgia Conference. He raised six sons to manhood, five of whom became Methodist preachers. Harvey and Charles were members of the East Texas Conference. He raised three nephews, sons of a deceased brother, two of whom were preachers, viz: J. N. Hamill, of the Trinity Conference, now deceased, and the Rev. Dr. R. G. Hamill, of this city.

Venerable man! His house was a miniature school of the prophets. Of these Methodist preacher sons, six preceded him to the better land; while one, and only one, carries to close up the earthly mission of this remarkable Christian family.

R. S. FINLEY.

JEFFERSON, TEXAS, April 1, 1870.

TYN HENDERSON was born in Giles county, Tennessee, April 13, 1817, and died at his residence, near Meridian, Mississippi, March 11, 1870.

Brother Henderson, with his parents, removed from the State of his birth to Washington county, Alabama; from thence, with his parents, to Lauderdale county, Mississippi, when he was in his twenty-first year. The next year he attended a camp meeting, became concerned about his soul's salvation, sought the Lord, obtained pardon, and joined the Methodist Church, of which he lived a consistent member to the day of his death.

He was a great lover of the church to

which he belonged, thoroughly established in her doctrine and economy, and ready at all times to administer to her wants.

He was confined to the bed of affliction nearly four months. When asked as to the future, he said his affliction was a great blessing; that the Lord was with him to enable him to suffer without murmuring or complaining. He was thoroughly reconciled to the will of God, and bore his illness with great patience. The day previous to his death he wished to know what his physician's opinion was. When informed, without the movement of a muscle or the least excitement—calm as he ever had been—he remarked that he would like to stay with us longer, but if it was God's will, he was ready. The next morning, a few minutes after four o'clock, he bade farewell to family and friends, shaking hands with all. In a few minutes Jesus closed his eyes, and he fell asleep in his arms.

Brother Henderson leaves a large family and many relatives to mourn his loss.

Ms. ANN L. BUTT, relict of Cary Butt, died suddenly, in Mobile, April 9, 1870.

Sister Butt's maiden name was Forsythe. She was born, reared and married in Portsmouth, Virginia. The family moved to Mobile in 1836. Our departed sister professed faith in Christ and united with the church in the years of girlhood, and continued a consistent and worthy member of it to the day of her death.

In 1844 Sister Butt was left a widow, with a large and nearly helpless family. The care and anxiety incident to their raising and education devolved upon her. This burden she bore with quiet fortitude and courage that were admirable; and worthily has she been rewarded by the filial attention and tender affection of her family. Few children have been more favored in a mother, and few have been more sensible of that blessing, and few mothers have received more grateful returns in evidence of their appreciation and filial affection. To enter into particulars would not be proper in a notice like this. To her family her loss is irreparable. The safe, consoling, the sympathizing friend, and the tender mother has been taken away.

Possessed of those domestic and social virtues that at once adorn and ennoble female character, and refine and purify all the relations of life, Sister Butt leaves a large circle of friends to lament their loss.

Her piety, like her disposition, was not demonstrative, but uniform and consistent—never falling below just Christian expectation. Cheerful and peaceful she lived, and peaceful she has passed away. The circumstances of her sickness and death were unfavorable for a dying testimony of her faith and hope; but none was needed. A life of over half a century in the Master's service is her testimony; and by it, "being dead," she "yet speaketh." And remembered by this, long will her memory be fragrant with those who knew her, and especially with the church. "Blessed are the dead who die in the Lord."

Richmond Christian Advocate will please copy.

Died, of fire-burns, at her residence in Jamestown, Smith county, Texas, on the twenty-ninth of March, Mrs. MOLLY P. HALL, wife of Rev. Thomas H. Hall, and youngest daughter and child of Thomas S. and Charity Holt, formerly of Macon county, Alabama. Deceased was sixteen years, eleven months, and eight days old.

She caught fire accidentally in her own house. She lingered for fifteen days in intense suffering, without a word of complaint, when her spirit fled in peace. She died in the faith. We have had her almost cooked frame in our old grave yard; but, thank God, we know her soul rests in glory.

She was married to Mr. Hall in Caldo parish, Louisiana, on the first day of July, 1867. Happily, very happily have they traveled life's prosperous path, each sharing greatly in the other's joys, and willingly dividing life's sorrows, until unexpected death entered and severed the happy pair. She had been a member of the Methodist Episcopal Church in this place from childhood. Faithful, to strict promptness, in the discharge of every Christian duty, she was a bright light here, and has her reward in heaven. She leaves a husband weeping on the sands of time, perhaps soon to follow; she leaves a bright-eyed little boy, aged five months; she leaves a step-son, aged three years and six months, whom she trained thus far for God, and whom she loved as her own. She has gone to be with a bright-eyed little boy above, who preceded her one year to the better land. Best of all, she is gone to be with Jesus. Our loss is gain to her. Then let us be resigned until we can

brace her in heaven. 'Twill not be long. JAMESTOWN, TEXAS, April 9, 1870.

DR. DAVIS ON DEAFNESS. Sent Forty cents, and get the NOTES ON DEAFNESS, by W. L. Davis, M. D. To be had of Steel & Co., 72 Camp street; Elynn, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box 329, New Orleans.

OBSEIVE.—Dr. D. has removed to No. 19 Baronne street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention. f-12 11

NEW ADVERTISEMENTS.

WALTHAM WATCHES.

The extensive use of these Watches for the last three years by Railway Conductors, Engineers and Expressmen, the most exacting of watch-wearers, has thoroughly demonstrated the strength, sturdiness, durability and accuracy of the Waltham Watch. To satisfy that class in all these respects is to decide the question as to the real value of these time-keepers.

More than 450,000 of these Watches are now speaking for themselves in the pockets of the people—a proof and a guarantee of their superiority over all others.

The superior organization and great extent of the Company's Works at Waltham enable them to produce Watches at a price which renders competition futile, and those who buy any other Watch merely pay from twenty-five to fifty per cent. more for their Watches than is necessary.

We are now selling Waltham Watches at less prices in greenbacks than the gold prices before the war. There is no other manufacture of any kind in the United States of which this can be said.

These time-pieces combine every improvement that a long experience has proved of real practical use. Having had the refusal of nearly every invention in watchmaking originating in this country or in Europe, only those were finally adopted which were tested by the most skillful artisans in our works, and long use on the part of the public, demonstrated to be essential to correct and enduring time-keeping.

Among the many improvements we would particularize:

The invention and use of a center pinion of peculiar construction, to prevent damage to the train by the breakage of main springs, is original with the American Watch Company, who, having had the refusal of all other contrivances, adopted Fogg's Patent Pinion as being the best and faultless.

Hardened and tempered hair springs, now universally admitted by watchmakers to be the best, are used in all grades of Waltham Watches.

All Waltham Watches have dust-proof caps, protecting the movement from dust and lessening the necessity of the frequent cleaning necessary in other Watches.

Our new patent stem-winder, or keyless Watch, is already a decided success and a great improvement on any stem-winding Watch in the American market, and by far the cheapest Watch of its quality now offered to the public. To those living in portions of the United States where watchmakers do not abound, Watches with the above mentioned improvements, which lead to insure accuracy, cleanliness, durability and convenience, must prove invaluable.

Every Watch guaranteed by the Company. To prevent imposition, buyers should see that every Watch should bear either of the following trade marks:

American Watch Co. Waltham.
Appleton, Tracy & Co. Waltham.
P. S. Barlett Waltham.
William Kiley Waltham.
Home Watch Co. Waltham.

For sale at retail by all respectable dealers. A descriptive circular, giving much useful information, sent to any address on application.

No Watches retailed by the Company.

Address
ROBBINS & APPLETON,
General Agents,
182 Broadway, New York.

Ask to see the new FULL-PLATE WATCH bearing the trade mark "AMERICAN WATCH CO., Crescent St., Waltham, Mass." It is by far the best Full-Plate Watch made in the United States, and surpasses anything heretofore made in this country for Railway Engineers, Conductors, etc. ap30 3m cow p

TEACHER.—WANTED, IN SEPTEMBER next, by a lady of six years experience, a situation as MUSIC TEACHER, Vocal and Instrumental, in a Female College. She would be willing to take charge of a High School in town or country. References given and required. Address X. Y. Z., Pascagoula, Mississippi. ap23 1m

THE SINGER NEW IMPROVED FAMILY SEWING MACHINE. A HOUSEHOLD TREASURE. OVER 425,000 IN DAILY USE. STRAIGHT NEEDLE AND PERFECT WORK. Has all the latest improvements, and sews with the greatest ease the very finest or coarsest material.

A Word of Advice: Do not purchase any other until you have examined the SINGER. Especially offer for a full examination and test.

Needles, Cotton, Oil, Twist, Thread, etc., of the best quality constantly on hand. WM. E. COOPER & CO., General Agents, No. 7 Camp street. ap23 3m

NEW ADVERTISEMENTS.

PHILIP WERLEIN, NOS. 80 AND 82 BARONNE STREET, NEW ORLEANS.

Southern Depot of the celebrated and renowned

PIANOS! ORGANS! Murschall's Mitaner's, Dunham & Son's, and J. M. Hides. Special gold Medal for Church, School, Parlor, and Parlor.

Which are fully equal to any in the world.

MUSICAL MERCHANDISE.

OF EVERY DESCRIPTION.

PIANOS TUNED, REPAIRED, RENTED, EXCHANGED, STORED AND SHIPPED.

I desire to call your attention to the fact that I am conducting my business on the most economical principles as regards store rents and expenses, and am enabled to sell Pianos and Organs at from ten to twenty per cent. under current rates, and at bargains. My large stock cheerfully shown to visitors, and orders promptly filled.

J. P. HALE'S

GREAT PIANO FORTE COMPANY.

Chartered January, 1868.

We are now prepared at our NEW FACTORY, corner of Tenth avenue and Thirty-sixth street, to turn out fifty Pianos per week, from our splendid New Scales, which are pronounced by the best judges to be the most powerful Square Piano that has ever been brought before the public. There is no Piano made that will stand in tune like them.

PRICES.

No. 3—Plain style \$125
No. 3 1/2—7 Octave, front Round Corners, Serpentine Molding 450
No. 4—7 Octave, four Round Corners, Serpentine Carved Legs 500
No. 5—7 Octave, four large Round Corners 600

This Company, believing that the public want demands

A GOOD SUBSTANTIAL

SEVEN OCTAVE PIANO-FORTE,

embracing all the modern improvements, such as a Rosewood case, French Grand Action, Harp Pedal, full Iron Frame, Overstrung Bass, etc., at

PRICES WITHIN THE MEANS OF ALL.

now offer such an instrument at a price lower than any other reliable manufacturer. These Pianos are made of the best materials, with great care, and by the most skillful workmen, selected from the best factories in this and the old country, and fully warranted to stand in any climate, and to give as much satisfaction as any Pianos sold for \$1,000.

Our terms are NET CASH in New York; for by adopting such terms we are enabled to sell at low prices. We want Five Hundred Agents and Teachers to introduce these splendid new instruments in all parts of the Southern States. All orders must be sent direct to:

PHILIP WERLEIN, 80 and 82 Baronne St., New Orleans, Our General Agent for the Southern States. n-14 1y

WEEBON'S EXCELSIOR LAUNDRY-SAVING WASHING COMPOUND.

No Rubbing Necessary.—No Washing Machine Needed. (Patent granted September 22, 1868.)

REASONS FOR PREFERRED THIS SOAP.

1. It is not only the best, but the cheapest yet offered to the public.
2. It may be successfully used in any kind of water—cold or hot, hard or soft.
3. It so modifies the action of boiling water on woolen goods that their fibers do not contract under its influence, and the garment is left bleached, soft and as large as originally made.
4. It will not destroy colors; on the contrary, renders them bright and beautiful.
5. The goods do not require any rubbing with the hands, washboard or washing machine; all that is necessary is soaping, boiling and rinsing.
6. It will not injure the hands; on the contrary, renders them soft and smooth.
7. Without boiling it will bleach clean and white the flannel handkerchiefs, lace, curtains, etc. Simply dampen them in warm water, soap them, place them in a dry vessel and next day, then rinse and dry them; curtains very much soiled may require boiling.

We guarantee all the above facts, and will refund the purchase money to any one not satisfied with their trial of the Soap. We also guarantee to pay for any injury done to clothing by the Soap, on proof of such injury. It is hardly necessary to inform the public that two-thirds of the wear and tear of clothing results from rubbing, which may be saved by the use of this Soap.

W. G. LATTING, Manufacturer. A. T. BENNETT & Co., Wholesale Agents, Cor. Common and Tchoupoulas Sts.

For sale by most all retail grocers. Price List: 3-lb boxes, 25 cents; 8-lb boxes, 50 cents; 25-lb boxes, \$1 50; 50-lb boxes, \$2 50. A liberal discount to the trade. ap23 1m

CARPET AND OIL CLOTH WAREHOUSE.

J. M. ELKIN, ELKIN & CO., F. STRINGER.

168.....CANAL STREET.....168

Near Baronne, New Orleans.

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETS, RUGS, Etc.

—ALSO—

Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc.

—AND—

Complete Assortment of Upholstery Goods.

And for sale by

ANDREW J. ALKEN, JOHN WESLEY WATT.

SUCCESSORS TO ROTCHFORD, BROWN & CO.

Cotton Factors and Commission Merchants.

60.....CARONDELET STREET.....60

NEW ORLEANS.

REFERENCE BY PERMISSION.—Union Bank, New Orleans, La.; Crescent City Bank, New Orleans, La.; Messrs. Pike, Brother & Co., New Orleans, La. n-30 1y

A VALUABLE GIFT.—90 PAGES.—DR. A. S. FITCH'S "Domestic Family Physician" describes all diseases and their remedies. Sent by mail free. Address DR. A. S. FITCH, 714 Broadway, New York. ap23 3m

NEW ADVERTISEMENTS.

S. M. PETTINGILL & CO., 37 Park Row, New York, and 70 State Street, Boston.

are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers. ap7 1y

WILCOX & GIBBS' LOCK-STITCH

SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rethreading. Every Machine is furnished with Feller, Hemmer and Brailer.

All the different first-class Sewing Machines for sale. SLOAT'S celebrated M'f'g, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All kinds of Machines repaired. Needles, Silk, Thread and Oil for all kinds of Machines. Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store.

Agents wanted. M. S. HEDRICK, 87 and 118 Canal street, New Orleans.

ONE DOSE OF DR. SHALLENBERGER'S FEVER AND AGUE ANTIDOTE.

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure Immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists. deflyx

WILLIAM T. SMITHSON

Banker and Dealer in Exchange.

No. 14 WALL STREET, NEW YORK.

I offer my services to my Southern friends, Bankers and General Investors, for the transaction of their business in this city, including purchases and sales of Gold, Government and Southern State Securities of every description, and the Negotiation of Loans. I earnestly solicit the patronage of my friends and the public generally. Any matter of business entrusted to me will be promptly and faithfully attended to.

ap27 6m WILLIAM T. SMITHSON.

BATCHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous; does not contain lead, nor any other poison to produce paralysis or death. Avoid the various and delusive preparations boasting virtues they do not possess. The genuine W. A. Batchelor's Hair Dye has had thirty years' unimpaired reputation to uphold. Its integrity as the only Perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond Street, N. Y. j24 1y

THE ONLY TRUE AND PERFECT HAIR COLORER.

The Mystery, or Turner's Hair Tint.

A harmless, beautiful and permanent Hair Dye, in one preparation!

It is the only preparation ever invented where the shade can be controlled at the will of the operator, and at the same time easy of application. It is now used in the principal Hair Dressing Saloons of New Orleans, and all over the South. A sample box will be sent, postage paid, to any address or Post Office in the United States, upon receipt of price, \$1, by JAMES TURNER & CO., Chemists and Druggists, No. 20 Camp street, under City Hotel, New Orleans. ap2 3m

A STANDARD REMEDY.

Such a medicine is DR. THOMAS' VENETIAN LINIMENT. It has stood before the public for twenty-two years, and has never failed giving satisfaction in a single instance. Every drop of this valuable compound is mixed by Dr. Thomas himself, therefore it can be relied upon. It is warranted superior to any other for the cure of Chronic Rheumatism, Toothache, Headache, Sore Throat, Vomiting, Frosted Feet, Mumps, Croup, Burns, Cuts, Sea-sickness, Insect Stings, Sprains, Cholerica, Colic, Spasms, Dysentery, Bruiises, Colds, Coughs, Old Sores, Swellings, pains in the Limbs, Back and Chest. There is no medicine in the world that stands upon its own merits like the Venetian Liniment. Thousands of certificates can be seen at the Doctor's office, attesting to its rare virtues. Sold by Druggists and Storekeepers throughout the United States. Price, fifty cents and \$1 per bottle. Depot, 10 Park Place, New York. ap23 4t.

GET THE BEST.....GET THE BEST.

In nothing will this injunction better apply than in selecting musical instruments, and more especially in purchasing Parlor Organs. It is now a well established fact that the best instruments of this class manufactured are

THE AMERICAN ORGANS,

made by Messrs. S. D. & H. W. Smith, of Boston. These instruments possess every requisite, and, indeed, many excellencies which the organs of other makers do not. Whether for the home circle, the chapel or the lodge room, there is no organ that unites so many desirable qualities.

Messrs. ZORX & BARNETT, 98 Camp street, New Orleans, are agents for these celebrated instruments. ap2 1m

J. H. KELLER,

SOAP MANUFACTURER

COR. ST. ANDREW AND HOWARD STS.

Office and Depot—No. 110 Gravier St.

fe12 0 ly NEW ORLEANS.

WANTED.—AGENTS to sell the "LIFE OF GEORGE PEABODY," illustrate and published at a price suited to the times. Now is your time to act, and make money.

B. B. BUSSELL, Publisher, Boston, Mass. ap3 4t

The Child's Corner.

URSULA SWAYNE'S TROUBLE.

BY THE AUTHOR OF "THE FRENCH DOLL."

Ursula Swayne's face was not pleasant to look at as she came home from her French lesson on Saturday afternoon. It was not a pretty face, but its intelligence made it remarkable; and usually the frank, open expression of the eyes and mouth made it pleasing too.

Now the straight, well-cut brows were contracted, the under-lip was so pinched upward that the corners of the mouth drooped, and a sort of restless quiver in the long, dark eyelashes gave warning that the poor little troubled heart belonging to the pale, brown-eyed child had hard work just then to keep the tears from springing.

When she reached the small house her father lived in, she went straight up stairs, threw her books and hat on her bed, and then stood pushing some straggling hairs off her forehead.

Ursula did not go to regular school—only twice a week for French lessons. She had a singular aptitude for languages, a good memory, and showed intelligence as well as diligence in preparing her exercises, and yet she had come away from Mrs. Smith's school with a troubled, sorrowful face.

"I hate Monsieur Jeannoton," and there was something very like a stamp on the bare wooden floor as she spoke—"and yet I would rather do lessons for him than any one; he is so clever; he knows exactly what is difficult, and shows where it comes, and why it is difficult; he is so different from Miss Grey. Miss Grey! Why, when I ask her to explain, she only makes things more confused; she says: 'Well, I'm sure I don't know; it always has been so; you ask too many questions, Ursula; but then—' the child paused and reflected reflectively—"Miss Grey is an idiot. I could teach just as well as she does, poor silly thing. Yes, Monsieur Jeannoton is very, very clever, but he is unjust, and I hate people to be unjust; of course I do my lessons as well as I can; I don't choose to be beaten; but he has a spite against me, or—"

The color rose up to her forehead, and tears came along with it, crimsoning and swelling the slender throbbing throat; till they forced away the pride that had held them back. Ursula sat down, and, hiding her face in her hands, had an unrestrained sobbing fit.

Poor little wounded heart! Monsieur Jeannoton would scarcely have believed that this humbled, tear-stained face was that of the proud, unaccountable pupil who made such strangely clever but intolerably insolent comments on his teaching.

"Yes, madame," he had said to Mrs. Smith, "the young ladies are charming, so amiable, so bien élevées, except M^{lle} Ursule; and yet, for ten years, she is of an intelligence quite remarkable; but she has not a heart."

And the polite Frenchman went his way quite unconscious of the tempest he had raised, or of the vanity he had fed; for Ursula's trouble was not only because the faultless exercise at which she had worked so resolutely had been given back to her with a "bien, Mademoiselle," said in the master's gravest tones, but that Mary Halket, the silliest, least clever girl at Mrs. Smith's, should be almost always the object of Monsieur Jeannoton's warm praise.

There was a strange under-current of generosity in Ursula. She hated herself even for the passing thought.

"Why should I grudge Mary praise? She cannot do her exercises, but she is a good sort of girl enough."

"Lully, are you never coming down? Do make haste."

A boy about two years older than Ursula shouted this from the bottom of the stairs.

"What do you want, Willie? I suppose I may have time to wash my hands and take off my things?"

"That's right, fire up, young n! I don't think French agrees with you, Lully, you are so precious cross when you come home. Are you coming to play cricket with Fred and me, or aren't you? Just say yes or no."

Ursula's heart was very full now. "If I'm cross you can't want me, so I say no."

"All right, cross-patch; and Willie ran off to join his eldest brother."

Ursula's heart seemed bursting. She could not stay in-doors. She wanted to get into the air away from every one.

She stood at the glass door leading into the garden. She did not want to fall in with her brothers; but they were not to be seen on the lawn.

At the end of the lawn came the kitchen garden, fenced off by a thick shrubbery, and beyond this gain was a field; on one side of the field was a bit of waste ground, with a good-sized lillock in one corner of it. There was a sort of cave here; and the twisted roots of an ash tree

growing above made a groined roofing, and this place Ursula called her den. She had planted it with ferns, and usually it was a favorite play-place for her and Willie. Now she sat cowering at the mouth of her den, lost in her sad thoughts.

"Lully!" She started. Willie was in the field on the other side of the hedge. She had forgiven him by this time, but she felt too sorrowful to give him a welcoming smile. Willie could not guess her thoughts; he only saw a swelled face and red eyes.

"Sulking here, eh, Lul? Well, I never saw such a mull. I wanted you to come and tag for us at cricket; but I hate sulka."

"I'm not sulking," said Ursula indignantly.

"I say, Fred, she says she's not sulky; isn't that a joke? Come on, Lul will find her temper if she's left alone; she's dropped it in the field, perhaps."

Fred laughed heartily at this, and they went back to their cricket.

"How wretched!—how shamefully unjust!" Her eyes sparkled and her cheeks flamed up with anger. "How dare they say I'm sulky?"

"She went in-doors, but her afternoon seemed doomed to trouble."

She was reading a book when the rest sat down to tea, and answered haughtily when reproved for her delay—so haughtily that her mother looked serious and her father angry.

She felt miserable, and was glad when bed-time came.

"Good night, Ursula," her father held her hand a minute when she went to kiss him—"but if you don't keep your tongue in better order, you must go to boarding school. I can't allow disrespect."

Little Fanny slept in the same bed with Ursula, but Fanny went up stairs first, and was sound asleep before her sister reached her bedroom.

Her father's words had frightened Ursula, but they had not softened her pride.

She was too full of restless, troubled thoughts to go to sleep.

"It doesn't matter what I do," she said to herself, nestling her dark brown curls into the pillow; "I'm sure to be scolded. I wonder if I shall always be scolded and found fault with even when I'm a woman like mamma; but then, grown-up people don't say insolent things, and they are always right; so I suppose the rightness comes of its own accord." There was some comfort in this reflection, but it did not last. Her thoughts soon went on again.

"I used to think it was only at home I got scolded, because the boys make me cross. I know I'm cross, and then the words slip out without my knowing. Oh, I wish I wasn't cross!" and then came a deep sigh. But it was not a pleasant reflection to stop at, so the little agile brain traveled on. "But I never get scolded at home lessons, unless I ask Miss Grey too many questions. Mamma always looks pleased if she comes in the room when I'm saying my lessons. I'm so glad when she comes. Then why does Monsieur Jeannoton dislike me? At first he seemed to me to be a genius—a hero of cleverness; and I care for cleverness more than anything. If Willie and Fred cared more for cleverness, we should not quarrel, and they wouldn't call me 'Minerva.' It's shameful of them; just because I like lessons. Boys are so idle; they don't stick to things as girls do. Perhaps Monsieur Jeannoton's like them? Doesn't he like cleverness? and is that why he praises Mary, and excuses her faults? Perhaps if I were always mumblance when he speaks to me, and never asked questions, he would praise me too. Oh, if he would only praise—"

Here she fell asleep, but broken sobs told her mother when she came to give a last look at her little girl that Ursula's trouble had not left her. She kissed her, and then, kneeling down beside the bed, prayed for help and guidance for herself and Ursula.

But Ursula was an elastic nature, and when she came down stairs next morning, she looked so bright that no one could have remembered yesterday's trouble. Plainly the Swaynes did not; they were very loving people, and but for Ursula's provoking tongue the peace of the household would probably have been untroubled. Besides, next day was Sunday, and Mr. and Mrs. Swayne made Sunday a very happy day with their children. It was a holiday in the true sense of the word; a day of joy and gladness, not of sad restraint. The children gathered nosegays from their little gardens for their mother; then came church, and after dinner amusing story books or a walk with papa; or else, perhaps, they played in the garden, or sat quietly there while their mother read aloud. Then came tea, and papa never was so amusing as at Sunday tea time; and then the great treat of the day, when all who were old enough went to evening church.

Monday, too, went smoothly with Ursula; but on Tuesday Mrs. Swayne met Mrs. Smith, and asked how her

little girl got on with Monsieur Jeannoton.

On Wednesday, just as Ursula was starting off for her French lessons, her mother called her into the dining room.

"Lully, I want you to be very respectful to your French master."

"Respectful! Mamma, who says I'm not respectful?"

Mrs. Swayne only looked gravely at her little daughter.

Ursula's head drooped; her heart was telling her already that it was worse to be rude to her mother than to Monsieur Jeannoton, and it was rude to answer in that way; but she was not going to own her fault. She waited a minute, and then, as her mother continued silent, she hurried off to Mrs. Smith's.

There were two faults in her exercise, and three in her dictation. Ursula's cheeks burned, and as she looked up she saw Mary smile at one of the other girls. She stretched out her hand impatiently for the dictionary to correct her misspelt words, and upset the inkstand.

"Ah, M^{lle} Ursule," said the professor, in his suave, polite voice, "it is pity you are *maladroite*. Why do you not help?" for Ursula stood with wide eyes and mouth gaping at the black stream on the table.

"Thank you, M^{lle} Mary," he said, as the self-possessed, neat-handed Mary Halket wiped up the ink and set the books in their places; "a young lady should always be careful and graceful. Awkwardness is not pardonable in a woman."

Ursula shrugged her shoulders. She was deeply mortified, and the effort to hide it made her manner still more harsh.

"Am I to read now?"

Monsieur Jeannoton started at the rude, abrupt question; it seemed to him that this child was recalling him to his duty. A flush came into his face.

"No, Mademoiselle," he said; "I wish you all to make a translation of this fable instead."

It was La Fontaine's "the Grasshopper and the Ant," and most of the children found it an impossible task; but Ursula, troubled as her mind was with anger, was determined to succeed—and she did.

But though she had finished, she would not hand up her copy book with the others. She kept her head bent, as if she were still writing.

"Let him find it out," she said to herself; "he will be ashamed of blaming me for an accident when he sees how well I have done the fable."

Monsieur Jeannoton waited patiently, and then looked at his watch.

"You may go, young ladies; I must stay and speak to Mrs. Smith."

The girl who sat next to Ursula had been looking over her shoulder. She was one of the elder pupils, and a favorite with the master.

"Monsieur, Ursula has done it better than any of us—"

A glow of triumph rose on the child's face, but as she glanced up at Monsieur Jeannoton all her anger came back.

He looked so very grave, almost sorrowful.

"Ah, M^{lle} Ursule, if you would study little things as well as large things, how happy you would be!" And he handed back the copy book.

He bowed round the table, and in a few minutes the girls were all in the playground.

"Little things," thought Ursula; "what does Monsieur Jeannoton mean?"

There was a buzzing cluster of girls in one corner of the playground, and as she passed by them Ursula stood still, spelled by the most intense admiration she had ever felt. She had often seen fairies in her waking and sleeping dreams, for Ursula had a bad habit of dreaming in the daylight, and I believe it was the being roused abruptly from these "blue moons," as her brothers and sisters called them, that often drew out her insolent words. I don't say made her cross. No one can make us speak crossly unless our better will gives way, but the sight she now gazed at banished every sore and angry feeling. Ursula dearly loved beautiful things, and she had never seen anything so beautiful as the tiny, fancifully dressed little girl in the center of the group.

As she looked more closely, something in the bright dark eyes and rich complexion reminded Ursula irresistibly of Monsieur Jeannoton.

Till now she had not thought whether her French master was handsome or not. She knew that she liked to look at his white forehead and curling brown hair, and that his eyes were bright and seemed to see into her heart, but it was absurd to think of likeness between a grown-up man and a baby child.

"Come along, little Aimee," said Mary Halket; "come and see the meo-cows."

Mary's wishes were always obeyed. She led the child by the hand toward a large gate on one side of the playground, and the other girls followed—Ursula among the last. She did not dislike Mary, but she was unwilling to submit to her sway.

She followed in one of her waking

dreams, wondering at the secret of Mary's influence. Mary was not clever. She was often really unkind in a light, merry way she had of ill-ensuing the failings and infirmities of her companions without regard to their feelings.

"It is her pretty face and the way she smiles when she speaks; that's why they are all so fond of her," sighed Ursula. "I can never have the first, and I should feel a hypocrite if I smiled at every one alike."

She had not noticed, as she moved mechanically along, that they had passed across the first field, and had reached the gate of another which was usually left open. It was shut fast now, and a heavy chain was fastened on to the staple and then wound round and round the gatepost. There was a halt and a short discussion, but the little Aimee pointed eagerly forward, and Mary and another of the elder girls succeeded in opening the gate.

Ursula could not tell how it all happened. She was following the rest when a deep sullen roar roused her from her reverie, and, before she could well look round her, her companions were running back as fast as they could toward the gate they had unfastened.

They had some distance to run. The field they were now in was very large, and before they turned they had reached the farther end of it—reached almost to another gate, behind which appeared some pretty cows and calves.

But Ursula did not see the cows and calves. She saw only two things. She saw Mary, left behind the others, trying to drag the tiny, fancifully-dressed child along with her; but the child would not stir; it stood paralyzed by the other sight, that made Ursula's heart, too, stand still an instant and then beat so fast that it nearly choked her.

A huge white creature much larger than any cow was standing at the farther gate, and again came the deep sullen roar, which had so suddenly alarmed the school girls. The bull had been half hidden till now in the dry ditch beneath the hedge which separated the two fields. Mary loosed Aimee's hand and ran past in wild terror.

"Come, Ursula, come; she will not move, I tell you."

Mary cried out loud in her frantic fear, and the bull, disturbed by the sound, turned slowly round from the gate and faced Ursula.

Ursula was a great reader; I cannot tell whether stories of people who had faced wild animals came to her mind; or whether the Help that dwells in every little Christian child mastered her fear; I can only tell you what she did. She caught up little Aimee in her arms, and moved slowly away. The bull followed, and gave another deep, dull roar.

Ursula looked on toward the unfastened gate—how far it was, and the bull was not four yards behind her! She knew by instinct that if she ran the bull would run too, and would overtake her in an instant, laden as she was. She took a few more steps, and then she stopped again, for Aimee grew heavier and heavier; the bull stopped too, and, lowering his head, gave another roar.

"Only God can save us now!" burst from Ursula's lips.

Once more she slowly retreated, always keeping one side toward the bull; he followed more quickly, and his eyes looked fierce and red.

Aimee began to cry.

"Hush, darling," Ursula said firmly, "we're quite safe." She stood still, exhausted. This time she felt sure the bull would not spare; his angry, prolonged roar seemed her doom.

Something brushed by her, and then she felt Aimee taken from her arms, and the whole field went round and round.

"Ah, mon Dieu!" was all she heard, and she was lifted off the ground by a strong arm.

When Ursula opened her eyes she found herself in the drawing-room at Mrs. Smith's, lying on a sofa; her mother sat by her; but Monsieur Jeannoton was there too, on his knees, holding one of her hands.

She opened her eyes widely at this sight.

"Ah, M^{lle} Ursule, what must I say to you? You are a brave, heroic little girl, and I owe to you an eternal gratitude," and the Frenchman bent down and kissed her on both cheeks.

Ursula felt strangely tired; she could not answer, but she looked up gratefully and began to cry.

"That was my child, my little girl—my only one; and she has no mother now, poor little angel, and you have saved her for me."

"No, monsieur," said Ursula, "you saved us both; I only tried. Monsieur," she said, so simply and earnestly that the tears rose in Monsieur Jeannoton's eyes, "you are giving me more praise than I deserve now; why did not you praise me when I really did deserve it?"

He rose up and looked at her, but he did not answer her at once. Presently he looked at Mrs. Swayne.

"Madame"—he bowed—"in your presence it is not my business to give advice to M^{lle} Ursule, and yet my heart is so full of love for her that I seem to feel a fatherly right in her to-day. My dear child," he said, and he took Ursula's little hand in both his, "to-day you have shown me for the first time your true nature, and I confess that all this while I have been judging you wrongly; but it has not been a fault of mine. People are judged by the temper they show; life is not made up of large things, my child; you may perhaps never again have the occasion given you to save another of God's creatures by your own self-denial, but in the little things of which daily life is made you may do this every hour if you will. My good little friend, I cannot believe that your own tongue and your own temper are not as worthy of conquest as the sullen, roaring bull."

Ursula put her hand over her eyes, as if to shut out the remembrance, and she shivered violently.

"She must sleep, madame, and—" Monsieur Jeannoton bent down and whispered to Mrs. Swayne—"she must not be left alone."

Monsieur Jeannoton was right. Ursula passed a fevered, delirious night, and some days went by before she was allowed to return to her lessons.

A habit which has grown little by little is only rooted out little by little; and Ursula, though she tried in earnest, had often to repent of cross words and looks and deeds. But never toward Monsieur Jeannoton; he was her friend now as well as her master; he often walked home with her from school, satisfying her ardent thirst for knowledge from his own stores of reading.

"Ah, monsieur," she said one day long afterward, as she parted from him at her father's door, "how much sunshine would have been hidden from my life, if I had not been frightened by the bull!"

Katharine S. Macquoid in Good Words.

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SATURDAY, APRIL 30, 1870.

MISSIONARY NEWS.

ASSAM.—The Wild Mountain Tribes. Colonel Henry Fournet, and other gentlemen who have lived in the East, have formed a small society in England for the purpose of sending missionaries to the Nagas and other wild tribes in the mountain regions of Assam. How greatly they need the gospel may be seen from the following extracts from a recent letter of Colonel Fournet: "They are ignorant of the use of letters, or the art of writing. Their government is decidedly democratic, for although each community has a nominal head, their chiefs have no absolute power over the people. Every man is his own master, avenges his own quarrels, and innumerable murders and quarrels frequently occur. The crime of murder cannot be expiated; the relatives of the murdered person instantly, if possible, spear the murderer. He may escape for years, but he is never safe. Years after the deed has been committed he may be surprised and murdered, for revenge is considered a sacred duty, never to be neglected or forgotten. Adultery is also an offense that admits of no compromise.

"The Nagas appear to have no idea of a future state, of good or evil; they imagine there are gods, or good and evil spirits, residing in their hills, to whom they offer sacrifices of cows, dogs, cocks, and spirituous liquors. Each spirit, they believe, has power to afflict or to prosper. When a respectable man dies in a village the inhabitants do not quit it for three days, and keep the body in the house, after which the whole community partake of a feast; the body is then conveyed to the burying ground, where it is interred, and a stone tomb is built over the grave three or four feet high, and all the men, being dressed in their own habiliments, make a great noise and jump about, vociferating, 'What spirit has come and killed our friend? Where have you fled to? Come, let us see you, how powerful you are? If we could see you, we would spear you, and kill you with these spears!' and with similar speeches and war whoops, continually repeated, they curse the spirit and strike the earth with their spears. They then place on the grave all the articles of dress, as well as arms and ornaments, won by the deceased. In cases of sickness, a fowl is offered in sacrifice, and after placing the feathers and entrails in the road, the chief person in the house or family calls out, 'O spirit! restore to health the person you have afflicted. I offer you the entrails of a fowl.'

"One of the most barbarous customs of this tribe is that of cutting off the head, hands and feet of any one they meet with, without any provocation or pre-existing enmity, to stick them up in their fields, and to secure a good crop of grain."

POLYNESIA.—Native Christians. The expenditure of the American Board in the Pacific is now limited almost entirely to the running expenses of the *Morning Star*, and the support of the families of American missionaries, some of whom have grown grey in the service, while others have retired from active duty. The sixty native churches, and the entire body of native pastors and preachers in the home and foreign field, receive no aid from the board. Nearly \$30,000 in gold, given last year for various Christian objects, the sending forth of five foreign missionaries to the regions beyond, and the employment of a native Chinese to labor among his immigrant countrymen; express the love and devotion to the cause of Christ of the native Christians of Hawaii.

NEW ENGLAND VILLAGE LIFE.—Whatever life still exists in the rural portions of New England, now rapidly becoming deserted from their worn-out soil—which finds no renewal in the general absence of limestone and shale, and the persistent outcropping of a granite which rains and winds cannot disintegrate, or springs and snows wash into the valleys—is a life of solitary outdoor toil, or sordid storekeeping, or monotonous factory-drudgery, interchanged with an unsocial, uncheerful, serious life at home, in a wooden castle inaccessible to the nearest neighbors, except under rigid conditions or on state occasions. Five dwindling churches perhaps starve and mope in some village where one might enjoy an animated and cheerful existence. Life is serious, intelligent, self-respectful, morbidly aspiring, thoughtful—but lonely, sad, discontented, in revolt against it knows not what; questioning everything, ready for radical changes, doubting what it wishes to believe, craving the stimulus of the most radical thought—the pepper and mustard of spicy literature, and satirical poetry and free religion. The most cultivated and gifted men

are apt to be the least interested public-spirited citizens; the least interested in worship, the least social, the least cheerful. The women, with brains that topple above their slender frames, are reading metaphysics, or studying German literature, or making copies of the antique, or forming societies and uttering speeches in promotion of female suffrage or woman's rights. Marriage grows less frequent and of more doubtful value, while serious complaints against husbands as faithless in affection, and wives as incompetent to household cares, are freely disclosed. Insanity, suicide, infanticide become common; crime increases among women, while diminishing among men.—H. W. Bellows.

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Callow Plows, Brinley Plows,
Garrett & Coleman Plows,
Hall's Valley Plows, east iron,
James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.,
Dealers in Machinery and Agricultural Implements,
191 01y No. 9 Perdido St., N. Orleans.

CENTENARY MALE INSTITUTE.

SUMMERFIELD, ALABAMA.

The twenty-eighth annual session of this school will begin on the first Monday in OCTOBER, 1870, and continue three months.

The expense for tuition, incidental fees, board, washing, fuel and lights, for the session, will be \$31 50, one-half to be paid on entrance and one-half on the 14th of February, 1871.

Persons wishing to patronize this school may address JOHN MASSY,
191 21y Principal, Summerfield, Ala.

MEDICINE—MEDICINE.

KOSKOO......**KOSKOO.**
New Orleans, La. Memphis, Tenn.
G. P. HARRISON, New Orleans, La.

THE GREAT REPUTATION.

which Koskoo has attained in all parts of the country

AS A GREAT AND GOOD MEDICINE.

AND THE LARGE NUMBERS OF TESTIMONIALS

which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal.

BEING POSITIVELY

THE MOST POWERFUL VEGETABLE ALTERNATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptive and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from Impure discharges of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR

STANDS UNRIVALED.

BEING THE ONLY KNOWN MEDICINE

that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, leathery cough; uneasiness at night; sometimes sour stomach, with a rising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles, flatulence, colicness of the extremities, etc.

KOSKOO

is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.

Regular and sufficient action of the Kidneys is as important, "any" even more so, than regularity of the bowels. The Kidneys remove from the blood those "effete" matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to urinate more frequently, than natural, or when the Urine is high-colored or scumming, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

Meets with great success in the cure of

DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering today with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical,) are causing diseases of the nervous system to increase at a fearful rate.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain in head-aches, periodical headache, dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; delirium of sleep; starting during sleep; loud dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

KOSKOO

is not a secret quack remedy. Formulas around each bottle. Recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. The

Best and Most Popular Medicine in Use.

PREPARED ONLY BY

J. J. LAWRENCE, M. D.

ORGANIC CHEMIST.

Laboratory and Office, No. 5 Main St.,

NEW ORLEANS, LA.

PRICE, ONE DOLLAR PER BOTTLE.

FOR SALE BY DRUGGISTS EVERYWHERE.

ap16 6m

COMMISSION MERCHANTS.

J. L. DUNNICA & CO.,
New Orleans, La. Memphis, Tenn.
G. P. HARRISON, New Orleans, La.

COTTON AND PRODUCE.

COMMISSION MERCHANTS.

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR.

which we are constantly receiving, and always have a good supply on hand:

Crecent Mills, Can't "B" Beat.

Heinrichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Oliver Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Decker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE, AND TRIPLE, EXTRAS,

which we are selling at the lowest market rates. ja2 1y

J. R. POWELL.

Cotton Factor & Commission Merchant.

156.....COMMON STREET.....156

NEW ORLEANS.

W. R. STUART Agent. se18 1y

W. R. BEAUMONT, JOHN M. FAKES,
Of New Orleans, La. Of New Orleans, La.

DE. H. R. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.

Cotton and Tobacco Factors, Forwarding and Commission Merchants.

77.....CARONDELET STREET.....77

NEW ORLEANS.

C. L. WALMSLEY & CO.

Cotton Factors and General Commission Merchants.

31.....PERDIDO STREET.....31

NEW ORLEANS.

ALEX. DIMITON, FRANK F. DIMITON

A. BRITTON & CO.

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS.

No. 90 Common Street, New Orleans.

oe3 1y

H. F. GIVEN.

COTTON AND TOBACCO FACTOR.

—AND—

GENERAL COMMISSION MERCHANT.

No. 11 Union Street.

se18 6m NEW ORLEANS.

ROBERT L. WALKER.

Cotton Factor & Commission Merchant.

190.....COMMON STREET.....190

AUG 6m NEW ORLEANS.

THOMAS MURRAY.

BUILDER.

CORNER RAMPART AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to. se

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE.

61 CAMP STREET.

Open day and evening the entire year.

Pennsylvania, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to thirty years of age attend. The instruction is given to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Terms for twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address J. W. BLACKMAN, New Orleans.

METHODIST FEMALE COLLEGE.

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

Collegiate department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Guitar.....25 00

Use of Instruments.....5 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins.

Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Itinerant students charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

For information address the President, or Mr. D. M. OLIVER, Principal.

TUSKEGEE FEMALE COLLEGE.

TUSKEGEE, MAON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music made a special feature.

4. A full and thorough course.

5. Fine Scientific Apparatus in good order.

6. Finest department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

10. Languages taught, ancient and modern.

11. Particular care given to Penmanship.

12. Object Lesson system adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

Music Department.—Dr. S. M. Bartlett, principal. Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.

Boarding Department.—Capt. J. H. Poonse, steward; Mrs. E. R. Willingham, housekeeper.—The gentleman in charge of this department is of late of Marianna, Florida, and is of elevated character and social standing. The President resides in the college, and has charge of the boarders. Young ladies must furnish one pair blankets, one pair sheets, towels, pillow cases, toilet soap and lights. Fees for each term in advance. Four weeks make a scholastic month.

Next year begins September 15, 1869. Two terms, twenty weeks each.

CHARGES FOR YEAR OF FORTY WEEKS.

Primary department.....\$25 00

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have nothing to notice a fair degree of animation in most branches of the wholesale trade, but only a moderate movement in other departments. The receipts of sugar and molasses have been to a moderate extent, and met a brisk demand at previous rates. Western produce has been without any material change. Flour is held at about 12½¢ above the limits of foreign orders, and the business in it, as well as in other articles, has been confined to the local trade and the execution of orders for the gulf ports.

We have nothing of importance to notice in our accounts from the interior. The general statement is that planters have planted or are planting a wider breadth of cotton, but are at the same time preparing for increased crops of corn.

The river is three feet seven inches below high water mark.

Cotton.—The following are the arrivals since the twenty-second instant:

Louisiana and Mississippi	7150
Louisiana	2092
Arkansas	835
Florida	7
Texas	85
Total	10168

On Saturday, with a light supply and an equally moderate demand, the movement was languid throughout the day, and the sales were confined to 1,500 bales, mostly taken in trifling lots, at prices showing some irregularity, but, on the whole, no quotable variation. On Monday the demand continued limited and the offerings moderate, while from the want of competition among buyers, factors were unable to realize unless, at some concessions, and the business was again of moderate extent, summing up only 2,850 bales, while prices exhibited an irregular falling off of ¼ to ½¢. On Tuesday the market opened with a fair inquiry, but a reluctance on the part of buyers to go on unless at some concessions, while the supply was light and factors unwilling to give way, which checked the movement; but as the demand was better than on Monday, the movement showed rather more animation, and 3,250 bales changed hands, partly at previous rates, but mostly at figures indicating a decline of ¼ to ½¢. This applies mainly to mixed lots of average quality. Even-running and, in fact, all clean white cottons were wanted, and the supply of such kinds being limited, they commanded comparatively full prices. In one or two cases buyers paid even more than on Monday, but as a general thing the advantages were very decidedly on the side of the buyer.

This makes an aggregate for the past three days of 7,100 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,005,057 bales, against 752,279 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 612,777 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 332,218 bales to Great Britain, of 94,743 to France, and of 114,665 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	174 to 183
Good ordinary	201 to 204
Low middling	214 to 216
Middling	221 to 223
Strict middling	223 to 225

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	10168
Arrived previously	105052-1060750
Total	1061520
Exported past three days	6792
Exported previously	910618
Burned	1347-918727
Stock on hand and on shipboard	142793

SUGAR.—A good demand has again prevailed since our last review, and the sales on Saturday and Monday embraced 600 hogsheds, at 6½ to 8¢ per pound for inferior, 8½ to 9¢ for common, 9½ to 9¾¢ for fair, 9¾ to 10½¢ for good fair, 10½ to 11¢ for fully fair, 11½ to 11¾¢ for prime, 11¾ to 12¢ for choice, 9½ to 10¢ for seconds, 11½ to 12½¢ for yellow clarified, and 12½ to 15¢ for white.

MOLASSES.—The supplies are small. City refinery reboiled commands 50 to 75¢; sirup, \$1 per gallon.

MONEY.—Gold, 113½ to 113¾. American silver half dollars, 107½ to 107¾. Mexican dollars, 115½ to 116 in currency.

Nothing has been reported in bonds.

City Treasury notes, 13 to 14.

CATTLE MARKET.

NEW ORLEANS, April 26, 1870.
Texas cattle, choice, per head \$60 to 50
Texas cattle, second qual., per head 40 to 60
Texas cattle, third qual., per head 18 to 22
Hog, per lb. gross, 10 to 12
Sheep, first quality, per head \$5 to 8
Sheep, second quality, per head 3 to 5
Sheep, third quality, per head 1 to 3
Holt cows, choice, per head 80 to 125
Holt cows, per head 50 to 100
Texas cows, with calves 10 to 12
Yearlings, per head 7 to 12
Calves, per head 7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.
Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural Implements:		
Cotton and sugar plows	\$1 00	\$20 00
Yost's plows and scrapers	8 00	9 50
Cotton scrapers	5 50	6 00
Cultivators	5 50	6 00
Shovels	8 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, ½ yard:		
Kentucky	28	29
East India	27	28
Bair Hope, ½ lb.		
Kentucky	1 40	1 45
Brand, ½ lb.		
Pilot	5 00	5 00
Crackers		
Bricks, ½ M:		
Lake	10 00	12 00
English fire	65 00	60 00
Candles, ½ lb:		
Spermaceti, Bedford		50
Tallow		20
Adamantine		14
Star		13
Chocolate, ½ lb:		
No. 1	38	55
Sweet and spiced	35	67
Older, ½ bbl		
Western		
Northern	13 00	
Coal, ½ ton:		
Canal	11 00	15 00
Anthracite	11 00	12 00
Western, ½ bbl		50
Coffee, (gold), ½ lb:		
Ro	18	184
Havana (currency)	35	55
Java	33	55
Cotton seed:		
Rough, ½ ton	15 00	
Hulled, ½ bushel		
Copper, ½ lb:		
Braziers	31	33
Sheathing		
Copper bolts	35	37
Yellow metal	26	27
Cordage, ½ lb:		
Manilla	23	24
Tarred, American	30	21
Russia	30	30
Corn meal, ½ bbl	4 00	4 50
Dye, ½ lb:		
Logwood, Campl	4	44
Logwood, St. Domingo	44	44
Fine, Tampico	6	6
Indigo	1 75	1 85
Madder	20	22
Eggs, ½ dozen:		
Feathers, ½ lb:	90	95
Fish, ½ box:		
Cod	1 50	1 70
Horserings	20 50	27 00
Mackerel, No. 1, ½ bbl	16 50	17 00
Mackerel, No. 2	12 00	12 50
Mackerel, No. 3		
Flaxseed, ½ lb	4	6
Flour, ½ bbl:		
Extra	4 75	6 75
Superfine	4 25	4 37½
Fine	4 25	4 00
Common	3 75	
Fruit, ½ lb:		
Fig, drum	14	17
Dried apples	73	84
Curranis, new	15	
Almonds, soft shell		28
Raisins, M. R., ½ box		
Raisins, layer	4 50	
Lemons, Palermo, ½ box	4 50	5 75
Lemons, Malaga, ½ box		
Oranges, I. A., ½ M	4 00	
Oranges, Palermo, ½ box	4 00	4 50
Glass, ½ box of 50 feet:		
French, 10 by 10	3 25	3 75
French, 10 by 12	3 60	4 00
French, 12 by 18	4 00	4 50
Grain, ½ bushel:		
Oats	63	64
Corn, shelled	1 05	1 10
Beans, ½ bbl	9 00	9 00
Hops, ½ lb	18	26
Malt, Western	1 15	1 30
Malt, Canada	1 65	2 10
Gunpowder, ½ keg	8 50	9 50
Gunny bags, ½ bag		19
Hay, ½ ton:		
Northern	27 50	
Louisiana		
Hides, ½ lb:		
Mexican dry flint		15
Cotton dry flint		16
Texas stretched ditto		14
Dry salted, city slaughter	72	11
Iron, ½ ton:		
Pig	45 00	
Country bar, ½ lb	43	54
English	4	5
Sweden, assorted	7	8
Hoop	54	8
Bolter	8	10
Nail rods	74	8
Cotton ties	54	6
Casting, American	54	
Blue, ½ bbl:		
Western	1 75	2 25
Shell lime	1 75	2 25
Rockland, etc.	2 10	2 25
Cement	2 55	3 25
Plaster Paris	3 50	3 75
Molasses, ½ gallon:		
Louisiana		
Cuba	35	40
Refinery reboiled	50	75
Moss, ½ lb:		
Gray country	2	34
Black country	6	6
Select water-rotted	94	10
Nails, ½ lb:		
American, 4d	4 75	5 00
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, ½ gallon	10	12
Pitch, ½ bbl	2 50	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2		2 00
Rosin, No. 3		
Spirits Turpentine, ½ gall	46	47½
Varnish, bright	50	55
Oils:		
Lard, ½ gallon	1 20	1 25
Coal oil, in barrels	34	34
Coal oil, in cases	44	45
Linseed, raw	1 15	1 16
Sperm	2 75	3 00
Whale refined	1 50	1 75
Cotton seed, crude	95	100
Cotton seed, refined	95	100
Caster	2 00	
Tanners', ½ gallon	1 15	1 30
Oil cake, ½ ton		
Cotton seed meal	30 00	
Provisions, ½ bbl:		
Beef, mess, Northern		
Beef, mess, Western		
Beef, dried, ½ lb		
Beef tongue, ½ dozen	7 00	7 50
Pork, mess		
Pork, prime mess		
Hog, round, ½ lb		
Hams, ½ lb	16	164
Hams, canvassed	18	184
Sides	174	184
Shoulders	174	184
Green shoulders	114	114
Lard, primo, 14 tines	164	164
Butter, Northern	30	42
Butter, Western	15	25
Cheese, American	16	
Potatoes, ½ bbl	1 25	2 50
Onions	5 50	7 00
Apples	3 00	6 00
Cabbages, ½ crate	10 00	12 00
Rice, ½ lb:		
Louisiana	4	74
India, (gold, in bond)	34	4
Carolina		
Sugar, Louisiana, ½ lb:		
In the city	7	144
Havana, white	114	144
Havana, yellow	114	124
Havana, brown	104	114
Washed		
Wool, ½ lb:		
Quar. Conf., do, at Dryades st.	May 1	
Moran street	May 8	
Louisiana avenue	May 15	
J. C. KEENER, P. E.		

Special Notices.

Jackson Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Jackson station, Apr. 16, 17
Raymond, at Clinton, 23, 24
Clinton, at Livingston, 30, May 1
Madison, at Livingston, May 7, 8
Brownsville, at Queen's Hill, 21, 22
Forest Grove, at Thomas's, 21, 22
Camden, at Soule chapel, June 4, 5
Jackson et., at Spring Ridge, 11, 12
Sharon, at Sharon, 18, 19
Sulphur Springs, at Brown's school house, 25, 26
R. ADNEY, P. E.

Lake Providence Dist., La. Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Floyd, Delhi and Carroll, at Delhi, May 7, 8
Linn Grove, at Oak Ridge, 14, 15
Bastrop, at Island Descent, 21, 22
Waterproof, at Tensas ch., 28, 29
Lake Providence, at Illawarra, June 4, 5
Winnboro, at Oakley, 11, 12
Richland, at Union, 18, 19
B. F. ALEXANDER, P. E.
Shreveport, La.

Wotupka Dist., Montgomery Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Wotupka, Apr. 2, 3
Prattville, 9, 10
Antaugville and Ivy Creek, at Antaugville, 16, 17
Pleasant Hill circuit, at Ash Creek, 23, 24
Antauga et., at New Hope, May 7, 8
Carolina circuit, at Sear's chapel, 14, 15
Lowndesboro, Hayneville & Union, at Union, June 4, 5
WM. S. TURNER, P. E.

Shreveport District, Louisiana Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Mansfield circuit, at Foster's chapel, Apr. 23, 24
Keachie et., at Belle Bowyer, 30, May 1
Pleasant Hill circuit, at Fort Jessup, May 7, 8
Anacost et., at Ksatchie, 14, 15
Natchitoches et., at Natchitoches, 21, 22
Shreveport, at Shreveport, 28, 29
Springville, at Holly's school house, June 4, 5
Greenwood, 11, 12
Mooringsport, 18, 19
J. PIPES, P. E.

Mobile District, Mobile Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Franklin street, Mar. 26, 27
Whistler, Apr. 2, 3
Eastern Shore, at Daphney, 9, 10
St. Paul's, 16, 17
Jackson, at Grove Hill, 23, 24
Sugsville, at Gosport, 30, May 1
St. Francis street, May 7, 8
W. Pascagoula, at Rod Hill, 14, 15
Bay Shore, at Zion, 21, 22
Cottage Hill, at Ward's, 28, 29
Citrouille, at Bethel, June 4, 5
St. Stephen's, at Andrew ch., 11, 12
S. H. COX, P. E.

Tuscaloosa District, Mobile Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Perryville, Mar. 26, 27
Selma, Apr. 2, 3
Summerfield, 9, 10
Randolph, 16, 17
Tuscaloosa, 23, 24
Havanna, 30, May 1
Forkland, May 7, 8
Greensboro, 14, 15
Brush Creek, 21, 22
Marion, 28, 29
JAS. L. COTTEN, P. E.

Columbus District, Mobile Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Columbus station, Apr. 2, 3
Fayetteville, at Phoenix, 9, 10
Columbus et., at Mt. Pleasant, 16, 17
Yorkville et., at Yorkville, 23, 24
Caledonia, at Soule chapel, 30, May 1
Bexar et., at Bexar, May 7, 8
Athens, at Pleasant Hill, 14, 15
Gordo, at Oak Grove, 21, 22
Yellow Creek, 28, 29
Curtollton, at Emory chapel, June 4, 5
Entaw, 11, 12
Green, at Sardis, 18, 19
T. C. WIER, P. E.

Clinton District, Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Jackson et., at Jackson, Apr. 2, 3
E. Feliciana et., at Minnassah, 16, 17
Clinton station, at Clinton, 30, May 1
Cuyington circuit, at Franklinton, May 7, 8
East Baton Rouge circuit, at Bethel, 28, 29
Livingston miss., at Bethel, 28, 29
Arcola et., at Amite City, June 4, 5
Pointe-a-la-Paix miss., at Amite City, 4, 5
Tangipahoa and Greensburg, at Soule chapel, 18, 19
J. NICHOLSON, P. E.

New Orleans Dist., Louisiana Conference.
FIRST ROUND OF QUARTERLY MEETINGS.
Plaquemine, Mar. 6
New Orleans circuit, at Algiers, 13
Jefferson City, 27
Thibodaux circuit, at Houma, Apr. 17
Charbonnet street, 3
Baton Rouge, 10
Felicity street, 24
Gommachurches, at Crump st., May 1
Qmr. Conf., do, at Dryades st., Apr. 20
Moran street, May 8
Louisiana avenue, May 15
J. C. KEENER, P. E.

Macon District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Crawfordville, at Tibbee, Apr. 9, 10
Cooksville, at Memphis, 16, 17
Secon and Gainesville, at Tamey's station, 23, 24
Macon station, 30, May 1
Summersville, at Salem, May 7, 8
De Kalb, at Shiloh, 14, 15
Trinity, at Wood Lawn, 21, 22
Brooksville, at Soule chapel, 28, 29
Marion, at Poplar Springs, June 4, 5
Cuba, at Read's chapel, 12, 13
J. B. STONE, P. E.

Lafayette Dist., Montgomery Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Arbaconchee, at Bethlehem, Apr. 24
Lineville, at Mt. Pleasant, May 1
Marble Valley, at Mt. Pleasant, 18
Pinckneyville, at Liberty, 15
Socapato, at New Prospect, 22
Talladega, at Salem, 29
Dadeville, at Rock Spring, June 5
Lafayette, at Sandy Ridge, 12
Fredonia, at Fredonia, 19
Wedowee, at Wedowee, 26
F. L. B. SHAW, P. E.

Woodville Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
St. Helena, at Darlington, Apr. 16, 17
Buffalo, at Friendship, 23, 24
Amite, at Ebenezer, May 14, 15
Mendville, at Oak Grove, 21, 22
Woodville, 28, 29
Wilkinson, at Mt. Carmel, June 18, 19
Perey Creek, at Bayou Sara, 25, 26
Liberty, at Salem, July 9, 10
JAS. A. GODFREY, P. E.

Mt. Carmel Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Gainesville, at Pearlinton, Mar. 26, 27
Mt. Carmel, at Mt. Moriah, Apr. 2, 3
Columbia, at Columbia, 9, 10
Okhoy, at Bunker Hill, 23, 24
Rankin, 7, 8
Hardsboro, 21, 22
Black Creek, at Eanon, 28, 29
H. P. LEWIS, P. E.
Mt. Carmel, Miss.

Brookhaven Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Summit circuit, at Summit, Mar. 26, 27
Magnolia et., at Holmesville, Apr. 2, 3
Bogue Chitto et., at Johnson station, 9, 10
Martinsville et., at White Bny, 16, 17
Georgetown et., at Georgetown, 23, 24
Scotland and Brandywine circuits, at Nebo, 30, May 1
Pleasant Valley circuit, at Rehoboth, May 7, 8
Burlington et., at Burlington, 14, 15
Brookhaven station, 21, 22
Wesson and Deunegard station, at Wesson, 28, 29
Crystal Springs station, at Crystal Springs, June 4, 5
The preachers of the district will please take up the collections to defray the expenses of the delegates to the General Conference by the twentieth of April, and forward them to Brothers Abbey or Montgomery, Canton, Mississippi.
G. F. THOMPSON, P. E.

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ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MAY 7, 1870.

NO. 16.

NEWS OF THE WEEK.

DOMESTIC.

RICHMOND, April 28.—The *Dispatch* says: "One man relates how he was buried on the top of all others so that he could not move, while he received the last words of a man and dying one under him, who turned out to be an old friend. Just before Patrick Henry Aylette entered the capitol, he was conversing with a friend about the death of a friend, and remarked, on leaving, 'We are all passing away.' Mr. Aylette was borne to the plateau north of the capitol, where he expired. A friend started a prayer before death forever sealed his lips." Major Calvert, late State treasurer, makes the following statement: "I was in the clerk's office under the gallery, looking through the window into the court room. Standing by my side were Maury, Roberts and Baldwin. I was nearest to the door leading out. A friend started to come in, but he remarked, 'I will not stay here; it is much safer outside than inside.' He went outside the door, and had hardly disappeared when the crash came. I started to get near the door, and almost made my escape when I was borne down into the darkness below. I hardly remember anything but a confused din of voices and falling timbers. I found myself entirely covered; my left side seemed nearly crushed, but my right arm was free, and with this I removed the rubbish from about my head, and was enabled to breathe a little. I was released in about three-quarters of an hour; my left leg was badly broken, and left side bruised."

A member of the Legislature describes his fall as follows: "I heard a low, rumbling sound, and felt myself sinking rapidly. I was facing the gallery, and saw it falling toward me. I saw men scrambling over each other in the gallery, and heard what seemed one unearthly yell of agony. Then came a crash, and I sank into darkness. I found myself under a mass of rubbish, with a dead body over me. There was a wounded man under me and another at my side. A poor fellow under me said: 'Ah, me, but if I could only fear God always as I do now. How wicked I have been all my days. Oh, God, forgive me; spare me, and I will be a true follower of Jesus.' A man at my side exclaimed: 'Oh, death, where is thy victory? Oh, grave, where is thy victory?' I heard a number of cries on all sides of me. Some were speaking about their wives, others of their children, while others were begging for air."

I believe many died from suffocation, for, although little hurt myself, I should have died from suffocation. I had not been removed when I was. Mr. Jaynes tells the following touching incident concerning Dr. Brock: "I was sitting behind Dr. Brock and under him. I lay with my mouth close to his cheek, and could feel him growing cold. He asked my name and I told him. He said, 'I am dying; tell my poor wife how much I loved her, and thought of her in my last moments.'"

WASHINGTON, May 2.—A resolution was offered to pay J. A. Sypher \$5,000 for expenses incurred in prosecuting his rights to a seat. Referred to the Committee on Elections by a vote of 85 to 57. Also, a resolution to pay Frank Morey \$4,400. Same reference made.

The House Select Committee on the Decline of Commerce have agreed to report Sheldon's bill subsidizing a steamship line from New Orleans to Mexican ports. DeCrestro's name is inserted as an incorporator.

WASHINGTON, May 2.—The Committee on Credentials of the American Medical Society of the United States, which assembles here tomorrow, at a preliminary meeting tonight, rejected the credentials of about twenty-five delegates from medical societies and colleges of this district, on the ground that they had consulted with colored physicians.

Majority and minority reports will be presented tomorrow, and an exciting time anticipated in view of the fact that the rejected delegates, together with a number of delegates from the North, held an indignation meeting this evening.

WASHINGTON, May 2.—T. F. Moore, special agent of the post office department for Louisiana and Texas, departs for his post tomorrow.

The case of Newsham vs. Ryan comes up tomorrow. Mr. Kerr is absent. The case will be argued by Mr. Voorhies and Judge Ryan in

behalf of Ryan's constituents, and by Stevenson and Burdett in behalf of Newsham.

WASHINGTON, May 2.—House.—A bill was offered to amend the act declaring the railroad bridges of the New Orleans, Mobile and Chattanooga Railroad Company a post road.

The bill allowing \$3,000 a year to the widow of President Lincoln passed. Yeas, 72; nays, 51.

A resolution declaring it to be the sentiment of the American people that immediate reparations should be made by England for vessels destroyed by the Alabama, and requesting the President to press the Alabama claims to immediate settlement; was referred to the Committee on Foreign Affairs.

A joint resolution passed declaring the thirtieth of May a perpetual public holiday, to be observed by the people of the United States in decorating the graves of Union soldiers.

The tariff bill was taken up and progressed as far as the eighteenth page. The bill contains fifty pages. Bills were introduced to enable claimants not connected with the rebellion to enter the court of claims without prior proof as to loyalty, and to enforce the fourteenth amendment, prohibiting any coercion or intimidation by refusing to employ or discharging from employment or otherwise injuring any citizen with the intent to restrain him from the exercise of the rights meant to be secured to him by the fourteenth amendment, or because of his having exercised the same.

The bill makes such offenses punishable by a fine not exceeding \$10,000, and imprisonment not exceeding ten years. It empowers the President to employ the land and naval forces to enforce its provisions, and to disband all combinations.

The bill to pay loyal citizens in the rebel States for taking the United States census in 1860, passed, with an amendment to require proof of loyalty of the person who performed the service, including the oath of the party, if living.

Also, House bill extending the time within which persons elected to office in Texas may take the oath prescribed by the act admitting the State to representation.

Senate.—Numerous petitions for relief from political disabilities were presented.

Mr. Sawyer introduced a bill to enable claimants, in cases not connected with the rebellion, to go into the Court of Claims without proof of loyalty. Referred to the Judiciary Committee.

House.—States called for bills.

A bill passed giving a pension of \$3,000 to Mrs. Lincoln.

WASHINGTON, May 3.—Several Cubans, who were prominent in the insurrectionary movement, have lately made overtures to the Spanish minister in this city, in order to come to a direct understanding with his government, through him, preparatory to their giving up the contest. No definite conclusion has been reached, but it is understood that a most conciliatory disposition was manifested by the Spanish minister.

WASHINGTON, May 3.—It is the intention of the House to dispose of the remaining Louisiana contested election cases this week. Ryan will speak in his own behalf. Forney, this morning, comes out in favor of striking Newsham an exception, and advocates his seating.

The President has returned, and a full cabinet meeting was held at noon.

General Jordan, it is expected, will arrive here on Saturday, as the accredited representative of the Cuban insurgents.

To-morrow will be observed as a day of prayer throughout Maryland, on account of the recent Richmond calamity.

The President to-day signed the following bills: A bill to extend the time thirty days within which persons elected to office may take the oath prescribed in the act entitled an act to admit Texas; joint resolution to provide for the survey and estimates of cost of removing obstructions from Bayou Teche, Louisiana.

WASHINGTON, May 4.—Forney, this morning, announces a coming caucus of Radical Senators, to take measures for conducting the political campaign, particularly with reference to the Southern States, where the Radicals fear Conservative success.

NEW YORK, May 4.—Sales of cotton for June delivery are reported at 21½c.

Receipts of cotton are estimated at fifty-five thousand bales; receipts

same time last year, twenty-two thousand.

Prominent banking houses are selling cotton short.

Sterling is in moderate demand. Duncan, Sherman & Co.'s rate for sixty-day bills on London is 94.

FOREIGN.

ROME, April 11.—The following highly important document has been adopted by many of the bishops in attendance at the Ecumenical Council, and presented to the Pope, on the subject of infallibility. The paper is headed by the name of the most Reverend Archbishop Purcell of Cincinnati—a fact which gives its promulgation, if possible, additional importance:

Most Holy Father: Humbly prostrate at the feet of your holiness, we most earnestly supplicate that the question on the definition of the infallibility of the sovereign pontiff as a dogma of faith may not be proposed to the Vatican Council.

Among other reasons of this supplication we beg to adduce only three, which appear to be sufficient:

1. Because the discussion of this question will evidently show a want of union, and especially unanimity among the bishops.

2. Because on account of the circumstances in which we are placed in countries where heresies not only exist with impunity, but are dominant, this definition, instead of attracting, would alienate those whom we seek by all Christian means to lead to the true fold of Christ.

3. Because we anticipate endless questions will arise which may interfere with and prevent the work of our ministry, and cause the fruits of this council to be lost to those who are members of the holy Catholic Church. Having laid bare our hearts and sincere intentions, we implore Almighty God to avert all evil from the church, and that he may illumine and direct you with his Holy Spirit.

J. B. Purcell, Archbishop of Cincinnati.

Peter R. Kenrich, Archbishop of St. Louis.

John McCloskey, Archbishop of New York.

G. Errington, Archbishop of Trebizond, (in part.)

Thomas Connolly, Archbishop of Halifax.

Richard Wheelan, Bishop of Wheeling.

Augustine Verot, Bishop of Savannah.

James R. Bayley, Bishop of Newark.

John Sweeney, Bishop of St. John, New Brunswick.

Bernard McQuade, Bishop of Rochester.

Tobias Muller, Bishop of Erie.

Francis McFarland, Bishop of Hartford.

James M. O'Gorman, Bishop of Omaha, (in part.)

James Rogers, Bishop of Chattanooga, Canada.

Michael Domenie, Bishop of Pittsburgh.

Patrick Lynch, Bishop of Charleston.

Thaddeus Binat, Bishop of Monterey.

David Moriarty, Bishop of Kerry and Agadol.

William Clifford, Bishop of Clifton, England.

Edward Fitzgerald, Bishop of Little Rock.

John Leahy, Bishop of Droimore.

John Hennessy, Bishop of Duquaque.

Patrick Fochan, Bishop of Nashville.

John Hogan, Bishop of St. Joseph, Missouri.

John Henni, Bishop of Milwaukee.

David Bacon, Bishop of Portland.

Joseph Melcher, Bishop of Green Bay.

Ignatius Mark, Bishop of Sault Ste. Marie.

DUBLIN, May 2.—Cardinal Cullen has issued another pastoral letter, renewing his condemnation of Fenianism and Freemasonry, and reproaching Mr. Newdegate's Parliamentary measure for an investigation into monastic institutions.

ROME, May 2.—Cardinal Antonelli in his reply boldly tells M. Darn that the Pope declines to submit the French note to the Ecumenical Council. The prelates opposed to infallibility, and who absented themselves because that dogma had been passed upon by the council, have been communicated with by telegraph, and urged to return to Rome.

LONDON, May 2.—It is intimated that General Lindsay, who commands the expedition to the Red River country, will remain there as Governor of the Northwestern Territory after order is restored.

PAIS, May 2.—The Journal Offi-

ciel contains publication addresses presented to the emperor, congratulating him on the discovery and frustration of the conspiracy against his life. The person arrested yesterday on the race course is an Englishman, and proves to be insane. He had nothing whatever to do with the conspiracy.

A number of bombs have been seized at the foundry of M. Lepay. An order had been received there for four hundred bombs, but owing to the strike, only twenty-two had been delivered. The police continue to make arrests and searches in connection with the conspiracy.

LONDON, May 2.—A dispatch from Florence, just received, confirms the report of the assassination of the Italian Consul Pappaleone at Buenos Ayres.

SEVENTHAMPTON, May 2.—The steamship Hermann, which arrived to-day from New York, reports that on the tenth of April she passed a wreck painted black, with white stripes around the stern, deckhouse painted yellow, and foremast, which was still standing, white. She was evidently a bark.

PARIS, May 2.—Public meetings in different parts of Paris yesterday were very exciting; some were consequently dissolved by the authorities. In many instances the audiences departed amid shouts of "Vive la Republique." No rioting occurred. One of the Radical journals this morning published a document pronouncing the expulsion of the Italian banker Corniselli, for violation of the country's laws, to be done in the interest of a political party, and the protest is signed by M. M. Arago, Crémieux, Jules Favre, J. Ferry, Peletan, Jules Simon, and many others of the equally known Radicals.

Ecole de Medicine was reopened to-day. Dr. Tardieu was present, and delivered his lecture without interruption, owing to the great precaution taken by the authorities; but on leaving the college he was insulted by a crowd of students in the streets, and was compelled to call the police for protection.

At LaCrenot yesterday, as a leader in the last strike was being arrested, the workmen attempted to release him, but did not succeed. Nine of them were made prisoners. Several of the soldiers were wounded during the struggle.

Bishop Evereux died while on his way home from Rome.

Carniselli, the Republican banker expelled from France, has gone to Geneva.

LONDON, May 3.—The House of Commons defeated the bill for the investigation of nunneries, but passed a bill for a committee to investigate monastic property.

Several amendments to the Irish land bill were defeated.

LONDON, May 3.—Dispatches from India report that a rebellion has broken out among the Khirgish tribe, on the shores of the Caspian sea.

Dispatches from Athens state that M. Smolenski has been appointed to succeed M. Sontzos as minister of war.

The troops are still hunting for the survivors of the band of brigands who murdered the members of the foreign legations.

DUBLIN, May 3.—The Freeman denounces Disraeli's new novel, "Lathair," for gross immorality.

LONDON, May 3.—In the House of Lords a movement for a select committee on the renewal of the commercial treaty with France provoked a long discussion. It was opposed on the ground that a discussion would alarm France.

PARIS, May 3.—The following is a description of the infernal machines which were captured at the house of the conspirators against the emperor's life:

They resemble quills; the ring is divided into several small chambers, each of which contains a vial of nitrate of potash. Percussion caps were ingeniously fitted and slightly raised from the surface, so that in falling upon any hard substance the machine is nearly certain to explode. A ring is attached to the periphery to aid in throwing the missile adroitly.

La France says that the recently discovered conspiracy makes the amnesty of forty-two persons now in custody improbable.

Some disorder, but no violence, has occurred at the public meetings.

PARIS, May 3, P. M.—A serious riot occurred yesterday at Quenit, caused by the arrest of a member of the International Society of Workingmen. Two thousand workmen attacked the National Guard and gens d'armes stationed around

the prison. The guards held their ground, though a number were wounded.

The prefect, commanding general and procureur came to their relief with a detachment of regular troops, when the mob was dispersed and order restored.

The prefect and general held a review to-day, at which they thanked the troops and National Guard for causing the laws to be respected.

M. Olivier has addressed a letter to the *Moniteur*, in which he assures the editor that the government will not fall into the policy of reaction, though obliged to take oppressive measures against its enemies. He hopes this frank answer will dissipate the fears expressed by the *Moniteur*.

Rappel publishes a manifesto from Garibaldi to the French army, calling on soldiers to raise the flag of revolution. The police are searching for M. Ballot, who they say is implicated in the conspiracy. Ballot was an officer of Garibaldi's, and is a friend of Gustave Flourens. The maker of the bombs seized by the police explains that they were ordered for America, and it was represented that they were to be used as wheels for patent velocipedes.

MANCHESTER, May 3.—At a meeting of the Chamber of Commerce, last evening, much satisfaction was expressed at the production of cotton, which is now commensurate with its consumption.

MAISELLES, May 4.—The chiefs of the International Workingmen's Association here have been arrested; also a prominent person who escaped from Paris.

COPENHAGEN, May 4.—The present council promises to promptly submit to the delegates the reasons for the delay of the ratification of the St. Thomas treaty, on the part of the United States.

LONDON, May 4.—The Marquis of Bute has purchased the *London Sun*, which hereafter will advocate Catholicism.

The *Times*, discussing the plot against the emperor's life, says the most remarkable thing about the plot is its opportuneness for official electioneering.

PARIS, May 4.—It is asserted that M. Thiers will advise Frenchmen to vote "no." The emperor's proclamation is in the hands of every voter.

The committee in favor of the plebiscite issued their last address, declaring that electors must set aside by a strong vote the irreconcilable majority which resorts to bombs and infernal machines.

PARIS, May 4.—The committee's manifesto concludes: "You must go to the polls next Sunday, and vote as in 1848 with banners flying, and shouting 'Vive Napoleon.' If you desire liberty, order, stability, prosperity, you must vote for plebiscite."

LOSS OF STEAMER ANNIE WAGLEY.—Mr. D. M. Shapley, carpenter on board the steamer Annie Wagley, arrived here last evening, from Lafourche Crossing, on the line of Morgan's Louisiana and Texas Railroad, and informs us that the steamer Annie Wagley, Captain O. L. Blanchard, which left this port on Saturday last, for Lockport, struck a log on Sunday night, between nine and ten o'clock, opposite Labadieville, and, notwithstanding all efforts of the crew with syphons and bilge pumps to keep her afloat, sank after reaching the shore. While settling down she slid off to the channel of the bayou, and in so doing caused a lamp in the captain's room to topple over, which set her on fire, and soon consumed all that was left of her above the water. The boat and cargo are a total loss. We regret to say one life was lost. The chambermaid, in trying to get ashore with the balance of the crew, fell overboard from the sinking boat and was drowned.

The Annie Wagley has been engaged in the Lafourche trade for many months past, and was only chartered by Captain Blanchard. Captain M. Kenison was the owner, and we understand had her insured, but for what amount we did not learn. Our informant also stated that the crew had lost everything they had with the exception of what they had on, and having no money by which they could defray their expenses by rail to the city, they called on Captain Blanchard, who made application to an agent of Morgan's Louisiana and Texas Railroad for transportation for himself and crew to the city, stating the condition he was placed in, etc., when the agent informed him that he had no authority to net in the matter; where-

upon Captain Blanchard managed to procure enough to pay the fare of himself and crew to the city.—*Times*, May 3.

General Conference Business.

MISSIONS.—Reference was made last week to the missionary and Sunday school societies as connected with our church. Waiving details and argument, we may do no more than indicate the outlines of what was referred to. The zeal of the church in the Sunday school and missionary interest should not be abated, but rather increased. It is the organization which should be considered. There is a way for both the missionary adjunct and the Sunday school appendix to be absorbed in the church, and thereby give symmetry simplicity and efficiency in all the operations of the church. By transferring the work, peculiar to the present boards of managers, to the College of Bishops, and constituting the presiding elders the board of managers for an Annual Conference, both men and money will be saved to the church, and no little amount of "fifth-wheel" timber usefully appropriated. By this arrangement all missions in the bounds of Annual Conferences will fall to the care of the latter board, and all others to the former.

SUNDAY SCHOOLS.—In reference to the Sunday school interest, let the ground-work of our church organization be laid with a juvenile and an adult department, with teachers over the one and leaders over the other, and the preacher over both, availing himself of the counsels of the officials in each in his oversight of the interests of each department. When the children are baptized, let them be entered in the juvenile department; this and this alone answers the oft-repeated question—the relation of children to the church. Let the juveniles be graduated from their department into that of the adults when their age, proficiency and experience, in the judgment of the pastor and the teachers, will justify it.

EXTENDING THE TERM.—The time of the pastoral term may be indefinitely extended, provided, 1. The Bishops can reasonably know when changes are necessary. 2. And have the courage to change accordingly. 3. A devotion to our economy which will secure acquiescence in these changes from preachers and people. 4. The limit of the term of a Bishop's oversight of a particular field to four or eight years. If these conditions can be, in reason, safely assumed, we are inclined to believe this to be the best arrangement. The substance of the plan is, to change the preachers on the ground of expediency, and to change the Bishops by law. *Christian Neighbor*.

GREAT REVIVAL AT CEYLON.—There is a great awakening in connection with the Wesleyan missions in Ceylon. This movement has chiefly taken place in the district of Panthura and Morotto, where in five months the conversions are said to have amounted to five hundred and fifty. They began last September in connection with a week of prayer, which the missionaries resolved to hold. Some of the incidents of the movement are characteristic and touching. We read of a notoriously wicked man having been seen in the dark in company with two boys, who were pleading with God on his behalf. In the chapel was seen a little boy on his knees by the side of his father, pleading with tears, with and for him, for several hours, that he might be saved. The latter, it is said, was touched and converted to God. A man comes from a distance of six miles to scold his wife, when she calmly tells him what has happened to her, and he drops down on the floor in anxiety for himself. A woman dreams that the missionary comes to her house and appeals to her on the greatness of eternity. A man dreams that his son tells him that he is infected with smallpox, and beseeches him to get cured. Both become earnest in seeking salvation. The intensity of the desire among the awakened for the spiritual welfare of their relatives indicates one of the best and most blessed features of a religious awakening.

HUMILITY cannot be degraded by humiliation. It is its very character to submit to such things. There is a consanguinity between benevolence and humility. They are virtues of the same stock.—*Burke*.

The soul and body are as springs of two musical instruments, set exactly at one height; if one be touched the other trembles. They laugh and cry, are sick and well together.—*L'aveil*.

The Christian Advocate.

SATURDAY, MAY 7, 1870.

THE TWO WORKERS.

Two workers in one field
Tolled on from day to day;
Both had the same hard labor,
Both had the same small pay;
With the same blue sky above,
The same green grass below,
One soul was full of love,
The other full of woe.

One leaped up with the light,
With the soaring of the lark;
One felt it ever night,
For his soul was ever dark;
One heart was hard as stone,
One heart was ever gay;
One worked with many a groan,
One whistled all the day.

One had a flower-clad cot
Beside a merry mill,
Wife and children near the spot
Made it sweeter, fairer still;
One a wretched hovel had,
Full of discord, dirt and din,
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Tolled on from day to day;
Both had the same hard labor,
Both had the same small pay;
But they worked not with one will,
The reason let me tell—
Lo! the one drank at the still,
And the other at the well.

CHINESE ORPHAN SCHOOLS.

SHANGHAI, CHINA, March 12, 1870.

Mr. Editor: Allow me again to trouble you with a few lines. I have to acknowledge the receipt of another appropriation of one hundred and fourteen Mexican dollars, to be divided between Brother Allen and myself for schools, from the Felicity street Sabbath school of New Orleans; at least we presume it to be from that Sabbath school. Please say to them they have my heartfelt thanks for the interest they have manifested in the education of these poor deluded Chinese children. There are twelve little girls under instruction, some eight of whom have been at school near two years. They are all improving rapidly, and are learning the word of God and the story of the cross. I trust all these children in the Sabbath school remember these heathen girls in their prayers to God, that he would direct their minds and hearts to seek the Lord Jesus. We have great hopes of their learning to love God, and becoming humble followers of the Lord Jesus. I see by the last report of the Mississippi Conference that there are now one hundred and twenty-three Sunday schools within the bounds of the Conference. I do not know how many Sabbath schools there are in the Louisiana Conference.

Now I propose to establish two orphan schools in Shanghai, a male and female, the Lord prospering the good work, which, I trust, shall redound to the glory of his name and the good of these people. I have already in hand some funds for the purpose of building, and I expect from my Conference, by the next mail, a further sum, which, when it arrives, will be some two hundred and fifty Mexican dollars or more—together with what I have on hand, will be between four and five hundred Mexican dollars. I now propose this plan, which, I hope, will be adopted. There are one hundred and twenty-three Sabbath schools in the Conference. Let each Sabbath school contribute the small sum of \$15 currency per annum, and we shall have the sum total of \$1,845 currency, or about \$1,200 in gold or Mexican dollars. That sum sent to me will support thirty boys for one year, giving them their food, clothing and teaching. Let the Sabbath schools of the Louisiana Conference do the same, and they can aid in the support of the same number of girls. By this means the children will be interested, and know what they are doing. At present the sum which is sent Brother Allen and myself from one of the Sabbath schools in New Orleans would more than support two of these boys, one in Brother Allen's school and one in mine. Will not our Christian friends undertake this noble work? I am sure when once you set the ball to rolling it will not stop. Our young people want something of that sort to interest them in the salvation of the heathen.

A Sabbath school in Baltimore sends us enough to support one boy.

or girl each year. It may be they will continue their subscription. I hope they will, and I hope others will follow their example. It may be there are some of our wealthy Sabbath schools who would like to send enough each year to support one boy or one girl. They are to be orphan children, and are to be trained up for usefulness in the church. Please let me hear at once from you on this subject. My dear friends, I shall never cease to talk about these schools until you take it in hand and help us. Will you help us now? Commence the work at once, and send the money to Rev. H. H. Montgomery, Sharon, Mississippi, or to Rev. J. C. Keener, and let them know where it comes from, and where it is to go. Do not delay one day about it. I send the *Missionary News* and the *Heathen Woman's Friend*. Can we not have such a publication or publications? It would be the means of doing a great deal of good. I hope some one, some good brother or some good sister, will commence such a publication immediately. Hoping I may hear some good news about these things, I remain yours in the bonds of Christian love.

J. W. LAMBETH.

Short Method with High Churchmen.

Mr. Editor: I have just completed a re-reading of the trenchant articles from the pen of Rev. Dr. Evans, of Savannah, Georgia, which were first published in the *Southern Christian Advocate* in 1868, and are just out of our Publishing House at Nashville, Tennessee, in the form of a pamphlet of eighty-eight pages.

I have read the whole of this controversy, from Bishop Beckwith's sermon on "The Unity of the Church," preached by him in Columbus, Georgia—and which was the cause of the controversy—to the last reply of Dr. Evans to the fourteenth letter of the Bishop's shoeing-horn, Rev. Mr. Fulton, of Columbus, Georgia.

According to my recollection of those letters of Mr. Fulton, Dr. Evans deals, as he is only capable of doing, fairly and logically with his opponent.

I am sorry he has condensed so much, and yet, when I see the arguments which he has chosen as his tools, I see no need of making it a long job. You have heard of a weapon which "is sharper than any two-edged sword," and of "wisdom which cometh down from above," but in these brief articles of Dr. Evans you can see how these things are used by a skillful tactician.

At the time the fifteen letters of Rev. Mr. Fulton were going through the press, I read each one, beginning at number one and continuing to number fourteen, taking notes as I read.

I had hoped that Dr. Evans would demolish Mr. Fulton in strict accordance with the rule by which he wrote; not that I wished Dr. Evans to come down to Mr. Fulton's senility and low personalities, but that I wanted to see a little of the practical working of the "lex talionis." Having seen the peculiar beauty of Dr. Evans' style, however, I give in, and now profess to be "loyal to the core" as regards "low personalities," in which a certain class of disputants delight to deal. I hate them. Indeed, it is only by comparing the good with bad that we can determine upon the distortedness of the one and the symmetry of the other. The style of these writers affords a fine contrast. But herein is not the only beauty in Dr. Evans' pamphlet. He avoids all low hits at his antagonist, and at the same time grants to him all sincerity. He deals with him sincerely and scholarly. Nor is his scholarship that which is displayed in "Vashti," the poor self-made "grass widow" of Miss Evans, but that of the Bible—pure, unassuming, logical. His arguments prove it; but those arguments are put forward in "plain English."

I have been a great deal among a certain class of public men, who delight in slaying men with their own weapons. Lawyers, you know, are fond of that; but I have never seen any execution of that kind so effectually done as Dr. Evans has done

it in this case. With the weapons of the Protestant Episcopal Church, the doctor runs it back to the Council of Nice, and, with its own spear, nails it to the wall. Individual right to decide a point is emphatically denied by her. She yields to nothing but the decisions of an Ecumenical Council. There has been no such council for nearly fifteen hundred years. She is not more than three hundred years old, and hence has not been vitalized or canonized by twelve hundred years.

If the Anglican Church had never been in the Romish Church, if the Bishop and Mr. Fulton could go around the Roman Catholic to get to the Grecian Church, there might be some hope for the Bishop; but as it is, his case is hopelessly lost.

What a pity that Macaulay wrote an history, or that Hallam or Mosheim wrote histories. Henry the Eighth could read history as it had been written, but did not read it as it was to be written, and I so conclude, because if he had read it as it was to be written, and has since been written by many historians, he would have managed his church matters in a very different way.

It is a great misfortune to the Episcopal Church that the canons of the Nicene Council were violated in the ordination of their first Bishop (?) The source whence all order and succession must come is out of order!

"Alas! for the rarity
Of Christian charity
Under the sun."

By their own laws the Protestant Episcopal Church is unchurched, and would gladly unchurch all beside.

But I forbear. Let these words of wisdom, words of sharp reproof to bigotry, written by Dr. Evans, go to every house. Let the clamor for union be forever hushed, and prosecuting return to him from whom it came.

Let Methodists be "steadfast, unmovable, always abounding in the work of the Lord, for as much as they know, their labor is not in vain in the Lord."

Respectfully, etc.,

J. A. PARKER.

MILTON, FLA., APRIL, 1870.

THE FRUITS OF GAMBLING.—Every winter gambling rages like an epidemic in this city. Thousands come from the interior, and many of them are either veterans at the business, or they are in just the condition to become victims. Happening not long since into a prominent store, we found that the book-keeper was under police surveillance, he having just been detected in a defalcation amounting probably to some thousands of dollars in all. He had been visiting gambling houses, first as a spectator, and then as a gambler. He staked his own money and lost. Then he staked his employers' and lost that. If he had not been detected he would have gone on staking his employers' money until the latter would have been ruined. The number of such defalcations, which never get to the ears of the public, is very great. When a clerk, book-keeper or other young man holding a position of trust, goes into a gambling house as a spectator, he is more than half gone. The robbing of his employer is only a question of time. The one radical step taken, he will take another. There are scores of persons serving in these relations of trust, who frequent gambling houses now, not one of whom would be trusted were the facts known to their employers. If a young man is so far infatuated as to become the witness of games in a gambling house, he will be more infatuated and try his luck at the gaming table. Having lost his own money, he will become still further infatuated, and will stake his employers' money. If he loses he is ruined. The young man who goes to look on in a gambling den, goes there to rob his employer. He will do it none the less certainly that he is not conscious of any such purpose. There must be a law of restraint strong enough to keep him away from such dens and cause him to detest the whole business, or failing in this, he will fall an easy prey to those whose business is robbery and ruin.—*The Pacific*.

A NOBLENESS and elevation of mind, together with firmness of constitution, gives luster and dignity to the aspect, and makes the soul, as it were, shine through the body.—*Jeremy Collier*.

If the way to heaven be narrow it is not long; and if the gate be straight it opens into endless life.—*Beveridge*.

Other Methods of Travel in India.

BY BISHOP KINGSLEY.

In a former number I have named some things which strike an American traveler as novelties, but which by long familiarity cease to be so. In this, I propose to enlarge the catalogue.

And first, the methods of travel enumerated in my last, by no means exhaust the subject.

In addition there is the babbli, which consists of a cart drawn by bullocks. This with the rich natives is a very stylish way of traveling. The carts are covered with a rich canopy of gorgeous colors, and trimmed with gold. The bullocks used for this kind of traveling are much more fleet of foot than the cattle of our own country. They are usually of a deer color—have a high hump on the fore shoulder, are very compactly built, have slim straight limbs, and are really beautiful. They trot while traveling like our horses. I have seen in Bombay, the vast crowd of people returning from the races on Saturday night, where hundreds of these teams competed with as many horses in trotting through the streets. The bullocks hold their own very well in company with horses. The driver sits on the tongue of the cart between the bullocks, and guides them by means of reins put through their noses.

Europeans also make use of this kind of team for their marching, as they call it. This marching is a method of traveling with tents, which are also hauled by bullocks, or carried on the backs of camels and elephants. In this way the missionaries itinerate four or five months in the year, pitching their tents near some native village, and preaching for a few days to the people, and then removing to another town to repeat the same operation. This tent life, during the winter season, tends to reconvert those who, as all do, become very much debilitated by the terrible heat of the hot season. Civilian and officers of the army, all avail themselves of the advantages of tent life during the cool season, in so much that it is said all India live in tents for four months each year. This applies only to the foreign population.

Another method of traveling is on the backs of elephants. I have tried this in several instances in my journeys through India, and the more I have got accustomed to it the better I have liked it. An elephant walks faster than a horse or camel, and is more sure footed than either. They are saddled with a howdah, a kind of chair that will accommodate several persons. But the most common method is to put a huge mattress on the animal's back, and make it fast by straps, and set flat down on this cushion in true oriental style. A native drives the elephant by setting astride his neck, just behind his ears, and he directs the course of the animal by punching one ear or the other, pricking the left ear when he desires the animal to go to the right. The elephant is very cautious in crossing a bridge, or going over marshy ground, and will carefully try the path before him before venturing his weight where there is any danger. I have occasion to notice this repeatedly. On great occasions, like the late arrival of the Duke of Edinburgh, sometimes as many as five hundred elephants are seen together. I have seen fifty at a time. These animals are used by the Europeans for tiger hunting, which has become as much of a mania among the officers of the British army in this country as baseball has among a class of Americans. But the elephant sometimes becomes frightened and then the rider is very likely to come to grief. To see a caravan of elephants moving off, each carrying his own provision, consisting of corn stalks and other similar coarse fodder, is a sight that impresses an American.

Another method of traveling is by riding the camel, and to me a very unsatisfactory method. The brute seems never to be satisfied, and never knows when he is well used. He will look round back at you most complainingly and reproachfully when you are doing the best you can, and will take extra pains to fall down if the road is rough or slippery. I tried riding on one to the great disgust of the camel, and truth requires me to say that the disgust was mutual. But to see a long caravan of these creatures moving silently along by moonlight, each with a rope through his nose, which is fastened to the tail of the one before him, is a solemn, impressive sight, for there seems to be a kind of inherent solemnity about the animal himself, which the silence and darkness enhances. Neither the camel nor elephant make any noise with their feet in walking.

When provoked the camel will bite, and is a dangerous creature. Horseback riding is much resorted to in India so far as I observed, except in ascending the mountains. In going to Nynetel, and from there to the top of Mount Chenier, I had

a horseback ride of some thirty miles; quite enough to satisfy me under the circumstances. The ascent in many places was frightfully steep, and the path such that one false step would precipitate the rider hundreds of feet nearly perpendicular. But the sight at last which is afforded of the mighty Himalaya range from the top of Mount Chenier, will repay all the toil. You then have before you the loftiest mountain range on earth. At your feet, one thousand seven hundred feet beneath you, lies Nynetel with its crystal lake like a jewel on the brow of the mountains. Before you rises in awful majesty the great snowy range with its towering mountain sentinels. You look away upon the plain of the Ganges, nine thousand feet below you, and up to snow-capped domes, twenty thousand feet above you. As the sight suddenly bursts upon you, emerging from a thick forest of trees covered all over with long moss, you seem, as never before, to be standing in the presence of God. The most stupendous works of man dwindle into insignificance in the presence of such a sight as this, and you gaze in mute silence upon a scene of undecipherable grandeur. Thank God for the privilege of seeing this greatest display of mountain scenery on this earth. But words are poor to convey to others the impressions made on one's mind by this awful presence. The natives worship these sublime peaks. I can well imagine how upon their rude, ignorant minds a feeling can thus be kindled akin to religious devotion.—*Chicago Advocate*.

THE MONARCH AND THE INDIAN.—Soon after the conversion of the Indians on the Bay of Quinty, as a converted Indian was passing through the white settlement, he heard preaching in a school house. Being very desirous to learn more about the words of the great Spirit, he went in and took his seat near the door. He listened. "But instead of hearing about the good old Bible, the preacher was highly praising another book more than the Bible, a book he called the Mormon Bible, which he said was much better and plainer than the old one. He then entered into an explanation as to its origin, telling how Joe Smith had dug it up out of the ground, and was inspired to translate it. When the preacher had finished his discourse he gave permission for any one in the congregation to say what they thought of the things they had heard. All sat still, and no white man was found to speak for the Bible, the Indian at length rose up and said: "May Indian speak?" The Mormon preacher replied: "Yes, Indian may speak." The Indian then said: "A great many winters ago the great Spirit gave his good book Bible to the white man, over the great waters. He took it and read it, and it made his heart all over very glad. By and by white man come over to this country, and brought the good book with him. He gave it to poor Indian. He hear it, and understand it, and it make his heart very glad too. But when the great Spirit gave his good book to white man, the evil Spirit try to make one too, and he tried to make it like the one the good Spirit made. But he could not, and then he got so ashamed of it he go into woods, dig a hole in the ground, and then he hide his book. After lying there many winters, Joe Smith go and dig it up. Now, my white brethren, this is the book this preacher has been talking about. Me no believe the Mormon Bible. Me hold fast on the good old Bible, which has made my heart so happy. Me nothing to do with the devil's book."—*Spirit of Missions*.

THE REFINED OR PHILOSOPHICAL VIEW OF IDOLATRY.—Now, let us understand what this idolatry really is. I have met with this objection—"Oh, but you do not know what idolatry is entertained. You suppose these people worship stocks and stones; and I assure you that you are mistaken." I am quite aware of this argument; and I will tell you how the matter stands. The Hindoo does not, I admit, worship a mere stock or stone in the sense of saying, "This is my God, and I worship it." I remember very well—my friend Dr. Watson will remember—that in the very first Hindoo temple which we entered with an intelligent interpreter, when we put the question, the priest said: "Certainly not; I worship the God in the stone." "What was the stone before the God came into it?" we next asked. "It was a stone," he said, smiling. "And what brought the God into it?" "It was the prayer of the priest, and we worship the God in it." Of course, I have proofs of this. I have here, for example, extracted from a pamphlet I have, a lecture given in the Benares Institute, in splendid English, by a man who defends Hindoo idolatry, quoting the poet Cowper, and quoting also from Sir William Hamilton and other metaphysicians, in speaking about the impossibility of forming any idea

of the unseen God, and the necessity of having it symbolized—quoting Cowper's beautiful lines to his mother's portrait, and how this portrait recalled the past. You are quite familiar with the argument. It is the argument constantly applied to the mass and the worship of pictures—that it is not the bread and wine or the pictures which are worshipped, but the unseen Christ in the bread and wine, or the person represented. This is the argument you hear in Hindostan in regard to idolatry. But what I want you to notice is this, that there never was any kind of idolatry except this which was absolutely condemned and cursed by Almighty God. Do not suppose that this refined view, as you may take it, of idolatry is anything different from that idolatry which, throughout the Old Testament dispensation, is condemned by God. The idolatry condemned is seeking to make symbols of the living God, which, instead of elevating God, degrades him—which, instead of opening men's eyes to the invisible, becomes a means of clouding men's eyes to the invisible, so that they lose the spiritual power of comprehending the unseen object. I make this assertion, that the idolatry that is comprehended in the most philosophic system of the Hindoos is neither more nor less than the idolatry against which the living God lifted up his voice—on account of which the people of Israel were cleared out of their land and sent to Babylon in order to be purified.—*Rev. Dr. Macleod*.

PERSIAN SPLENDOR.

Persia seems to have always been the country of pompous monarchies. To-day, although greatly fallen from its ancient splendor, it still concentrates its riches around the throne. Charlin, who visited Persia in the time of Louis the Fourteenth, in describing the wonders of Isfahan, says that the chamber of state was built in the central portion of the royal residence, which, with its gardens and various structures, covered an area of not less than one and a half leagues in circumference. This building was isolated in a central garden, and was divided into one large hall, with three smaller halls or chambers in the rear, in one of which was the throne. It was placed in the center of the room, and was of such a height that the monarch could see the crowd of his subjects admitted into the principal chamber. The walls of the edifice were covered, in the interior, one-half of the distance to the ceiling with white marble, painted or gilt, while the space above was filled with windows, the glass being of various colors. The throne was in the form of a bed, square and very low, covered with cloth embroidered with pearls, and was placed on a platform some three or four feet high, and twenty-four by thirty-six feet square. There the monarch sat, in the manner of the Orientals, with his back and arms supported by cushions, under a canopy, the two front uprights of which were surmounted by a large apple of pure gold. Behind the shah stood four or five young slaves, the handsomest of the palace. When the throne, being too much exposed to the attacks of usurpers, was transported to Teheran, the present capital of Persia, some slight modifications were made in the ceremonies observed at receptions, which tended to remove the person of the sovereign still further from the people, and to add to the theatrical pomp by which he was surrounded. Jambert saw, in our time, Feth-Ali Shah seated on a terrace, some eight or ten feet high, in the form of a stage, at the further end of a hall, ornamented like those of the palace of Isfahan, with arabesques and inscriptions on a ground of white cloth, while the floor of the audience chamber was covered with a cashmere carpet, as rich and as fine as the most beautiful shawls worn by our ladies. The throne, with its white satin cover and cushions embroidered with pearls, was supported with four columns inlaid with enamel and gold. The light entered from the rear, through colored glass, passed over thousands of precious stones, and was reflected in a peculiar manner, behind the head of the shah, by an image of the sun, formed exclusively of diamonds. The monarch wore a robe of white silk, bordered with precious stones, and a giraffe of large pearls, that passed twice around his body. He also wore bracelets set with diamonds, some of which were of immense value. Finally, his belt, sash and poniard were similarly ornamented. This profusion of jewels is a characteristic of Oriental society, where the instability of affairs prompts the possessors of fortunes to invest their wealth in such manner as to enable them most easily to secure it against public and private rapacity.—*Appleton's Journal*.

BEAUTY, though it is a pretty vanity, yet is of a frail constitution, liable to abundance of accidents, and is but a short-lived blessing at the best.—*Jeremy Collier*.

The Christian Advocate.

SATURDAY, MAY 7, 1870.

THE COSMIC EGG.

An exchange thus epitomizes the theories of Huxley and Darwin. It is the first time we have seen anything resembling vermicelli made of materialism.

Upon the Rock yet increase,
Amid a Chaos incubate,
An uncreated Being sate—
Beneath this rock,
Above him cloud,
And the cloud was rock,
And the rock was cloud.

The rock soon growing moist and warm,
The cloud began to take the form,
As though a something would be born—
A form chaotic, vast and vague,
Which issued to the Cosmic Egg.

Then the Being nucleate
Upon the Egg did incubate,
And thus became the Incubator;
And the Egg did alligate,
And thus became the Alligator;
And the Incubator was Potentate,
And the Alligator was Potentator.

TEN YEARS IN ROME.—NO. V.
THE INQUISITION.

The degrees of punishment may be seen in what remains of the prison of the Holy Office at Rome. Lesser delinquents had cells on the ground floor, miserably ventilated and lighted feebly, but still large enough to move about in. A graver class were lodged in a floor below—close, wholly dark cells, and scarce space enough to take two steps in. A lower depth was reserved for the worst kind, and appropriately called "little ease," a misshapen pit wherein there was no place for standing upright or lying at length, where the captive was bent double and fed with just enough to sustain life. In set proportion of weight and number fetters and manacles were added. The worst was an iron girdle from which chains were attached to the legs and arms, the latter being additionally secured by a second chain attached to an iron collar. A staple in the floor kept the miserable captive in one spot. The sworn jailer might not speak to him, however summoned. To no call, or entreaty, or cry of despairing agony might he answer by word or sign.

The disquietude in Rome was so great in consequence of the spread of Reformation that every one was suspected. Cardinal Morone, who had been one of the apostolical legates at Trent, was imprisoned, as was Foscherini, Bishop of Modena. Two more cases deserve special mention. Dr. Thomas Wilson, afterward principal Secretary of State to Queen Elizabeth, took refuge in Rome, to escape the displeasure of Queen Mary. He was informed against for having written an objectionable book on rhetoric, and another on logic. It is true that Julius the Third had granted absolution to all the realm of England, but Dr. Wilson was nevertheless accounted amenable to the Inquisition. He was imprisoned and sentenced to death. But, a few days preceding his execution, Paul the Fourth died, and the inhabitants of Rome gave full vent to their abhorrence of the system. The people, as one man, forced the gates of the prison of the Inquisition, released the prisoners and burnt the building to ashes. With the greatest difficulty they were prevented from wreaking the same fate on the Convent of the Minerva, the abode of the Dominicans, who, more than any order, were active persecutors. The crowd broke off the head of a fine statue of the late Pope, rolled it about the streets for three days, and finally threw it into the Tiber. They sought to treat the Pope's corpse in a similar manner, but it was hastily hidden in a vault. The commissary of the Inquisition was wounded, and his house burnt down. The arms of Caraffa were everywhere defaced, for it was Cardinal Caraffa who was mainly instrumental in erecting the Congregation of the Inquisition. The present building was erected by Pius the Fifth, and an inscription attests the year of its completion, 1563. At that time, a letter conveys the intelligence that persons were every day burnt, strangled or beheaded, that all the jails and places of confinement were full. Pius the Fifth was the first Pope who bore the title of *Supreme Inquisitor*. It has been assumed by all his successors to the present time.

In the destruction of the prison of the Inquisition Dr. Wilson escaped. The second case is still more interesting. Fra Tommaso Fabiano di Miloto, a Franciscan friar, was sentenced December 16, 1564, at Rome, and, I grieve to say, by the excellent and saintly Cardinal Borromeo. He denied the papal supremacy, priestly celibacy, purgatory, the necessity of confession and transubstantiation. This was his sentence: "You shall be walled up in a place surrounded by four walls, where, with anguish of heart and abundance of tears, you shall bewail your sins and offenses." The four walls were built up around

him, leaving sufficient space to kneel down. A small opening was left at the top, for food to be dropped in, and in this place the prisoner was to be kept to putrefy and expire in his own filth. Such a place was found in the Inquisition at Rome, and the soil was analyzed. It proved to be a horrible compost of human bones, hair and filth! In 1855 an English gentleman describes the finding of one of these prisons in Spain. "I had often heard talk in Spain of the *emparedados*, or persons walled up, and doubted about them; but, at length I saw it. About fifteen years ago (1840) the building of the Inquisition of Seville, being in ruins, was inhabited by a poor man, with his wife and child. This last, knocking about one of the rooms, moved a brick in the wall, where there proved to be what is called *un-cámaron*, covering or marking a space in the wall about a yard and a half wide by a foot or more in depth. At the bottom of this place were found, and I saw, the bones of two persons." At Rome there was found, in 1848, the horrible quicklime bath, which certainly excelled in sensation any story of the New York *Ledger* type. It was a square pit about five feet by two and a half. It was entered by a trap door fastened by a spring which gave way at the touch of the foot. The condemned was deluded by hope of pardon, and told to go to the father commissary. His way lay directly over this stone, which at the least pressure gave beneath him. The pit was then filled up with quicklime. In 1848 a basket was found in this cell full of skulls, the skeletons belonging to them being on the floor.

I am glad to relate the escape of Fra Tommaso from his frightful prison. He was subsequently burned in effigy, November 8, 1565.

Throughout northern Italy the progress of the Reformation seemed coincident with that of letters. A famous academy flourished at Modena, and others at Bologna and Ferrara. Maratori speaks of the contempt exhibited by the students toward priests and friars. Among them was the famous Castelvetro, who was ordered to appear at Rome. He obeyed, but, frightened by the aspect of things, escaped from the city under cover of the night. He was excommunicated for contumacy, and died at Chiavenna, 1574. Among the philosophers of this age was Giordano Bruno. He traveled in France, Germany and England, making open profession of the Reformed faith. After a while he returned to Italy, and stopped in Padua, where he thought himself safe from the Inquisition. He was, however, arrested and carried to Venice. Bellarmine was the Inquisitor, and with this most astute controversialist Bruno waged a stubborn conflict. Two years passed, and then the inquisitors unable to overcome his firmness, he was brought into the presence of the cardinals of the Congregation of the Holy Office, and after being degraded from his priesthood, was delivered over to the civil power. He replied to all their statements: "Perhaps you feel greater pain in pronouncing the sentence than I do in receiving it." From the hall of the Inquisition he was conveyed to a city prison, and after a week brought out for execution. The stake was erected opposite the Dominican convent, Santa Maria sopra Minerva. He was solicited again to recant, but in vain, and on a crucifix being brought him, he turned away his head with an expression of great aversion. Thus, on the seventh of February, 1600, one of the first scholars of Europe was done to death. The case of Galileo Galilei belongs to this period, and is too well known to need repetition. I have seen his recantation, forced from him despite his convictions.

Baronius advised Paul the Fifth that the ministry of Peter was "to feed and to kill," and the Pope acted up to it thoroughly. His pontificate is disgraced by cruel persecutions. Among many examples, the following may be cited: About 1595 an Englishman, thirty years of age, met the host carried in procession, and, seized with an utter revulsion at what he deemed blasphemy, knocked the pyx out of the priest's hand, exclaiming: "It is an idol!" Five days after he was led from the prison of the Inquisition back to that spot, where his hand was cut off, and his tongue cut out; then he was scorched with blazing torches, and finally burnt alive.

Want of space compels me to omit the record of the Quietists and Molinists, and we come to the final overthrow of the Inquisition throughout Italy. Resistance was made in all directions. The rise of Freemasonry counteracted the secret society of the Inquisition, and, from attending to heretics, the inquisitors turned to Masons. Clement the Twelfth condemned them by a bull, A. D. 1738, and in 1739 the cardinal vicar of Rome issued an edict, denouncing capital punishment of all Freemasons—detected within the Papal States. When the Empress Maria Theresa, in common with other sovereigns, abolished many

dangerous ecclesiastical privileges, she required the archbishop and the inquisitor in Milan to refrain from prohibiting books. The papist failed to satisfy her, and she abolished his power, and placed it in the hands of the judiciary. The Inquisition was abolished in Parma, February 21, 1769. Similar measures were taken in Tuscany by the Grand Duke Pietro Leopoldo. Ferdinand the Sixth, king of the Two Sicilies, abolished the Sicilian Inquisition in 1782, declaring "that it had ever been hateful to the people, disobedient to the sovereign, and hostile to the laws." The vice-roy Caraccioli entered the hall of the Holy Office in state, and ordered the prisoners to be set at liberty. The ill-gotten wealth of the office was forfeited to the crown. The iron cages containing human skulls were taken down and split asunder, in order that every trace of the odious institution might be blotted out of memory. The archives were ordered to be burnt, and the ashes scattered to the wind. In 1809, in the pontificate of Pius the Seventh, the French troops entered Rome. They demolished in part the prison of the Inquisition. But on the fall of Napoleon the First, when the Pope returned to Rome, it was revived in full force, and at this moment a cardinal enjoys a salary of five thousand scudi per annum as its prefect.

Finally, for the third time, on a bright June morning, in 1848, while yet the tramp of pontifical and cardinalial carriages was burning in the Piazza di S. Pietro, an armed crowd presented themselves at the gates of the Inquisition. They were soon battered down, and a rush of awe fell on the assemblage as it entered those sinister portals. There was nothing very revolting, however, in the pleasant, luxurious apartments of the custode, abodes of secret licentiousness and cunningly devised cruelties. The contents were quickly destroyed, and a pike being thrust through the two portraits of Paul the Fourth and Pius the Seventh, they were solemnly consigned to the flames amid general execrations. The instruments of torture humanely destroyed by the French had not been restored, except the cudron previously described. Down below, in cells not eight feet square, dripping with damp and overrun with rats, two prisoners were discovered alive, half demented with silence, darkness and famine. They were unable to speak or comprehend that they were free. With tears in their eyes, and low murmurs of pity, the crowd conducted them up stairs on their shoulders, first discovered was a man, about thirty-five years old, and still bearing traces of beauty and comeliness. Her monastic habit was so worn and ragged that it scarcely covered her. She had had no change of linen for over five years, and in winter and summer the same food and bedding. The former consisted of a loaf of black, sour bread per day, weighing a pound, and at noon a small paninquin of stewed haricot beans. The bedding was laid on an erection of brick, and consisted merely of a heap of straw perfectly rotten and mildewed, with a blanket in like condition. The other prisoner was a bishop, and still wore his faded purple soutane. He was nearly seventy, and it was a pitiable sight to see his wretched, unrecalled age, and the settled expression of hopeless despair on his countenance. His left side was paralyzed. The multitude that only a few hours before shouted, "Down with the priests!" knelt and kissed the old man's hand with passionate fervor. They hoisted the two victims in chairs, and carried them through the city, with the hair and other relics of torture. Dreadful as the sight was, it was a full proof that the Court of Rome does not consider it safe to follow its own rules, or, instead of two, how many more might have been found.

The Roman Parliament decreed the erection of a pillar opposite the palace of the Inquisition, to perpetuate the memory of its destruction. But before that or any other monument could be erected, the French army besieged and took the city. With the gallant fight at the gate of San Pannazio terminated the hopes of freedom, the significant manifestation of the Roman Committee announcing five days afterward, "By the help of treachery the enemy has conquered. Romans, wait patiently; the hour of freedom will come."

As he was led by the excited crowd back to the Vatican, the Pope said to Monsignor Borromeo: "It is said, 'put not your trust in princes'; but I would say, Princes, put not your trust in the people." A true reading of events. The Romans have been too much trifled with to be trusted; consequently the first act of his restoration was to restore the palace of the Inquisition, and to place within its walls his most prominent opponents.—*The Galaxy*.

OBSERVED duties maintain our credit, but secret duties maintain our life.—*Flavel*.

THE CITY OF BOSTON.

ONLY ONE TENABLE THEORY.—ADMIRAL BELCHER'S OPINION.

The steamship *City of Boston* left New York on the twenty-fifth of January, and was off Halifax on the twenty-eighth, since which time nothing has been heard of her. She has been out sixty-seven days, and looking to the large number of steamships now plying between Europe and America, and to other circumstances, we fear it is hoping against hope to expect any tidings from her. Had the *City of Boston* been a vessel whose length exceeded her breadth by more than ten to one, we might have still looked for her. With her proportions she would be a manageable vessel under canvas, and being full rigged as a ship, with square yards on all three masts, she ought to have worked her way into the tracks of ships weeks ago, unless dismasted; and, even in this disabled state, she could not have knocked about the Atlantic so without being seen by those on board some of the hundreds of vessels navigating that ocean.

A strongly built ship like the *City of Boston*, whose length was but equal to eight breadths molded, if her lower masts only were left standing, and her rudder not carried away, should have got on the lines of trans-Atlantic steam navigation and received assistance before this. Without masts, rudder or screw propeller, the gales would have drifted her where she must have been fallen in with, unless she foundered from the violence of the winds and waves, by heavy and continuous laboring in the trough of the seas. In this case her boats would be adrift, and—if they lived in the sea—picked up. The Atlantic is traversed by so many steam lines that it is almost impossible for a large steamship to knock about for more than two months without being reported.

The *City of Boston*, if afloat, would, in our opinion, have been signalled at sea and reported before this. Looking upon her, therefore, as a lost ship, the cause must be looked for, and we think it is easily found. The *City of Boston*, on the twentieth of January, was off Nova Scotia, and on that night a hurricane set in from southeast to southwest. As already mentioned in this journal, Captain Bulmer, of the *Helena* Marion, on arrival at Spithead, reported that he left New York with the *City of Boston*, that his ship fell in with the hurricane, and while he was lost his ship's foremast and jibboom, although no canvas was on her at the time, and his new sails. This hurricane was a great calamity in that part of the Atlantic for several days, so that the *City of Boston* could not have escaped it. In the *Shipping and Mercantile Gazette*, of February 23, the following appeared in the maritime intelligence:

"HALIFAX, Feb. 11.—The master (Hackett) of the *Charles Tupper*, schooner, arrived here, but just reported that on the thirty-first of January he saw, to the southward of Sable Island, a steamer, which threw up rockets three times and shifted her position round all points of the compass, so that he could not make out her position; at eight P. M. it was latitude forty-three degrees thirty minutes."

On the eleventh of February the *City of Boston* was then behind time, but the terrific weather alone was enough to account for a few days overdue. When fears began to be entertained the paragraph just quoted was canvassed; and so confident were all parties that the steamer in distress could not have been the *City of Boston*, that the report was discredited. It was stated that search had been made for the wreck between Sable Island and the main land, but none could be discovered. Captain Hackett, however, it will be seen, speaks of the southward, which would be to seaward of the island. Bearing in view the fact that the gale veered around to northwest, the steamer in distress would be about where the *City of Boston* might have been expected to be fallen in with on the thirty-first, particularly if the machinery broke down, and the captain determined to put back.

The only theory, therefore, that we can revert to as a last resort, is that of a collision with ice in heavy weather. Larger quantities of drift ice and bergs have been encountered in the Atlantic this season than for many years past, and the ice has got detached, and thus fetched a way to the southward and westward much earlier than usual.

There is no great stretch of imagination required to conceive that the *City of Boston* may have received such injury from the ice as to cause her to founder rapidly. She was certainly one of the first vessels this season to cross when the ice appeared, and may have been caught in a dangerous position for ships and boats. As to the ship being in such a high latitude as to be out of the drift or eastward navigation of the Gulf stream, where she would find but little, if any, current

to carry her toward Ireland or the Azores, we give no credence to it. If the *City of Boston* did not go down in the hurricane of the thirty-first January, or founder from contact with ice, she would have been heard of before this; and her passengers and crew are, we fear, beyond human aid.

Vice Admiral Belcher, of the British navy, and an officer enjoying a high reputation for knowledge in reference to storms and prevailing winds at sea, has written a letter to the *London Times*, stating that he has not yet given up all hope of the safety of the steamer *City of Boston*. Admiral Belcher says that if the *City of Boston*, by reason of the icebergs, was obliged to sail on a southeasterly course, she may have fallen into the "horse latitudes," where she is now detained. He cites the instance of a transport which was detained one hundred and fifty days in the regions mentioned, and believes that, if the *City of Boston* has been caught in the region of calms, she will at last, by means of the trade winds, find her way to some port of Florida or the West Indies. The region of the trade winds extends on both sides of the equator to twelve degrees of latitude; between the trade winds and the poles there are belts twelve degrees broad where calm prevails or light tantalizing breezes blow. This region on the north side of the equator, which had to be passed over by the vessels with live stock aboard, sailing from New England to the West Indies, was called the "horse latitudes," in consequence of the large number of horses thrown overboard from the failure of water and bay during the long calms.—*Mitchell's Maritime Register*, April 2.

THE ORATOR OF SPAIN.

BY REV. J. I. BOSWELL.

* Of Castelar's early career little is known. He was for some years professor of history in one of the universities, and has traveled extensively through Europe. The revolution called him into active life, and as a member of the Spanish Cortes he soon achieved a world-wide reputation. The first great debate in which he took a prominent part was in regard to religious liberty. It was proposed to insert an article in the constitution to the effect that, though the nation should maintain the Roman Catholic religion, yet the public and private exercise of every other form of religion should be guaranteed, "without any other formality and right." So important a measure could not pass unchallenged. A great multitude assembled to hear the debate. The nobility, the clergy, and the representatives of the large cities who form the Cortes or Parliament of Spain, were in their places. Rev. Father Manterola spoke at some length and with much feeling against the measure. He spoke like a true representative of the Roman Catholic Church and of the middle ages. He was clearly frightened at the prospect of allowing liberty to worship God. He feared that "religions of every kind would introduce themselves in Spain, bringing with them their sacrifices of human blood," and, blind to the facts of history in other nations, gravely uttered this solemn warning: "If Spain cast herself into the arms of 'free worship, abandoned by God, she would utterly perish, and her name would disappear from the list of civilized nations." It is a pity indeed that he did not point to Germany, England and the United States as examples to prove the truth of his prophetic utterances!

Castelar rose to reply. He aimed to show, by the nature of the case and by the facts of history, that the church should not control the civil powers which belong to the State. "The State," he boldly said, "has no religion; it cannot have any; it ought not to have any." Independence of church and state without antagonism was, he held, the true position for Spain to take. Very finely did he show that the free people of England and Switzerland kept the "festival of Sunday," while the "enslaved" people of Spain and France made it a "sabbath," a day of social dissipation. We cannot refrain from quoting a few sentences which illustrate the clearness and force of Castelar as a debater: "Senor Manterola has asked what I have to say of the church when she has created great universities. I am just. Once the church was the only intellectual element in the 'chaos' of barbarism. Then were born the universities under the favor of the church. But compare the universities of the sixteenth and seventeenth centuries with the most illustrious of ours—Salamanca, for example. We have retrograded, not because we are inferior in intelligence and in talent to the Germans or the English, but because they acquired before us the great moral treasure of liberty of thought; because they have not remained as we did so long without light in the conscience, buried in the depths of

the Inquisition." Brave words, for a Spaniard to utter before the nobility and clergy of Spain. Certainly the world is moving!

The close of this masterly oration was remarkably eloquent. The effect was wonderful and indescribable. The applause was renewed again and again. Many of the deputies wept in the intensity of their emotion, and it is said—though we doubt it—that the reporters of the press were moved to tears. To crown all, the president, with a tap of his bell, declared the session over, descended from the tribune, embraced Castelar, and kissed him with great enthusiasm on both cheeks!

More recently Castelar has made another important speech. Fearing the revolution might not be complete, but that a wave of popular reaction might reinstate one of the house of Bourbons, he was one of six persons to offer a resolution that not only those of the first but also those of the second branch of the royal family should be forever ineligible to the throne. The anxiety to hear him speak on this question was intense. An eager multitude besieged the doors several hours before the time of the session. The speech—of which a translation is before us—was of great length, and from it we are able to see the faults as well as some of the excellences of the orator. Part of it—the main part—is a historical discussion of the reign of the Bourbons. He shows that from the end of the sixteenth to the beginning of this century, that house fomented revolutions, and that it was its destiny to die by them. "None of the Bourbons," he affirms, "have been such great enemies of the country as the Spanish branch which existed before the revolution." He then hastily cites the mean and wicked deeds of Philip the Fifth, Charles the Third and the Fourth, and Ferdinand the Seventh, and makes an appeal which reminds us of the most celebrated passage in the great Athenian's oration "On the Crown." "These, gentlemen, are horrible records. The thought of them even yet fires our cheeks with shame and our hearts with wrath. By those records I conjure you, heroes of Alcañices, legislators of the country! you who have given to the memories of our martyrs the expulsion of their cruel executioners, the Bourbons, never consent that a Bourbon, a Frenchman, should ever come back to rule again this land of Spain."

It seems strange that after such a speech the Cortes should have voted mine. What may be the future of Spain no man can tell. But we read that England, after bringing one king of the house of Stuart to the block, not many years after welcomed back from exile his profligate son, and crowned him with shouts and tears of rejoicing. We have yet to see whether Spain will follow that example.—*New York Methodist*.

A FRENCH "REVUE" ON WESLEY.—In the *Revue des Deux Mondes*, the greatest literary journal of France, M. de Remusat has written an article on Wesleyanism. Having fallen in with a volume in French on the life of Wesley, written as a prize essay in reply to an invitation by some who thought Wesley ought to be known better among French Wesleyans, the philosopher was induced to extend his reading by perusing Southey's "Life," Stevens' "History of Methodism," Wesley's own "Journals," and other works. The result is a very fair, dispassionate and appreciative paper of nearly forty pages in the *Revue*. His general estimate of Wesley is thus expressed: "Whatever one may think of the form given by our mind to the mysteries of the invisible, there cannot be any better spectacle for the soul than to see how completely human nature can be transformed by a pure idea and a strong will in a healthy conscience. John Wesley is assuredly one of the most perfect models of holiness in active life—that is, of true holiness, of the religious ideal of mankind. It becomes us better, however, to consider in him the man of nature than the man of grace, and to acknowledge in him a union of great qualities, the like of which can scarcely be found unless we go back to the apostolic ages. Luther, with more genius, more imagination, more daring, more of those talents which carry men away, is not so pure, not so simple, not so devoted; in a word, he is not so blameless. The immortal model of the Lutherans and the Wesleys, 'Saul of Tarsus,' superior to both, rises higher among great men; but who knows if his all-powerful energy and impetuosity might not have envied something from the meekness and patience of his humble followers?"—*Sunday Magazine*.

Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty.—*Robert Hall*.

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DEPARTURE.

Our editor-in-chief left on Monday for the General Conference. The doctor will be on the ground—quadrant and prepared to furnish us with fresh and discriminative correspondence in his usual style. Our readers, therefore, will be gainers by his temporary absence. Besides this correspondence, the proceedings of the General Conference will be published in full. Persons subscribing for our paper within the coming month, if they desire it, so as to embrace the entire proceedings of the General Conference.

PERSONAL.

Our city has been favored during the past week by the presence of ministerial brethren on their way to the General Conference. Our pulpits were generally occupied by them on Sabbath, and the churches were edified. Dr. B. T. Kavanaugh was with us in labors abundant, and Dr. Marshall also, in characteristic vigor and power. We were particularly glad to greet our conferees of the Texas Christian Advocate, the Rev. I. G. John, looking not older than when we met him at the General Conference of 1866. His editorial and pastoral labors, though severe, seem to agree with him wonderfully. We were gratified again to meet that Nestor of Texas Methodism, Rev. Dr. Alexander, and Brothers McCarver, Lane, Belvin and J. W. Whipple. If those brethren are faithful representatives of Texas, we should judge it to be the healthiest country in the world.

GENERAL CONFERENCE AND THE N. O., J. AND G. N. RAILROAD.—The New Orleans, Jackson and Great Northern Railroad Company, in response to a letter addressed to the president, General Beauregard, by the presiding elder of the New Orleans district, very kindly agreed to pass the members of the General Conference of the Methodist Episcopal Church South, which convened in Memphis on the fourth instant, free on their return, and having paid full fare in going, and having a certificate of membership.

NEW ADVERTISEMENT.—Attention is called to the card of Dr. John G. Angell, who is prepared to perform all operations in dentistry in the most skillful manner. The doctor's office is at 152 Julia street, where he is prepared at all hours to serve his friends and patrons.

He that doubts the existence of mind, by doubting, proves it.—Colton.

"THE PREPARATION."

By this term the day before the Sabbath was known and described. The Jewish Saturday was "the preparation." It was not holy time exactly, but akin to it. The observance of the Sabbath was of such obligation that provisions must be made beforehand. These could not be postponed without entailing either great inconvenience and suffering or guilt. Genuine reverence for the holy day was therefore exhibited by this devout forethought. Those who desired to keep the commandment and to enjoy the blessed rest and spiritual profit of the sacred institution made ready. The afternoon especially was given to this pious forecast, so that by the setting of the sun the sincere Jew was prepared for the duties of the Sabbath. We may suppose that affairs of business were arranged so as to leave nothing for the evening and the morning of the day. Everything appertaining to domestic matters, housewifery, the comfort of the family, was duly attended to, so that the law in its strictness might not be violated. How particular and exacting the law was! "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." The real observers of the Sabbath were those who began the day before; the Sabbath breakers were those who spent their Saturday evenings, forgetful of the sacred hours which were approaching. Some hours of preparation were absolutely necessary. To neglect this was to make the observance impossible.

The lesson and its suggestions should not be lost upon us. The Christian Sabbath must have its preparation if we would keep and enjoy it. Much must be done the day before, by way of anticipation. The business man will have occasion to remember the Sabbath day on Saturday, if he wishes or expects to keep it holy. The housekeeper will have need of forethought in her department, if she would avoid being careless and troubled about many often a day of worry and unholy toil because no practicable and judicious provisions have been made.

But, apart from the question of mere work, there is a farther preparation of the soul which is most desirable. Could Saturday evening be thus devoted in quiet thought, pleasant reading and cheerful domestic society, mind and body would be fresher and stronger for the duties of Sunday. If earlier repose could be secured on this night there would be less trouble in keeping awake through the services of the morrow. If Saturday night, up to a late hour, has been spent in the toils of business and labor, or in dissipating amusements, a weariness and stupor follow which wholly unfit the mind and body for the house of God. We do not advocate the turning of Saturday evening into a time of devotion exclusively, but it would be well if the soul were put in tune, and adjusted to the spiritual harmonies of the sweet and delightful morn. This spiritual preparation is most important, and for the want of it, God's appointed means of promoting the divine life in the soul often proves as vain as it is tedious. To spend "the preparation," as many do, at the theater, in the ball room, or in other less objectionable pleasures, is a sin, in fact, against the law of the Sabbath. To voluntarily push the business of the week to the midnight hour, so as barely to save the letter of the precept, is, in most cases, to unfit the soul for a profitable day in the courts of the Lord.

We should be glad to see Saturday evening generally recognized as exempt from the usual engagements of business and society, in order to its improvement as the preparation for the Sabbath. The profitable religious enjoyment of the Lord's day depends very much upon it. Too often, however, the last hours of the week are devoted to the most exhausting toil and the most dissipating amusements, and a dull and sleepy day follows as a matter

of course. Exemption from business and social intrusion may not always be practicable, but we may endeavor after it, and in time, perhaps, make it the usage of religious people, and, to some extent, of society at large. Family worship on Saturday evening might be expanded more than usual; the children examined and reviewed in their catechism, and the whole service shaped so as to herald the coming of "the day which the Lord hath blessed."

This our "preparation" be:
Lord! our hearts we bring to thee;
May they to thyself be won
While "the Sabbath draweth on."

Sunday Schools.—New Orleans District.**THE CONVENTION.**

An abstract of the proceedings of the convention which met at the Carondelet Street church, on the evening of Thursday, Friday and Saturday, will be found in another column. The time of each evening session was fully occupied, and, we trust, most profitably spent. The addresses of Drs. Kavanaugh and Marshall were listened to with the greatest interest. Dr. Kavanaugh's theme was the importance of a systematic course of Sabbath school instruction, and the preparation of text books adapted to such a course of instruction. The convention has sent a memorial to the General Conference on the subject, and it is to be hoped that some measures may be taken to secure so desirable a consummation. Dr. Marshall's subject, "the relation of infancy to the church," was discussed with much ability; and the discussion by various members of the convention was prolonged until the time of final adjournment. We cannot say that clear and harmonious conclusions were reached on this subject especially, nor on some other questions which engaged the attention of the convention; but the general result was to stimulate thoughtful and renewed interest in the Sunday school cause. We regret that statistical reports from the various schools were not presented, as these would have shown what is being actually done in our midst. They were probably crowded out by want of time.

THE ANNIVERSARY.

The anniversary of our church in the city was held in the Lyceum Hall. The exercises were conducted by the president of the Union, W. H. Foster, Esq., and consisted in singing and speaking by the children. Everything passed off delightfully; the singing was sweet and melodious, the speeches and dialogues were selected with taste and delivered with effect. The valedictory, by Master Caswell Ellis, was very fine indeed. The delighted auditory were left spell-bound. May the Holy Spirit lead him, and many more of the gifted boys who were there, to places of highest usefulness in the church. The sight of so large a company of the children and their friends is encouraging to the people of God. Surely there is in this throng of youthful beings the assurance of a glorious future to the church. To secure them to the church and to God should be the study and prayer of all.

PIONIER.

We acknowledge the reception of an invitation to participate in a picnic which took place on the fourth instant, in celebration of the twenty-fourth anniversary of Pelican Division, No. 1, Sons of Temperance. We thank the Committee of Arrangements for their courteous remembrance, and regret that it was not in our power to be present on the occasion. We are with the order, heart and soul, in the great principles which they advocate, and we wish to battle with them against the fearful evil of drunkenness. We have long since unfurled the banner of total abstinence, and under it we expect to live and die. The pulpit and the press cannot be too distinctly pronounced upon this question. We are in favor of banishing alcoholism from the world. May God prosper all judicious organizations having this end in view.

The man who loves truth with all his heart likewise loves those who suffer for the sake of truth.

CHANGE OF NAME.

The following, from the Richmond Christian Advocate, expresses the views which we entertain in regard to all propositions looking to a change of name likely to come before the General Conference. In the present temper of the North, the South and the border there is nothing to be gained by an experiment in that direction. Our church will be known as the Southern Methodist Church to the end of time, no matter what name may be taken. It records a division of the original Methodism of the United States into two halves, made by its own legislation with remarkable unanimity, and, we may add, with a depth of wisdom which time and results have abundantly vindicated. If the General Conference has nothing more important to consider than a change of name, it can afford to adjourn at a very early day.

CHANGE IN THE NAME OF OUR CHURCH. The singular silence of nearly all our Conferences and papers on this subject has led us to think that our people generally are very well satisfied with the title we have borne, through evil and good report, for the last twenty-five years. The mind of the church has swung round from the point at which it stood a few years since. Many that voted for a change of name then would not vote for it now, either in a General or Annual Conference. Without newspaper discussion, without social discussion, this change in sentiment has been wrought. The reasons for it are obvious to our mind, but we shall not state them now, as we are not disposed to open a discussion on the subject on the very eve of the General Conference.

Changing the well established title of a great denomination is not so easy a matter as some people imagine. It may seem to be so on a superficial view, but the gravest questions underlie such action, and must be fully considered before a single step can be taken. We seriously doubt whether we are now prepared to entertain any propositions looking to a change of name. Our mission to the world can be as well fulfilled under our present title as under any other that we might assume. Since the war we have not only lived, but flourished and spread, to the amazement of our foes and the joy of our friends. Let us let "well enough" alone.

NEWS FROM THE CHURCHES.

EDITOR: The occasional visit of a ray indicates that there is light behind the darkness, and saves from utter despondency and hopeless despair. To the faithful, waiting soul such give assurance and cheer, and for this these promises of better things should be noted. Among these indications we wish to record the recent completion and dedication of a new church at this place. It is a beautiful building, well and tastefully finished, and elegantly furnished with sofa, communion table and service, organ, chandelier, stoves, carpets, matting, etc. The building, with outfit, was executed under the superintendence of Brother Morrow, a member of the church, and an energetic and successful merchant of the place, to whose activity and energy the community and church are greatly indebted. Through his influence very material aid was secured from Philadelphia, New Orleans and New York. This, with his own and the contributions of the members' and friends at home, enabled him to complete the whole in good style, and the minister to announce at the dedication that the entire expense had been met, which announcement doubtless caused a disappointment to many who were expecting a collection for that purpose. On the fourth Sabbath of April the church was formally and solemnly dedicated to the worship and service of the true God. Brother W. Harrington had been selected by the friends of his youth to preach the sermon, and, although present, he was prevented from doing so from indisposition. His place was well supplied by Rev. H. F. Johnson, president of Whitworth College, who was unexpectedly but very fortunately present. The congregation was large and serious, and there was a feeling that the Lord had accepted the offering. At the conclusion of the sermon at night several young persons, the children of some of those who had made the offering, came forward to the altar, willing to

dedicate themselves with the church, to the service of God.

R. J. JONES.

RICHMOND, MISS., May 2, 1870.

FOREIGN MISSIONS.

The Indian Mission Conference includes four tribes of Indians: Cherokees, Choctaws, Chickasaws and Creeks. It is divided into four districts. In these districts there are 22 circuits or appointments. In the Conference are 16 traveling preachers, and 11 preachers who are employed—making 27 preachers in the field. In the Conference are 59 local preachers, 3,079 native members, 60 white members and 131 colored members—an increase, during the past year, of 6 local preachers, 853 native, 12 white and 6 colored members. The total number of members is 3,329. During the past year 320 infants and 472 adult persons were baptized. At the last session of the Conference 3 Sunday schools, with 15 teachers and 200 scholars, were reported. The libraries connected with these schools are small.

In the Conference we have 3 houses of worship—1 at Park Hill in the Cherokee nation, 1 at Fort Gibson in the Cherokee nation, and 1 in the Choctaw nation. The church at Park Hill is built of brick, and is worth about \$3,000. The church at Fort Gibson is a frame building, and worth about \$2,500. This church was built this year. The church in the Choctaw nation is built of logs, and is worth about \$300. This church was built also this year. There are many school houses in which our preachers preach, but they were not built exclusively for the Methodist Episcopal Church South.

The Methodist Episcopal Church South has within the boundary of this Conference one school, called the Asbury Manual Labor School. It is located at North Fork, in the Creek nation. The principal building occupied by this school was burnt on the twenty-second day of last July. The council of the Creek nation has entered into a contract with the Board of Foreign Missions to furnish \$10,000 for the rebuilding to rebuild it. The board has appropriated the remaining \$1,200.

The appropriation for the Indian Mission Conference, made by the board in March, 1869, was \$7,550. Of this appropriation \$7,410 33 have been paid. This is, indeed, the whole amount contemplated in the appropriation.

The appropriations for Indian missions this year are as follows:

For the missionaries	\$7,900 00
For Asbury Manual Labor School	1,200 00
For building a church at Webster's Falls	500 00
For building church at Oakknidge	750 00
For widows of deceased missionaries	300 00
Total	10,650 00

I will send you shortly the statistics, etc., of our mission in China. The appropriation for the China mission for this year, ending March, 1870, was \$6,000. The amount paid, besides some special sums which are enumerated below, was \$6,110 33. We paid all the appropriations for the year, except some special ones in connection with our Indian missions, which the law of the church was sufficient, at least, to prevent us from paying. (See my report as published in the Christian Advocate at Nashville.) We paid on the old debt \$11,376 18. The revenue of the board for the year approximated \$35,000. As small as this amount is, it is larger than the aggregate sums of the three preceding years. The Board of Foreign Missions, practically, has no natural revenue. Thank God! the General Conference meets next week. The Board of Foreign Missions will be on hand, asking for a seat, for the next four years, inside of the ecclesiastical coach. If it cannot get such a seat any other way, it will have to propose a matrimonial alliance with that thrifty old gentleman, the "Domestic Board," who has the coach all to himself, except the top, and piling his baggage on the front seat, sits gravely on the back one counting his assets. The dear old man; I would not put him out in the cold and rain for all the world; but certainly there is room, upon some

terms, for two in the inside—if not, we had better buy a new coach!

The appropriation for the China mission this year is \$7,000—\$4,000 salary for the two missionaries, and \$3,000 for other purposes.

The following sums for specific purposes have been sent to China, in addition to the appropriation, as given above: \$50, contributed by two ladies of Baltimore, for "Bible Woman" in China; \$50, contributed by Mrs. William R. Stuart, of New Orleans, for the same purpose; \$50, contributed by Masters Shepherd T. Murray, James H. Murray and Richard B. Murray, of New Orleans, for the same purpose. May God bless these three boys. Let the church say amen; \$60, contributed by the Mobile Conference, for women colporteurs in China.

W. E. MURPHY,
Sec. Board of For. Missions.

NEW ORLEANS DIST. SABBATH SCHOOL CONVENTION.**THURSDAY EVENING.**

The Sabbath School Convention of the New Orleans District Sabbath School Union met in the Carondelet Street Methodist Episcopal Church South, on Thursday, April 28, and was opened at 6.45 by the Rev. N. A. Cravens, with reading the Scriptures and prayer, and singing and prayer until 7.30, when the convention was organized. On motion of W. H. Foster, Esq., the Rev. J. C. Keener, D. D., was called to the chair as permanent presiding officer of the convention, and Richard Jones was appointed secretary.

All ministers, all official members, all officers and teachers in the Sabbath schools of the church, who were in the audience, were declared members of this convention.

Dr. Kavanaugh addressed the convention on "The Importance of Senior Classes in Sunday Schools." The address pointed to the deficiency of an organized system of study, the absence of proper books to teach in Sabbath schools the whole doctrine of the Bible, and the true idea of experimental religion—the thought being: commencing with the "infant class" carrying up a Sunday school scholar through a regular, fixed system of books and teaching, to a class that may be to them a complete system of pure, practical theology, comprehensive for practical life.

The doctor suggested on the Old Testament, history, chronology, prophecy, antiquities, law, and then centering all, as on a focal point, on the spirituality of Christianity as taught in the New Testament, of which all the former was either type or shadow or prediction, and extended by church history as to the conflicts for the faith and government of the church.

The following resolution was adopted:

Resolved, That this convention approve of a systematic course of Sabbath school instruction, and that a committee of three be appointed to prepare a memorial to the General Conference on the subject; said memorial to be reported to this convention for approval.

It was decided by the convention that addresses should be limited to thirty minutes; and speeches to five minutes.

Question.—How can we best rivet the lesson on the minds and hearts of the children?

The following resolution was adopted:

Resolved, That in the opinion of this convention the best method of riveting the lesson on the minds of the children is to repeat in simple forms a few prominent ideas, and to eschew generalization as being unsuitable to a child.

Question.—How can we most effectively lead children to Christ?

The following resolution was adopted:

Resolved, That in the opinion of this convention the most effectual method of leading Sabbath school children to Christ is to take them by the hand and go with them there.

And pending the discussion of this resolution, the convention adjourned to meet at seven o'clock tomorrow, Friday evening.

The chair announced the committee to memorialize General Conference as follows: Rev. Dr. Kavanaugh, Rev. Dr. Parker, and W. H. Foster, Esq.

FRIDAY EVENING.

The convention met, according to adjournment, on Friday evening, at seven o'clock P. M.

Reading of Scriptures and prayer by the Rev. J. L. Wright, of Louisiana Conference.

The minutes of the preceding meeting were read and approved.

On call for reports by the chair, the Rev. Dr. Kavanaugh, from committee appointed to prepare a memorial to the General Conference, on the subject of a more systematic course of Sabbath school instruction, presented the report of the committee, and, on the same being read, it was, on motion of the Rev. N. A. Cravens,

Resolved, That the memorial as presented be adopted, and the secretary be instructed to furnish a certified copy of same for presentation to the General Conference.

The convention took up unfinished business from yesterday.

Question.—How can we most effectively lead children to Christ?

The original resolution was read. A substitute was offered by Rev. Dr. Marshall, as follows:

Resolved, That this convention considers that it is the highest duty of life to lead the young to the knowledge of Christ as the Redeemer of the world, and that we regard the Sabbath school as an agent designed to co-operate with parents in accomplishing this great end.

Resolved, That we solemnly believe it the first and chief obligation of parents to devote their young children to Christ, and that the most effectual way this duty can be performed is by exemplifying before them the blessedness of a life devoted to God.

Resolution and substitute were laid on the table, and the following resolutions, offered by Richard Jones, were adopted:

Resolved, That as leading children to Christ involves their conversion, then the story of Jesus dying for sinners must run like a golden thread through all the lessons of the teacher.

Resolved, That as the work of conversion is the work of the Holy Spirit, then to make effectual the teaching it is a necessity that the teacher make the children the subject of special prayer for the work, office and ministry of the Holy Ghost.

On motion, the meeting then adjourned to meet to-morrow evening at seven o'clock, and the announcement made that the address would be delivered by the Rev. Dr. C. K. Marshall.

SATURDAY EVENING.

The convention met Saturday evening at seven o'clock. Opened by reading Scriptures and prayer by the Rev. Philo M. Goodwyn, of the Louisiana Conference. Reading of the minutes of the preceding meeting. Singing by the choir. Address by Rev. Dr. Marshall, of Vicksburg.

Question for discussion—Infancy in its relations to the church. Pending the discussion of which, and after a lengthy debate, the convention adjourned sine die, with the announcement that at four o'clock to-morrow, Sabbath, the Sabbath School Union of the Methodist Episcopal Church South would hold its anniversary meeting.

Richard Jones, Sec.

BISHOPS' SUPPORT.

We beg leave to call the attention of the preachers and members of the church to this subject once more before the close of the fiscal year, which will be the thirty-first of May.

The salaries of the Bishops should be promptly met. The receipts, however, up to this date are inadequate to meet the claims. The preachers in the several Annual Conferences will please place in the hands of their respective delegates to the General Conference any amounts they may have, or may be able to collect, for this purpose; or contributions from any persons to meet the deficiency may be sent to me in post office order or in check.

A. H. Raymond, Agent.

MANY a time when we stand in the pulpit some sinners may be present to whom we are addressing our last message; who will never hear the gospel or be exhorted to take care of their souls again. Should we not wish to pour upon such an one the whole force of our powers of persuasion—to speak to him emphatically in the words of Richard Baxter; "as a dying man to dying men?"

WILLIE F. NEWELL.

We greatly regret the death of this estimable and promising youth. He is remembered by us as a child, beautiful and fresh as the dew-washed flower. He is now, we trust, in the home of the blessed. The bereaved mother and other kindred have our heartfelt sympathies. The following resolutions, adopted by the Sunday school of which Willie was a member, show how completely he had won the affection of his associates. He was the nephew and bore the name of our esteemed brother, William H. Foster, of this city.

On the twenty-fifth of April, 1870, the Wesleyan Academy Sunday School passed the following resolutions:

Whereas, The Giver of all life in his wise providence has taken from us one whom all have loved, and whose memory all now cherish:

Resolved, That in the death of Willie F. Newell we have lost a kind schoolmate and loved friend, whose endearing qualities had won our regard.

Resolved, That we extend our heartfelt sympathies to the bereaved mother and many friends, and commend them in this, their deep grief, to him who alone raiseth them that are bowed down, to him in whom Willie had such implicit trust.

Resolved, That we sympathize with the many friends in New Orleans, and the Felicite street Sunday school, of which he was a former member.

Resolved, That a copy of these resolutions be sent to Willie's mother, and published in *Zion's Herald*, New York and New Orleans Christian Advocates, and Springfield papers.

RICHARD MONTAGUE, LESTER S. HILL, LOU. M. HOBKINS, WILBRAHAM, MASS., April 26, 1870.

Prayer for the General Conference.

This council of the church meets next Wednesday in Memphis. Its session excites unprecedented interest, as it is the first in which lay representatives have been called to participate. The occasion will be one of vast importance. We feel less inclined to speculate on what the Conference will do, or what it will forbear doing, than to entreat the entire convention to besiege the throne of grace with earnest prayer and supplication that the Holy Spirit may preside over all its deliberations, and conduct them to a successful issue. We fear that the absurd and arrogant pretensions of papists, who claim plenary inspiration for a council held by a pope, may have induced some Protestants to verge to the opposite extreme, to some extent ignoring the assistance of the Divine Paraclete, in the deliberations of their representative assemblies. We do not, indeed, claim either Scripture precept or precedent for our church councils—it is a saving somewhat of popery to speak of them as courts of Jesus Christ, whose decisions are binding upon the conscience, like the decrees of the apostles in their so-called council at Jerusalem. But, do not our assemblies convene in the name of the Lord Jesus—to transact business in his interest—for the promotion of his cause? What other object have they in view? And can this be successfully accomplished without the aid of his Spirit? His grace is needed to inspire all hearts with zeal for the divine glory, to purge them from all unhalloved motives, to restrain from the development of insatiable passions (the bane of such bodies,) and to inspire them all with those sentiments of peace and love without which the mind is incapable of wise counsel and judicious action.

The Spirit, like a peaceful dove, flies from the realm of noise and strife.

Hence, our minds must be first calmed by his influence that we may be susceptible of his suggestions, and be controlled by his agency. Let the whole connection, therefore, pray fervently and importunately for the outpouring of the Holy Spirit upon the Conference. Let us pray in our closets, our families, our social meetings, our public congregations—let the church at large pray, and especially let those pray on whom the great responsibility has been devolved of representing the church in this highest court, that they may be filled with the spirit of love, and of power, and of a sound mind. If all the delegates come to Memphis under such an influence, and if the whole church continue constant in prayer for the divine blessing on their deliberations, we shall not have to endorse the mournful complaint of Gregory Nazianzen, who said that he had never known any council attended with good effect, nor to say in reference to our General Conference what Martinus of Bremen said of the iniquitous Synod of Dort: "I declare, as well as my father, that I will never set my foot in any synod again. O

Dort! O Dort! would to God that I had never seen thee!"—*Nashville Christian Advocate*, April 30.

St. John's Church, GALVESTON.—We are happy to be able to report that the work on this noble church edifice is rapidly advancing. The walls are ready for the roof, and the scaffolding necessary to raise the huge timbers to their place is complete. A six-foot, purple, wall will be added after the roof is in its place, and the interior arrangements will be rapidly pressed to their completion. It is expected that it will be ready for the congregation by October next.

It is located on the corner of Bath avenue and Broadway, and when the contemplated track on Bath avenue is laid it will be accessible by street cars from all portions of the city. The lecture and Sunday school room, in the basement, will be large enough to meet all the wants of our Sunday school, which has been so long cramped within the walls of the old chapel. The audience room, on the second floor, will be large and well ventilated. When complete, it will be one of the largest and most elegant church buildings in the State.—*Texas Christian Advocate*.

Koskoo.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last *Medical Journal* contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially endorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. *Norfolk Daily Journal*, Dec. 11, 1869.

Married.

April 26, 1870, by the Rev. J. T. M. Gregory, at the residence of the bride's father, in Aberdeen, Mississippi, Mr. K. A. CARTER, of Hamilton, Mississippi, to Miss LEXONA GOLIGHTLY, of Aberdeen, Mississippi.

On the twentieth of April, 1870, at the residence of the bride's father, by Rev. Joseph D. Newsum, Mr. JAMES L. STEINBACK to Miss SARAH K. TRIMMELL, all of Holmes county, Mississippi.

Obituaries.

Mrs. MATTIE JEMISON, wife of S. M. Jemison, and daughter of J. E. and Sarah Grace, was born in Lincoln county, Georgia, April 7, 1834, and died in Talladega county, Alabama, April 19, 1870.

She embraced religion and joined the Methodist Episcopal Church South in Washington, Wilkes county, Georgia, when a school girl, under the ministry of the Rev. William H. Evans, of the Georgia Conference. She was married to S. M. Jemison March 6, 1856. She leaves seven children, the oldest only thirteen years, the youngest but two weeks.

Mattie was a good child, a kind mother and an affectionate wife. She had a great many friends. Many of the preachers of the Alabama Conference will regret to learn of her early death, having often partaken of the kind hospitalities of her home. She loved our church, loved our ministers, and was always ready to do her part in advancing the Redeemer's cause.

She died very unexpectedly to us all. She expressed herself as being perfectly resigned to the will of her Master. She leaves a distressed family. That God may take care of her broken-hearted husband and motherless little children is the prayer of

HER FATHER.

Mrs. MARY L. PRINCE, wife of John W. Prince, died at Union Springs, Alabama, March 25, 1870. She was the daughter of Hartwell B. Green, and was born October 24, 1834.

Mrs. Prince was a member of the Methodist Church from early girlhood. Her husband lost, in common with our people generally, all he had of worldly goods by the robbery lately perpetrated upon the South; yet all undimmed she lent her energies in aiding him to provide for those dependent upon them. The genial, cheerful manner in which she presented her duties was most remarkable. Kindness of heart was a marked characteristic of her nature. Her afflictions were severe, her sufferings very great; yet as the hour of death approached she had a noble fortitude and a most admirable self-possession. She whispered out directions as to the disposition to be made of her

children, and directed other matters according to a very accurate and judicious judgment. She laid farewell to her weeping husband and her little daughters, asking them to meet her in heaven. Her whole manner and spirit were most gratifying and consoling. She sent messages to her relatives, asking them to live for God. She said she "would prefer to live to help John (her husband) raise the children, but was resigned to God's will." She passed away in peace, and rests from the labors and sufferings of a painful life. JOSEPH B. COTTELL.

Sister SARAH C. SALE was born February 16, 1792, and died March 31, 1870, aged seventy-eight years.

She was a native of Maryland, but her parents removed to Virginia when she was only three years old, where she was reared and educated.

After her marriage with the Rev. Alexander Sale, then an itinerant preacher, they removed to north Alabama, where they made a permanent home for forty years.

In 1857 they removed to Arkansas, where the most of their children had gone and made a new home, and lived there until the country was occupied by Federal troops. With the prospect of being broken up, they removed, in 1863, to the residence of Mr. V. H. Jones, a son-in-law, who lived near Greenwood, Caddo parish. Bro. Sale, overcome with age, fatigue and anxiety about the unhappy state of the country, expired the day after he arrived there. This daughter rejoices that she was privileged to minister to him in his last moments, and to receive her father's parting blessing. Sister Sale remained at the home of her daughter, Mrs. S. A. S. Jones, till the day of her death, beloved by all, and blessing the household with her gentle, genial Christian spirit.

Sister Sale was raised in the Episcopal Church, but when she professed religion she joined the Methodist Episcopal Church; and though no bigot, and entertaining the most charitable feelings toward all Christians, the Methodist Episcopal Church was emphatically the church of her choice. For fifty-eight years she was a devoted member of it, adorned its doctrines by leading a new life, following the commandments of God, and walking in his holy ways, steadfast in faith, unwavering in confidence, and always abounding in the work of the Lord. Many of the older itinerant preachers who knew her will embody her memory in their hearts' warmest affections.

As a Christian she was cheerful, confident and happy. A few days before her death we visited and prayed with her. It was apparent that her strength was failing. She was growing worse. On taking leave of her we said: "Sister Sale, is your faith still constant and unwavering?" She repeated with tears, "Yes, constant and unwavering," as if those words expressed just what she wished. To others she quoted Scripture promises, such as: "Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me." They told and staff they comforted. She then added: "I need but the rod for discipline and the staff for support." When Christian friends sang the songs of Zion her soul was inspired with the theme, and when she could no longer utter words she raised her hands in token of heavenly aspirations. She has filled all the various stations of life which she was called in the providence of God to occupy, with dignity and reverence, glorified God in her body and spirit, and has gone up to behold the trophies of a well fought day.

She has done well, and it will be said of her: "Well done, thou good and faithful servant; enter into the joy of thy Lord." She died in the midst of children and kind friends. The Rev. L. Clegg, her pastor, preached her funeral from the text: "Be ye also ready." Her mortal remains rest in the family grave yard; and while I perform the sad but pleasing task of writing this, my prayer is: "Let me die the death of the righteous, that my last end may be like hers." J. P. Nashville Christian Advocate please copy.

DR. DAVIS ON DEAFNESS.

Send Forty cents, and get the NOTES ON DEAFNESS, by W. L. Davis, M. D. To be had of Steel & Co., 72 Camp street; Eyrich, 130 Canal street; Ellis, opposite the Post Office; also, by mail, of the author, Glass Box 399, New Orleans.

OBSERVE.—Dr. D. has removed to No. 19 Racine street, where he holds himself in readiness to attend to the treatment of persons in cases of Deafness—a special branch of his profession, to which he gives his whole attention. 602 11

NEW ADVERTISEMENTS.

CENTENARY INSTITUTE, SUMMERFIELD, ALABAMA. The closing exercises of the Schools of this institution will take place on the following days:

JUNE 26—Commencement sermon. JUNE 27—Declaration by members of the Male School. JUNE 28—Exhibition by young ladies of Junior Class—Concert at night. JUNE 29—Commencement day. The Board of Trustees will meet at the College on Monday, June 27.

WM. J. VAUGHN, JOHN BASSEY, Principals.

NEW ADVERTISEMENTS.

FINE TOILET SOAPS.

"AMERICAN COMPANY."

These are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleansing and soothing effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Brown Windsor, Hoary-Glycerine, Musk, Cherry, Spring Violet, etc. For sale at all first class Drug Stores.

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D. JOHN G. ANGELL.

DENTAL SURGEON.

NO. 152 JULIA STREET, NEAR CAMP, over Homeopathic Pharmacy, NEW ORLEANS, LA.

Nitrous Oxide Gas and other Anesthetics for painless operations.

PHILIP WERLEIN.

NOS. 80 AND 82 BARONNE STREET.

NEW ORLEANS.

Southern Depot of the celebrated and renowned

PIANOS: ORGANS:

Marshall & Mitterer's Dunham & Son's, and J. P. Hale's.

Needham & Son's, Special gold Medal for Church, School, Lodge and Parlor.

Which are fully equal to any in the world.

MUSICAL MERCHANDISE

OF EVERY DESCRIPTION.

PIANOS TUNED, REPAIRED, RENTED.

EXCHANGED, STORED AND SHIPPED.

I desire to call your attention to the fact that I am conducting my business on the most economical principles as regards store rents and expenses, and am enabled to sell Pianos and Organs at from ten to twenty per cent. under current rates, and at bargain prices. My large stock cheerfully shown to visitors, and orders promptly filled.

J. P. HALE'S

GREAT PIANO FORTE COMPANY.

Chartered January, 1866.

We are now prepared at our NEW FAC- TORY, corner of Tenth and Canal streets, to turn out fifty Pianos per week, from our splendid New Scales, which are pronounced by the best judges to be the most powerful square Piano that has ever been brought before the public. There is no Piano made that will stand in time like this.

PRICES.

No. 3—Plain style \$425

No. 24—7 Octave, front Round Corners, Serpentine Molding 450

No. 4—7 Octave, four Round Corners, Serpentine Carved Legs 500

No. 5—7 Octave, four large Round Corners 600

This Company, believing that the public want demands

A GOOD SUBSTANTIAL

SEVEN OCTAVE PIANO FORTE,

embracing all the modern improvements, such as a Rosewood Case, French Grand Action, Heavy metal, full Iron Frame, Overstring Bass, etc., at

PRICES WITHIN THE MEANS OF ALL.

now offer such an instrument at a price lower than any other reliable manufactory.

These Pianos are made of the best materials, with great care, and by the most skillful workmen, selected from the best factories in this and in old country, and fully warranted to stand in any climate, and to give as good satisfaction as any Pianos sold for \$1,000.

The terms are SET CASH in New York; for by adopting such terms we are enabled to sell at low prices.

We want Five Hundred Agents and Teachers to introduce these splendid new instruments in all parts of the Southern States. All orders must be sent direct to

PHILIP WERLEIN,

80 and 82 BARONNE ST., New Orleans.

Our General Agent for the Southern States.

WEDDON'S EXCELSIOR LABOR-SAV-

ING WASHING COMPOUND.

No Rubbing Necessary.—No Washing Machine Needed.

(Patent granted September 22, 1868.)

REASONS FOR PREFERRED THIS SOAP.

1. It is not only the best, but the cheapest yet offered to the public.

2. It may be successfully used in any kind of water—cold or hot, hard or soft.

3. It so modifies the action of boiling water on woolen goods that their fibers do not contract under its influence, and the garments are left bleached, soft and as large as originally made.

4. It will not destroy colors; on the contrary, renders them bright and beautiful.

5. The goods do not require any rubbing with the hands, washboard or washing machine; all that is necessary is soaping, boiling and rinsing.

6. It will not injure the hands; on the contrary, renders them soft and smooth.

7. Without boiling it will bleach clean and white the finest handkerchiefs, laces, curtains, etc. Simply dampen them in warm water, soap them, place them in a dry vessel until next day, then rinse and dry them; certainly very much soiled may require boiling.

8. We guarantee all the above facts, and will refund the purchase money to any one not satisfied with the trial of the Soap. We also guarantee to pay for any injury done to clothing by the Soap, on proof of such injury. It is hardly necessary to inform the public that two-thirds of the wear and tear of clothing results from rubbing, which may be saved by the use of this Soap.

By R. G. LATTING, Manufacturer.

A. T. BENNETT & Co.,

Cor. Common and Tchoupchoula Sts.

For sale by most all retail grocers.

Price: 1 lb. boxes, 25 cents; 5 lb. boxes, \$1.00; 10 lb. boxes, \$2.00.

A liberal discount to the trade. ap23 1m

A VALUABLE GIFT.—90 PAGES.—DR.

A. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Sent by mail free of charge.

DR. S. S. FITCH,

714 Broadway, New York.

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S. M. PETTINGILL & CO.

37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

\$30.....\$60.....\$90.

WILCOX & GIBBS' LOOP-STITCH

SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rethreading. Every Machine is furnished with Feller, Hemmer and Brailer.

All the different first class Sewing Machines for sale. SLOATS celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All kinds of Machines repaired. Needles, Silk, Thread and Oil for all kinds of Machines. Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store.

Agents wanted. M. S. HEDRICK,

87 and 118 Canal street, New Orleans.

ONE DOSE OF DR. SHALLENBERGER'S

FEVER AND AGUE ANTIDOTE

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure Immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists. det 1ya

WILLIAM T. SMITHSON,

Banker and Dealer in Exchange,

No. 14 WALL STREET, NEW YORK.

I offer my services to my Southern friends, Bankers and General Investors, for the transaction of their business in this city, including purchases and sales of Gold, Government and Southern State Securities of every description, and the Negotiation of Loans. I earnestly solicit the patronage of my friends and the public generally. Any matter of business entrusted to me will be promptly and faithfully attended to.

no27 6m WILLIAM T. SMITHSON.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous; does not contain lead, nor any vital poison to produce paralysis or death. Avoid the vaunted and delusive preparations boasting virtues they do not possess. The genuine W. A. Bachelor's Hair Dye has had thirty years' unimpaired reputation to uphold its integrity as the only Perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond street, N. Y. j24 1yr

THE ONLY TRUE AND PERFECT HAIR

COLOR.

The Mystery, or Turner's Hair-Tint.

A harmless, beautiful and permanent Hair Dye, in one preparation.

It is the only preparation ever invented where the shade can be controlled at the will of the operator, and at the same time easy of application. It is now used in the principal Hair Dressing Saloons of New Orleans, and all over the South. A sample box will be sent, postage paid, to any address or Post Office in the United States, upon receipt of price, \$1, by JAMES TURNER & CO., Chemists and Druggists, No. 20 Camp street, under City Hotel, New Orleans. ap23 3m

A STANDARD REMEDY.

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The Child's Corner.

THE HIPPOPOTAMUS.

This is the well known hippopotamus or river horse, as he is sometimes called.

It is an enormous quadruped, a native of various parts of Africa, and is always found either in water or very near to it. Its height is not very remarkable as its legs are extremely short, but its body is long, and very bulky indeed. The average height of a full-grown hippopotamus is about five feet. The color of its skin is a dark brown, curiously marked with innumerable lines like those on "crackle" china or oil paintings, and is dappled with a number of sooty-black spots, which cannot be seen except by closely looking. A vast number of pores in the skin supply a thick oily liquid, which effectually protects the animal from the bad effects of the water in which it lives most of the time. The mouth is enormous, and its size is greatly increased by the odd manner in which the jaw is set in the head.

Within the mouth is an array of white, gleaming tusks, which have a terrible appearance, but are solely intended for cutting grass and the other vegetable substances on which it feeds. With those teeth the hippopotamus can cut the grass as neatly as if it were mown with a scythe, and is able to sever, as with shears, a pretty thick stem.

Its appetite is enormous, and with a stomach capable of holding five or six bushels of food it is a terrible nuisance to the owners of farms near to the river in which the animal lives. During the day it sleeps in its hiding place, but as soon as night comes on issues from its den, and tramping its way into the cultivated lands, makes sad havoc among the growing crops; and the worst of the matter is, the hippopotamus damages vastly more than it eats, by the clumsy, waddling way it walks. It is a gregarious animal, and generally goes in herds numbering twenty or thirty.

All manner of traps are set to catch them by the land owners, who hunt them without mercy, and find no little profit from their teeth, which are of the very finest and whitest ivory, weigh from five to eight pounds, and are valued at from four to six dollars per pound.

The young hippopotamus is not able to stay under water as long as its parents, and the mother carefully brings it to the surface every little while to breathe. During the first few months of the little animal's life it takes its stand on its mother's back, and is borne by her above or through the water just as she thinks wisest and best.

The creature is generally harmless, and need not be dreaded, unless molested, when it will violently attack whatever object has roused its anger.

Dr. Livingstone, the celebrated African missionary, tells us of one of these animals, whose little calf had been speared by his men the day before. "She made at the boat," he says, "in which I was sitting, with such force that she lifted the forepart of the boat completely out of the water, capsized one of the black oarsmen fairly into the river, and forced the whole crew to jump ashore."—*Child's Paper.*

A LITTLE BOY'S REBUKE.—There was once a very old man, who lived in the house with his sons. The old man was deaf, his eyes were dim, and his legs weak and thin. When he was at the table he could hardly hold his spoon, so much did his hand shake, and at times he would spill his soup on the table cloth. All this vexed his son's wife; and they made the old man sit in the corner, behind the stove. There he ate his food from an earthenware dish, and he had not always too much to eat, as you may guess.

Well, one day his trembling hands could not hold the dish—it fell to the floor and broke! At this his son and son's wife were so vexed that they spoke harshly to the poor old man. His only answer was a deep, sad sigh. Then they brought him a bowl made of wood, out of which he had to eat his food. Not long after this his grandson, a boy about seven years of age, was seen at work hauling out a log of wood. His parents could not guess what he was trying to do. The little boy said nothing to any one, but kept at his work on the log, and looked very grave, as if he had some great work on hand.

"What are you doing there?" asked the father.

The little boy did not want to tell. His mother asked:

"What are you doing there, my son?"

"O," said he, "I am only making a trough such as our pigs eat out of."

"But what are you making it for?"

"I am making it," said he, "for you and father to eat out of when I grow up."

The parents looked at each other, and burst into tears. From that

time forth they treated the old man well. He had the best place at the table, a nice dish, and plenty of food.

PROUD OF HIS MOTHER.—It was a cold night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, and in the very hair of those who were out. A distinguished lecturer was to speak, and, notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Ammendale, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as closely as possible to him. Together they breasted the storm, the mother and the boy, who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said:

"I am very proud to-night, mother."

"Proud that you can take care of me?" she said to him with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should, in his manhood, lovingly provide for her who, in his helpless infancy, watched over him.

The Farm and Garden.

EXPERIMENTS IN FEEDING SWINE.

The following letter from Prof. Johnson, farm superintendent of the Maine Agricultural College, will be read with interest by those of our readers who raise pigs:

DEAR SIR: As several inquiries have reached me in regard to our experiments in feeding swine, I conclude to send you the result of the past three months' trial.

Weight of the two pigs in pen No. 1, November 15, 93 pounds; in pen No. 2, 76 pounds. Gain of the two in No. 1, in 30 days, fed on whole corn, 35 pounds; of those in No. 2, fed on uncooked meal, 47 pounds. A little more than one bushel was fed to each pen.

From December 15 to January 15, 31 days, the two pigs in No. 1, fed on uncooked meal, gained 57½ pounds, and those in No. 2, fed on whole corn, gained 52½ pounds. A little less than two and one-half bushels were fed to each pen. We called 54 pounds of corn one bushel, and equal to 50 pounds of meal.

From January 15 to February 16 the gain in each pen was, just 75½ pounds, the average gain to each pig being 37½ pounds in 32 days. The pigs in No. 1 were fed on meal thoroughly scalded, and those in No. 2 on raw meal. Equal quantities of meal and swill were given to each. During the 32 days about 75 pounds of meal were fed to each pig.

The object of these experiments has not been to ascertain how much pork a given quantity of feed will make. The question asked the first two months was, will it pay to grind corn into meal? and the answer was, yes.

The question the third month was, will it pay to scald the meal? and the answer was, no.

Two other pigs of the same breed (Chester) and nearly the same size, kept in pen No. 3, have been fed during the three months on raw barley meal. The meal has not been weighed out. The intention has been to give them in their swill what they could eat readily. These two pigs were found to weigh, February 19, 267 pounds—6 pounds more than the pigs in No. 1, and 16 pounds more than those in No. 2. My impression is that at present prices barley meal is cheaper for swine than corn meal. To prove it, however, barley meal will this month be kept on trial and the six pigs will be fed as follows, viz: Just as many pounds of barley meal will be fed to No. 3 as No. 1 and No. 2 have each of corn meal. No. 1 will have raw corn meal and No. 2 scalded meal. The swill fed to these swine is about equal in quality to skimmed milk.

WHO WOULD NOT PLANT FLOWERS? It is hardly worth while now-a-days trying to winter any but easily kept varieties of flowers. Gladioli, dahlias, cannas and such things may be wintered in a dry cellar in sand, but verbenas and other tender budding plants are now sold so cheaply by commercial florists that it does not pay those having no green houses to winter them. With gladioli and dahlias at twenty-five cents each, every family should have them in their garden. With a canna (Indian shot), a Ricinus (castor oil bean), or some other pretty foliage plants about the lawn,

some roses, a climber or two, verbenas, pansies, and a few annuals, the garden will soon put on a gay appearance and give untold enjoyment to the wife and children.

With proper assistance in preparing the beds and planting, their care may safely be left to them, and they may perhaps give you a lesson also in flower culture. Among annuals for the flower garden asters, balsams, clarkias, convolvulus (*major* and *minor*), larkspurs, lobelia, marigold, mignonette, nasturtium (*dwarf*), sweet peas, portulaca, tagetes and zinnia should be in every garden. The new asters, balsams, convolvulus and portulaca are beautiful. Few or many, they will amply repay the care bestowed upon them. Do not, however, neglect the kitchen garden. If you tend it as well as the children will the flowers, you will not have many doctors' bills to pay.

Disease seldom lurks where there are plenty of fruits and vegetables, and every farmer or villager can better afford to raise them than either to buy them or go without them. After you have got the kitchen garden in shape and your beginning in floriculture made, you can add to them from time to time something more tender and delicate.

There are but few villages or country places but may with a little care support at least a few of the more hardy winter blooming flowers. The only mystery about their cultivation is a little care and common sense. Try at all events some of the hardy summer blooming ones.

MARKING LAND FOR CORN.—The majority of farmers who mark land do so by driving stakes. A much better and quicker method is to attach a re-mark or guide to the marker, so as to leave a line over which the team will go astride in returning. It is made by arranging a light shoe or runner which may be attached to the marker by an arm and hook, and which is let into an eye on the marker. A cord running from this shoe to the outside hancoring of the team—and so arranged as to be easily reversed from side to side, each time across the field—completes the preparation.

If your rows are forty-four inches wide, and your marker makes three rows at a time—and more cannot usually be well made—the re-mark should extend over twice the number of rows, or eighty-eight inches. This will allow you to drive the tongue of your marker astride the re-mark, and enable you to keep the rows perfectly straight and parallel, a correct line having been first established. A re-mark for a corn-planter should be once and one-half the width of the planter. Thus, if your planter makes rows forty-four inches wide, the re-mark should be sixty-six inches on one side; or if the rows are forty-six inches—the usual width of planters—the shoe of the re-mark must travel sixty-nine inches on one side, to enable the tongue of the marker to stride the mark in returning. The cord is necessary to be attached to the hancoring, to enable you to keep the re-mark in line.

THE APIARY.—At a recent Bee Convention held in Albany, New York, the following information was brought out, relating to honey-producing flowers, their season and comparative value. Bees first get pollen in the spring from alder, skunk-cabbage and cat-tail willow. From the yellow willow they take honey, but no pollen. Next in order come fruit blossoms—apples, pears, peaches, etc. If the weather is favorable a large quantity of honey is obtained from these. The dandelion and sugar maple also produce largely of honey; red maple is earlier, and consequently more exposed to frost. The honey yield of clover depends much on the weather. Its pollen is dark-colored. Red raspberries were spoken of as yielding large quantities of honey for four or five weeks together, and in all sorts of weather. Black raspberries yield pollen, but not so much honey. Basswood or linden was considered to furnish the best and most aromatic honey. Clover honey is like it, if gathered and deposited quickly, but if gathered slowly it is inferior. Buckwheat is poor in quality and untrustworthy in New York. In the West, in consequence of the lateness of the autumn, it is more productive. The golden rod was thought to stain the bees by some, but others had known it to furnish honey in abundance without any peculiar color. The poplar (tulip tree) at the West furnishes large quantities of honey, but the quality is like that of buckwheat, poor. The locust tree was also spoken of as producing plenty of honey, of good quality.

SAN FRANCISCO people were dreadfully frightened and excited recently by a sharp earthquake shock. The large buildings were vacated, there was a panic in the hotels, and the people crowded the streets. No damage of note, however, was done.

I ENVY no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

The Lord's Supper as a Means of Conversion.

Not long since a minister of the gospel said: "Of all Christian ordinances, the Lord's Supper enters most vividly into my early recollections. Whenever that sacrament was observed, my father aimed to have every inmate of his household present, either as a partaker or a witness. We were taught to look forward to it as a holy occasion. As the day came there was an impressive gentleness in his tone and manner, and a fervency in his prayers. I knew the meaning of the tear that gathered in my mother's eye as she read once more the record of what the Lord did on the same night when he was betrayed. But her boy wished that he was sick, wished that the house needed him to stay and watch it, wished that it was the custom for non-professors to leave the church while the guests of Jesus were taking their places at his table—indeed, wished anything rather than to sit apart and view the scene; for conscience was then asking why I was not a Christian? The very love of my parents silently rebuked my aversion, and I could not think of requesting to be absent from the feast."

"Four times a year I must leave my father's pew, and take my place among the spectators. To rise—to part with father and mother—to sit among unbelievers! How hard it was! It seemed like going away from Christ, as a wandering, willful lamb, even when he was calling me to his fold. It seemed like rejecting him, and choosing the world. I seemed to be making a public profession of my disregard of the Saviour. But did it harden me? Did it provoke me to rebellion? Nay; the effect was to mellow the heart, to awaken the conscience, and to fix the mind on Calvary. Never did I have set forth more vividly, before my eyes, Jesus Christ crucified for me. How often I said to myself, 'Surely the Lord is in this place! This is none other but the house of God, and this is the gate of heaven.'"

"And yet it was to me the unhappiest place on earth. Its air was too pure for me. Its solemnity was painful. Amid the silence came the still, small voice to my soul. My thoughts ran back and forth between Christ and myself. That broken body! My sins had helped to break it. That shed blood! My sins ought to be washed away by it. The love of Christ was almost painful to me because I was resisting it. And still how wonderfully was that sacrament adapted to set forth the only love which could meet the wants of a sinner! I began to feel that the Lord's Supper was a means of grace to spectators, and that there was a propriety in those arrangements which kept me there as a witness of the ordinance. If Christians needed all that was visible in it, much more did we who were not yet of Christ's fold. My convictions were those of duty undone, mercy still refused, grace still resisted, and privilege unaccepted."

"The question with me was, not what to do, but when to do it? More than once I almost resolved that when another communion season should come I should be found sitting at the Lord's table. If anything hardened my young soul, it was not the Lord's Supper. It was almost the only thing that kept me from indifference. It came every three months, as a spring time, to melt the snows and thaw the frozen garden of the heart. At length, on one of those solemn days, the Holy Ghost so took 'the things of Christ' and showed them to me, that I 'received the atonement.' How I then looked forward to the next occasion, when I might obey that inviting command, 'Do this in remembrance of me,' and take the cup of the New Covenant! Family training, preaching, all other means had their power, yet as I look back it seems to me that the Lord's Supper was the ordinance most effective in my conversion."

If this were the only known case of its kind, would it not be sufficient to raise the question—Whether enough importance is now given, in most of our churches, to the effect of this sacrament upon those who merely witness its observance?—*Chicago Interior.*

IN INDIA there are 20 societies of Great Britain, the United States and India at work. They have 540 white and 225 native clergy, 18,000 native catechists working in 400 central stations, with 2,300 branches. They have 80,000 boys and 30,000 girls in their schools. The annual cost is \$1,500,000, of which \$250,000 are given by the people of India, and \$100,000 by the natives themselves.

That all who are happy are equally happy is not true. A peasant and a philosopher may be equally satisfied, but not equally happy.—*Johnson.*

As the fire-fly shines only when on the wing, so it is with the human mind—when at rest, it darkens.—*Anon.*

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PLAIN AND EXTENDED BACKS,

the Extended Back with cast Iron Enamelled Reservoir and Funnel, Tin, Warming Closet, Giddron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as is the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove—the best in use, as the back holes will heat as well or better than the middle ones. For sale by

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THE MONITOR.

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THE TIMES.

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THE TIMES

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ECCELESIASTICAL HISTORIES.

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have no material change to notice in the general market since our last issue. The wholesale trade has continued to exhibit a fair degree of animation. Sugar and molasses have been in good demand, the receipts meeting a ready sale at full prices, and Western produce generally has shown more animation, with a tendency in favor of sellers, but the movement is mostly confined to the local trade and the execution of orders for the gulf ports. We hear of 50,000 bushels wheat being on the way from St. Louis, and hope the receivers will be at liberty to offer it at prices which will enable shippers to take it for export; or, if their views are too high for foreign limits, that they be prepared to ship it without delay either to Liverpool or New York, and thus save local charges.

The weather has been cloudy and showery, with a heavy storm on Sunday. The presumption is that the rains have extended throughout the interior. All the tributaries being in good navigable condition, cotton has poured in even more freely than had been anticipated.

The river is three feet seven inches below high water mark.

Corros.—The following are the arrivals since the twenty-ninth ultimo:
Louisiana and Mississippi bales 14654
Lakes 23
Florida 350
Texas 86
Total 15203

On Saturday the movement commenced with a moderate degree of spirit, at about previous rates, but after the receipt of the unfavorable dispatches from Liverpool the demand subsided, and figures were accepted, showing an irregular decline of 1/4 to 3/4c, while the sales were confined to 2,000 bales. On Monday buyers came forward with more spirit, but offering inside rates, and prices exhibited increased irregularity, even running lists being scarce and commanding extreme rates, while mixed lists, especially if dusty and stained, sold at inside figures, or a fraction less, good ordinary closing at 20 to 20 1/2c, low middling at 20 1/2 to 21 1/4c, and middling at 21 1/4 to 22c. The business, however, was of fair extent, summing up 3,500 bales. On Tuesday the market opened with a fair inquiry, but the movement checked by the supply being moderate, and buyers offering prices a fraction below the views of factors. Later in the day, however, parties came together more freely, offers being accepted which had been previously refused on the one hand, and buyers coming up to the claims of factors on the other, at least for even running or otherwise desirable lists, and 4,200 bales changed hands, at prices showing some little irregularity, but on the whole more steadiness than on the day previous.

This makes an aggregate for the past three days of 9,700 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,032,621 bales, against 757,523 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 647,368 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 333,417 bales to Great Britain, of 98,344 to France, and of 115,919 to other foreign ports.

Referring to our remarks above, we quote as follows:
Ordinary 17 1/4 to 18 1/4
Good ordinary 20 to 20 1/4
Low middling 20 1/4 to 21 1/4
Middling 21 1/4 to 22
Strict middling 22 to 22 1/4

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales 770
Arrived past three days 13203
Arrived previously 1074162-1089355
Exported past three days 7773
Exported previously 927433
Burned 1317-946525
Stock on hand and on shipboard 143600

MONETARY.—Gold, 114 1/2 to 114 3/4.
American silver half dollars, 107 1/2 to 108 1/2. Mexican dollars at 3 1/2 percent premium in gold.

Nothing has been reported in bonds. A moderate business has been done in warrants, the sales of which include \$10,000 old Metropolitan Police on Saturday at 82 1/2, and \$3,000 new on Tuesday at 88. Dealers bought State at 88 for now, and 92 1/2 to 93 for old, and Metropolitan Police at 93 1/2 to 94, and sold the former at 89 for new and 94 for old, and the latter at 94 1/2 to 95.

City Treasury notes, 16 to 17.

CATTLE MARKET.

NEW ORLEANS, May 3, 1870.
Texas cattle, choice, per head 40 to 50
Texas cattle, second quality, per head 30 to 40
Texas cattle, third quality, per head 20 to 30
Hogs, per lb. gross 10 to 12c
Sheep, first quality, per head 35 to 40
Sheep, second quality, per head 30 to 35
Sheep, third quality, per head 25 to 30
Milk cows, per head 50 to 60
Milk cows, with calves 60 to 70
Yearlings, per head 7 to 12
Calves, per head 7 to 12

N. ORLEANS WHOLESALE PRICES.

DEVELOPED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements	\$4 00	\$20 00
Cotton and sugar plows	5 50	9 50
Cotton saws and scrapers	5 50	6 00
Cotton scrapers	5 50	6 00
Cultivators	10 00	11 00
Shovels	8 00	10 00
Axes	10 00	15 00
Bagging, per yard	28	28
Kentucky	27	28
Bale rope, per lb.	1 40	1 45
Brick, per 100 lbs.	5 00	5 00
Crackers	6 00	6 00
Bricks, per M	10 00	12 00
English tire	55 00	60 00
Candles, per lb.	12	17 1/2
Sperm, New Bedford	50	50
Tallow	20	20
Admiral	12	17 1/2
Chocolate, per lb.	39	55
No. 1	35	55
Sweet and spiced	35	67
Cider, per bbl.	13 00	13 00
Western	13 00	13 00
Coal, per ton	15 00	15 00
Anthracite	11 00	12 00
Western, per bbl.	50	50
Coffee, (gold), per lb.	18	18 1/2
Turkey, per lb.	35	35
Java	33	35
Cotton seed	15 00	15 00
Rough, per ton	15 00	15 00
Hulled, per bushel	31	33
Copper, per lb.	31	33
Braziers	31	33
Sheathing	35	37
Copper bolts	35	37
Yellow metal	26	27
Cardage, per lb.	23	24
Logwood, per lb.	44	44
Logwood, per lb.	44	44
Indigo, per lb.	1 75	1 85
Madder	20	22
Eggs, per dozen	18	20
Western	90	95
Fish, per box	1 50	1 60
Cod	50	50
Herrings	27	27
Mackerel, No. 1, per bbl.	26 00	26 00
Mackerel, No. 2, per bbl.	16 00	17 00
Mackerel, No. 3, per bbl.	12 00	12 50
Flaxseed, per lb.	4	6
Extra	4 75	6 75
Superfine	4 25	4 00
Fine	3 75	4 00
Common	3 75	3 75
Fruit, per lb.	14	17
Prunes	16	18
Figs, drum	16	18
Dried apples	15	16
Almonds, soft shell	28	28
Raisins, M. R., per box	4 50	4 50
Raisins, layer	3 50	3 75
Lemons, Palermo, per box	3 50	3 75
Oranges, Palermo, per box	4 00	4 50
Glass, per box of 50 feet	4 00	4 50
French, 8 by 10	3 25	3 75
French, 10 by 12	4 00	4 50
French, 12 by 18	4 00	4 50
Glass, per bushel	65	65
Corn, shelled	1 10	1 15
Beans, per bbl.	7 00	7 00
Hops, per lb.	20	20
Malt, Western	1 15	1 15
Malt, Canadian	1 05	1 20
Gunpowder, per keg	8 50	9 50
Gunny bags, per bag	20 1/2	21
Hay, per ton	17 1/2	17 1/2
Western	17 1/2	17 1/2
Northern	17 1/2	17 1/2
Louisiana	17 1/2	17 1/2
Hick, per lb.	17	17 1/2
Country dry flint	17	17 1/2
Country dry flint	17	17 1/2
Texas stretched ditto	12 1/2	13 1/2
Dry salted	12 1/2	13 1/2
Wet salted, city slaughter	7 1/2	11
Iron, per ton	45 00	45 00
Pig	45	55
Country bar, per lb.	45	55
English	45	55
Sweden, assorted	7	8
Hoop	5 1/2	6
Sheet	5 1/2	6
Boiler	8	10
Nail rods	7 1/2	8
Cotton ties	5 1/2	6
Castings, American	5 1/2	6
Lime, per bbl.	1 75	2 25
Shell lime	1 75	2 25
Rockland, etc.	2 10	2 25
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Molasses, per gallon	35	45
Cuba	35	45
Refined, rebolled	60	75
Moss, per lb.	2	3 1/2
Gray country	2	3 1/2
Black country	2	3 1/2
Selected water-rotted	9 1/2	10
Nails, per lb.	4 75	5 00
America, 4/6d	14	16
Wrought, German	14	16
Wrought, English	14	16
Naval stores	10	12
Tar, per gallon	10	12
Pitch, per bbl.	2 50	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 10
Synthetic Turpentine, per gall.	4 75	4 75
Carbolic, bright	50	55
Lard, per gallon	1 20	1 25
Coal oil, in barrels	34	35
Coal oil, in cases	44	45
Lard, raw	1 15	1 18
Sperm	2 75	3 00
Whale, refined	1 40	1 50
Cotton seed, crude	70	75
Cotton seed, refined	95	1 00
Castor	2 40	2 50
Tanners, per gallon	1 15	1 30
Oil cake	1 15	1 30
Lime, per ton	1 20	1 25
Cotton seed meal	30 00	30 00
Provisions, per bbl.	30 00	30 00
Beef, mess, Western	7 00	7 50
Beef, dried, per lb.	7 00	7 50
Beef tongues, per dozen	7 00	7 50
Pork, mess	7 00	7 50
Pork, prime mess	7 00	7 50
Hog round, per lb.	10 1/2	11
Hams, per lb.	10 1/2	11
Hams, canvassed	10 1/2	11
Sides	10 1/2	11
Shoulders	10 1/2	11
Green shoulders	10 1/2	11
Lard, prime, in cases	10 1/2	11
Butter, Northern	30	45
Butter, Western	30	45
Potatoes, per bbl.	1 00	2 00
Onions	5 50	7 00
Apples	4 00	7 00
Cabbages, per crate	10 00	12 00
Rice, per lb.	4	8
Louisiana	4	8
India, (gold), in bond	3 1/2	4
Carolina	3 1/2	4
Sugar, per lb.	7	14 1/2
In the city	7	14 1/2
Havana, white	14	14 1/2
Havana, yellow	11 1/2	12 1/2
Havana, brown	10	11 1/2
Wool, per lb.	50	125
Hurly	50	125
Louisiana, native	7	12
Texas, (2) Merino	7	12

Special Notices.

Jackson Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Jackson station, Apr. 10, 17
Raymond, at Clinton, 23, 24
Canton, at Livingston, 30, May 1
Madison, at Livingston, 30, May 1
Brownsville, at Queen's Hill, 21, 22
Forest Grove, at Thomas's, 21, 22
Camden, at Soule chapel, June 4, 5
Jackson, at Spring Ridge, 11, 12
Sharon, at Sharon, 18, 19
Shalhur Springs, at Brown's school house, 25, 26
R. AIMEY, P. E.

Lake Providence Dist., La. Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Floyd, Delhi and Carroll, at Delhi, May 7, 8
Linn Grove, at Oak Ridge, 14, 15
Bastrop, at Island Desiré, 21, 22
Waterproof, at Tensas ch'l., 28, 29
Lake Providence, at Illa-warra, June 4, 5
Winnsboro, at Oakley, 11, 12
Richland, at Union, 18, 19
B. F. ALEXANDER, P. E., Shreveport, La.

Wetumpka Dist., Montgomery Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Wetumpka, Apr. 2, 3
Prattville, 9, 10
Antungville and Ivy Creek, at Antungville, 16, 17
Pleasant Hill circuit, at Ash Creek, 23, 24
Antungville, at New Hope, May 7, 8
Carolina circuit, at Sear's chapel, 14, 15
Lowndesboro, Haynesville & Union, at Union, June 4, 5
Wm. S. TURNER, P. E.

Shreveport District, Louisiana Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Mansfield circuit, at Foster's chapel, Apr. 23, 24
Keachie, at Belle Bower, 30, May 1
Pleasant Hill circuit, at Fort Jessup, May 7, 8
Anacoco, at Kasatellie, 14, 15
Natchitoches, at Natchitoches, 21, 22
Shreveport, at Shreveport, 28, 29
Springville, at Holly's school house, June 4, 5
Greenwood, 11, 12
Mooringsport, 18, 19
J. PIERCE, P. E.

Mobile District, Mobile Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Franklin street, Mar. 26, 27
Whistler, Apr. 2, 3
Eastern Shore, at Daphney, 9, 10
St. Paul's, 16, 17
Jackson, at Grove Hill, 23, 24
Suggsville, at Gosport, 30, May 1
St. Francis street, May 7, 8
W. Pasagoula, at Red Hill, 14, 15
Bay Shore, at Zion, 21, 22
Cottage Hill, at Ward's, 28, 29
Citronelle, at Bethel, June 4, 5
St. Stephen's, at Andrew ch'l., 11, 12
S. H. COX, P. E.

Tuscaloosa District, Mobile Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Perryville, Mar. 26, 27
Selma, Apr. 2, 3
Summerfield, 9, 10
Randolph, 16, 17
Tuscaloosa, 23, 24
Havana, 30, May 1
Forkland, May 7, 8
Greensboro, 14, 15
Brush Creek, 21, 22
Marion, 28, 29
JAS. L. COTTEN, P. E.

Columbus District, Mobile Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Columbus station, Apr. 2, 3
Fayetteville, at Phoenix, 9, 10
Columbus, at Mt. Pleasant, 16, 17
Yorkville, at Yorkville, 23, 24
Caledonia, at Soule chapel, 30, May 1
Bexar, at Bexar, May 7, 8
Athens, at Pleasant Hill, 14, 15
Gordo, at Oak Grove, 21, 22
Yellow Creek, 28, 29
Corylton, at Emory chapel, June 4, 5
Eutaw, 11, 12
Green, at Sardis, 18, 19
The District Conference for Columbus District will meet at Yorkville, on Thursday, April 21, at eleven o'clock
A. M. Introductory sermon by Rev. J. M. Patton.
T. O. WIER, P. E.

Clinton District, Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Jackson, at Jackson, Apr. 2, 3
E. Feliciana, at Manassah, 16, 17
Clinton station, at Clinton, 30, May 1
Covington circuit, at Frank-linton, May 7, 8
East Baton Rouge circuit, at Bethel, 28, 29
Livingston miss., at Bethel, 28, 29
Arocha, at Amite City, June 4, 5
Pontchartraine miss., at Amite City, 4, 5
Tangipahoa and Gretnahg, at Soule chapel, 18, 19
J. NICHOLSON, P. E.

New Orleans Dist., Louisiana Conference.
FIRST ROUND OF QUARTERLY MEETINGS.
Plaquemine, Mar. 6
New Orleans circuit, at Algiers, 13
Jefferson City, 27
Thibodeaux circuit, at Houma, Apr. 17
Carondelet circuit, at Baton Rouge, 8
Baton Rouge, 10
Felicity street, 24
German churches, at Craps st., May 1
Quar. Conf., at Dryades st., Apr. 29
Moreau street, May 8
Louisiana avenue, 15
J. C. KREMER, P. E.

Macon District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Crawfordsville, at Tibbee, Apr. 9, 10
Cooksville, at Memphis, 16, 17
Seooba and Gainesville, at Ramsay's station, 23, 24
Macon station, 30, May 1
Summersville, at Salem, May 7, 8
Do Kull, at Shiloh, 14, 15
Trinity, at Wood Lawn, 21, 22
Brooksville, at Soule chapel, 28, 29
Marion, at Poplar Springs, June 4, 5
Cuba, at Read's chapel, 12, 13
J. B. STONE, P. E.

Lafayette Dist., Montgomery Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Arhacoochee, at Bethlehem, Apr. 24
Lineville, at Mt. Pleasant, 23, 24
Middle Valley, at Mt. Pleasant, 8
Pinckneyville, at Liberty, 15
Socaptoy, at New Prospect, 22
Tallapoosa, at Salem, 29
Dadeville, at Rock Spring, June 5
Lafayette, at Sandy Ridge, 12
Fredonia, at Fredonia, 19
Wedowee, at Wedowee, 26
F. L. B. SHAYER, P. E.

Woodville Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
St. Helena, at Darlington, Apr. 16, 17
Buffalo, at Friendship, 23, 24
Amité, at Ebenezer, May 14, 15
Meadville, at Oak Grove, 21, 22
Woodville, 28, 29
Wilkinson, at Mt. Carmel, June 18, 19
Perey Creek, at Bayou Sara, 25, 26
Liberty, at Salem, July 9, 10
JAS. A. GODFREY, P. E.

Mt. Carmel Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Gainesville, at Peabington, Mar. 26, 27
Mt. Carmel, at Mt. Moriah, Apr. 2, 3
Columbia, at Columbia, 9, 10
Okohay, at Bunker Hill, 23, 24
Rankin, 21, 22
Black Creek, at Eanon, 28, 29
H. P. LEWIS, P. E., Mt. Carmel, Miss.

Brookhaven Dist., Mississippi Conference.
SECOND ROUND OF QUARTERLY MEETINGS.
Summit circuit, at Summit, Mar. 26, 27
Magnolia, at Holmesville, Apr. 2, 3
Bogue Chitto, at Johnson station, 9, 10
Martinsville, at White Bay, 16, 17
Georgetown, at George-town, 23, 24
Scotland and Brandywine circuits, at Nebo, 30, May 1
Pleasant Valley circuit, at Rehoboth, May 7, 8
Burtenton, at Burtenton, 14, 15
Brookhaven station, 21, 22
Wesson and Bonnerd station, at Wesson, 28, 29
Crystal Springs station, at Crystal Springs, June 4, 5
The preachers of the district will please take up the collections to defray the expenses of the delegates to the General Conference by the twentieth of April, and forward them to Brothers Abbey or Montgomery, Canton, Mississippi.
G. F. THOMPSON, P. E.

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Office at Florio, Carroll parish, Louisiana.
REFERENCES.—Race, Foster & Merriek, J. M. Dirhammer, Judges Howell and Wyle, and J. R. Powell, New Orleans; Farrar & Reeves, St. Joseph, Louisiana. and 1y

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ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MAY 11, 1870.

NO. 17.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE METHODIST E. CHURCH SOUTH.

FIRST DAY.

WEDNESDAY, MAY 4, 1870.

The sixth General Conference of the Methodist Episcopal Church South was held in the Court Square, Cumberland Presbyterian church, Memphis, Tennessee, beginning Wednesday, May 4, 1870. The following Bishops were present: Bishops Andrew, Paine, Kavanagh, Pierce, Marvin, Doggett, Wightman and McTear.

Bishop Paine opened the session by singing hymn 259:

"Draw near, O Son of God, draw near."

After which Bishop Kavanagh led in prayer.

Bishop Pierce then read Isaiah 41, 17-38.

Bishop Doggett then announced hymn 264:

"How rich thy bounty, King of kings."

After singing the hymn Andrew Monroe led in prayer.

Bishop Paine then called on the secretary of the last General Conference to call over the Annual Conference, that the delegates might present their certificates of election.

T. O. Summers, the last secretary, called the roll.

Before calling the roll of the delegates the secretary stated that a great many of the delegates had not their certificates with them, but that he had been furnished with a list of delegates and wished to know if there was any objection to his announcing them as furnished him by authority.

There being no objection the secretary called the roll of the Conference, and certificates of election of the delegates were handed in.

Thomas O. Summers, of the Mobile Conference, was nominated and elected secretary.

Dr. Shipp moved that the secretary be allowed to choose his own assistants.

Dr. Green thought that they had better be elected by the Conference, as they might have to be used officially.

The secretary nominated John S. Martin, of Baltimore Conference, in consideration of his previous able services; and he was elected accordingly.

The secretary then stated that as James Wickham, of the Arkansas Conference, was favorably known as the first layman who was ever secretary of an Annual Conference, he would also nominate him, together with George N. Lester, of the North Georgia Conference, as assistants, and they were elected accordingly.

Bishop Paine stated to the Conference that they were now organized, and competent to do all business. He suggested that they should proceed to fix the bar of the Conference room, to fix the time of meeting and adjournment, and to take some measures in regard to rules of order.

Dr. Shipp moved that they adopt the same rules as they had at the last Conference, with the exception of Rule 9, which he moved to be amended so as to require all members, when the Conference is called to order, to take their seats according to order, to take their seats according to the Conference which they represent, and that in debates members confine themselves to the question. He stated that the object was to preserve order, which, in as large and unwieldy a body as this, is a very material matter.

Bishop Paine suggested that the simplest method is to bring in the amendment—which was done.

Dr. Hamilton wished to know if this applied to delegates when speaking, requiring them to stay in their places. He said that it would be necessary to advance in order to be heard; and if they were not allowed to move out of their places a great deal would not be heard.

Bishop Paine stated that a man must be recognized as seated with his delegation, but that he would be allowed to advance while speaking.

Dr. J. B. McFerrin said that he was opposed to the motion. He said that he belonged to an itinerant body and expected to move about; and that they had come to cultivate a spirit, which could only be by moving about among the churches in friendly intercourse.

Moran said that he was opposed to the latter part of Dr. Paine's motion, requiring members to confine themselves to the question, as in all deliberative bodies it is a law that a speaker is not recog-

nized who does not keep to the question, as the president can at any time call him to order.

Colonel Lester said that he was opposed to the first part of the motion, fixing members to one place. Some are aged; some hard of hearing, and may be out of place trying to hear the speakers, and might wish to rise up there. On the whole, he thought it was not necessary to set them apart. He thought that every man who rises and calls the president's attention ought to have the floor, as it is sometimes very difficult to get the attention of the president. On these grounds he was opposed to the motion.

Dr. Green said that he fully appreciated Dr. Shipp's wishes to have order and prevent crowding; but that he was opposed to sitting in delegation. He was for fusing a little, and the Bishop would have to study geography a while before he could get the Conference straight and know each member in his delegation, and you would have to have some one to sit by you and prompt. The old rule is good enough.

The venerable Andrew Monroe opposed the motion, after which it was put to the house and lost.

H. A. C. Walker suggested an amendment to Rule 10, to the effect that Mr. President is the only proper form of address to the chair, and that the fifteen minutes' rule should not be suspended or rescinded by less than three-fourths of the Conference.

John B. McFerrin stated that Brother Walker could not furnish a precedent for any such motion in any legislative body.

E. H. Myers said that he had been convinced that the operation of the fifteen minutes' rule delays the proceedings of the Conference; that if one who has prepared himself on all the points of any subject, will speak until he has exhausted it, it would save time which would otherwise be wasted in useless discussion. He did not suppose that he would make a fifteen minutes' speech himself, but that they had not to compare ideas and facts, and could not do it in fifteen minutes' speeches. If all that had to be done was thus limited the body would lose what character it over had as a deliberative assembly. There are other remedies for long speeches. The previous question can be called and cut off a debate at any time. He was for laying the rule on the table, and if afterward it was found that they were likely to be overrun, then take it off and act upon it.

J. B. Cottrell said that he was opposed to the motion. He conceived that their business was to speak and spread spiritual healing over the land. Seed was scattered here that would bear fruit in after days. If we have only to transact our business without speeches our work will be done before commenced. When the subject of the pastorate was up at the last Conference—a most important subject—they had to leave off before it was discussed. Salient points must be discussed. This law will be unsatisfactory, and we will return home dissatisfied with our work.

Dr. Rush said that he hoped that they would proceed to adopt it at once, and if afterward it was found to be impracticable it could be changed. They had found them satisfactory, and he was opposed to any change and in favor of the rule.

Dr. Green said that he was in favor of Dr. Myers' proposition. Some might say that it was on account of the fact that he was a long-winded fellow and wanted it on that ground. That rule consumes time. It arrests the speech, which will be finished by consent, whenever opportunity is granted.

Dr. Schen said that in an emergency the rule could be set aside. He thought it was a good rule and was greatly in favor of adopting it.

Dr. Mitchell said the motion was to lay the rule on the table. He was willing to vote for that, but not to strike it out.

E. H. Myers said that if it was in order he would make a motion to lay on the table that part of the rule—"nor speak longer than fifteen minutes," and that the rest be adopted.

Bishop Paine allowed it; and then asked if the Conference was ready for the motion.

J. B. McFerrin said that he was not ready. He was opposed to laying it on the table. Let it stay. Why lay it on the table?

J. B. Cottrell said that it could be reinstated at any minute.

Dr. Myers said that the question was embarrassing the Conference, and he would withdraw the motion.

Dr. Green made a motion to strike

out the fifteen minutes' clause, which was seconded by R. Abbey.

The motion was put to the Conference and lost, and the rule stood unaltered.

The first rule was amended so that the Conference is to meet at nine o'clock A. M. and adjourn at one o'clock P. M.

Dr. Keener moved that Rule 17 on previous question be amended to read thus:

"Whenever a member shall move the previous question the vote on such a motion shall be taken without a debate; and if the call shall be sustained by a majority of those voting, the president shall put the question in the following words: 'Shall the main question be now put?' when the vote shall be taken without debate, and if carried by two-thirds of those voting, the president shall proceed to put the main question, with its several amendments, as it then stands before the house."

"J. C. KEENER."
"J. HAMILTON."
"W. M. BYRD."

Dr. Keener said that by our rule the previous question could be called by a mere majority. This was contrary to usage in all deliberative bodies. Important questions are determined by this usage in a way to impinge upon the rights of minorities.

R. J. Morgan explained how the rule operated in other bodies.

R. S. Moran said that time was lost by first demanding the seconding of the call, for previous question by a majority vote; and then calling the question by a two-third vote. Let it require a two-third vote to second a call for previous question and we got all we want, with voting once.

James Jackson said the naked question is, Shall one-third of the Conference continue a debate which two-thirds are ready to stop? Ought not a mere majority, when tired of it, to stop the debate?

A. A. Gilbert agreed with him. He thought it arbitrary to require a two-third vote to carry a previous question.

L. C. Garland said Dr. Keener was right in demanding that the call be seconded by a majority; or else, if individuals could call, there would be constant interruption by such calls.

E. H. Myers objected to the doctrine that a bare majority should close debate, cut off all amendments, and on important questions, at any moment. The rule of a majority was frequently tyrannical. These rules are the result of the combined wisdom of ages to protect minorities, and this body should do this.

George N. Lester agreed substantially with Judge Jackson; said that the effect of call of previous question was greatly modified recently. It is not so savage a rule as formerly. The laymen wish to stay to the end, but do not wish to remain too long. Therefore, he would have the majority able to close a debate.

J. C. Keener's motion was lost.

R. S. Moran moved to amend the rule so as to require a two-third majority to second the call for the previous question.

Dr. Hamilton urged the necessity of protecting the minority against the operations of a call for the previous question. This call was devised for this purpose. A majority of one can stop a debate and cut off all amendments, when a little discussion would change the entire result in a few minutes.

I. P. Garvin argued that the parliamentary rule was made for political parties. We have no parties here. Let the rule stand.

A. R. Winfield was for taking ample time to do our work. If you let the majority control in the matter we will be always in feverish excitement. He sustained the amendment, which was carried.

The rules as amended, on motion of J. E. Evans, were adopted, as follows:

RULES OF THE GENERAL CONFERENCE.

1. The Conference shall meet at nine o'clock A. M. and adjourn at one o'clock P. M., but may alter the times of meeting and adjournment at their discretion.

2. The president shall take the chair precisely at the hour to which the Conference adjourned, and cause the same to be opened by reading the Scriptures, singing and prayer; and, on the appearance of a quorum, shall have the journals of the preceding day read and approved, when the business of the Conference shall proceed in the following order, viz:

(1) Reports of the standing committees.

(2) Reports of the select committees.

(3) Petitions, memorials and appeals.

3. The president shall decide all questions of order subject to an appeal to the Conference; but in case of such appeal the question shall be taken without debate.

4. He shall appoint all committees not otherwise specially ordered by the Conference; but any member may decline serving on more than one committee at the same time.

5. All motions and resolutions introduced by any member shall be reduced to writing, if the president, secretary or any two members request it.

6. When a motion or resolution is made and seconded, or a report presented, and is read by the secretary, or stated by the president, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before decision or amendment.

7. No new motion or resolution shall be made until the one under consideration is disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which motions shall have precedence in the order in which they are placed, viz: Indefinite postponement; laying on the table; reference to a committee; postponement to a given time; amendment or a substitute; provided that a motion to lay on the table shall be put without debate.

8. No member shall be interrupted when speaking, except by the president, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the president to the subject, when he deems a speaker out of order, and any member may explain, if he thinks himself misrepresented.

9. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall rise from his seat and respectfully address himself to the president.

10. No person shall speak more than twice on the same question, nor more than fifteen minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken.

11. When any motion or resolution shall have passed it shall be in order for any member who voted in the majority to vote for a reconsideration.

12. No member shall absent himself from the service of the Conference without leave, unless he be sick or unable to attend.

13. No member shall be allowed to vote on any question who is not within the bar at the time when such question is put by the president, except by leave of the Conference, when such member has been unnecessarily absent.

14. Every member who shall be within the bar at the time the question is put shall give his vote, unless the Conference, for special reasons, excuse him.

15. No resolution altering or rescinding any rule of discipline shall be adopted until it shall have been at least one day in the possession of the Conference.

16. A motion to adjourn shall always be in order, and shall be decided without debate.

17. Whenever a member shall move that "the question shall now be put," the vote on such motion shall be taken without debate; and if a majority of two-thirds of the members voting shall sustain the call, the president shall put the question then pending, and the vote shall be taken immediately without debate; and if the pending question shall be an amendment or a substitute, and shall be rejected, the president shall then put the main question, and the vote shall be taken at that without debate.

J. E. Evans moved that the following standing committees be appointed, to consist of one member from each Annual Conference, each delegation to nominate its own member on said committees, viz:

1. On Episcopacy. 2. On Itinerancy. 3. On Books and Periodicals. 4. On Boundaries. 5. On Missions. 6. On Revision. 7. On Sunday Schools. 8. On Education. 9. On Religious Interests of the Colored People.

On motion of P. A. Peterson, John Moss, E. C. Slater, L. D. Mullins, W. M. Patterson, A. H. Thomas, D. R. S. Rosborough, Guilford Jones, R. J. Morgan and S. Watson were appointed a Committee on Public Worship.

Bishop McTear, chairman of the Committee on the Rearrange-

ment of the Discipline, appointed by the General Conference of 1866, presented a report in printed form, a copy of which was given to each member of the Conference.

[See report of book agent on second page.]

The Conference then adjourned with benediction by the Bishop.

SECOND DAY.

THURSDAY, MAY 5, 1870.

Conference met at the stated time. Bishop Paine in the chair.

Religious services were conducted by Bishop Andrew.

The minutes of the last meeting were read, corrected and approved. Bishop Pierce then took the chair.

The delegates who were not present yesterday responded to their names and took their seats.

The Bishop then called for the Standing Committees that were appointed by the various delegations. [See list of Standing Committees on fifth page.]

The Conference then proceeded to fix the bar of the house, and it was decided that it should be the lower end of the third window.

W. M. Prottzman moved to reconsider the motion which had been adopted with reference to adjournment, which was put to the Conference and lost.

A. G. Brown stated that he had a message from Bishop Early. No objection being offered, he said that on the evening he left Lynchburg the Bishop requested him to express his deep regret at not being able to be present with his brethren at the opening session of the Conference, but that he expected, God willing, to join them before its close; that he desired the Conference to be assured of his tender affection toward them, and that he would pray continually that the "peace of God, which passeth all understanding, would keep their hearts and minds in the knowledge and love of God and of his Son Jesus Christ;" and that in all their deliberations they may be guided by that wisdom from above which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The venerable Bishop said: "In all my infirmities and afflictions, I have never yet doubted a gracious Providence; the best of all is, God is with me."

Dr. Boring moved the appointment of a committee on "Orphan's Home." The motion was carried, and, at the suggestion of Dr. Boring, it was left with the chair to appoint the committee.

A. H. Redford proposed the appointment of a committee to get up a hymn and tune book for Sunday schools. He stated that such a book was greatly needed; that the church had been using publications from various authors, and it was highly important that this be under our own supervision. On this ground he asked for a special committee to devise some active measures on this important point. He suggested that brethren from the Annual Conferences be appointed who are connected directly with this work, and it was likely that they would know better what is needed than any one else.

Dr. Redford's motion was put to the house and carried, and the chair was requested to appoint the committee.

Dr. Winfield moved that a committee of seventeen be appointed to take the subject of temperance under consideration, and explain definitely what is meant by the general rule referring to the use of spirituous liquors.

Dr. McAnally hoped that they would keep clear of outside issues—when once entered upon there was no telling where or when they would stop, and hence they had better never begin.

Dr. Winfield replied that it was no outside issue; that intemperance is the great evil of the land, and we want it to come forth as the voice of the General Conference, and let it be known what is strictly and literally meant by the rule in question. He could not see that it was an outside issue.

Mr. Potter said that he did not see that it was the duty of the Conference to appoint a special committee to report on this special vice, any more than any other.

Dr. Winfield's motion was then put to the Conference and lost.

H. H. Montgomery stated that he believed it was the desire of the lay members of the Conference to have a committee appointed on the finances of the church, to consist of one lay member from each Conference.

The secretary wished to know why it should be confined to the laity.

H. H. Montgomery said the lay members so desired it.

The Conference ordered the committee to be appointed by the several delegations.

J. B. Cottrell moved a reconsideration, on the ground that the laity should confer with the ministers of the church, which motion he substituted by a proposition to enlarge the committee by adding clerical members.

H. A. C. Walker said that when he was sent to a station he placed all the financial business of the church in the hands of stewards, except that which he was compelled to attend to himself, and he did that because the laity knew how to manage money matters; and as they were kind enough to offer to do it, he thought it should be turned over to them exclusively; their report had to come before the Conference at any rate, and could be received or rejected.

J. B. Cottrell said that he was confident that it was necessary to have ministers on that committee. He thought that Methodist preachers were the best financiers in the world, and that there ought to be some ministerial element on the committee.

W. Shapard said that if there would be one minister and one layman from each Conference the committee would be too large.

J. B. Cottrell then fell back upon his previous motion to reconsider the vote, which was put to the Conference and carried.

Dr. Shipp moved that the committee be organized by appointing one member from each delegation, at their own discretion.

Dr. Evans moved a substitute to the motion limiting the committee to nine, which was put to the Conference and lost.

The original motion of Dr. Shipp was then put to the Conference and carried.

Bishop Wightman then read the Bishop's address, which was listened to with profound attention. It is as follows:

ADDRESS OF THE BISHOPS.

To the General Conference of the Methodist Episcopal Church South.

BELOVED BRETHREN—We would join you in devout thanksgiving to God that another quadrennial session of your body has occurred. Representing, as you do, all parts of our wide field of labor, conversant with their conditions and wants, and invested with authority over the whole church, we beg respectfully to remind you of the importance of prayerful, vigilant and impartial attention to the duties of your delicate and responsible position. We trust that the subjects which may be brought before you will be discussed and decided as in the immediate presence of God, and with direct reference to the welfare of the whole church.

With profound emotion we announce to you that since your last session our venerable and beloved colleague, Joshua Soule, has departed this life. His death occurred in Nashville, Tennessee, March 6, 1867, in the eighty-seventh year of his life, and the seventieth year of his itinerant ministry. In many respects Bishop Soule was a remarkable man. At the time of his death he was, probably, the oldest traveling preacher in America, if not in the world; and was thus the connecting link between the Methodism of Wesley and Asbury and that of the present day. Throughout his whole ministerial life he was eminently devoted to God, and employed exclusively in the service of the church; often filling positions of the highest responsibility, and always honorably and usefully. His mind was clear and vigorous, his deportment dignified, and his whole course was marked by consistency, purity and unswerving fidelity to principle.

Whether viewed as a man, a Christian, a minister, or as filling the highest office in the church for forty-three years, his character deserves to be held in the highest esteem, and his memory to be perpetuated in the history of the church. We devoutly thank God for such a man, and for the gifts and grace which rendered his eventful life so useful, his declining years and closing day so beautifully serene, so sublimely triumphant.

The past four years have abounded with trials to the church you represent, especially in those portions of the country which suffered most by military devastation during the late war, and by ecclesiastical interference with our church property. But it is matter of devout gratitude that poverty and persecution—even unto stripes and death, in some

(Continued on fourth page.)

The Christian Advocate.

SATURDAY, MAY 14, 1870.

REPORT OF THE BOOK AGENT
TO THE GENERAL CONFERENCE.

A. H. Redford laid on the table his quadrennial exhibit as agent of the Publishing House.

EXHIBIT OF THE PUBLISHING HOUSE OF THE S. M. CHURCH SOUTH, FOR THE FOUR YEARS ENDING APRIL 30, 1870. BY A. H. REDFORD, AGENT.

SOUTHERN METHODIST PUBLISHING HOUSE, NASHVILLE, TENN., APRIL 30, 1870.

To the Bishops and Members of the General Conference of the S. M. Church South:

DEAR BROTHERS—The period having arrived for the quadrennial exhibit of the affairs of the Southern Methodist Publishing House, I beg leave to present the following:

On the twenty-sixth of April, 1866, I was elected to take charge of the Publishing House, and on the twenty-fourth of May following I entered upon the duties of the agency.

I deemed it proper at once to take a careful inventory of the assets and liabilities of the House, and deputed James W. McFerrin, the son of the former agent, our principal clerk, to take an account of the merchandise on hand; while the real estate, stereotype plates, presses, type and furniture, were estimated at their cash value. The liabilities were copied from the ledger by Mr. Hugh Carroll, who had been the book-keeper previous to April, 1862, and who now occupies that position in the House.

After such an examination as we could make, we presented, on the first of June, 1866, the following exhibit:

ASSETS.	
Real estate in Nashville.....	\$43,223 66
Fixtures—presses, type, etc.....	36,875 00
Stereotype plates.....	47,539 69
New Orleans Depository.....	17,858 68
Merchandise.....	10,326 67
Furniture—desks, tables and safe.....	275 00
Cash.....	2,420 55
Total.....	\$168,519 25

LIABILITIES.	
Bills payable.....	\$39,227 69
Book accounts.....	\$9,255 86
Total.....	\$48,483 55

Balance in favor of the House..... \$7,165 70

In entering upon the discharge of the duties devolving upon us, we met with but little to offer us any encouragement. The history of publishing houses in this country shows that, under the most favorable circumstances, but few comparatively have succeeded; while no example has been furnished us where the fortunes of any so greatly improved as ours have ever been resuscitated. In addition to these facts, the Southern Methodist Publishing House had but little active capital without trade—with no place to look for patronage, except a country prostrated by misfortune—with but little hope of its success, on the part of either the ministry or membership—and with a debt hanging over it sufficient to paralyze every energy.

Under these circumstances we called a meeting of the Book Committee on the first day of June, when views were freely interchanged, which resulted in the determination to place the House at once upon a broad commercial basis, and trust for its success to the prosecution of a general book and stationery trade, added to the sale of our own publications; avoiding, however, all light literature.

The policy of the House, since the war, had been to confine itself to the sale of our publications. The only examples in this country where publishing houses have confined their business to the sale of their own publications, so far as we know, are the American Bible, American Tract and American Sunday School Societies. These houses are kept up by an active traveling agency, by which appeals are made to the charity of the people for contributions; and without these constant appeals they would become bankrupt. Believing that the Publishing House could not be sustained, much less resuscitated, unless we returned to the old policy, we thought it proper to adopt the course we have followed.

The occupancy of the Publishing House during the war, by the Federal government, rendered it necessary to remove the entire stock to the second story in the building, where the business was conducted until late in August, following the General Conference of 1866, when we removed to the large room on the first floor, which had been previously occupied as our salesroom; and which, in the meantime, had been refitted.

The church at once, sympathizing with the House, rallied to our support, and with the gradual increase of our stock, the business of the House improved; and on the first of July, 1867, we were able to make the following exhibit to the several Annual Conferences:

ASSETS.	
Real estate in Nashville.....	\$44,319 74
Fixtures—presses, type, etc.....	35,429 82
Stereotype plates.....	47,534 24
Merchandise.....	24,242 00
New Orleans Depository.....	19,242 00
Debits due.....	5,540 10
Furniture—desks, tables and safe.....	305 00
Cash on hand.....	206 00
Total.....	\$171,597 03

LIABILITIES.	
Bills payable.....	\$35,269 12
Book accounts.....	32,787 34
Total.....	\$68,056 70

Balance in favor of the House..... \$103,540 27

Balance in favor of House last year..... \$7,165 70

Making a difference of..... \$16,374 57

In the exhibits of 1866 and 1867 you will perceive a difference of \$1,095 78 in the value placed upon the real estate. The money expended in fitting up the salesroom, which was added to the estimate of 1866, accounts for this difference.

On the first of July, 1868, our exhibit was as follows:

ASSETS.	
Real estate in Nashville.....	\$44,319 74
Fixtures—presses, type, etc.....	36,556 00
Stereotype plates.....	47,500 00
Merchandise.....	23,814 00
N. Orleans Depository—merchandise and fixtures.....	14,911 50
Debits due on new account.....	6,210 20
Furniture—desks, tables and safe.....	305 00
Cash on hand.....	151 17
Total.....	\$173,509 01

LIABILITIES.	
Bills payable.....	\$34,451 27
Book accounts.....	15,371 15
Total.....	\$49,822 42

Balance in favor of the House..... \$124,075 59

Balance in favor of House last year..... \$103,540 27

Increase..... \$20,535 32

From the first of July, 1868, to the thirtieth of June, 1869, the business of the House was much more prosperous than it was either of the previous years. The proposition to the preachers and laymen of the church to purchase \$60 worth of our publications, as a means of relief to the Publishing House, while they would receive value for the money thus expended, met with a very prompt and timely response, and greatly increased the circulation of our books, and enabled us, on the first of July, 1869, to make the following exhibit:

ASSETS.	
Real estate in Nashville.....	\$44,319 74
Fixtures—presses, type, etc.....	35,456 00
Stereotype plates.....	49,200 00
Stereotype foundry.....	2,500 00
Merchandise.....	45,686 02
N. Orleans Depository—merchandise and fixtures.....	18,363 41
Debits due on new account.....	13,037 09
Furniture—desks, tables and safe.....	505 00
Cash on hand.....	592 44
Total.....	\$212,759 73

LIABILITIES.	
Bills payable.....	\$32,386 17
Book accounts.....	10,189 59
Total.....	\$42,575 76

Balance in favor of the House..... \$170,183 97

Balance in favor of House last year..... \$124,075 59

Increase for this year..... \$46,108 38

The condition of the affairs of the Publishing House at present is as follows:

ASSETS.	
Real estate in Nashville.....	\$44,319 74
Presses, engine, boiler and fixtures.....	33,965 00
Composing room.....	5,705 00
Stereotype plates.....	51,493 40
Stereotype foundry.....	3,710 00
Merchandise.....	54,550 13
N. Orleans Depository—merchandise and fixtures.....	20,906 48
Debits due on new account.....	14,939 44
Furniture—desks, tables and safe.....	505 00
Cash on hand.....	210 38
Total.....	\$230,224 24

LIABILITIES.	
Bills payable.....	\$40,311 93
Book accounts.....	1,550 19
Total.....	\$41,862 12

Balance in favor of the House..... \$188,352 65

Balance in favor of House last year..... \$170,183 97

Increase for this year..... \$18,168 68

By referring to the several exhibits we have made to the Annual Conferences, it will be seen that there has been a regular annual improvement in the financial condition of the Publishing House since the General Conference of 1866.

We reported in our exhibit, after the deduction of all liabilities:

June 1, 1866.....	\$57,165 70
July 1, 1867.....	103,540 27
July 1, 1868.....	124,075 59
July 1, 1869.....	170,183 97
April 1, 1870.....	188,352 65

This exhibit shows a difference in favor of the House, the last four years, of \$101,186 95.

In our exhibit for 1866, after reporting the reliable assets of the Publishing House, we also stated that "in the exhibit made by Dr. J. B. McFerrin and Rev. R. Abbey, at the late General Conference, they reported, as a part of the assets of the House, as

Due from Tract Society.....	\$32,165 71
Due from Richmond Depository.....	24,145 89
Due from bills receivable.....	39,983 92
Due from individual accounts.....	72,881 23
Due from Nashville subscription.....	4,387 00
Total.....	\$173,563 75

"It will be perceived that I have in my exhibit taken no account whatever of the debts due the House by either the Tract Society, Richmond Depository or Nashville subscriptions, because these debts are entirely worthless, and actually form no part of the assets of the House. Nor have I taken any account of bills receivable or individual accounts due the House, only to show you the amount, because most of these can never be collected. On our books we place them as suspended assets, and, if collected, will be reported hereafter as a portion of the original capital."

From the Tract Society, the Richmond Depository and Nashville subscriptions no collections have been made. From bills receivable and individual accounts we have collected \$4,269 24. We have also been paid from the Vauhatch estate, \$2,483 39. There have also been donated to the House \$500 by Miss Margaret Grimmer, and \$65 15 by sundry persons for benefit of stereotype foundry. We also realized \$400 from the sale of a house

and lot in Shelbyville, Tennessee, of which we make the aggregate of \$7,717 78. After deducting this amount from the \$101,186 95, it leaves a balance, realized as net profits resulting from the business of the House, in four years, after deducting the interest we have paid on the heavy debt we have carried, and all incidental expenses, of \$94,469 17, which is an excess of the entire liabilities of the House, as reported in—1866, of \$23,015 62. We cannot tell what proportion of debts, due the House previous to 1866, may yet be collected. Though a small amount may be collected, yet the claims are too uncollectible to be placed among the available assets, and hence we still class them with suspended assets.

NEW ORLEANS DEPOSITORY.

For the condition of the Depository at New Orleans we refer you to the exhibit of its affairs by the active and energetic agent, the Rev. R. J. Harp.

During the past four years about \$20,000 worth of our publications have been sold by the House in New Orleans, besides its other business. Whether or not this will justify the continuance of this Depository as such, must be determined by the General Conference.

EMPLOYEES.

The number of employees we found at the Publishing House in May, 1866, was six. This included the principal clerk, the mailing clerk, the folder of the Advocate, and three printers. We now have seventy-nine, including all departments.

OUR PRESS ROOM.

We have in our press room seven book, one cylinder, three hydraulic, and one screw press, all in good condition. We have also printers' sheet boards, chases, stereotype blocks, paper cutter, sheet racks, imposing stone and table, sufficient for all our purposes.

The engine is a very superior one, and, with the boilers, is complete, having all necessary fixtures, shafting, hangers, belting, tools, workbenches, etc.

To sustain this department of the House has always been attended with difficulty. If all the power the engine possesses could be constantly employed, there would be no difficulty, as the expenses would be relatively diminished.

On the twenty-fifth of June, 1866, our press room was reopened. The work done from this date

To July 1, 1867, amounted to.....	\$3,940 20
To July 1, 1868, amounted to.....	5,138 40
To July 1, 1869, amounted to.....	7,495 20
To Apr. 1, 1870, (nine months).....	7,197 60
Total.....	23,771 40

The press room, during this time, cost the House, from the twenty-fifth of June, 1866,

To July 1, 1867.....	\$6,476 04
To July 1, 1868.....	5,805 42
To July 1, 1869.....	5,942 51
To Apr. 1, 1870, (nine months).....	5,276 37
Total.....	23,500 34

In four years the profits arising from press room amount to \$211 06. We lost in press room,

During year ending July 1, 1867.....	\$2,535 84
During year ending July 1, 1868.....	607 02
During the year closing July 1, 1869, the press room yielded a revenue of.....	\$1,552 69
For year ending April 1, 1870, (nine months).....	1,561 23

In the periodical literature, published by the book agent, we have rigidly adhered to the instructions of the General Conference of 1866, which may be found in the Discipline, pp. 272, 273:

"General Conference—Periodicals and Editors.—The general book agent shall be authorized to publish a weekly periodical, or newspaper, to be called the Christian Advocate, and a child's paper, to be called the Sunday School Visitor; said editor to be elected by the General Conference. It is provided that if the business of the Publishing House shall increase so as to require additional editorial labor, the Book Committee, with the general book agent and one of the Bishops, in the interval of the General Conference, shall have the authority to elect an additional editor or editors, who shall come under the same rule as to salary with the general book agent and book editor. It is further provided, that should the general book agent and Book Committee find it necessary and expedient to publish a monthly periodical, they may engage in such publication upon the recommendation of three or more Annual Conferences and the College of Bishops. But should any of the above named periodicals, except the Sunday School Visitor, after a fair experiment, fail to meet expenses, the book agent shall be authorized to discontinue the publication of the same."

At the time we were placed in charge of the Publishing House the subscription list to the (Nashville) Christian Advocate amounted to about sixteen hundred, which was not sufficient to meet the current expenses. The press-work was executed at the offices, first of the Gazette, and subsequently of the Union and American, as our press room had not been placed in working order. The General Conference had instructed the book agent to discontinue its publication, unless the patronage it received should meet the current expenses. The importance of its continuance could not but suggest itself to every Methodist heart. It was the central organ, and the only paper that belonged to the church, and over which the General Conference had unlimited control.

Impediments confronted us in every direction. The postal department of the government afforded no facilities in many sections of the country, which cut off from us a large patronage, while much of the territory to which we looked for support had already been preoccupied by other papers. The instructions of the General Conference were so stringent that, for a time, it seemed impossible to continue the Advocate; and but for the provision in the instructions, "after a fair experiment," to which we gave the broadest construction, we should have felt it our duty to withdraw the Advocate from the field.

Feeling that the success of the Publishing House was closely identified with the continuance of the Advocate, and unwilling to withdraw so powerful an influence for good, contrary to our wishes, we proposed to devote a portion of the paper to advertisements, hoping, by this method, to be justified, under the restrictions thrown around us, in continuing the publication. However reluctant we were to give a single column to other than reading matter, we deemed it far preferable to do this rather than deprive the church of so valuable a contribution to our literature, and so able an exponent and defender of our doctrines and polity.

We were not surprised that many brethren, zealous for the church, and feeling a conscious pride in the appearance and character of the central organ, expressed their dissatisfaction, because too much space, in their judgment, was given to advertisements. We fully sympathized with their views, and only regretted that necessity was laid upon us.

We further regretted the injustice that this necessity inflicted on the editor. The Advocate was his, and any undue occupancy of its columns was an invasion of his rights. Sympathizing, however, with us in the burden we were bearing, and co-operating fully, he willingly shared with us in every responsibility, and we are gratified to be able to report that the weekly balance which existed against the paper for some time after the General Conference of 1866 was overcome, and a net profit, after paying a fair proportion of editor's salary, and all the incidental expenses connected with it, of \$11,100 25.

I think it will not be improper to suggest that the enlargement of the Advocate claims your attention. Neither the editor nor the agent deemed it proper to take any step in this direction without the advice of the General Conference, and, indeed, it would not have been safe, in a financial point of view, to make any change at an earlier period, as it would have necessitated the purchase of a new press.

The interest of the church now demands that this paper be not only enlarged, but, being the property and official organ of the church, in its dimensions it should be equal to any religious paper in the country.

SUNDAY SCHOOL VISITOR.

The publication of the Sunday School Visitor was resumed January 1, 1867.

The instructions of the General Conference were that it should be published without any reference to its cost to the Publishing House. The church at once rallied to its support, until it has attained a circulation of about thirty thousand. The General Conference did not deem it proper to elect an editor whose entire time should be devoted to the Visitor. This duty has devolved on the editor of the Christian Advocate and of books, who has performed this work, in addition to his other editorial labors. If in appearance and dress the Visitor has not been equal at any time to the demands of the church, it has been because our financial condition would not allow it.

We were not prepared to make the necessary outlay for new engravings, and hence we could not make the illustrations as attractive as we desired, nor has the paper on which it is printed been equal to our wishes. We have gradually improved it from time to time, as we have been able, both in the material on which it is printed, and in the illustrations which beautify it.

SUNDAY SCHOOL TEACHER.

We would suggest the propriety of publishing a monthly paper for teachers in Sunday schools. We have been called upon by many brethren to devote a portion of the Visitor to lessons for teachers. The General Conference, however, instructed us to publish "a child's paper," and we have not felt authorized to occupy any portion of its columns only for children.

With the facilities the Publishing House can afford, the Sunday School Visitor and a monthly paper for teachers may very properly be placed under the supervision of one editor.

A REVIEW AND MAGAZINE.

We also ask the attention of the General Conference to the propriety of authorizing the publication of a monthly periodical, combining the features of a review and magazine. Some of the Annual Conferences have instructed their delegates to bring this question before the General Conference, while there seems to be a very general desire throughout the church for such a periodical.

The Publishing House, in our opinion, has reached the point when the General Conference may safely entertain the proposition to publish a first class monthly. The ablest writers, both in America and Europe, can be commended, and such a periodical will receive the general patronage of the church.

SUNDAY SCHOOL LITERATURE.

The Sunday school interest has special claims on your attention. During the past few years a greater number of books for children have been issued from the Northern press than in a quarter of a century before. In order to arrest the attention of children these publications are gotten up in attractive styles and with handsome illustrations. Many of these books are excellent, and may safely be placed in the Sunday schools. The large majority of them, however, are not only offensive to the tastes of our people, but corrupting in their influence; while many of them abound, though in the most insidious manner, in the advocacy of erroneous and strange doctrines. From their titles no idea can be formed as to their contents. Extraordinary efforts are being made to place these books in our Sunday schools, and, in many instances, with too much success. We have endeavored to guard against this evil by adding to our own publications a large eclectic catalogue of the most attractive and instructive books for children that we could find. We hope that the House will soon be able to furnish new works of this class.

BINDERY.

The bindery has never been the property of the church, but belongs to Mr. John Locken. In 1846, previous to the establishing of the Publishing House, Dr. Early, then the general book agent, contracted with Mr. Locken to bind such books as he might publish.

This contract was renewed in 1854, by Messrs. Stevenson & Owen, successors to Dr. Early; and, in 1858, by Dr. McFerrin, who, at that time, came into office as the successor of Stevenson & Owen. We thought it advisable, in 1866, to continue the same arrangement. The cost of the work done in the bindery during the past four years for the Publishing House has averaged about \$15,000 per year. Additional work, however, has been done for outside parties.

STEREOTYPE FOUNDRY.

Previous to the war we had connected with the Publishing House a stereotype foundry, which, for its completeness, was unequalled in the West. During the occupancy of the House by the Federal government it was so nearly destroyed that it was entirely useless. There being no other foundry in Nashville, we were compelled to have our Discipline stereotyped in another city. The imperfect and unsatisfactory manner in which the work was done, the many errors which required correction, together with the great inconvenience, induced the necessity of reviving this department as early as practicable. We were able to open it in May, 1867, and have gradually increased its furniture and facilities, until it is now equal to all our demands. It has cost us \$3,710. The work performed in the foundry, after paying all expenses for labor, has entirely liquidated the cost, leaving a surplus of \$641 49, less \$65 15, which was donated for this purpose.

BUILDINGS.

The buildings owned by the church, and occupied by us, in the city of Nashville, require to be improved. The rear portion of the establishment is well adapted for the purposes for which it is used. The front buildings, however, demand an entire remodeling. Perhaps to take them down and rebuild will be more satisfactory than to attempt any improvement on the present house. We think an amount requisite to meet the expenses of all necessary improvements may soon be realized from the proceeds of the business. Neither the Book Committee nor an agent would feel free to incur this expense without the advice of the General Conference.

CLAIMS AGAINST THE GOVERNMENT.

We desire to call your attention to the claim we hold against the government of the United States. From about the first of January, 1864, the Publishing House was occupied by the Federal government as an army printing office. For the use of the house, presses, printing material, and for damage to the property and stock, the government is largely indebted to us.

THREE WORD PICTURING.—Accurate

and vivid speech may be gained, and that is always impressive. It is of less consequence how much shall be said than what shall be said. There is as much danger of too many words as of too few. The orator's pauses are as vital as his vehement words. He makes his silence help him as well as his sonority. He must know when to stop as well as when to begin. It is not the amount of paint which the artist puts on which determines the quality of his work. He must use the right colors and dispose them judiciously. And when he has produced just the right shade for the needed effect, another stroke of his brush would mar or ruin the whole work. And with such a skill must the teacher-artist paint with words. Can any inherited garrulosity furnish such an ability as this? Can the persistence of patient study wholly fail of attaining it?

It was no small praise which Theodore Parker awarded to Webster when he said, "He could make a statement better than any man in America." That was rather a doubtful compliment which a plain Christian paid to a commentator, whose exposition of John's Gospel had been recommended to him. Being asked how he liked the volume, he naively replied, "I think I understand John very well; and I hope by and by to be able to understand Dr. —'s Notes." And only when a teacher uses his words as so many elements of the picture by means of which he is to put his thoughts into contact with his pupils, will his instruction elucidate instead of mystify the topics with which he deals.

Let the teacher realize that nothing is really done till he has transferred the distinct conceptions of his own mind to the sphere of the pupil's vision; let him remember that each statement is an artistic effort which can be successful only when the verbal colors are rightly blended and disposed; let him learn to estimate his prospective success by the vividness which he imparts to every representation, and his work will rise in dignity and command new devotion. For his pictures are to constitute the furnishings of that spiritual gallery where the by-gone experiences are to look down forever from the walls, and where the life is to be spread out in an illuminated panorama for the inspection of immortal eyes.—Free will Baptist Quarterly.

THE HANGING GARDENS OF BABYLON.

The great Babylonian king, Nebuchadnezzar, (died B. C. 561), when he had completed his conquests, as he found himself in possession of treasures uncounted, and captives by tens of thousands, determined also to signalize his reign by some of the triumphs of peace. He built a new palace of colossal dimensions, and surrounded it with a triple wall, the outer one of which was some seven miles in extent; he inclosed the city of Babylon with a wall, which, Herodotus says, was about three hundred and thirty-five feet high, and made the Hanging Gardens. This last work was undertaken to gratify his wife, Amyitis, a Median princess. Having passed her younger days in a mountainous region, she disliked the uniform level of the country about Babylon, and pined for the woods and hills of Media. The lofty rocks and various trees of this wonderful paradise were an attempt to imitate Median scenery. These gardens were high enough to overlook the walls of the city, and occupied a square four hundred feet on a side.

It has been a question how these gardens were supported at this great height, as it was, until lately, taken for granted that the Babylonians did not understand the principle of the arch. But it is now known that very perfect arches were built in Egypt, in Assyria, and in Babylonia, centuries before Nebuchadnezzar's time, and so the question is simplified.

The ancient Romans, when they had to carry a stone aqueduct across a deep ravine, sometimes built three or four tiers of arches, one above another, till the acquired level at which the water was to be carried was reached. In the same manner, only on a larger scale, was this mound of the gardens raised. They built one story of arches, covering the required space; on this was placed a second story; and thus was story after story raised. A great mass of earth covered the top, and water was supplied from the Euphrates through pipes. Not only flowers and shrubs grew there, but trees of the largest size; some of them so large that their trunks, according to Quintus Curtius, were twelve feet in diameter. The ascent to the gardens was by steps, and on the way up, among the arches, were stately apartments, whose pleasant coolness the heat of the climate could little affect.—Oliver Optic's Magazine.

The Christian Advocate.

SATURDAY, MAY 14, 1870.

ORIGIN OF DENOMINATIONS.

Extract from a sermon on that subject. Published by request. Text, Mark 12, 38, 39, 40.

There were sects or denominations in the church—as the Pharisees, Sadducees and Essenes—when Jesus lived and preached on the earth; yet we do not read that he ever said that denominations were injurious to the cause of religion. He charged that some of them substituted tradition for the word of God. The beloved John let his zeal for purity go so far as to forbid a man casting out devils in the name of Jesus, because he followeth not us. Jesus corrected him in this mistaken zeal by assuring him, "There is no man which shall do a miracle in my name that can lightly speak evil of me; for he that is not against us is on our side." He is for true religion, for the right, for the truth, and is on our side; though he may not be in our particular company, or meet just where we do.

But the question for this evening's discussion is, How came about, or what gave rise to so many denominations in the Christian state of the church?

At the first the apostles and other ministers were equal in office and authority. The apostles remained at Jerusalem mostly for a number of years after the ascension of Jesus; while the other disciples—deacons and elders—went everywhere preaching Jesus and the resurrection.

The apostles and elders at Jerusalem were appealed to by the brethren at Antioch as to whether they should continue to circumcise as well as baptize.—Acts xv. This is the first and only instance that we have any account of an appeal being made to them on any question.

As converts to the faith that Jesus was the Christ were multiplied, and ministers increased, the exercise of proper discipline became necessary. Hence in cities where there were several synagogues or churches and ministers they elected an overseer or superintendent or bishop to preside at their meetings for deliberation, counsel, etc. Sometimes this officer decided questions submitted to him. But still he was a pastor; and in many instances he was the bishop of one congregation or church where there were several ministers or elders.

As to order in the ministry, those bishops were no more than elders. Peter claimed to be an elder. In Paul's first letter to Timothy, third chapter, he speaks of the office of a bishop. He speaks also of deacons. In his letter to the Philippians he speaks of bishops and deacons; so that there were but two orders in the ministry—the bishops being, properly speaking, but an officer of the church or Christian association for that church or city. He was generally the oldest minister or pastor in the church or city.

In process of time, the bishops having charge of the churches in the principal cities acquired considerable dignity. They claimed superiority over those in the smaller towns or in the country; and this dignity or superiority was generally tacitly conceded to them. Not that they had any legal right that others had not; but their station was esteemed higher, and in many ways they were deemed to be superior. The bishop of the largest and most influential church must be president at their synods or conferences, which they began to hold early in the second century; and then at the councils, which were a still larger convocation of churches, there began to be contentions as to which church had the right to have its bishop for president. These councils were first begun in Greece about the middle of the second century.

The delegates, too, from the churches began to be delegates by right, or rather regular members of these synods; and instead of representing the will and interests of their respective churches, they attended chiefly to their own affairs; and so, one step upward in the scale of dignity and power made another so much the more easy, and necessary in their estimation.

It is not difficult to see that as these various offices—which were certainly badges of distinction—would pass from one man to another, as age succeeded age, at a time, too, when popular ignorance and superstitious notions respecting ecclesiastical dignity were so prevalent that what was regarded as only a mark of honor at first, would after a while become nearly, and then altogether, a vested right.

The bishops, especially those of the cities, began to be bishops indeed, with no little assumption of authority. The city churches always took the lead. Those in the country had derived their existence from them, and they naturally looked to them for support, counsel, encouragement, etc. In case of doubt or dispute in or among the country or village churches, the question would naturally be referred to the city churches, and then after a while to the city bishop.

This advice and counsel soon acquired the character of oversight, superintendence, and jurisdiction. So that it is easy for the mind thus to trace the gradual, almost imperceptible progress of authority from the humble and pious pastor of a handful of Christians, on through several ages, and upward to the prerogatives of episcopal rule and dominion of the clergy and laity of a whole country surrounding a city.

At length, as time advanced, questions arose between these city bishops as to the extent of their several powers and jurisdictions. These questions did not proceed far, however, before they became settled, so far as the smaller cities were concerned, by the metropolitan question.

The Council of Nice, in A. D. 325, and of Antioch, in A. D. 341, concentrated and extended episcopal rule still further. The former declared, "Bishops in the provinces shall be subject to the metropolitan;" and that "no one shall be appointed bishop without the consent of the metropolitan." This regulation was followed up in the Western at a somewhat later period; so episcopal rule became vested in the bishops of Jerusalem, Antioch, Corinth, Cesarea, Alexandria, Ephesus, Rome, Carthage, Lyons and a few other cities that claimed to be metropolitan; and wars grew out of the high claims of these metropolitans.

But the ambition of ambitious men was not yet satisfied. Episcopal rule was not sufficiently centralized for those in the larger cities. The metropolitans had already acquired more or less of civil power, which tended still further to stimulate their ambition. In the fifth and sixth centuries the patriarchal government obtained; and Constantinople, Rome, Antioch and Alexandria became the seats of those primates who bore the title of patriarchs. Each one had all the episcopal authority he could grasp, and all the civil power he could wrench from the seats of political jurisdiction, which was no little in some instances.

But the end was not yet. Power was still divided; and in the strife for supremacy, Alexandria and Antioch had to give place to Rome and Constantinople. Here was the bitter and long-contested strife for universal power.

This contest mingled with the greatest political events of the age. In the fifth and sixth centuries it ran high, resulting in wars in which much blood was shed.

Now a decision is made in favor of Constantinople, and then in favor of Rome. Finally the Bishop of Rome had the largest number of bishops and the greatest amount of political power in his favor. But the patriarch of Constantinople would not yield. So finally the church separated into the Eastern and Western, or Greek and Latin Churches. So by these circumstances two large denominations were produced in the church.

In the midst, too, of these contentions many smaller denominations sprang up, all of them brought about by some circumstance of doctrine, form, mode, or rejection of some bishop who had been ordained under some circumstances which resulted in controversy. So that a

circumstance has brought about each of the denominations of Christendom.

The disputes about ordaining bishops in those early centuries ran so high that magistrates were called in to ordain them. Then where is the uninterrupted succession of the ordination of bishops by bishops, running back to the apostles, eliminated by some? It is a fable!

PRUSSIAN CORRESPONDENCE.

GERMANY, April 4, 1870.

MR. EDITOR: This week there comes to us a charming piece of chit-chat about the physiognomies of antique busts, from one of the thousand sojourners in the Eternal City. Its not least interesting characteristic is the mention it makes of a statue of Tiberias, discovered some years ago, and which is recognized among scholars as identical in date and feature with the image on the penny presented to Christ by the wily Pharisee. I think I can see now the keen, wolfish, inquisitive countenance of the latter in Titian's exquisite picture—the uplifted eye bright with intense intelligence, and fixed on the Son of Man—the look of anticipated yet guarded triumph in having put a decisive question; and over against it Christ's grave, gentle face, all glorified in the royal coloring, for which Titian was celebrated, and with an expression of such mild and piercing reproach. The marvelous aptness of his answer seems prefigured in the power and dignity of his countenance.

If you have ever dipped into Lavater's Physiognomical Fragments, the two salons of the Capitoline Museum, which are filled with busts of the Cæsars and the celebrated men of antiquity, offer an almost inexhaustible fund of amusement in this line. The busts and statues of Tiberias have always been highly interesting. I read once—I forget in what memoirs—that Napoleon the First set several professors and generals in the greatest astonishment by boldly affirming that Tacitus and Suetonius had done Tiberias injustice; that the latter was a finely gifted statesman, an admirable administrator, in short, a great emperor; and he demonstrated this better than I can relate it after him. I smiled over this imperial presumption, contrary to historians and history, and Tiberias continued to remain to me the malignant, refined tiger-nature, the contemptible old voluptuary of Capri.

How astonished is one standing before a statue or a bust of Tiberias with this inner picture in his mind! Either not a word of Lavater's Physiognomy will stand the test, and even Dr. Piderit, who lately desired to elevate physiognomy into a science, lapses into vague twilight, or Napoleon the First was right. Here we see throughout an open, genial countenance in the youthful casts of Tiberias—stout, healthful cheeks, a lovely small mouth, wonderfully tender in its lines, a broad sculptured brow, beautifully shaped ears, and a head of noble proportions.

It is beautiful Livia's beautiful boy. The mouth alone would make Herder of Napoleon's opinion, who wished to see all the vices and virtues of man in the lines of this feature.

Even as an old man Tiberias' face has this maiden-like mouth, but on brow and cheeks hard and sharp lines appear. He looks really as he represents himself in a letter to the Senate—unhappy, base; a misanthrope, tormented by evil recollections, yet ever possessing an intellectual, significant head, in which there were capabilities of ruling the Roman empire. The contrast between the bust of the youth and the old man touches us painfully. Such can become of a richly-dowered being on the throne of the world!

I wish Lessing, Winckelmann, Goethe, had seen the statue of Tiberias found at Vei in 1831, and now in the Chiaramonti Museum in the Vatican. This was the "image" of Cæsar, which Christ contemplated on the tribute-penny—the only human countenance of which we know with precision that Christ saw it, and that we can fix the features in our eye on which his gaze rested. And

innocent as his weak procurator in Jerusalem was this Cæsar on the Palatine of the blood of the just.

Some other lusts of the capital give physiognomical riddles to be resolved. Only to remain by the Cæsars, I must mention Augustus, whose face, wherever I meet it, continues unsolvable; not grand, not little, not good, not bad, not intelligent, not stupid; he appears to me really to have been the actor which he revealed himself to be in the last hour of his life.

Nero's features are by no means those of a tyrant and a profligate, but those of a silly coxcomb. Horribly ugly, terrifying are Caligula's and Constantine's Chlorus. The contemplation of their busts makes it highly probable that something better might have been made out of the monsters, Caligula and Commodus, by better training and surroundings. Both heads have a wild energy in their regular forms and lineaments; Commodus peers clear and questioning into the world, eager for answer and instruction; and Caligula's head seems to me to have quite a modern passionateness among the quiet antiques. The story instantly occurred to me, as I stood by Caligula's bust, about how he had his mistress, Cæsonia, tortured to force out of her wherefore he loved her so devotedly. Another phase of the Cæsar madness!

Among the Roman portraits I must, of course, refer to that physiognomical riddle which has puzzled the world two hundred years—the Beatrice Cenci, painted by Guido Reni. Can it be true that every ignoble passion moves an invisible chisel which engraves it legibly in the features, as Dr. Piderit so clearly explains? The seraph-like, soft, languishing, infantile loveliness of the sixteen-year old murderer, Beatrice, puts all these theories to scorn; and at the sight of this art work of Guido Reni's (now in the Barberini Gallery) we must be well on our guard, lest the enchantment art distort our clear perceptions of duty, and our horror of vice, so seductively does she go to work. This beautiful girl and her step-mother undoubtedly murdered the old Cenci, their father and husband. He was a monster—granted! He made his house a hell for wife and child—but can that justify the abominable assassination? The bribed murderers could not execute their deed in the open street, as Francesco Cenci watched them in his annual journeys to his mountain castle on the boundary of the kingdom of Naples. So Beatrice and her mother led the bandits into the sleeping chamber of the old man; the assassins shuddered at the hideous thought of crushing the sleeper; they hesitated; they yielded when this lovely girl fired them on with words that fired the imagination of quails. The murderers struck two nails into the temples of Count Cenci. Three months later, in September, 1599, Beatrice's beautiful head, and that of her step-mother, fell by the hand of the executioner on the scaffold, before the Castle of St. Angelo, at Rome.

It is said that Guido Reni saw Beatrice for the first and only time, as she was led to execution, sitting on the cart in her white malefactors' dress, and caught the single glance from her which he has perpetuated for all succeeding generations with imperishable beauty. In that glance lay terror at approaching death, supplication for sympathy, for deliverance through the struggling thousands of the indifferent who surrounded her; and the flash of delight at finding one sympathizing, admiring, glowing eye! No copy could render the paleness of the death-agony, the weeping and yet fiery eyes of the original. It is Guido Reni's masterpiece, "painted con amore, absolutely unmaneuvered, powerful, antique, intellectual, like many of his other pictures, which, in Rome, stand far behind burning Domenichino, thoughtful Guercino, noble Daniel de Volterra.

In the same Barberini Gallery the portrait of Beatrice's mother and step-mother exist, but by less famous painters of the same age. The mother is gloomily beautiful; the step-mother, in spite of her rich

ornaments and haughty bearing, looks discontented and bitter. Two of Beatrice's brothers were executed at the same time; and the Cenci family in this line died out after the tragedy. A curse seemed to weigh even upon the Palazzo Cenci in Rome; it remained uninhabited, and became ruinous. Even at the beginning of this century it stood without doors and windows, and footsteps sounded meanly in the great halls; unreconciled shadows, said the people, permit no rest to those living there. The unpleasant situation of the Palazzo, at the entrance of the Ghetto, contributed to its desolation.

Some decades ago the devout German artist, Overbeck, established his atelier and his dwelling in this haunted Palazzo; and out of the rooms where the slain Francesco Cenci lived, and his daughter and wife cherished their murderous intentions, now went forth grave, calm, pale saints, virgins and apostles—until the noble painter himself, a few weeks after, was borne forth to his last resting place. It is related that Overbeck fasted, confessed and took the holy communion before he began a painting. He wanted to force the pious, fanatical mysticism of a Fiesole, a Perugino back into the midst of the nineteenth century; he did not succeed; the spirit of time beats and stirs even in the Vatican and the Collegio Romano. * * * Overbeck himself, meantime, in his long white hair, with his ascetic features and mysticism in word and picture, may appear to many of us as a personality transported from medieval times into our own sunny, impetuous and irreverent day.

It is late; yonder over the Palatine stand Vega and Cassiopeia, blinking as luminously upon the Tiber as in that night when two tiny boys lay abandoned and weeping on its bank, and forced a wolf to sympathy. The wolf, however, appears in this our day as the sovereign pontiff in the chair of St. Peter, and the two little boys have multiplied into an Ecumenical Council.

DALMETSCH.

COLUMBUS DISTRICT MEETING, MOBILE CONFERENCE.

MR. EDITOR: The District Meeting for Columbus district, Mobile Conference, was held at Yorkville, Alabama, April 21, 22 and 23. In the absence of a Bishop Rev. Thos. C. Wier, presiding elder, was elected chairman. A good number of delegates and very respectable assemblies of the people were in daily attendance.

The preachers' reports gave evidence that they had entered with zeal upon their year's work, but had been much hindered by uncomfortable houses of worship during the inclement weather. Sunday schools were being reorganized, with good prospects of success, and financial matters not absolutely disheartening. The usual committees were appointed, and their reports gave rise to some very interesting discussions. Resolutions were adopted favoring State lines for Conference boundaries. The report on Sunday schools, avoiding "glittering generalities," discussed the best plans for organizing, managing, sustaining and improving these great nurseries of the church.

Rev. B. F. Lannabee, from the Committee on Education, presented a report favoring the establishment of a great central university for the church, supporting it in a speech of unusual ability and power. He was requested to present the scheme to the General Conference in our name, and was intrusted with a memorial on the subject.

The Advocate was remembered, and the brethren pledged themselves to obtain each four new subscribers within the following month. I presume you will hear from them soon.

The colored people were represented in some places as better disposed toward us, and resolutions were adopted to aid them so far as we may.

The importance of class meetings was admitted, and much time given to a discussion of the best plans for reviving them. The encouraging success of Brother Bush, on Bear

circuit, determined the brethren to adopt his plan of holding class meeting at each appointment immediately after preaching.

Delegates were elected to the next session of the Mobile Conference, as follows: Rev. B. F. Lannabee, Stephen A. Brown, Nolly Gore, James Sullivan. Reserves: J. F. Tarrant, Dr. W. L. Lipscomb, J. T. Terry.

The preaching was earnest, practical and awakening. On Sabbath a very large congregation listened to the preaching of the word, and we hope went away with new resolves to follow the way of life. As I know your columns will be crowded I have made this report as brief as possible, and have necessarily omitted much of which I would gladly have written.

S. A. BROWN, Sec.

The Cannibal Fish of South America.

The book of Don Ramon Paez, on life in the Llanos of Venezuela, describes the strange fish of the waters of that country. The gymnotus, or electric eel, can stun a man by a single stroke, so that his contact is fatal to the solitary swimmer. The payara has two or more large, sharp teeth, which cut like a razor, and inflict a gash almost as severe as that of a sabre. But the most dreaded of all is a little creature of the shape and size of a carp, called, from its ferocious habits, the caribe, or cannibal. Its vast numbers and insatiable appetite render the rivers in many parts impassable to men who would face the crocodile without flinching. The author on several occasions amused himself by endeavoring to secure specimens of this extraordinary fish. Hooks were useless. The strongest tackle was bitten through in an instant; even the hooks themselves were easily severed by the shark-like teeth, which can penetrate iron or copper wire with apparent ease. But dipping a strip of tough ox hide into the water, he succeeded in hoisting a number of the voracious caribes into his canoe; and then found himself seriously embarrassed, if not endangered, by the savage attacks of his untamable captives. We give the description of this aquatic cannibal in the author's own words:

"Each time the nets were hauled in shore, half a dozen or more of these little pests were to be seen jumping in the crowd; their jaws wide open, tearing whatever came in their way, especially the meshes of the nets, which they soon rendered useless. Their sharp triangular teeth, arranged in the same manner as those of the shark, are so strong that neither copper, steel nor twine can withstand them. The sight of any red substance, blood especially, seems to rouse their sanguinary appetite; and as they usually go in swarms, it is extremely dangerous for man or beast to enter the water with even a scratch upon their bodies. Horses wounded with spur are particularly exposed to their attacks, and so rapid is the work of destruction that, unless immediate assistance is rendered, the fish soon penetrate the abdomen of the animal and speedily reduce it to a skeleton; hence, doubtless, their appellation of *Mendiguero*—tripeater. There are other varieties of the caribe in the rivers of the Llanos, but none so bold and bloodthirsty as this glutton of the waters. So abundant is this species in some rivers of the Apure, that it is a cunning saying among Llaneros, 'There is more caribe than water.'

"Every feature of this miniature cannibal denotes the ferocity and sanguinary nature of its tastes. The piercing eye, surrounded by a blood-looking ring, is expressive of its cruel and bloodthirsty disposition. Its under jaw, lined with a thick cartilaginous membrane, which adds greatly to its strength, protrudes considerably beyond the upper, giving, as this formation of jaw does to animals possessing it, likewise an expression of ferocity. Large spots, of a brilliant orange hue, cover a great portion of its body, especially the belly, fins and tail. Toward the back it is of a bluish ash color, with a slight tint of olive green, the intermediate spaces being of a pearly white, while the gill covers are tinged with red. The inhabitants, being often compelled to swim across streams infested with them, entertain more fear of these little creatures than of that world-renowned monster, the crocodile. This last, although a formidable antagonist in the water, can be easily avoided, and even conquered in single combat by daring men."

LALANDE, the French astronomer, often ate caterpillars and spiders, affirming that the former tasted like almonds and the latter like walnuts.

ENVY PURSUES its victims through life; it causes to know only when the grave-worm, its brother reptile, begins

The Christian Advocate.

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THE GENERAL CONFERENCE.

This week we publish two days' proceedings of the General Conference. Next week we shall devote nearly all our columns to editorial correspondence and the General Conference. Home editorials, communications, secular news and miscellaneous selections will give place. Correspondents and contributors will know the reason of delay, and wait patiently for two or three weeks. In this issue will be found the exhibit of the book agent, and the address of the Bishops. We have noticed a dispatch in the daily papers to the effect that the General Conference has resolved to adjourn on the twenty-third instant. A resolution to that effect was introduced on Saturday, but laid over for final action until Monday, when it was taken up and adopted.

The following dispatch is taken from the telegrams of the twelfth. The Conference will probably waste but little time on the subject of union with the Northern Church.

MEMPHIS, May 11.—At the Methodist Conference, to-day, Bishops James, Daniel Curry, Levi Scott and others of the Northern Methodist Church, submitted a memorial to the Southern General Conference, as follows:

By the action and authority of the General Conference, held at Chicago, 1868, we were appointed a commission to co-operate with a like commission from the Church South as subject of a union.

A commission met in Philadelphia in 1869, when resolutions were adopted, approving of the action of the contemplated union of the two churches; but it is proper to make this further communication.

The appointment of this commission shows that, in the judgment of the Northern Church, there is not sufficient reason why a union may not be effected on honorable terms. Hoping that you may all see the subject in the same light, and that you may appoint a similar committee to confer with us previous to the Conference to be held in 1872, and praying that you may be prospered in all that pertains to the welfare of the Christian church, and desiring your prayers in behalf of the church.

The letter was referred to a committee of nine. It is thought the proposition will be approved.

The excesses of youth are drafts upon old age; payable, with interest, about thirty years after date.—Colton.

The University of Vienna has decided to open its medical lectures and confer medical diplomas on women.

A provident and yet improvident man—the baker; he kneads much, but sells everything he kneads himself.

THE GENERAL CONFERENCE.

FIRST DAY.

At the hour of nine A. M. the Conference met in Memphis, at the Cumberland Presbyterian church. This church has a large and well arranged audience room, without side galleries, and is about of the capacity of Carondelet Street church of New Orleans. The altar has a Methodist breadth, and affords excellent sitting room for the secretary and his assistants. The Bishops are sitting in the pulpit—all present excepting Bishop Early, who is expected to be present during the session. They all look to be in good health. Bishop Andrew, the aged servant of the Master, no longer able to bear the burdens of office, moves about the Conference room as among his sons, beloved and revered of all.

The body is a remarkably fine looking one. A large proportion of its members are over forty years of age, and the maturest wisdom and experience are represented in the person of many elders, some of whom, with heads white as snow, next to the Bishops, are the most noticeable feature of the assembly. To one who considers the influence exerted by Southern churches in sustaining their people amid the most trying situation in which a white race was ever placed, the grave and solid character of this body should be a matter of special thankfulness. Here is the salt of the South—salt that has not lost its savor. The lay element of the body is large, and is composed of men distinguished by services, intelligence and influence in every department of life and in every part of our territory.

Not the least delightful part of this occasion is in the meeting with brethren beloved. Some one has pronounced the shaking of hands to be a means of grace. It certainly could never be more so than in the first morning of a General Conference. As the session advances all men become more or less mortal; indeed one lay brother has already observed that some of the clergy have given symptoms in a committee room, even at this early stage, of having like passions with other men. Church legislation is not exactly as favorable to spiritual improvement as a love-feast would be, even though one may be trying to do everything "as in the immediate presence of God."

One hundred and sixty of the two-hundred and forty members answered to their names to-day. The morning was occupied in fully organizing.

SECOND DAY.

A large addition of members appeared in the Conference room this morning; there are over two hundred present and voting. Among others we noticed the person of Dr. Lovick Pierce, of Georgia, now in his eighty-seventh year—not quite as arrow-like in his form as at the last General Conference, yet wonderfully erect, with all the ancient fire in his eye and power in his voice. He grandly represents an entire generation of great spirits, who, having toiled in the vineyard of their Lord, now reap their reward. Among the laymen appeared that most apostolic looking man, Darcy Paul, of Virginia. We have never seen in any assembly three more venerable men than these two and Rev. Thomas Madden, of Tennessee. The mere presence of such men gives weight to the deliberations of the body. The introduction of the lay element has certainly not taken anything from the expression of the chief council of our church. We have been surprised with the conservative good sense of these brethren. A few at first seemed a little "brash," as we say in the South; but that was before they came to know the profound qualities and shining parts of the assembly as here gathered. Yet in the main the speeches made by the laity, both in the Conference at large and in the committee rooms, have been highly valuable contributions to the legislative elements of the body.

Soon after Dr. Pierce took his seat the Bishops' address was read to the Conference by Bishop Wight-

man. This address will be found in this number of the ADVOCATE. It speaks first of the death of Bishop Soule; then of our general unity and harmony; then of the new element of the laity in the councils of the church; it then deprecates too much legislation; spiritual life and power are urged as the true source of strength in the church of Christ; class meetings, prayer meetings, family and secret prayer, fasting and self-denial are set forth as among the most important means for obtaining and strengthening the divine life in the soul; family religion and an increase in scriptural holiness are dwelt on as the peculiar marks of Methodism in the times of our fathers; the cause of missions, foreign and domestic, is considered; the cause of education—the impolicy of multiplying colleges, the necessity for concentration, a higher grade of scholarship, and the proper training of young ministers—it presents us worthy of "your most thoughtful consideration;" the inadequate support of the ministry—"We must perpetuate an itinerant ministry, separated to the holy office and consecrated to the care of souls;" the inadequate supply of young men offering themselves for the work of the ministry, either for the home or the foreign missionary work; the Sunday school interest, its magnitude and importance; the enlargement of our Sabbath school literature; the organization of the colored Conferences; and the working of the District Meetings—these are the themes of this highly suggestive official paper.

Directly upon its conclusion Dr. Pierce arose, and in a pertinent and forcible speech commented especially upon that part which enforced attention to the spiritual condition and welfare of the church. "While all we have to do here is religious, it is not all necessarily and directly spiritual." He had observed at many General Conferences that our "outside business" was so great that, after spending four weeks legislating, we go home with our eyes closed, as if we had no knowledge of our wants. "I am in the sixty-sixth year of my labors in this glorious field. I have observed that just so far as we give up Wesley's original general rules we break down Methodism." The speech was uttered in that fine earnest voice which inspires both speaker and hearer. Grand old man! a generation rise up to do him honor.

A MODEL REPORT.

The report of the Columbus District Meeting, published this week, is a model in its way. It is short and yet comprehensive, embracing the items of general interest to our readers, and leaving out matters of merely local importance. As the District Meeting season is at hand, we commend to all secretaries this example of condensation and comprehensiveness. We thank the courteous secretary, Brether Brown, for the items so promptly furnished, and hope to hear from all the District Meetings after the same style.

PERIODICALS RECEIVED FOR MAY.—Good Words for the Young; The Galaxy; Lippincott's Magazine; The Eclectic Magazine; The Manufacturer and Builder; The Home Monthly; Burke's Weekly, monthly part, for April; The Southern Farm and Home; The Sunday Magazine, comprising altogether a rich and varied feast of fresh and choice periodical literature. Want of space prevents particular and extensive notice of them this month.

NEWS OF THE WEEK.

PARIS, May 9.—Full returns of the vote have not yet been received, but it is quite certain that the government has been sustained by an immense majority, estimated at five millions. The city is still tranquil.

PARIS, May 9, 6 P. M.—Returns received foot up—yes, 7,126,288; no, 1,485,844. The vote of the army, as far as known—yes, 219,200; no, 36,598.

One of the longest sentences on record may be found in Lippincott's Magazine for April, in the article on "Florida." It contains over eight hundred words.

(Continued from first page.)

cases—have only tested and increased the attachment and fidelity of our ministers, and the general body of our membership, to the church. The itinerant preachers, although very meagerly supported, have, in general, been faithful to their eradication views, and have persevered, as best they could, in performing their duties. By the blessing of God this has resulted in the maintenance of our itinerant system, and the steady and increasing prosperity of all the enterprises of the church. Even where we had suffered most we are rapidly regaining our former ground, and in many sections extending our borders and multiplying our membership. Seasons of refreshment from the presence of the Lord have come upon the people, and thousands have been converted and added to the church.

We rejoice, also, to report that the greatest unity and harmony exist throughout the whole connection. It has been truly said that "Methodists, all over the world, are one in doctrine;" so that, however widely scattered and differing in other respects, they present the peculiarity of agreeing cordially in the great doctrines of Christianity. And as the members of our communion are a unit in faith, so also there is scarcely any disagreement among them as to our church policy. Their prevalent desire is that both be preserved—the former intact, the latter, if altered at all, to be modified so far only as to make it more effective in accomplishing the original purposes of Methodism. This is seen in the fact that we have quietly passed what is justly regarded in all forms of government a great crisis, in the adoption of a new element into our system. We allude to the introduction of lay representation into the Annual and General Conferences. This important change in our economy was not a peace-offering, rendered necessary for the preservation of the unity and peace of the church from the attacks of a dissatisfied and refractory membership, but was proposed and effected by the nearly unanimous voice of the ministry, and the acquiescence of the laity—both believing that the time had fully come when it would enhance the effectiveness of the church and the glory of Christ.

In attestation of the approval of the whole church of this measure, we are gratified to see in this body so large a number of lay delegates, representing the intelligence, piety and strength of the connection. We are sure that we express the feelings of their clerical associates, and of the entire church, in welcoming them to their seats; and we shall gladly share with them the labors and responsibilities of this chief council of the church.

It may not be amiss in this connection to suggest that excessive legislation is too common in all deliberative bodies. Laws and usages, generally understood and approved, should not be changed hastily; or, if changed at all, only from a conviction of the greater utility of the change. Nor is it prudent to alter even a recent enactment until it is practically demonstrated to be necessary to do so. This caution we would respectfully apply to the regulations under which lay representation has been introduced. Would it not be judicious to learn by experience what modifications, if any, may be necessary, rather than risk the success of the system by hasty attempts to improve it?

The efficiency of the church of Christ must result from his gifts and grace, and the General Conference can reasonably expect to do but little to increase it by merely prudential means, except as these tend to increase its spiritual life. It is your first duty, therefore, to ascertain the real condition of the church in this respect, in order to correct what may be wrong, and supply what may be needed for this great end. Your attention is earnestly invited to a careful examination into its spiritual state, and of the means and measures likely to contribute to this, its highest, most vital interest.

Without intending a disparaging comparison between the piety of the present day, and of our fathers in the early days of Methodism, we feel it right to say that we are deficient as to several matters which were formerly regarded as aids and tests of Methodist piety. We allude, especially, to the neglect of class and prayer meetings, of fasting and abstinence, of family and secret prayer, and the indulgence in worldly pleasures. In some, if not all of these things, we fear our people, not to say our preachers too, fall below the pattern set us by the piety of our fathers in other days. We do not mean that this declension is universal, but gladly admit that there are large numbers who exhibit the ancient marks of Methodist piety in an intelligent and ardent devotion to God, and in firm attachment to our doctrines and discipline. The action of the last General Conference modifying the rule on class meetings, so that attending them should not be a con-

dition of church membership, has been construed, unfortunately, by some as abetting them; and we regard these meetings to be so promotive of the spiritual prosperity of the church, and so essential, to the efficient working of our economy, that we are very reluctant to see them fall, in any measure, into disuse. While attendance upon these meetings is not a condition of membership, yet we do not consider that pastors have been released from the appointment and oversight of leaders, classes and at least a quarterly visitation, and report. We recommend to the General Conference the consideration of this subject in connection with a pastor's duty.

We invite your attention, especially, to the subject of family religion and the Christian training of children. Its importance cannot be overestimated. Regular family worship, morning and night, accompanied with the consecutive reading of the Scriptures, is so morally fit, reasonable and salutary, that to us it seems strange that the heads of Christian families can feel guiltless in neglecting it. While we rejoice in the greatly increased interest exhibited in behalf of Sunday schools, we are sure that there can be no substitute for religious training in the family. The impress, whether for good or evil, made by family instruction and example is indelible. In the home circle is found a domestic and patriarchal church; the training school of the kingdom of Christ; the pledge and foretaste of the bliss of the kingdom above.

Indulgence in worldly and fashionable diversions is another great enemy of earnest piety which is invading the church, and threatening to estrange our children from us. Dancing, in particular, whatever plausible excuses may be pleaded for it, is destructive to the growth, not to say the very existence of spiritual religion in those who delight to indulge in it. Generally, it is a species of "reveling" condemned and forbidden by the word of God; and its tendency is evil only.

In immediate connection with the spiritual welfare of the church, the great and only effectual remedy for most if not all our deficiencies as a Christian people, is an increase of inward, genuine, scriptural holiness. We fear that the doctrine of perfect love, which casts out fear and purifies the heart, and is the "measure of the stature of the fullness of Christ," as taught in the Bible and explained and enforced in our standards, as a distinct and practicable attainment, is too much overlooked and neglected. This was a prominent theme in the discourses of our fathers; and alike in their private conversations as in their public ministrations, they urged religious people to "go on to this perfection" of sanctifying love. The revivals which followed their ministry were not superficial or ephemeral. Their genuineness and power were proved by the holy lives and triumphant deaths of the converts. If we would be like them in power and usefulness, we must resemble them in holy consecration. Nothing is so much needed at the present time, throughout all these lands, as a general and powerful revival of scriptural holiness.

We regret that we have not been able to extend our foreign missionary work, since your body assembled last, owing to the want of funds. Indeed, after all the efforts which have been made, we have not liquidated in full the old debt contracted during the late war. There is, however, a strong probability that this very desirable result will be accomplished before long. Our domestic missions have multiplied, and with increasing usefulness. Your attention is particularly invited to the great and effectual door now open in the West. From the mouth of the Kansas river to the Golden Gate, and from the Rio Grande to Pingo's Sound, there is a field becoming populous more rapidly than any in which our fathers labored in their day. No louder call has ever fallen on the ear of the ministry than that which comes to us from this vast region. Other forms of religion, some of them corrupt, are pressing their missions with astonishing vigor. All along the line of the Union and Pacific Railroad they have secured real estate; and at many places they already have church edifices on commanding sites. They lavish money in gaining a foothold there, where, in the course of a few years, as they foresee, there will be populous and enterprising communities. Much of this population will be from our own country, and in sympathy with us; yet, up to this moment, we have done nothing toward the occupancy of the country. Your Bishops are receiving repeated and most urgent calls for men. But in the very nature of the case, we can send no men unless the church at home will send money to meet the first expenses incurred. This is all properly missionary ground at present, including Oregon and southern California. In central California the work is, for the most part, self-sustaining—and, indeed, prepared

to aid the common enterprises of the church. We feel well assured that money expended on this great field will yield as rich a harvest as has ever been gathered from such sowing.

The subject of education is one of general interest and prime importance, and no intelligent philanthropist, patriot or Christian can feel indifferent to it. Viewed either in its intellectual, moral or religious aspects, it rises into grand proportions and is invested with powerful influence. The impolicy of multiplying colleges, under the patronage of the Annual Conferences, must be evident to those who are acquainted with the present condition of many of those already in existence. In wielding aright this great agency there must be more foresight, and concentration of effort and liberality. Let those institutions to which we are already committed be encouraged with increased effort to sustain and endow them. Let a higher grade of scholarship be established in them; and the most earnest spirit of religion be cultivated by officers and students. If there be these which cannot sustain the rank of collegiate establishments, they must be content with a lower position.

The proper training of young ministers is a matter of high and acknowledged importance. How this may be best and soonest accomplished will claim your most thoughtful consideration. We commend the subject to your earnest attention.

The inadequate support furnished, in many parts of the connection, to the preachers regularly engaged in the pastoral work, and the consequences which must follow if this evil be not remedied, will not fail to be noticed by you. We must perpetuate an itinerant ministry, separated to the holy office, and consecrated to the care of souls; with all of time and thought and energy devoted to their sole and appropriate work. But to enable them to do this the church must make provision for a proper supply of their wants. While it affords us pleasure to say that in most of our wide field of operations there has been witnessed a decided improvement, yet there is no doubt of the fact that in some sections there is still a great deal of negligence in raising the means of support, and of consequent privation and suffering among the preachers. Do not the members of the church need to be specially instructed and trained in this class of religious obligations?

Our attention has been, of late years, arrested by the inadequate supply of young men offering themselves to the work of the ministry, either for the home or the foreign missionary work. May we not assume that Christ, the Redeemer of all men, the intercessor for all, does call men to the holy office, in numbers sufficient to the demands of his cause in the world? The fault must be with us. How soon would an increase of piety and zeal in the church supply the remedy for this deficiency! What can be done to arouse our whole communion to united, fervent prayer to "the Lord of the harvest that he will send forth laborers into his vineyard?"

You will consider, of course, with great care, the whole Sunday school interest, which, we are happy to say, has assumed a magnitude and importance never before known in the history of the Southern Methodist Church. We think you may find it practicable to adopt measures that will secure a uniform scheme of instruction, with texts furnished at our own Publishing House; together with the enlargement of the *Sunday School Visitor*, and possibly, in addition to that paper, the publication of a monthly journal adapted to teachers and the older classes of pupils. It is very desirable that there should be an improvement both in the character and price of the books prepared for the use of Sunday school libraries. We recommend the appointment of a suitable person to be specially intrusted with the oversight of these vital interests.

The literature of the church will not be overlooked by you. We can not consent to surrender to others the vast power and influence wielded by the press; no church can safely do so. In proportion to the potency of this influence is the solemn obligation resting on us to guard and guide the press. It must maintain a high religious tone—neither subsidized by wealth or power, nor perverted by an ambition to partisan and political purposes. It should aim steadily at conserving the national character of the church; and be committed to trustworthy and competent men who love the whole church too well to put in peril her unity and peace. We should hail with rapture the day that saw a first class religious and literary newspaper in every Methodist family, and our standard works in every library.

There is, allow us to add, pressing need of greater facilities for procuring our standard literature on the Pacific slope. Our church has suffered greatly from the difficulty of obtaining even a hymn book and Discipline. If, in your wisdom, any

relief can be afforded; a great want will be supplied.

We congratulate you upon the ability and fidelity of those to whom the journal of the church has been intrusted during the past four years; and especially upon the energy, ability and success of the agent and of the editor of the Publishing House. They deserve the highest commendation. The prosperous condition of the publishing interests under the control of the General Conference is matter of special gratification, and of high import to the future development of the church.

Soon after the last session of your body the Bishops proceeded to carry into effect the plan adopted for the religious benefit of our colored members. The effort met with the approval and concurrence of many of them, notwithstanding the prejudices which were attempted—too successfully in many instances—to be instilled into their minds against us. A great number of them still retain their attachment to the church and ministry that had in the past bestowed so much attention and labor upon their religious instruction, and through whose instrumentality they had been enlightened and converted. Still, it is true, that many, thus disposed, have been alienated from our communion by political and ecclesiastical influences.

Conformably to the wish of the last General Conference, we have organized and presided over five Annual Conferences, composed exclusively of colored members; have formed forty-five districts, with circuits and stations, in all of which, with a few exceptions in which white preachers have volunteered to act as supplies, our colored brethren are performing the duties of presiding elders and pastors. The principal field of these operations extends through portions of Georgia, Tennessee, Kentucky, Mississippi, Arkansas, Louisiana, Alabama, South Carolina and Florida; and is widening by applications for organization of new Conferences. The colored preachers have conducted themselves, both in their Annual Conferences and in the exercise of their pastoral duties, so as to win the confidence and co-operation of those of their white brethren who have become best acquainted with their deportment. It is our purpose, unless otherwise advised by your body, to call a General Conference, to be held next winter, for the purpose of organizing them into an entirely separate church, and thus enabling them to become their own guides and governors. The suggestion of district meetings, originating at the last session of the General Conference, has been practically adopted, under the sanction of the Annual Conferences, with signal benefit to the cause of religion. At these meetings the lay representatives to the Annual Conferences have been elected; the leading minds of the church, lay as well as clerical, have been brought together, impressed, and moved with new zeal; the Bishops, as far as they could find the opportunity to attend, have had a new and important field of influence opened to them, and the results have been of great value to all the prominent interests of the church, spiritual as well as economical.

In conclusion, dear brethren, we pray earnestly that the plentiful enrichment of the "Spirit of power and of love and of a sound mind" may rest upon you in all the deliberations and decisions of the present session—the first of the kind in the annals of Methodism. Could we take you up the shining mount of vision, and show you the vast and grand future before the Methodist Episcopal Church South—the sublime possibilities which await development in the ages to come, and which, as their condition, ask for unwavering fidelity to Christ and the solemn trust he has placed in your hands for the world—you would need no loftier inducement to the patient, resolute, prayerful discharge of the duties imposed upon you as representatives of the entire church. That the divine counsel may guide you in all things is our devout and constant prayer.

J. O. ANDREW.
G. F. PIERCE.
H. H. KAVANAUGH.
W. M. WRIGHTMAN.
E. M. MARVIN.
D. S. DOUGLASS.
H. N. McTAVISH.

MEMPHIS, TENN., May 5, 1870.
W. I. Green arose, after the delivery of the address, and said that the address had the ring of the right metal, and he moved that it be put in the hands of every member of the church from the Atlantic to the Pacific coast. He wished every one to see that our chief shepherds condemn those practices indulged in by some members of the church. The venerable Dr. Lovick Pierce then arose and addressed the Conference as follows:

"I feel a strong desire, by a few remarks, to impress upon you the sentiment of that address. At this time of life I do not propose to take any part in those matters which belong to young men and young minds. This is the fifteenth General Confer-

ence at which I have had the honor to be present as a delegate. I have never been troublesome, but rather unfaithful than bold. Perhaps I ought to have said more. To my private friends I have remarked that fewer hours have been devoted to matters of the deepest interest than are absolutely necessary—I mean to spiritual religion. The deliberations may be imperfect, but yet the machine might run with great success if more time was devoted to the promotion of spiritual religion. Every system of religion must feel that this is more necessary to the traveling of such a machine than steam to the fastest locomotive. All our business is not necessarily nor directly spiritual, but our outside business has been so great and so necessary and valuable that often we spend four weeks in these deliberations and go home with our eyes as much closed to the real wants of Methodism as if we had never been here. I hope we will recognize nothing so important as the sentiments embodied in that address. If there be friction and trouble here, there will be a failure at last. I believe this grand machine can be put in grander motion than ever before. God is with us, but, as in Ezekiel, I behold the Shekinah hanging above the ark that is about to be forsaken. Begin to-day to act upon this. What little strength I may be able to command, I shall devote to the consideration of these subjects. I am in the sixtieth year of my labors, and I am perfectly satisfied that in as far as we give up the rules of Wesleyan Methodism we break Wesleyan Methodism down. Methodism is identical with Wesley's General Rules of the United Societies. In conclusion, I pray you keep your minds and hearts fixed upon that which is expressed in that address, henceforth and forever."

Dr. Green said that it was with profound interest that he listened to the reading of the Bishops' address. He thought the best plan to have it circulated was that it should be put in all the church papers, which, of course, would be done. On his motion the various subjects brought to notice in the Bishops' address were referred to the several appropriate committees.

Mr. Monroe said: "I have heard with pleasure the address of the Bishops, and also the remarks of Dr. Pierce, and especially those upon that all-absorbing subject, spiritual religion. I indorse most cordially every remark made to that point. A glorious prospect is before us if we keep our minds and hearts fixed upon this." He moved that a committee be appointed to which should be referred those subjects contained in the Bishops' address referring to the spiritual condition of the church.

Dr. Green thought that it should be referred to the church at large.

Mr. Monroe's motion was carried.

A. S. Andrews thought that they should have a large committee.

J. B. Cottrell suggested a committee of five. He did not wish to refer this to the whole church; that "the quality of this mercy must not be strained."

He had rather that matter would inanimate itself into every community. To refer it to the church would imply that it had backslidden, which was not the case. Let it be like dewdrops that come in their own form, and are not intended to be raked up and analyzed.

Judge Groce hoped that this committee would consider especially the subject of class meetings, and take measures to have them and love-feasts restored to the church.

D. Morton suggested the oldest preachers to be put on that committee.

Bishop Pierce thought that might make some rather delicate disclosures.

A. S. Andrews insisted that this committee be made up from each delegation. He wished it to permeate the church, and by selecting one from each Annual Conference they would go home warned with the impressions made here, and would better infuse them into the church.

Dr. Green said that he believed that they had formed an anomalous committee. "For us to appoint a committee on spiritual religion, I don't like the view. I don't believe the church is declining in spiritual religion. You can't legislate men into religion, happiness or riches. A better communication than that of the Bishops' address will never be furnished by any committee."

The Bishop decided that the remarks of Dr. Green were out of order.

Dr. Myers said: "If Dr. Green had made his speech before that committee had been ordered it would have been well, but it is now time to stop doing things one minute and undoing them the next. Let the committee prepare a pastoral address, to be read in this Conference, and then sent out to the church. I do not think that we ought to be continually see-sawing between doing and undoing the same thing."

The Bishop called particular attention to this last remark of Dr. Myers.

The motion to reconsider was carried.

Dr. Myers moved that a committee of one be appointed from each Conference to prepare a pastoral address, and let it go from this Conference to the church.

Mr. Monroe indorsed the views of Dr. Myers.

N. H. Lee moved a substitute to Dr. Myers' motion. He wished five clerical and five lay delegates, united with the Bishops, to prepare this address.

Dr. Myers accepted the substitute, which, being put to the Conference, prevailed.

The Bishop asked how the committee should be appointed, and it was decided that it should be done by the Bishops.

The following resolution was then offered, read and adopted:

Resolved, That the Committee on Missions are hereby instructed to report to this Conference, as early as practicable, the amount of money contributed, since the last General Conference, for the two missionary boards, what amounts have been expended by each board in the support of missions, and what amounts have been expended in supporting the officers and conducting the operations of each board.

W. W. BENNETT.
A. R. WISEFIELD.

The Bishop then appointed the following Committee on Sunday School Hymn and Tune Book: W. M. Leftwich, Missouri; Asa Snyder, Virginia; T. J. Magruder, Baltimore; J. R. Rodgers, Montgomery; W. H. Foster, Louisiana; R. J. Morgan, Memphis.

The Conference then adjourned with benediction by the Bishop.

STANDING COMMITTEES.

EPISCOPACY.

S. Register, Baltimore Conference.
S. K. Vaughn, West Virginia.
L. M. Lee, Virginia.
S. F. Reid, North Carolina.
H. A. C. Walker, South Carolina.
E. H. Myers, South Georgia.
William J. Parks, North Georgia.
J. Anderson, Florida.
O. R. Blue, Montgomery.
W. H. Byrd, Mobile.
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OBITUARIES.

JULIAN LEACH, son of Rev. Allen S. and Margaret Andrews, was born May 20, 1854, and died in Mobile, Alabama, April 21, 1870.

Julian was always a boy of prayer. True, he was early deprived of the instruction of a most excellent and pious mother; yet others undertook with success his religious training, and he was thus in the very morning of life, taught to walk in wisdom's ways.

In temperament he was singularly ardent and affectionate, while his love of truth and candor was remarkable. Having a mind of much more than ordinary activity and brilliancy, he showed himself capable of ripe scholarship, and as a student his teachers attest that he was diligent and industrious. As a son he was always dutiful to his parents; and in the home circle, amid brothers, sisters and friends, he was always lively and affectionate.

Before his death his father conversed freely with him about eternal things, and he assured his deeply bereaved parent that he had fully committed himself to God. When he knew that death had actually come he was at first somewhat startled at the nearness of his departure from loved and cherished ones; but soon recovering mental composure, he requested the members of the family and his physician to kneel around his bed and commend his spirit to God.

in solemn prayer. No one being able to pray audibly because of emotion, he prayed thus himself. "While I am crossing the dark river, put the light in the window for me."

Just before he breathed his last he exclaimed, "I see the light in the window! It's coming; the darkness is now all gone." Embracing his father, he said, "We will not be parted long. Come, and bring all the family with you."

Kissing his mother and sister again and again, he assured them that they were precious to him. He also spoke to his attending physicians, beseeching them in tones of tenderness to be men of God, and assuring them that he had no fear of death.

Addressing himself specially to a member of the family, he besought him to look up, right up, to the radiant world to which his happy spirit was about going; and thus, with words of glowing ardor and love upon his lips, died the lovely, cherished and gifted Julian Leach Andrews, while yet in the sweet, fragrant morning of life, and amid the fond and lively hopes of early years. May we all have the light put in the window for us!

J. BASCHOFF.

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special commendation of Koskoo to the practitioners of medicine. This, we believe, the first instance where such medicines have been officially indorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. *Norfolk Daily Journal, Dec. 11, 1869.*

LET THE DEAF HEAR.

Dr. W. L. DAVIS, No. 10 Rampart street, gives his whole attention to relieving sensations pertaining to the Ear, such as Deafness, Noises and the like.

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NEW ADVERTISEMENTS.

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SUMMERFIELD, ALABAMA.
The closing exercises of the Schools of this Institution will take place on the following days:

JUNE 26—Commencement sermon.
JUNE 27—Declaration by members of the Male School.
JUNE 28—Exhibition by young ladies of Junior Class. Concert at night.
JUNE 29—Commencement day.
The Board of Trustees will meet at the College on Monday, June 27.
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The Christian Advocate.

SATURDAY, MAY 14, 1870.

TRAVELING TOWARD SUNSET.

SAN FRANCISCO.—EARTHQUAKES.

I have spoken in a former letter of the unbounded admiration of the Christian for every thing in this city of his adoption. We meet every day, in every place, and on all occasions. If it rains, we are asked to notice how much harder it falls than it does in the States. Our attention is hurried to notice the sky, the pure blue through which we can see the mountain-top so distinctly; the beautiful complexion of the men and children; the robust energy, the vigor of the men, and their general stirring, bustling way of going about the city. Sometimes from sheer laziness, but distinguished with its persistence, we inquire, "How is it about earthquakes?" The effect of the first time it was reported to me was so entirely satisfactory that I have not neglected to resort to it very frequently since. But it is an entirely different effect on different persons. For instance, a man will receive it as a personal attack, much as if you had inquired of the health of a near relative who was ill. Another received it calmly, as if to convey the idea that earthquakes are trifles, and when one grows accustomed to them, but I never met with but one person who tried to face me on this subject, and he insisted that he would rather live here and be struck twice a week than live in any city on the Atlantic coast.

Speaking of earthquakes reminds me there is little danger of my ever getting it—that we were so fortunate as to feel a shake the other day, though not one of the most violent, was still severe enough to be remembered, and to drive everybody from the street, where, by the way, the rain was falling in torrents. We noticed several of the parties who had been affected to have become accustomed to such trifles, yet their cheeks and active movements indicated a degree of uneasiness which left room for doubt as to the soundness of their theory. So universal was the rush to the street as it seemed as if they had practiced it often before, as if it undoubtedly required a great deal of practice for the population of a city to rush from their homes into the street in the space of five or ten seconds. Hence to yourself the people of your city at a certain hour of any day, as if by magic, shake out of their houses into the streets—no one for any change of apparel, any washing of hands or faces, any arranging of "back hair," nor for any of the nameless and numberless trifles of the toilet over which the other sex delight to linger, and you will imagine what these streets look like under the influence of a shake. Do not imagine for a moment that you enjoy the ludicrous appearance of the crowd at the time! So from it, that it is about the most glorious gallery of woe-begone countenances anywhere ever saw. The enjoyment of the scene begins when the earth "settles," and the thousand incidents of the great scene are recalled and laughed over, and the wish food for merriment to the whole city until the next shake. Our party has resolved unanimously that we do not wish to remain here long enough to see another similar occurrence, yet I do not believe of us any worse frightened than the oldest inhabitant, who has been regularly getting frightened out of his wits, and rushing into the street in abundant terror and alarm for twenty years. The fact is, that with the memory of the fate of cities continually recurring, it is not probable that any man will grow accustomed to earthquakes.

As a result of earthquakes people under wooden buildings, and in districts where wooden structures are not prohibited by municipal enactment, but few brick or stone houses are to be seen. The other day one of the newspapers here published the report of the prohibition, seeming to prefer in the danger from fire, if by doing they could decrease the danger from earthquakes.

There is something indescribably fatal in one of these shakes, and the animals seem to partake of the general terror. The shake is preceded by an awful noise like the rushing of many waters, or like the great steam escaping from a boiler under great pressure. This noise is heard by persons in the streets for seconds before the shake begins, and seems to be approaching from a distance. Then the earth seems to roll like the waves of the sea, and the houses creak and totter—bricks and chimneys, fire walls and cornices come rattling into the street—crowds, altogether forming a scene not apt to be forgotten by a spectator. We grow to feel in

the Eastern States that, come what may, "old mother earth" is something on which we can always rely when storms come and dangers threaten. But out here we miss even that comfort, and have nothing to "tie to."

Yet these people seem really to care but little for these shakes, or rather they make no lasting impression on them, for in a few hours business is resumed, theaters, churches and schools are crowded as if there were no danger whatever of the buildings tumbling about their ears. After our experience the other day I shall not be surprised any day—after I get home—to hear that San Francisco has been swallowed up by an earthquake. We have been stopping at a five-story brick hotel, which can hardly be regarded as a desirable location during a sharp shock. Coming over the mountains in the cars, I asked a gentleman which was the best hotel. His reply sounded strangely to one who has lived all his life on solid earth. Said he: "I prefer the 'O—House' as a hotel, but they have so many earthquakes that I have been stopping lately at the 'L—House,' because it is only three stories high, and is therefore safer." We stop at the "O—House." Imagine a man in the East choosing a hotel with a view to immunity from danger from earthquakes!—C. W. Borne in Western Christian Advocate.

SAN FRANCISCO, April, 1870.

Mrs. EMMA WILLARD, the well known educator, died at her residence, Troy, New York, April 14, aged eighty-four. She was the author of many useful treatises, several of which hold their places as text-books in many of our best institutions of learning. She had fine poetic taste, and some of her verses are familiar as household words throughout the country; especially the devout and expressive hymn, "Rocked in the Cradle of the Deep," which was actually composed by her during a storm at sea.

In the New York Central Conference, which met recently at Syracuse, New York, when the roll of supernumerary ministers was called, Rev. J. Arnold reported himself ninety years old. He had been a Christian seventy-four years, and a minister sixty. Sunday, April 10, he walked three miles and preached twice. He made a very feeling speech. Several other interesting cases were reported, among them Rev. G. Harrison, who was the only member living of those who organized the Conference in 1810, having been for several years previously a member of the Philadelphia Conference.

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The expense for tuition, incidental fees, board, washing, fuel and lights, for the session, will be \$21.50, one-half to be paid on entrance and one-half on the 14th of February, 1871.

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DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

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When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

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STANDS UNHAILED,

BEING THE ONLY KNOWN MEDICINE

that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; indigestion; some times sour stomach, with a raising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles, flatulence, coldness of the extremities, etc.

KOSKOO!

Is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.

Regular and sufficient action of the Kidneys is as important, may even more so, than regularity of the bowels. The Kidneys remove from the blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

Meets with great success in the cure of

DISEASES OF THE NERVOUS SYSTEM.

Almost all the evils of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering today with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, overwork, (mental and physical), are causing diseases of the nervous system to increase at a fearful rate.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache, dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; delusion of spirits; starting during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

KOSKOO

Is not a secret quack remedy. Formulas around each bottle. Recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. The

Best and Most Popular Medicine in Use.

PREPARED ONLY BY

J. J. LAWRENCE, M. D.,

ORGANIC CHEMIST,

Laboratory and Office, No. 6 Main St.,

SOUTH FOLK, VA.

PRICE: ONE DOLLAR PER BOTTLE.

FOR SALE BY DRUGGISTS EVERYWHERE.

No. 601

COMMISSION MERCHANTS.

J. L. DUNNICA, THOS. A. HAMILTON,

New Orleans, La. Memphis, Tenn.

O. F. HARRISON, New Orleans, La.

J. L. DUNNICA & CO.

COTTON AND PRODUCE

COMMISSION MERCHANTS.

92.....FOYBARS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

Crescent Mills, Can't "B" Beat.

Heinrichs' Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olive Branch.

City Mills, "Sparta, Ill."

Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Grant Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates.

Ja2 1y

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....185

NEW ORLEANS.

W. R. STUART Agent.

Ja2 1y

W. H. BEAUFONT, JOHN M. FAKES,

OF New Orleans

DEPT. M. FAKES, of Augusta, Ark.

B. C. POWELL, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

77.....CARONDELET STREET.....77

Ja2 1y

NEW ORLEANS.

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

Ja2 1y

NEW ORLEANS.

ALEX. BRITTON, JOHN F. BRITTON,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common Street, New Orleans.

Ja2 1y

F. G. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union Street,

NEW ORLEANS.

Ja2 1y

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

Ja2 1y

NEW ORLEANS.

THOMAS MURRAY,

BUILDER.

CORNER DAMPANT AND ERATO STS.,

NEW ORLEANS.

Orders left at Box 119, Mechanics' Exchange, will be attended to.

Ja2 1y

ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

FEB.

MAR.

APR.

MAY.

JUNE.

JULY.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S

COMMERCIAL COLLEGE.

61 CAMP STREET.

Corner Commercial Place, N. O.

Open day and evening the entire year.

Pencmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business, some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address

J. W. BLACKMAN, NEW ORLEANS.

Ja2 1y

METHODIST FEMALE COLLEGE.

TUSCALOOSA, ALABAMA.

Under the Patronage of the Mobile Conference.

The regular scholastic year will begin on the first Monday in OCTOBER next, and end the last of June. It is divided into two terms of four and a half months each.

EXPENSES.

Primary department, per term.....\$20 00

Collegiate department, per term.....25 00

Latin and Modern Languages, each.....10 00

Music on Piano and Guitar.....25 00

Use of Instrument.....5 00

Drawing and Painting.....\$20 to 25 00

Contingent fee.....3 00

Board, including washing, lights and fuel, per month.....22 00

Young ladies must furnish their own towels, sheets, pillow cases and table napkins. Payments for each term in advance. Pupils entering within the first month will be charged from the beginning. Inmate ministers charged no tuition in the Literary Course.

Strict attention given to the manners and morals of the young ladies, and to their habits of study.

Refer to Mr. Keener.

For information address the President, Mr. J. M. OLIVER, Principal.

Ja2 1y

TUSKEGEE FEMALE COLLEGE.

TUSKEGEE, MACON COUNTY, ALABAMA.

REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.

2. Full faculty of experienced teachers.

3. Music under a special feature.

4. Art taught thoroughly and cheaply.

5. Fine Scientific Apparatus in good order.

6. Boarding department excellently kept.

7. Pupils under control of President.

8. Attention to health, manners, morals.

9. Vocal music gratuitously to all.

10. Languages taught, ancient and modern.

11. Particular care given to Primaries.

12. Object Lesson System adopted.

13. Discipline thorough and efficient.

14. Literary culture unsurpassed.

MUSIC DEPARTMENT.—Dr. S. M. Bartlett, principal.—Dr. Bartlett has been a successful teacher of vocal and instrumental music for nearly twenty years, much of the time in female colleges in Alabama. The institution has excellent instruments for instruction. Pupils practice under the professor's eye. Vocal music is a gratuitous daily exercise. Vocalization taught thoroughly.

BOARDING DEPARTMENT.—Capt. J. H. Pomeroy, steward; Mrs. E. R. Whitehead, housekeeper.—The gentleman in charge of this department is late of Marietta, Florida, and is of elevated character and social standing. The President resides in the college, and has charge of the boarders. Young ladies must furnish their own towels, sheets, pillow cases, toilet soap and lights. Purses for each term in advance. Four weeks make a scholastic month.

Next year begins September 15, 1869. Two terms, twenty weeks each.

CHARGES FOR TERM OF FORTY WEEKS.

Primary department.....\$25 00

Academic department.....40 00

Collegiate department.....50 00

Music department.....60 00

Art department.....\$20 to 40 00

Languages, each.....20 00

Diploma fee.....5 00

Board per month, without lights.....20 00

No incidental charges of any kind. Fees for each term in advance. Total expense, without extras, about \$200.

REV. GEORGE W. F. PRICE,

Pres. Tuskegee Female College,

Tuskegee, Macon Co., Ala.

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have again to notice a fair degree of animation in the general market, most branches of the wholesale trade participating in the prevailing activity. Sugar and molasses have continued in good demand, the receipts meeting a ready sale at full prices, and Western produce generally has shown a fair degree of animation, with a tendency in favor of sellers, but the movement is mostly confined to the local trade and the execution of orders for the Gulf ports. In flour, however, we notice a cargo completed for Rio de Janeiro.

The weather has been clear and pleasant, but rather cool for the season, with the prevailing winds from the north. The flood in the tributaries is subsiding, but most of them are still at a fair navigable stage. The bulk of the cotton in the upper Red river district having come forward, the receipts show a marked falling off, quite as much as was expected, notwithstanding liberal arrivals from the Mississippi river landings and by the Jackson railroad. From all points we hear of a wider area of cotton planted. Although the season is manifestly backward, there appears to be a general anticipation of an increase in the crop.

The river is two feet five inches below high water mark.

Cotton.—The following are the arrivals since the sixth instant:

Louisiana and Mississippi	bales	7070
Lake	15	
Mobile	360	
Florida	9	
Texas	38	
Total	7492	

On Saturday the movement was much more animated. Buyers operated freely throughout the day, and under their spirited competition and a slight improvement at New York, factors were enabled to establish an advance of $\frac{1}{8}$ to $\frac{1}{4}$ ¢, low middling closing at $21\frac{1}{4}$ to $21\frac{1}{2}$ ¢, while the sales summed up 7,350 bales. On Monday buyers came forward with unabated spirit, and although the movement was checked by scant supplies of the styles most in request, and decidedly more stringent pretensions on the part of factors, yet as there was a further advance of $\frac{1}{4}$ ¢ at New York, and the Liverpool accounts were encouraging, 6,250 bales changed hands mostly on the basis of $20\frac{1}{2}$ to $21\frac{1}{2}$ ¢ for good ordinary, and $21\frac{1}{2}$ to $21\frac{3}{4}$ ¢ for low middling, showing a further improvement of about $\frac{1}{4}$ ¢. On Tuesday the market opened with a good demand, which continued lively throughout the day, and although factors were more stringent in their pretensions, and the supply was only moderate, especially of desirable descriptions, yet the business comprised 5,600 bales, at a further improvement of $\frac{1}{4}$ to $\frac{1}{2}$ ¢, good ordinary ruling at $20\frac{1}{2}$ to $21\frac{1}{2}$ ¢, and low middling at $21\frac{1}{2}$ to $22\frac{1}{2}$ ¢, but with very little to be had at the inside rate, the outside figures, of course, being for strict classification. Some even-running of this description brought $22\frac{1}{2}$ ¢.

This makes an aggregate for the past three days of 19,200 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,053,865 bales, against 763,040 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 677,534 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 324,596 bales to Great Britain, of 105,696 to France, and of 115,394 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	18 to 19
Good ordinary	20 to 21
Low middling	21 to 22
Middling	22 to 23
Strict middling	23 to 24

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	7492
Arrived previously	1103750-1111242
Exported past three days	10470
Exported previously	960313
Burned	1317-972130
Stock on hand and on shipboard	139882

Flour.—The movement has been partially suspended.

MONEY.—Gold, 114 $\frac{1}{2}$ to 114 $\frac{3}{4}$ ¢.
American silver half dollars, 107 $\frac{1}{2}$ to 108 $\frac{1}{2}$ ¢.
Mexican dollars at 2 $\frac{1}{2}$ percent premium in gold.

Nothing has been reported in bonds except \$3,000 Railroad City six per cents (\$1,000 July and \$2,000 November coupons) at 72.

City Treasury notes, 18 to 20.

CATTLE MARKET.

New Orleans, May 10, 1870.	
Texas cattle, choice, per head	\$60 to \$65
Texas cattle, second quality, per head	40 to 60
Texas cattle, third quality, per head	18 to 22
Hogs, per lb, gross	10 to 12
Sheep, first quality, per head	\$5 to 8
Sheep, second quality, per head	3 to 5
Sheep, third quality, per head	1 to 3
Milk cows, choice, per head	80 to 125
Milk cows, per head	60 to 80
Texas cows, with calves	10 to 12
Yearlings, per head	7 to 12
Calves, per head	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.
Made up from Actual Sales as they Transpire.

ARTICLES.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton and sugar plows	\$4 00	\$20 00
Yokes and scrapers	8 50	9 50
Cotton scrapers	5 50	6 00
Cotton sweeps	5 50	6 00
Cultivators	10 00	11 00
Shovels	8 00	10 00
Shades	9 00	15 00
Axes	10 00	15 00
Bagging, per yard:		
Kentucky	28	29
East India	27	28
Hale Rope, per lb:		
Kentucky	1 40	1 45
East India	1 40	1 45
Crackers	6 00	6 00
Dricks, per M:		
Lake	10 00	12 00
English fire	65 30	60 00
Candles, per lb:		
Sperma, New Bedford	50	50
Tallow	12	12
Adamantine	12	12
Chocolate, per lb:		
No. 1	35	55
Sweet and spiced	35	55
Cider, per bbl:		
Western	13 00	13 00
Coal, per ton:		
Anthracite	15 00	15 00
Western, per bbl:	11 00	12 00
Coal, (gold), per lb:		
Ho	18	18
Havana (currency)	35	35
Java	33	35
Cotton seed:		
Rough, per ton	15 00	15 00
Copper, per lb:		
Braziers	31	33
Sheathing	35	37
Copper bolts	35	37
Yellow metal	26	27
Cordage, per lb:		
Manilla	23	24
Tarred, American	21	21
Russia	30	30
Corn meal, per bbl:	5 00	5 15
Dyes, per lb:		
Logwood, Camph.	4	4
Logwood, St. Domingo	4	4
Fustic, Tampico	5	5
Indigo, per lb	1 75	1 85
Madder	20	22
Eggs, per dozen:		
Western	18	20
Feathers, per lb:	90	95
Fish, per box:		
Cod	1 50	1 60
Herrings	50	70
Mackerel, No. 1, per bbl:	26 50	27 00
Mackerel, No. 2	16 50	17 00
Mackerel, No. 3	12 00	12 50
Flaxseed, per lb:	4	6
Flour, per bbl:		
Extra	4 75	6 75
Superfine	4 25	4 50
Fine	3 75	4 00
Common	3 75	3 75
Fruit, per lb:		
Prunes	14	17
Figs, drum	18	18
Dried apples	7	8
Currents, new	15	15
Almonds, sort shell	28	28
Balsam, M. R., per box	4 50	4 50
Balsam, layer	3 50	3 75
Lemons, Palermo, per box	3 50	3 75
Lemons, Malaga, per box	4 00	4 50
Oranges, La. per box	4 00	4 50
Oranges, Palermo, per box	4 00	4 50
Glaze, per box of 100	3 25	3 75
French, 8 by 10	3 00	4 00
French, 10 by 12	3 00	4 00
French, 12 by 18	4 00	4 50
Grain, per bushel:		
Oats	65	68
Corn, shelled	1 10	1 15
Beans, per bbl	7 00	9 00
Hops, per lb	20	26
Malt, Western	1 15	1 30
Malt, Canada	1 65	2 10
Gunpowder, per keg	8 50	9 20
Gunny bags, per bag	20	21
Hay, per ton:		
Western	15	16
Northern	15	16
Hides, per lb:		
Mexican dry flint	17	17
Country dry flint	17	17
Texas stretched ditto	12	13
Dry salted	12	13
Wet salted, city slaughter	7	11
Iron, per ton:		
Pig	45 00	45 00
Country bar, per lb	4	5
English	4	5
Swedes, assorted	7	8
Hoop	5	8
Sheet	5	8
Boiler	8	10
Nails, per keg	7	8
Cotton ties	5	6
Castings, American	6	6
Lime, per bbl:		
Shel lime	1 75	2 25
Rock lime, etc.	1 75	2 25
Cement	2 25	3 25
Plaster Paris	3 50	3 75
Molasses, per gallon:		
Louisiana	35	45
Cuba	35	45
Refined rebelled	60	75
Moss, per lb:		
Gray country	2	3
Black country	2	3
Select water-rotted	9	10
Nails, per lb:		
American, 4/6d	4 75	6 00
Wrought, German	14	16
Wrought, English	14	16
Naval stores:		
Tar, per gallon	10	12
Pitch, per bbl	2 50	3 00
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 10
Rosin, No. 3	2 00	2 10
Spirits Turpentine, per gall	46	47
Varnish, bright	50	55
Oils:		
Lard, per gallon	1 20	1 25
Cod oil, in barrels	34	45
Linseed, raw	1 15	1 16
Sperm	2 75	3 00
Whale, refined	1 40	1 50
Cotton seed, crude	70	75
Cotton seed, refined	95	1 00
Castor	2 50	3 00
Tanners', per gallon	1 15	1 30
Oil cake:		
Linseed, per ton	22 50	22 50
Provisions, per bbl:		
Beef, mess, Northern	7 00	7 50
Beef, dried, per lb	7 00	7 50
Beef tongues, per dozen	7 00	7 50
Pork, mess	7 00	7 50
Pork, prime mess	7 00	7 50
Hog, round, per lb	16	17
Hams, per lb	16	17
Hams, canvassed	20	20
Sides	17	18
Shoulders	14	14
Green shoulders	12	12
Lard, prime, in tierces	15	16
Butter, Northern	25	42
Cheese, American	15	15
Potatoes, per bbl	10	12
Onions	3 00	3 50
Apples	5 00	9 00
Cabbages, per crate	10 00	12 00
Rice, per lb:		
Louisiana	6	8
India, (gold, in board)	6	8
Sugar, Louisiana, per lb	11	11
In the city	7	11
Havana, white	14	14
Havana, yellow	11	12
Havana, brown	10	11
Washed	10	11
Barry	10	11
Louisiana, native	10	11
Texas, (2) Merino	7	12

Special Notices.

Jackson Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Jackson station	Apr. 16, 17
Raymond, at Clinton	23, 24
Canton	30, May 1
Madison, at Livingston	May 7, 8
Brownsville, at Queen's Hill	21, 22
Forest Grove, at Thomas' n	21, 22
Camden, at Soule chapel	June 4, 5
Jackson et., at Spring Ridge	11, 12
Sharon, at Sharon	18, 19
Shiloh Springs, at Brown's school house	25, 26

R. ARNEY, P. E.

Lake Providence Dist., La. Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Floyd, Delhi and Carroll, at Delhi	May 7, 8
Linn Grove, at Oak Ridge	14, 15
Jackson, at Island Deseret	21, 22
Waterproof, at Texas ch'l	28, 29
Lake Providence, at Illa-warra	June 4, 5
Winnboro, at Oakley	11, 12
Richland, at Union	18, 19

B. F. ALEXANDER, P. E.

Wetumpka Dist., Montgomery Confer's

SECOND ROUND OF QUARTERLY MEETINGS.

Wetumpka	Apr. 2, 3
Prattville	9, 10
Antangville and Ivy Creek, at Antangville	16, 17
Pleasant Hill circuit, at Ash Creek	23, 24
Antang et., at New Hope	May 7, 8
Carolina circuit, at Sear's chapel	14, 15
Lowndesboro, Hayneville & Union, at Union	June 4, 5

WM. S. TURNER, P. E.

Shreveport District, Louisiana Conference

SECOND ROUND OF QUARTERLY MEETINGS.

Mansfield circuit, at Foster's chapel	Apr. 23, 24
Keatchie et., at Belle Bower	30, May 1
Pleasant Hill circuit, at Fort Jessup	May 7, 8
Anneco et., at Kasatchie	14, 15
Natchitoches et., at Natchitoches	21, 22
Shreveport, at Shreveport	28, 29
Springville, at Holly's school house	June 4, 5
Greenwood	11, 12
Mooringport	18, 19

J. PIERCE, P. E.

Mobile District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Franklin street	Mar. 26, 27
Whistler	Apr. 2, 3
Eastern Shore, at Dapliney	9, 10
St. Paul's	16, 17
Jackson, at Grove Hill	23, 24
Singerville, at Gosport	30, May 1
St. Francis street	May 7, 8
W. Pascagoula, at Red Hill	14, 15
Bay Shore, at Zion	21, 22
Cottage Hill, at Ward's	28, 29
Citronelle, at Bethel	June 4, 5
St. Stephen's, at Andrew ch'l	11, 12

S. H. COX, P. E.

Tuscaloosa District, Mobile Conference

SECOND ROUND OF QUARTERLY MEETINGS.

Perryville	Mar. 26, 27
Selma	Apr. 2, 3
Summerfield	9, 10
Landerhill	16, 17
Tuscaloosa	23, 24
Havena	30, May 1
Forkland	May 7, 8
Greensboro	14, 15
Brush Creek	21, 22
Marion	28, 29

JAS. L. COTTEN, P. E.

Columbus District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Columbus station	Apr. 2, 3
Fayetteville, at Phoenix	9, 10
Columbus et., at Mt. Pleasant	16, 17
Yorkville et., at Yorkville	23, 24
Caledonia, at Soule chapel	30, May 1
Box et., at Bexar	May 7, 8
Athens, at Pleasant Hill	14, 15
Gordo, at Oak Grove	21, 22
Yellow Creek	28, 29
Carrollton, at Emory chapel	June 4, 5
Entaw	11, 12
Green, at Sardis	18, 19

The District Conference for Columbus district will meet at Yorkville, on Thursday, April 21, at eleven o'clock.

A. M. Introductory sermon by Rev. J. M. Patton.

T. C. WIER, P. E.

Clinton District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Jackson et., at Jackson	Apr. 2, 3
E. Felician et., at Mammoth	16, 17
Clinton station, at Clinton	30, May 1
Covington circuit, at Frank-linton	May 7, 8
East Baton Rouge circuit, at Bethel	28, 29
Livingston miss., at Bethel	28, 29
Areola et., at Anite City	June 4, 5
Pontchartraine miss., at Amite City	4, 5
Tangipahoa and Greensburg, at Soule chapel	18, 19

J. NICHOLSON, P. E.

New Orleans Dist., Louisiana Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Plaquemine	Mar. 6
New Orleans circuit, at Algiers	13
Jefferson City	27
Thibodaux circuit, at Honma	Apr. 3
Carondelet street	8
Baton Rouge	10
Felicity street	10
German churches, at Craps st.	May 1
Quar. Conf., do., at Dryades st.	29
Moran street	May 8
Louisiana avenue	15

J. C. KEENER, P. E.

Macon District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Crawfordville, at Tibbee	Apr. 9,
Cooksville, at Memphis	16,
Seooba and Gainesville, at	
Ramsey's station	23,
Macon station	30, May
Summerville, at Salem	May 7,
De Kalb, at Shiloh	14,
Oruity, at Wood Lawn	21,
Brooksville, at Soule chapel	28,
Marion, at Poplar Springs	June 4,
uba at Reid's chapel	12,

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MAY 21, 1870.

NO. 18.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE METHODIST E. CHURCH SOUTH.

THIRD DAY.

FRIDAY, MAY 6, 1870.

The Conference met at the stated time. Bishop Pierce in the chair. Religious services were conducted by Dr. Hamilton.

The minutes of the last meeting were read and approved.

The following delegates, who were not present yesterday, appeared and took their seats:

Thos. E. Bond, lay, Baltimore Conference; Lewis D. Palmer, lay, North Georgia Conference; A. W. Lampkin, lay, Mobile Conference; Thomas Madden, clerical, in place of J. B. McFerrin, and Joseph D. Palmer, lay, Tennessee Conference; Thomas M. Finney, clerical, St. Louis Conference; James O. Sweeney, lay, Missouri Conference.

Dr. Mann brought forward the Rev. Mr. Ransom, pastor of the church in which the General Conference holds its present session, and he was formally introduced to the Conference.

Bishop Kavanaugh then took the chair.

Dr. Young then stated that he had been desired by Dr. McFerrin to present his report as secretary of the Board of Domestic Missions, and to read the appendix to said report, as follows:

REVEREND AND DEAR BRETHREN—At the last session of the General Conference our missionary work was divided into two branches, foreign and domestic. The Board of Domestic Missions was located at Nashville, and the secretary, with the advice of the board and in compliance with his duty as prescribed in the Discipline, proceeded immediately to his work. As the Annual Conferences did not convene after the close of the General Conference, until the autumn and winter of 1869-70, no Conference boards could be organized before the times of their meeting. At the first opportunity, however, each Annual Conference did constitute a board auxiliary to the parent board, and have been at work with some degree of success.

The first annual report, which is herewith submitted, was imperfect, because the parent board failed to receive the necessary data; enough, however, was reported to show that the plan was approved by the preachers and the membership generally, and that God had made the board the instrument of much good.

Our second annual report, for 1868-69, which is also herewith handed to the General Conference, shows considerable progress. From nine Annual Conference boards we could get no reports whatever, and from eleven no statistics; and yet, from those reported, we gather the following encouraging facts, viz: Missions, as far as reported, 194; white members, 23,797; colored members, 291; received during the year, 3,621; local preachers, 73; Sabbath schools, 282; scholars, 9,945; churches, 228; infants baptized, 797; adults baptized, 2,017. Had your board been able to procure the statistics from the eleven remaining Conferences the numbers would have been greatly increased in this year's report.

The report for 1869-70 gives 187 missions, 17,665 white members, 245 colored members, 2,515 received during the year, 45 local preachers, 162 Sabbath schools, 478 officers and teachers, 10,553 scholars, 251 churches, 662 white infants baptized, 1,487 white adults baptized, 11 colored infants baptized, 8 colored adults baptized, \$12,189 35 collected for church purposes.

From the general summary, it will be seen that from eleven Annual Conference boards we have received no statistics; and many of those reporting to us say that their returns have been very incomplete. We are quite certain that, could there be a full and fair exhibit from every part of our field of domestic missions, the showing would almost double our present returns. But so it is. Every effort to obtain full reports has failed. Some brethren are always prompt.

There was collected and disbursed during the first year of the board's operations, \$44,672 90.

The second year the treasurer reported the collections, \$47,959 60, besides five Annual Conferences which made no report of their funds.

The third year, 1869-70, shows the amount of collections to be \$50,321 50; and six Conferences have not yet made their returns. These added would indicate that over \$60,000 have been collected during the year.

From the foregoing it will be seen that, in connection with the board, the gospel has been preached to multitudes, and the sacraments of the church administered to thousands, while scores and hundreds of guilty sinners have been brought to a knowledge of pardon through faith in Christ; and children by the ten thousand have been put under religious training. Here, without any reference to what has been impressed on the outside world, is a full remuneration for all the labor and expense in sustaining our home work.

The collections have been respectable, especially when we bear in mind that the board was organized when our country was desolated and impoverished, and almost every interest of the church prostrated. Church edifices, parsonages, school houses, college buildings and seminaries were nearly everywhere destroyed or dilapidated. Indeed, for two years subsequent to the last General Conference, many of the people were in want of bread; and contributions in money and provisions had to be made to a hungry and starving people, rendered poor by war, drought and mildew. Besides all this our foreign missionary work called for help, and an old debt weighed heavily upon the church; and then our regular ministers had to be sustained, or cease from their loved employ to plow the fields and make bread for their wives and children. In these straitened circumstances it is no marvel that the collections fell below what they once were, when one rich cotton or rice planter could pay his overseer \$1,000 per annum, and give a missionary \$500 to be a pastor to the slaves on his plantations. These large and generous sums went to swell the receipts of the missionary society, and counted by thousands as sums given to the cause of missions, in the days of our prosperity; but now, what is contributed is given in small sums, and appropriated to such as are not able to help themselves. We repeat that, in view of all the facts and circumstances enumerated, the church has no cause for discouragement; but rather she should thank God and take courage.

After a careful survey of the whole ground for four years the parent board is fully impressed with the importance and necessity of increased effort in the home department of our missionary work. There are thousands multiplied in our own land, and among our own people, who are unable or unwilling to sustain the ministry; they are perishing for the lack of knowledge; their children are growing up in ignorance and vice; and, if they are saved, the gospel must be sent to them. The poor, the maimed, the halt, the blind, must be brought in; the ditches and hedges, the byways and highways, the streets and market places must be all visited by the missionary of the cross, and the multitudes compelled to come to the marriage feast.

A live and prosperous church at home has the means and the heart to send the gospel abroad; the church that provides not for its own poor, or the destitute and suffering of its own country, will not likely feel great concern in the salvation of the pagan nations of the earth. The language of every converted sinner is:

"O that the world might taste and see
The riches of his grace!"

The board would modestly suggest that the Annual Conferences, in their yearly meetings, devote too little time to the cause of missions in their respective bounds. Would it not be well to devote a day, in open Conference, to this important interest? Let each missionary report the result of his year's labors; let each presiding elder represent the missionary ground in his district; let new fields, unoccupied territory, be reported; and let the whole Conference know what is doing, and what should be done, in this department; let the collections be reported, and the appropriations of money be suggested, and soon the whole Conference would be given to the cause. Would it not be well to insert in the Discipline, among the items in answer to the question, "What is the method of

proceedings in an Annual Conference?" a question to this effect, "What is doing in the bounds of this Conference in behalf of domestic missions?"

On the other suggestion: Great care should be taken by the Bishops, the presiding elders and the Annual Conference boards, that no moneys should be appropriated to other than strictly missionary labors, or to those who work in fields where they cannot obtain a support. To supplement the salaries of those who occupy places able to give them ample support, and leave the missionary on a hard field to struggle with poverty operates to the prejudice of the cause. A faithful application of the funds of the church is a virtue that should never be tarnished.

In the treasurer's reports it will be seen that, over and above the actual expenses of the board, there has been appropriated in three years, to various objects, the sum of \$2,074 29. This amount might have been greatly augmented if the secretary had felt at liberty to lift collections exclusively for the benefit of the parent board; but he found this entirely impracticable; each Annual Conference seemed to have demands for every dollar collected within its own bounds, and many of them spared the ten per cent. with embarrassment.

Before closing this report the attention of the General Conference is particularly called to the condition of the human work. Your body will be authorized in reference to the organization of a separate Conference or district for the German work. It is certain that very much is involved in the efforts of the church to evangelize this important element of our population. We ask your attention to the report of the Texas Conference board, found in the annual report accompanying this address.

Your board found impediments, not necessary to be mentioned here, in connection with the work among the colored people; but, as the condition of this portion of our population comes under the supervision of another board, we forbear, further than to remark that sincere and earnest desire is felt for the proper religious instruction of this large and important element of society.

Respectfully,
J. B. McFERRIN, Secretary.

NASHVILLE, APRIL 30, 1870.

After reading it Dr. Young said: "I have been requested by Dr. McFerrin not only to read this address, but to state to the brethren that he is very slightly indisposed, and would like for me to make a few remarks upon the address. He has sent out his annual circular to all the Conferences, and three annual reports, and that the sums mentioned in the circular tally exactly with those mentioned in the annual reports. He has averaged eight Conferences each year, and besides this, I would add, has attended district meetings without number. All the money has been spent within the bounds of the Conferences in which it was collected, except his traveling expenses, which were not over \$300 any one year, his salary and \$2,000, which was divided out as follows: During the war the old parent board learned that Bishop Soule was in straitened circumstances, and instructed a brother to furnish him with \$500. Some went to the support of the superintendent of the colored Conferences, and the remainder went to appropriations made by the Board of Managers in Nashville. The balance, over \$2,000, is in the Third National Bank of Nashville, and subject to order. I move that this be referred to the Committee on Missions." It was so referred.

W. M. Prottsman moved that that part of the report of the secretary of the Board of Domestic Missions referring to the business of an Annual Conference be referred to the Committee on Revision.

Dr. Evans then suggested that the organization of the standing committees be reported; whereupon the secretary called the names of the chairmen of the standing committees as follows: Episcopacy, L. M. Lee; Itinerancy, J. E. Edwards; Books and Periodicals, W. M. Rush; Boundaries, Robert Alexander; Missions, Jesse Boring; Revision, J. Hamilton; Sunday Schools, Simp-

son Bobo; Education, L. C. Garland; Religious Instruction of Colored People, James E. Evans.

Dr. Kerr, of the Presbyterian church, Dr. Bowman of the Second, and Dr. Richardson of the Third Presbyterian churches of this city, were then introduced to the Conference, and invited to take seats within the bar.

W. M. Rush then called for the Committee on Finance, which was announced as follows:

Baltimore, Thos. E. Bond; Virginia, A. G. Brown; West Virginia, W. C. Ireland; North Carolina, T. M. Jones; South Carolina, H. T. Wright; South Georgia, A. T. Colquitt; North Georgia, J. P. Garvin; Florida, G. W. Taylor; Montgomery, R. H. Powell; Mobile, A. S. Andrews; Louisiana, N. A. Crivens; Mississippi, O. J. Moore; Memphis, Milton Brown; Tennessee, J. B. Palmer; Holston, J. M. McTeer; Kentucky, W. M. Lenthur; Louisville, D. Morton; St. Louis, Truett; Ark., Missonri, C. G. Epperson; Arkansas, L. L. Mack; Little Rock, J. L. DeYampert; Indian Mission, E. Ewing; Texas, J. D. Gidding; East Texas, Jas. T. Taylor; Trinity, W. J. Clark; Northwest Texas, not reported; West Texas, D. A. T. Woods; Columbia, no representation; Pacific, W. E. Cooke; Illinois, R. Smithson.

Thos. Stanford asked leave of absence on account of family sickness, which was granted, and J. S. McCarver, first reserve, took his seat.

C. K. Marshall arrived and took his seat.

N. H. Lee presented a memorial from the Louisville Conference, which was read and ordered to be published in the General Conference Daily. It is as follows:

The delegates of the Louisville Annual Conference beg leave to state that since their arrival in this city they have received a paper containing the proceedings of a meeting held in the city of Louisville on the twenty-fifth ultimo, composed of a large number of the most influential male members of all the Southern Methodist churches in that city. The object of the meeting (as stated in the paper) was to consider the propriety of tendering to this General Conference some proposition as to the removal of the Publishing House of the Methodist Episcopal Church South from the city of Nashville, Tennessee, to the city of Louisville, Kentucky. It was agreed by the meeting that, should this General Conference favor the removal of the Publishing House to the city of Louisville, the members and friends of our church in that city should assure the payment to the House of such an amount of money as would meet the expenses of the removal and add largely to the capital of the House. After a full and free discussion, in which a number of brethren participated, the following resolution was unanimously adopted:

"Resolved, That we, as the representatives of the Methodist Episcopal Church South in the city of Louisville, do hereby request our delegates to the General Conference, soon to convene in the city of Memphis, to offer to said body the sum of \$50,000 for the use and benefit of the General Publishing House, on the condition of its removal from Nashville, Tennessee, to Louisville, Kentucky, such removal to be made upon the condition of the payment of the sum named, or as soon after said payment as may be consistent with the interests of the House."

We feel assured that we truly represent our brethren at Louisville, when we say, although they would highly appreciate the establishment of the Publishing House in their midst, for the advantages which would accrue to their city and to the church, that this is not the controlling consideration with them in making, through us, the above named proposition. They do not expect or design that the proposition to donate \$50,000 to the Publishing House, on condition of its removal to their city, shall be a determining consideration in the premises. Did they not feel assured that Louisville possesses the local advantages essential to the successful operation of the House they would not ask its removal, as they would not expect it to succeed, though they should endow it with a capital of \$500,000. A large proportion of the brethren making this proposition are business men of long and varied experience and observation; and they well know that the essential conditions of such a success as the church of the present day demands of our Publishing House, and must have, are, first, facility of obtaining and cheapness of labor; second, moneyed facilities; and third, such commercial advantages as will

enable the House to transport her products cheaply, speedily and safely to every part of our widely extending territory. In the absence of these advantages, which are essential conditions of a genuine vitality, and of a healthful and vigorous growth, whatever amount of capital the House might command, and whatever financial skill might be employed in its management, it would be destined to drag out an unnatural and sickly existence, and finally to reach a shameful and ignominious death.

In illustration we refer you to the fact that, of the whole number of book depositories authorized by the General Conference of 1846, the Louisville Depository was the only one which achieved a financial success. We refer you, also, to the success of the Louisville Conference Book and Tract Depository, established under the arrangement of the General Conference of 1858, of which Dr. Redford was agent, as another illustration of "the advantages of Louisville as a business center. This difference of result is not to be accounted for altogether, if at all, in the difference of financial ability, and degree of faithfulness and energy with which these establishments were managed, but mainly, if not altogether, in the difference of degree of conformity with the principles which control all manufacturing and commercial operations. While we most heartily unite with the whole church in gratitude to God for the marvelous work accomplished in the last four years in the resuscitation of our Publishing House, under the administration of Dr. Redford, yet we feel constrained to say that it is our opinion that this success has been accomplished in despite of the disadvantages of the location of the House, and that, more favorably located, much more would have been accomplished. And we firmly believe that, continuing in its present location, it never can reach the status that will render it capable of meeting the constantly increasing demands of our growing church.

We do not pretend to assume that Louisville is the point within our bounds affording the essential conditions of success in this department of church operation; but we believe that it possesses these advantages, taking all things into the account, in a degree superior to any other point. Having thus discharged our duty to our brethren of Louisville, by presenting the above named proposition to the General Conference, we close by most respectfully requesting that this paper be referred to the Committee on Books and Periodicals, with instructions to consider and report on the same, at as early a period as possible, during the present session.

N. H. LEE,
Chairman of the Delegation.

Dr. Green moved to refer this to the Committee on Books and Periodicals, which motion was amended by A. S. Moran, by adding "with instructions to report as soon as possible." With this amendment it was referred.

Dr. Redford remarked that it was due himself and his colleagues that he offered an explanation. He said: "I have the honor to be a representative from the Louisville Conference and as the memorial just offered by the delegates from that Conference refers to the management of the Publishing House, under my agency, I beg leave to say that my colleagues did not invite me to take any part in the preparation of the memorial just presented. In consequence of my relations to the Publishing House they have relieved me from the delicate attitude in which I would otherwise be placed."

The call was then made for petitions and memorials.

On motion of W. M. Rush it was ordered that all petitions and memorials be referred to the appropriate committees without reading, unless requested by the delegations offering them.

The secretary then called the roll of the Conferences, and the petitions and memorials were presented as follows:

Western Virginia Conference.—S. K. Vaght presented a correspondence respecting boundaries of Western Virginia and Baltimore Conferences. Referred to Committee on Boundaries.

South Carolina Conference.—A. M. Shipp presented a memorial from Marion (South Carolina) district meeting, on district conferences, etc. Referred to Committee on Education and Revision.

South Georgia Conference.—J. E. Evans presented a report from the Wesleyan Female College, Macon, Georgia. Referred to the Committee on Education.

Mobile Conference.—A. H. Mitchell, a memorial on making State lines Conference boundaries. Referred to the Committee on Boundaries.

Tennessee Conference.—A. I. P. Green, on distribution of church literature. Referred to Committee on Books and Periodicals.

A. H. Redford presented a memorial from superintendents of Sunday schools in Nashville. Also one from Rev. W. M. Green. Referred to the Committee on Sunday Schools.

Dr. Witherspoon, of the Presbyterian Church, was here introduced to the Conference.

Louisiana Conf.—J. C. Komer presented a memorial of the Conference on New Orleans exception. Referred to the Committee on Itinerancy.

Two memorials on Sunday schools. Referred to Committee on Sunday Schools.

A memorial from New Orleans Sunday School Convention. Referred to Committee on Sunday Schools.

A. H. Redford presented the exhibit of the New Orleans Depository. Referred to Committee on Books and Periodicals.

Holston Conference.—J. N. McTeer, a memorial from the quarterly conference of Hillsville station and circuit, on boundaries. Referred to Committee on Boundaries.

Louisville Conference.—E. W. Sehon, a memorial from colored Conferences, which was read and referred to Committee on Religious Interests of Colored People, and ordered to be printed in the *Daily Advocate*. It is as follows:

The undersigned, members of different Annual Conferences, (colored,) beg leave to present to the General Conference of the Methodist Episcopal Church South the following memorial:

It is with most grateful feelings we note the success which has attended your wise plans in the relation of our race. Colored Conferences have been formed embracing nearly the whole of the Southern States. The different members of the episcopal board have aided the general superintendent, the Rev. Dr. Taylor, in organizing these Conferences. The Bishops will testify to the honesty, devotion and zeal with which our people have come up to this work. They have listened almost with the eagerness of disciples to the wise counsel and tender admonition of these venerable men, now presiding over your deliberations. They have received their appointments with immense satisfaction—they have felt it to be a privilege to preach, and have consulted neither flesh nor blood as to the field to be occupied—they have gone on foot, and without money, and have endeavored to preach the gospel to the poor. Never did men go forth under more adverse circumstances. Illiterate, poorly clad, with no books but the Bible and hymn book, they have gone to the negro cabins, to the forests, to the gin houses and barns, and proclaimed in their feeble way the everlasting gospel. Their labors have been blessed; many that were alienated have returned to their first love, and many have been converted to God. That there has not been, at all times, the prudence, the wisdom, the purity and consistency which are so desirable, and, indeed, so necessary in the ministers of the gospel, we are prepared to admit. But, taking all things into consideration, we think that the instances of improper conduct on the part of our preachers have been very rare, and few of these have been of a flagrant character. We can, therefore, truly thank God and take courage.

It is the wish of your memorialists to keep up, nay more, to increase the feelings of gratitude, of confidence and of dependence, which we believe the Southern black man should entertain for the true Southern white man. We are among you and dependent on you, since many of us sustained the relation of slaves to masters; you were our masters; you were kind, conscientious and exhibited the deepest anxiety for our welfare. It was through the influence of the Methodist Episcopal Church South that we were converted to God. Your missionaries endeavored themselves to our people by devotion to our interests when we were slaves. Through them we learned the way of salvation; by them our marriage ceremonies were performed, our children baptized, our dead were buried. From their hands we received the consecrated bread and wine, symbols of the body and blood of Christ. From their lips our children received catechetical instruction, and were taught the glories and simple truths

of the Bible. The recollections of the past, to us, are hallowed by associations the most touching and tender conceivable. We can say, and we do say, that the record of the Methodist Episcopal Church South, in reference to the colored race, is worthy of the apostolic age. We shall love and honor you while we live, and dying we shall bless you. We believe that the time has now come when a General Conference can be organized for our race; under other circumstances it might be advisable to wait until our ministers were better educated. But in order that there be no alienation on the part of our people, we ask that you form at once and authorize the organization of a colored General Conference, connected with and dependent upon your General Conference. It is known to your venerable body that many influences are being brought to bear against us because of our relation to the Church South. We have been harassed, persecuted and abused. It has been said by our enemies that you would not allow the organization partially promised in the Book of Discipline, and which we have confidently expected would be effected at this General Conference. Indeed, we have been compelled to promise our people that there would be but little doubt that you would comply with our wishes in this regard. We ask it, not that we may get further from you, but that we may be drawn nearer to you. We ask it that we may bring our people more under the influence of the Methodist Episcopal Church South. We ask it that we may break the force and destroy the influence of those whose motto has been to disintegrate and absorb. We ask it that we may promote harmony, stop the mouths of complainers, and silence the voice of distrust, and we ask it that we may the more efficiently aid you in spreading scriptural holiness over these lands. We ask it that we may call you our people, to look upon the Methodist Episcopal Church and say to them, "Walk about Zion and round about her till the towers thereof, mark ye all her bulwarks, consider her palaces, that ye may tell it to the generations following; for this God is our God forever and ever; he will be our guide even unto death." With this work accomplished, and with a colored Bishop to preside, we should go among our people with a hope which we have hardly been able to indulge thus far. We should then, under the blessing of God, be invested as one man, and we would not fear, though an host should encamp against us. Thus we would be confident, and would dwell in the house of the Lord forever.

SAUEL G. KEAS,
WARDEN P. CHURCHILL,
GEORGE W. JACKSON,
DANIEL C. WELLS,
GEORGE HENDERSON,
JOHN L. THOMAS,
JOHN GARNER,
THOMAS BRIGHT,
TAYLOR COWEN,
EDWARD OWENS,
HENRY TALBOT,
SAMUEL PERCIPHOR.

Missouri Conference.—W. M. Rush, memorial on boundaries and missions. Referred to Committee on Missions.

B. H. Spencer, on changes in Discipline. Referred to Committee on Revision.

Arkansas Conference.—J. M. Steel, memorial on boundaries. Referred to Committee on Boundaries.

Texas Conference.—R. Alexander, memorial on German work; read and referred to the Committee on Missions. Another on German Apologist, hymn book and catechism. Read and referred to Committee on Missions.

East Texas Conference.—L. P. Lively, on episcopal services in Texas. Read and referred to Committee on Episcopacy.

Trinity Conference.—R. Lane, memorial of the Quarterly Conference of Jefferson station, on change of the name of the church. Referred to Committee on Revision.

I. G. John, a memorial on episcopal services in Texas. Referred to Committee on Episcopacy.

Pacific Conference.—O. Fisher, a memorial on a new Conference on Pacific coast. Referred to Committee on Boundaries.

Columbia Conference.—Bishop Marvin came forward to represent Columbia Conference; presented the minutes of the Conference, and called attention to the prosperous condition of Corvallis College. He also presented memorials from the Board of Foreign Missions, which were referred to the Committee on Missions.

An invitation to members of the Conference was received from the Ladies' Memorial Association of Memphis to attend the decoration of soldiers' graves to-morrow morning.

Dr. Mitchell moved that the Conference adjourn at eleven o'clock to-morrow morning, in order to attend. After an animated discussion, in which Drs. Bond, Marshall, Myers, Cottrell and others participated, Dr. Myers offered the following substitute:

"Resolved, That in view of the invitation extended to members of this Conference to attend the serv-

ice of the decoration of soldiers' graves, this body will adjourn on to-morrow morning at eleven o'clock."

Dr. Moran, of North Carolina, rose and said that without intending to cast any reflection on any of the brethren who had spoken, it was quite evident that any further discussion of this subject was unnecessary and unwise, and he therefore called for the previous question, which was sustained, and the substitute of Dr. Myers was adopted by the Conference.

A memorial from A. I. P. Green, T. O. Summers and R. A. Young, a committee from the Board of Domestic Missions, was presented, read and referred to Committee on Missions.

A communication from Bishop Paine, referring to his "Life and Times of Bishop McKendree," and resolutions of J. C. Keener and L. C. Garland, commending said work, were presented, read, and on motion of A. M. Shipp, were referred to the Committee on Books and Periodicals.

On motion of C. I. Vandeventer a committee of nine was ordered on the circulation of the Holy Scriptures.

Bishop Pierce announced the committee on orphans' homes as follows: J. Boring, D'Arcy Paul, G. W. Williams, J. Jackson, J. Hamilton and A. L. P. Green.

J. E. Edwards and L. C. Garland offered a resolution proposing a change of the Discipline in regard to the appointment of preachers, and requesting that, as it would have to lie over, according to rule, it be published in the Daily of to-morrow.

P. A. Peterson wished it referred to the Committee on Revision.

Dr. E. H. Myers rose to a point of order, and thought that it was out of order to do anything but lay it on the table.

Dr. L. M. Lee agreed with Dr. Myers.

Mr. Potter referred to the rule in question, and said that it required the resolution to lie on the table before being adopted, but that the Conference could make any disposition of it, in the meantime, that they thought proper.

Joseph B. Cottrell was disposed to agree with Mr. Potter. It was, however, not altogether clear that the Conference, under the rule, could do more than order the publication of the resolutions. If he apprehended aright the object of the movers of the resolutions, it was, without delay, to get so important a matter as that of the pastoral before the body that it might have the attention it deserved before we became jaded, and whilst all are present. Surely it is the subject of subjects, and deserves the most patient and thorough discussion. He was ready, and had no disguise of his opinion of it. After considering the subject for several years, he was confirmed in the opinions held at the last General Conference, and deemed it important to the prosperity of the church that decisive action be taken in the premises.

Pending this discussion the Conference adjourned with the benediction by the Bishop.

FOURTH DAY.

SATURDAY, May 7, 1870.

The Conference met at the stated hour.

Bishop Kavanaugh not being present, Bishop Paine called the Conference to order, and religious service was conducted by O. Fisher. Bishop Kavanaugh arrived and took the chair.

The minutes of the last meeting were read and approved.

Bishop Wightman took the chair, and called for the delegates who had arrived since yesterday; and the following delegates took their seats:

Asa Snyder, lay delegate from the Virginia Conference; and A. T. Scruggs, lay delegate from the Memphis Conference.

The call was then made for reports from standing and select committees. There being none, memorials and petitions were called for, and were presented, as follows:

Baltimore Conference.—John Martin presented a memorial calling for a change in the name of the church. Referred to the Committee on Revision.

Also one calling for the incorporation of District Meetings into our ecclesiastical economy. Referred to the Committee on Revision.

Also one against the division of the Conference. Referred to Committee on Boundaries.

Also one from the Quarterly Conference of Piedmont station, asking the General Conference to define who shall have the right of nomination of trustees to fill vacancies. Referred to Committee on Revision.

Also one asking the General Conference to divide the first question of the Quarterly Conference, and that the question of complaints be changed according to the suggestion of Bishop Pierce. Referred to the Committee on Revision.

Virginia Conference.—L. M. Lee presented a memorial on change of Discipline on presiding elders, etc. Referred to Committee on Revision.

P. A. Peterson moved that all matters relating to District Meetings be referred to a special committee of nine, which prevailed.

L. M. Lee presented a memorial requesting a rule to be inserted in the Discipline in regard to the manufacture and sale of ardent spirits. Referred to Committee on Revision.

Also, a memorial from Stafford circuit, Baltimore Conference, praying to be readmitted into the Virginia Conference. Referred to Committee on Boundaries.

Western Virginia.—W. C. Ireland presented a petition of that Conference, praying that that part of the Western Virginia Conference extending into Kentucky be transferred to the Kentucky Conference. Referred to the Committee on Boundaries.

South Carolina Conference.—A. M. Shipp presented a communication from Trinity Quarterly Conference, Charleston, South Carolina, on change of Discipline, asking for the admission of trustees into the Quarterly Conference. Referred to the Committee on Revision.

South Georgia Conference.—J. S. Key and J. E. Evans offered a resolution asking that presiding elders be allowed to appoint substitutes. Referred to the Committee on Revision.

North Georgia Conference.—Bishop Pierce presented a memorial from Lagrange church meeting, on Sunday school literature. Referred to Committee on Sunday Schools.

Montgomery Conference.—M. S. Andrews, a memorial from the trustees of East Alabama Male College, which was read, referred to the Committee on Education, and ordered to be published. It is as follows:

To the General Conference of the M. E. Church South, assembled at Memphis:

REVEREND AND DEAR BRETHREN: We the trustees of East Alabama Male College, being persuaded that the time has fully arrived for the church to establish a biblical institute for the proper training of candidates for the ministry, and seeing that the question is agitating the church in many sections, and believing that your body will devise measures to found such an institution, respectfully beg leave to suggest that you establish it in connection with this college.

We feel satisfied that there is not a more eligible location for such a school in the entire South. There is, perhaps, not a more healthy spot on the globe than Auburn, and the community is Methodist and highly refined, enterprising and intelligent. The college is easy of access, being immediately on the leading thoroughfare from the Northeast to the Southwest, and by means of railroads, now constructing, will very soon be in connection by short lines with all the northern and northwestern portions of our territory. It is at present in successful operation, with a well appointed and efficient faculty, and offers to the public all the advantages and inducements of a first class institution.

The building—erected before the war at a cost of nearly \$80,000—is, perhaps, the largest and best arranged of any belonging to our church. It was planned to accommodate over seven hundred students, with all necessary lecture rooms, public halls, etc. We tender to the church the free use of the libraries of the college, and of such halls and rooms as may be necessary for a biblical institute for the entire connection. We pray your earnest and patient consideration of the suggestion and offer we make, and if in your wisdom you should determine to establish the school in connection with our college, we pledge ourselves to do what we can to promote its interests and make it a blessing to the church.

MS. ANDREWS, Pres't,
JOSEPH B. COTTRELL,
W. A. MCCARTHY,
WILLIAM SHAPARD,
In behalf of the Trustees.

AUBURN, ALA., April 28, 1870.

Mobile Conference.—A. H. Mitchell presented memorial asking a change in the order of business in the Quarterly Conference. Referred to the Committee on Revision.

Mississippi Conference.—H. H. Montgomery and T. Reed offered a resolution asking that the clause "Except such as involves ministerial character and relations," be stricken out of page 45 of the Discipline.

Holston Conference.—J. M. MeTeer presented a memorial from Newbern circuit, on boundaries. Referred to the Committee on Boundaries.

Kentucky Conference.—H. P. Walker presented a memorial from Dr. Wellbourne on boundaries. Referred to the Committee on Boundaries.

A. H. Redford presented a memorial from that Conference on the subject of Logan Female College. Referred to Committee on Education.

East Texas Conference.—L. P. Lively presented a memorial from that Conference respecting the ordinations of local preachers. Read and referred to the Committee on Revision.

Trinity Conference.—R. Lane and others offered a resolution asking

that fifteen be substituted for thirty, in part II, section 5, paragraph 1, of the Discipline. Referred to the Committee on Revision.

West Texas Conference.—R. H. Belvin presented a memorial asking for a change of boundary. Referred to Committee on Boundaries.

Pacific Conference.—O. Fisher presented a memorial from Vesalia district, on religious literature and a book depository on the Pacific coast. Referred to the Committee on Books and Periodicals.

Also one on the subject of dancing, which was referred to the Committee on Revision.

On motion of A. Hunter the vote appointing a special committee of nine was reconsidered, and the memorial of the Virginia Conference was referred to the Committee on Revision.

Judge Byrd then called for the memorial of J. E. Edwards, pending the discussion of which the Conference yesterday adjourned.

C. K. Marshall arose and said he desired to make a few remarks; that the Conference was aware that the Mississippi Conference had sent in no memorial, but that he felt inclined to call the attention of the Conference to a subject which he had been advocating for sixteen years past—a general church paper, which ought to be established. Then, perhaps, he thought that they were not prepared for it—perhaps they were not even now, but he begged that the Committee on Books and Periodicals would look to this and take effective measures with reference to it. There was yet another necessity which presented itself forcibly to the church, and that is an eclectic church magazine, adapted to the wants of the clergy and scientific men of the church. This he thought was greatly needed. If the church would take it in hand it would be well; but if not he himself would gather about him suitable men, and they would publish it on their own responsibility.

On motion of J. E. Edwards, a memorial which had been referred to the Committee on Revision was transferred to the Committee on Sunday Schools.

W. W. Bennett then offered the following resolution, which was read:

Resolved, That whenever a change shall be proposed in any part of our Discipline, the section, chapter or paragraph in which the change is proposed shall be printed in the Daily Advocate, with the change proposed in said section, chapter or paragraph.

W. W. BENNETT,
P. A. PETERSON.

He said he offered the resolution for the reason that frequently changes were proposed in the Discipline, the nature of which it was not possible for the Conference to understand.

The resolution was adopted.

Dr. Bond offered a resolution fixing May 23 as the day of adjournment, which was read and laid on the table until Monday.

C. I. Vandeventer and B. H. Spencer offered a resolution on the publication of a hymn and tune book, which was referred to the Committee on Books and Periodicals.

On motion of Dr. Hamilton the report of the Committee on the Re-arrangement of the Discipline, presented by Bishop McTear, was referred to the Committee on Revision.

There was an extended discussion on the difficulty of hearing the speakers, resulting in the laying on the table of a motion by Judge Mack to appoint a committee of three to procure another room with better acoustic facilities.

On motion of W. W. Bennett the resolution of J. E. Edwards and L. C. Garland was amended, and on motion of W. M. Rush was referred to the Committee on Itinerary.

The amendment instructed the committee to inquire into the expediency of the proposed changes in the Discipline.

J. E. Evans offered a resolution asking that after the word "except," page 45 of the Discipline, second line from the bottom, the words "on the trial of ministers" be inserted instead of "such as involves ministerial character." He asked that he be allowed to state the reasons which called for this change. He said that the Conference would perceive that this had reference to the rights of laymen in the actions of Annual Conferences. As it now stands these rights are restricted. Here are eighteen questions in which laymen are not allowed to participate at all, and cannot therefore feel that interest which they should take in the action of that body of which they were duly elected members. It is their vote which governs the action of Quarterly Conferences. Until they act a recommendation to deacons' orders cannot be acted upon by us. In Annual Conferences they are not allowed to act upon those things which were originally theirs to govern. In the change proposed I expect the trial of ministers in deference to the feelings of others, expressed at the last General Conference, and which, perhaps, may not now be changed. For myself I would as willingly re-

pose my character in the hands of these, my brethren of the laity, who represent the several Conferences in our connection, as I would trust it to you. I move to refer this to the Committee on Revision.

Joseph B. Cottrell moved to strike out the exception left by Dr. Evans in his resolution, but seeing that it was about to give rise to discussion he was requested to withdraw his amendment, and the original motion of Dr. Evans prevailed.

On motion of P. A. Peterson the Committee on Books and Periodicals was instructed to inquire into the expediency of publishing a monthly review and magazine.

H. H. Montgomery submitted the plan of finance adopted by the Mississippi Conference, which was referred to the Committee on Finance.

J. C. Keener submitted a communication from the editor of the German Evangelical Apologist. Referred to the Committee on Books and Periodicals.

L. C. Garland asked and obtained leave of absence on account of pressing professional engagements until next Friday.

L. M. Lee offered a resolution limiting the time for the reception of any papers referring to change of Discipline to Thursday, May 12, pending the discussion of which, the hour of adjournment having arrived, Conference adjourned with the benediction by the Bishop.

FIFTH DAY.

MONDAY, May 9, 1870.

The Conference met at the stated hour.

Bishop Wightman being absent, Bishop Andrew took the chair.

Religious services were conducted by W. J. Parks.

The minutes of the last meeting were read and approved.

Bishop Andrew made the following remarks:

"I am here among you once more. I feared I should not be here. In fact, I had made up my mind not to attend, but my wife urged me to come, and my friend, Dr. Mitchell, promised to take charge of me; and now I am here, and feel that I am blessed of God to be permitted to shake hands with my fellow-laborers, and am glad to meet you as Methodist preachers. I thank you for the kindness with which you have greeted me, and for the warm welcome with which I have been received. I am here, unfit for work, and good for nothing, but I take pleasure in the business of the Conference, and listening to your debates when they don't become too wordy. This is an important Conference, an important crisis in the history of our church. The last General Conference introduced changes in our economy, one of which was lay delegation; and I am glad to see it has been so well received, and that so many laymen are before me. I would say that your relations are important, as laymen to ministers, and it is very important that there be no jarring between you. As laymen you should feel that you are just as much interested in the action of the Conference as the preachers. Watch and be careful. We are in more danger of erring with our tongue than in any other way. I know humanity is in danger of erring always, but the last General Conference inaugurated a system of change which should be allowed to remain. Don't be impatient to change. The last changes were very good. Don't touch that old book too heavily. It has been a precious book to me. I was born in this church and I am attached to her old Discipline. Now a brother comes to Conference and he thinks, why should I come if I can't have some new scheme to bring up? This is wrong. Let that Discipline remain a while longer. Let the old machine run four years more at any rate, and then if necessary knock it to pieces. I need hardly refer to the relations between us. I think you love me; I know I love you, and I ask you to pray for me. I have had some pretty hard sniffling in my life, but I think I have done the best I could. I have borne much personal abuse from the other side of the line. Nearly every week I would see something in their papers against Bishop Andrew. My old friend Charles Elliott used to attack me continually. At length I wrote to him and told him that I was getting tired of it, and didn't want to pay postage on a paper that was continually abusing me, and requested him to stop it, and then there was a cessation, and I had a little rest. "Four years ago you were kind enough to give me permission to retire from active service. It was not long before I couldn't preach standing. My lower limbs began to get weak, and I had to sit down. I have been trying to do good in Sunday schools, and in some other ways, but I couldn't do much.

"Now, let me enjoin you to be in unity; love the church; love Methodism; frown on everything that tends to alienate you from the church. I have been grieved to see a tendency to go off to other churches. Now, I am no bigot, but, nevertheless, I have never seen a man or

woman that joined another church in order to get more religion. God bless your souls! I have yet the first one to meet who could not be helped to heaven in this church. Train your children to Methodism. Learn them to say 'Our church!' I have seen with pain a disposition to glorify one another through the papers. Men of intelligence have come to me and asked me why this exists to such an extent among us. Every old-field school teacher is a professor, and straightway the school he takes charge of is the first school in the country. 'Now twelve months cures the people of all such. People don't esteem it praise; it is got so cheap. Brethren, be modest. There are very few of us great men, and those will be found out soon enough; and when I hear of preachers making a big show in the pulpit and going out after such things, I am afraid of them. Brethren, despise such. Aim not at glorifying yourselves, but glorify God. I have talked long enough and I will stop."

Bishop Marvin took the chair. Leave of absence was asked for J. C. Slocum, on account of pressing business.

Dr. Selon asked and obtained leave of absence for N. H. Lee, on account of family affliction.

A. R. Boone, lay delegate from Memphis Conference; J. M. Mask, reserve lay delegate from Memphis Conference, in place of L. C. Garland; S. T. Scott, reserve lay delegate from Louisville Conference, in place of J. C. Walker; J. P. Ralls, lay delegate from Montgomery Conference; J. L. De Yampert, lay delegate from Little Rock Conference; W. H. Foster, lay delegate from Louisiana Conference, appeared and took their seats.

Reports from standing and special committees were called for, and there being none, petitions and memorials were called for in the order of the Conferences.

Virginia Conference.—L. M. Lee presented a memorial asking for the abolition of the office of presiding elder, and for the admission of lay delegates to the Bishops' Council. Dr. Lee stated that he had promised to present this memorial, to advocate it, and vote for it, and that he was ready to that extent to act upon it. He added that it was presented by respectable gentlemen who did not design merely to get rid of him. Referred to the Committee on Itinerary.

North Carolina Conference.—Dr. B. Craven presented a petition from members of the church in Charlotte, North Carolina, praying to be transferred to the North Carolina Conference. Referred to the Committee on Boundaries.

South Georgia Conference.—R. V. Lovett and others presented a memorial on the relation of local preachers. Referred to the Committee on Revision.

J. S. Key, on the veto power of Bishops. Referred to the Committee on Episcopacy.

Mobile Conference.—A. H. Mitchell offered a resolution on the organization of Sunday schools, and appointment of superintendents. Referred to the Committee on Revision.

Dr. J. Hamilton, one on church property of the colored people in Mobile. Referred to the Committee on Colored People.

Louisiana Conf.—J. C. Keener offered resolutions on the German hymn book and Evangelical Apologist. Referred to the Committee on Books and Periodicals.

Mississippi Conference.—R. Abbey offered a resolution on church architecture. Referred to the Committee on Books and Periodicals.

Another on the propriety of establishing a mission in Mexico. Referred to Committee on Missions.

Memphis Conference.—T. L. Boswell presented a petition of that Conference asking permission to divide, if found expedient within four years. Referred to the Committee on Boundaries.

Holston Conference.—J. M. MeTeer offered a resolution on the boundaries of that Conference. Referred to the Committee on Boundaries.

Pacific Conference.—E. K. Miller presented a petition asking for the establishment of a book depository in San Francisco. Referred to Committee on Books and Periodicals.

Another on catechisms. Referred to the Committee on Revision.

The following resolutions were then presented, read and approved:

Resolved, That the Episcopal Committee be and they are hereby authorized to select and nominate one of our Bishops, or some other competent persons to write the life of our late venerable Bishop Soule.

F. E. PITTS,
J. E. EVANS.

Resolved, That the Committee on Revision be directed to inquire into the propriety of so changing the language of the Discipline, where suspension is mentioned as a punishment, as to make the time of suspension depend on the repentance and reformation of the suspended party.

WHITEFOORD SMITH,
W. P. MANZON.

The Rev. Dr. R. S. Moran, of

North Carolina, presented the following resolution:

Resolved, That section 5, chapter 2, page 61 of the Discipline be changed as follows: After the word "care," in the fifth line from the top of the page, add the following: "Or to any other appropriate work in which he may be useful as a minister of the gospel among us."

Referred to the Committee on Revision.

Dr. J. B. McFerrin presented memorials from S. T. Moorman; the first referring to presiding elders' districts—referred to the Committee on Itinerancy; the second on missions—referred to the Committee on Missions.

There was considerable discussion on the difficulty of hearing.

Dr. Green said that it was impossible to be heard in that house.

Dr. Marshall said that that house was the sepulcher of the human voice.

On motion of Truett Polk, the following resolution was adopted: "That when this Conference adjourns, it adjourn to meet at the Second Street Methodist Episcopal Church South, in this city."

On motion of Dr. L. M. Lee the question on which the Conference adjourned on Saturday was taken up.

A. A. Gilbert moved to amend the first resolution by adding, "unless by a vote of three-fourths of Conference." This motion prevailed.

H. A. C. Walker moved to amend by substituting 14 for 16.

Judge Lester said that he was for the resolution on the ground that it would greatly facilitate business. He was sorry that Dr. Lee accepted the amendment setting the time on Saturday instead of Thursday. He was for putting down the brakes and letting the committees go to work.

"The idea is a good one, to get the business up and get at it like business men. Every legislative body protects itself in that way against a flood of resolutions. It is in my line—it means business."

Dr. R. S. Moran, of North Carolina, said: "I think Monday is as short a time as we ought to have. I wish to examine this report on the rearrangement of the Discipline, and we cannot act wisely upon it in so short a time."

J. S. Key thought there would be plenty of time for that.

Dr. Moran asked if he had experienced as to how long a time it would take to read that report? He had, and thought there would not be time to do it under the limitations proposed.

Dr. Lee thought that anything of vital importance which should elude to be unfinished, could get a three-fourths vote, and that if it could not, that in itself was evidence against it.

Dr. Green said: "I think that moving rapidly does nothing but complicate the business. None of these restrictions do anything but mischief. If you carry that, we might as well go home next Saturday, since after that we can't change a law or a word. We come here not as a divided set of politicians; we are here as Methodist ministers and men. I think we had better go on and do what ought to be done, and not pass these fettering laws."

Dr. Winfield said: "As the matter now stands, I think I see daylight ahead. The West won't trouble you any more. We'll send you home in time, Dr. Bond."

Mr. Powell said: "It is with diffidence that I arise to address this body, but I desire to add a word of exhortation to these practical remarks of Dr. Green. I have observed these laws in other bodies, and have never found them productive of any good. It does seem to me that the gentlemen who have come here should bestow that kind of deliberation which matters of such importance demand. I hope the session will be a short one; but these matters are to be considered, and we should take time to do it. Let the session be short or long. We will proceed more rapidly without these restricting laws. I say it with deference to Dr. Lee. I hope you will not pass the resolution."

Paul Whitehead moved to amend by omitting the words "receive or."

Dr. Hamilton thought this would defeat the end of the motion.

Dr. Moran moved to lay the amendment on the table. This motion did not prevail.

W. J. Parks moved the previous question. The motion was sustained, and the amendment lost.

The resolutions were then adopted, as follows, to wit:

Resolved, That from and after the fourteenth day of May the General Conference will not either receive or refer to a committee any proposition intended to effect a change in the language or laws of the Discipline, unless by a vote of three-fourths of the Conference.

Resolved, That the Committee on Revision or any other committee be

and they hereby are, instructed, on the completion of any report changing the language or laws of the Discipline, to report the same forthwith to the General Conference, in order that it may be printed in the *Daily Advocate* for the consideration of the members of this body.

LEROY M. LEE,
JOS. H. COTTRELL.

W. A. McCarty was put in the place of O. R. Blue on the Committee on Episcopacy, and J. P. Ralls in place of J. Matthews on the Committee on Sunday Schools, from the Montgomery delegation.

Dr. Bond called for the resolution brought in by himself and J. E. Wiley, laid on the table on Saturday.

A motion of A. H. Mitchell to lay on the table was lost.

Dr. Watkins said: "I think it somewhat fortunate that the last General Conference did not determine for us at what hour we should adjourn, and yet they were probably better informed as to the necessary business which we would have to take up. That which is now attempted will necessarily cause delay. I like the remarks of Dr. Green. We meet to consult—to promote the interests of this great body which we represent. I hope the amendment will prevail."

Dr. Bond rose and said: "As I have great anxiety to facilitate the business of the house, I was disposed to keep silence, wishing to express this desire by example as well as precept. But as every resolution has to be discussed and rediscussed, amended and commended, and pass through all the various phases of legislation, I am compelled to speak upon this resolution. This is a differently constituted body from all others. Here are laymen—men of business, and some of very large business relations, in which others are involved. Some of them lose more than a hundred dollars a day by their absence. They come here making sacrifices, which they are willing to do for the interest of the church, but not to spend unnecessary time. They come thinking that perhaps they can do no better than to help the business through. Now we have wasted a week doing nothing. I am on one committee and have nothing to do. We have plenty of time. It is just this habit of putting off everything that delays the business. We wait two weeks for committees to report, but they take their own time. We want business attended to, and if they know they have to do it, in course of time we will get all our business done. As it is, we might sit here as long as the Council of Trent, and do nothing at last. If we determine to get through our business we can do it; and if I accept any amendment it will be one to shorten the time in question."

M. S. Andrews moved the thirtieth of May as a substitute, and said:

"We think it is necessary to make this report on the rearrangement of the Discipline. This requires time, and we have lost no time. Dr. Bond speaks of pecuniary interest. I hope none of us will be influenced by motives of this sort. District meetings and other and similar questions have to come up here, and it will take time to discuss these matters. I believe Dr. Pierce said at the last General Conference that the average time of sessions, in all that he had attended, was one month, and I do not think we can get through any sooner."

Dr. Bond replied: "I don't want to be misunderstood in this matter. We are now making an experiment with laymen. If they find they cannot attend without great losses, they will not attend; they will stay at home, and you will have men sent here who have money enough to retire from business, and the end of lay delegation will be defeated. We want men who are engaged actively in business, who are managing a large business, that we might get the benefit of their advice. To get them here it must be by showing them that the business can be got through in such time as is absolutely necessary to its transaction. It is a very easy matter to pool, pool, these things in a speech. It is a very pretty sentiment not to take pecuniary interest into account; but I tell you it must be considered. I hope I will be understood in this matter. It is very evident that that Committee on Revision is overburdened with work. Divide that work; add others to the committee. Why should they not be strengthened by others who are idle? How has reported a Bishop to say at the last General Conference that one month was the average time of its sessions. Do you suppose that every General Conference is alike? It seems as though this is a traditional notion from which they cannot deviate."

Dr. Winfield here moved the previous question, which was sustained, and the substitute was lost.

The amendment was then put and lost.

The original resolution was then carried by a vote of 123. It is as follows:

WHEREAS, By diligence and promptness in attention to its business this

Conference can finish its work within two weeks; AND WHEREAS, experienced teachers that in all similar assemblies expedition is attained by fixing a day of adjournment; therefore,

Resolved, That this General Conference will adjourn *sine die* on Monday, May 23.

THOS. E. BOND,
E. E. WILEY.

The following resolutions were then offered, read and adopted, to wit:

Resolved, That the Committee on Itinerancy be requested to report to this Conference its action in regard to the resolution of Drs. Edwards and Garland, on the subject of the removal of the restrictions of the pastoral term, so that the subject involved be the order of the day at ten A. M., Friday next.

J. H. COTTRELL,
A. H. POWELL.

Resolved, That the Committee on Sunday Schools are hereby instructed to inquire into the expediency, and report as early as possible, upon that part of the Bishops' address in which they recommend improvements in the interests of Sunday schools, and report a plan: 1. For a universal system of lessons. 2. A monthly periodical in the interests of teachers. 3. The publication of the *Sunday School Visitor* once a week—all of which to be published at our Publishing House, and under the supervision of an editor to be appointed by this Conference.

JAS. WICKERSHAM,
GEO. N. LESTER.

Resolved, That a committee of three be appointed to consider the practicability of obtaining a collection of church music, containing a variety of suitable tunes for all the meters in our hymn book, and adapted to the wants of our congregations in this respect.

CHAS. F. HARVEY.

Dr. Bondell was suggested as a proper person to be consulted on this subject.

Dr. Myers stated that he had in his possession some music prepared by Dr. Bondell, which he would submit to the committee, and would be glad for all to look at them who were acquainted with music.

P. A. Peterson and P. Whitehead offered a resolution on presiding elders reporting to Annual Conferences educational statistics. Referred to Committee on Education.

The following resolution was offered, read, and on motion of Thos. Reed, was laid on the table:

Resolved, That the Committee on Itinerancy be instructed to inquire into the expediency of so arranging the presiding elders' districts as to reduce the number of presiding elders to one-half of the present number in each Annual Conference, or to provide for semi-annual rounds of presiding elders in their respective districts.

LEVI D. TRAYNOR,
JAS. HENDRICKSON,
S. J. BRADLEY,
W. P. CONWAY,
T. J. MAGRUDER,
ASA SNYDER.

S. T. Scott, reserve delegate from the Louisville Conference, was put on the Committee on Missions in place of W. B. Machen, and on the Committee on Sunday Schools in place of J. C. Walker.

A. R. Winfield, of Little Rock Conference, was put on the Committee on Revision in place of A. Hunter, and A. Hunter on Committee on Boundaries in place of A. R. Winfield.

The following resolution was read and not adopted:

Resolved, That the Committee on Education be instructed to examine the subject of catechetical instruction upon the doctrines and government of our church, and report what action, if any, should be had by this Conference on that subject.

B. CLAVEN,
W. BARRINGER.

F. E. Pitts and six others of the Tennessee delegation presented a communication opposing the division of said Conference, which was read and referred to the Committee on Boundaries.

The secretary presented copies of his Commentary and Questions on Matthew and Mark, and bound volumes of the catechisms of the church, and *Sunday School Visitor*, which were referred to Committee on Sunday Schools.

The hour of adjournment having arrived, Conference adjourned with doxology, and benediction by the Bishop.

SIXTH DAY.
TUESDAY, May 10, 1870.

The Conference met in the Second Street Methodist church at the stated hour.

Bishop Marvin in the chair. Religious service was conducted by Dr. J. B. McFerrin.

The minutes of the last meeting were read and approved.

The Bishop then announced the following Committee on Church Music: C. F. Harvey, D'Arcy Paul and T. O. Summers.

Bishop Doggett took the chair. The upper side of the fifth window was made the bar of the house.

John Matthews, clerical delegate from the Montgomery Conference, appeared and took his seat. W. L. Lipscomb, lay delegate from the

Mobile Conference, appeared and took his seat.

Reports of committees were then called for.

J. Hamilton, chairman of the Committee on Revision, presented Report No. 1 of that committee, which was read and laid on the table under the rule.

J. E. Evans, chairman of the Committee on Religious Interests of the Colored People, presented the report of that committee, which was read, laid on the table for the present, and ordered to be published in the *Daily Christian Advocate*. It is as follows:

REPORT ON RELIGIOUS INTERESTS OF THE COLORED PEOPLE.

The Committee on the Religious Interests of the Colored People beg leave to submit their report.

We have had under consideration that part of the Bishops' address and all other papers referred to your committee; and, after mature deliberation, we submit the following resolutions for the adoption of the Conference:

Resolved, That the action of the last General Conference in reference to an ultimate organization of the colored people of the Methodist Episcopal Church South into a separate church is complete, and therefore no additional legislation is necessary to the end intended.

Resolved, That we fully approve the purpose of the Bishops, as expressed in their address to this Conference, at an early day to call a General Conference for our colored members, to organize them into a separate church, as provided in the Discipline.

Resolved, That we respectfully suggest to the Bishops to take measures to organize other Annual Conferences, wherever it may be proper to do so, that they may be represented in the contemplated General Conference; provided the time of holding of said General Conference shall not be delayed thereby.

Resolved, That we appreciate the services rendered in this cause by Brother Thomas Taylor; and we do hereby commend him to the Bishops, should his services be needed in the further prosecution and consummation of this organization.

Resolved, That all trustees now holding church property for the use of our colored membership be instructed to make titles to said property to the properly constituted trustees of the colored Methodist Episcopal Church South, according to the Discipline of said church, when organized.

WHEREAS, Applications have been made by certain parties for the transfer of the title to property belonging to the Methodist Episcopal Church South, to congregations who have withdrawn from our communion; and whereas, we regard the property conveyed to our trustees for the use of the colored congregations of our church a sacred trust to be held for them; therefore,

Resolved, That it is the settled conviction of this body that the Methodist Episcopal Church South has neither the legal nor moral right to transfer any property thus held to those who have withdrawn from our church.

Resolved, That the disinterested service rendered our colored people in a time of need by Rev. Samuel Watson, in the publication of the *Christian Index*, deserves and receives the warmest commendation of this Conference. And we do hereby recommend that paper to our colored members as worthy of their patronage.

Resolved, That we commend the colored Methodist Episcopal Church South, when formed, to the warmest sympathies, earnest prayers and support of the people of the South. Respectfully submitted.

J. E. EVANS, Chairman.

Petitions, memorials and appeals being called for, the following were presented:

Virginia Conference.—Dr. Leo presented a memorial of the Virginia Conference Sunday school society on the relation of baptized children to the church. Referred to the Committee on Sunday Schools.

South Carolina Conference.—Dr. A. M. Shipp presented a memorial from S. H. Browne on the subject of war, which was referred to the Committee on the Pastoral Address.

Montgomery Conference.—M. S. Andrews presented a memorial from that Conference on the relation of local preachers, etc., which was read and referred to the Committee on Revision.

J. Matthews presented another from the same Conference on the organization of Sunday schools, which was read and referred to the Committee on Revision.

Mobile Conference.—A. H. Mitchell presented a petition from that Conference on the insertion of a rule forbidding worldly amusements. Referred to the Committee on Revision.

Dr. J. Hamilton presented a memorial from the Columbus district on a Methodist university. Referred to the Committee on Education.

Holston Conference.—F. W. Earnest presented a memorial on local

preachers. Referred to the Committee on Revision.

Trinity Conference.—R. Lane presented a memorial from the Quarterly Conference of Canton and Garden Valley circuit on boundaries. Referred to the Committee on Boundaries.

The following resolutions were then offered, read and adopted:

Resolved, That the Committee on Revision be instructed to inquire into the expediency of so altering the Discipline as to make chairman of boards of trustees of church property members of Quarterly Conference.

W. H. ROBERTS,
B. CLAVEN.

Resolved, That the Committee on Revision be instructed to inquire into the expediency of inserting into the Discipline as a part of the business of the Quarterly Conference the following question: Has the sacrament of the Lord's Supper been regularly administered?

W. A. MCCARTY,
M. S. ANDREWS,
W. SHAPARD.

Resolved, That the Committee on Revision be instructed to inquire into the expediency of so amending the Discipline (rearrangement, page 31, section 5, par. 1, 2.) part 2, section 6, par. 4, page 249, that all after the word "finance" in the sentence at the top of the page shall be stricken out, and the following words inserted, to wit: "To consist of one clerical and one lay member of the Conference for each presiding elder's district. The clerical members shall be appointed by the president of the Conference (unless otherwise ordered,) at the close of its annual session, to hold their office until the close of the next ensuing Annual Conference session; and the lay members shall be appointed on the first day of the session during which they are to act."

R. S. MORAN,
N. F. REID.

Resolved, That the Committee on Revision be instructed to inquire into the expediency of amending the Discipline, chapter 2, page 67, so as to strike out the whole of the ninth section.

R. S. MORAN,
N. F. REID.

Resolved, That the Committee on Revision be and they are hereby instructed to inquire into the necessity and propriety of framing a specific rule against the manufacture or sale of spirituous liquors by members of our own church, except for chemical or mechanical purposes.

T. L. BOSWELL,
J. M. MASK.

T. L. Boswell presented another resolution calling upon the Bishops to define the clause in the Discipline referring to the use of spirituous liquors.

Bishop Paine said that this called for the official declaration of the Bishops on the meaning of a general rule, that it was a bad example, and without authority; there are only two cases in which a Bishop is called upon to do this. One is in an appeal from the Quarterly Conference, and the other when it comes up in a pending question in an Annual Conference; and these do not cover the case in question. He thought they might find it inconvenient to call upon the Bishops to do this, while the judiciary of the church was in session.

Dr. J. E. Evans thought that it was a principle in law, that the explanation of law makes it law.

Judge Morgan said that it occurred to him as a question having reference to civil law, which did not allow the legislature to act in the combined capacity of legislature and judiciary. If the Conference occupies the same position to our Bishops as the legislature to the judiciary, then they are the proper persons to do this. But if the Conference assumes the additional power of the judiciary, then it may be brought before them. But that would be an anomalous law.

Dr. Marshall said that he regretted that Dr. Boswell did not make a broader appeal to the Conference on that subject. "If Dr. Boswell had voted to expunge that portion of the rule, except in case of necessity, I would have liked it better. I don't believe in going to a doctor for his prescription to get a drink. A man of God will drink a great deal of cold water first. If I were very sick I would rather die than be fed on whisky. The habit grows. There will be the never-ending thirst for more, and the old sleeping lion will wake up and roar for one drink in the morning, another at noon, and another before retiring to rest; and before you know it you will read 'dust to dust' and 'ashes to ashes' over that man, who died a drunkard under cover of the Methodist Discipline."

After some further discussion the resolution was put to the Conference and lost.

The following resolutions were offered, read and adopted:

Resolved, That the Committee on Books and Periodicals be requested to consider the propriety and importance of publishing a weekly newspaper, for general circulation among all our people, upon the plan

heretofore presented to the General Conference.

C. K. MARSHALL,
A. M. SHIPP.

WHEREAS, The sufferings and necessities of orphans have in all ages claimed the sympathy and tender care of the church of Christ; and whereas, the number of orphans in our land and within the boundaries of our church appeals with touching emphasis to the enlightened charity of all good and Christian people.

WHEREAS, We deem the ordinary method of collecting great numbers of orphans into massive, solitary, gloomy and expensive buildings, unwise and contrary to the best interests of the orphans and of society, inasmuch as such children are unavoidably subjected to an unnatural and often most painful course of life, destroying the cheerfulness of childhood, and making the just and proper formation of character upon a high standard almost impossible; therefore,

Resolved, That we regard it as desirable, in undertaking a general system for the accomplishment of the work of befriending and educating orphans, we should consider the propriety of adopting a system applicable to the boundaries of each Annual Conference, by which, under the authority and management of such organizations, they may be boarded out in families and supported and educated and trained up in home and family relations, and apprenticed to learn appropriate trades, and thus rendered happy and useful.

C. K. MARSHALL,
A. W. WILSON.

Dr. Pierce offered a resolution asking a change in the Discipline, chapter 2, answer to question 5, referring to the passage of ministerial character, which was read and laid over under the rule.

He said: "My only object, at this time of life, is to cut off all incoming, secret, demoralizing elements from our ministry; to see to it that those whom we send out to our Bishops, to be appointed to fields of labor, are fit to go. They have been sent when it is known that they have been so deficient in the performance of their duty as to have rendered it surprising to me that their characters have been passed when their usual history is shameful neglect."

R. Lane and other delegates of Trinity Conference offered a resolution on boundaries, which was referred to the Committee on Boundaries.

On motion of W. P. Harrison and J. Boring a special committee of five was ordered to consider the expediency of changing certain expressions in the ritual. The resolution is as follows:

Resolved, That a special committee of five be appointed on the ritual, who shall be instructed to inquire into the expediency of changing the phraseology in the office of the ministration of baptism to infants, so that the exhortations on page 142 of the Discipline may read as follows:

"Dearly beloved, for as much as all men are conceived and born in sin, and that our Saviour Christ saith, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he cannot have; that he, being baptized with water, may also be baptized with the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

The following resolutions were then offered, read and adopted:

Resolved, That the Committee on Revision be requested to inquire into the propriety of so amending the law of the Discipline as to make a member holding a certificate of membership amenable for his conduct to the particular church granting said certificate, and giving said church authority to discipline said member as though he should then be in regular connection with said church.

W. SHAPARD,
JOS. H. COTTRELL.

Resolved, That the venerable and beloved Dr. Lovick Pierce, one of the few men of God who connect us personally and directly with the fathers of American Methodism, be and hereby is affectionately invited and requested to preach a sermon to the General Conference in session at such time as may be most suitable to his convenience.

R. J. MORGAN,
W. C. JOHNSON,
J. C. KENNEL.

Resolved, That the Committee on Revision be requested to inquire into the expediency of so amending Discipline, chapter 2, section 4, page 57, as after the words, "At the fourth Quarterly Meeting let the report of trustees be called for," to add these words, "And let the president of the Conference ask, 'Are there any vacancies to be filled or any changes to be made in the board of trustees?'"

A. G. HAYGOOD,
T. M. MERRIWETHER.

Resolved, That the Committee on Revision be requested to inquire into the expediency of so amending Discipline, chapter 2, section 4, page 57, as after the words, "At the fourth Quarterly Meeting let the report of trustees be called for," to add these words, "And let the president of the Conference ask, 'Are there any vacancies to be filled or any changes to be made in the board of trustees?'"

(Continued on fourth page.)

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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THE GENERAL CONFERENCE.

To keep up with each day's proceedings is quite impossible and attend to anything else besides. Resolutions, memorials, and various suggested changes pour in like as a miller pours corn into the hopper. Still it need excite no fear in the churches; there will be few changes made. The laymen are highly conservative, and withal set much value upon time, at least while so far from home. The Conference begins already to be feverish. Judging from propositions made, the Committee on Boundaries will have its full share of both. There is a wide, almost an epidemic anxiety to change the shape and edges of Conference boundaries. The ruling opinion upon this matter, as we gather it, is to conform Conferences to State lines. The Committee on Finance have several nuts to crack which will consume all their time, and possibly all their patience, before a system will be discovered that can repair the tumble-down condition of the money affairs of our Methodism. The Committee on Itinerancy has its hands full discussing a resolution to take away all limitation on the pastorate, so as to reduce everything to the present status of the New Orleans exception. This is introduced by Rev. Dr. Edwards, of Virginia. Our Conference resolution on this subject has been only presented and referred. It will elicit a warm and protracted debate. The friends of the change maintain that it is more thoroughly itinerant than even the present law. The opponents think that it will be fatal to itinerancy, because no Bishop can be found with nerve enough to change men merely by the force of their own judgment, without the backing of a disciplinary law.

The Sabbath services were a rich treat to the Conference and the people of Memphis. We wished to be able to do what will one day be done at some future General Conference—i. e., hear three sermons at once, by acoustic tubes and other marvelous contrivances. But at the present rate of hearing, we heard only a Sunday school speech by Dr. A. L. P. Green—a model in its way—and a sermon by Dr. L. Pierce, of Georgia. The venerable man, whom we all saw at the last General Conference as for the last time, is here in unabated mental strength. Twenty-six years ago, when stationed at Mobile, we heard the doctor frequently. On last Sabbath he preached in the First Baptist church of this city, on

the second verse of the first chapter of the First Epistle of Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied." Any one accustomed to preaching will see that the text called for deep, clear thought and exact expression. We were never better instructed by any sermon of sixty minutes' length. The voice of the preacher, in its highest and loudest tones, was a pure rostrum—every word rang in silvery clearness. Better than all, the anointing of the Spirit was upon the preacher. His soul was in communion with his Lord, and often in the midst of a sentence his prayer ascended audibly. We can give no idea of the effect of this in riveting the words of this venerable man of God.

A VISIT FROM THE M. E. CHURCH.

GENERAL CONFERENCE ROOM, May 11.

Yesterday was quite a day. Bishop H. N. McTear was presiding. He announced to the Conference that a communication had been received from Bishop James and the Rev. Dr. W. L. Harris, one of the missionary secretaries of the Methodist Episcopal Church. The letter was read, and a committee of three was appointed to wait on them and introduce them to the Conference. Bishop James is fresh-looking and remarkably well preserved in his person; of medium stature; about sixty-five years of age; his head round and his hair almost white, his features symmetrical and his countenance benevolent. He was elected to his position by the Southern presbytery in the General Conference in 1844. His appearance among us again must have brought forcibly to the minds of some of our older ministers the events of that stormy session. Dr. Harris is younger, and has the face and look of a man of strength, who has seen much service.

The address of Bishop James was felicitous; the attention of the Conference profound. As soon as he had concluded a few resolutions were read, a committee of nine was appointed, and the curtain fell. The distinguished commission had appeared as from a clear sky; it paused—a vision of peace, and then vanished. The action throughout is accurately described in the record of their address, etc., which appears in the ADVOCATE of this week.

On to-morrow, or shortly thereafter, the response to this commission will be presented in a report of the committee.

GENERAL CONFERENCE ROOM, May 14.

We are now under full blast. Reports of standing committees are on the anvil. On yesterday reports were made from the Committee on Revision, majority and minority, on the subject of removing the limit of the pastorate. Brilliant speeches were delivered on both sides. Dr. Edwards, of Virginia, and Rev. J. B. Cottrell, of Montgomery, on the side in favor of the removal, and the Rev. A. R. Winfield, of the Little Rock, and J. McCarty, of the Montgomery Conference, in opposition to the motion, were among the best. At the last General Conference, this measure passed, but at the earnest pleading of the minority it was reconsidered, and the four-years rule was established. Now a large proportion of the body seem to be opposed to all change, judging by the number who have spoken; though several distinguished laymen, such as Dr. Garland, of the Memphis Conference, and D'Arcy Paul, of the Virginia, are said to be in favor of it, and prepared to speak on the subject. The four-years rule secures, we think, all the ends of an unlimited pastoral term, and is not open to the hazard of so radical an experiment in our system of itinerancy. Woe be to the poor Bishop who has to stand, without a rule to back him, between the preacher and preacher's wife on the one side, and the congregation on the other—the upper and nether millstone. He would soon know what the apostle meant in the exclamation, "Who is sufficient for these things?" It would, we fear, end in irreconcilable differences between the mobile

and the immobile parts of the ministry; though on the other hand Mr. Wesley moved men, and so did Bishop Asbury, without the sustaining limit of the Discipline. Dr. Bond made a short speech, in which he said that there were but three systems for determining the field in which a minister should labor—the congregational, the Wesleyan and the Catholic. Take off the limit and there would be but two—the congregational and the Catholic. He overlooked the presbyterial, which is as distinct from the congregational as it is from ours. So far as the wilderness and availability of forces are concerned, it would be well if every Protestant church in Christendom was as well in hand as the Romanists. The objection to the Roman system does not lie against the promptness with which it can hurl its squadrons, but against the vows of her priests, her objective purposes of political power, engrossing wealth; and her semipagan doctrines. In some things the children of this world are wiser than the children of light, and the church can afford to learn from any quarter in mere matters of expediency. It is certain that the strength and drill of Rome require just such an organization as the itinerancy to meet it. The Jesuits are moved every three years, no matter what their success may be—probably to prevent their becoming identified with any people or society; but Methodist preachers from a motive far higher—for the purpose of diffusing among the people those gifts which characterize each man who is fashioned by the Holy Spirit.

THE NORTHERN COMMISSION.

On yesterday a nail was "driven in a sure place." The answer to the Northern commission of the Methodist Episcopal Church was reported, read, and adopted by a rising vote. It was unanimous. This action you have herewith. The whole of this transaction began, continued and was ended pleasantly. There was not a ripple in its flow. If months had been given in advance to its contemplation on each side, the adjustment and harmony of the whole action could not have been more complete. We were edified, and we hope that the distinguished visitors will be gratified with the straightforward, hearty way in which they were received, heard and answered.

REPORT OF THE COMMITTEE ON PROPOSALS OF UNION.

The committee to whom were referred the proposals of union made by the commission from the Methodist Episcopal Church, having carefully considered the subject, recommend the adoption of the following resolutions:

Resolved, 1. That gratefully recognizing that Providence which has hitherto guided us, multiplied us, strengthened our numbers and preserved our integrity as a church of Jesus Christ under the trying conditions both of war and peace, we earnestly desire to cultivate true Christian fellowship with every other branch of the Christian church, and especially with our brethren of the several branches of Methodism in this country and in Europe.

2. That the action of our Bishops in their last annual meeting in St. Louis, in response to the message from the Bishops of the Methodist Episcopal Church, has the full endorsement of this General Conference, and accurately defines our position in reference to any overtures which may proceed from that church, having in them an official and proper recognition of this body.

3. That the distinguished commission now present of the General Conference of the Methodist Episcopal Church, which met at Chicago in May, 1868, appointed by it for the specific purpose expressed in the following resolution, to wit:

(Continued from third page.)
Revision be requested to inquire into the expediency of so amending the Discipline, part 1, chapter 4, section 4, page 127, as after the word "church," insert this paragraph, "Persons holding certificates of dismission from our church shall be amenable to the authority of those charges in which they may reside."
A. G. HAYGOOD.
JESSE BORING.

A. G. Brown and D'Arcy Paul offered a resolution on the support of the ministry, which was read and referred to the Committee on Finance, and ordered to be published in the Daily Advocate. It is as follows:

Resolved, That the Committee on Finance be and they are hereby instructed to consider and report upon the expediency of amending section 6, part 2, page 248 of the Discipline, so that it shall read as follows:

SUPPORT OF THE MINISTRY.

1. Every minister who, by the rules and usages of the church, has a claim on its funds, shall, as far as practicable, have his claim estimated by those who are to pay it, or by an agent authorized to act for them.

2. The stewards of each circuit and station shall meet as early as practicable in the Conference year. The time and place of this meeting shall be fixed by the fourth Quarterly Conference of the preceding year; or, in default thereof, by the preacher in charge. They shall elect their own chairman, secretary and treasurer; provided that the offices of secretary and treasurer may be filled by the same person. It shall be the duty of the board thus organized—

1. To estimate the salary and traveling expenses of the preacher in charge, having due regard to what, in their godly judgment, may be deemed necessary to place him and his family (if a man of family) in such circumstances of comfort and protection as will enable him to serve the church to the full extent of the requirements of the Discipline.

2. To apportion this amount, with the amount necessary to meet the claim of the presiding elder, among the several societies or classes of the pastoral charge, according to their best judgment of the equitable proportion of each.

3. To report their action to the first Quarterly Conference of the charge, which shall approve, amend or recommit.

4. As soon as practicable each steward shall inform his society or class of the whole amount to be raised on the circuit or station, and what part of it each society or class is expected to raise. The societies or classes shall adopt their own method of raising this money.

5. The stewards shall co-operate with their respective societies or classes by giving their personal attention, as far as practicable, to the execution of their plans, by making quarterly, and, when practicable, monthly or weekly collections in each society or class; by instructing the membership in the scriptural duty of giving as the Lord hath prospered them; and by such other means as may be deemed wise and necessary.

II.—SUPPORT OF PRESIDING ELDERS.

1. The salary and traveling expenses of the presiding elder shall be estimated by the district stewards.

2. The district stewards shall apportion this amount among the pastoral charges of the district, assigning to each an equitable proportion of the whole amount.

3. The boards of stewards of the several charges shall add the sum thus assigned to them to the amount estimated for the salary and traveling expenses of the preachers in charge, which shall be collected as a joint fund, and in case of deficiency it shall be divided among the persons having claims thereon, *pro rata*; first deducting the amount allowed for traveling expenses.

4. They shall report their action to the District Conference, which shall approve, amend or recommit.

III.—SUPPORT OF THE BISHOPS.

1. The allowance of the Bishops for salary and traveling expenses shall be estimated by the Committee on Episcopacy of the General Conference; and they shall apportion the amount to the several Annual Conferences, according to their best judgment of their equitable proportions.

2. The Annual Conferences shall adopt their own plans for raising this money, which shall be called the Bishops' fund.

3. This fund shall be paid over to the Joint Board of Finance of the Annual Conference; and the chairman of the board shall pay over to the presiding Bishop one-half the amount, taking his receipt for the same; and shall remit the other half to the general book agent by draft or otherwise, together with the receipt of the Bishop, taking the receipt of the general book agent for the whole.

4. It shall be the duty of the general book agent to divide the money thus received among the Bishops

pro rata, and remit to them by draft or otherwise, at least quarterly.

5. The general book agent shall report to the General Conference, setting forth: 1. The whole amount estimated for the salary and traveling expenses of the Bishops, and how it is apportioned among the Annual Conferences. 2. The whole amount received on the several apportionments, and how it has been distributed. 3. The deficiency, if any; its causes and remedy.

ALEX. G. BROWN.
D'ARCY PAUL.

MEMPHIS, TENN., May 10, 1870.

D. R. McAnally and other delegates of St. Louis Conference offered a resolution requesting the Committee on Boundaries to inquire into the practicability of organizing a Conference in the State of Kansas, which was adopted.

J. O. Sweeney asked and obtained leave of absence on account of important business.

The following resolution was offered, read and adopted:

Resolved, That the Committee on Revision be and they are hereby respectfully requested to leave the catechism out of the Book of Discipline.

D. R. McANALLY.
M. N. PUGH.
TRUSTEN POLK.

On motion of W. H. Potter and A. G. Haygood the book editor stated the reasons that a music book for Sunday schools has not been published agreeably to the provision of the last General Conference. He stated that the book agent has taken steps for the publication of said work, but it has been delayed on account of the circumstances of the Publishing House.

J. Mathews, of the Montgomery Conference, was put on the Committee on Sunday Schools in place of J. P. Ralls, and T. J. McCoy, lay delegate from the Baltimore Conference, on the Committee on Missions in place of W. P. Conway.

F. E. Pitts and L. M. Lee offered a resolution on the arrangement of the work on circuits, so that one preacher would have no more than four churches under his charge.

F. E. Pitts said that his desire was to rescue, as far as possible, the availability of class meetings and love-feasts, and to give the preacher a chance to visit among the people.

Dr. Lee said that he had a design in according that resolution, and that it commended itself to the attention of the church. There was now no chance for week preaching, and they were compelled to restrict their labors to the Sabbath. If any two churches should decide that they could support a preacher they should have one. He was not acquainted with the condition of the church work in the West, but he could speak with confidence about the state of things in Virginia, and he had learned from personal intercourse with the ministers that they were losing ground. A great deal of the work is distributed over so large a territory that the preacher can only touch them in his rounds. "We have ceased to be aggressive; we are only barely holding on to our work."

Andrew Monroe rose and said: "I do not think it possible to adopt a resolution of uniform application, especially through our broad, extended West. The objection I have to that resolution is that it seems to me to be unconditional. We had better leave it to the Quarterly Conferences, and let them refer the matter to the Annual Conference. I do not think this General Conference can fix upon a rule that will apply to all. It is said the minister has not time to visit. Why is this? It is because when he gets through his sermons on Sunday he goes home and stays there. If he does not preach except on Sabbath day why can't he go out during the week and visit his people and pray with them. They say they can't leave their families; but, sir, if there was a marriage every night in the week, and \$5 or \$10 to be gained by going, you couldn't keep them at home. Let them preach on the Sabbath, hold class meetings in the week, and go out and attend to their pastoral work. I do not think it will work well in many cases."

Dr. Winfield rose and called for the venerable W. J. Parks to express his views on this question.

W. J. Parks said: "From principle and long observation I am opposed to that resolution. I want to accomplish the desired end, but that's not the way to do it. In our country they carve in and carve in upon the circuits until they have left out all the feeble ones. I am opposed to presiding elders proposing this and that change without consulting the people whether such and such a change is wanted. Our people surrender a plenty. Now I entered on my work fifty years ago. I have traveled a circuit of two hundred and thirty miles, preached thirty-five times in twenty-four days, held night meetings, and did more pastoral work than any man or two men do now, that run home on the railroads whenever they please. Whenever we cut down our circuits we do wrong. I have traveled on less than \$100 a year; I have preached on \$80 a year when I had a wife

and two children. It is my opinion that the best way to get work out of men is to give them plenty to do. A man can't half preach unless you keep him at it. He may preach a fine sermon, and it may be a useful one, but there will be a lack of that inspiration that gives power and life to our preaching. I had rather have our circuits enlarged. I want to use our young men as the old ones were used. I want them to hold class meetings and prayer meetings. Our brethren who go for this resolution have no idea how they cut off the poor sections. I want Methodism to keep its hold on the poor."

N. A. Cravens thought that the inauguration of district meetings was intended to cover all such cases, and that it would be better to leave it to them. He said: "There was a time, during the war, when it was with difficulty that a preacher could get about; but now I trust the war-cloud has passed away to return no more, and that the influence of paralysis is being removed, and that old men are being renewed in their youth."

After considerable discussion Judge Byrd moved to refer the resolution to the Committee on Itinerancy, and pending the question the Conference adjourned with the benediction by the Bishop.

SEVENTH DAY.

WEDNESDAY, May 11, 1870.

The Conference met at the stated hour. Bishop Doggett in the chair. Religious service was conducted by Dr. Mitchell. The minutes of the last meeting were read and approved.

Bishop McTear took the chair and called for reports from standing committees, which were presented as follows:

L. M. Lee, chairman of the Committee on Episcopacy, presented Reports Nos. 1, 2 and 3 of that committee, which were read and adopted, as follows:

REPORT OF COMMITTEE ON EPISCOPACY.

NO. 1.

The Committee on Episcopacy beg leave to offer the following tribute to the memory of Bishop Soule:

It is due to the eminent services rendered to the church by the late venerable and beloved Bishop Soule, that this General Conference acknowledge the justice of the encomium passed upon his life and labors by his colleagues in their episcopal address, and that we adopting their sentiments, express our admiration of his thorough devotion to God and to the best interests of mankind, throughout his long and honorable career in those offices of high responsibility he filled in the church, so faithfully and so usefully. We rejoice that we ever had so noble an example set before us of fidelity, purity, dignity and self-sacrificing devotion to duty and to principle—an example which we commend to all who would approve themselves to the church and to the world as faithful ministers of the gospel of Christ. We acknowledge with profound gratitude the good Providence which spared him so long to the church as its counselor and guide, and which crowned a ripe old age with such blessings of serene peace and holy triumph as characterized his closing days. So long as we live we will cherish his memory, and will hand it down to our sons and successors in the service of the church as a monument of the power of the gospel to develop the noblest elements of manhood, until in him they reached a sublimity that made him fit for the companionship of that illustrious company of Christian heroes of the olden time, of "whom the world was not worthy."

On this occasion and in this brief tribute we can only give these few salient points of his life.

Joshua Soule was born August 1, 1781. On the nineteenth of June, 1799, he was admitted into the traveling connection, and appointed to the Portland circuit in Maine. He was elected deacon in 1800; was elected Bishop at the General Conference of 1820; declined to be consecrated at that time, but was re-elected and ordained in 1824; and died in triumph, March 6, 1867.

But how much actual service and fruitful labor was crowded into the interval between these extreme dates must be left to his biographer to say.

This body can now say no more than that, in common with the entire connection, which he loved so well, we mourn the removal from the church of so venerable and wise a leader, and pray that the mantle of our ascended Elijah may fall upon his sons and successors in the ministry.

L. M. LEE, Chairman.

MEMPHIS, May 11, 1870.

REPORT OF COMMITTEE ON EPISCOPACY.

NO. II.

The Committee on Episcopacy recommend to the General Conference the following action in respect to two of our honored Bishops, whose lives have been prolonged beyond the period of active service to the church.

The General Conference recognize the mercy of God in sparing to

the church the lives of the venerable Bishops Andrew and Early, that it may yet have the benefit of their wisdom and experience, and the illustration they give of a declining age, cheered by the consolations of religion and hallowed by the recollections of a long and fruitful service for God and the church. In their affliction and amid the infirmities of age they will ever have the sympathy and prayers of the church, and we heartily unite in the hope that they will find that the afflictions of this present time are not worthy to be compared to the glory that shall be revealed in them. The Conference will always hail their presence with pleasure, and receive gratefully such service as they may still be able to render in the pulpit and the councils of the church, until the great Head thereof shall reveal to them immortality and eternal life—which day we may wish, for our sakes, may be long delayed, while for their sakes to depart and to be with Christ may be better.

Resolved, That Bishops Andrew and Early be released as heretofore from active participation in the responsibilities of the episcopal office; but we request that, as far as their health and circumstances will allow, they give to their colleagues and the church at large the benefits of their experience and counsels.

L. M. LEE, Chairman.
MEMPHIS, May 11, 1870.
REPORT OF COMMITTEE ON EPISCOPACY.
NO. III.

The Committee on Episcopacy have had under review the official service and Christian character of all our Bishops for the past four years, and we take great pleasure in reporting that the general testimony is highly honorable to our chief pastors—and especially to those on whom the burden of active service now falls—for an industry, fidelity and consistency worthy of the days of the fathers of the church. These years have been marked by a renewal of closer intimacy with the membership of the church, a wider and more particular distribution of episcopal labors among the people, in the intervals of Conference sessions, than had been customary for some years previously; and, as a consequence, their personal influence has been more generally felt, and their official character has made a deeper impress upon all its departments of labor. Improvement in all its interests has resulted; and the hopes of the future have grown brighter, as our Bishops have traversed the land, to guide the office-bearers in the church and the ministry, and to preach the gospel of salvation.

This testimony to their zeal and fidelity is due to those who have been abundant in labors during the past four years—often at the cost of long absence from their families, and of arduous travel and great sacrifice of home comforts. In this they have proved themselves an example to those over whom they had rule; and they merit whatever encouragement commendation may give, to continue this work until every section of the church has become familiar with their presence and labors.

Resolved, That the character of the Bishops pass, and that their administration during the last four years be approved.

L. M. LEE, Chairman.
MEMPHIS, May 11, 1870.
Bishop Doggett announced the Committee on the Revision of the Ritual: W. P. Harrison, J. E. Edwards, R. A. Young, C. W. Miller, J. B. Cottrell.

The following communication was received and the call for reports was suspended to hear it read, to wit:

To the Bishops and General Conference of the Methodist Episcopal Church South, in conference assembled:
Dear Brethren—The commissioners appointed by the General Conference of the Methodist Episcopal Church, in 1868, to treat with similar commissions from other Methodist churches on the subject of union, at a meeting held in Philadelphia, November 23, 1868, appointed the Rev. Bishop James and the Rev. John McClintock, D. D., a deputation to bear to you a communication from them. Since then Dr. McClintock has deceased, and by authority of the commission, the Rev. William L. Harris, D. D., has been appointed to serve in his stead. The undersigned, now constituting the deputation, are present at the seat of your session for the purpose of presenting to you the communication of the commission, which we will be happy to do, either in person or by letter, as may best accord with your convenience and pleasure. Though we had proposed to ourselves the satisfaction of spending several days in witnessing the proceedings of your Conference, and enjoying the society of its members, the recent severe bereavement of our church, in the death of several of her chief ministers, makes it necessary for us to return as soon as we can fulfill the simple duty assigned us.

Truly and affectionately yours,
W. L. HARRIS,
JOHN McCLINTOCK,
WILLIAM L. HARRIS.

On motion of J. E. Evans, a committee of three was appointed to wait on Bishop James and Dr. Harris, and invite them to the Conference room. The chair appointed Bishop Wightman, Governor Trusten Polk and L. M. Lee on this committee.

The call for reports was then resumed.

W. M. Rush, chairman of the Committee on Books and Periodicals, presented Report No. 1 of that committee, which was read and adopted, as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. 1.

Your committee, to whom was referred the communication of Bishop Paine in relation to his work, "Life and Times of Bishop McKendree," prepared by him in compliance with the request of the General Conference, together with a paper from Dr. Keener and Garland, touching the same matter, would respectfully report:

That in their judgment the work is of so great value, not only because it presents the Methodist itinerant preacher in his true light as set forth in the labors, travels and sufferings of Bishop McKendree, but because of its historic character, being the only reliable history of the church, in many respects, during the period in which he lived, that it should be widely circulated throughout the church, and measures should be taken to perpetuate it for the benefit of coming generations; therefore,

Resolved, 1. That the General Conference express not only its appreciation but its unqualified admiration of the manner in which Bishop Paine has discharged the laborious and delicate trust confided to him by the General Conference of 1851, in the preparation and publication of the "Life and Times of Bishop McKendree."

2. That the Conference regards the work as an extremely valuable and timely contribution to the general, and particularly to the constitutional history of the Methodist Church in America during the most eventful period of its development, as well as a faithful and interesting delineation of the character and labors of the venerable McKendree.

3. That the Bishops be and they hereby are requested to put it into the course of study prescribed for undergraduates in our ministry.

4. That we accept, and hereby tender our thanks to Bishop Paine for the copy of his work that accompanied his communication, and that it be preserved in the archives of this General Conference.

Respectfully submitted,
W. M. RUSH, Chairman.

MEMPHIS, May 11, 1870.
J. Hamilton, chairman of the Committee on Revision, presented Report No. 2 of that committee, which was read and laid on the table under the rule.

It is as follows:

The Committee on Revision beg leave to offer Report No. 2.
Your committee have had under consideration a memorial from the Virginia Conference upon the subject of district conferences, and report the following to be adopted as sec. 3 of chap. 2 of the new arrangement:

QUESTIONS. What directions are given concerning district conferences?

ANSWER 1. There shall be held annually, in each presiding elder's district, a district conference, at such time as the presiding elder may designate, and at such place as the conference may select.

ANS 2. Said conference shall be composed of all the preachers in the district, both traveling and local; and such number of laymen, to be appointed in such manner as each Annual Conference may determine for itself.

ANS 3. A layman, and in his absence the presiding elder, shall preside; and if both be absent, the conference shall elect a president.

ANS 4. The conference shall elect a secretary, who shall keep a record of all its proceedings.

ANS 5. It shall be the duty of the district conference to inquire particularly into the condition of the several churches in the district.

1. As to their spiritual state, and the attendance upon the ordinances and social meetings of the church.

2. As to their financial systems, their contributions to church purposes, and the condition of houses of worship and parsonages.

3. As to Sunday schools, and the manner of conducting them, and as to education generally.

4. As to missions within the district—where new missions should be established, or what missions should be raised to circuits and stations.

ANS 6. The district conference shall elect annually by ballot, from the district, four delegates to the ensuing Annual Conference; provided, no member of the Annual Conference shall vote in said election.

ANS 7. At these conferences prominence shall be given to religious exercises, such as preaching, prayer meetings, love feasts, and the administration of the sacraments.

Your committee also had before them a second memorial from the Virginia Conference, asking a change in chapter 2, section 3, of the Discipline, by striking out the clause which limits the number of appointments in a presiding elder's district to four, and recommending that the General Conference do not concur.

All of which is respectfully submitted.

J. HAMILTON, Chairman.

On motion of T. M. Finney, it was ordered that all reports of standing committees be printed in the *Daily Christian Advocate*, unless otherwise ordered.

S. Bobo, chairman of the committee on Sunday Schools, presented Report No. 1 of that committee, which was read and laid on the table for the present. It is as follows:

The Committee on Sunday Schools beg leave respectfully to present the following as their Report No. 2:

The committee share with the Bishops in the gratification, expressed in their address to the General Conference, that "the whole Sunday school interest has assumed

a magnitude and importance never before known in the history of the Southern Methodist Church." Good and wise men will accept this fact as one of the most hopeful signs of the times. It furnishes a reason for both gratitude and encouragement. When it is considered that thousands of the best men and women of our church are engaged in the religious education of not less, it is believed, than a quarter of a million of our children, no argument can be needed to magnify our conception of the capabilities, for doing good, of an institution that occupies such a field, and that is entrusted with such opportunities.

Your committee are encouraged by the fact that the mind and heart of the church are being turned to the great question of bringing our Sunday schools to the highest point of efficiency. While we have certainly made some progress, your committee are convinced that our whole system of Sunday school instruction may be greatly improved. Practically we are without a system, and it is hardly an exaggeration to say that each one of our Sunday schools is a law unto itself. This may be attributed, in large measure, to the incompleteness and unsatisfactoriness of our Sunday school appliances. Our church has furnished but few books to our schools, and these, we are sorry to say, have not been favorably received. Our most successful superintendents have felt so deeply the need of other and more satisfactory reading books and requisites that, in many cases, they have been constrained to seek for them in other quarters.

The Bishops say, in their address: "We think you may find it practicable to adopt measures that will secure a uniform scheme of instruction, with texts furnished at our own Publishing House." Your committee believe that the reasonableness of this opinion cannot be questioned, and that the desirableness of such a scheme of instruction will hardly be doubted.

After careful inquiry into the facts of the case—collected from a very wide field—your committee have come reluctantly to the conclusion that our child's paper, the *Sunday School Visitor*, has not met the wants of our schools, nor competed successfully with its many and attractive rivals for their patronage.

The Bishops suggest the possibility of "the publication of a monthly journal adapted to teachers and the older classes of pupils." We know that many of the best Sunday school workers have long felt the need of such a publication to aid them in the use of the most approved method of Sunday school instruction.

There is another subject of grave importance, not mentioned in that part of the Bishops' address upon which we have been instructed to report, but that has been urged upon our consideration by various memorials and resolutions referred to us, and that we believe to be appropriate to the subject matter of this report—the want of a book of Sunday school music that shall enable us not only to teach our children to sing, but (harrowing the language of a resolution passed by the last General Conference) teach them "to sing with a view to their participating in the singing of the congregation in public worship."

Our church does not afford such a book of Sunday school music. Of necessity, therefore, our Sunday school workers have looked elsewhere for the supply of their wants. Our schools are using perhaps not less than forty different books of Sunday school music. We have seen as many as thirty-seven varieties advertised in a single issue of one of our church papers. Upon such a plan as this, it is inevitable that our children will be so taught as not to "participate in the singing of the congregation in public worship." We do not hesitate to say that not one of these books properly meets the wants of a Methodist Sunday school. Indeed, their compilers have almost wholly excluded Methodist hymnology from these collections.

We say nothing here as to the causes of our failure to meet the various wants of our Sunday schools; but having carefully investigated the subject, we beg leave to commend to the consideration of this General Conference the closing sentence of that part of the Bishops' address that refers to our Sunday school interests. The Bishops say: "We recommend the appointment of a suitable person to be specially intrusted with the oversight of these vital interests."

Your committee submit the following resolutions for the adoption of the General Conference:

Resolved, 1. That we recommend the adoption by our Sunday schools of the best system of uniform lessons that can be procured, in connection with the best church catechism that have been or can be prepared.

2. That we advise the publication, at the earliest practicable day, of a monthly journal adapted to teachers and the older classes of pupils.

3. That no pains should be spared to make our children's paper, in its literary merits, in the style of its illustrations, as well as in its mechanical execution, all that our schools

require, and the equal of the best children's paper published in this country.

4. That it is recommended that our children's paper be published in such form that it may be distributed weekly among the children.

5. That this General Conference hereby direct the publication of a suitable book of Sunday school lessons, as such as practicable.

6. That in order to meet the various wants of our schools, the entire department of Sunday school literature and requisites, including Sunday school music, be placed under the supervision of a competent man, to be elected by this General Conference, who shall be known as Sunday school secretary, and who shall devote his entire time to this work.

7. That the Book Committee be instructed to fix the salary of the Sunday school secretary, and to inform him a competent support.

8. That in case of a vacancy in the secretaryship of the Sunday school department, in the interval of the sessions of the General Conference, the Bishops, by resolution or otherwise, appoint his successor till the ensuing General Conference.

S. BOBO, Chairman.

The call was again suspended for the introduction of Bishop James and Dr. Harris, who were introduced by the Bishop.

The following communication was presented by Bishop James, and read by the secretary. It is as follows:

To the Bishops and General Conference of the Methodist Episcopal Church South, in conference assembled:

DEAR BRETHREN—By the action and authority of the General Conference of the Methodist Episcopal Church, held at Chicago in May, 1868, the undersigned were appointed a commission to treat with similar commissions from other Methodist churches on the subject of union.

The Bishops of the Methodist Episcopal Church, who also constitute a part of this commission, met at the Episcopal Church South, in the city of Memphis, Tennessee, on the 11th of May, 1869, and communicated to the Bishops of the Methodist Episcopal Church South the fact that such a commission had been appointed, and expressed to them the conviction that the commission would be happy to meet a similar one from the Methodist Episcopal Church South, for the purpose of conferring with its representatives.

At a meeting of this commission, held in Philadelphia, November 23, 1868, a resolution was unanimously adopted approving the direct action of the Bishops. Nevertheless, the commission, as such, and as constituted by the General Conference, is desirous of discharging its duties in the most judicious and acceptable manner, and in order to make a further communication on this subject, addressed to the Bishops and General Conference of the Methodist Episcopal Church South, to meet in Memphis, in May, 1870.

The fact that the General Conference of the Methodist Episcopal Church appointed this commission shows that, in the judgment of that body, there are now no sufficient reasons why a union may not be effected on terms equally honorable to all, and that the realization of such union is very important and desirable.

Having then you may see this subject in the same light, and that it may be your pleasure to appoint a similar commission to confer with us previous to the meeting of our next General Conference in 1872; and praying that you may be preserved in all that pertains to the welfare of a Christian church, and desiring your prayers in behalf of the church we represent, that we may share a like prosperity, we are, dear brethren,

Yours in Christ Jesus,
EDWARD H. JAMES,
LEVI SCOTT,
MATTHEW SIMPSON,
EDWARD R. AMES,
DAVID W. CLARK,
EDWARD T. FLOYD,
LUKE HUTCHINSON,
DANIEL CURRY,
JOHN MCCLINTOCK,
JOHN LANCASTER,
JOHN J. HARRIS,
THOMAS M. EDDY,
JAMES PIKE,
WILLIAM L. HARRIS,
Commissioners.

PHILADELPHIA, Nov. 23, 1868.

After the reading of the communication Bishop James came forward and thus addressed the Conference:

"Having presented that document, we consider that our official duty is performed. There is one incident, however, in connection with this matter to which I think it proper to refer. When that document was provided for it was not intended to be made public until it was presented here at this time. Its being made public is not by the action or approval of this commission. It was its intention, in a dignified and delicate manner to make this communication, and it was not intended to be heralded in the papers, that there should be any discussion over it that could be made use of to the disadvantage of any party. I think it due this commission to say that this has not been done by our action or approval. I deem it proper to say further, that I believe that the General Conference has acted with Christian impulse and candor.

I am sure that this commission acts from religious convictions and with perfect candor. The action of the General Conference was limited, and you can interpret it as wisely as I can. This commission was appointed to treat with similar commissions from other Methodist churches. I do not understand that it is authorized to take any definite action, but only that it might learn what embarrassments are in the way of union, and ascertain in what manner union may be effected. In being deputed to hear this document, I was not authorized to negotiate on any question, but I judge that we can confer together with the view to receive or give any information on this subject. I believe this is a simple and true explanation, so far as respects the church which we represent. I do not think that any of us can expect that perfect organic union can be effected at once, without much negotiation. The history of the past five years will not justify us in entertaining such a hope; and yet we do believe that the prayer of Christ will be heard, and the day will come when his people shall be one. I am not willing to lend this Conference to any action but what is justified by the action of the Conference I represent. I would do great injustice to my own feelings did I not add that it affords me

great pleasure to look upon my brethren whom I have known in years gone by. I thank God for his preserving kindness, and for his blessings conferred upon you. It also gives me pleasure to be present at your deliberations, and I pray that grace may be with all them that love our Lord Jesus Christ in sincerity."

Dr. Harris being invited to address the Conference, said: "It is impossible for me to add anything to what has already been said, except that I most cordially agree with the Bishop touching the feeling of the church and the purpose of the commission which we represent."

Dr. Keener said: "I have listened, together with the rest of my brethren, with great pleasure to the Christian and very earnest spirit of our brethren of the Methodist Episcopal Church. Coming to us as they do across a period of disaster and division, they are especially grateful to us. As to this proposition which comes to us with the prestige of their church, I think we should pause for a moment to examine into its meaning. If I understand the journal of the Methodist Episcopal Church of this point, this commission extends to the African Methodist Episcopal Zion Church, and to all other Methodist churches wishing to seek union with them. I will read the resolution adopted by them on this question from the journal of the last General Conference of the Methodist Episcopal Church, which I hold in my hand:

Resolved, That the commission ordered by the General Conference to confer with a like commission from the African Methodist Episcopal Zion Church, to arrange for the union of that body with our own, be also empowered to treat with a similar commission from any other Methodist Church that may desire a like union.

"If I understand that, this commission is to treat with any churches that may be knocking for admission at the door of the Methodist Episcopal Church, and not to knock for

(Continued on sixth page)

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(Continued from 5th page.)
admission at the door of any other church. If this be the condition of things, then there is a great difficulty in entertaining any proposition looking to union, because of the original instructions of their Conference. But if they come before us desiring fraternal intercourse, another difficulty presents itself—they do not come authorized to negotiate for union. I therefore offer the following resolutions, which I move to be referred to a special committee to be appointed on this question:

Resolved, That gratefully recognizing that Providence which has hitherto guided us, multiplied us, and strengthened our hands under trying conditions, both of war and peace, as a church of Jesus Christ, we earnestly desire to cultivate true Christian fellowship with every other branch of the Christian church, and especially with our brethren of the several branches of Methodism in this country and in Europe.

Resolved, That the action of our Board of Bishops at their last annual meeting in St. Louis, in response to the message from the Board of Bishops of the Methodist Episcopal Church, has the full endorsement of this General Conference, and accurately defines our position in reference to any overtures which may proceed from that church, having in them an official and proper recognition of this body.

Resolved, That the distinguished commission, now present, of the General Conference of the Methodist Episcopal Church, at Chicago, in May, 1868, appointed by it specifically to confer with commissioners from the African Methodist Episcopal Zion Church, to arrange for union with that body, and to treat with similar commissions from any other church which may desire a like union, cannot, in our judgment, be construed, without great violence, as having been constituted by that General Conference a committee to bear its fraternal expressions to the General Conference of the Methodist Episcopal Church South.

Resolved, That we are highly gratified at the visit of the commission as indicative of the return of proper Christian sentiments and relations between the two great branches of Northern and Southern Methodism, and that we extend to them personally our highest regards as brethren beloved in the Lord.

J. E. Evans moved to appoint a committee of nine to take this subject under consideration.

Bishop James said: "It is proper for me to say, before that motion is put, that of course we abide by what is said in the journal of the General Conference; and yet I think it does not correctly represent the object of the appointment of this commission. It was not appointed with the sole object of conferring with the commission of the African Methodist Episcopal Zion Church; but before its appointment this subject in question came up, and this commission was appointed with the understanding that it was alike to the Methodist churches throughout the country. Perhaps we have transcended our bounds in this coming at the present time, and not waiting to be first approached on this subject. But we did not esteem ourselves so highly as to think that all these churches should first knock for admission. We judged it proper to inform these churches of the appointment of this commission, and that it would give us pleasure to meet them. I think his explanation is due. Dr. Keener's remarks were justified by what he has read from the journal."

The motion of J. E. Evans prevailed.
Bishop James rose and said: "My colleague thinks that I have made a mistake in my remarks concerning the journal of the General Conference. I meant to say that I do not think the journal represents fully the action of the Conference. The commission was provided for in that resolution, but not appointed at that time."

A. L. P. Green, Trusten Polk, J. C. Keener, L. C. Garland, Robt. Alexander, James Jackson, A. W. Wilson, G. W. Williams and E. K. Miller were appointed the committee to which the subject was referred.

The call was made for reports of special committees, and none being presented the secretary called for petitions, memorials and appeals. The Conferences were called in order and the following responded:

South Carolina Conf.—A. M. Shipp presented a memorial of G. W. Sullivan on the right of appeal on the part of laymen in certain cases. Referred to the Committee on Revision.

Mobile Conf.—J. Hamilton presented a memorial from the Meridian district favoring the transfer to district meetings the power to give and receive licenses to local preachers.

Little Rock Conf.—A. R. Winfield presented a communication on the Home Monthly. Referred to the Committee on Books and Periodicals.

The following resolutions were then presented, read and adopted:
Resolved, That the Committee on Revision be instructed to inquire into the propriety of inserting after line 2, page 12, of the rearrangement, or at the end of paragraph 16, page 71, in the Discipline, the following: "17. On the removal of any member of his charge to another, to write immediately informing the preacher in charge of the work to which such member has removed, whether with or without a certificate."

Resolved, That the Committee on Revision be instructed to inquire into the expediency of changing the Discipline, chapter 2, section 3, page 50, last paragraph in the answer to question 5, as follows: After the word "change," strike out the word "change," and insert in its place the word "Last filled by him," and insert in the place of it, "In which he resides." Then it will read thus: "When a traveling preacher is located he shall be amenable to the Quarterly Conference of the charge in which he resides until he presents his certificate of location to that or some other Quarterly Conference."

Resolved, That no minister of our church shall solemnize matrimony where there is a divorced wife or husband of either party still living, provided this prohibition shall not apply in the case of an innocent party in a divorce for the cause of adultery, or to parties who have been divorced seeking to be reunited.

Resolved, That the Committee on Revision be requested to inquire into the expediency of amending the Discipline (new arrangement), page 15, answer first to question 4, eighth line after the word "church," by adding the following words: "And they shall report the extent and result of their labors to the fourth Quarterly Conference."

Resolved, That the Committee on Revision be requested to consider the propriety of fixing a limit as to the time within which, as a general rule, a certificate of church membership shall entitle a member to readmission into our church.

Resolved, That the Committee on Books and Periodicals be instructed to inquire into the propriety of getting up a map, showing the boundaries of our several Conferences.

Resolved, That so much of the revised Discipline as refers to the duty of stewards and the support of the ministry be and the same is hereby referred to the Special Committee on Finance.

Resolved, That the Committee on Revision be and they are hereby instructed to inquire into the propriety of so amending the Discipline, chapter 6, section 5, page 26, (new arrangement), beginning after the word "care," by inserting the following: "Provided, that if in any case said committee should refuse or neglect to perform their duty, the preacher in charge shall proceed to investigate the report, and if he is thereby convinced that the purity and peace of the church requires a trial, he shall prepare a bill of charges and specifications himself."

Resolved, That the Committee on Books and Periodicals be instructed to consider and report upon the expediency of publishing a monthly periodical devoted to the cause of missions, to be under the editorial supervision of the missionary secretaries.

Resolved, That the Committee on Books and Periodicals be instructed to inquire into the propriety of reporting in favor of creating the office of book and periodical superintendent in every society, to be nominated by the preacher in charge, and elected by the Quarterly Conference annually, but the appointee to hold the office until a successor has been nominated and elected; his duties to be, under the direction of and in co-operation with the preacher in charge, to assist in the circulation of the books and periodicals of the church, and to be responsible to the Quarterly Conference, of which he shall be ex-officio a member.

Resolved, That the Committee on Books and Periodicals be and they are hereby requested to report upon

the expediency and propriety of enlarging the Nashville Advocate to double its present size, and the election of a corps of not less than three editors by this General Conference for the same, who shall devote their entire time to the interest of said paper.

Resolved, That the Committee on Revision be and the same is hereby instructed to consider the propriety of adding the following provisions on the duties of Bishops, after the word "institution," answer 2, question 3, section 5, page 61, of the Discipline, "and when requested by an Annual Conference to appoint a preacher to travel at large, and do such work as the Conference may direct."

The following resolutions were offered, read and not adopted:
Resolved, That the Committee on Revision be instructed to inquire into the expediency of changing our marriage ceremony so as to have the pronouncement of marriage made with civil as well as religious aspects. And also the expediency of removing therefrom the inquiry as to objections to the solemnization of the bonds.

Resolved, That the Committee on Revision be and they are hereby instructed to inquire into the propriety of so amending the Book of Discipline, chapter 2, section 3, page 45, for four lay representatives, one of whom may be a local preacher, insert: "One lay representative from each station, circuit or mission, two of whom may be local preachers."

Resolved, That the Committee on Revision be instructed to inquire into and report upon the propriety of altering the Discipline, chapter 3, section 4, page 104, fourth item in the first answer in that section, strike out the words "at every quarterly meeting," in the latter part of the first sentence, and insert, "at least once in every quarter," so as to read: "4. Let the Lord's Supper be administered monthly in every congregation wherever it is practicable, and where it is not practicable, at least once in every quarter."

Resolved, That the Committee on Revision be instructed to inquire and report whether or not it was the intention of the General Conference, in establishing monthly church meetings, to do away with class meetings, and also to inquire and report as to the expediency of requiring the preacher in charge to hold at least one class meeting every month; and incorporating among the questions now asked in the Quarterly Conference this question, or one of similar import, of the preacher in charge, viz: "Have you held a class meeting at least once a month in your charge, and do you regularly and faithfully attend to this duty?"

Resolved, That the Committee on Revision be and they are hereby instructed to inquire into the propriety of amending our Discipline in answer 3, on page 75, in fifth line from the bottom, after the word "example," by the addition of the words, "Will you faithfully and constantly eschew the introduction of political questions in the services of the church?"

C. W. Miller offered resolutions proposing changes in the ritual. Referred to the Committee on the Ritual.

A. H. Redford presented certain music books, which were referred to the Committee on Sunday School Tune Book.

J. P. Ralls and J. Mathews offered a resolution favoring the establishment of a paper for the youth of our church. Referred to the Committee on Books and Periodicals.

L. Pierce, S. Anthony and J. S. Key offered a resolution on infant baptism and the relation of baptized children to the church.

Dr. Pierce said that he had long been considering this subject, and thought it of vital importance. "I want the church to understand that they baptize their children into the church and nowhere else."

The resolution was read and laid on the table under the rule.

The report of the Committee on the Religious Interests of the Colored People was taken up, acted upon, item by item, and adopted as it appeared in our issue of yesterday.

A. L. P. Green made a motion, which was amended by W. H. Fleming, favoring the payment of expenses incurred in carrying into effect the provisions of the report.

Dr. McFerrin objected to the motion. He saw no reason why these could not be organized as were the Georgia and Alabama Conferences. He did not want an agent, requiring

an extra salary, when the Bishops and presiding elders could do this. He thought it was bad policy to create an office in order to spend what money was on hand. If it was necessary to employ a man, then the Board of Missions should be applied to.

J. B. Cottrell was opposed to saddling everything on the Board of Domestic Missions.

Bishop Pierce said that the motion was well introduced, but altogether unnecessary, as the Bishops could attend to it, and their expenses had already been provided for by the colored people.

On motion of H. A. C. Walker, Dr. Green's motion was laid on the table.

The question on which Conference adjourned on yesterday was taken up, and the motion of W. M. Byrd to refer the resolution of F. E. Pitts and L. M. Lee to the Committee on Itinerary was carried.

Report No. 1 of the Committee on Revision, laid on the table on yesterday, was then taken up. Dr. Hamilton, the chairman of the committee, said that the rearrangement had left the Discipline virtually intact, with but little change, and it was more likely that the committee, after four years of consultation on this subject, would have made the changes that were necessary better than they could be made by any one in the short time in which it would be done here.

With reference to that portion of the report which recommends non-concurrence in the resolution presented by J. S. Key, asking that the Discipline be so changed as to allow presiding elders to appoint substitutes, J. S. Key said he did not desire to be perturbed, but that the object of his resolution was to give the presiding elder authority to appoint a man to serve in his place when it was impossible for him to attend.

Dr. A. R. Winfield said that if this power was given to presiding elders they would stay away when it was unnecessary.

Dr. Moran said that his own experience was in favor of the resolution; that very frequently young men filled these stations who were not competent to preside in the absence of the presiding elder.

Dr. Lee was in favor of the resolution. He thought by this means the number of presiding elders could be diminished and their work enlarged.

Dr. N. F. Reid said: "I am in favor of the report of the committee. Dr. Lee indicates, in his remarks in opposition to the report, that he wishes the way cleared to something else. The presiding eldership seems to be the point from which all the new measures of change in our economy begin. It seems to be the great difficulty in the way. I wish here to express the opinion that when this office in the church is destroyed our whole polity must of necessity be changed. I am opposed to everything that even weakens the office. Our best men should be put into it, and no measure adopted that may seduce them into the neglect of their duty."

R. Abbey opposed the report of the committee. He was as willing to trust the presiding elder to appoint a man to take his place as he was to trust the Bishop to appoint some one to take his chair at the Annual Conference.

Dr. Watkins said there were two reasons why he hoped that the report of the committee would be adopted. "It is said that there is great inconvenience as it now stands. Now the older presiding elders have not noticed any sad disadvantages resulting from it, and the rule as it is has generally worked well. Another reason is, you invade the prerogative of the Bishops by this resolution. In so far as that circuit is concerned, the man appointed by the presiding elder is, to all intents and purposes, the presiding elder, and this involves a transfer of authority. If the presiding elder can do this, he has invaded the authority of the episcopacy."

Andrew Monroe moved the previous question, which was sustained, and the report was adopted, as follows:

The Committee on Revision beg leave to offer Report No. 1:

Your committee have had under careful consideration the rearrangement of the Book of Discipline, reported by the special committee appointed by the last General Conference and approve the same, and recommend its adoption by this General Conference, subject to such minor changes as may be judged advisable.

They recommend also that all proposed changes be conformed to said rearrangement as to chapters, sections, pages, etc., as such conformity will render them easy of examination and comparison.

Your committee have also had under consideration a memorial from the Mobile Conference, proposing a new and extended order of business for quarterly conferences, and recommend that it be not adopted.

Also a resolution offered by J. S. Key and J. E. Evans, proposing a

change of section 4, question 3, page 53, of the Discipline, so as to authorize presiding elders to appoint an elder to preside in quarterly conferences in their absence, and recommend non-concurrence.

All of which is respectfully submitted.

J. HAMILTON, Chairman.

MAY 10, 1870.

A resolution of T. S. Moorman and S. Bobo, proposing a change in the General Rules, was offered, read and laid on the table under the rule.

A paper submitted by W. S. Baird and A. W. Wilson, on rebaptism, was read and referred to the Committee on Ritual.

The chair announced the Committee on the Pastoral Address, as follows:—Clerical: O. Fisher, E. H. Myers, A. H. Mitchell, H. A. C. Walker, J. B. McFerrin; lay: D'Arcy Paul, A. H. Colquitt, J. E. Groce, T. J. Magruder, R. J. Morgan.

The hour of adjournment having arrived, Conference adjourned with the doxology, and benediction by the Bishop.

MUSICAL INSTRUMENTS.

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PIANOS, ORGANS,

Marchal & Miltner's, Needham & Son's,

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Which are fully equal to any in the world.

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OF EVERY DESCRIPTION.

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I desire to call your attention to the fact that I am conducting my business on the most economical principles as regards store rents and expenses, and am enabled to sell

Pianos and Organs at from ten to twenty per cent, under current rates, and at bargains.

My large stock cheerfully shown to visitors, and orders promptly filled.

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We are now prepared at our NEW FACTORY, corner of Tenth and New Third

streets, to turn out Pianos per week, from our splendid New scales, which are

pronounced by the best judges to be the most powerful Square Piano that has ever been

brought before the public. There is no Piano made that will stand in time like this.

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This Company, believing that the public want demands

A GOOD SUBSTANTIAL

SEVEN OCTAVE PIANO FORTE,

embracing all the modern improvements, such as a Rosewood Case, French Grand Action, Harp Pedal, full Iron Frame, Overstring Bass, etc., at

PRICES WITHIN THE MEANS OF ALL.

now offer such an instrument at a price lower than any other reliable manufacturer.

These Pianos are made of the best materials, with great care, and by the most skillful workmen, selected from the best factories in this and the old country, and fully warranted to stand in any climate, and to give as good satisfaction as any Pianos sold for \$1,000.

On terms are SET CASH in New York; for

laying down such terms we are enabled to sell at low prices.

We want Five Hundred Agents and Teachers to introduce these splendid new instruments in all parts of the Southern States.

All orders must be sent direct to

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Our General Agent for the Southern States.

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WEDDON'S EXCELSIOR LABOR-SAVING

WASHING COMPOUND.

No Rubbing Necessary—No Washing Machine Needed.

(Patent granted September 22, 1864.)

REASONS FOR PREFERRED THIS SOAP.

1. It is not only the best, but the cheapest yet offered to the public.

2. It will be successfully used in any kind of water—soft or hard, hot or cold.

3. It so modifies the action of boiling water on woolen goods that their fibers do not contract under its influence, and the garment is left bleached, soft and as large as originally made.

4. It will not destroy colors; on the contrary, renders them bright and beautiful.

5. The goods do not require any rubbing with the hands, washboard or washing machine; all that is necessary is soaking, boiling and rinsing.

6. It will not injure the hands; on the contrary, renders them soft and smooth.

7. Without boiling it will bleach clean and white the most unwholesome, laces, curtains, etc. Simply dampen them in warm water, soap them, place them in a dry vessel, until next day, and dry them.

8. A liberal discount to the trade.

We guarantee all the above facts, and will refund the purchase money to any one not satisfied with their trial of the Soap. We also guarantee to pay for any injury done to clothing by the Soap, on proof of such injury. It is hardly necessary to inform the public that two-thirds of the wear and tear of clothing results from rubbing, which may be saved by the use of this Soap.

We guarantee all the above facts, and will refund the purchase money to any one not satisfied with their trial of the Soap. We also guarantee to pay for any injury done to clothing by the Soap, on proof of such injury. It is hardly necessary to inform the public that two-thirds of the wear and tear of clothing results from rubbing, which may be saved by the use of this Soap.

Wholesale Agents,

A. T. BENNETT & Co.,

Cor. Common and Tchoupitoulas Sts.

For sale by most all retail grocers.

Price: 1/2 lb. boxes, 25 cents; 5 lb. boxes, 50 cents; 25 lb. boxes, \$1.50; 50 lb. boxes, \$2.50.

A liberal discount to the trade.

The highest premium awarded at the Louisiana State Fair.

Key and J. E. Evans, proposing a

BELLS—BELLS.

CHURCH BELLS. CHURCH BELLS.

We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

	Weight.	WT. of Bell and mountings.	Price.
24-inch Bell...	250 lbs.	400 lbs.	\$65 00
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These Bells are warranted for one year against breakage in ordinary use.

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BUCKEYE BELL FOUNDRY.

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VANDUZEN & TIFT,

102 and 104 East Second St., Cincinnati, Ohio.

Church, Academy, Factory, Farm, Fire Alarm Bells, etc., made of pure Bell Metal, (copper and tin), warranted in quality, tone, durability, etc., and mounted with our Patent Improved Rotating Hangers. Illustrated catalogues sent free.

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BELLS, STEEL COMPOSITION.

For Churches, Schools, Etc.

RAYNER, NORTON & CO., Manufacturers,

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These celebrated Bells (not Cast Iron or Steel) are made of pure Bell Metal, and are of a size and weight to suit the taste and pocket of every church, school, etc., and cost only one-third as much as those of other makers.

Send for descriptive circular.

STOVES AND TINWARE.

THE BEST COOKING STOVE FOR WOOD

NOW IN USE.

THE FASHION.

We call especial attention to this Stove, which has been produced at great expense, combining all the new and important improvements; also to the extra height of the oven under the fire chamber, the Patent Air Chamber, Front Doors, and Patent White Enamelled Iron Knobs, the improvements in the covers and centre pieces, all of which have been covered by Letters Patent, and are used in no other Stove. They are warranted to stand fire, or others, sent free at charge in all cases. We have all sizes of the justly celebrated Stove, both

PLAIN AND EXTENDED BACKS.

The Extended Back with cast-iron Enamelled Reservoir and Fanet, The Warning Clock, Grilliron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as in the case in use of the Stove now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove, the best in use, as the back holes will heat as well or better than the middle ones. For sale by

G. W. W. GOODWIN,

62 Camp street.

Complete and Perfect Cooking Stove

FOR BURNING COAL OR COKE

ever invented. In the estimation of all who have yet seen it. Patented in 1869.

THE MONITOR.

which can be seen at 62 Camp street. The advantages possessed by this Stove over all the other Cook Stoves are so numerous, and so patent to every sensible observer, that it is only necessary to examine it in order to be convinced of its superiority.

All of the above Stoves are fitted with extra extra Oven Doors lined with tin, and furnished with William Resor's Patent Air Chambers, sliding front doors, patent covers, and White Enamelled Knobs.

The operation of every Stove is guaranteed. Directions for putting up and using same accompany each Stove.

The Christian Advocate.

SATURDAY, MAY 21, 1870.

Newspapers in the United States.

The Rev. P. A. Peterson, of Norfolk, Virginia, has laid us under great obligations for the very able article which we give below:

BROTHER PETERSON: A recent issue of your paper contains a paragraph on "Newspapers in the United States," copied from an exchange, which I think is not correct in stating that the first daily newspaper in Virginia was printed in 1780. I have been much interested in the origin and history of newspapers, and have given the subject considerable attention, and have not been able to find a trace of a daily newspaper in Virginia at that early period. The first daily paper in this country did not appear until 1784. It was entitled the *Pennsylvania Casket and Daily Advertiser*. It was commenced September 21, 1784, and was published by John Dunlop and David Claypole, and afterward became the *North American*.

Although the first settled of the English colonies in America, Virginia did not have a printing press until nearly years after the introduction of printing into Massachusetts. Sixty-four years after the settlement of Virginia, Sir W. Berkeley, a distinguished governor of the colony for thirty-eight years, in answer to certain inquiries of the committee for the colonies, said: "I thank God we have no free schools nor printing, and hope we shall not have these hundred years. For learning has brought disobedience and heresy and sects into the world; and printing has divulged them and libels against the government." Lord Ellingham, who was appointed governor in 1683, was directed "to allow no person to use a printing press on any occasion whatever." Some authorities say that a press was established in 1682, and was shortly after put down; but the best sources of information do not furnish any account of printing in Virginia earlier than 1729.

In that year William Parks printed, at Williamsburg, "Stith's History of Virginia," and in August, 1736, he commenced the publication of the first newspaper in the colony, entitled *The Virginia Gazette*. It was a sheet twelve inches by six, issued weekly. In his prospectus, after stating that newspapers had been established both in this country and Europe, he says: "From these examples, the encouragement of several gentlemen, and the prospect I have of success, in this ancient and best settled colony, Virginia, I am induced to set forth weekly newspapers here; not doubting to meet with as good encouragement as others, or at least such as may enable me to carry them on." Mr. Parks died in 1750, and the paper was discontinued for a time. In February, 1751, it was revived by William Hunter, who died in 1761. It was then enlarged by Joseph Bayle, who, at his death, was succeeded by Purdie & Dixon, who published it until the beginning of the Revolution.

Mr. Jefferson, in one of his letters, says: "Till the beginning of our revolutionary disputes we had but one press; and that having the whole business of the government, and no competition for public favor, nothing disagreeable to the government could find its way into it. We procured kind to come from Maryland to publish a free paper." In May, 1766, Rind commenced his paper, also entitled *The Virginia Gazette*, "published by authority, open to all parties, but influenced by none." After Rind's death, which occurred in August, 1773, the paper was continued by his widow until her death, when John Pinkney took charge of it.

The first printing press introduced into the American colonies was set up at Cambridge in 1638, and the first printing was executed in 1639. Printing was carried on exclusively at Cambridge for about thirty-five years. Presses were established in Pennsylvania, near Philadelphia, in 1687; in New York (city) in 1693, in response to an invitation and offer of the council in these words: "If a printer will come and settle in New York, for the printing of our acts of Assembly and public papers, he shall be allowed the sum of £40 current money of New York, per annum, and have the benefit of his printing that serves to the public." In Connecticut at New London, 1703; in Maryland at Annapolis, 1726; in Virginia at Williamsburg, 1729; in South Carolina at Charleston, 1730; in Rhode Island, 1732; in New Jersey at Woodbridge, 1754; in New Hampshire at Portsmouth, 1756; in Delaware at Wilmington, 1761; in Georgia at Savannah, 1763; in Vermont, 1781; in Maine at Falmouth, 1786; in Kentucky at Lexington, 1786; in Tennessee at Rogersville, 1791, and in Ohio at Cincinnati, 1795.

The first newspaper in the several

States appeared, as follows: The Boston News Letter, Boston, 1704; The American Weekly Mercury, Philadelphia, 1719; The Maryland Gazette, Annapolis, 1728; The South Carolina Gazette, Charleston, 1731; The Rhode Island Gazette, Newport, 1732; The Virginia Gazette, Williamsburg, 1736; The Connecticut Gazette, New Haven, 1753; The North Carolina Gazette, Newbern, 1755; The New Hampshire Gazette, (still issued, the oldest existing newspaper in the United States of America,) Portsmouth, 1756; The Wilmington (Delaware) Courant, Wilmington, 1761; The Georgia Gazette, Savannah, 1763; The New Jersey Gazette, Woodbridge, 1777; The Vermont Gazette, or Green Mountain Post Boy, Westminster, 1781; The Falmouth (now Portland, Me.) Gazette and Weekly Advertiser, 1785; The Knoxville Gazette, Tennessee, 1793.

The following figures, which are believed to be nearly correct, will give some idea of the marvelous increase in newspaper literature in the United States during the last hundred years: In 1775 there were 38 papers; in 1810, 359; in 1830, 852; with a yearly issue of 68,117,796 copies; in 1840, 1,631, with a yearly issue of 195,838,673 copies; in 1850, 2,526, with a yearly issue of 426,409,978 copies; in 1860, 4,051, with a yearly issue of 928,000,000 copies; in 1869, 5,000, with a yearly issue of about 1,500,000,000. *Baltimore Episcopal Methodist.*

WE MUST never fall into the delusion that the purposes of God set aside the use of means. I have heard thoughtless or captious talkers say, "If God works out his purposes, then there is no need for preaching, or any other means." Ah! singletons, that thou art, if we teach you that God works out his purposes by means, how mad must you be to charge us with thinking lightly of the means!—*Spurgeon.*

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THOS. B. BODLEY & CO.,
Dealers in all descriptions of
MACHINERY AND AGRICULTURAL
IMPLEMENTS.
NEW ORLEANS, LOUISIANA.

VICTOR CANE MILLS,
COOK'S EVAPORATORS,
All sizes, for either Southern or Sargo Cane
Victor Grain Mills,
Buckeye Thrashers, for Rice, Wheat, Oats,
etc., etc.
Ohio Mowing Machines, L.
Ohio Reaping Machines, with Dropper.
These Machines dispense with raking, as
they deliver the cut grain ready for binding.
They are adapted to all kinds of Grain, Rice,
etc., etc.
Warner's Sulky Hay Rakes,
Horse Powers,
Southern Corn Planters,
Sattley Gang Plows,
Corn Shellers,
Stafford Sulky Cultivators,
Corn and Cobs Crushers,
Straw and Hay Feed Cutters,
Older Mills and Presses,
Crawford Garden Cultivators,
Hay Presses and Cotton Presses,
Gutttell Seed Brist Cotton Gins,
Portable Steam Engines of all sizes,
Stationary Steam Engines, boilers, etc. of all
sizes.
Circular Saw Mills and Slicing Machines,
Coleman Corn and Wheat Mills,
Saw Mill and Boiling Cloth,
Shaffling, Belting, etc.
Send for special circulars for any articles,
or estimates for full sets of Machinery.

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PLOWS. PLOWS. PLOWS.
We are Manufacturers' Agents at New Orleans for
Avery Plows, Peacock Plows,
Callow Plows, Briley Plows,
Garrett & Cottman Plows,
Hart's Valley Plows, cast iron,
James H. Hall Cotton and Eagle Plows,
etc., etc.

WE sell all these at manufacturers' prices,
and all other kinds of Plows at the lowest
market rate.
THOS. B. BODLEY & CO.,
Dealers in Machinery and Agricultural Implements,
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FINE TOILET SOAPS.
"AMERICAN COMPANY."
These are acknowledged to be the best
ever made in the United States, and for
purity of materials, fragrance of perfume,
style, cleansing and softening effects on the
skin, fully equal to any imported. The pro-
duction and variety of this manufacture is
very large, over 200 different kinds, including
Brown Whisker, Honey-Glycerine, Musk,
Citron, Spring Violet, etc. For sale at all
first class Drug Stores.
McKELONE, VAN HAAGEN & CO.,
my 3ma New York and Philadelphia.

CENTENARY MALE INSTITUTE,
SUMMERFIELD, ALABAMA.
The twenty-eighth annual session of this
school will begin on the first Monday in OCTOBER, 1869, and continue nine months.
The expense for tuition, incidental fees,
board, washing, fuel and lights, for the session, will be \$25.00, one-half to be paid on
entrance and one-half on the 14th of February,
1870.
Persons wishing to patronize this school,
may address
J. C. MERRY,
Principal, Summerfield, Ala.

MEDICINE—MEDICINE.

KOSKOO.....KOSKOO.
THE GREAT REPUTATION
which Koskoo has obtained in all parts of the
country.

AS A GREAT AND GOOD MEDICINE,
AND THE LARGE NUMBERS OF TESTIMONIALS
which are constantly being received from
physicians, and persons who have been cured
by its use, is conclusive proof of its remarkable
value.

As a Blood Purifier it has no Equal,
BEING POSITIVELY
THE MOST POWERFUL VEGETABLE AL-
TERATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.
"The life of the flesh is in the blood," is a
Scriptural maxim that science proves to be
true. The people talk of bad blood as the
cause of many diseases, and like many popular
opinions this of bad blood is founded in
truth.

The symptoms of bad blood are usually
quite plain. Bad Digestion causes imperfect
nutrition, and consequently the circulation is
feeble, the soft tissues lose their tone and
elasticity, and the tongue becomes pale,
broad, and frequently covered with a pasty,
white coat. This condition soon shows itself
in roughness of the skin, then in eruptive
and ulcerative diseases, and when long con-
tinued results in serious lesions of the Brain,
Liver, Lungs or Urinary apparatus. Much,
very much, suffering is caused by impure
blood. It is estimated by some that one-fifth
of the human family are affected with Scrofula
in some form.

When the blood is pure you are not so liable
to any disease. Many impurities of the
blood arise from impure diseases of large
cities. Eradicate every impurity from the
fountain of life, and good spirits, fair skin
and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR
STANDS UNRIVALED.
BEING THE ONLY KNOWN MEDICINE
that efficiently stimulates and corrects the
hepatic secretions and fractional derange-
ments of the Liver, without debilitating the
system. While it acts freely upon the Liver,
instead of expelling, purging it gradually
changes the discharges to a perfectly natural
state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME
OF THOSE DISEASES PRODUCED BY IT.
A sallow or yellow color of the skin, or
yellow-brown spots on the face and other
parts of the body; dullness and drowsiness,
sometimes headache; bitter or bad taste in
the mouth; internal heat; in many cases a
dry, teasing cough; uneasiness at the stom-
ach and sides; aggravating pains in the sides,
back or breast, and about the shoulders;
constipation of the bowels; piles, jaundice,
coldness of the extremities, etc.

KOSKOO:
Is a remedy of wonderful efficacy in the cure
of diseases of the Kidneys and Bladder. In
these affections it is as near a specific as any
remedy can be. It does its work kindly,
silently and surely. The relief which it af-
fords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.
Persons unacquainted with the structure
and functions of the Kidneys cannot estimate
the importance of their healthy action.
Regular and sufficient action of the Kid-
neys is as important, may even more so,
than regularity of the bowels. The Kidneys
remove from the blood those effete matters
which, if permitted to remain, would speedily
destroy life. A total suspension of the urinary
discharges will occasion death in from
thirty-six to forty-eight hours.

When the Urine is voided in small quan-
tities at the time, or when there is a disposi-
tion to Urinate more frequently than natu-
ral, or when the Urine is high-colored or
scalding, with weakness in the small of the
back, it should not be trifled with or delayed,
but Koskoo should be taken at once to meet
the difficulty before a lesion of the organs
takes place. Most of the diseases of the
Bladder originate from those of the Kidneys;
the Urine being imperfectly secreted in the
Kidneys, proves irritating to the Bladder and
Urinary passages. When we recollect that
medicine never reaches the Kidneys except
through the general circulation of the Blood,
we see how necessary it is to keep the Foun-
tain of Life pure.

KOSKOO
Meets with great success in the cure of—

DISEASES OF THE NERVOUS SYSTEM.
Almost nine-tenths of our people suffer
from nervous exhaustion, and are, therefore,
liable to its concomitant evils of mental de-
pression, confused ideas, softening of the
brain, insanity, and complete breaking down
of the general health. Thousands are suffer-
ing to-day with broken-down nervous sys-
tems, and, unfortunately, tobacco, alcohol,
late hours, over-work, (mental and physical),
are causing diseases of the nervous system to
increase at a fearful ratio.

The symptoms to which diseases of the
nervous system give rise may be stated as
follows: A dull, heavy feeling in the head,
sometimes more or less severe pain or head-
ache; periodical headache, dizziness, noises
or ringing in the head; confusion of ideas;
temporary loss of memory; depression of spirits;
starting during sleep; bad dreams; hesita-
tion in answering questions; dullness of
hearing; twitting of the face and arms,
etc., which, if not promptly treated, lead to
Paralysis, Delirium, Insanity, Impotency,
Apoplexy, etc., etc.

KOSKOO
Is not a secret quack remedy. FORMULA
and each bottle. Recommended by the
best Physicians, eminent Divines, Editors,
Druggists, Merchants, etc. The
Best and Most Popular Medicine in Use.

PREPARED ONLY BY
J. J. LAWRENCE, M. D.,
ORGANIC CHEMIST,
Laboratory and Office, No. 5 Main St.,
NORFOLK, VA.
PRICE, ONE DOLLAR PER BOTTLE.
FOR SALE BY DRUGGISTS EVERYWHERE.
ap16 6m

COMMISSION MERCHANTS.

J. L. DUNNICA, THOS. A. HAMILTON,
New Orleans, La. Memphis, Tenn.
G. F. HARRISON, New Orleans, La.
J. L. DUNNICA & CO.,
COTTON AND PRODUCE
COMMISSION MERCHANTS,
99.....POYDRAS STREET.....99
NEW ORLEANS, LOUISIANA.
Agents for the following

BRANDS OF FLOUR,
which we are constantly receiving, and al-
ways have a good supply on hand:

Creosote Mills, Can't "B" Beat.
Heinrichshofen's Extra.
Red Sea.
W. Rosborough & Co.
Union Mills, "Sparta, Ill."
Sparta Belle.
Olive Branch.
City Mills, "Sparta, Ill."
Missouri Mills, St. Louis.
Saxony Belle.
Herg & Becker's Choice.
Pleasant Ridge.
Camp Spring Mills, St. Louis.
Great Western Mills, St. Louis.

Also, various brands of
SUPERFINE, SINGLE, DOUBLE AND TRE-
BLE EXTRA,
which we are selling at the lowest market
rates. ja2 ly

J. R. POWELL,
Cotton Factor & Commission Merchant,
186.....COMMON STREET.....186
NEW ORLEANS.
W. R. STUART Agent. sel 1 y

W. H. BEAUMONT, JOHN M. FAKER,
Of Clarksville, Tenn. Of New Orleans.
DR. R. B. FAKER, of Augusta, Ark.
BEAUMONT, FAKER & CO.,
Cotton and Tobacco Factors, Forward-
ing and Commission Merchants,
77.....CARONDELET STREET.....77
ja 1 ly NEW ORLEANS.

C. L. WALMSLEY & CO.,
Cotton Factors and General Commis-
sion Merchants,
31.....PERDIDO STREET.....31
oc 1 ly NEW ORLEANS.

ALEX. BRITTON, RICH. F. BRITTON,
BRITTON & CO.,
GENERAL STEAMBOAT AGENTS,
COMMISSION & FORWARDING MERCHANTS,
No. 90 Common street, New Orleans.
oc 1 y

H. F. GIVEN,
COTTON AND TOBACCO FACTOR,
—AND—
GENERAL COMMISSION MERCHANT,
No. 11 Union street,
sel 1 6m NEW ORLEANS.

ROBERT L. WALKER,
Cotton Factor & Commission Merchant,
190.....COMMON STREET.....190
a15 6m NEW ORLEANS.

THOMAS MURRAY,
HULLER.....HULLER.
CORNER RAMPART AND ELYSE STS.,
NEW ORLEANS.
Orders left at Box 119, Mechanics' Ex-
change, will be attended to. so

ADVOCATE-CALENDAR, 1870.
MONTHS. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.
JAN. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
FEB. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28
MAR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
APR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
MAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
JUN. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
JULY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
AUG. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
SEPT. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
OCT. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
NOV. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
DEC. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

To AGENTS.—A straight pencil mark in the
above calendar indicates the date of a money-
letter received; a circle the amount of dol-
lars received, and a half circle the amount of
cents.

SCHOOLS AND COLLEGES.

J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
61 CAMP STREET,
Corner Commercial Place, N. O.
Open day and evening the entire year.
Penmanship, Book-keeping, Mathematics
and Languages are practically taught by ex-
perienced professors. Persons from twelve
to fifty years of age attend. The instruction
is private to each student. Persons who
have neglected their education can here
speedily qualify themselves for good situa-
tions in business. Some from the country
may obtain board in the family of the prin-
cipal.
Willard Walker, a late graduate of the
Southern University of Alabama, and son of
the Rev. Dr. J. B. Walker, of New Orleans,
has charge of the Mathematical department.
Terms: Ten to twenty per cent. less than
other colleges in this city.
A liberal deduction made when three or
more attend together. The principal has been
a practical teacher in New Orleans since
1851. For circulars, giving terms, etc., ad-
dress
J. W. BLACKMAN,
sell 1 y New Orleans.

METHODIST FEMALE COLLEGE,
TUSCALOOSA, ALABAMA.
Under the Patronage of the Mobile Conference.
The regular scholastic year will begin on
the first Monday in OCTOBER next, and end
the last of June. It is divided into two terms
of four and a half months each.

EXPENSES:
Primary department, per term..... \$20 00
Collegiate department, per term..... 25 00
Latin and Modern Languages, each..... 10 00
Music on Piano and Guitar..... 25 00
Use of Instrument..... 5 00
Drawing and Painting..... \$20 to 25 00
Contingent fee..... 3 00
Board, including washing, lights and
fuel, per month..... 22 00
Young ladies must furnish their own to-
wels, sheets, pillow cases and table napkins.
Payments for each term in advance. Pupils
entering within the first month will be
charged from the beginning. Itinerant min-
isters charged no tuition in the Literary
Course.
Strict attention given to the manners and
morals of the young ladies, and to their habits
of study.
Refer to Dr. Keener.
For information address the President,
a15 3m C. D. MILLER, Principal.

TUSKEGEE FEMALE COLLEGE,
TUSKEGEE, MACON COUNTY, ALABAMA.
REV. GEO. W. F. PRICE, PRESIDENT.

1. Institution permanent and successful.
2. Full faculty of experienced teachers.
3. Music made a special feature.
4. Art taught thoroughly and cheaply.
5. Fine Scientific Apparatus in good order.
6. Boarding department excellently kept.
7. Pupils under control of President.
8. Attention to health, manners, morals.
9. Vocal music gratuitously to all.
10. Languages taught, ancient and modern.
11. Particular care given to Primaries.
12. Object Lesson System adopted.
13. Discipline thorough and efficient.
14. Literary culture unsurpassed.
Music Department.—Dr. S. M. Bartlett,
Principal. Dr. Bartlett has been a successful
teacher of vocal and instrumental music for
nearly twenty years, much of the time in
female colleges in Alabama. The institution
has excellent instruments for instruction.
Persons desiring to enter the professor's eye.
Vocal music is a gratuitous daily exercise.
Vocalization taught thoroughly.
BOARDING DEPARTMENT.—Capt. J. H. Pos-
seward, steward. Mrs. E. R. Whittehurst, house-
keeper.—The gentleman in charge of this de-
partment is late of Marianna, Florida, and is of
elevated character and social standing. The
President resides in the college, and has
charge of the boarders. Young ladies must
furnish one pair blankets, one pair sheets,
towels, pillow cases, toilet soap and lights.
Fees for each term in advance. Four weeks
make a scholastic month.
Next year begins September 15, 1869. Two
terms, twenty weeks each.
CHARGES FOR YEAR OF FORTY WEEKS.
Primary department..... \$25 00
Academic department..... 40 00
Collegiate department..... 50 00
Music department..... 60 00
Art department..... \$20 to 40 00
Languages, each..... 20 00
Diploma fee..... 5 00
Board per month, without lights..... 20 00
No incidental charges of any kind. Fees
for each term in advance. Total expense,
without extras, about \$250.
REV. GEORGE W. F. PRICE,
President, Tuskegee Female College,
sel 1 6m Tuskegee, Macon Co., Ala.

SHARON FEMALE COLLEGE,
SHARON, MADISON COUNTY, MISSISSIPPI,
will reopen on MONDAY, the 27th of Septem-
ber, under the presidency of
REV. J. M. PUGH, A. M.

The course of study is extensive and thor-
ough, and no pupil will be spared to give to
the student a solid education.
Rates of tuition per session of ten months:
Primary division..... \$30 00
Preparatory department..... 40 00
Collegiate department..... 50 00
Contingent fee..... 5 00
Music at usual rates.
Board can be had at from \$10 to \$20. For
further information address the President.
H. H. MONTGOMERY,
President of Board of Trustees.

NOTE.—My friends in the counties of Mad-
ison, Yazoo, Holmes, Carroll, Sunflower, At-
tala, Scott, Leake, Neshoba, Rankin, Hinds,
and elsewhere, will please consider this no-
tice as a personal application for their patron-
age, as it will be out of my power to pay them
a special visit.
The daughters of the preachers of the Mis-
sissippi Conference, and the orphans of de-
ceased preachers, and also the orphans of de-
ceased Masons, on application, shall have
their tuition free of charge.
J. M. PUGH, President.

WINTHROP FEMALE COLLEGE,
BROOKHAVEN, MISSISSIPPI,
will reopen SEPTEMBER 22, 1869. Provi-
dential will be made for all who apply for ad-
mission.
To send your daughter here will cost you
\$200 for the term of ten months, or forty
weeks. This amount will pay for board, fuel,
lights, washing, tuition in English, English
text books, Latin, French, and all the neces-
saries in the school room. A deduction
of \$50 will be made for ministers' daugh-
ters.
All the branches are taught. Our music
teachers are believed to be unequalled.
Music and the Languages are extra.
Send for circular.
H. F. JOHNSON,
President.
j17 5m

MANSFIELD FEMALE COLLEGE,
Mansfield, De Soto parish, La.
OWNED BY THE LOUISIANA CONFERENCE.
The Fall Session of this institution, now ex-
tending over the last year of its exist-
ence, will open on WEDNESDAY, the 29th
day of September, with a corps of experi-
enced teachers, and enlarged facilities of in-
struction.
Terms unchanged. For catalogues, con-
taining full particulars, address
CHARLES B. STUART,
sel 1 2m President.

SCHOOLS AND COLLEGES.

CENTENARY COLLEGE, JACKSON, LA.,
was established by the State of Louisiana, in
1825, and transferred to the Methodist Epis-
copal Church South in 1845. It is now under
the patronage of the Mississippi and
Louisiana Conferences.
The College exercises were necessarily
suspended during the war, but were regu-
larly resumed, after reorganization, on the
first Monday in October, 1865. The approach-
ing session will open on the first Monday of
October next.
Tuition, \$75 per annum, payable semi-an-
nually in advance.
Boarding can be obtained at from \$20 to
\$25 per month.
The Buildings, Libraries, Apparatus, Labo-
ratory and Society Halls, the location in point
of beauty, health, ease of access and good so-
ciety, are all unsurpassed by those of any in-
stitution in the Southern States.
The past history of the College is the pledge
of its future prosperity.
The Board and Faculty promise the public
that nothing shall be wanting on their part
to secure the thorough education of the
young men committed to their care, in both
Preparatory and Collegiate Departments.
The old students, alumni, and friends of the
institution are requested to give publicity to
the full reorganization and opening of the
College, as stated above.
W. H. WATKINS, President.

MARTHA WASHINGTON COLLEGE,
ABINGDON, VIRGINIA.
Spring Term opens FEBRUARY 16, 1870.
Short recess in summer, and two months' vacation in winter.
As a great part of our patronage is from
the Cotton States, we have made this ar-
rangement to meet the convenience of our
Southern patrons.
Young ladies remain during the summer.
Parents who visit the Virginia Springs and
mountain retreats see their daughters here.
They return to the Gulf States in winter.
College located immediately on the Vir-
ginia and Tennessee Railroad, the great
route of travel from New Orleans to New
York. Parties passing farther north are
invited to call and examine the advantages
of this College. It is located ten miles from
Emory and Henry College. Brothers go to
Emory and Henry, and their sisters to Mar-
tha Washington. Both under the manage-
ment of the Holston Conference, and the
only colleges under its control. Full faculty
of eight teachers. Write for catalogue to
B. ARBOGAST, President, or
DR. W. G. CUNNINGHAM,
Prof. Moral Philosophy.

EAST ALABAMA MALE COLLEGE,
AUBURN, ALABAMA.
Rev. James F. Dowdell, A. M., LL. D.,
President and Battle Professor Moral Sci-
ence.
John Darby, A. M., Emeritus Professor of
Chemistry and Natural History.
John T. Dunkin, A. M., Professor of Latin
and Greek Languages.
Alexander Hogg, A. M., Professor of Mathe-
matics.
William C. Stubbs, A. M., Professor of Nat-
ural Sciences.
A. S. Douglas, A. B., Instructor in Prepa-
ratory School.
Spring Term opens on the 20th of January
and closes on the 13th of July.
Mr. Dowdell will be aided by the Faculty in
the discipline and instruction of the Prepara-
tory Department.

Tuition and incidental fee in College,
Spring Term..... \$40 00
Tuition and incidental fee in Prepa-
ratory Dept., Spring Term..... \$20, 30, 40 00
Board in best families, exclusive of lights
and washing, \$15 to \$20 per month.
Auburn is located on the Montgomery and
West Point Railroad. It is unrivaled in
healthfulness, and unsurpassed in moral and
social advantages.
The Board of Trustees are rejoiced in se-
curing the above Faculty, and are confident
that nothing is wanting to make this insti-
tution equal to the best.
For further information apply to President
Dowdell, at Auburn, Alabama.
JOHN B. GLENN,
ja 1 6m President Board of Trustees.

TRINITY HIGH SCHOOL, FOR YOUNG
MEN AND BOYS,
Pass Christian, Mississippi.
REV. WM. CAMERON, A. M., PRINCIPAL.
The next scholastic year of this institution
will commence on the FIRST MONDAY in
October, and continue ten months, or forty
weeks.
The Boarding Department is under the
management of Mrs. John E. Caldwell.
For circulars, giving particulars, apply to
the Principal, or to the following named
PATRONS.

Colonel D. E. Schuyler, New Orleans.
Colonel Henry Gillum, New Orleans.
Captain W. C. Flinders, New Orleans.
Mr. Joel Murray, New Orleans.
Mr. Orrin Cull, New Orleans.
Mr. A. H. May, New Orleans.
Colonel Frank A. Bartlett, New Orleans.
Mr. J. H. Jennings, New Orleans.
Mr. A. H. Swanson, New Orleans.
Mr. Alfred Davis, Natchez, Miss.
Gen. E. Swift, U. S. A., Vicksburg, Miss.
Mr. William Myers, Deer Creek, Iasqueena
county, Mississippi.
Mrs. Mary A. Smith, Woodville, Miss.
Mrs. Catherine Stull, Mobile, Alabama.
Rev. John H. Rice, D. D., Mobile, Alabama.
W. A. Champlin, Esq., Pass Christian, Mis-
sissippi.
Dr. C. B. New, Pass Christian, Mississippi.
oc 2 5m

SOUTHERN UNIVERSITY,
GREENSBORO, ALABAMA.
The schools of Moral Philosophy, Ancient
Languages, Modern Languages, Mathematics,
Natural Philosophy and Chemistry are in suc-
cessful operation. The Faculty consists of
gentlemen whose reputation is well estab-
lished. The Preparatory School is taught by
the Faculty. We offer the best facilities for
thorough education.
The session is divided into two terms. It
begins the first Wednesday in October, and
closes the first Wednesday in July.
Tuition in University, per term..... \$35 00
Tuition in Preparatory School, per
term..... 30 00
Contingent fee, per term..... 10 00
Board in private families, per term \$10 to 30 00
Fees must be paid in advance. Send for a
circular. Direct to
J. C. WILLS.
sel 1 6m

MEMPHIS CONFERENCE FEMALE IN-
STITUTE, JACKSON, TENN.
Rev. A. W. Jones, President, assisted by a
full corps of competent teachers.
Fall Session opens SEPTEMBER 6, 1869.
Tuition, Collegiate Department..... \$35 00
Music and use of piano..... 30 00
Other charges in proportion.
Board, including washing, fuel, bod-
ding, etc..... 90 00
Tuition required in advance, and one-half
the board.
The location is every way favorable and the
facilities ample.
We solicit patronage, and insure satisfac-
tion on fair trial.
sel 1 2m

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has shown less animation since our last issue. There has been a manifest falling off in the spring business, and most branches of the wholesale trade have been less actively engaged in filling orders and sales to country merchants. Sugar and molasses have been in fair request, and, with few exceptions, Western produce has commanded firm prices. Among the receipts we notice 51,000 bushels of wheat in bulk, per barges from the upper Mississippi. This shipment will no doubt meet a ready sale at satisfactory prices. The prompt dispatch and economy in all transit charges given to this invoice is the surest way to promote the river movement.

The weather has been clear and seasonable, and our accounts from the interior are generally encouraging. The tributaries are still in good navigable condition, and the receipts of cotton have been more liberal than was expected on the scanty arrivals last week.

The river is two feet four inches below high water mark.

Corros.—The following are the arrivals since the thirteenth instant:

Louisiana and Mississippi bales.	12453
Arkansas.	45
Lake.	363
Mobile.	21
Florida.	21
Texas.	261

Total.

On Saturday, under unfavorable accounts from New York, and discouraging telegrams from Liverpool, the demand was slack throughout the day, and, finding they could not realize Friday's prices, factors were compelled to recede to those of Thursday, at which barely 2,500 bales changed hands, nearly half of which was taken by one party, good ordinary closing at 21 1/2 to 21 3/4, low middling at 22 to 22 1/4, and middling at 22 1/2 to 22 3/4. On Monday, there being a further decline of 1/4 at New York, as well as in arrival cottons at Liverpool, only a few buyers came forward, and mostly with offers 1/4 to 1/2 below previous rates. Very few factors, however, were willing to give way to this extent, and the sales were confined to 650 bales, taken by six buyers, at extremely irregular rates—good ordinary, for example, selling at 20 1/2 and 21 1/4, and low middling showing even a wider range—but closing so unsettled as to make quotations entirely nominal. On Tuesday the market opened with some inquiry at the inside rates of the previous day, but buyers found the moderate supply on sale held at higher figures, and during the morning nothing was reported of any moment. Later in the day, however, a few parties came together, at about 20 1/2 to 21 1/4 for good ordinary, and 21 1/2 to 21 3/4 for low middling, the outside figures, of course, being for strict, and the business summed up 1,850 bales, which, from the apparent dullness, was much more than was generally expected. There was such a wide difference between the views of buyers and factors that the quotations given below must be regarded as nominal, but they, nevertheless, approximate as nearly as possible to the facts.

This makes an aggregate for the past three days of 5,000 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,073,354 bales, against 768,000 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 702,716 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of \$48,920 bales to Great Britain, of 119,092 to France, and of 109,815 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.

Good ordinary.

Low middling.

Middling.

Strict middling.

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.

Arrived past three days.

Arrived previously.

Exported past three days.

Exported previously.

Burned.

Stock on hand and on shipboard.

MONEY.—Gold, 114 1/2 to 115.

American silver half dollars, 108 to 109.

Mexican dollars at 2 1/2 to 3 per cent premium in gold.

Nothing has been reported in bonds except a round amount of City ten per cents on Monday at 97 1/2.

City Treasury notes, 18 to 20.

CATTLE MARKET.

NEW ORLEANS, MAY 17, 1870.

Texas cattle, choice, per head.

Texas cattle, second quality, per head.

Texas cattle, third quality, per head.

Beef, first quality, per head.

Beef, second quality, per head.

Beef, third quality, per head.

Beef, fourth quality, per head.

Beef, fifth quality, per head.

Beef, sixth quality, per head.

Beef, seventh quality, per head.

Beef, eighth quality, per head.

Beef, ninth quality, per head.

Beef, tenth quality, per head.

Beef, eleventh quality, per head.

Beef, twelfth quality, per head.

Beef, thirteenth quality, per head.

Beef, fourteenth quality, per head.

Beef, fifteenth quality, per head.

Beef, sixteenth quality, per head.

Beef, seventeenth quality, per head.

Beef, eighteenth quality, per head.

Beef, nineteenth quality, per head.

Beef, twentieth quality, per head.

Beef, twenty-first quality, per head.

Beef, twenty-second quality, per head.

Beef, twenty-third quality, per head.

Beef, twenty-fourth quality, per head.

Beef, twenty-fifth quality, per head.

Beef, twenty-sixth quality, per head.

Beef, twenty-seventh quality, per head.

Beef, twenty-eighth quality, per head.

Beef, twenty-ninth quality, per head.

Beef, thirtieth quality, per head.

Beef, thirty-first quality, per head.

Beef, thirty-second quality, per head.

Beef, thirty-third quality, per head.

Beef, thirty-fourth quality, per head.

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.

FROM TO

Agri-cultural Implements.

Cotton and sugar plants.

Yard's plows and scrapers.

Cotton scrapers.

Cotton sweeps.

Cultivators.

Shovels.

Spades.

Axes.

Bagging, per yard.

Kentucky.

East India.

Bale rope, per lb.

Brum, per 100 lbs.

Crackers.

Bricks, per M.

English fire.

Candles, per lb.

Sperma, New Bedford.

Tallow.

Adamantine.

Star.

Chocolate, per lb.

No. 1.

Sweet and spiced.

Older, per bbl.

Western.

Coal, per ton.

Anthracite.

Western, per bbl.

Coffee, (gold), per lb.

Blue, per bbl.

Havana (currency).

Java.

Cotton seed.

Brown, per ton.

Blue, per bbl.

 Copper, per lb. || Brass, per lb. | 31 | 33 |
Sheeting.	35	37
Copper bolts.	35	37
Yellow metal.	26	28
Cardage, per lb.	24	26
Tarred, American.	30	32
Russia.	30	32
Corn meal, per bbl.	5 50	5 75
Dyes, per lb.	4	4 1/2
Logwood, Campy.	4	4 1/2
Logwood, St. Domingo.	4 1/2	4 1/2
Flint, Tampico.	5	5 1/2
Indigo, per lb.	1 75	1 85
Madder.	20	22
Eggs, per dozen.	16	18
Western.	90	95
Feathers, per box.	1 50	1 60
Cod.	20	22
Herrings.	20	22
Mackerel, No. 1, per bbl.	26 50	27 00
Mackerel, No. 2.	16 50	17 00
Mackerel, No. 3.	12 00	12 50
Flaxseed, per lb.	4	6
Extra.	4 75	6 75
Superfine.	4 25	4 50
Blue.	3 75	4 00
Corn.	3 75	3 75
Fruit, per lb.	16	17
Prunes.	16	17
Flgs, drum.	16	18
Dried apples.	15	8
Cucumbers, new.	15	28
Almonds, soft shell.	4 30	4 30
Balsam, M. L., per box.	4 30	4 30
Lemons, layer.	4 30	4 30
Lemons, Palermo, per box.	4 30	4 30
Oranges, Le. B., per box.	4 30	4 30
Oranges, Palermo, per box.	4 30	4 30
Glass, per box of 50 feet.	4 30	4 30
French, 8 by 10.	3 25	3 75
French, 10 by 12.	3 50	4 00
French, 12 by 18.	4 00	4 50
Grain, per bushel.	65	68
Oats.	1 25	1 35
Corn, shelled.	7 00	9 00
Beans, per bbl.	25	28
Hops, per lb.	1 20	1 30
Mal, Western.	1 65	1 75
Mal, Canada.	8 50	9 50
Gunpowder, per keg.	20	21
Gunny bags, per bag.	20	21
Hay, per ton.	17	18
Western.	17	18
Northern.	17	18
Louisiana.	17	18
Hides, per lb.	17	18
Mexican dry flint.	17	18
Coultury dry flint.	17	18
Texas stretched ditto.	12 1/2	13 1/2
Dry salted.	7 1/2	11
Wet salted, city slaughter.	45 00	45 00
Iron, per ton.	45 00	45 00
Country bar, per lb.	4 1/2	5 1/2
English.	4 1/2	5 1/2
Swedes, assorted.	7 1/2	8 1/2
Hoop.	6 1/2	8 1/2
Roller.	6 1/2	8 1/2
Nail rods.	7 1/2	8 1/2
Cotton ties.	6 1/2	8 1/2
Castings, American.	5 1/2	6 1/2
Lime, per bbl.	1 75	2 25
Western.	1 75	2 25
Shell lime.	2 10	2 25
Rockland, etc.	2 95	3 25
Cement.	2 95	3 25
Plaster Paris.	3 50	3 75
Molasses, per gallon.	30	35
Louisiana.	30	35
Cuba.	30	35
Holteny regobled.	50	75
Moss, per lb.	2	3 1/2
Gray country.	2	3 1/2
Black country.	2	3 1/2
Select water-rotted.	9 1/2	10
Nails, per lb.	4 75	5 00
American, 4/64.	14	16
Wrought, German.	14	16
Wrought, English.	14	16
Naval stores.	10	12
Tar, per gallon.	2 50	3 00
Pitch, per bbl.	2 25	2 50
Rosin, No. 1.	2 00	2 10
Rosin, No. 2.	2 00	2 10
Rosin, No. 3.	2 00	2 10
Spirits Turpentine, per gall.	46	47
Varnish, bright.	50	55
Oil.	1 25	1 30
Lard, per gallon.	34	35
Coal oil, in barrels.	41	45
Coal oil, in cases.	41	45
Lhused, raw.	1 15	1 16
Sperm.	2 75	3 00
Whale, refined.	1 40	1 49
Cotton seed, crude.	70	75
Cotton seed, refined.	95	1 00
Castor.	2 50	3 00
Tanners, per gallon.	1 15	1 30
Oil cakes.	22 50	22 50
Cotton seed meal.	22 50	22 50
Provisions, per bbl.	1132445	1132445
Beef, mess, Northern.	1132445	1132445
Beef, mess, Western.	1132445	1132445
Beef, tongue, per dozen.	7 00	7 50
Pork, mess.	1132445	1132445
Pork, prime mess.	1132445	1132445
Hog, round, per lb.	1132445	1132445
Hams, per lb.	1132445	1132445
Hams, canvassed.	1132445	1132445
Sides.	1132445	1132445
Shoulders.	1132445	1132445
Green shoulders.	1132445	1132445
Lard, prime, in tins.	1132445	1132445
Butter, Northern.	1132445	1132445
Butter, Western.	1132445	1132445
Cheese, American.	1132445	1132445
Potatoes, per bbl.	50	2 00
Onions.	5 00	3 50
Apples.	5 00	9 00
Cabbages, per crate.	10 00	12 00
Rice, per lb.	6 1/2	8 1/2
Louisiana.	6 1/2	8 1/2
India, (gold, in bond).	14	14 1/2
Carolina.	14	14 1/2
Sugar, Louisiana, per lb.	7	14 1/2
Java, white.	14	14 1/2
Java, yellow.	11 1/2	12 1/2
Java, brown.	10	11 1/2
Wool, per lb.	20	21
Washed.	20	21
Unwashed.	20	21
Louisiana, native.	20	21
Texas, per lb.	20	21

Special Notices.

Jackson Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Jackson station.

Raymond, at Clinton.

Canlon, at Livingston.

Madison, at Livingston.

Brownsville, at Queen's Hill.

Forest Grove, at Thomastown.

Camden, at Seale chapel.

Jackson et., at Spring Ridge.

Sharon, at Sharon.

Sulphur Springs, at Brown's school house.

25, 26

R. ABBEY, P. E.

Lake Providence Dist., La. Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Floyd, Delhi and Carroll, at

Delhi.

Linn Grove, at Oak Ridge.

Wadsworth, at Island Deser.

Waterproof, at Tensas ch'l.

Lake Providence, at Illa-

whanna.

Winnsboro, at Oakley.

Richland, at Union.

18, 19

B. F. ALEXANDER, P. E.

Shreveport Dist., Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Wetumpka, at Montgomery.

Prattville, at Montgomery.

Antungville and Ivy Creek,

at Antungville.

Pleasant Hill circuit, at Ash

 Creek. || Antunga et., at New Hope. | May 7, 8 | |
Carolina circuit, at Bear's	14, 15	
chapel.	14, 15	
Lowndesboro, Hayneville &	June 4, 5	
Union, at Union.	June 4, 5	
Wm. S. TURNER, P. E.		
Shreveport District, Louisiana Conference		
SECOND ROUND OF QUARTERLY MEETINGS.		
Mansfield circuit, at Foster's	Apr. 23, 24	
chapel.	Apr. 23, 24	
Keachie et., at Belle Bower.	30, May 1	
Pleasant Hill circuit, at Fort	May 7, 8	
Jessup.	May 7, 8	
Amoco et., at Kasabie.	14, 15	
Natchitoches et., at Natchi-	21, 22	
toches.	21, 22	
Shreveport, at Shreveport.	28, 29	
Springville, at Holly's school	June 4, 5	
house.	June 4, 5	
Greenwood.	11, 12	
Mooringport.	18, 19	
J. PIPES, P. E.		
Mobile District, Mobile Conference.		
SECOND ROUND OF QUARTERLY MEETINGS.		
Franklin street.	Mar. 26, 27	
Whistler.	Apr. 2, 3	
Eastern Shore, at Duplacy.	9, 10	
St. Paul's.	16, 17	
Jackson, at Grove Hill.	23, 24	
Singapore, at Gosport.	30, May 1	
St. Francis street.	May 7, 8	
W. Pascaqua, at Red Hill.	14, 15	
Bay Shore, at Zion.	21, 22	
Cottage Hill, at Ward's.	28, 29	
Citronelle, at Bethel.	June 4, 5	
St. Stephen's, at Andrew ch'l.	11, 12	
S. H. COX, P. E.		
Tuscaloosa District, Mobile Conference.		
SECOND ROUND OF QUARTERLY MEETINGS.		
Perryville.	Mar. 26, 27	
Solma.	Apr. 2, 3	
Summerfield.	9, 10	
Randolph.	16, 17	
Tuscaloosa.	23, 24	
Havana.	30, May 1	
Forkland.	May 7, 8	
Greensboro.	14, 15	

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, MAY 28, 1870.

NO. 19.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE METHODIST E. CHURCH SOUTH.

EIGHTH DAY.

THURSDAY, May 12, 1870.

The Conference met at the stated hour. Bishop McTear in the chair. Religious service was conducted by A. Hunter.

The minutes of the last session were read and approved.

W. Haden, lay delegate from West Texas Conference; J. W. Harris, lay delegate from the Tennessee Conference; O. R. Bine, clerical delegate from the Montgomery Conference; J. M. Swinford, lay reserve delegate from the Pacific Conference, in place of W. R. Bain, appeared and took their seats.

G. G. Dibrell, lay delegate from Tennessee Conference; J. C. Mitchell, lay delegate from St. Louis Conference; L. L. Mack, lay delegate from Arkansas Conference; C. G. J. Phipps, lay delegate from Missouri Conference, asked and obtained leave of absence on account of business. Trusten Polk, lay delegate from St. Louis Conference, asked and obtained leave of temporary absence on account of official business. F. W. Earnest, lay delegate from Holston Conference, obtained leave of absence on account of family affliction.

J. E. Edwards, chairman of the Committee on Itinerancy, presented Report No. 1 of the majority, and also a report of the minority of said committee, which were read and made the order of the day for Friday, at ten o'clock A. M. They are as follows:

REPORT OF THE COMMITTEE ON ITINERANCY.—NO. 1.

The Committee on Itinerancy having considered the resolution signed by J. E. Edwards and L. C. Garland, proposing a change in paragraph 2, question 3, section 5, page 60 of our Book of Discipline, which was referred to the committee, with instructions to inquire into the expediency of making the change proposed, and to report the action of the committee to the Conference in time to make it the order of the day for ten o'clock, Friday, May 13, beg leave to report the following resolution as the result of their deliberations, sustained by a majority of the committee, viz:

Resolved, That the Committee on Itinerancy deem it inexpedient to recommend the adoption of that portion of the resolution, signed by J. E. Edwards and L. C. Garland, which contemplates a change in the time of the pastoral term.

J. E. EDWARDS, Chairman.

MINORITY REPORT.

J. E. Edwards, A. T. Mann, J. B. Cottrell and James McKay, on behalf of the minority of the Committee on Itinerancy, beg leave respectfully to differ with the majority in the report submitted to the Conference on the resolution signed by J. E. Edwards and L. C. Garland, asking a change in paragraph 2, question 3, section 5, page 60 of our Discipline, and submit for the adoption of the Conference the following resolution in lieu of the resolution reported by the majority of the committee, viz:

Resolved, That the General Conference do confer in the change proposed in paragraph 2, question 3, section 5, page 60 of our Discipline, as recited in the resolution signed by J. E. Edwards and L. C. Garland.

JOSEPH B. COTTRELL,
JOHN E. EDWARDS,
A. T. MANN,
JAMES MCKAY.

W. M. Rush, chairman of the Committee on Books and Periodicals, presented Reports Nos. 2, 3 and 4 of that committee, which were read and adopted, as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. 11.

Your committee, to whom was referred the memorial of J. G. Jones, of Mississippi, on the subject of a more general circulation of our church literature, would report that, having carefully examined the paper, we cannot recommend to this General Conference the adoption of such system of agencies as is proposed.

Respectfully submitted.

W. M. RUSH, Chairman.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. 11.

The attention of your committee being directed by the general book agent, in his quadrennial exhibit, to a claim which we hold against the

government of the United States, would respectfully report that,

WHEREAS, By the occupation of the Southern Methodist Publishing House, in Nashville, during the war, by the authorities of the United States, a just claim has incurred to the Publishing House against the United States for rents and damages; therefore,

Resolved, That a commission be appointed by the General Conference to present and prosecute a claim for rents and damages to the Southern Methodist Publishing House against the government of the United States.

Respectfully submitted.

W. M. RUSH, Chairman.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. 11.

Your committee, to whom was referred the memorial from Louisville, asking for the removal of the Publishing House from Nashville to Louisville, beg leave most respectfully to report back that, paper to the General Conference for its action.

W. M. RUSH, Chairman.

The subject of the Louisville memorial was made the order of the day for Tuesday, May 17, at ten o'clock.

J. Hamilton, chairman of the Committee on Revision, presented Report No. 3 of that committee, which was read and laid on the table under the rule. It is as follows:

REPORT OF THE COMMITTEE ON REVISION.—NO. 11.

The Committee on Revision beg leave to offer Report No. 3:

Your committee have had, before them sundry memorials upon the subject of the appointment of superintendents of Sunday schools, and recommend to change answer 2 to question 4, section 3, chapter 2, page 9, N. A., so as to read, "To supervise the instruction of children and the interests of Sunday schools, and, upon nomination by the preacher in charge, to annually elect the superintendents."

Also a paper proposing to make the election of stewards annual. With this your committee concur, and recommend that answer 1, question 4, section 15, chapter 3, page 18, N. A., be amended by adding the words "to be elected annually."

Your committee recommend to amend answer 1, question 1, section 2, chapter 2, page 6, N. A., by striking out the words "within its bounds" and inserting the words "with such Conference."

Also to amend answer 3, question 1, section 2, chapter 2, page 6, N. A., by striking out the words "and relations."

The committee also recommend that the answer to question 1, section 3 of chapter 2, page 8, N. A., be amended by striking out "meetings" and inserting "Conferences."

Also that answer 9, question 4, section 3 of chapter 2, page 9, N. A., be changed to question 5, to read as follows, "What order of business shall be observed in the quarterly conferences?"

Also that the words "of which he may be, ex officio, a member," in answer 2, section 4, chapter 2, page 10, N. A., be stricken out.

The committee had before them sundry memorials requesting that trustees be made members of the quarterly conferences. We find that this has already been done by the new arrangement.

The resolution of W. A. McCarty and others, requesting the addition to the business of the quarterly conference of the question, "Has the sacrament of the Lord's Supper been regularly administered?" was non-concurred in.

The recommendation in the memorial from the Virginia Conference, that to the questions asked in an Annual Conference be added the question, "What ministers are received from other churches?" was not concurred in.

The recommendation in the same memorial that the rule in regard to arbitrations for the settlement of questions that may arise between members of the church be restored to the Discipline, is concurred in.

The recommendation contained in the memorial from the quarterly conference of Piedmont, Baltimore Conference, proposing a division of question 1 in the business of a quarterly conference, is not in the new arrangement.

The preamble and resolution of F. W. Earnest, Holston Conference, concerning local preachers, was not concurred in.

Also the resolution of R. S. Moran and N. F. Reid, proposing to strike out answer 9 to question 1, section 5, chapter 2, page 59 of the Discipline, was not concurred in.

The memorial from the Virginia

Conference, requesting further legislation on the subject of temperance, also a resolution on the same subject, signed by T. L. Boswell and J. M. Mask, together with a memorial from the Visalia district meeting, Pacific Conference, calling for additional legislation on the subject of dancing, and a paper on the same subject from the Mobile Conference, are returned to the General Conference, with the request that they be referred to the Committee on the Pastoral Address.

All of which is respectfully submitted.

J. HAMILTON, Chairman.

The chair then called for petitions, memorials and appeals.

J. S. Martin presented a memorial of the delegation, asking that the Publishing House be transferred to Baltimore. Referred to the Committee on Books and Periodicals, to be published in the Daily Christian Advocate, and made the order of the day for Tuesday at ten o'clock.

It is as follows:

The Baltimore Conference delegation respectfully pray this body to instruct the Committee on Books and Periodicals that in case they shall determine to recommend the removal of the Publishing House from its present location, they shall carefully consider and report upon the advantages of fixing it in Baltimore. We urge upon your attention that in the question of permanently locating a great establishment for the manufacture and sale of books and periodicals only two considerations ought to have weight in determining the result. These are the comparative facilities of making and distributing the product of the establishment. We urge also that these are incomparably greater in a large commercial city, a great center of trade, than in any merely geographical center of a district. Lines of diameter drawn on a map from the boundary of a State may determine mathematically where the metropolis ought to be, but in fact it is never there. No commercial city in the world, no great capital in the world, is near the mathematical center of its country, and all attempts to make cities grow in what surveys declare to be the right places, have failed. Now if cities are not determined by centrality, it is because centrality is not the same as convenience. Many other circumstances are more important and determining. The city of Baltimore, containing now three hundred and fifty thousand inhabitants, and rapidly increasing in population and trade, offers the facilities for the manufacture of books only to be commanded in large cities, where artists, mechanics and materials can always be had. For the distribution it has means of cheap water and land communication with every part of the South, and the periodical presence of a very large number of Southern purchasers from every part of the country, which must be the market for our books. The climate is healthy, the market the best on the continent, and the conveniences of living to the people employed in such business as you are considering unsurpassed, if equaled. As we think that the location should be determined on exclusively commercial grounds, we refrain from introducing suggestions of the moral and ecclesiastical advantages of the place we recommend.

Respectfully submitted.

J. S. MARTIN.

S. S. BOWELL.

A. W. WILSON.

W. S. BAIRD.

D. BAILEY.

S. BRADLEY.

E. W. MASSIE.

T. J. MAGRIDER.

JOS. HENDERSON.

T. J. MCCOY.

A communication was received from Bishop Early, expressing a hope that he will be at the Conference before its close.

A communication from Mt. Sterling (Ky.) district meeting of colored people was received and referred to the Committee on the Religious Interests of the Colored People.

The following communication was then read to the Conference:

STATE FEMALE COLLEGE.

May 12, 1870.

To the Bishops and Members of the General Conference:

FATHERS AND BRETHREN—I am deputed by the faculty and students of the State Female College to invite you to an entertainment to be given at the college on Friday evening, the thirteenth instant. This institution is located in the vicinity of the city, and is under the patronage of the Methodist Episcopal Church South. Recognizing your honorable body as always the patrons of sound Christian education, and, especially,

interested in the prosperity of our denominational schools, we shall be happy to have your presence, and extend a cordial invitation.

This invitation is intended to embrace also all visitors now in the city attending the General Conference.

The exercises will begin at eight o'clock. The city cars will run both out and in to accommodate all who may wish to attend.

CHARLES COLLINS, President.

A. G. Brown, J. E. Edwards and D'Arcy Paul offered a resolution on a change of ritual. Referred to the Committee on Ritual.

O. Fisher and T. C. Barton offered a resolution on the trial of a traveling preacher. Referred to the Committee on Revision.

The delegation from Montgomery Conference offered a resolution favoring the ordaining of ministers by the president of a Conference, in absence of a Bishop, which was read and laid on the table.

The following resolution was then offered, read and adopted:

Resolved, That the Committee on Revision be and they are hereby instructed to inquire into the expediency of adding the following words to the answer to question 1, section 3, chapter 2, to wit, "It shall be the duty of all the members of the quarterly conference to attend its sessions unless providentially hindered."

W. P. HARRISON.

W. J. PARKS.

The following resolution was then offered:

Resolved by this General Conference, That notwithstanding Wesley's Sermons, Clarke's Commentaries and Watson's Institutes are among the books in the course of study prescribed for those who are to be ordained deacons and elders, or are admitted into the traveling ministry of the Methodist Episcopal Church South; yet this fact is not to be construed into an endorsement by this body, or by our church, of what these authors have said in regard to the design of baptism.

H. H. SPENCER.

C. L. VANDVENTER.

B. H. Spencer thought that there was much injury done by quotations from the works referred to in his resolution.

P. A. Peterson thought the most judicious thing to be done was to lay the resolution on the table, which he moved to do, but afterward withdrew his motion by request.

T. M. Finney thought it more respectful to refer it to a committee; that brethren ought not to be slung down in the manner in which it had been done.

Dr. Rush said that, knowing, as he did, that they had to meet objections brought out by quotations from these works, he thought it should have some sort of reference. He did not think that Wesley believed the doctrine of baptismal regeneration, but there are those who seize on these forms of expression in his writings to our disadvantage, and that relief should be given, if possible.

Dr. Hamilton said that he did not think that the brethren should feel such sensitiveness on this subject; that the English Methodists always discriminated between various parts of Wesley's works; that Clarke's Commentary was never adopted as a standard—there were things in that work which he did not believe, and never could. He knew that brethren did find difficulty on this point, but he did not see what relief could be afforded.

The resolution was referred to the College of Bishops.

Dr. Taylor and W. J. Clark offered a resolution on statistics, which was read and referred to the Committee on Books and Periodicals.

On motion of R. S. Moran, the Committee on Books and Periodicals were instructed to inquire into the expediency of publishing a quarterly review.

The chair announced the committee of nine on the Circulation of the Holy Scriptures, as follows: C. L. Vandover, J. E. Evans, Thomas L. Boswell, A. R. Boone, William V. Tudor, I. P. Garvin, T. W. Moore, G. A. Dannelly and H. Jewell.

On motion of P. A. Peterson, Report No. 2 of the Committee on Revision was called up.

J. E. Evans moved to take it up item by item.

Answer one was read.

D. R. McAnally thought it was better to substitute "may" for "shall." He had not been able to persuade himself but that there is some honesty and good sense outside of this Conference. We have left some at home—we did not bring it all with us.

J. E. Edwards thought that that

would strike a death-blow at the tap-root of the whole scheme.

A. Monroe thought that that substitution would certainly involve us in embarrassments, and he hoped the amendment would not prevail.

The motion to amend was lost.

W. Shepard moved to strike out "presiding elder," and insert "Bishop," which motion was not seconded.

The motion to adopt the item as it was, prevailed.

Item two was taken up.

Dr. Green said that item might be improved. We ought always to be uniform, and it was his opinion that every member of a quarterly conference ought to be eligible to a seat in the district conference. As we wish to work laymen into these meetings, he would greatly prefer that all members of quarterly conferences shall be members of district conferences. This would avoid elections and prevent the possibility of any hard feelings, and all that sort of thing. He moved to amend to that effect.

R. Abbey rose and indorsed all that Dr. Green had said.

Dr. W. Smith said that a difficulty arose on this point, and that the committee found, on interchanging views, that the designation of particular parties would in some cases make the representation too large, and in others too small. We want not merely official members, but other laymen. Now if this is left to the Annual Conferences, each Annual Conference will be able to suit itself.

Dr. Green said that we had embraced not only stewards, but trustees, in quarterly conferences, and in this way, by his proposition, every important member of the church would have a seat in the district conference, and you had better make a machine that will run uniform, and let it run smoothly through.

M. S. Andrews moved a substitute to the amendment, and said that he would state his reasons in a few words. He said they had a plan in the Montgomery Conference which worked admirably; and that was to elect four electors from each pastoral charge, who should elect the lay delegates to the Annual Conference. His substitute was as follows:

"Said Conference shall be composed of all the official members within the district, and four electors chosen by each quarterly conference."

N. F. Reid said that the object was to render the district meeting most effective, which he did not think could be done by Dr. Green's plan. He thought they should adhere to the report of the committee, especially as the committee had canvassed the whole matter more thoroughly than can be done by any one man.

W. H. Potter hoped that the substitute would not prevail; he knew that it would destroy the efficiency of these meetings in Georgia. It was very desirable that district meetings should be held in towns and villages where the Annual Conferences could never meet. This plan of Dr. Green's would give us so large a body that small villages could not entertain them. According to this plan there would sometimes be ninety in attendance, and it would require a large town to accommodate them.

Dr. Green said that he did not like that electoral college.

It would introduce an element of distrust—one and another would come up with the question, "Why am I proscribed?" The effect will be bad, for you would be sure to hear from those who were not electors, that the right men had not been elected. All official members ought to have the right to vote. This substitute would be sure to introduce an element of distrust.

Dr. Key said that he had had all these points before the committee. Many had had extensive observations, and were enabled to canvass all the points of difficulty. We must leave the largest margin for spontaneous combustion. If we make it formal we destroy its life. Some represented district meetings in their sections as failures, yet were willing to vote for them for the good they had done among others. The best thing that can be done is to adopt that report.

Dr. Hamilton said that Dr. Smith gave the reasons that influenced the committee—that there was great difference in different sections of the country. According to Brother Andrews' plan there would be, in populous districts, one hundred and seventy-five members. The effect of that plan would be to prevent us in the Mobile district from ever having one. But yet there is force in Dr. Green's remarks.

J. B. Cottrell said if Brother An-

drew's plan was adopted they would have one that would run through.

On motion of A. R. Winfield the amendment and substitute were laid on the table.

P. A. Peterson moved to amend by striking out all after "local," and inserting "the class leaders and stewards and superintendents of Sunday schools, and one member from every church, to be elected by said church."

On motion of A. R. Winfield, this was laid on the table.

A. R. Winfield called for the previous question, and the call was sustained. The question was put, and the second answer was adopted.

Answer three was read, and P. A. Peterson moved to amend by adding the words "from among the traveling elders of the district." This amendment, on motion of A. R. Winfield, was laid on the table. The third answer was then adopted.

Answer four was then adopted without discussion.

Dr. Moran moved to amend the fourth item in answer five, by adding the following words, "and report to the Annual Conference."

This amendment, on motion of A. R. Winfield, was laid on the table.

On motion of Dr. Evans, items two and four were transposed. The fifth answer was then adopted.

Dr. Moran moved to amend answer six by inserting before the word "provided" the following words, "and also to elect one of these four to serve on the Finance Committee at the next session of the Annual Conference."

This amendment, on motion of Dr. Winfield, was laid on the table.

Judge Kilpatrick moved to strike out the proviso.

A motion to lay the amendment on the table did not prevail. The question was put and the amendment was lost.

Answer six was then adopted.

W. M. Rush moved as answer seven, "To license and renew the license of local preachers, and to recommend to the Annual Conference proper persons for admission into the traveling connection, and proper persons for deacons' and elders' orders."

Dr. Rush said that his reason for this was that very frequently it was the case, when a man was proposed to the quarterly conference as a candidate for the ministry, that he was related in some manner to those who were to vote upon him, and that he was elected out of personal regard, without reference to the qualifications necessary to the office of the ministry; and so after he had been in the ministry for years, and displayed an utter incapacity to perform the work which he had assumed, still they were unwilling, from their personal relation to him or regard for him, to take away his license to preach the gospel, which he never preaches.

He desired that district conferences should have the privilege of passing upon these licenses, so that when they go up to the Annual Conferences they may not only be recommended by their intimate friends and relations, but by the laity of the whole district. In his section of country it was the cry to have district meetings for this very purpose.

The chair said: "Suppose we try this for four years, and if the laity then desire it, we can change it. But let it be tried."

Judge Byrd expressed himself emphatically in opposition to innovations of this sort.

Dr. Jones said that his views were once the same as those of Dr. Rush, but when the subject had been discussed he yielded his views and was in favor of the report as it stood.

Dr. McFerrin hoped that they would not take away the right of quarterly conferences.

Dr. W. W. Bennett indorsed the views of Dr. Rush. He said it was what was needed all over Virginia. Preachers should be licensed to preach by at least thirty members, whereas they were now licensed, sometimes, by five, and these, perhaps, the relatives or intimate friends of the candidate.

Dr. Evans did not wish to encumber the district meetings with this. Bishop Andrews said: "I want to know what the quarterly conference is to do if you take this away from it. It can't live long if it has nothing to do. If you establish these district meetings, and give them all the power, you will kill the quarterly conferences."

Dr. Boswell said that he had been opposed to the amendment, for the reasons which Bishop Andrews had stated, but he felt obliged to say that Drs. Rush and Bennett had converted him. The facts stated by those brethren, in reference to the present method of disposing

of candidates for the ministry, he had seen operate to their injury the church.

The amendment was lost. The hour for adjournment drawing near, Bishop Jones was invited to address the Conference. He came forward and said: "I very much regret that circumstances make it necessary for me to leave your Conference and your city this afternoon. It would have been a very high gratification to me to have enjoyed your society; especially am I interested in witnessing your proceedings, as this is the first Conference in which I have seen the action of lay delegation, and I confess that what I have witnessed has given me much pleasure. I think I can say that I anticipate, though it is not positively certain, that the laity will be associated with us in the highest legislation of our church. I especially regret the necessity of leaving at this time, since the Committee on Public Worship has invited us to preach. I wish it understood that I do not decline from any other reason, but that I am compelled to be absent on other important business. I hope it will be understood. It would certainly be a pleasure to me to remain and to listen, as I have done, to others of you."

"I desire to acknowledge thankfully the generous hospitality extended to me by the committee, and I wish to acknowledge the official and personal courtesy extended to me as a body, and by a very large part of the Conference as individuals. I think that I can say in behalf of those whom we represent that it will give us pleasure to reciprocate it at any time. I again invoke the blessing of our common Parent and our one Saviour upon the individuals of this Conference and the church you represent. May the blessing of God be and abide with you all. Amen."

The Bishop having taken his seat, Dr. Harris arose and said: "I desire to say that I have spent the last two days with great personal satisfaction. I came here a stranger, acquainted with only two of your body, and they received me as old friends, and I reciprocate the feelings which they expressed; and now in leaving I desire to express to you, and through you to the committee, my profound thanks for the Christian courtesy which you have extended to me. I shall bear it over in mind, and I unite with the Bishop in invoking the richest blessings upon you and upon your church."

On motion of Jesse Boring the session was extended to finish the report. Answer seven was then adopted. P. A. Peterson proposed the insertion of another answer, to be numbered seven—"the District Conference shall have power to elect trustees of district parsonages when it may be necessary."

This was not adopted. Dr. Edwards moved a reconsideration of the vote. This motion did not prevail.

On motion of E. H. Myers all that part of the report referring to district conferences was adopted.

The last paragraph was read, and pending the discussion the Conference adjourned with the doxology, and the benediction by Bishop Jones.

NINTH DAY.

FRIDAY, MAY 13, 1870.

The Conference met at the stated hour. Bishop Paine in the chair. Dr. Barringer conducted religious worship.

The minutes of the last meeting were read, corrected and approved.

Bishop Paine asked that the Bishops be excused from serving on the Committee on the Pastoral Address. He said that it was not usual to put Bishops on such committees, and that they had so much at present on their hands that they could not attend to it.

H. A. C. Walker objected, and wanted some compromise.

J. C. Keener moved to discharge the whole committee.

Dr. Myers said that a pastoral address which does not come from the chief pastors of the church is an anomaly. He was willing to yield to the Bishops, but thought it better to discharge the whole committee.

G. Lester moved as a substitute that the Bishops be discharged from the active preparation of the address, and that it be submitted to them.

Dr. Keener thought that the committee was a novel thing, and that the Bishops had acted with propriety in asking to be excused. He thought the Bishops were fully competent to prepare their own address, and that the appointment of that committee was one of those things that dropped in accidentally, without due consideration. He therefore moved that the committee be discharged.

Dr. Mitchell moved to lay the substitute on the table, which motion prevailed.

A. W. Wilson moved an amendment to Dr. Keener's motion to discharge the committee, and refer the whole matter to the episcopacy.

Dr. Keener accepted the amend-

ment, which was put to the Conference and carried.

A. C. Allen, clerical reserve from the Memphis Conference, in place of G. W. D. Harris; J. D. Giddings, lay delegate from the Texas Conference, appeared and took their seats.

The following reports from standing committees were submitted: Itinerancy, J. E. Edwards, chairman; Report No. 2, as follows:

REPORT OF COMMITTEE ON ITINERANCY. NO. II.

The committee has considered the memorial "of the official members of Trinity station," Richmond, Virginia, asking "for the abolishment of the office of presiding elder, so far as it relates to the larger towns, and the admission of the lay element to the Bishops' Council, as a part of the appointing power of the church," and recommend that the General Conference do not concur in the petition of the memorialists. The paper also signed S. T. Moorhead, Richmond, Virginia, praying a change in the number of appointments allowable in a presiding elder's district, with other changes in relation to administration, has been considered, and the committee recommend non-concurrence on the part of the General Conference.

The resolution signed by F. E. Pitts and L. M. Lee, recommending a change, where practicable, in our circuits so as to embrace four regular appointments, with preaching on Saturday as well as Sunday, with class meetings, love-feasts, etc., has been considered, and the committee recommend that the General Conference do not concur in the resolution.

JOHN E. EDWARDS, Chairman.

On motion of L. M. Lee this report was laid on the table.

W. M. Rush, chairman of the Committee on Books and Periodicals, presented Reports Nos. 5, 6, 7, 8, 9 of said committee, which were adopted, as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. V.

Your committee having had under consideration that item in the exhibit of the agent of the Publishing House relating to the New Orleans Depository, would beg leave to recommend that it be continued under the supervision of the Publishing House, so long as it shall be self-sustaining, and may be deemed to be useful to the church by the book agent.

Respectfully submitted.

W. M. RUSH, Chairman.

MEMPHIS, May 13, 1870.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. VI.

The Committee on Books and Periodicals report that they do not deem it advisable to undertake the publication of a weekly newspaper as proposed in the resolution of C. K. Marshall and A. M. Shipp, referred to them.

Respectfully submitted.

W. M. RUSH, Chairman.

MEMPHIS, May 13, 1870.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. VII.

The Committee on Books and Periodicals having had under consideration that portion of the report of the agent of the Publishing House relating to the Christian Advocate, and also a resolution of F. W. Earnest and others, suggesting an enlargement of the paper to double its present size, and the election of a corps of not less than three editors, report for adoption the following resolutions:

Resolved, 1. That the Christian Advocate ought to be enlarged, and that the enlargement be made so soon as the agent may deem it expedient.

2. That the size of the enlarged form be left to the discretion of the agent, and the editorial management, as heretofore, be under the charge of one editor.

Respectfully submitted.

W. M. RUSH, Chairman.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. VIII.

The Committee on Books and Periodicals have had referred to them a memorial from the delegation of the Pacific Conference, in reference to a series of catechisms for the children of the church, and beg leave to refer the memorial back to the General Conference, with the recommendation that it be referred to the Committee on Sunday Schools.

The committee also recommend the reference to the Committee on Sunday Schools of so much of the report of the agent of the Publishing House as relates to the Sunday School Visitor and the proposed publication of a monthly paper for teachers in Sunday schools, and an eclectic catalogue of Sunday school publications.

Respectfully submitted.

W. M. RUSH, Chairman.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. IX.

The Committee on Books and Periodicals, to whom the subject of church architecture was referred, have considered the same, and as the result of their deliberations have adopted the following resolutions:

Resolved, 1. That the book agent be instructed to procure, in con-

nection with the book editor, the preparation of a manual on church architecture, adapted to the wants and character of Southern Methodism, both in city and country, and particularly with the view of improvement in the design and construction of houses of worship at comparatively small cost.

2. That the book agent publish said manual, when procured, in a small, cheap volume.

Respectfully submitted.

W. M. RUSH, Chairman.

Reports Nos. 10 and 11 of the same committee were also presented, read and laid on the table for the present. They are as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. X.

The Committee on Books and Periodicals have had before them the recommendation of the agent of the Publishing House to publish a monthly periodical combining the features of a review and magazine; and also a resolution offered by P. A. Peterson and E. H. Myers, proposing a monthly combining the features of a religious magazine and a theological and literary review; and also a paper offered by J. P. Ralls and J. Mathews, recommending the publication of a monthly periodical particularly adapted to the youth of the church.

Upon the whole subject thus referred them the committee report for adoption the following resolution:

Resolved, That the agent of the Publishing House be authorized and instructed to publish a monthly magazine, of high grade, to be called The Home Circle, of which an editor shall be appointed, who shall be elected by the General Conference.

Respectfully submitted.

W. M. RUSH, Chairman.

Report No. 11, of the same committee, is as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. XI.

Your committee, to whom was referred the communication of Prof. A. B. Stark, editor of the Home Monthly, having considered the same, would recommend that the proposition of Prof. Stark be accepted, and that the book agent be authorized to make a fair and equitable arrangement with Prof. Stark for his interest in the Home Monthly.

Respectfully submitted.

W. M. RUSH, Chairman.

J. Hamilton, chairman of the Committee on Revision, submitted Report No. 4 of that committee, as follows:

REPORT OF THE COMMITTEE ON REVISION. NO. IV.

The Committee on Revision beg leave to offer Report No. 4.

Your committee had under consideration a memorial from the Montgomery Conference respecting local church organizations, and do not judge any legislation is required upon that subject.

They have also considered the resolution referred to them, signed by N. F. Reid, R. W. Murin and W. M. Barringer, proposing a change in answer 3 to question 4, section 11, chapter 3, page 15, N. A., by striking out the words, "last filled by him," and inserting "in which he resides." In this your committee concur.

Also that the word "other," in same answer, before the words "quarterly conference," be stricken out.

A resolution was referred to the committee, signed by W. P. Harrison and W. J. Parks, proposing to add the words, "It shall be the duty of all members of the quarterly conference to attend its sessions, unless providentially hindered," to chapter 2, section 3 and question 1. In this recommendation your committee do not concur.

The committee had before them a memorial from the Baltimore Conference, and also one from the Jefferson station, Trinity Conference, proposing a change in the name of the church, by striking from it the word "South." Both of these papers are reported back to the General Conference, to be considered in Committee of the Whole.

Also a paper signed by the delegation of the North Carolina Conference, proposing that chapter 2, section 5, page 61 of the Discipline be changed, by inserting after the word "care" the words, "or to any other appropriate work, in which he may be useful as a minister of the gospel among us." This paper is also returned to the General Conference, with the request that it be referred to the Committee on Itinerancy.

Also a resolution from the Piedmont station, Baltimore Conference, requesting that the right to nominate trustees to fill vacancies that may occur in boards, may be vested, by specific legislation, in the preacher in charge, etc. Your committee are of the opinion that no further legislation is necessary—section 16, page 19, being sufficiently explicit.

We recommend that the words "in joint" be stricken out of answer 5, to question 2, of the same section (16.)

The paper signed by H. P. Walker and C. W. Miller, proposing a change

in answer 2 to question 3, in section 3 of chapter 2, page 61 of the Discipline, is reported back to the General Conference, with the request that it be referred to the Committee on Itinerancy.

The resolution signed by D. R. McAnally and others, requesting that the catechism be left out of the Discipline, was concurred in.

A resolution from the South Carolina Conference requesting that provision be made for the election of trustees for district parsonages was before the committee, and in compliance with it we recommend the adoption of the following as answer 6 to question 2, in section 16, page 19, N. A.: "Trustees of district parsonages shall be appointed by the district conferences, upon nomination by the presiding elder, and shall be responsible to the quarterly conference of the charge within which the property may be located."

All of which is respectfully submitted.

J. HAMILTON, Chairman.

MAY 13.

Dr. R. S. Moran moved that so much of the report as recommended reference to the committee be adopted, which motion prevailed.

On motion of R. Abbey the rest of the report was laid on the table.

S. Bobo, chairman of the Committee on Sunday Schools, submitted Report No. 2 of that committee, which was laid on the table under the rule. It is as follows:

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.—NO. II.

Your Committee on Sunday Schools respectfully submit, as supplementary to Report No. 1, in which a Sunday school secretary was recommended, the following resolution:

Resolved, That each Annual Conference elect a corresponding secretary to represent the Sunday school interests of that Conference to the Sunday school secretary, elected by the General Conference.

S. BOBO.

S. Bobo submitted Report No. 3 of the same committee, and that portion recommending reference to the committee was adopted, and the rest, on motion of W. Shapard, was laid on the table. It is as follows:

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.—NO. III.

Your committee submit as their Report No. 3 the following:

Resolved, That we hail with pleasure the accession to our Sunday school text books of the Rev. Dr. T. O. Summers' valuable Commentaries on the Gospels of Matthew and Mark, and recommend their use by our teachers in the preparation of their Sunday school lessons.

Your committee respectfully return to the General Conference the resolution from the Montgomery Annual Conference asking that the Discipline prescribe a method for "organizing and relating the Sunday school to the church," with the recommendation that the request be not concurred in by the General Conference.

Respectfully submitted.

SIMPSON BOBO, Chairman.

MEMPHIS, May 13, 1870.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.—NO. IV.

Your committee have considered the various resolutions referred to them as to the expediency of providing for the election of Sunday school superintendents by the quarterly conferences, and beg leave to report that, in the judgment of your committee, such provision is not at this time expedient.

Respectfully submitted.

SIMPSON BOBO, Chairman.

MEMPHIS, May 13, 1870.

REPORT OF THE COMMITTEE ON THE RELIGIOUS INTERESTS OF THE COLORED PEOPLE.—NO. II.

The Committee on the Religious Interests of the Colored People, presented Report No. 2 of that committee, which was adopted, as follows:

The committee have had under consideration the memorial from Mount Sterling district meeting, in reference to perfecting the organization of the colored people, as provided in the Discipline, and also suggesting a name for said organization; and report that the subject matter of said memorial, except the name, has been already reported upon and adopted by this Conference.

In reference to the name of the contemplated organization your committee are of opinion that they will naturally take the name of "Colored Methodist Episcopal Church South," being the colored members of the Methodist Episcopal Church South, simply set up to themselves. But when said organization is perfected, they will have control of the question of name, as well as of all other matters pertaining to a complete and independent church, and may therefore act in that matter as in their judgment will promote the best interests of the colored people.

Respectfully submitted.

J. E. EVANS, Chairman.

MAY 13, 1870.

J. E. Evans, chairman of the Committee on the Religious Interests of the Colored People, presented Report No. 2 of that committee, which was adopted, as follows:

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Respectfully submitted.

J. E. EVANS, Chairman.

MAY 13, 1870.

R. A. Young then called for the

report of the Committee on Itinerancy, which was made the order of the day for ten o'clock.

The secretary then read the Report No. 1 of the majority, and also the minority report, as published in our issue of yesterday.

J. E. Edwards presented the original paper, which was read by the secretary.

R. A. Young moved the adoption of the minority report, which motion was ruled down on the ground that the majority report should be considered first.

J. E. Edwards moved to substitute the minority report for the majority on the ground that the majority report referred only to one single aspect of the question, while the minority report covered the whole subject; which motion prevailed.

Dr. Young then arose and said: "I have not offered to make a single speech before this Conference until this morning. The little statement I made on the report of Domestic Missions was intended for Dr. McFerrin. I dare say that some of my best friends will wonder why a young man should begin this debate. I would say that in one respect I may be a young man, but in another I am not. I am in the twenty-sixth year of my pastorate in the Methodist Episcopal Church South. I propose to give the history of this movement at the General Conference held at New Orleans, for the special benefit of the clerical and lay members who were not there, and perhaps did not take the Daily, or have not seen the journal. I propose to give this from memory, as well as I can. There was, at that time, a committee appointed on Change of Economy. A resolution was brought in before that committee recommending an extension of the pastorate—that is, that the Bishop be allowed to appoint a preacher one year at a time, so long as he was seen to be the right man in the right place. We had a discussion on this question at night, and a large majority went for taking out two years and putting in none at all. This is my first point: that after mature deliberation it was by a fine majority that this was carried. The next morning we were wakened up by the fact that there was great dissatisfaction in this regard on the part of some of the superintendents and prominent members of the Conference, who were jealous of the very fringes of Methodism, and they suggested a reconsideration in order to adopt a compromise. I believe it was Dr. Bennett, or one of the Virginia delegates, moved that we put four years instead of two; and that if we moved a reconsideration, and allowed this compromise, it would bring us up to this General Conference, and we could then see what further change could be made. I voted for that because I considered it was done in good faith. They encouraged us to reconsider, that we might see the working of this plan through the coming four years. Westward on the threshold of that time and that hour. If my fifteen minutes are not out, I would ask, Is there any one Bishop who will say that this four year rule has ever hampered him? He is here; let him speak. My friends joked me on the position I then assumed, on the ground that I was comfortably settled in my charge at Tulip street. Edgely was my London, and Tulip street my cathedral. My friend, Bishop McTear, knew all this, and yet at the next session of the Tennessee Conference, notwithstanding all my love for my charge, and comfortable situation, moved me across the river to McKendree church; and the four years' rule did not hamper him at all. I have been encouraged to this movement by men of almost threescore years and ten, by men of large experience and extended observation; and I repeat, if there is a Bishop whom this four years' rule has ever hampered, let him speak. I have been busy myself to see to what extent this four years' rule has been carried out; and, as they allege, has destroyed the itinerant system. I have found some Conferences in which not a man has gone back four years; some in which but one, and in others two. In Tennessee, where we have men trained for the ministry, men capable of staying fully that length of time, there were only two sent back according to the four years' rule. And it is so of other Conferences. If I thought it would ever hamper the Bishops I would vote against it instantly, and I speak sincerely. I think the extension of the pastorate would have a good effect on the education of our young men. I throw this out as a seed-thought, to be developed by men more capable of doing it than myself. I think it would have a good effect on our pastoral work, and throw this out as another seed-thought. It would have a fine effect on us in what we courteously call our studies; and develop the best talent of our church."

Dr. Schon rose and said: "I have no apology to offer for the remarks which I shall make on this vital and important subject. I look

upon it as one of the most important, if not the most important, that can engage the attention of this body. I do not look upon this as a mere nominal change to accommodate the ministry or the people of our church; but as a fatal blow at the very root of our itinerant system. It is by this, and this alone, that we can keep the culminating glory of our church still in view. By its adoption they do that which will uproot the very principles of this system; they will do that which will force us to abandon that which has exerted unbounded influence in aggressive movements of our church. The most prominent feature of Methodism is her diversity of talent in her ministry; and the adaptation of that ministry to the wants of the whole church; and the only system which can ever preserve this mighty power is the itinerant system. Mr. President, it is the pride and glory of my life that I have been connected with that band of heroes who have carried the torch of religion flaming through this wide extended land. This itinerant system has been mine in youth; it is mine when age has frosted my locks, and God grant that it be mine till these bones sleep in the grave of my fathers. This system is the crown of our Methodist Church. Let me mention the working of other systems in other churches. They have tried the settled pastorate for long years, and are now, in some form, seeking to engraft upon their systems this itinerant element. A minister of another church once said to me, 'I had often wondered why and how it is that the Methodist clergy have such a success and power over the minds of the people. But the mystery was at length solved. I had been seeking a place where a Methodist minister had never been. At length, while traveling in a wild, unsettled portion of the country, no road, no path could anywhere be found. I wandered on through this wild waste until at length in the distance I saw the smoke curling from the chimney of a lonely hut. I rode up, fastened my horse, and entered, feeling within me the secret gratification that I had at length reached the object of my search. I spread my books out upon the table, and to my surprise my eye caught a glimpse of a Methodist tract.' Yes, I thank God for the words which he spoke—the Methodist circuit preacher had been there before me! O give us this circuit preacher! Spare us this tree! Hew not down this monarch of the ages! If you do it I shall move to lift a collection to buy a bell, and ring it in the old tower of Methodism, to toll its funeral knell!"

W. A. McCarty said: "I am not an old pastor, as my brother from Nashville; but if he is 'Young,' I am younger, and I will proceed to discuss this question on the theory advanced by one of the friends of Job: 'Great men are not always wise, neither do the aged understand wisdom; therefore I also will show mine opinion.' Dr. Young asked if there was one of the Bishops who could answer that the four years rule had ever hampered him. In my Conference it has hampered them. I know that it hampers the appointing power."

"Another point: it will induce the reading of sermons. It is easier to read them than to preach them, and because he can't preach it out he will read it out. It will operate injuriously on the young men of the Conferences who are on the outposts of the church, and who are not known about the great centers. They say they want a man who can stay it out—one who has reputation and capacity to sustain it through an indefinite period of time. This will keep back the young men until their energies have died out, and age has damped the spirit of their youth. This will not only damage but destroy the itinerancy. Is there a man here who doubts this? (Answer, 'Yes.') Well, I don't know that I will reason with that man. If a man would doubt his own existence, would I go into a logical argument to prove it?"

"When you take away this rule, and allow a man as long as he pleases, and as long as the church pleases, and as long as the Bishop pleases, you have Congregationalism. 'It will destroy the episcopacy. Take an example: Here is a promising man, beloved in his pastoral charge, and bound to a people by ties of relationship and love, and tell me where is the Bishop that would dare to move him? It would take more than the nerve of a man—more than the nerve of a Bishop. People would say we don't want that Bishop. They would say it, too, if perchance he should fix a man upon them whom they were not willing to receive. I repeat it, Mr. President, it will be subversive of the whole economy."

Jos. B. Cottrell said: "I deplore the fifteen minutes rule, as it would require over an hour to develop the argument I wish to advance. The Methodist Church is without a pastorate. To speak of an itinerant pastorate is as absurd as to speak of a square circle—that is, when you mean by itinerancy the arbitrary

power of the committee on Itinerancy, which was made the order of the day for ten o'clock.

The secretary then read the Report No. 1 of the majority, and also the minority report, as published in our issue of yesterday.

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Dr. Young then arose and said: "I have not offered to make a single speech before this Conference until this morning. The little statement I made on the report of Domestic Missions was intended for Dr. McFerrin. I dare say that some of my best friends will wonder why a young man should begin this debate. I would say that in one respect I may be a young man, but in another I am not. I am in the twenty-sixth year of my pastorate in the Methodist Episcopal Church South. I propose to give the history of this movement at the General Conference held at New Orleans, for the special benefit of the clerical and lay members who were not there, and perhaps did not take the Daily, or have not seen the journal. I propose to give this from memory, as well as I can. There was, at that time, a committee appointed on Change of Economy. A resolution was brought in before that committee recommending an extension of the pastorate—that is, that the Bishop be allowed to appoint a preacher one year at a time, so long as he was seen to be the right man in the right place. We had a discussion on this question at night, and a large majority went for taking out two years and putting in none at all. This is my first point: that after mature deliberation it was by a fine majority that this was carried. The next morning we were wakened up by the fact that there was great dissatisfaction in this regard on the part of some of the superintendents and prominent members of the Conference, who were jealous of the very fringes of Methodism, and they suggested a reconsideration in order to adopt a compromise. I believe it was Dr. Bennett, or one of the Virginia delegates, moved that we put four years instead of two; and that if we moved a reconsideration, and allowed this compromise, it would bring us up to this General Conference, and we could then see what further change could be made. I voted for that because I considered it was done in good faith. They encouraged us to reconsider, that we might see the working of this plan through the coming four years. Westward on the threshold of that time and that hour. If my fifteen minutes are not out, I would ask, Is there any one Bishop who will say that this four year rule has ever hampered him? He is here; let him speak. My friends joked me on the position I then assumed, on the ground that I was comfortably settled in my charge at Tulip street. Edgely was my London, and Tulip street my cathedral. My friend, Bishop McTear, knew all this, and yet at the next session of the Tennessee Conference, notwithstanding all my love for my charge, and comfortable situation, moved me across the river to McKendree church; and the four years' rule did not hamper him at all. I have been encouraged to this movement by men of almost threescore years and ten, by men of large experience and extended observation; and I repeat, if there is a Bishop whom this four years' rule has ever hampered, let him speak. I have been busy myself to see to what extent this four years' rule has been carried out; and, as they allege, has destroyed the itinerant system. I have found some Conferences in which not a man has gone back four years; some in which but one, and in others two. In Tennessee, where we have men trained for the ministry, men capable of staying fully that length of time, there were only two sent back according to the four years' rule. And it is so of other Conferences. If I thought it would ever hamper the Bishops I would vote against it instantly, and I speak sincerely. I think the extension of the pastorate would have a good effect on the education of our young men. I throw this out as a seed-thought, to be developed by men more capable of doing it than myself. I think it would have a good effect on our pastoral work, and throw this out as another seed-thought. It would have a fine effect on us in what we courteously call our studies; and develop the best talent of our church."

Dr. Schon rose and said: "I have no apology to offer for the remarks which I shall make on this vital and important subject. I look

changing of men, swapping of men. Itinerancy, in its best sense, is 'going about doing good.' It is intended to signify aggression upon the outlying world. This aggression is prevented by the fact that preachers have no time to learn the necessities of a neighborhood or tract of country before they are, by the arbitrary rule of limitation, dislodged from their positions; to give place to others. This, too, at an expense which is disastrous, and a most deleterious effect, from the wear and tear of constant moving. A nomadic, ever-shifting, changing ministry—'passers,' not pastors—lacks essential elements of conservatism. Men subjected to it do not take the finest mold and polish; are prevented from receiving the more delicate touches which qualify for the responsible and sacred duties of the pastoral office. It is remarkable that the exceptions to the rule in the law of the church are cases of a more artificial character, where the swapping of men would disrupt nothing. For two professors or two others to swap seats would produce no abrasion of any delicate organism; but for two pastors to swap places calls for a dissolution of ties which may not be formed in a day. The pastoral functions have reference to elements which mingle in the relationships of neighborhood and home; they desiderate knowledge which requires time and diligence. The pastorate is God's order. It is thought that to conform to it will interfere with our episcopal arrangement. We must have it—it is essential to the church of God. If it be found to be incompatible with our episcopacy, then, rather than the church be without what God ordained, let our episcopacy slide. I see no incompatibility, however. It has been said, our Bishops will not have the nerve to carry out the system without the rule of limitation. If that be the case, I pity them. Men who only have God for a master can do their duty. It has been said that unless there be a rule of limitation the men of good appointments would have no chance ever to get the good ones. My observation has been that the men who hold good appointments almost invariably swap with men who have about as good. I have heard a good deal of laudation of our glorious itinerancy from men who practically ignore it. They manage to have their families stay in the same town ten, fifteen, twenty years. After all their protestations, they find their way to the Bishop's room, and are seen to arm presiding elders at the Annual Conferences, quite in contravention to what they so fervently commend. Out upon such simulation. It is said the changing of men is necessary in a frontier country. Why so? What is gained? If a man can plant himself firmly and watch the successive waves of population as they come, he can set his net wisely and gathier in successfully, where a stranger would do little or nothing. The idea of itinerancy is perverted. If it consists in an arbitrary displacement of men by an inexorable rule it is not what obtained at the beginning. But this is the notion, and it is the superstition of the Methodist people—the Nehushtan of our church. Hezekiah, when he became king, found the people worshipping the brazen serpent. He broke it to pieces, and 'he called it Nehushtan—a piece of brass.' Like idolatry among the Baptists and apostolic succession among Episcopalians, we must have our glorious something to flaunt—and without considering what we mean, we say, 'our glorious itinerancy.' The Methodist Church is made by the limitation rule, the least aggressive of any of the churches. The Methodist tree needs a top root. Its lateral roots are fine. Institute a pastorate and you have it. It had a provisional one in the class leader and in the local ministry of former days. They built up the church. When they dropped out, we needed a heaven ordained pastorate. You cannot bring to life things worn out. Do you not try to put new wine into old bottles? You must come ultimately to a proper pastorate.

Dr. A. R. Winfield said: "I do not rise to move the previous question, nor to lay anything on the table. We are ready to discuss this question. My first proposition is this: 1. Itinerancy is at the foundation of our government. It is the standpoint from which to contemplate every important change in our economy. Our church is founded upon this. From the earliest times, that has ever been its leading idea. If Congregationalism had been superior to Methodism, Wesley would never have broken loose from the shackles of the Established Church, poverty-stricken, to found this glorious system which we are living to perpetuate. Religion had been shut up in those cells until its life-blood had left it, and it had grown pale and sickly. The ministry of the Methodist Church is an itinerant ministry, and her itinerancy is the life of her religion.

"2. This removal of all restrictions, whatever the theory, practically abolishes itinerancy. To my

mind it is clear that we cannot reconcile an extended pastorate with an itinerancy. The only question is this: Is Congregationalism better than itinerancy? I will not take it upon myself to decide, but I will say that, by the help of God, we have set the world on fire. The camp fires of a holy Christianity, which have gloamed all along our extended borders, have been lit by the hands of the itinerant ministry. Had it not been for this grand system, Andrew Monroe and those who have gone before him had never carried the standard of Methodism into this, our wide-extended West. We have ever been the pioneer church. We do not wait for feather beds and pillows to revel in luxurious ease. The Methodist itinerant hears the command of his Saviour, 'Go, and he goes.' You talk about the Bishop removing men—I tell you, sir, he will not do it. The preacher may be spunky and the people may back him. Then what are you going to do? He brings you up by challenging your right to do it. Will you tell him that his good brother yonder has fared badly, and that he must go and take his place? No, the Bishop will not, cannot do it. I have been a presiding elder a long time, and have seen the danger of putting men back.

"3. My third proposition: It robs the episcopacy of one of its chief functions—the appointing power—and thus degrades the office, making the Bishop a mere notary for others. They say, 'we only appoint for one year; and then the Bishop can send them wherever he pleases.' He cannot do it. I might refer to a certain Southern city of which an exception has been made, for an illustration of this. I tell you, sir, they will never consent to be torn up from their nests, and thrown out on the rolling waves of an itinerancy, when you build such fortresses, behind which they may rest secure.

"4. It localizes the talent of the ministry for the benefit of the few to the damage of all the rest. Now, there are men of talent, like Dr. Young, who should go through the country. Is it right to give McKendree church all the benefit of his talent, when other churches are calling for it? Methodism must be regarded as one great system, and its great system and its ministers must be common to all. If I should follow out my feelings, I would offer here a resolution to place ourselves completely in the hands of our Bishops. Has it not sent the blush to our cheek to read of our fathers, in the Histories of Methodism in Kentucky and Tennessee, which have just been published—their sacrifices and sufferings, and their devotion to the cause of Christ. Where now is the fire that once burned on the altar of their hearts? Where is that fire of zeal that made them out loose from all their social and domestic ties, and all the relations of life? He that would have the honors and wealth of this world is not worthy to serve in his Saviour's cause.

"5. It is a disguised Congregationalism, and tends to subvert our whole economy. Our church has never demanded it. You know Arkansas has the true spirit of the itinerancy. But Dr. Young was terribly aggrieved by being taken up ruthlessly and carried across the river from Tulip street to McKendree. Truly, that was a terrible affliction!

"6. This plan teaches our people to rely upon the acquaintance with, confidence in, and affection for the preacher, and the social influence growing out of a long pastoral relation, instead of the Holy Ghost. That was a dark night in Methodism when that four years' rule was passed. I was willing to accept it then as a compromise, but I am happy to say that we can get a two-thirds vote on our side at this time. Brother Cottrell talked loud and long, and spoke of the expense which the itinerant system devolved upon the church. When such vital interests are at stake, such notions should not be considered. Twenty years ago I went to Arkansas, a poor houseless wanderer, to preach the gospel of the blessed Lord. They told me I would starve, that I could never live. But I did live, and I am living still, and blessed be God I am here to contend for this great system to which I have devoted my life. I have advertised my property for sale in view of this great measure. I have but two sons, and I will clasp them to my bosom and bid them enter the ranks of the Methodist itinerancy."

The venerable Dr. Pierce then arose and said: "All that I would have said has been said on this subject. I will simply state that I look upon this as a grand crisis in the onward march of Methodism. I was the first delegate to the first General Conference ever assembled, and I have been in every one since. By the mercy of God I am preserved to be present at a new order of a General Conference, where there are assembled an equal number of lay and clerical members. I have perceived that the question under discussion was the leading question of the

church, and my impression is that the change proposed would stand a much better chance to be adopted if there were no laymen present. While I mean no imputation of impurity to any one, I will say that I have never seen a purer set of men than the Methodist preachers of the past. Strange to tell, this movement has been slowly growing and growing, until it has culminated here. If it could be proved to be the best measure for the church—even though I could not see so far into the future as those who advocate this measure—it would be my prayer that it might prevail. My philosophy, my logic, and my experience teach me that the very day you break up this system you disorganize Methodism. The itinerancy belongs to the elements of Wesleyan Methodism. The moment you take out this—you destroy its identity. You can't pass this law without the following. As I speak to you to-day, if this ever prevails, the peace and harmony between the Bishops and ministers will be broken up. Every man who is favorably received into a circuit and station, and gets this fixed into his mind, will think hard of it unless the Bishop signs this bill made up in his mind and in the minds of the people, and it will be heard whispered around: 'I know that man needs that place no more than I.' Let there be a terminus as well as this peculiar privilege. I only wish to say that I have been working under the old rule, of six months to two years, for sixty-six years, and I have done more good than if I had been stationed all that time in one of the churches in the city of Memphis. The object of Methodism is not to accommodate, but it is the universal good. The argument of my friend from Alabama, though I believe he was sincere, was a very specious one; but that of my brother from the Little Rock Conference is the ground which should be taken. You cannot adapt this change proposed equally to the rights and claims of every one. To call this an itinerant ministry would be a miserable nominality."

Dr. J. E. Edwards said: "That minority report covers all that is contemplated in the change, and does not refer, as does the majority report, to a single aspect of the question. But I am no lawyer to pick flaws in the indictment of a commonwealth attorney. I confess that I approach this with no small degree of embarrassment, mainly because I am conscious of my inability, in the hurry of a speech, to discuss fully the merits of this question. I also feel embarrassed in following the Jeremy Taylor of our church, whose opinions with some are almost oracular; and yet I would beg leave to put in a demurrer to what has been said by some of my brethren on that side of the question. I, too, am old in the pastorate. I have been thirty-five years in the itinerancy—in the hands of the Bishops—never having given them occasion to consider thirty-five minutes as to where to send me. What is proposed by the change now before this Conference is the lifting of an arbitrary limitation, without any ulterior design to strike a death-blow at the root of the itinerant system. Let us look at the negative aspects of this question:

"1. It does not encroach, by any organic law or usage of the church, on the episcopacy. It only intends to lift a proviso that shackles it. So far from encroaching upon their authority, it goes to remove the trammels, that they might use men to the greatest advantage of the church. We have been careful to maintain this point. There is no encroachment on their authority. It does not invade their rights to ordain men, or to preside in Conferences, and I maintain, in view of this, that it does not encroach on the episcopacy.

"2. Nor does it encroach on the Methodist itinerancy. 'What,' says one, 'does the chairman of the Committee on Itinerancy propose to abolish the system? Never, never—so help me heaven. I would knock off every trammel and chain and leave the ministry wholly in the hands of the Bishops, to send them wherever, in their opinion, they would best subserve the interests of the church. What is the itinerancy? It is that principle or feature by which members of Annual Conferences are subject to continual change, under the authority of the episcopacy vested in their hands by the General Conference. It does not necessarily follow that a man must be frequently changed in order to constitute him an itinerant minister. If this is so, you violate this in your military posts, in your editors' chairs, in your agencies, and in your presidents of colleges. These still retain the technicality of itinerant preachers, involving a liability to change. That is just where this proposition places us.

"Another negative aspect: It does not contemplate a settled pastorate. What is meant by a settled pastorate? A minister takes charge of a church by contract, and remains until they wish him removed, or until he gets some call which he deems

more desirable. Nothing of that sort is intended. The appointment of a preacher year after year only resembles this by a bare possibility. It is not our intention to fix a settled pastorate."

On motion of Dr. Marshall, Dr. Edwards was allowed fifteen minutes more to finish his speech.

Dr. Edwards continued: "I am obliged to the Conference for the courtesy which they have extended to me, but I see that there is a disposition to throttle me on the part of some from whom I did not expect it. I can do nothing more than merely state my arguments, which amount to nothing in this body.

"My fourth proposition was, that it did not look to a settled pastorate.

"5. It does not contemplate a longer term of pastorate than under the four years' rule, and the average term would be shorter.

"6. It does not invade any divine right. Surely they cannot claim this.

"These are the negative aspects of the question, but they go very far in favor of the proposed measure.

"I will refer to some objections:

"1. They say that it tends to Congregationalism. It is an utter impossibility that it could tend to this.

"2. They say it would operate to the disadvantage of a large class of men in our church. God made men with certain peculiar talents, and it is within the observation of all that a man is drifted about from year to year until a place which he fits exactly is found. He should fill that place, and should not be put off by any arbitrary law.

"3. It is objected that the Bishops would not have the nerve to act. I have never found them wanting in nerve; but they will exercise their honest conviction so as to give the greatest good to the greatest number. The operation of this restrictive law has in some places nearly killed the church. Constructively a man could claim his right to stay, and the object of this measure is just as often to keep him from staying as to send him back.

"A few arguments in its favor. 1. It will give all the advantage of a settled pastorate without any of its disadvantages. Here is a plan that will accomplish this by having a flexible joint in the machine.

"2. By this you furnish additional stimulus to the preacher. Success and demand will determine the position he is to fill, and thus determining, it would give an impetus to his efforts.

"3. It will give permanency to the work of the pastor, which, by the old rule, is frequently left incomplete.

"4. It will more firmly attach the preacher to his people. There are men upon whose hearts the coal of prophecy has been laid; yet, while they believe the Methodist doctrine, they hesitate to enter a pastorate in which they see so little prospect of accomplishing the result of their efforts.

"5. This measure is suited to every part of our country."

Dr. Keener moved that Dr. Edwards have fifteen minutes more to finish his speech, which was granted.

Dr. Edwards continued: "I intend only to say that I have no end to gain by this measure, but I have prayed that God would grant that I might live, just to allow me to enter some field in which I might accomplish the greatest amount of good in my declining years.

"We want a law to protect us, that will not trammel the episcopal authority."

Dr. Bond said: "I have listened to these speeches with not only gratification, but with interest, as a learner of the minds of the church and the condition of its institutions. When I heard the able speech of my friend from Alabama, all the instincts of my nature were aroused; for when I see a brave man withstanding the opinions of those with whom it is to his interest to agree, saying, in reference to old established rules, 'These be not the gods that brought ye up from the land of Egypt,' I honor him. When I see that man, it is with pain that I am not converted to his views.

"I endeavored to find out what was the proposition before the house. At length I caught the idea, and I will give the Conference the benefit of my discovery. There are three systems which fix the relation of ministers to churches. One is the Congregational system, in which the congregation makes an agreement with the pastor. The other two systems are those in which the ministers are assigned by episcopal authority. One of these is the Methodist, the other the Roman Catholic. Both are good, and work well to the end proposed. The question is now, Which shall we prefer? I prefer our own. The result of the proposed measure would be to constitute the Bishop a thorough Pope, and he will be assailed on all sides, and there will be a quarrel every time he assigns a man."

A. S. Andrews said: "I do not think that any subject is so fraught with weal or woe as this. I bear my testimony against the resolution. It will sap the foundation of our

itinerancy. According to our present system the poor have the gospel preached to them, and as the scream of the panther dies out on our borders the song of the Methodist circuit preacher is heard in its place. Again, it tends to destroy the great spiritual element in our church by opening a field for the gratification of worldly ambition and the enjoyment of worldly pleasure. This scheme throws around the preacher the enchanting witcheries of worldly interest, which would set a bad example to the people; and O, I pray you, guard the piety of your people. It will break into the unity of our church. My brethren have laughed at me for my earnestness in this matter. It springs from my love of Methodism. To Methodism I owe all that I hope for here, and all that I hope for hereafter."

Dr. Rush opposed the measure by a few emphatic remarks, directed against the use of the expression "swapping off," by J. B. Cottrell, to designate the itinerancy, which he caricatured in a most eloquent and earnest style.

A dispatch expressing fraternal sentiments was received from the South Carolina Sunday School Convention, in session in Charleston, and the secretary was instructed to forward a suitable answer.

J. C. Denning asked and obtained leave of absence.

T. C. Garland was recognized as having the floor, and Conference adjourned with the doxology, and benediction by the Bishop.

TENTH DAY.
SUNDAY, MAY 14, 1870.
Conference met at the stated hour. Bishop Pierce in the chair.
John Harrell conducted religious worship.
The minutes of the last meeting were read and approved.
Bishop Wightman took the chair, and called for reports from standing committees.

W. M. Rush, chairman of the Committee on Books and Periodicals, submitted the following report, which was adopted:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS—NO. XII.
Your committee, having considered the resolution offered by R. S. Moran, instructing them to inquire into the expediency of publishing a quarterly review for our church, beg leave to report that in their judgment such a publication is inexpedient; and they recommend the missionary secretaries to make a liberal use of the columns of our church papers.

Also, your committee, having considered a resolution offered by Dr. Sallins and others, in relation to a map of the boundaries of the Annual Conferences, beg leave to report that in their judgment such a map is not in sufficient demand to justify its manufacture and publication.

All of which is respectfully submitted.

W. M. RUSH, Chairman.

MEMPHIS, May 14, 1870.
J. Hamilton, chairman of the Committee on Revision, presented Report No. 5 of that committee, which was read and laid on the table under the rule. It is as follows:

REPORT OF THE COMMITTEE ON REVISION—NO. V.
Your committee have had under consideration a paper signed by R. W. Lovett, A. H. Colquhitt and Jas. Jackson, asking that the words "one-fourth of whom may be local preachers," in chapter 2, section 1, and answer 1, page 5, N. A.; and the words "one of whom may be a local preacher," in section 2, answer 1 of the same chapter, may be stricken out. The committee so far concur in this request as to recommend that the first sentence named be so changed as to read, "one of whom may be a preacher."

A paper was referred to the committee, signed by Charles Taylor and H. P. Walker, requesting that at the end of chapter 2, section 7, answer 16, page 71 of the Discipline, the following words be added: "On the removal of any member of his charge to another, to write immediately, informing the preacher in charge of the work to which such member has removed, whether with or without a certificate." With this request your committee recommend non-concurrence.

A paper, signed by P. A. Peterson, Paul Whitehead and D. Arcey Paul, was referred, asking a rule to govern our ministers in celebrating the rite of marriage in the case of divorced persons. With this request the committee recommend that the Conference do not concur.

Also a resolution, signed by J. Edwards and B. Croson, requesting the General Conference to fix a limit within which letters of dismission shall entitle the holders to be received into the church. Your committee think it inexpedient to fix such limit.

A resolution, signed by R. Lane, J. M. Binkley and others, was before the committee, asking that the word "thirty," in part 2, section 5, article 1 of the Discipline be substituted by the word "fifteen." Such change was judged inexpedient.

A paper was referred to the committee, signed by E. K. Miller, T. C. Barton and others, asking for the preparation and adoption of a form for recognition of the church membership of baptized children, and the assumption by themselves of their baptismal obligations. Your committee find this already provided in the rearrangement of the Discipline.

A resolution, signed by A. G. Haygood and T. M. Morriewenther, proposing a change in chapter 2, section 4, page 57 of the Discipline, relative to the call made in quarterly conferences upon trustees, was before the committee, and in its judgment such call is already provided for.

A second resolution, signed by A. G. Haygood and J. Boring, asked an amendment in part 1, chapter 4, section 4, page 127 of the Discipline, by inserting after the word "church" the following: "Persons holding certificates of dismission from our church shall be amenable to the authorities of those churches in which they may reside." Your committee recommend non-concurrence with the request.

The committee recommend that in answer 3, section 5, chapter 6, page 27, N. A., after the words "of trial" the words "suspension or" be inserted. Also that at the close of answer 3 the following be added: "In cases of suspension, the suspended person shall not be restored until satisfactory evidence be given of repentance and reformation, unless the innocence of the accused shall have been made apparent."

A memorial by G. W. Sullivan, of South Carolina, was referred to the committee, asking that the right of appeal be given to laymen, when dissatisfied with the decision of a quarterly conference in a trial. Your committee are of the opinion that the request cannot be granted.

All of which is respectfully submitted.

J. HAMILTON, Chairman.

L. C. Garland, chairman of the Committee on Education, presented the following report, which was adopted unanimously:

REPORT OF THE COMMITTEE ON EDUCATION—NO. I.
The assertion that Methodism is unfriendly to learning, or that at any time it has declined to avail itself of its advantages, is a libel upon a church which was originated within the walls of one of the most venerable and renowned universities of the world—a church whose founder was a man of extensive and varied and accurate knowledge, and who, to the end of his life, did all in his power to improve the intellectual as well as the spiritual status of his followers. Mr. Wesley was a scholar; but, what was far better, he was a holy man of God—a man who, with the great apostle of the Gentiles, "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord"—a man who knew how to hold learning within its legitimate sphere and to apply it to its proper ends. He was also a reformer of the corruptions and evils brought upon the Church of England by pride and formalism and self-indulgence, and philosophy, falsely so called. As was to be expected, the high, the noble, the worldly-minded, the rich, the sensual, the wise in their own conceit, had no ear to lend to doctrines and teachings like his; and he was forced to turn aside to the humble, the poor, the ignorant and the despised. In this fact we make our boast, for in this he had the imprimatur of the great Head of the Church, who laid it down as one of the infallible marks of his kingdom, "that unto the poor the gospel is preached"—an evidence, this, of apostolicity worthy all the lines of pretended pretentious descent drawn up in the pride and the fancy of pretentious men. And whenever we shall lose the spirit of Wesley—his devotedness to the temporal and eternal welfare of the poor—when ever we shall so modify his system as to fail to thrust out into the work of the ministry godly men, men of one business, and that the business of spreading scriptural holiness throughout these lands, and carrying the gospel, in its simplicity and purity, to the door of every man who will hear it—we shall have lost one of the features of our conformity to the apostolic church, and you may then write "Ichabod" upon all the institutions peculiar to Methodism.

Whilst, then, from the force of circumstances, Mr. Wesley's followers were drawn chiefly from the ranks of lower life, and were, for the most part, poor and unlearned—and while he preached to them nothing but the gospel in its utmost simplicity, and determined to know

(Continued on fourth page.)

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, MAY 28, 1870.

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THE GENERAL CONFERENCE.

GENERAL CONFERENCE ROOM,
Memphis, May 17.

The report of the Committee on Education, No. 2, was read by its chairman, Dr. Garland, on yesterday. It embraces the recommendation to establish a theological institution to be under the immediate supervision of the Bishops. This inaugurates a movement which many of the friends of the Conference colleges oppose upon the ground that it will take away from those institutions much valuable patronage; that the presence of young men who are preparing for the ministry is highly salutary to the discipline and moral atmosphere of a college; that, on the other hand, the young men derive much advantage from being educated in company with those who are afterward to be the ruling citizens of the country—its lawyers, doctors, politicians, farmers and scientific men; that the distribution of young men studying for the ministry controls, to a considerable degree, their ultimate choice of the fields where they will be found after graduation. If they are sent too far from home they will not come back to stay; that the cost of sending young men to a central institution would nearly pay the expense of a year's board. The discussion is not upon whether there shall be an educated ministry, or one trained theologically, but whether this training shall be given at one point or at several. The last General Conference recommended that a biblical department should be established in each of our church colleges.

The speaking upon this question we never heard surpassed anywhere. Drs. Winfield, of Arkansas, Marshall, of Mississippi, Shipp, of South Carolina, Prof. Garland, of Memphis, Gen. Colquit, of Georgia, Dr. Craven, of North Carolina, Drs. Green and McFerrin, of Tennessee, and Andrews, of Mobile, presented the theme in all its phases, and poured light upon it from every side. One could scarcely vote in the dark after such able arguments; but the very excess of light was somewhat confusing. We found ourselves almost convinced by the speech of each speaker, and in such a state of mind the disputant who had the last word certainly had no little advantage.

While I write this subject is up, and the vote has just been taken, and the minority report adopted, thereby determining in favor of theological departments over one central theological institution. This

discussion occupied nearly the entire morning.

NEW CONFERENCE.

The report of the Committee on Boundaries, though rather a dull document to the audience, is an intensely interesting one to the members of a General Conference. The disturbance of the limits of an Annual Conference concerns immensely both the preachers and the people of that territory. The gradual development of churches and of pastors has strongly bound them together by ties the most precious and sacred. It is a pity there should ever arise a necessity for any change that should disturb those relations. But in the gradual growth of membership, the opening of new routes of travel, and the increase of communication between districts which were formerly separated by broad streams and mountain chains, the original condition of things has been essentially altered. And it is in accordance with the genius of Methodism to suit itself to things as they are—to keep up with the movements of commerce and population. Every General Conference has therefore to review the lines of the entire work.

The tendency of all these alterations is toward making State lines Conference lines. This cannot be done yet, but we think that eventually the several Conferences will lie altogether in the bounds of the several States where they are located. Yesterday it was decided to make a North Mississippi Conference, dividing the whole State by a line running two counties above the line of the Vicksburg and Meridian road; a North Alabama Conference was formed, taking in all the State north of an east and west line running about ten miles north of Greensboro; a Western Conference, taking in all regions toward the Pacific, starting from the Western Missouri Conference line not included in other Conferences; a Los Angeles Conference in the southern part of California; and an Illinois Conference embracing the State. The Louisiana Conference remains as heretofore.

THE ELECTION OF BISHOP.

We anticipate the regular order of General Conference proceedings by publishing below the balloting on the election of Bishop Keener, and also an account of the ordination, which took place on the twenty-second instant. We congratulate the church at large more than the doctor himself on his promotion to the episcopacy. In common with all the readers of this Advocate, we hope that he will continue to be seen in the conduct of the paper for a long time to come.

At the instance of Dr. E. H. Myers the chair called the Conference to prayer—led by the venerable Dr. Lovick Pierce.

W. H. Potter, D. Ball, P. A. Peterson and J. W. Whipple were appointed tellers. The result of the ballot was as follows:

John C. Keener.....	55
James A. Duncan.....	51
John B. McFerrin.....	17
N. F. Held.....	1
A. L. P. Green.....	4
John H. Linn.....	4
E. E. Wiley.....	4
E. A. Morris.....	4
W. P. Harrison.....	3
John S. Martin.....	3
R. H. Myers.....	3
Andrew Hunter.....	3
David R. McNally.....	3
E. Reister.....	2
Jesse Boring.....	2
T. O. Summers.....	2
S. S. Roszell.....	2
C. F. Deems.....	2
J. C. Granberry.....	2
E. W. Schou.....	2
W. V. Tudor.....	1
O. R. Blue.....	1
W. H. Anderson.....	1
J. S. Key.....	1
F. A. Wood.....	1
O. Fisher.....	1
T. M. Finney.....	1
W. H. Potter.....	1

The whole number of ballots was 183; necessary to a choice, 92. No election.

The second balloting resulted as follows:

John C. Keener.....	97
James A. Duncan.....	84
J. B. McFerrin.....	6
J. S. Martin.....	5
E. W. Schou.....	2
C. F. Deems.....	1
S. Reister.....	1
O. R. Blue.....	1
A. Hunter.....	1
W. F. Held.....	1
W. P. Harrison.....	1

The whole number of ballots was 187; necessary to a choice, 94. No election.

The hour of adjournment being near, the time was extended.

The third balloting resulted as follows:

John C. Keener.....	98
James A. Duncan.....	89
John S. Martin.....	1
John B. McFerrin.....	1
J. A. Hunter.....	1

The whole number of ballots was 184; necessary to a choice, 92. John Christian Keener, having received a majority, was declared duly elected a Bishop of the Methodist Episcopal Church South.

On motion of N. A. Cravens the vote by which adjournment *sine die* was fixed for Monday, May 23, was reconsidered, and, on motion of L. M. Lee, the resolution fixing the day of adjournment was laid on the table.

W. B. Wood, lay delegate from the Tennessee Conference, W. M. Leathers, lay delegate from the Kentucky Conference, W. E. Cocke and W. T. Rucker, lay delegates from the Pacific Conference, asked and obtained leave of absence.

Bishop Paine announced that the Bishop elect would be ordained on Sunday morning, May 22, in the Second Street Methodist church, after sermon by Dr. Lovick Pierce. Conference then adjourned with the doxology, and benediction by the Bishop.

ORDINATION OF BISHOP KEENER.

The ordination of John Christian Keener as a Bishop of the Methodist Episcopal Church South took place in the Second Street Methodist church, Memphis, Tennessee, May 22, 1870.

The ordination sermon was preached by the venerable Lovick Pierce, D. D., on Second Timothy, iv, 1-5. The collect was read by Bishop Andrew, the epistle by Bishop Pierce, and the gospel by Bishop Kavanaugh.

The Bishop elect was presented by J. Hamilton and N. A. Cravens. The address to the congregation was read by Bishop Wightman, the prayer succeeding by Bishop Marvin; the examination of the Bishop elect was conducted by Bishop Paine; the *Veni Creator* and accompanying prayer by Bishop Doggett.

Bishop Paine proceeded with the service—all the Bishops present, with J. Hamilton, N. A. Cravens and O. Fisher united in laying on of hands. The prayers following the presentation of the Bible were read by Bishop McTyeire; and after the doxology the benediction was pronounced by Bishop Paine.—*General Conference Daily*.

LATEST NEWS.

The following are the latest dispatches from the General Conference:

MEMPHIS, May 25.—The Methodist General Conference to-day selected Louisville as the next place of meeting, and the following named officers were elected: Book agent, Dr. Redford; editor of Monthly Magazine, Dr. W. P. Harrison; secretary of the Board of Missions, Dr. J. B. McFerrin.

The editors of the various church papers were re-elected. The salaries of Bishops Andrew and Early were fixed at \$2,500; the salaries of other Bishops at \$3,000 per annum.

MEMPHIS, May 25.—The Methodist Conference adopted the report of the Committee on Episcopacy in reference to the veto power of Bishops.

NEW PUBLICATIONS.

ONLY A GIRL, OR A PHYSICIAN FOR THE SOUL. A romance from the German of Wilhelm von Hellern. By Mrs. A. S. Wister. Philadelphia: J. B. Lippincott & Co. 1870.

Well bound and neatly gotten up; about 350 pages. From Albert Eyrie, 130 Canal street, New Orleans.

LIPPINCOTT'S MAGAZINE FOR JUNE.—A most interesting number. The article, "The Revolution at the South," is devoted to the condition and prospects of the negro race. The author is not free from error, but takes a moderately fair view of the subject for a Northern man.

THE GALAXY FOR JUNE.—We have noted several articles of great interest. "Senator Wilson and Edwin M. Stanton," by J. S. Black, is pungent and abundantly conclusive. "Ten Years in Rome" continues to bring to light the hidden things of darkness.

Is not bringing up your children with bad habits, ruin will come, and your tears and prayers to God will be unavailing. But bring up your children with good habits and in the fear of the Lord, and he will bless you and your children, to the third, aye, to the tenth generation.

The real lack in all systems of religion based upon nature or reason, as opposed to revelation, like the ancient Hellenic paganism, is their utter failure to afford comfort and strength to mankind in the hour of weakness, trial and sorrow.

(Continued from third page.)

among them nothing but Christ and him crucified—yet his journal, his positive declarations upon the subject, and his establishment of schools, show that he felt at heart a deep solicitude for the intellectual as well as the moral elevation of his people. And the very system which he adopted for this end has been perpetuated and modified and enlarged by his followers in England, until the intellectual status of the church is not inferior to that of any other, and until Methodism in England has become a social and moral power, respected and felt throughout the realm.

And just so it has been in America. The simple, heartfelt, experimental, self-sacrificing religion we preach, has never been, and will never be popular with the world. Our mission was at first chiefly to the middle and lower orders of society. We followed emigration to the very verge of civilization; and preached the gospel in the remotest and darkest corners of the land. But our founders were not unmindful of the intellectual condition of those whom they had brought to the foot of the cross. Though not very successful in this line of effort, yet Bishop Asbury attempted the establishment of schools. Not long after his time the church became more deeply sensible of the power of education either to evil or to good, and waked up more fully to the necessity of educating her own sons and daughters, if she would keep them in sympathy and union with herself. Our Methodist children were educated at institutions either under the direction of other denominations of Christians or under the direction of the State. In the former case they were drawn away, but too often, into the communion of those by whom they had been fostered, and in the latter into the ranks of the ungodly and the profane. It thus became, as it continues this day to be, a solemn and imperative duty laid upon the church to educate its own youth. In the discharge of this obligation, colleges have sprung up to the number of about forty within the bounds of this General Conference. It is even questionable whether we have not overleaped our object and inflicted an injury upon the education of the church by multiplying our colleges to an extent which has prevented us from making any one of them as complete and useful as we might desire it to be. A half dozen judiciously located institutions of learning, having concentrated upon them the money and patronage which have been distributed among the forty, would have served our purpose better—have given a higher character to the education of the church and have met more perfectly the demands of the age. If the number cannot now be reduced, let the church take warning from the past, and in the future avoid increasing the evils arising from this source by declining to erect additional colleges, excepting where they may be absolutely required; and to repair the mischief already done, let it address itself with earnestness and energy to the proper establishment of the institutions already under its patronage.

We have read with gratification the reports sent up from a number of the colleges under the patronage of the church. We feared that, amidst the wreck and ruin brought upon the country by the devastations of war, none of our institutions were at present self-sustaining. But the facts in regard to several show that they are out of debt and are carrying on their operations without the creation of new debts. Yet those in the best condition are sorely suffering from the want of funds to enlarge their capacity for usefulness. We trust the liberality of our people will furnish the requisite amounts speedily.

But what has given us most gratification is the moral and religious condition of our schools. It was reported of one of them that it had never passed over it a single year without a revival of religion, and that of the students who had entered it, from the first of its operations until now, about two-thirds had been converted to God, and had led lives consistent with their religious profession. No wonder the faculty had never, since the reopening of its halls after the war, had occasion to enforce the discipline of the institution by the suspension or the dismissal of a solitary student. And in this regard the institution referred to is not singular, for, without exception, a like satisfactory condition is reported from all the other institutions heard from.

We dare say that specific reports from our other institutions, had they reached the committee, would have shown the most of them, both male and female, to be in a like state of moral soundness and usefulness. What clearer evidence could we demand of God's approbation upon our efforts to train up in his nurture and admonition the children of the church? Is not our educational enterprise in this its most important aspect, to wit: the preservation of the morals and the

development of the Christian sympathies of the young, a great and glorious success?

It is amazing that our people do not consider these facts in their true significance; and that so many of them persist in patronizing institutions of learning where the principles of their children are corrupted and their habits vitiated, or where, if their morals are preserved, they lose their sympathy for the church of their fathers. This must be because of a supposed superiority in the educational appointments of the institutions they patronize. If such be really the fact, the deficiencies in our own institutions ought to be removed, and they ought to be elevated in character until our people shall prefer to patronize them, over any others in the land. It will not do, in the support of our institutions, to depend upon the sectarianism of Methodists. The truth is, they have too little of it—too little of that sectarianism which loves the church for the church's sake. Far better would it be for the institutions of the church if we had more of this spirit of sectarianism among us. If we loved the Methodist Church more, because it is our church, we would rally around its institutions and support them, despite of any deficiencies that may be temporarily attach to them; and in that case, through unity of effort, such deficiencies would be most likely to be speedily removed.

Again, our people who patronize other institutions rather than their own, cannot be sufficiently impressed with the fact that an education is purchased at too dear a price, when that price is the wreck of moral character or the loss of the Christian sympathies of early life. What thanks does a father owe to an institution of learning that returns to him his son, it may be, with all its blushing honors thick and fresh upon his brow, and yet that son a profligate?

Never was there a greater mistake than that which is becoming so prevalent at the present day, that more intellectual culture is of itself adequate to exalt the virtue and secure the happiness of a people. It was never so at any period of the world. The contrary is susceptible of the clearest proof from the history of our race. In all nations the periods of greatest literary distinction have been the periods of greatest moral corruption; as witness, the Pederstian age in Greece, the Augustan age in Rome, the Elizabethan in England, the Republican in France, and the present in America. Education was never more widely diffused throughout the United States than now. Never was there more ado about it. Never were institutions so multiplied. Learning was never more highly valued and sought after as a means of redneing the laws of nature, and the properties of matter, to human control, and contributing to national and individual wealth and power. And this education, has not been wholly from under the control of Christianity. It has partially felt its restraining influence; and yet, with this partial restraint upon its natural tendencies, what is the result? Has the virtue of the people increased with their knowledge? Are our public men more patriotic, more self-denying, more honorable, more true to compacts, and more trustworthy than they were fifty years ago? Are the morals of the people improved? Is there less of crime and lawlessness in proportion to population? Alas! to all such inquiries there comes up a negative response which is well nigh universal. And yet education is, with a vast number of persons, the agency which is to bring us to the perfectibility, so-called, of our nature, and the question, in some sections of the country, is even raised of exalting education by totally divorcing it from religion. Fatal delusion, this! And, if it prevails, education will have become the Moloch upon whose altars will be sacrificed the spiritual and eternal interests of our posterity. And that Methodists should prefer for their children an education which is out of sympathy with all forms of Christianity, or, if not so, which is at least unfriendly to their own religious principles and polity, is a folly we did not expect, and for which we know not how adequately to account. Be it, therefore,

Resolved by this General Conference, 1. That it is the duty and interest of Methodists to maintain and patronize the educational institutions of their own church.
2. That as far as we have knowledge of the institutions of the church by specific reports, they are all eminently worthy of the confidence and patronage of the people.
3. That where there is any inferiority in an institution of the church, compared with other institutions of like grade, arising from the want of libraries, apparatus and cabinets of natural history, or from the small number and incompetency of its officers, such cause of inferiority ought to be removed as speedily as possible by a supply of funds adequate to furnish it, and to maintain an efficient corps of officers of acknowledged ability.

4. That it is more important to the educational interests of the church to place in good working order the institutions already under its patronage than to found new ones.
5. That an unsanctified education is a curse rather than a blessing, and that the authorities controlling the education of colleges should be careful to employ all means by which may be maintained the religious character of our institutions, which, for the most part, is so satisfactory, and for which we express our devout thanks to almighty God,

without whose special blessing nothing valuable can be accomplished.

All of which is respectfully submitted.

L. C. GARLAND, Chairman.

J. Boring, chairman of the Special Committee on Orphans' Homes, submitted the following report, which lies over under the rule:

REPORT OF THE SPECIAL COMMITTEE ON ORPHANS' HOMES.

The special committee appointed to consider the subject of homes for orphans, beg leave to report that they have investigated the subject as thoroughly as the circumstances would allow, and are fully persuaded of the truth and profound importance of the following propositions:

1. That the word of God declares it to be a perpetual arrangement of divine Providence that the poor shall always abide among us.
2. That the highest obligations of duty to God, as well as to our fellow-men, require us to make provision for the welfare of the helpless orphan and indigent widow, and the faithful discharge of this high trust is one of the sources of the richest consolation possible to human experience.
3. That the early church was careful to discharge this duty, and for several centuries succeeding the apostolic age the widow and the orphan were regarded as subjects of special interest, to be provided for, temporally and spiritually, as far as possible.

4. That there is special necessity for this benevolent work at this time.

We therefore recommend the adoption of the following section, to be placed in the Book of Discipline next after the section on missions:

REPORT OF THE COMMITTEE ON ORPHANS' HOMES.

SECTION.—Of Homes for Orphans.

QUESTION 1. What directions are given concerning orphans?

ANSWER 1. Let each Annual Conference, as soon as practicable, establish one or more orphanages, direct, either by purchase, gift or otherwise, to be maintained by the church.

ANS 2. The indigent orphans of our church and congregations, and others when practicable, shall be received into such homes, under the direction of trustees hereinafter provided for, where they shall be cared for, in all respects as in intelligent Christian families—they shall be as thoroughly educated as practicable, trained to business and habits of industry and useful pursuits, and, as far as possible, qualified to become useful members of society.

ANS 3. When an Annual Conference shall determine to found a home for orphans within its bounds, it shall appoint a board of trustees, consisting of six traveling preachers from its own members, and six laymen who shall be members of our church, and twenty-one years of age.

ANS 4. The trustees shall hold all the property, real and personal, of such home, in trust for the Methodist Episcopal Church South, for the purpose hereinafter specified; shall manage, direct, and when proper, sell or otherwise dispose of the same; shall appoint a superintendent, matrons, teachers and such other officers and subordinates of the institution as may be necessary, and shall superintend the conduct and management of the same. They shall also determine the number of orphans to be received, and decide between applicants when there are more than can be admitted; and they shall also determine the time and mode of discharging such orphans.

ANS 5. The trustees shall not put out to service any orphan or other child who may have been admitted into said home; but they may make such business arrangements for said orphans, when they shall have attained proper age, as may be deemed best for them, retaining the guardianship and oversight of the orphan pending such business arrangement.

ANS 6. Before proceeding to establish a home for orphans, the trustees shall, if practicable, procure from the proper authorities of the State in which it is to be built, a charter or act of incorporation for such home.

ANS 7. The board of trustees shall adopt their own by-laws, and conduct the business of the home, subject to the limitations and restrictions herein specified, and shall make a full annual report of the institution to the Conference in session.

ANS 8. The trustees shall be amenable to the Annual Conference, and shall nominate persons to fill vacancies in their board, subject to confirmation or rejection by the Conference.

ANS 9. Whenever an Annual Conference shall make the request, it shall be the duty of the presiding Bishop to appoint a special committee to visit and report upon the orphans' home within the bounds of said Conference.

ANS 10. In case any Annual Conference may not be able to establish a home for orphans, it may, at its discretion, confer the same upon any unite for that purpose, upon such terms as may be agreed upon by themselves.

JESSE BORING, Chairman.

H. A. C. Walker and W. H. Fleming offered a resolution proposing a change of the Discipline. Referred to the Committee on Revision.

Another proposing changes of Ritual. Referred to the Committee on Ritual.

J. E. Evans and S. Anthony offered a resolution on the trial of a Bishop. Referred to the Committee on Revision.

J. E. Evans and J. S. Key offered a resolution on the support of Bishops. Referred to the Committee on Finance.

J. E. Evans presented a memorial from the Colored Georgia Conference of the Methodist Episcopal Church South, which was read and ordered to be printed.

M. S. Andrews and others offered a resolution on the hymn book and Discipline, which was read and referred to the Committee on Books and Periodicals.

J. C. Keener offered a resolution on class meetings, which was read and referred to the Committee on Revision.

H. H. Montgomery and R. Abbey offered a resolution on the trial of traveling ministers. Referred to the Committee on Revision.

A. R. Boon and A. B. Fly offered a resolution on change of the Discipline. Referred to the Committee on Books and Periodicals.

G. Jones and T. L. Boswell offered

(Continued from fifth page.)

simple story of the cross uttered through unpolished lips, yet coming from a full and glowing heart and in dependence upon the Spirit of divine grace, will find its way to the consciences of men, and under its power sinners will be convicted and converted, and through the instrumentality of such an one there will be added to the church such as will be saved. Such were many of the most useful members of our church a century ago. And yet no one can doubt that the usefulness of these men would have been enlarged by proper intellectual culture. As in our first report was stated in another connection, our population at that period was for the most part, unlettered. The literary attainments of these ministers, though small, were in advance of those of the people to whom they preached. There were but few cultivated tastes to offend by false grammar, or rhetoric or elocution. But even at that time these holy and successful ministers of God lamented their lack of knowledge, and they endeavored to repair their deficiencies as, under the circumstances, they best could. The young ministers were required to travel under their seniors, that they might be directed in their studies and incited to diligence.

In the progress of the church it lifted up its membership to a higher social position, and took hold upon the most refined classes of society, so that there was created a demand for ministers not less simple-hearted and earnest and devotedly pious, but more cultivated and refined, that they might not drop below the level of the laity in this respect, and become scorned, in part, of the power they had exerted over them. The church recognized this demand and proceeded to supply it by adopting enlarged courses of study to be prosecuted by the candidates for the several orders in the ministry. But it was found necessary to exact from candidates some previous scholastic training in order to the successful study of these prescribed courses, and to the quarterly conferences was intrusted the examination of candidates upon the elementary studies of an English education. That much good was effected by these measures cannot be denied. Enough was accomplished to show the efficiency of the system if it were judiciously applied. It failed chiefly in that part intrusted to the quarterly conference, which did not exact from the candidate the amount of mental development requisite for the successful prosecution of his future studies in the midst of the burdens and responsibilities of a minister assigned to full work.

The church then adopted the policy of erecting colleges for the general liberal education of its youth, indulging the hope that from among those thus cultivated it would please the Holy Ghost to call many into the ministry. In this hope the church has not been wholly disappointed. Look over the Conferences and you will find many graduates of our colleges in the ranks of the ministry, and they are generally our most prominent and useful men. They, by virtue of their previous culture, could, when they were received on trial, do the full work of preachers, and at the same time master the prescribed courses of study. They are the exponents of the utmost usefulness of the plan adopted by the church when it is rightly applied, and they prove the plan to be a good one. But no doubt out of the ranks of our educated youth God has called to the ministerial work many more than have responded to the call. The career opened up before our educated young men, by the professions, are so brilliant and inviting, and harmonize so perfectly with the carnal aspirations of our nature, that it requires an unusual measure of grace in our educated youth to withstand the temptation, and to induce them to forsake all for the self-denying and laborious and ill-paid work of the ministry. The divine call is probably resisted by a majority of those to whom it is made, and it is as true in this age of the church as in any former one, that the majority of God's ministers are taken from among the middle walks of life and from youth of moderate literary attainments. The necessity is, therefore, as strongly laid upon the church as it ever was to educate its ministers. Indeed, it is more so, when we consider the fact that our numerous schools and colleges are daily elevating the intellectual character of our people, and the cry from every part of the work is, give us a more highly educated ministry. We cannot defer longer to meet this demand without disappointment to the people and detriment to our cause. Never, at any former period, had the Methodist Church so strong a hold upon public sympathy; never were its opportunities for usefulness so great as at the present time, and if we had a ministry equal in all respects to the occasion we might go up in the name of the Lord to the possession of the land.

The church, moreover, stands al-

ready fully committed to this work. The principle upon which the education of the Christian ministry responds has long since been accepted by the Methodist Church, and the duty it imposes acknowledged in what the church has already done. There is no diversity of opinion among us upon this point. The only question is, how we may educate our ministers most effectually.

Without disturbing the plan already adopted by this church, which we have stated to be a good one, and which we should not wish to see disturbed, excepting to give it greater efficiency by exacting a better preparation from candidates for the ministry, and by making the annual examinations more rigid, we think the church ought to establish a theological institute under the control of the College of Bishops and officered by our wisest and holiest men, where those called of God to preach may receive without detriment to their piety and zeal a better preparation for the work of the ministry. We would not have attendance upon the training of this institute coerced by making it indispensable to admission on trial; nor would we compel a student attending it to remain any definite period of time. Let it be an opportunity of improvement over and above those now furnished by the church, of which our young men called to preach may avail themselves or not, as they please, and to such extent as they please. But that it may be accessible and useful to all classes of candidates, we would have two courses of study prescribed in it: The one for the mere English scholar, to enter upon which the requirements should be the same with those for admission into a Conference upon trial. This course should not be less extensive than the entire four years' course now proscribed by the Discipline, and being prosecuted under the most favorable circumstances it may be so arranged as to be thoroughly completed in two years. If a student remains and finishes this course, so much the better. If he leaves at the end of one year, or even of six months, to enter a Conference on trial, let him do so. He will, from a stay, however brief, have secured to himself advantages worth much more to him than the time and money he may have expended, and which he could not have procured in equal degree elsewhere or by any other means.

The other course should meet the wants of the classical scholar, who desires to study the Scriptures in their original languages, and to make himself familiar with the whole circle of biblical literature. Admission to this course would demand higher attainments—attainments about such as the graduates of our colleges acquire. Here, again, we would impose no length of residence at the institute upon any one prosecuting this course. He may enter it short when he pleases, and offer himself to a Conference for admission on trial. And we think a course sufficiently extensive may be arranged so as to be completed in three years.

Students completing either of these, we would receive into the ministry just as they are now, and precisely upon the same terms. From the moment of application for admission on trial, up to the hour of consecration to the highest order in the church, no distinctions should be made between these and the candidates who present themselves with the certificates of the quarterly conferences only.

To enter into the details of the organization of such an institute is not the object of this report. Suffice it to say, they are not difficult. The two courses may be made to harmonize, so that the work of both may be done in the time prescribed, by the labor of three men, lecturing twice a day.

To the establishment of such a theological institute the sentiment of the church was committed by the College of Bishops at the last General Conference. In their address they say: "In this connection we specially bring to your attention the importance of an institute for the proper training of young preachers. That we should make some proper arrangements for the more thorough training of our young men before they are received into the Conference and sent forth to minister in the church of Christ, appears to us to be so obvious as to need no argument to prove it." Now, what was the response of the Conference to this recommendation of the Bishops?

"That it is at this time most expedient that biblical schools be established in connection with the colleges which are under the control of the Annual Conferences." The very phraseology shows that this measure was designed as a temporary arrangement, until the times should become more favorable for the establishment of an institute. We had just emerged from the war, and the time was propitious for nothing more than the attachment of a biblical chair to a college. But this action was in acknowledgment of the importance of theological

schools, and a waiver of all objections against them. It was an acceptance by the church of the policy of affording our young ministers the opportunity, in a theological school, of being better prepared for their work. And the measure, adopted as temporary, has been useful. Not a college belonging to the church ought at any time to have been without a chair of biblical literature; and no young man should at any time have left its walls without having been taught, in connection with the study of the Bible, the doctrines and usages of the Methodist Church. We should be glad if arrangements were made whereby every student should attend upon the instructions of the biblical chair. As a mere literary production, the Bible cannot be ignored by any one pretending to a liberal education. And that Homer or Virgil should be daily studied and commented upon, and not the Bible, is perhaps a reflection upon an institution under the immediate patronage of the church. Let the biblical departments already established in our colleges be fostered and supported, and let the establishment of others in the institutions now destitute of them, be encouraged. But we respectfully submit that these chairs do not and cannot meet the demands of the church for an educated ministry.

A respectable theological course of three years' study requires the undivided labor of three or four instructors. Now, we have not a college that is not complaining of the want of funds to enlarge its literary advantages, so as to bring it up in all its departments of learning to a level with those institutions with which it has to compete. Each has found it difficult to establish a single chair of biblical literature. And, for the most part, the labor of but one man has been exclusively applied to biblical instruction. What he could not do in the limited course of study adopted, has been divided out, as best could be done, among the professors of the literary departments.

Is this the theological instruction the church demands? But it may be asked, Why not raise money to increase the number of theological chairs, and convert the biblical department of each college into a bona fide theological institute? The answer is that this would impose upon the church the enormous expense of endowing a half dozen or more institutes when one is all that is required. Then why not take hold of the biblical department of some one of these colleges, and erect it into a bona fide theological institute, by the endowment of three or four theological chairs, and the purchase of many thousand theological books for its library? 1. Because it would be difficult to choose between their rival claims. 2. Because those institutions are under the control of corporate bodies, which, by law, have the exclusive management of them, and who would intervene between this General Conference and the institute of its own creation. 3. Because jealousies and rivalries would exist between the biblical chairs of the colleges and a theological institution attached to any one of them. The students of Emory would not dishonor their alma mater biblical chair by going to Wofford for theology, and vice versa. Those of neither would resort for a like purpose to Trinity or Randolph Macon, and we should never concentrate our youth upon the theological department of any one of them, so as to make a great institution of the church.

We are therefore in favor of establishing a theological institution separate and apart from our colleges, against which the prejudices of the graduates of our colleges could not lodge in any equal degree. If this should break up the biblical chairs of the colleges by attraction to the institute, inasmuch as it would be to transfer our youth to an institution affording greatly enlarged facilities, the church gains by it. But there can be no such effect if the colleges will do what we think is proper to be done, namely, to make every student attend upon the lectures of their biblical professor, in part or in whole. This would insure the biblical chair full work at all times—work, too, of the highest interest to the church. Far be it from this committee to underrate these biblical chairs, or to injure them in the least degree.

This is a matter about which we regret that there was not unanimity in the committee. Up to this point we were a unit. All admitted the necessity of elevating the standard of ministerial education—all admitted the propriety of doing this by schooling—but while the majority considered it best to establish a school exclusively under the control of the General Conference, and upon a scale worthy of the church, the minority prefer to adhere to the several schools attached to the colleges, and on this point propose to present a separate report. We will not do the minority the discourtesy of arguing beforehand the inconsistency involved in the proposi-

tions that a theological school in connection with a college tends to good, but one by itself tends only to evil; and that if there are great benefits resulting from a partially organized and imperfect biblical department of a college, there will be mischief only from an extensive and thoroughly organized theological institute.

We regret exceedingly that the committee could not see eye to eye on this point, as they did upon all others. We should have rejoiced if the Conference could have moved forward with the prestige of unanimity in this great work of ministerial education, which the church is obliged to take hold of and direct for its own advancement.

The truth is, a show of learning to the detriment of our ministry is intruding itself among us. Learning is an element in ministerial qualification so demanded by public taste that there is scarcely a minister who does not affect it more or less, whether he really possesses it or not. Our young men without guides, without the facilities for the acquisition of true learning, are catching at a spurious article, which is of no service subjectively as a means of mental improvement, or objectively in elucidating and enforcing the simple truths of the gospel. It is harmful under any view you can take of it, and we had a thousand times rather have a simple and totally unlettered ministry than one imbued with the superficial and patched up learning of the day. The exhibitions of the pulpit are becoming tenfold more painful by affected learning than by undisciplined ignorance. Neither is desirable, but the latter is vastly more endurable. Now, we must get this vanity and foolishness out of our young ministers. They must know and feel that the preaching of the simple story of the cross, and that in its utmost simplicity and directness of appeal to the consciences and hearts of men, and in sole dependence upon and co-operation with the Holy Ghost, is the only preaching that will prove effectual to the salvation of souls.

We know of no way of ridding ourselves of false learning but by substituting for it the true. And how this substitution is to be effected except by the proper training of the young ministers of the church, and how they are to be properly trained unless placed as pupils under the tuition of the most wise and holy men of the church, is just our comprehension. Be it, therefore, by this General Conference,

Resolved, 1. That our Bishops be requested and authorized to locate and plan a biblical institute for the proper training of young preachers, and to solicit, in the manner which to them may seem most effectual, contributions from all parts of the church for this establishment and endowment of the same.

2. That to secure the identity of this institution with the church, and its operations in complete sympathy and harmony with its organization and policy, the Bishops of the church shall be its trustees and directors. They shall prescribe its course of studies, appoint its officers, assign to them their respective duties, and see that they are rightly and faithfully discharged, a majority of whom shall have full authority to act.

3. Graduation at the institute shall not be made imperative to admission into a Conference upon trial.

4. The graduates of the institute shall acquire no specific rights over the candidates for admission having only the certificates of quarterly conferences. They enter the Conferences by the same mode and upon the same terms.

All of which is respectfully submitted.

L. C. GARLAND, Chairman.

MEMPHIS, May 16, 1870.

On motion of L. C. Garland this majority report was laid on the table until minority report should be read. This was presented by Dr. Cravens, and is as follows:

MINORITY REPORT OF THE COMMITTEE ON EDUCATION.

The undersigned, members of the Committee on Education, being a minority of the same, and differing from the majority on the propriety of inaugurating measures to establish a theological seminary, beg leave to offer the following report:

We are of the opinion that it is inexpedient at this time to take any steps indicating a fixed intention on the part of the General Conference to establish an institution exclusively for the training of young preachers. The opinion of the whole church is very far from being unanimously in favor of such a measure. It is even doubted by many whether such an institution accords either with the interests of Methodism or the teachings and spirit of the gospel; hence to act now, with this divided opinion, and no certainty of success, would certainly be a hazardous experiment. Any resolution or form of words indorsing a theological seminary, neither followed nor intended to be followed by immediate and successful efforts to obtain it, will be unwise and injurious.

If the resolution is simply intended to quiet those who are supposed to demand it, or if it is prepared as a protection for those who are restless under our supposed ministerial inferiority when compared with others, or if it is meant as a silken cord to hold those children of Methodism who are said to be straying away in search of a higher culture; upon either or all the suppositions, as a reason for the passage of the resolution, there would be a seeming want of candor incompatible with the word of God, and something which may be construed into practical subterfuge unworthy any assembly of great and good men.

If, however, the resolution is intended to be followed by immediate and vigorous action, then in our opinion it is injudicious, undesirable and certain of failure. Whether located at some existing institution, or at a place yet to be selected and improved, a large sum of money will be necessary. Such a seminary can have very little, if any, income from tuition, and hence all expenses of founding and maintenance must be provided for by a vested endowment, and a provision for all appliances and faculty will require a larger sum than has been raised for all our schools and colleges since the war. This difficulty is greatly increased by the fact that every Conference already has a load almost too heavy to be borne. It will require a persistent and tremendous effort to prevent the colleges we already have from being crushed by debt, or dying of starvation. We shall need the famed energy of Methodism, aided by enlarged Christian liberality, to have the investments and vantage ground of our literary institutions, and place them upon a basis of collegiate respectability and financial security. We have not a dollar to spare, and no time to lose. We are in far more danger of losing position in the world of letters, caste in society and human efficiency in preaching the word of God from want of first class colleges, than from any present lack of theological suggestions.

We assert, in reply to the suggestion that some persons are thought to be holding large sums in reserve for the purpose of endowing a theological seminary, experience answers with a groan that reserved donations are dangerously slow of movement, and generally bring with them, if they ever come, troublesome conditions and destructive litigation. With an impoverished people, Bishops and preachers badly supported, our sons and daughters to educate, churches to repair and build, and more than thirty colleges, male and female, any attempt to establish a theological seminary would result in inevitable, disgraceful failure.

Nor are we entirely without theological tuition and training. The biblical chairs in connection with our colleges have accomplished more than their friends at the last Conference anticipated. More than one hundred young men, many of them preachers, are now receiving biblical instruction in our colleges, not only with a view to the ministry, but directly upon those books and studies that would be prescribed in a theological seminary. Those young men are exerting an immense influence upon the religious character of the colleges, and will soon come forth prepared to battle for truth upon any field, and rich in the rudiments of a pastoral experience that the students of a seminary exclusively theological would never have any opportunity to acquire. Lot the importunate advocates of the theological seminary wait till the biblical schools have placed their first fruits in the hands of the Bishops; then, if these trained men shall generally fail in the elements of a successful gospel preacher, a proposition for something else will be appropriate.

Finally, we doubt whether anything in the history, and present condition of the church, or in the world of evil around us, has as yet demonstrated the present necessity or propriety of a theological seminary, even if one could be established. The history of such institutions has little that is favorable to Methodism, and much that is adverse. They have been the fruitful source of heresies innumerable, of a manner of preaching not generally desirable and rarely effectual among us, and of unbelief that formalism that never favors experimental religion. Methodism in earnest is the best form of religion, and the best religion, we think. It desires and uses all light and learning, but can only make them effective when they blaze and burn with the Holy Ghost. We would deprecate anything that in the least tends to diminish that zeal and spirituality that have done so much toward making the kingdoms of this world the kingdom of our Lord and his Christ.

Without attempting to anticipate what the future may demand, we offer the following resolution for the adoption of the Conference:

Resolved, That we indorse the action of the last General Conference in reference to biblical chairs in connection with our existing colleges,

as the best available means for training young preachers.

Respectfully submitted,

B. CRAVEN,
E. K. MILLER,
A. H. COLQUH,
T. M. SMITH,
E. W. SMITH,
R. SMITHSON,
CHARLES TAYLOR,
J. R. HOGGERS,
H. G. JOHN,
H. G. HALL.

Judge Byrd moved an indefinite postponement of the whole subject, which motion was lost.

Dr. Hamilton moved to lay it on the table, and make it the order of the day for Friday at ten o'clock. J. E. Evans offered an amendment, proposing an afternoon session to discuss this question, which motion prevailed.

(To be continued.)

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6. It will not injure the hands; on the contrary, renders them soft and smooth.

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1862

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The expense for tuition, board, and other incidentals, will be \$25.00 per scholar, for the session, and one-half of the cost of the school, 1870.

Persons wishing to patronize this school may address

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00	Mr. J. H. Jennings, New Orleans.

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The session is divided into two terms beginning the first Wednesday in October.

Tuition in University, per term	400.00
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The image is a very poor quality scan of a document. It appears to be a ledger or a form with multiple columns and rows. A prominent vertical line runs down the center of the page. There are some faint, illegible markings and what might be numbers or letters scattered across the page, but they are not readable due to the low contrast and noise.



NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited still less animation since our last issue, most branches of the wholesale trade showing a manifest falling off in the spring business. Sugar has been extremely dull, with light receipts and no material change in prices, and the sales of molasses have been confined to retail transactions, at previous rates. Western produce has been inactive, with light supplies and only a moderate local demand. Under scant supplies corn has sold as high as \$1.55 per bushel, teaching our planters a forcible lesson of the impolicy of relying exclusively on the Western crop.

The weather has been clear and warm, and our accounts from the interior are generally encouraging. The tributaries are still in fair navigable condition, but the receipts of cotton have shown a marked falling off, indicating the rapid exhaustion of the stocks in the country.

The river is two feet five inches below high water mark.

CORRIGENDUM.—The following are the arrivals since the twentieth instant:

Louisiana and Mississippi bales	4642
Arkansas	453
Mobile	172
Florida	40
Texas	255

Total

5562

On Saturday, although there was some inquiry for the North, yet the general demand was slack, and, with moderate supplies at the ruling rates, most factors asking a fraction above the limits of buyers, the sales were confined to 1,700 bales, at about previous quotations, except in one or two cases in which some concessions were made. On Monday, under the depressing influence of a decline of $\frac{1}{4}$ ¢ at New York, and a reduction in foreign exchange of $\frac{1}{4}$ to $\frac{3}{4}$ per cent, buyers came forward with still less spirit, and the business embraced only 1,400 bales, while the medium and better qualities ruled $\frac{1}{4}$ ¢ lower than on Saturday, good ordinary closing at 20 $\frac{1}{4}$ to 20 $\frac{3}{4}$ ¢, and low middling at 21 $\frac{1}{4}$ to 21 $\frac{3}{4}$ ¢. On Tuesday the market opened with only a moderate inquiry, and buyers claiming further concessions, which factors generally were unwilling to admit. There was consequently only a very limited movement until later in the day, when parties came together more freely, and 2,350 bales changed hands at irregular prices, some transactions showing a decline of $\frac{1}{4}$ ¢, others of only $\frac{1}{8}$ ¢, and others again, mostly strict low middling and the higher grades, no apparent variation. Certain descriptions of spinners' cottons, in fact, could hardly be bought as well as on Monday.

This makes an aggregate for the past three days of 5,450 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,084,287 bales, against 773,048 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 726,931 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 344,618 bales to Great Britain, of 112,922 to France, and of 114,713 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	17 $\frac{1}{2}$ to 18 $\frac{1}{2}$
Good ordinary	20 to 21 $\frac{1}{2}$
Low middling	21 $\frac{1}{2}$ to 22 $\frac{1}{2}$
Strict middling	22 $\frac{1}{2}$ to 23 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	370
Arrived past three days	5562
Arrived previously	113779-114331

Exported past three days	114431
Exported previously	1012247
Burned	1317-102350

Stock on hand and on shipboard	114530
--------------------------------	--------

SUGAR.—A limited demand has prevailed since our last review, and the sales on Saturday and Monday were confined to 150 hogsheads Louisiana, most of the receipts at 7 $\frac{1}{2}$ to 8¢ per pound for inferior, 8 $\frac{1}{2}$ to 8 $\frac{3}{4}$ ¢ for common, 9 to 9 $\frac{1}{4}$ ¢ for fair, 9 $\frac{1}{2}$ to 10¢ for good fair, and 10 $\frac{1}{4}$ to 10 $\frac{3}{4}$ ¢ for fully fair.

MONEY.—Gold, 114 $\frac{1}{4}$ to 114 $\frac{3}{4}$ ¢. American silver half dollars, 108 to 109. Mexican dollars at 2 $\frac{3}{4}$ to 3 per cent premium in gold.

The decision of the Supreme Court in favor of the lessees of the mine has caused a remarkable revulsion in the Louisiana Petroleum and Coal Oil Company, which ruled last week at \$70, and was offered on Tuesday at \$55.

City Treasury notes, \$5 to 22.

CATTLE MARKET.

NEW ORLEANS, MAY 24, 1870.	
Texas cattle, choice, per head	\$25 to 35
Texas cattle, second qual., per head	18 to 25
Texas cattle, third qual., per head	14 to 16
Hogs, per lb. gross	8 to 10
Sheep, first quality, per head	\$1 to 6
Sheep, second quality, per head	to 3
Sheep, third quality, per head	to 2
Milk cows, choice, per head	60 to 12
Milk cows, per head	50 to 15
Texas cows, with calves	to 10
Yearlings, per head	7 to 12
Calves, per head	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements	\$4.00	\$20.00
Cotton and sugar plows	8.50	9.50
Yost's plows and scrapers	5.50	6.00
Cotton scrapers	5.50	6.00
Cotton sweeps	5.50	6.00
Cultivators	10.00	11.00
Shovels	8.00	10.00
Spades	9.00	10.00
Axes	10.00	15.00
Buagging, per yard	28	29
Kentucky	30	31
East India	30	31
Bale rope, per lb.	1.25	1.30
Brain, per 100 lbs.	5.00	5.50
Bread, per 100 lbs.	6.00	6.50
Cheekers	10.00	12.00
Crackers	10.00	12.00
Crucibles	55.30	60.00
English fire	55.30	60.00
Candles, per lb.	58	59
Sperm, New Bedford	11	12
Tallow	11	12
Admiral	12	13
Star	12	13
Chocolate, per lb.	38	65
No. 1	35	67
Sweet and speed	35	67
Cheer, per lb.	13.00	13.00
Coal, per ton	15.00	15.00
Anthracite	11.00	12.00
Western, per ton	11.00	12.00
Coal, (gold), per ton	18	18 $\frac{1}{2}$
Kio	35	35
Havana (currency)	33	35
Java	33	35
Cotton seed	15.00	15.00
Rough, per ton	15.00	15.00
Hulled, per bushel	31	33
Copper, per lb.	31	33
Braziers	31	33
Sheathing	35	37
Copper bolts	26	27
Yellow metal	26	27
Cordage, per lb.	23	24
Manilla	23	24
Tarred, American	23	24
Russia	30	30
Corn meal, per bbl.	5.00	6.50
Dyes, per lb.	4	4 $\frac{1}{2}$
Logwood, Campy	4	4 $\frac{1}{2}$
Logwood, St. Domingo	4	4 $\frac{1}{2}$
Fustic, Tampico	1.75	1.85
Indigo, per lb.	20	22
Madder	20	22
Eggs, per dozen	16	13
Western, per lb.	90	95
Feathers, per lb.	1.50	1.60
Fish, per box	50	55
Cod	50	55
Herrings	20	25
Mackerel, No. 1, per bbl.	16.00	16.50
Mackerel, No. 2	10.00	10.50
Mackerel, No. 3	10.00	10.50
Flaxseed, per bbl.	4	6
Extra	4.87	6.75
Superfine	3.87	4.25
Flour, per bbl.	3.87	4.25
Common	3.75	3.75
Fruit, per lb.	16	17
Prunes	16	17
Figs, drum	16	18
Dried apples	6.50	6.50
Currents, new	15	15
Almonds, soft shell	23	23
Raisins, M. R., per box	4.30	4.30
Lemons, Palermo, per box	30	30
Lemons, Malaga, per box	30	30
Oranges, La., per box	30	30
Oranges, Palermo, per box	30	30
Glass, per box of 50 feet	3.25	3.75
French, 8 by 10	3.60	4.00
French, 10 by 12	3.60	4.00
French, 12 by 18	4.90	4.50
Grain, per bushel	73	75
Corn, shelled	1.40	1.45
Beans, per bbl.	7.00	9.00
Beans, per lb.	25	28
Milk, Western	1.25	1.25
Milk, Canada	1.65	1.70
Gunpowder, per keg	8.50	9.50
Gunny bags, per bag	20	21
Hay, per ton	17	17
Western	17	17
Northern	17	17
Louisiana	17	17
Illinois	17	17
Mexican dry flint	17	17
Country dry flint	17	17
Texas streeted ditto	12	15
Dry salted	12	15
Wet salted, city slaughter	7	11
Iron, per ton	45.00	45.00
Pig	4	5
Country bar, per lb.	4	5
English	4	5
Swedes, assorted	7	8
Loose	7	8
Sheet	9	9
Bolter	8	10
Nail rods	7	8
Cotton ties	5	6
Castings, American	5	6
Lime, per bbl.	1.75	2.25
Western	1.75	2.25
Shell lime	2.10	2.25
Blackland, etc.	2.10	2.25
Cement	2.95	3.25
Plaster Paris	3.50	3.75
Molasses, per gallon	35	45
Cuba	35	45
Refinery rebolled	35	45
Moss, per lb.	2	3
Gray country	2	3
Black country	6	6
Salt-water rotted	8	10
Nails, per lb.	4	5
American, 40 to 60	4	5
Wrought, German	14	16
Wrought, English	14	16
Naval stores	10	12
Tar, per gallon	2.50	3.00
Pitch, per bbl.	2.25	2.50
Rosin, No. 1	2.00	2.10
Rosin, No. 2	2.00	2.10
Rosin, No. 3	47	47
Spirits Turpentine, per gall.	46	46
Varnish, bright	50	55
Oils	1.25	1.30
Lard, per gallon	34	35
Coal oil, in barrels	44	45
Coal oil, in cases	44	45
Lard, refined	1.15	1.10
Sperm	3.00	3.00
Whale, refined	1.40	1.50
Cotton seed, crude	70	75
Cotton seed, refined	95	1.00
Castor	2.50	2.50
Tanners', per gallon	1.15	1.30
Oil cake	22	22
Lard, per ton	22	22
Cotton seed meal	22	22
Provisions, per lb.	22	22
Beef, mess, Northern	7.00	7.50
Beef, dried, per lb.	7.00	7.50
Beef, tongues, per dozen	7.00	7.50
Pork, mess	7.00	7.50
Pork, prime mess	7.00	7.50
Hams, per lb.	16	17
Hams, canvassed	20	22
Shoulders	13	14
Green shoulders	12	13
Lard, prime, in tierces	16	16
Butter, Northern	34	37
Butter, Western	34	37
Cheese, American	15	19
Potatoes, per bbl.	50	50
Onions	3.00	3.50
Apples	9.00	9.00
Cabbages, per crate	10.00	12.00
Rice, per lb.	6	8
Louisiana	6	8
India, (gold, in bond)	14	14
Carolina	14	14
Sugar, Louisiana, per lb.	11	11
In the city	7	14
Havana, white	14	14
Havana, yellow	11	12
Havana, brown	10	11
Washed	14	17
Burly	14	17
Louisiana, native	14	17
Texas, per lb. Merino	7	12

Special Notices.

LAFAYETTE DISTRICT MEETING.
The District Meeting for the Lafayette district, Montgomery Conference, will be held at Lineville, Alabama, commencing on Thursday, July 14. All the members are requested to attend punctually. We hope to be favored with the presence of one of our Bishops.
F. L. B. SHAYEK, P. E.

Opelousas District, Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Washington, at Waxia, June 9, 10
Opelousas, June 11, 12
Crucible, at Opelousas, June 18, 19
Vermilion circuit, June 24, 25
New Iberia, June 2, 3
Abbeville, June 5, 6
Pattersonville, June 8, 9
Franklin, June 10, 11
Plaquemine Branch, June 16, 17
Bayou Mallet, June 23, 24
Grand Chenier, June 27, 28
Lake Charles, Aug. 6, 7
J. D. ADAMS, P. E.

Tuscaloosa District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Perryville, June 4, 5
Selma, June 18, 19
Summerfield, July 9, 10
Randolph, July 16, 17
Tuscaloosa, July 23, 24
Havana, Aug. 6, 7
Forkland, Aug. 20, 21
Greensboro, Aug. 27, 28
Brush Creek, Sept. 10, 11
Marion, Sept. 17, 18
Meeting of district stewards at Greensboro, July 4.
JAS. L. COTTEN, P. E.

Jackson Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Jackson station, Apr. 16, 17
Raymond, at Clinton, Apr. 23, 24
Canton, Apr. 30, May 1
Madison, at Livingston, May 7, 8
Brownsville, at Queen's Hill, May 21, 22
Forest Grove, at Thomas's, May 21, 22
Camden, at Soule chapel, June 4, 5
Jackson, at Spring Ridge, June 11, 12
Sharon, at Sharon, June 18, 19
Sulphur Springs, at Brown's school house, June 25, 26
R. ADNEY, P. E.

Clinton District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Jackson, at Jackson, Apr. 2, 3
E. Feliciana, at Manassah, Apr. 16, 17
Clinton station, at Clinton, Apr. 30, May 1
Covington circuit, at Franklinton, May 7, 8
East Baton Rouge circuit, at Bethel, May 28, 29
Livingston miss., at Bethel, May 28, 29
Arcola, at Amite City, June 4, 5
Pontchartrou miss., at Amite City, June 4, 5
Tangipahoa and Greensburg, at Soule chapel, June 18, 19
J. NICHOLSON, P. E.

Wetumpka Dist., Montgomery Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Wetumpka, Apr. 2, 3
Prattville, Apr. 9, 10
Antangville and Ivy Creek, at Antangville, Apr. 16, 17
Pleasant Hill circuit, at Ash Creek, Apr. 23, 24
Antangville, at New Hope, May 7, 8
Carrollton circuit, at Sear's chapel, May 14, 15
Lowndesboro, Hayneville & Union, at Union, June 4, 5
WM. S. TURNER, P. E.

Shreveport District Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Mansfield circuit, at Foster's chapel, Apr. 23, 24
Kenzie, at Belle Bower, Apr. 30, May 1
Pleasant Hill circuit, at Fort Jessup, May 7, 8
Anacoco, at Kasatellie, May 14, 15
Natchitoches, at Natchitoches, May 21, 22
Shreveport, at Shreveport, May 28, 29
Springville, at Holly's school house, June 4, 5
Greenwood, at Springville, June 11, 12
Mooringsport, at Mooringsport, June 18, 19
J. PIERCE, P. E.

Mobile District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Franklin street, Mar. 26, 27
Whistler, Apr. 2, 3
Eastern Shore, at Dauphin, Apr. 9, 10
St. Paul's, at Dauphin, Apr. 16, 17
Jackson, at Grove Hill, Apr. 23, 24
St. Francis, at Gosport, Apr. 30, May 1
St. Francis street, at Red Hill, May 7, 8
W. P. Sengoula, at Red Hill, May 14, 15
Bny Shore, at Zion, May 21, 22
Cottage Hill, at Wm's, May 28, 29
Citronelle, at Bethel, June 4, 5
St. Stephen's, at Andrew ch'l, June 11, 12
S. H. COX, P. E.

Columbus District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Columbus station, Apr. 2, 3
Fayetteville, at Phoenix, Apr. 9, 10
Columbus, at Mt. Pleasant, Apr. 16, 17
Yorkville, at Yorkville, Apr. 23, 24
Caledonia, at Soule chapel, Apr. 30, May 1
Bexar, at Bexar, May 7, 8
Athens, at Pleasant Hill, May 14, 15
Gordo, at Oak Grove, May 21, 22
Yellow Creek, May 28, 29
Carrollton, at Emory chapel, June 4, 5
Entaw, June 11, 12
Green, at Sardis, June 18, 19

The District Conference for Columbus district will meet at Yorkville, on Thursday, April 21, at eleven o'clock.
A. M. Introductory sermon by Rev. J. M. Patton.
T. C. WICK, P. E.

Woodville Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
St. Helena, at Darlington, Apr. 16, 17
Buffalo, at Friendship, Apr. 23, 24
Amite, at Ebenezer, May 14, 15
Mendville, at Oak Grove, May 21, 22
Woodville, at Union, May 28, 29
Wilkinson, at Mt. Carmel, June 18, 19
Percy Creek, at Bayou Sara, June 25, 26
Liberty, at Salem, July 9, 10
JAS. A. GODFREY, P. E.

Lake Providence Dist., La. Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Floyd, Delhi and Carroll, at Delhi, May 7, 8
Linn Grove, at Oak Ridge, May 14, 15
Bastrop, at Island Desird, May 21, 22
Waterproof, at Tensas ch'l, May 28, 29
Lake Providence, at Illawarra, June 4, 5
Winniboro, at Oakley, June 11, 12
Richland, at Union, June 18, 19
B. F. ALEXANDER, P. E., Shreveport, La.

Lafayette Dist., Montgomery Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Arbacochee, at Bethel, Apr. 24
Lineville, at Mt. Pleasant, May 1
Marble Valley, at Mt. Pleasant, May 8
Pineknolly, at Liberty, May 15
Socapato, at New Prospect, May 22
Tallapoosa, at Salem, May 29
Dadeville, at Rock Spring, June 5
Lafayette, at Sandy Ridge, June 12
Freedonia, at Freedonia, June 19
Wedowee, at Wedowee, June 26
F. L. B. SHAYEK, P. E.

Brookhaven Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Summit circuit, at Summit, Mar. 26, 27
Magnolia, at Holmesville, Apr. 2, 3
Bogue Chitto, at Johnson station, Apr. 9, 10
Martinsville, at White Bay, Apr. 16, 17
Georgetown, at George-town, Apr. 23, 24
Scotland and Brandywine circuits, at Nebo, Apr. 30, May 1
Pleasant Valley circuit, at Rehoboth, May 7, 8
Burlington, at Burlington, May 14, 15
Brookhaven station, May 21, 22
Wesson and Beauregard station, at Wesson, May 28, 29
Crystal Springs station, at Crystal Springs, June 4, 5

The preachers of the district will please take up the collections to defray the expenses of the delegates to the General Conference by the twentieth of April, and forward them to Brothers Abbey or Montgomery, Canton, Mississippi.
G. F. THOMPSON, P. E.

MISCELLANEOUS.

THE SINGER NEW IMPROVED FAMILY SEWING MACHINE.
A HOUSEHOLD TREASURE.
OVER 425,000 IN DAILY USE.
STRAIGHT NEEDLE AND PERFECT WORK.
Has all the latest improvements, and sews with the greatest ease the very finest of coarsest material.<

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JUNE 4, 1870.

NO. 20.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE METHODIST E. CHURCH SOUTH.

ELEVENTH DAY.—Continued.

Monday, May 16, 1870.

Dr. J. E. Edwards moved to take up Report No. 1 of the Committee on Itinerancy, pending the discussion of which the Conference adjourned on Friday last.

Dr. Garland was recognized as having the floor, and he arose and said: "The position in which I find myself is as novel as unexpected. When Dr. Edwards desired me to sign that resolution, it being in accordance with an opinion formed thirty years ago, I could not refuse, but I considered it as understood that I was not to be brought into the discussion. I thought that as my opinion was formed on this subject thirty years ago, perhaps it was not with all the lights before me; hence I preferred to act as a juror, and not an advocate. But you recollect how the current of the debate forced me on the floor. I am not a debater nor a public speaker. I have been all my life a lecturer in college halls, and hence I feel a degree of embarrassment. Being unaccustomed to speaking, the operations of my mind are somewhat perturbed. Besides this, I am physically feeble, and I am sure that I cannot develop this subject as I would wish. I know of no better way of conducting this argument than by tracing the manner in which I came to the conclusion, thirty years ago, that the restrictive rule of two years worked to the disadvantage of the church.

"I have observed the fact that Methodism has not held its relative strength in towns and cities where once it was the prevailing denomination. Its less in relative numbers has not always resulted from the influx of a foreign population, but in a declension from the church of the children raised up in it. The result must be owing to some cause. That most commonly attributed, and which I accept, is our deficiency in family religion. Though born a Methodist, I was educated among Presbyterians; I have lived a part of my life in refined Presbyterian communities. I have had no other opportunity of coming to a conclusion in regard to the relative status of family religion, between us and the denominations which have partly taken our ground from us, but by a comparison between the Presbyterian and Methodist communities in which I have lived. And this comparison has satisfied me that inattention to family religion is one of our defects. But this is itself only a proximate cause of the declension to which I refer. We must go deeper, and seek for the cause of our neglect of family religion; and I know not to what to refer it but a defective pastorate. What is a pastorate for but to establish and maintain in efficiency family religion? Now that our pastorate is defective is too plain to require argument. It is against the laws of our nature that a comparative stranger can exert upon us the same influence with an old and tried friend. Every Methodist community receives, indeed, with open arms a minister sent to it with the imprimatur of an Annual Conference, but that does not entwine about him our family sympathies. These he has to win in time by association with his people. And before this close sympathy is awakened, he is removed to another field of labor. So, then, we are brought down to the brevity of the pastorate as the cause of its want of effectiveness.

"Another fact has forced itself painfully upon my mind: to wit, that from among the members received into our church, a considerable proportion fall back into the world. Why is this? Does the Holy Spirit act less efficiently among us than among others? Is our gospel less pure and scriptural? Are these parties not soundly converted? We give a negative reply to these questions; and, if time would allow, I could trace this deficiency, as the former one, to an inefficient pastorate. Our church organization has looked to aggression more than to conservation. We have not been too aggressive, but we have not properly cared for the seals the Lord has given to our ministry. But I must hasten on to another defect.

"In the third place I have observed that not a few of our most able and efficient men have been driven into speedy location by this policy of our church. It is an old

saying that "two removes are equal to one burning," and I have myself witnessed painful losses on that score.

"Now, if this analysis is correct in referring these defects to the brevity of the pastorate, should it not be extended unless greater evils would result from the change? And what are the evils to result from the adoption of the resolution as urged by its opponents? We will consider the most prominent ones in order.

"1. We have had many panegyrics on the itinerancy, and upon the institution of Methodism, to which I heartily accord. I drew in the spirit of Methodism from my mother's breast. I am a Methodist by birth, by investigation and by principle. Nor do I yield to any one in my love for the church and her institutions.

"But, besides this, we had prophecies that it would break down the itinerancy. Prophecy is no argument. The ground of the prophecy may be an argument, but the assertion is not.

"2. It has been said that the resolution breaks down the itinerancy. How? The answer is, it fixes a man down for ten, fifteen or twenty years, until he becomes a planted fossil. Now, it does no such thing. It fixes a man for one year only. No man will drive me from that logical position.

"3. It is said that the result will be that the Bishop will appoint, year by year, a man for the period named. Well, grant he does; why does he return him? Because the good of the church requires it; and if the good of the church requires it, where else will you have him placed? To rightly comprehend this matter, we must inquire into the principle that underlies the itinerancy. That principle is the right of the church to dispose of a minister in the manner best calculated to promote the interests of the church. A minister is not to judge of his fitness to serve any particular congregation, nor is a congregation to choose its own pastor. All must be left with the church, and the appointing power must not consult individual convenience nor local preferences, unless in harmony with the interests of the whole work.

Now this principle secures us perfectly against the evil apprehended, which it does by taking this power out of the hands of the people, and placing it wholly in the hands of the Bishops; and why? In order that the general good may override local interest. And, sir, no Bishop has a right to appoint a man to a place unless it is to the best interests of the whole church. It is not whether he can serve any particular church better than any other man; for there is no church but what can be best served by our best minister; the principle is that this man, disposed of to the best interests of the church at large. Now, if it is seen that sending a man back would be against the interests of the itinerancy and the church, the Bishop cannot do it. This brings the whole argument in a nutshell. This is the principle of the itinerancy, and I have not heard an argument that proves that this resolution will at all violate that principle. Indeed, it is in full harmony with it. Nobody loves the itinerancy more than I. But, sir, if itinerancy were to go by the board, I would not give up Methodism. If only congregationalism were left I would take its doctrine of salvation by faith, and all its kindred doctrines, and simple, heartfelt religion, and still expect it to be one of the most favored churches of the land.

"Another argument which they advance is that it acts injuriously on the minister, and makes him a reader instead of a preacher. Now, if he had been there so long that he could not sustain the pulpit, could any Bishop keep him there? Would not that be a proof that the interests of the church required him to be moved?

"Again, it is said that it secularizes a preacher, and he becomes a broker or a trader. Who watch over a minister? Do not the Bishops, and would they not remove a man whenever this should occur? But is this true of congregational ministers? Are they brokers and traders? Are the facts in accordance, at all, with this line of argument?

"Again, it is said by that you would localize talent. It is true, as my venerable friend (Dr. Pierce) has said, that he had done more good moving about than he would have done if stationed in any one place all the time. I have no doubt of it, and for very reason no Bishop would have put him down in perpetuity at one place. But he

might have suffered less inconvenience by moving every four or six years, instead of two, and would have been enabled to show a much more effective pastoral work, although no man, under the circumstances, ever did that work better.

"Another argument presented is that it will embarrass the Bishops. How? This is an assertion, but not an argument. Questions of difficulty come up annually, connected with appointments, as the rule now is; and if the rule were abolished they could not come up more frequently.

"I did not expect from the delegate from Baltimore that for the purpose of effect he would have thrown the advocates of this resolution into such bad company as the Roman Catholics. But let that pass. I thank him, however, in so doing, for an argument that I had not before thought of. Protestants do not hold the Roman Catholic Church to be a true church of Christ. They look upon her as the great Babylonish harlot, and cannot attribute her success to any aid of the Holy Ghost. Her vast development, her tenacity to life, is one of the greatest problems presented for solution. It is worthy of study. Without any of those spiritual aids upon which other churches rely for success, it is the largest denomination in the world. The secret lies in the use of men exactly where they are wanted, and this we claim to be the principle of John Wesley. We only wish to give it flexibility, and adapt it to the wants of the church. The great founder of our religion gave us only general principles, that the Christian religion might have flexibility of adaptation to all climes and people. This is precisely what we want to give to Wesleyan itinerancy. I am not afraid to trust our superintendents with this power. When they fail to discharge with fidelity the proper functions of their office, it will signify but little what our institutions are.

"I thank the Conference for their courtesy in hearing me without limitation of time."

Dr. Hamilton followed Dr. Garland, opposing the adoption of the minority report, and on motion of L. M. Lee he was allowed to speak without regard to limitation of time—a motion of P. A. Peterson to suspend the fifteen minutes' rule during the remainder of the session being lost.

Dr. Lee and Colonel Powell followed in favor of the substitute, and Dr. McFerrin against it. J. B. Cottrell made a personal explanation. On motion of Judge Byrd, the subject was indefinitely postponed.

A. W. Wilson presented a memorial of Reuben Wright on certain unsettled claims on the Missionary Society, which was read and referred to a special committee of five, as follows: A. W. Wilson, J. S. Lithgow, D. K. Pittman, H. H. Montgomery and W. B. Wood.

A motion of W. M. Leftwich to refer all other claims on the Missionary Society to the same committee did not prevail.

Bishop Pierce submitted the report of the commission appointed by the last General Conference to meet a commission of the Methodist Protestant Church to consider the subject of union, which was read and adopted, as follows:

REPORT OF COMMISSIONERS APPOINTED BY THE LAST GENERAL CONFERENCE TO CONFER WITH THE CONVENTION OF THE METHODIST PROTESTANT CHURCH, IN MAY, 1867.

Your commissioners waited on the convention which met in Montgomery, Alabama, in May, 1867, and on presenting their credentials were promptly and courteously received.

The negotiations were conducted with fraternal cordiality and frankness on both sides. They, with the result, have been published at length in the official papers of the church, and so generally read and circulated that we do not consider it necessary to present them in detail.

Though the commissioners did not succeed in effecting an organic union between the two churches, yet they report, with satisfaction, that in official deliberation and conversation the difficulties in the way of organic union seemed to be less than many supposed; and a very respectable number of the convention agreed with your commissioners as to the basis on which an organic union might be effected. The harmony of feeling was delightful to us. We felt that we were among brethren, and our desire to be one with them in organization, as well as in faith, was increased by our personal and ministerial intercourse.

Year commissioners would conclude this report with a recommendation that you adopt the following resolutions:

Resolved, 1. That the fraternal greetings of the General Conference of the Methodist Episcopal Church South hereby be extended to the General Conference of the Methodist Protestant Church now assembled in Baltimore.

2. That the Rev. J. H. Linn, D. D., Rev. S. Kepler and Rev. L. D. Huston, D. D., be requested to wait on the General Conference of the Methodist Protestant Church, now in session at Baltimore, and present the fraternal greetings of the General Conference of the Methodist Episcopal Church South.

G. F. PIERCE,
H. S. MOTTE,
J. E. EVANS,
LEROY M. LEE.

The hour of adjournment having arrived, Conference adjourned with the doxology and benediction by the Bishop.

AFTERNOON SESSION.

Conference met according to adjournment. Bishop Marvin in the chair. Religious exercises were conducted by H. Jewell.

The minutes were read and approved. Bishop Kavanaugh took the chair. The order of the day was suspended to allow of the transfer of the memorial of W. Headen, agent of the Corpus Christi Male and Female Academy, from the Board of Foreign Missions, to which it had been referred, to the Committee on Education.

A motion of Dr. Shipp to postpone the order of the day to Friday next, at ten o'clock, was lost.

The order of the day was taken up, and Judge Byrd moved the adoption of the report of the minority as a substitute for Report No. 2 of the majority of the Committee on Education.

The question was then discussed by Thomas Reed, F. E. Pitts, Chas. Taylor, L. M. Smith, (he being allowed to speak without regard to the fifteen minutes' rule), O. Fisher, A. H. Colquitt, in favor of the report of the minority, and by J. B. Cottrell, E. H. Myers, W. H. Watkins, J. Hamilton and A. L. P. Green against it.

Rev. Allen Wright, of the Presbyterian Church, principal chief of the Choctaw nation, on his way to the General Assembly of the Presbyterian Church, at Louisville, was introduced to the Conference.

Dr. Marshall arose to speak on the question—was recognized as having the floor—when the Conference adjourned with the benediction by the Bishop.

TUESDAY, MAY 17, 1870.

The Conference met at the stated hour. Bishop Kavanaugh in the chair.

Divine service was conducted by N. A. Cravens.

The minutes of the last meeting were read and approved.

Bishop Doggett took the chair.

M. C. Baldrige, lay reserve delegate from the Tennessee Conference in place of John F. House, and J. J. Dement, lay reserve delegate from the Tennessee Conference in place of Watson W. Cooke, appeared and took their seats.

W. M. Rush, chairman of the Committee on Books and Periodicals, submitted Report No. 13 of that committee, which was read and adopted, as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. XIII.

Your committee, to whom were referred the memorial of the St. Louis, the Missouri and the Illinois Conference delegations relating to the removal of the Publishing House from Nashville to Baltimore and St. Louis, and also a communication from Logan D. Dameron, president of the Southwestern Book and Publishing Company, upon the same matter, beg leave to report the same back to the General Conference, and recommend that they be considered in connection with the general question.

Respectfully submitted.

W. M. RUSH, Chairman.

MEMPHIS, May 17, 1870.

W. P. Harrison, chairman of the special committee on the revision of the Ritual, submitted Report No. 1 of that committee, which was read and adopted, as follows:

REPORT OF SPECIAL COMMITTEE ON THE REVISION OF THE RITUAL.—NO. I.

The special committee appointed to consider propositions to revise the Ritual beg leave to make Report No. 1.

A paper was referred to us making certain inquiries concerning the faith and practice of the church in regard to rebaptism. This paper, signed by William S. Baird and A.

W. Wilson, requests us to determine whether it is proper for the General Conference to decide the lawfulness of rebaptizing persons in adult age who have been baptized in infancy, and the case of those adults who, having been baptized by one mode, desire to be baptized by another.

Your committee, after due consideration, deem it unnecessary for this Conference to pronounce an opinion upon these subjects.

W. P. HARRISON, Chairman.

MEMPHIS, TENN., May 17, 1870.

Milton Brown, chairman of the Committee on Finance, submitted Report No. 1 of that committee; also a minority report of the same committee—both of which were read and laid on the table under the rule, and ordered to be printed in the Daily. They are as follows:

REPORT OF THE COMMITTEE ON FINANCE.—NO. I.

The Committee on Finance, to whom was referred the various memorials, resolutions and plans on the subject of the support of the ministers, presiding elders and Bishops, beg leave to report and recommend the adoption of the following, viz: Strike out sections 1, 2 and 3 from chapter 9, pages 30 and 31 of the "report of the special committee on the rearrangement of the Discipline," and insert the following, viz:

SUPPORT OF THE MINISTRY.

1.—SUPPORT OF PREACHERS ON CIRCUITS AND STATIONS.

1. Every minister who, by the rules and usages of the church, has a claim on its funds, shall, as far as practicable, have his claim estimated by those who are to pay it, or by an agent authorized to act for them.

2. The stewards of each circuit and station shall meet as early as practicable in the Conference year. The time and place of this meeting shall be fixed by the fourth Quarterly Conference of the preceding year; or, in default thereof, by the preacher in charge. They shall elect their own chairman, secretary and treasurer; provided that the offices of secretary and treasurer may be filled by the same person. It shall be the duty of the board thus organized—

1. To estimate the salary and traveling expenses of the preacher in charge, having due regard to what, in their godly judgment, may be deemed necessary to place him and his family (if a man of family) in such circumstances of comfort and protection as will enable him to serve the church to the full extent of the requirements of the Discipline.

2. To apportion this amount, with the amount necessary to meet the claim of the presiding elder, among the several societies of the pastoral charge, according to their best judgment of the equitable proportion of each.

3. To report their action to the first Quarterly Conference of the charge, which shall approve, amend or recommit.

4. As soon as practicable each steward shall inform his society of the whole amount to be raised on the circuit or station, and what part of it each society is expected to raise. The societies shall adopt their own method of raising this money.

5. The stewards shall co-operate with their respective societies by giving their personal attention, as early as practicable, to the execution of their plans by making quarterly, and when practicable, monthly or weekly collections in each society; by instructing the membership in the scriptural duty of giving as the Lord hath prospered them; and by such other means as may be deemed wise and necessary.

6.—SUPPORT OF PRESIDING ELDERS.

1. The salary and traveling expenses of the presiding elder shall be estimated by the district stewards.

2. The district stewards shall apportion this amount among the pastoral charges of the district, assigning to each an equitable proportion of the whole amount.

3. The boards of stewards of the several charges shall add the sum thus assigned them to the amount estimated for the salary and traveling expenses of the preacher in charge, which shall be collected as a joint fund, and in case of a deficiency it shall be divided among the persons having claims thereon, *pro rata*; first deducting the amount allowed for traveling expenses.

4. They shall report their action to the District Conference, which shall approve, amend or recommit.

5.—SUPPORT OF THE BISHOPS.

1. The allowance of the Bishops for salary and traveling expenses shall be estimated by the Committee on Episcopacy of the General Conference; and they shall apportion the amount to the several An-

nual Conferences, according to their judgment of the equitable proportion of each Conference.

2. The Annual Conferences shall adopt their own plans for raising this money, which shall be called the Bishops' fund; provided, it shall be the special duty of the presiding elders to see that the plans of their respective Conferences be faithfully executed.

3. This fund shall be paid over to the Joint Board of Finance of the Annual Conference; and the treasurer of the board, under the direction of the chairman, shall pay over to the presiding Bishop one-half the amount, taking his receipt for the same; and shall remit the other half to the general book agent, by draft or otherwise, together with the receipt of the Bishop, taking therefor the receipt of the general book agent for the whole.

4. It shall be the duty of the general book agent to divide the money thus received among the Bishops *pro rata*, and remit to them by draft or otherwise, at least quarterly.

5. The general book agent shall report to the General Conference, setting forth: 1. The whole amount estimated for the salary and traveling expenses of the Bishops, and how it has been apportioned among the Annual Conferences. 2. What has been received on the several apportionments, and how it has been distributed. 3. The deficiency, if any; its causes and remedy.

All of which is respectfully submitted.

MILTON BROWN,
Chairman Committee on Finance.
MINORITY REPORT.

I make the foregoing report, as chairman, in compliance with the order of a majority of the Committee on Finance, but do not concur in recommending its adoption, believing that the plan proposed to be stricken out is subject to fewer objections, and is preferable to the one proposed to be put in its place.

MILTON BROWN.

MEMPHIS, May 17, 1870.

C. F. Harvey, chairman of the Committee on Church Music, submitted the report of said committee, which was read, laid on the table for the present, and ordered to be printed. It is as follows:

REPORT OF SPECIAL COMMITTEE ON COLLECTION OF CHURCH MUSIC.

The special committee to whom was referred the resolution to inquire into the practicability of obtaining a collection of church music suited to the various moods contained in our hymn book, have had the same under consideration, and beg leave to report that, after full investigation of the subject, they believe that such a collection of sacred music, as contemplated by the resolution, is not only desirable, but necessary to the general use of those of our hymns written in particular or unusual meters. There is no collection of sacred music, within our knowledge, having merit enough to entitle it to patronage, that contains tunes for all the meters in our hymn book. As our sacred poetry, written in the same measure, expresses the emotions of joy, sorrow and penitence, so should our music be so adapted to the words as to express fully these various emotions of the soul.

We also believe that a collection of tunes suited to revival occasions is very desirable. The knowledge of some of these gems of sacred song is confined to certain localities, while others are scattered in works now nearly out of use and print, and can only be obtained at considerable trouble and expense. A collection in this department alone will supply a want felt by many of our societies, and it will give access to the choicest songs of Zion used in our entire connection. It is believed by your committee that a collection can be made that will not only meet the wants of our own church, but by its intrinsic merits commend itself to the patronage of other denominations. We therefore recommend the adoption of the following resolutions:

Resolved, 1. That a committee of five, residing in different parts of our connection, be appointed to collect suitable tunes for the work contemplated.

2. That the committee shall have power to appoint one of their own number, or some other suitable person to receive and arrange the material furnished for publication, and shall also have power to arrange all details for the successful prosecution of the work.

3. That no original composition or arrangement shall be admitted into the work, until a manuscript copy shall have been furnished each member of the committee, and his approval obtained thereon.

4. That each member of the committee shall furnish every other member with a list of pieces furnished by him for publication, and in what works found, who shall, as soon as practicable, express his approval or dissent to each piece; and it shall require a majority of the committee to any piece admitted.

5. Whenever a collection satisfactory to the committee shall have been made, the general book agent is hereby instructed to publish the same as soon as practicable.

CHAS. F. HARVEY, Chairman.

MEMPHIS, May 17, 1870.

Dr. Shipp said: "Mr. President, four years ago, on motion of Dr. Sehon, a resolution of sympathy in behalf of the Methodist Episcopal Church South, at Columbia, South Carolina, passed the General Conference at New Orleans. All the circumstances connected with the loss of this church and our suffering people of Columbia are most affecting, and such as to commend them to the kindest regards and liberality of all our people.

"We respectfully ask the indulgence of the General Conference to have read at the secretary's table a short appeal setting forth the present condition and wants of Methodism in Columbia, and

shall be greatly obliged if Dr. Sehon or some other friend will reproduce the resolution so kindly adopted four years ago.

The communication was then read. J. Hamilton, chairman of the Committee on Revision, submitted Report No. 6 of that committee, which was read and laid on the table under the rule.

Dr. A. L. P. Green presented a communication from the Rev. P. M. Pinckard concerning certain claims on the Board of Domestic Missions, which was referred to the Committee on Missions.

The order of the day, being the consideration of certain memorials referring to the removal of the Publishing House, was then taken up.

J. S. Lithgow offered a resolution, which was read, and on motion of P. A. Peterson, the Louisville delegation was granted permission to withdraw their memorial, which Mr. Lithgow said he did from "pure motives, and in the fear of God."

The following is the preamble and resolution:

The Louisville delegation, after free consultation and due reflection, unanimously adopted the following preamble and resolution:

Whereas, The discussion of the question relating to the removal of the Southern Methodist Publishing House from Nashville, Tennessee, to Louisville, Kentucky, may result in injury to the church; and in view of the peace and best interests of the entire church; therefore,

Resolved, That we respectfully ask the privilege of the General Conference to withdraw the memorial presented by this delegation to the General Conference for the removal of the Book Concern from Nashville to Louisville.

JAMES S. LITHGOW, Chairman.

MEMPHIS, May 17, 1870.

Dr. Sehon said: "I more wish to add that the entire delegation unite in that resolution; not that we love Caesar less, but Rome more; not from any abatement of feeling on this subject, but because we believe it will result in argument and distraction, and will be more productive of injury than of good."

Dr. Bond said: "I never was good at reading riddles, and never more at a loss than now to read this one. We are told that if this subject is discussed great evils will arise; that notwithstanding their great anxieties on this subject, yet for fear of these evils they withdraw their memorial, which they tell us they do in the fear of God. I wish to know whether the condition of that concern is such that they do not wish to expose it to the church. I have heard of a painted ship with a rotten hull. Now if this is one, and only kept together by a quadrennial varnish, we want to know it, and are not disposed to be put off in that manner. We are determined to know all about this concern. I am sure Dr. Redford wants us to. If it is best to let it stay where it is, then let it stay. If it is best to move it, then move it. But let the brethren have an opportunity to be convinced."

Dr. Green said: "I want to help Dr. Bond out of this difficulty. If you will be so kind as to examine Dr. Redford's report you will find out all you want to know."

Dr. Bond said: "That's the hardest thing of all to unravel."

Dr. Green said: "If you want any inferences, I will say, and I don't care if the reporter takes it down, that so far as the value of that Publishing House is concerned it is worth \$70,000 more than what it is reported at, and I am on the block to answer any questions on this point."

Dr. McAnally requested, in behalf of the St. Louis, Missouri and Illinois delegation, to be allowed to withdraw all papers presented by them in regard to the removal of the Publishing House.

On motion of Dr. Moran they were granted permission.

Dr. Finney said: "Mr. President, I wish to make this public statement of the history of this memorial. This has reference to an adoption of the Southwestern Book and Publishing Company as a publishing house of the church, and those who have given attention will have learned the history, nature and design of that institution."

I wish to state, as a fact, that previous to the assembling of this General Conference our board of directors having learned that some movements would be made toward the removal of the Publishing House, we resolved that we would not and should not initiate such a measure. But, in view of such measures being taken, we were empowered to present this institution to the church on the supposition that this would be an action that would not result in a transient, but a permanent establishment of the house at that point which the General Conference should see fit to place it. We esteem St. Louis to be the greatest commercial emporium within our boundaries, and deem it of vital importance that the Publishing House should be located at that place; and our memorial came in consistently with the history which I have given. Louisville

first, then Baltimore, and then St. Louis. Now as Louisville has withdrawn its memorial, we desire to withdraw that of St. Louis."

A. S. Andrews said: "It seems to me that if we ever look into the propriety of removing the Book Concern, this is the time to do it. If we wait four years longer we may put it out of our power to do it. I understand that if it remains new buildings are to go up, and before that time \$75,000 more may be invested in it. If we ever expect to investigate this matter now is the time. Let us see what our wants are. It strikes me that we are running the Book Concern at large cost of paper, etc., which could be had cheaper at other places."

Dr. Redford said: "Mr. President, I did not wish to make any remarks on this subject. When I attempt to make a speech in an Annual Conference I am embarrassed, but here in the General Conference my embarrassment is such that I cannot say what I wish. When I was a child my arm was broken, and as a crippled child is always spoiled, whenever I heard any one else talking I would never fail to give my opinion. Consequently I met with rebuffs, and they were continually saying to me, 'Shut up; you talk too much.' Now this has had a tendency to keep me back. But if I can do so without embarrassment, I would like to say a word or two on the question before us. In regard to the Publishing House at Nashville, I will take pleasure in informing Dr. Bond that in my quadrennial exhibit I have made a full, fair statement of the condition of the Publishing House, and I will say that if the interest of the Publishing House at Nashville were put up to-day for sale, I would be glad to purchase it at an advance of its value as stated in that report. The stereotype plates are reported at \$25,000 less than what they would cost to-day. I keep inside of the real amount, because they could be made more cheaply than now. In reply to Dr. Bond, in his allusion to the painted ship, I will say that I stand on board no sinking vessel. I admit she was in a bad condition when I took command of her four years ago, but she has breathed many a storm since then, and is now prepared to sail in any seas. The Southern Methodist Church presents the only example, in Europe or America, of a publishing house so nearly wrecked that ever recovered."

W. C. Johnson moved an indefinite postponement of the whole subject, which motion did not prevail.

A. W. Wilson said: "I confess that we are placed in rather an awkward position as memorialists, after this action. We understood that it was contemplated to remove the Publishing House for good and substantial reasons. Inasmuch as the question was to remove it to a permanent place where it could be well sustained, both now and in all time to come, we were induced to suggest Baltimore as the proper place, and the withdrawal of these memorials has not changed our opinion. No matter what local advantages may accrue from its removal, the general interest of the church is the one consideration. For myself I have long doubted whether the church should go into any extended business of any kind. But if it is to be maintained, and the object is to furnish the church publications in the best style and at the cheapest rates—if these be the ends, I don't think there can be any hesitation between Baltimore and Nashville."

Dr. Hamilton suggested the appointment of a committee of nine of the most intelligent and efficient men of the church, to whom this subject should be referred.

Dr. Bond said: "Dr. Hamilton's suggestion is eminently wise and prudent, and the only difficulty in the way is that it would be hard to tell who are the most intelligent and efficient business men in this Conference. This Publishing House exists—not exists, but persists, simply, by inertia. The General Conference don't seem to be able to do anything with it. Suppose you refer it to a committee of nine of the most intelligent men of the church; they will discuss it and rediscuss it, and as sure as fate, there will be two or three who will talk it to death, and finally bring in a minority report, to be discussed for ten days here in the Conference room, and Dr. Green, a most sagacious and wise man, will be able to keep it at Nashville, simply from the difficulty of acting on the subject. The great difficulty is that the real line of argument is the one which we cannot pursue. This is just what is aimed at in the sagacious prudence and skill and management of Dr. Green, whose whole soul—except in spiritual matters—is thrown into his efforts to keep that house at Nashville, so that everywhere he is going about singing:

"Be it my only interest here,
With constant industry and care,
To keep that house at Nashville."

and I earnestly beseech the chair, whatever he does, don't put him on that committee."

Dr. Green said: "I am like a

poor fellow who was arraigned before court, and thought he had been badly treated, and employed Mr. Grundy to defend him. He went on to show how badly the poor fellow had been treated, step by step; pictured his case so pitifully that at length he burst into tears and said: 'I never knew I was so badly treated before.' Now I never knew I was so great a man before; but lost I should lie under the charge of being a trickster."

Dr. Bond said: "I didn't say that, doctor. I said manager."

Dr. Green said: "Well, manager, then. I don't like that any better. If you can find any man, either clerical or lay, in this Conference or outside of it, that will say that I have tried to influence him on this question, I will grant all that Dr. Bond has said. I'm as clear as an ox. Whatever I do, I do flat-footed on the floor of this Conference."

Dr. Finney said that he was in favor of referring it to that committee. He had always doubted the propriety and ability of the church to conduct business operations successfully, and he wanted this matter referred to business men.

Dr. Redford said: "The proposition is to refer this subject to a committee of nine of the most intelligent members of this body. To this I am opposed. When the whole matter is fully discussed in the committee, and their report presented to the Conference, so far from being accepted without debate, the entire question will be freely canvassed again. Besides, there are two hundred and thirty-seven of the members who compose this General Conference, who will expect to be on the committee."

"I once attended a General Conference, and the Committee on Public Worship waited on me to learn who of my delegation might with propriety be invited to preach. I replied that any of us would do, or we would not be here. I am about the poorest among them, and I think my preaching would be much more acceptable than that to which they were accustomed. The Publishing House will flourish anywhere if properly managed. You may put it on Monte Sano, and it will flourish there. You may send it to Baltimore, and publish your books in New York, and it will flourish there if the church will rally around it."

"The Publishing House is my child; and as a mother loves her sickly babe whom she has tenderly nursed through long years of affliction, and rejoices over its recovery and loves it more than any other child, so I love this my child better than all the other institutions of the church; and I implore the brethren not to abuse it too much, nor move it from Nashville, which I have no idea they will do."

Mr. McFerrin said: "I am opposed to referring it to a committee. Brother Finney has revived the old objection, 'the church can't publish.' Now this was all discussed at the General Conference at Columbus, and they decided to have a publishing house. Thon St. Louis, Memphis and Louisville were all applying for it."

Dr. McAnally said: "Not St. Louis."

Dr. McFerrin said: "It's no odds; she wanted it. It was brought up again in New Orleans, and now they are nibbling at it again. Now I want to tell Dr. Bond that the concern ain't sick. It was sickly, but it's got better. But I suppose he wants to take it to Baltimore to his medical college, to doctor it."

On motion of Dr. J. Hamilton a special committee of nine was ordered to take into consideration the whole subject of the Publishing House, and report to this Conference; certain resolutions referring to this subject, offered by E. H. Myers and I. G. John, were read and referred to that committee. A memorial from the Rev. T. N. Stowart, and other colored ministers, was presented by J. E. Evans, and read, as follows:

We would respectfully solicit your honorable body to appoint a delegation—say five—to meet the call of the Bishops on the sixteenth day of December, 1870, at Jackson, Tennessee, to confer with our delegates in organizing our contemplated colored General Conference. If you approve our request, we would sincerely ask that you appoint the Rev. J. E. Evans, of Georgia; the Rev. Dr. S. Watson, of Tennessee; the Rev. Dr. Sehon, of Kentucky; the Hon. Thomas Whitehead, of Virginia, and one other lay member of said delegation.

All of which is respectfully submitted.

T. N. STEWART,
BENJAMIN BULLARD,
B. S. NEWTON,
J. F. THOMAS,
WESLEY WARE,
AUGUSTUS BOSTIC,
S. LEATH,
J. CLOPTON,
And others.

MEMPHIS, May 17, 1870.

On motion of George N. Loster the request of the memorialists was granted, and Judge Morgan was chosen as a member of said delegation.

A memorial from T. J. McCoy and others, calling for a Sunday school convention, was read and referred to the Committee on Sunday Schools.

The question on which Conference adjourned on yesterday, being the motion to adopt, as a substitute for Report No. 2 of the majority of the Committee on Education, the report of the minority, was then called up, and Dr. C. K. Marshall, who had the floor, was allowed to speak on this subject without regard to the fifteen minutes' rule.

The question was then discussed by C. K. Marshall, A. R. Winfield, R. Abbey, B. Craven, and by A. S. Andrews, A. M. Shipp and L. C. Garland against the adoption of the minority report as a substitute for the report of the majority.

The previous question was then called for by Dr. Bond. The call was sustained, and the substitute was adopted.

In the discussion of Report 2 of the Committee on Education, Monday afternoon, May 16,

F. E. Pitts said: "Mr. President, the important subject now before the Conference can only be properly determined by the satisfactory settlement of two questions. First, is it essential to the success of Methodism at all? And, even should it be important, is this the time for its establishment? If, however, we should fail to see its essential importance, neither this nor any other period would be the right time for its organization. We have already established, in connection with several of our flourishing colleges, biblical chairs; and these chairs are filled by eminent instructors and able divines. What demand is there among our young men who are now looking to the ministry that may not be met by these hallowed seats of learning? With these great facilities, and our annual courses of study extending through a term of four years before they are eligible to full ministerial orders, together with that incomparable theological institution, the traveling connection, can we not keep pace with the progress of the age? Sir, as compared with the theological institutions of other denominations, some of the venerable doctors of a sister church have recently paid the Methodist economy an honest tribute by saying, 'The itinerant system of the Methodist Church is the best theological institution upon the face of the earth.' Progress, indeed! Look at this General Conference; what system of theological training has made this gifted and venerable body of men? Look at the triumphs of the gospel and the multitudinous hosts a Methodist ministry, unaided by theological schools, have brought, by the blessing of God, into the fold of Christ. Progress, indeed!"

The chair then announced the special committee of nine on the Publishing House, to wit: E. E. Wiley, S. Regester, J. E. Evans, W. P. Barton, W. C. Johnson, J. S. Lithgow, G. W. Williams, Joseph B. Palmer and Asa Holt.

Conference then adjourned with the doxology and benediction by the Bishop.

THIRTEENTH DAY.

WEDNESDAY, May 18, 1870.

The Conference met at the stated hour. Bishop Doggett in the chair. Divine service was conducted by Dr. McAnally.

The minutes of the last session were read and approved.

On motion of R. A. Young, F. E. Pitts was granted leave of absence during the remainder of the session on account of family affliction, and T. L. Maddin, reserve lay delegate from the Tennessee Conference, was allowed to take his place in the Conference and on the Committee on Episcopacy.

Charles M. Howard, lay reserve delegate from the Montgomery Conference, in place of W. Garrett, appeared and took his seat.

A. G. Haygood was put on the Committee on Episcopacy, in the place of W. J. Parks, and L. D. Palmer was put on the Committee on Sunday Schools, in place of A. G. Haygood.

Bishop McFeyre took the chair. The Rev. Dr. Burns, of the First Baptist church of this city, was introduced to the Conference.

L. M. Lee, chairman of the Committee on Episcopacy, presented Report No. 4, which was adopted, as follows:

REPORT OF COMMITTEE ON EPISCOPACY. NO. IV.

The Committee on Episcopacy beg leave to submit their Report No. 4.

The committee having been instructed to nominate one of our Bishops or some other competent person to write the life of the late venerable Bishop Soule, and it appearing that Bishop Soule himself expressed a desire that should his life be written, Bishop Wightman might be selected for the work; and whereas, the committee believe that this desire is very general; therefore,

Resolved, That Bishop W. M. Wightman be nominated to the

General Conference to write the life of Bishop Soule.

L. M. LEE, Chairman.

MEMPHIS, May 17, 1870.

Also report No. 5 of the same committee, which lies over under the rule. It is as follows:

REPORT OF COMMITTEE ON EPISCOPACY. NO. V.

The Committee on Episcopacy beg leave to offer their Report No. 5, as follows:

The committee have had under consideration the matter referred to them by resolution of J. E. Edwards, R. Abbey and others, proposing an alteration of chapter 2, question 3, answer 7, page 63 of the Discipline, so that it shall require a concurrence of two-thirds of all the Bishops to make the decision of a Bishop in an Annual Conference a law of the church; and the committee do not concur.

They recommend, however, that the last clauses of said answer be replaced by the following words, after the words "the College of Bishops," viz: "Shall be reported quadrennially to the General Conference for insertion in its journals, and shall be thereafter published in an appendix to the Discipline; and when so published they shall be authoritative interpretations or constructions of the law."

The committee further recommend that all such decisions heretofore made by the College of Bishops be inserted in such appendix to the Discipline—to have the same force and effect as those to which the above rule applies.

L. M. LEE, Chairman.

MEMPHIS, May 18, 1870.

Also Report No. 6 of the same committee, which was adopted, as follows:

REPORT OF COMMITTEE ON EPISCOPACY. NO. VI.

The Committee on Episcopacy beg leave to submit their Report No. 6, in the form of a resolution, as follows:

Resolved, That as to the memorials from Texas, referred to the committee, requesting an increase of episcopal service in that State, the committee can only recommend that this subject be referred to the consideration of the Bishops, with the request that the prayer of the memorialists be granted.

L. M. LEE, Chairman.

MEMPHIS, May 18, 1870.

Also Report No. 7 of the same committee, which was laid on the table on the motion of J. E. Evans. It is as follows:

REPORT OF COMMITTEE ON EPISCOPACY. NO. VII.

The Committee on Episcopacy beg leave to offer their Report No. 7, as follows:

Whereas, The Texas memorialists necessarily brought the subject of an increase in the number of Bishops before this committee; and whereas, the committee settled nothing definitely on this subject, having first voted negatively on a resolution that it was inexpedient to increase the number of Bishops, but rejected severally the motions to elect one, two or three Bishops, and agreeing in nothing further, finally reconsidered their first mentioned vote, and then postponed the whole subject indefinitely. Now, therefore,

Resolved, That the aforesaid action of the committee be reported to the General Conference.

L. M. LEE, Chairman.

MEMPHIS, May 18, 1870.

J. E. Edwards, chairman of the Committee on Itinerancy, presented Report No. 4 of that committee, which, on motion of H. A. C. Walker, was referred without reading to the Committee on Episcopacy.

Also the following report, No. 5, which was laid over under the rule:

REPORT OF COMMITTEE ON ITINERANCY. NO. V.

The committee have duly considered the resolution signed by the delegates from the North Carolina Conference, asking for a change in section 5, chapter 2, page 61 of the Discipline, so as to add, after the word "care," in the fifth line from the top of the page, the following words, "or any other appropriate work in which he may be useful as a minister of the gospel among us."

Resolved, That we do not concur in the proposed change.

HORACE JEWELL,
S. P. WHITTEN,
C. I. VANDEVENTER,
T. L. BOWELL,
W. P. MOZZON.

W. M. Rush, chairman of the Committee on Books and Periodicals, presented Reports Nos. 14 and 15, which were read and adopted.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS. NO. 14.

The committee have the honor to acknowledge the receipt of the following report on the resolution of the North Carolina delegation which proposes to change section 5, chapter 2, on page 61 of the Discipline, so as to read, after the word "care," "or to any other appropriate work in which he may be useful as a minister of the gospel among us."

Resolved, That we do not concur in the proposed change.

HORACE JEWELL,
S. P. WHITTEN,
C. I. VANDEVENTER,
T. L. BOWELL,
W. P. MOZZON.

W. M. Rush, chairman of the Committee on Books and Periodicals, presented Reports Nos. 14 and 15, which were read and adopted.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS. NO. 15.

The committee have the honor to acknowledge the receipt of the following report on the resolution of the North Carolina delegation which proposes to change section 5, chapter 2, on page 61 of the Discipline, so as to read, after the word "care," "or to any other appropriate work in which he may be useful as a minister of the gospel among us."

Resolved, That we do not concur in the proposed change.

HORACE JEWELL,
S. P. WHITTEN,
C. I. VANDEVENTER,
T. L. BOWELL,
W. P. MOZZON.

W. M. Rush, chairman of the Committee on Books and Periodicals, presented Reports Nos. 14 and 15, which were read and adopted.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS. NO. 15.

The committee have the honor to acknowledge the receipt of the following report on the resolution of the North Carolina delegation which proposes to change section 5, chapter 2, on page 61 of the Discipline, so as to read, after the word "care," "or to any other appropriate work in which he may be useful as a minister of the gospel among us."

Resolved, That we do not concur in the proposed change.

J. Boring, chairman of the Committee on Missions, submitted Report No. 1 of that committee, which was read and laid on the table under the rule.

REPORT OF COMMITTEE ON MISSIONS. NO. I.

In presenting their first report, the Committee on Missions beg leave to state that, in entering upon their work, they found themselves greatly embarrassed by what seemed to be the natural results of the system adopted by the General Conference of 1866 upon the subject of missions. Unwilling to propose a radical change in so short a time, we have sought, by the suggestion of amendments and modifications, so to adapt the system of a foreign and domestic board to the necessities of the case as to continue it at least four years longer.

With the view to accomplish an end so desirable the secretaries of both boards, Drs. Munsey and McFerrin, were invited by the committee to submit their views upon the subject, which they did, and from which most important information was obtained.

But, after every effort to continue the present organization of our missionary work, we feel compelled, in view of the results of the last four years' experience, the large debts now demanding settlement, the expenses necessarily attending two boards and their operations, together with the state of the country, to recommend most respectfully the following for the adoption of this General Conference:

SUPPORT OF MISSIONS.—SECTION VII.

ARTICLE 1. The missionary operations of the Methodist Episcopal Church South shall hereafter be committed to one board, under the following provisions and regulations:

ART. 2. The board shall consist of the bishops of the Methodist Episcopal Church South, a secretary, corresponding secretary, treasurer, one manager from each mission district, and five managers to be appointed by the Bishops.

ART. 3. The secretaries shall be elected quadrennially by the General Conference. The treasurer shall be elected by the board, and the district managers, by the delegates from the Conferences comprising each mission district. If for any cause the General Conference shall fail to meet at the appointed time, the board shall continue in office until the next meeting of the General Conference.

ART. 4. The Annual Conferences of the Methodist Episcopal Church South shall be divided into mission districts, as follows:

The first district shall embrace the Baltimore, Virginia, Western Virginia, Holston, Kentucky and North Carolina Conferences.

The second district shall embrace the South Carolina, Florida, North Georgia, South Georgia, Mobile and Montgomery Conferences.

The third district shall embrace the Louisville, Tennessee, Memphis, Indian Mission, Arkansas, Little Rock, Mississippi and Louisiana Conferences.

The fourth district shall embrace the Texas, West Texas, Northwest Texas, East Texas and Trinity Conferences.

The fifth district shall embrace the Illinois, Missouri, St. Louis, California, Columbia and any other Conference which may be formed.

ART. 5. The board shall have authority to make by-laws for regulating its own proceedings; to appropriate money to defray incidental expenses; to provide for the support of superannuated missionaries, and widows and orphans of missionaries, who may not be provided for by any Annual Conference (it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, widows and orphans); to print books for the Indian, German and foreign missions, build houses of worship, school houses, residences for the missionaries, and defray all other necessary expenses incident to the work under its care. The board shall also publish annually a statement of its transactions and funds, and lay before the General Conference a report of all its transactions and a statement of its funds up to some convenient day near and prior to the time of holding the General Conference.

ART. 6. The board shall meet annually to make appropriations for the ensuing year; determine what fields shall be occupied as foreign missions; the number of persons to be employed in each; estimate the sums necessary for the support of each mission; fix the amount which may be drawn for during the year, and the division of said amount between the foreign and domestic missions.

ART. 7. The sums allowed for the support of missionaries shall be sufficient to support them in their work. The board shall require communications to be made quarterly by each missionary, or from each mission, to the secretary, giving information of the state and prospects of the missions in which they are

employed. No one shall be acknowledged as a missionary, or receive support from the board, who has not some definite work assigned him, or could not be an effective laborer in a circuit, except as provided for in article 5.

Art. 8. The revenue of the board shall be derived as follows: From annual collections in every congregation, at such time and in such manner as each Annual Conference shall direct; from special collections made by the secretary, and from donations and legacies.

Art. 9. The secretary and corresponding secretary shall reside at the place where the board is located, but may be members of any Annual Conference or Conferences.

It shall be the duty of the secretary to travel, as far as possible, through the connection, visiting the Annual Conferences, and the missions under the care of the board, promoting the interests of the missionary cause. It shall also be his duty to attend to all the business of the board with the government of the United States, in relation to schools which have been or may hereafter be committed to its care in the Indian country by the Department of the Interior or Commissioner of Indian Affairs.

It shall be the duty of the corresponding secretary to journalize the proceedings of the board; to conduct its correspondence; to give the missionaries any information that may be necessary; to prepare for publication in the church papers, monthly, an abstract of the proceedings of the board, and condensed accounts of the missionary work, and prepare the annual report of the board. The salaries of the secretary and corresponding secretary shall be fixed by the board.

Art. 10. The treasurer shall hold all the funds of the board in safe deposit, which deposit shall be made by him as an officer of the board, subject to his drafts as such, and his successors in office. He shall also furnish an annual report, to be published with the annual report of the secretary.

Art. 11. In case of vacancy occasioned by death, resignation or otherwise, in the board, such vacancy shall be filled by the board until the ensuing General Conference.

Art. 12. Nine members at an annual meeting of the board, and five members at a called meeting, shall constitute a quorum.

Art. 13. First. It shall be the duty of each Annual Conference to organize a Conference Board of Missions, which shall appoint its own officers and regulate its own administration, subject to the provisions of this constitution. Each Conference board shall pay all its funds into the treasury of the General Mission Board. It shall also furnish to the General Mission Board an annual report, containing the number and names, and an account of the condition of all the missions within its bounds.

Second. It shall be the duty of each Annual Conference board to make an estimate of the amount necessary for the support of each mission within its bounds, for which amount the president of the Conference shall draw upon the general treasury, provided the sum shall not exceed two-thirds of the amount raised the previous year for missions by said Conference. Appropriations exceeding this sum must be made by the general board.

Third. Each Annual Conference shall designate the time and manner in which collections for missions shall be taken up within its bounds. The collection shall be so taken as to enable each contributor to give such direction to his donations as he may desire, and the amounts so contributed shall be distinguished in the reports of the treasurer.

Fourth. It shall be the duty of each presiding elder to bring the subject of missions before the district meetings, and also before the quarterly conference of each circuit and station within his district. Each quarterly conference shall appoint a committee, of not less than three nor more than five, on missions, of which the preacher in charge shall be chairman, whose duty it shall be to assist the preacher in raising missionary money.

Fifth. It shall be the duty of the preacher in charge of a circuit or station to institute monthly missionary prayer meetings, and to encourage the formation of juvenile missionary societies in all the Sabbath schools within his charge.

Art. 14. This board shall be located and domiciled in —

Art. 15. This constitution shall not be altered or amended but by a majority of the General Conference.

JESSE BOWING, Chairman.

Also Reports Nos. 2 and 3 of the same committee, which were read and adopted.

J. Hamilton, chairman of the Committee on Revision, submitted Report No. 7 of that committee, which was read and laid over under the rule. It is as follows:

REPORT OF THE COMMITTEE ON REVISION.—NO. VII.

The Committee on Revision beg leave to offer Report No. 7.

Your committee have had under consideration a variety of resolutions referred to us by the General Conference, and report upon them as follows:

1. A resolution, signed by C. I. Vandever and James H. Birch, proposing a change in the Discipline on page 97, respecting the presidency of a church conference. The committee recommend non-concurrence.

2. A resolution by Thomas W. Whitehead, G. G. Dibrell and A. G. Brown, proposing to change the Discipline, chapter 2, section 1, answer 1, thus changing the ratio of representation from one to every twenty-eight to one for every fifty members of the Annual Conference; provided that every Annual Conference shall be entitled to one clerical and one lay delegate. Your committee recommend non-concurrence.

3. A resolution by H. A. C. Walker and W. H. Fleming, recommending: First, to insert in chapter 2, section 3, question 1, answer 1, "secretary of church meeting" before "superintendent"; voted not to concur. Second, on page 56, second item, to insert the word "religions" before "services"; your committee find this provided for in the new arrangement. Third, that wherever the words "quarterly meeting" occur, to strike out "meeting" and insert "Conference"; the committee find this already done. Fourth, that on page 57 of the Discipline, in the item after notation 10, after the word "let" be stricken out. The committee recommend that answer 13, page 10, N. A., be changed so as to read, "The report of the trustees shall be made to the quarterly conference in writing, and shall be recorded on the journal." Fifth, in page 63 of the Discipline to strike out figure "4" and paragraph following, and conform the succeeding notation thereto. In this the committee do not concur, because the requisite change was already provided for. Sixth, that on page 71 of the Discipline, line 1, after "report" insert "or cause to be reported;" with this recommendation the committee do not concur. Seventh, that on page 240 of the Discipline figure "4" be stricken out; also the paragraph following, thus leaving the whole matter of salary, etc., with the stewards and pastors, as the Discipline provides on page 248, second paragraph. The committee do not concur, as this matter was already provided for.

4. A resolution from the East Texas Conference, asking that chapter 2, section 10, question 2, N. A., answer—, be changed so that a local preacher may be eligible to deacon's orders when he shall have preached two years; and that the answer to question 3, same page, be so changed that a local deacon may be eligible to elder's orders two years from the date of his election to deacon's orders. In neither of these recommendations do your committee concur.

5. A paper signed by R. S. Moran and N. F. Reid, asking for changes in the Discipline on page 249, relative to the appointment of members of the Joint Board of Finance; your committee find this matter already provided for in the new arrangement.

6. A resolution, signed by O. Fisher and T. C. Barton, asking that the provision of the Discipline that commits the trial and conviction of a member of a Conference to a committee be so changed as to place that matter in the hands of the Conference and of ministers of the same grade. To this request the committee do not agree.

7. A paper by T. L. Boswell and J. M. Mask, proposing to change chapter 6, section 5, answer 1, page 24, N. A.; by inserting after the word "case," "provided if in any case said committee should refuse or neglect to perform their duty the preacher in charge shall proceed to investigate the report;" etc.; to this proposition the committee do not agree.

8. The resolution by H. H. Montgomery and R. Abbey, proposing a change in chapter 6, section 2, question 1, answer 1, by adding, "And when the circumstances are such that the accused cannot be tried at the session of the Conference, the court of trial shall be appointed to try the case during the interval," etc.; to this proposal your committee do not agree, as they judge that such trial by committee cannot take place during the interval of Conference under the law in the case.

9. A resolution by W. Shepard and J. B. Cottrell, proposing such a change in the Discipline as will make a member holding a letter of membership amenable to the church granting the letter; with this proposal the committee do not concur. All of which is respectfully submitted.

J. HAMILTON, Chairman.

W. H. Foster, from the Committee on Sunday Schools, submitted Report No. 6 of that committee, which was read and adopted.

Also Reports Nos. 7 and 8 of the same committee, which were read

and laid on the table for the present. They are as follows:

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.—NO. VII.

The Committee on Sunday Schools, to whom was referred a memorial from the Sunday School Society of the Virginia Conference in regard to the "relation which baptized children sustain to the church," ask to be discharged from the further consideration thereof, and suggest its reference to the Committee on Revision.

Respectfully submitted.

W. H. FOSTER, Chairman pro tem.

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS.—NO. VIII.

The Committee on Sunday Schools recommend the adoption of the following:

Resolved, That the Sunday school secretary prepare and the book agent publish, at the earliest practicable day, a suitable manual for the use of superintendents, embracing a plan for organizing schools and conducting the exercises thereof.

Respectfully submitted.

W. H. FOSTER, Chairman pro tem.

Also Report No. 9 of the same committee, which was read, and on motion of A. W. Wilson the first resolution was amended by changing twenty-eight to forty, and by adding, "Provided, however, that every Annual Conference shall be entitled to one representative. After considerable discussion, the report of which is crowded over to our next issue, W. H. Fleming moved the previous question. The call was sustained, and the report was adopted by a vote of 110 to 81.

A communication from the Rev. Dr. J. K. Nichols, fraternal messenger from the General Conference of the Methodist Protestant Church, to this body, was received, read and referred to a special committee of five, as follows: N. F. Reid, O. R. Blue, L. M. Smith, J. C. Grauberry, E. W. Massey.

T. M. Finney made a statement in regard to the commutation of fare on the public routes of travel to and from the seat of Conference, and a committee of three were appointed to take this subject under consideration and report to the Conference. The committee is as follows: W. M. Prottman, T. J. McCoy, H. G. Hall.

A motion of W. Smith and T. E. Bond to hold afternoon sessions from three to six o'clock, was, on motion of D'Arcy Paul, laid on the table.

C. Taylor, from the Committee on Education, submitted Report No. 3 of that committee, which was read and adopted.

Also Report No. 4 of the same committee, which was read and laid over under the rule. It is as follows:

REPORT OF THE COMMITTEE ON EDUCATION.—NO. IV.

On the memorial respecting a course of study for local preachers, the committee begs leave to report as follows:

Resolved, 1. That a course of study be prescribed for local preachers by the Board of Bishops, which shall be substantially the same with that prescribed for itinerant ministers.

2. That on page 15, new arrangement of the Discipline, chapter 3, section 11, the answer to question 2 be amended by substituting for "four years," "two years," and for "proper examination," "approved examination before a committee appointed by the presiding elder, of which he shall be chairman, upon the course of study prescribed by the Bishops."

3. That on the same page (15) the answer to question 3 be amended by substituting for "four years," "two years," and for "proper examination," "approved examination before a committee appointed by the presiding elder, of which he shall be chairman, upon the course of study prescribed by the Bishops."

Respectfully submitted.

CHAS. TAYLOR, Chairman pro tem.

Also Report No. 5 of the same committee, which was read and laid on the table for the present. It is as follows:

REPORT OF THE COMMITTEE ON EDUCATION.—NO. V.

On the memorial of William Henden, (a member of this General Conference, and agent of the Corpus Christi Male and Female Academy,) which was presented to the Conference and referred to this committee, it reports: That the importance of this institution to the interests of Protestant Christianity in the region where it is located can hardly be over-estimated.

Situated at the farthest point in the Southwest where we have a ministerial charge, on the very confines of Mexico, in the midst of a population mostly Roman Catholic, but which, being greatly disaffected toward its own priesthood, is now ripe for the introduction of Protestantism, it presents one of the most inviting fields for missionary labor within our reach. Since, therefore, by the instrumentality of this institution, many children of Protestant parents are being reared from Romanism, and many more Roman Catholic children and

youth may be readily brought under our influence; be it

Resolved, 1. That we regard this educational enterprise as highly important to the success of a pure Christianity in the extreme Southwest.

2. That we not only heartily approve, but do most earnestly commend it and its claims, as presented by its agent, Brother William Henden, to the warmest sympathy and generous liberality of our people.

3. That some measure be taken at this session looking to the immediate relief of the Corpus Christi Male and Female Academy.

All of which is respectfully submitted.

CHAS. TAYLOR, Chairman pro tem.

On motion of J. E. Evans, the names of R. H. Vanderherst, of Columbus, Georgia, of H. Anderson, Fort Valley, Georgia, and R. J. Brown, Macon, Georgia, colored ministers, were allowed to be attached to the memorial presented yesterday by T. N. Stewart and others, in respect to the organization of the colored Methodist Episcopal Church South.

A. W. Wilson submitted the report of the special committee on the claims of Reuben Wright against the Board of Foreign Missions, which was read and adopted; and ordered to be published in the Daily Christian Advocate.

The Conference then adjourned with the doxology and benediction by the Bishop.

FOURTEENTH DAY.

THURSDAY, May 19, 1870.

Conference met at the stated hour.

Bishop Pierce in the chair.

Religious exercises were conducted by W. H. Watkins.

The minutes of the last meeting were read and approved.

Bishop Paine took the chair.

Dr. Schon rose and said: "I had the pleasure of offering a resolution in behalf of the suffering church of Columbia, South Carolina. I also became interested in another enterprise, and followed my gifted brother on last Sunday to aid him in helping Central Methodist church of this city."

I then murmured that I could do nothing myself, for my heart goes out after all these interests of the church: I have, within a few hours, received the following dispatch:

LOUISVILLE, May 18, 1870.—Rev. E. W. Selon, Overton House: Please announce that I will give \$200 to Central Methodist Episcopal Church South in Memphis at the dedication, and also \$100 toward rebuilding the Methodist Episcopal Church in Columbia, South Carolina.

J. S. BULL.

"This is from Dr. John Bull, one of the most worthy citizens of Louisville, and widely and favorably known, and a worthy member of our church, and who freely brings his offerings to the altar of God. May God bless the giver and those to whom his benefactions are given, and may many others go and do likewise."

E. H. Myers, from the Committee on Episcopacy, submitted Report No. 8 of that committee, which was read and adopted, as follows:

REPORT OF COMMITTEE ON EPISCOACY.—NO. VIII.

The Committee on Episcopacy beg leave to make their Report No. 8, as follows:

The committee, after having duly considered the subjects embraced in the paper from the Committee on Itinerancy, submitted to them, adopted the following:

WHEREAS, The paper named is mostly a statement of errors and omissions in the journal of the secretaries of the several Annual Conferences—sometimes when a Bishop presided over the Conference, sometimes when there was no Bishop present; and

WHEREAS, The document nowhere gives the name of any Bishop under whose presidency the inaccuracies complained of were overlooked; and

WHEREAS, Therefore, the document offers nothing which seriously affects the official administration of any Bishop, and nothing on which to base specific action, if it were desirable, this committee can only refer the paper back to the General Conference, for action on the matters contained in it, with the following resolution:

Resolved, That the attention of the Bishops be respectfully called to the action of preceding General Conferences, requiring them to supervise the Conference journals, and to endeavor to procure accuracy and uniformity in the journals throughout the connection.

L. M. LEE, Chairman.

MEMPHIS, May 19, 1870.

Report No. 4 of the Committee on Itinerancy, returned by the Committee on Episcopacy, was read, and the committee had leave to withdraw the portion referring to the administration of the Bishops, and the resolution referring the report to the Committee on Episcopacy.

At the suggestion of Bishop Pierce, Dr. Young moved to amend by adding the following resolution:

Resolved, That the record of the regular minute business be read each morning from the journal.

This amendment was not adopted.

The report was then adopted, as follows:

REPORT OF THE COMMITTEE ON ITINERANCY.—NO. IV.

The Committee on Itinerancy have carefully examined the journals of the several Annual Conferences under the instructions of the last General Conference requiring "secretaries of the several Annual Conferences to record all the acts of the Conference, of every kind whatever, in the consecutive order of their occurrence or in an appendix; especially all complaints, charges and specifications, with the decisions in all such cases, as also all resolutions, reports of committees, statistics, memoirs, appointments of preachers, and what ever else enters into and constitutes a complete historical record of each Annual Conference," as also the instructions requiring the Bishops "to supervise the Conference journals, to direct the secretaries to the requirements of the General Conference as to the manner of keeping their journals; to supply secretaries with copies of their decisions on all questions of law submitted to them in the Annual Conference, and affix their signature, in all cases, to the minutes of the Conference over which they preside." Under these instructions your committee have conducted their examinations with the following result, which is respectfully submitted to the Conference:

The Baltimore Conference journal has been kept with marked accuracy and neatness. The marginal notes are so arranged as to facilitate reference. It is a fine specimen of neat, tasteful, complete journaling.

Virginia Conference.—The journal is found nearly faultless, there being only two omissions worthy of note in four years. On the opening of two morning sessions there is no record of the reading and approval of the minutes of the previous daily sessions, namely, on the twenty-fourth November, 1866, and the sixteenth November, 1867. With these small exceptions the journal is deserving of unqualified praise in all the essentials of a complete record.

Western Virginia Conference.—The first, second and third sections have no errors of sufficient note to require report. The journal is kept with care and taste.

The fourth session, held at Point Pleasant, has no date of year, month or day. The hour of the day only is noted. This is presumed to be the session of 1869. We note, also, neglect to follow and record disciplinary questions.

No Bishop present. Rev. S. K. Vaughn was elected president of the Conference. The questions 7, 8 and 10 were asked: "Who are elected and ordained?" etc. Answers are recorded giving names of persons elected and ordained. The journal should have shown that the persons named were elected but not ordained.

Your committee respectfully suggest to the General Conference that the questions answered as above should be divided: "who elected," etc., "who ordained," etc.

On page 104 we note the omission to record a certain paper adopted by the Conference. The entry on page 98 shows that certain brethren died during the year, but not named under the appropriate question; and we find no reference of these names to the Committee on Missions, and no report recorded in proceedings or appendix.

On the fifth day of the session leave of absence was granted to Wm. Guines Miller, secretary of the Conference. R. Fox was elected secretary pro tem. Wm. G. Miller does not appear again on the journal, and yet on the final adjournment of the Conference he signs the minutes.

On page 101 the name of S. Hargis is omitted and substituted by the name of George L. Warner in an important connection, and should be corrected on the journal.

On the first day of this session a Judiciary Committee is appointed. On the third day "papers from the Glenville quarterly conference, in the case of Rev. McCutchen, were referred" to this committee. Sixth day, this committee reports, and on motion the case is dismissed for want of jurisdiction. Same day, this action is reconsidered, and "papers laid on the table," writing on episcopal decisions, and a committee appointed to lay the evidence before the College of Bishops. In all this there is no statement of the history, nature of character of the case, showing a very incomplete and defective record.

On page 97 (no question recorded.) "George J. Conner (deacon) called; character passed, and on motion admitted into full connection, and elected to elder's orders and required to complete his course of study for the third and fourth years."

Page 104, S. Black and others enter a protest against the action of the Conference in this case in the following words: "Whereas, the Discipline forbids the election of traveling preachers to deacon's or elder's orders without an approved examination on the course of study, etc. This committee think the protest well taken, as otherwise a dangerous precedent might obtain in

some of the Conferences. (See Dis., p. 74.)

Page 96, under question 15, the name of J. P. Johnson is called, and his "case laid over."

Page 98, his "case is called and referred to a special committee," and on motion he is permitted "to have examined, not a member of the body." From this action an appeal is taken by a member.

Page 103, the special committee submit their report, which is adopted, and all this without any record of charges, specifications, testimony or other history of the nature of the case.

North Carolina Conference.—The journal of the Conference session of 1866 is found defective in several particulars. Frequent blots, scrawls, erasures and interlinations, difficult to read.

On first page we read, "For information, the standing committees appointed at last Conference were announced," but who or what they were does not appear. Also, "a committee of three was appointed on the support of the ministry," names not given.

On second page, question 15 taken up. Question not recorded. Under this question "Solomon H. Helsbeck, through his presiding elder, asked for a location, which was granted." This should have been recorded under its appropriate question, which is not the fifteenth.

Questions 12 and 13 taken up; not recorded. Under those questions the characters of several supernumerary and superannuated preachers were taken up and passed; not the proper questions. From the second day of the session to the close it does not appear that any one was in the chair.

Question 15 was resumed, when N. A. H. Goddin passed examination of character, and was located at his own request, through his presiding elder.

Again question 15 was taken up, when S. R. Traywick was located at his own request. This matter is not under its appropriate question.

We find other matter under questions foreign to the subject. We note also the reception of Hiram P. Cole on trial, without any record of recommendation or examination. We note further irregularities and omissions in recording business without any question, as, for example, "W. M. Walsh was continued in the superannuated relation." Statistics reported under no question. So of the appointments of the preachers. Fifth day.—Committee on Education reported, and the report was adopted, but not recorded.

Questions 7, 11, 14, 16, 17, 18, 19, 20, 21, 22, 23, not asked; journal not paged.

Conference session of 1867.—On pages 14 and 15 we read, "Question was taken up, when it appeared there were no preachers of the third year." The question itself is not recorded, nor its memorial order given.

Again we read, "Question was taken up, when J. E. Thompson passed the examination of character; passed on all his studies; was questioned by the Bishop in open Conference, and was elected to deacon's orders and admitted into full connection;" but as before the question is not recorded.

And yet again we read, "Question taken up, the districts were called," etc., but the question itself is omitted.

On page 29 the journal is dated Washington, 1868, when it should be 1867.

Conference session of 1868. We find on pages 65 and 66 a committee reported and the report adopted. It was then reconsidered, amended and adopted, but nowhere appears in the records of the Conference.

Session of 1869, sixth day, resolutions were offered and adopted, marked "M," but not recorded. Also resolutions offered by M. L. Wood, unanimously adopted by a rising vote, marked "N," but not recorded. Also resolutions adopted on motion of H. F. Hudson, marked "P," not recorded. Also a report of treasurer of Board of Domestic Missions, read, amended and adopted, but not recorded.

At the session of 1868 N. F. Reid stated that the charges and specifications presented against J. W. Tucker, and referred to him for investigation as presiding elder, had been investigated by a committee, and that he had present all the papers in the case.

A committee of nine was appointed to reconsider and determine the charges against J. W. Tucker.

On page 59 we read, "The committee appointed to try the charges preferred against Rev. J. W. Tucker have carefully examined the whole case. They have found Joel W. Tucker guilty of the charge of immorality which was preferred against him, and have expelled said Joel W. Tucker from the Methodist Episcopal Church South."

There is no record of charges and specifications found in the journal.

South Carolina Conference.—At the session of 1866 the third day's proceedings were not read and approved.

(Continued on fifth page.)

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church, South.

SATURDAY, JUNE 4, 1870.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

EDITORIAL.

At a meeting of the Publishing Committee of this paper, held at Memphis, May 23, 1870, the following resolution was adopted:

"Resolved, That Rev. L. Parker, D. D., be requested to conduct the editorial department of the NEW ORLEANS CHRISTIAN ADVOCATE, and that the Executive Committee be instructed to notify Brother Parker of our wishes, and engage his services."

We suppose the action of the Publishing Committee needs no explanation. Bishop Keener's engagements will not permit him to continue in charge of the ADVOCATE, but we have great satisfaction in assuring our readers that the paper will have the aid of his continued counsels and frequent contributions.

PRESIDING ELDER OF THE NEW ORLEANS DISTRICT.

The Rev. Linus Parker is hereby appointed to the New Orleans district, Louisiana Conference.

H. N. McTYRE.
Memphis, May 26, 1870.

New Orleans Dist., Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Carondelet street, 7 1/2 P. M., June 6
Felicity street, 6 P. M., " " 7
Moreau street, 7 1/2 P. M., " " 6
German charges, 7 1/2 P. M., " " 10
New Orleans circuit, embracing Algiers, Jefferson City, Louisiana avenue and Carrollton, at ADVOCATE OFFICE, 112 Camp street, at 7 P. M., " " 13
Thibodeaux, Saturday, " " 18
Baton Rouge, Saturday, " " 24
Plaquemine, Saturday, " " 24

The Conference year is so far advanced that it is necessary for this round to be held immediately. The preachers of the district are requested to hold their Quarterly Conferences at the appointed time, as it may not be in my power to attend many of them. I have given the time of the Quarterly Conferences only.

LINUS PARKER, P. E.

CENTENARY COLLEGE.

There will be a meeting of the Board of Trustees and Visitors of Centenary College on Friday, July 1, at Jackson, Louisiana.

J. C. KEENER,
President Board of Trustees.

THE THREE R'S.—He (the Rev. Rowland Hill) used to like Dr. Ryland's advice to his young academicians; "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it: REFINED BY THE FALL; REDEMPTION BY CHRIST; REGENERATION BY THE HOLY SPIRIT. Of himself he (the Rev. Mr. Hill) remarked, "My aim in every sermon is a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all." Sidney's Life of Rev. Rowland Hill.

THE OLD AND THE NEW.

Methodism is the most progressive form of godliness. It changes no essential thing, but all the non-essentials of its constitution are so many forces mobilized, ready to advance with the demands of the hour. It infuses new blood into old channels, with the regular action of a living heart. By this law of displacement the editor that has been gives place this day to the editor that is—the Rev. Linus Parker, D. D.,—and we pass off the stage with no more disturbance than attends the falling of a curtain. The ringing of a bell and the rising of the same curtain at once introduces to the audience the one who is now to minister to its instruction and entertainment. Of the new editor we might say many good things, but it is enough to say that he has already made, during the past four years, the acquaintance of the readers of the ADVOCATE. Indeed, its success is largely due to his pen, or that of "W." as to the writer.

It will be a long time before we shall be able to keep entirely quiet; for the habit of speaking through these columns cannot be broken in a day. We shall do it as our friends break off from tobacco—very gradually. We shall try, however, to use an entirely new set of words, and go off in quite unexpected directions, so that it will be difficult, may be, for the critical to know exactly who is writing.

The prospects of the ADVOCATE were never more flattering. It is out of debt; its subscription list is increasing; it meets with the favor of Southern Methodists wherever it circulates. We hope that the preachers will rally to it, so that it will be able, by the meeting of the Annual Conferences, to amply support one who can give his whole time to the business of editing.

We send our paper free to all the members of the General Conference, and ask them to send subscribers whenever it does not interfere with the patronage of their own Advocates, but only in that case.

THE GENERAL CONFERENCE.

GENERAL CONFERENCE ROOM,
Memphis, May 26—last day.

Events now follow each other like successive claps of thunder. Since we last wrote the election of various church officers has transpired. The results of a General Conference are not to be precalculated. Great measures and well matured plans have been presented, discussed and rejected. Let it not, therefore, be supposed that all this thought and labor were in vain. Far from it. One of the great uses of such a body as this is to afford expression for the various suggestions and workings of active minds that are reaching out in search of new supports and heights. Safety comes from counsel not only by what it does, but by that which it entertains and does not.

While I write the Conference is winding up with labored, rapid breath. The venerable Bishop Andrew is just now giving us one of his fatherly talks—possibly his last. "I have coveted no man's silver or gold," "I have never failed to go to my work," "Don't forget your old brother," and "I love you," are among the golden words that are falling from his lips.

The Conference is thin. Many have left. It would be well for Annual Conferences to inquire who, of their representatives have disappeared from their seats at the most important time of this session. Just when the reports of the large committees and the election of general officers of the church come up for action their counsel and their votes are equally beyond reach. No doubt many have gone, may be all, to meet pressing engagements; yet four weeks is a very short time to spend upon the legislation for thirty-four Conferences and our large membership. We do not know the use of time if it be not for such labors as those in hand.

The citizens of Memphis have entertained the Conference with marked hospitality. We have had two homes—one at Mr. W. Littlejohn's and one at Major M. J. Wicks—at both of which every possible kind-

ness has been extended to oneself and the brethren who shared with us. The next General Conference meets at Louisville on the first day of May.

THINGS DONE.

The editor of the Daily or the secretary, who this time were one and the same person, the indefatigable Dr. Sumners, is the only one who can state accurately what has been done at this session of the General Conference. We mention a few items:

1. The district meeting has been made an organic part of our system.

2. The action of the last General Conference in regard to biblical departments in our several colleges was readopted and emphasized.

3. The veto of the Bishops against any action they may deem unconstitutional, so as to send such action down to the Annual Conferences, upon the usual course, for constitutional confirmation or rejection, was adopted.

4. The union of the Foreign and Domestic Missionary Societies into one society, as it used to be previous to 1866; and the society domiciled at Nashville.

5. The establishment of a Sabbath school department distinct; with the election of an editor for Sabbath school publications.

6. The reaffirmation of the duty of presiding elders and preachers to maintain class meetings in their original spirit—that the action of 1866 only affected it as a test of membership.

7. The establishment of a new monthly magazine with a distinct editor.

8. The adoption of a new arrangement of the Discipline, so that the laws of the church appear collected under their proper heads.

9. An episcopal letter, by order of the General Conference, setting forth our original and unchanged rule in regard to theater-going, dancing, horse-racing fairs, etc., and against the increased laxity of our membership in these matters; requiring greater consistency in the outward lives of our people; putting down that mischievous notion that the church is a hospital for limping disciples.

10. Five new Conferences have been made, and liberty was granted, under certain conditions, to make two more—a provisional sort of legislation of very doubtful utility, and well calculated to produce restlessness.

11. A general Sunday school convention has been ordered, the call to be made hereafter, at such time and place as the committee appointed may determine.

12. A German hymn book and catechism is to be published.

13. The adoption of a quarterly review, under the oversight of a committee appointed by the Bishops, and edited by Prof. Bledsoe—such a review as will bring strength and the very highest reputation to our church. This we regard as one of the most important and provisionally wise acts of this session. When the whole arrangement is completed we shall have much to say upon it, for we shall have the best quarterly in America.

14. The formation of a colored General Conference was ordered according to the provision of the Conference of 1866; at which a colored Bishop will be elected and the colored Annual Conferences duly set off to themselves. They will then be not under us, but of us and with us. This arrangement the Zion's Herald thinks will end in the general absorption of all our Methodist colored churches by the Methodist Episcopal Church. We think that the absorption throughout the South will be the other way, especially if our colored preachers have the good sense to elect a Bishop from among their own Southern-born people, and not from those affectionate brethren who have of late come down among them from the frigid coasts of the North, desiring to be fed constantly upon honor and hominy. This General Conference is to be held at —, on the —.

15. The increase in Conferences, the amount of service demanded at district meetings, the waning health

of the most experienced of our Bishops, and the opening width of the West led to the election of another Bishop.

16. At the last hour the report of the Committee on Petitions to Change the Name of the Church came in. The Conference, as we think, wisely resolved to do nothing in that direction. Let us hope that this will put a conclusion to all thought of any change in our title. The border men from Kentucky earnestly protested against any change. By the by, the only scriptural part of our name is the word "South." It describes the territory over which our church mainly extends. The only name given in Scripture to churches is a territorial one. The word "Jerusalem" did not limit that church; nor could the word "Antioch," nor the title "Rome," "Alexandria," "Philadelphia" or "Corinth" be construed as restraining the missionary spirit of those churches, or as confining them to the countries in which they were first established, any more than the Church of England is at present prevented by its name from taking in the islands of the Pacific, the East Indies or the people of Canada. The Scriptures did not call churches after men; no, not even Paul's or Peter's name could have been placed where some of our friends would now put the name of Wesley. We accept the word "Methodist" as one accepts the place of birth; but there is no Scripture for it. The word "South" means a certain domain of country which was set apart to us by the Methodist Episcopal Church, in 1844, for cultivation. We justly and properly took our name then. So may it abide forever!

17. And lastly, the New Orleans exception was removed, thereby placing the preachers appointed there under the same condition with other itinerants.

Lay Delegation in the M. E. Church.

From the following statement, which we take from the Methodist, it will be seen that lay delegation has been adopted in the Methodist Episcopal Church. The presence of laymen in our recent General Conference impressed most favorably even those who had opposed their admission, whilst the advocates of the measure regard this policy as triumphantly vindicated. On last Saturday, May 14, the East Maine Conference gave 43 votes for lay delegation, and 14 against; on Monday the affirmative gained one vote, making 44 to 14. This brings the total affirmative to 4,907, the negative to 1,589, and the grand aggregate to 6,496.

We could safely concede to the negative the entire vote of the Germany Conference—45. This would make the grand aggregate 6,541, the total negative 1,634, and the total affirmative 4,907. Three-fourths of 6,541 is 4,905 1/4, or less than the affirmative already obtained.

But in point of fact—1. No Conference has polled a vote equal to the whole number of members on its roll. The number voting has varied from two-thirds to three-fourths. 2. No Conference has polled or will poll a unanimous vote against lay delegation. 3. Our advisers from Germany promise a unanimous vote in favor of lay delegation. As we have more than the required constitutional majority under the most unfavorable supposition possible, we can announce confidently to the church that lay delegation is carried.

A little water may spring in the bottom of the well; but if it do not increase so as to fill the empty and freely overflow, it will become fetid where it lies, and more noxious than utter dryness. It is quite possible, as to emotion, to be very languishing over the misfortune of others, and yet to do the unfortunate as little good as the misanthrope who laughs at human sorrows.—Rev. William Arnold.

The ATHENEUM states that Mr. Disraeli was offered £10,000 for his new novel of Lothair, which was to be published on May 2, and that he was offered £4,000 for its use in a periodical.

IN EXPERIMENTING in London recently on telegraphy, messages were sent to Teheran, in Persia, a distance of 3,700 miles, and answers were received in thirty seconds.

THE THEATER at Pompeii has been reopened after an interval of eighteen hundred years, with "The Child of the Regiment."

NEWS FROM THE CHURCHES.

MONTGOMERY, ALA., May 5, 1870.

Mr. Editor: I have not yet gone to Memphis. God has been doing a great work in my charge. For over five weeks there has been an unusual religious interest, resulting in the conversion of many souls. We have had, since Conference, an addition of one hundred and five members. Several ministers have aided in the blessed work. Rev. O. R. Blue has remained with me, preaching and working effectively. We will leave for the General Conference when we feel justified in closing the meeting. Yours,

JOHN MATHEWS.

UNION SPRINGS DISTRICT,
Montgomery Conference, May 11, 1870.

Mr. Editor: On the second of March I received a kick from a horse, which came near taking my life, and from which I was so disabled as not to be able to attend to my duties on the district for four weeks; but Brother C. A. King, pastor of Line Creek circuit, rendered efficient aid on one charge, and Brother A. Dowling, pastor of the Troy charge, fully supplied the lack of services on another, as well as holding his own quarterly meeting and conference; so that there was but one charge made to suffer. I have sufficiently recovered to resume my labors, but I am troubled with a partial blindness. The sight of one eye has so failed as to be of no service in reading, and I am threatened with a similar failure of the sight of the other. A facial neuralgia, I think, has been the cause. One charge in the district, Rocky Mount circuit, has sustained a severe loss in the death of its pastor, Rev. John F. Dickinson. He was an able and efficient preacher, and was greatly beloved by his charge. Brother W. B. Adams, who was a supernumerary on the circuit, has been placed in charge, and a local preacher has been employed as an assistant.

The preachers in the district are attending to their ordinary ministrations with regularity and efficiency. The editor of the ADVOCATE are kindly invited to attend our district meeting, to be held in Greenville, Alabama, and represent the interest of "our organ." Of the time you will be notified.

J. W. SHORES.

NEW IBERIA, May 18, 1870.

Mr. Editor: We have just closed an interesting meeting in New Iberia, which resulted in the conversion of about twenty souls, and an accession to the church of twenty-three members. The meeting lasted a week. Brother Trippett, of Franklin, was with us, and did good service. The membership of the church was very much revived; so much so that the good work is still going on at prayer meetings that are being held at different places in town and country. Our membership now numbers nearly two hundred—more than double what it was three years ago. This ingathering has been partly from the ripening harvest in our own field, and partly from the influx of new settlers into this delightful country. The large majority of emigrants to New Iberia and vicinity for the last three years have been church members or church goers. The congregations of the various churches are increasing, so that additions to our church buildings are beginning to be needed in order to accommodate all the people. Our Sabbath school has grown in the last year from an average attendance of fifty to sixty, to an average of eighty to ninety scholars, and is still growing.

While we rejoice at these indications of the improvement of the moral and religious tone and character of our community, we yet look for greater things. The spirit of God is still moving upon the hearts of the people. They are hearing the word, and some are almost persuaded to be Christians; while there is no abatement in the influx of good people to our country. The cry is, Still they come! And from the broad acres of fertile lands, from a salubrious climate and a growing, prosperous country echo answers, Let them come!

A. E. GOODWYN.

Plan of Episcopal Visitation for 1870.

FIRST DISTRICT.—BISHOP PAINE.
Western Virginia, Catterburg, August 31.

Kentucky, Covington, Sept. 14.

Louisville, Greensburg, Sept. 28.

SECOND DISTRICT.—BISHOP McTYRE.

Nebraska, Leavenworth City, Sept. 7.

Missouri, Columbia, Sept. 14.

St. Louis, Booneville, Oct. 5.

Illinois, Kimmunity, Oct. 19.

Alabama, Montgomery, Dec. 7.

THIRD DISTRICT.—BISHOP KEENER.

White River, Mount Zion, Sept. 28.

Arkansas, Charlesville, Oct. 12.

Indian Mission, Fort Gibson, Oct. 26.

Little Rock, Washington, Nov. 30.

FOURTH DISTRICT.—BISHOP DOGGETT.

Tennessee, Paducah, Oct. 5.

Memphis, Brownsville, Nov. 16.

North Mississippi, Water Valley, November 30.

Mississippi, Crystal Springs, Dec. 14.

Louisiana, New Orleans, Jan. 4.

FIFTH DISTRICT.—BISHOP KAVANAGH.

Holston, Wytheville, Oct. 5.

North Alabama, Gadsden, Nov. 10.

North Georgia, Augusta, Nov. 30.

South Georgia, Fort Valley, Dec. 14.

Florida, Key West, Jan. 4.

SIXTH DISTRICT.—BISHOP PIERCE.

Virginia, Lynchburg, Nov. 9.

North Carolina, Greensboro, Nov. 23.

South Carolina, Charleston, Dec. 7.

Baltimore, Salem, March 8.

SEVENTH DISTRICT.—BISHOP MARVIN.

Trinity, Jefferson, Oct. 19.

East Texas, Carthage, Nov. 2.

Northwest Texas, Waxahatchie, November 16.

West Texas, San Marcos, Nov. 30.

Texas, Chapel Hill, Dec. 14.

EIGHTH DISTRICT.—BISHOP WIGHTMAN.

Columbia, Dallas, Sept. 7.

Pacific, Stockton, Oct. 5.

Los Angeles, Los Angeles, Oct. 26.

COLORADO CONFERENCE.

Kentucky, Louisville, Oct. 19, Bishop Paine.

Tennessee, Brownsville, October 26, Bishop Doggett.

Mississippi, Vaiden, Nov. 4, Bishop Doggett.

Alabama, Selma, Nov. 25, Bishop McTyre.

Georgia, Savannah, Jan. 4, Bishop Pierce.

Arkansas, Camden, Nov. 25, Bishop Keener.

South Carolina, Abbeville, August 5, Bishop Wightman.

NOTE.—Bishops Andrew and Early, being supernumerary, are without appointment, and will visit such Conferences as they find convenient.

THOMAS MURRAY.

THOMAS MURRAY was born in Ayrshire, Scotland, in 1818, and for twenty-five years past has been a resident of this city. He became a member of the Methodist Episcopal Church South in May, 1860, and for the last two years has been a member of the board of stewards. Brother Murray was a warm friend of the Sunday school cause. He was liberal in his support of church institutions and charitable to the poor. For months past he has been confined to his house by an incurable attack of dropsy. During these months of confinement I saw him often, and conversed and prayed with him frequently. He expressed again and again the strongest faith in God, and the most confident hope of salvation through Jesus Christ. He often expressed himself as happy in God, and entirely resigned to his wise and holy will. It is sad to think we shall see his genial face no more; but we hope to meet him in the home of the good. We find and subjoin from the Penny magazine the following just and appropriate remarks upon the general character and position of Brother Murray as a citizen:

"A GOOD MAN DEAD.—Mr. Thomas Murray, whose death is announced in the morning papers, was a most worthy and respected citizen, who had resided here for many years. He was a native of Scotland, and by profession a builder and architect, and had erected several of the finest buildings to be found in the city. He was distinguished for his active spirit of charity, and for the practical turn he gave to all benevolent objects with which he was connected at various periods, being regarded by all contributors for the relief of the poor and distressed as a most capable and faithful steward of their bounty. He was one of the leaders in the organization of the free market, in the year 1861, for the benefit of the families of those who had volunteered in the Confederate service, or others who needed assistance, and was always to be seen there at the hour of distribution, giving his personal aid and services in that work, together with the lamented Mr. Ricardo, I. N. Marks and other gentlemen."

"For some time Mr. Murray was president of the Mechanics' Society; and as a member of the Legislature was prominent and earnest in getting an appropriation made for the establishment of an asylum or home for disabled soldiers at Minuterville, and was afterward the principal of it."

His pastor, J. B. WALKER.

It is contemplated at Rome to canonize Columbus.

(Continued from third page.)

Session of 1867 Rev. J. B. McFerrin, D. D., is spoken of as secretary of foreign missions. The last day's proceedings not read and approved. Minutes of the last two days not read and approved. In all other respects the journal has been well kept, and is deserving of a high measure of praise.

The journal of the South Georgia Conference is, in the main, correct. There is, however, a single omission, for three consecutive sessions of this body, as to the presence of any presiding officer in the chair after the day on which the Conference assembled and commenced business.

At the session of 1867 there is a record of the expulsion of a certain member for "immorality," but no record of charges, specifications or evidence in the case.

At the session of 1868 it is stated that the statistical report was read, with the entry, "see report," but the report nowhere appears on record.

The journal of the Georgia Conference for 1866 states that the Committee on Memoirs "closed" their report in the case of John Simmons, and the appendix contains the report, but there is no mention of the death of the brother in answer to the question, "What preachers have died during the year?"

The journal is not paged, and there are but few marginal notes.

The North Georgia journal for the years 1867, 1868 and 1869 is a model of Conference journalism as a whole, but, like the South Georgia journal, it contains the strange omission, for three consecutive years, of any note as to the official occupancy of the chair, from day to day, except the opening of the session, except in three or four afternoon and night sessions near the close of the Conference. With the exceptions alluded to the journal cannot be too highly commended.

Florida Conference.—The journal of 1866 not before the committee. At the twenty-fourth session, 1867, questions 5, 9, 11, 14, 16, 17, 18, 19, 20, 21, 22, 23, not asked, and the report of the Board of Domestic Missions not recorded.

At the twenty-fifth session, held January, 1869, questions 1, 2, 3, 6, 8, 10, 15 were asked, the rest omitted.

At the twenty-sixth session, held December, 1869, questions 1, 3, 4, 8, 10, 15 were asked, the rest omitted. The journal for this session not signed by the secretary.

Montgomery Conference journal is found unexceptionable, bating the fact that it is not paged, and has a running heading foreign to the subject. Otherwise (and these exceptions are trivial) it is an admirably kept journal.

Mobile Conference.—In the journal of the third session of the Conference, held November, 1866, there are the following defects:

The journal is not paged. The report of the Committee on Memoirs is commenced but not completed. Two and a half pages of the journal at that place left blank. The report on the fund for delegates to the General Conference is not recorded. Also reports from the Committee on District Meetings, adopted and referred to, but not recorded. The sixteenth question is asked and unanswered; and nearly three pages of the journal at that place left blank. The report of the financial board is referred to but not recorded. There is no record of the reading of the minutes of the last day of the session.

In the journal of the fourth session, held December, 1867, are the following defects:

The journal is not paged. In the minutes of Monday morning session there is no record of the reading of the minutes of Saturday. The statistics are very meager. There is no account of the minutes of the Monday afternoon and night sessions having been read and approved.

In the journal of the fifth session, held December, 1868, we notice on page 7, after the record of the adjournment of the Conference for the day, the fifth question is asked and answered. On page 8 the report on the religious interests of the colored people is referred to but not recorded. On page 20 a report on the location of a female college was adopted, and is referred to but not recorded. There is no account of the minutes of the last meeting of the session being read and approved. Nor does the journal state how the Conference adjourned, or that it adjourned at all.

In the journal of the sixth session, held December, 1869, a memorial from the district meeting of the Mobile district is referred to, but, excepting the resolution, is not journalized. The report of the board of finance, the report of the committee to reconsider the commission of the Rev. Dr. Meredith, and the report supplementary to the financial report were severally adopted, but not recorded. No statistics recorded. No account of the minutes of the last meeting of the session being read and approved.

Louisiana Conference.—On page 20, Conference session of 1866, page 22 and page 24, the action of several committees is reported and

adopted by the Conference, but no record of the reports, either in the body of the journal or appendix. Questions 12, 14, 16, 22 not noted, though the matter of the answers to these questions is contained in the journal.

Session of 1867, many of the questions not propounded, but the substance of the answers given.

On page 91, session of 1868, page 92, and on page 93, we have the facts recorded that the committees on Sunday schools, on ministerial support, and on education, severally reported, and the reports were adopted, but in no instance is the body of the report recorded.

In the case of James A. Ivey, in reference to whom a committee was appointed, it is stated, page 96, that the committee made their report, and a resolution was adopted passing his character, and another returning the papers containing complaints to his presiding elder; but there is no record of what the complaints were in this case.

On pages 98, 130, 133 and 134 reports of committees are presented and adopted. The resolutions in some instances are recorded, but there is no record of the reports themselves, either in the body of the journal or in the appendix.

Mississippi Conference.—We find the journal of the Mississippi Conference correct in all particulars.

Memphis Conference.—Journal well kept, and very neatly recorded. We find, however, a number of little errors and inaccuracies, which mar the journal.

At the twenty-seventh session, page 120, the third and seventh questions were taken up at the same time. No answer to question 21. Question 23 is omitted, and in lieu thereof it is stated, "the following appointments were made."

The minutes of the trial of D. F. Tabb are not recorded.

At the twenty-eighth session, 1867, page 156, it is said the Conference adjourned with the benediction by the Bishop, while there is no record showing that a Bishop was even present. On page 157 we find questions 3 and 7 taken up at the same time as at the previous session. Many circuits report no statistics at all.

The report of the committee on the trial of A. B. Sollers is said to be recorded in appendix, but not found.

At the twenty-ninth session, 1868, question 23 not recorded.

At the thirtieth session, 1869, page 265, question 16 not stated; and on page 272, blank not filled. Page 279, minutes not stated to have been read and approved, and question 23 omitted.

Tennessee Conference.—The journal of this Conference is very well and neatly kept, and shows but few faults. No financial report is recorded for the year 1867. The record of the trial and suspension of a member is given, and yet no record of charges, specifications or testimony.

On page 119 this Conference excuses a violation of law by certain quarterly conferences.

There is no financial report on record for 1869.

On page 125 there is the report of a committee on the investigation of charges, specifications, etc., against a member, and yet the charges and specifications are not given.

Holston Conference.—The journal is in the main unexceptionable. In the minutes of the session of 1866, in two instances (pages 77 and 85) no mention is made of the presiding officer. Altogether this journal merits high commendation for its general accuracy and completeness.

Kentucky Conference.—The records of this Conference for 1866 were not before your committee—an omission which often occurs at the close of a volume, but which should not be allowed.

In general the journal is well kept; a few errors and a few omissions, however, may be noticed.

In the record of 1867 the names of the members of the Joint Board of Finance are not given.

"Action" is sometimes "taken" on given subjects, but nothing is given to show what that action was.

No "Joint Board of Finance" appointed at the close of any session, as is customary and required by law.

Louisville Conference.—We note omissions as to the official occupancy of the chair in a number of instances. On the first day of the twenty-first session (journal page 188) the Bishop not being present, Dr. Linn was elected president of the Conference. On the second day the business was taken up without noting who was in the chair, though it appears the Bishop was then present. A like omission occurs at the twenty-second session, (journal page 256) and again at the opening of the twenty-third session, as also on the first and second days of the twenty-fourth session. With these exceptions the journal appears complete, and worthy of commendation.

The journal of the St. Louis Conference is free from even inaccuracies. It is pronounced entirely un-

exceptionable in every particular of a Conference journal.

Missouri Conference.—The journal is nearly faultless. On page 40, session of 1866, in answer to question, "What local preachers are elected and ordained elders?" it is recorded, "the following names were called; characters passed, and they elected." This is a small oversight. The journal deserves very high praise for its accuracy and neatness as a whole.

Arkansas Conference.—There is no record of the Conference held in 1866 in the hands of the committee. The record of 1867 breaks off before the close of the session, and the appointments of the preachers, and possibly many other things, are not recorded.

In 1868 the Conference adjourned to meet at three o'clock P. M., and nothing follows but the appointment of the preachers.

The journals for 1867 and 1868 are not signed by president or secretary.

Great irregularity appears under the usual questions. Admitting on trial is recorded under question 2, "Who remain," etc. Election of elders' orders is recorded under question 1, "Who are admitted," etc. The transfer of a preacher to another Conference is recorded under question 2, "Who remain on trial?" A transferred preacher is recorded under question 15, "Are all the preachers blameless," etc.

The following singular record is found in the journal of 1867: "Francis M. More, who was discontinued at our last session on account of his absence, came forward and showed, through J. M. P. Hickerson, his presiding elder, that he had been formerly received into full connection in the itinerancy, and elected to deacons' orders by the East Texas Conference during the prevalence of the late war, and at a time he could not reach the Arkansas Conference to be received; therefore, on motion of said Hickerson, the action of the East Texas Conference in the premises was legalized by this Conference, and Francis M. More recognized as a member of the Arkansas Conference in full connection, regularly elected to deacons' orders."

Here we have the singular fact of one Annual Conference legalizing the acts of another; and the still stranger feature that the alleged acts are not true; for the statement that Francis M. More had been received into full connection and elected to deacons' orders by the East Texas Conference turns out not to be true. The journal of the East Texas Conference for 1865 shows that F. M. More was elected to deacons' orders under question 8, "What local preachers?" etc. Such a record as this is untrue, illegal, and ought to be corrected.

Little Rock Conference.—We note, page 2, a communication received, but not disposed of in any way. Page 15, report of Committee on Memoirs in the cases of John Harris, Fountain Brown, Malcolm H. Turner, Franklin Bond and J. C. L. Aldin, not recorded. Page 20, steward's report incomplete. For the year 1867, question 16, very imperfect. Pages 38, 39, 40, 41 and 60 show no record of minutes read and approved.

Session of 1868, page 62, memoirs of Ratliff and Croswon not recorded, though the record in the daily proceedings say they are on page. No reports for this session recorded.

Session of 1869 correct, save in the omission to record a report.

Indian Mission Conference.—In the journal of 1867, page 282, in answer to the fourteenth question, "What preachers have died during the year?" we find the name of Thomas Bertholf. On page 234 there is an entry noting the reading of his obituary, but no record of the same is found, as required by the law.

In the minutes of 1868 we find reference to reports from various committees being read and adopted, but no record of them in any form.

At the session of 1869 we find no account of the minutes having been read from day to day, during the entire session. Also, the obituaries of two deceased brothers presented, read and adopted, but not recorded.

In other respects the journal appears to be correct.

Texas Conference.—This journal is well kept, and we find in it, altogether, much to commend.

At the session of 1866 the appointments of the preachers not recorded, though the journal is duly signed by the Bishop.

On page 310 we find this singular entry: "Question 1 was taken up, whereupon the following action was taken: The petition of John S. Clower was presented by Brother R. Alexander, P. E., and his request was granted." What the request was we are not informed.

East Texas Conference.—We note uniform omission to enter the names of those present at roll-call.

At the session of 1866 S. A. Williams reported deceased; S. Lynch and F. Wilson, in 1867; A. H. Shanks and Joseph Bond in 1868, and J. R. Burk in 1869. Reports

are presented on the decease of those brethren and adopted, but not recorded.

In 1867 there was no report from the Committee on Memoirs. Indeed, we note uniform omission to record reports. The journal is not paged.

Trinity journal is reported perfect. This is the very highest praise we can give it.

Northwest Texas.—In the journal of 1866 we note the omission to state, who occupied the chair on three of the daily sessions. Session of 1867, same omission in two instances. Session of 1868, same omission in two instances. At the session of 1869 we find the following record: "The name of Thomas Whitworth was called, and he was located according to the Discipline."

West Texas Conference.—The journal of this Conference shows considerable irregularity in the disciplinary questions on the business of an Annual Conference.

On page 92 the "case" of a member is reconsidered, a special committee appointed to take into consideration all the complaints against him, and report for the action of Conference; and on page 93 this committee reports a conditional resolution to the effect that "his presiding elder appoint a committee of three, who shall examine all the accusations against him, and if he is found innocent enough in their judgment for his character to pass, it is in this act of the committee passed; but if it is not the case, they shall punish him as they think right, and report to the next session of the Conference." And all this without any statement of charges, specifications, history or nature of the case.

Query: How "innocent" must a man be, in the judgment of a committee of three, in order to the passage of his character?

The journal of this Conference shows other cases of trial and punishment, with no record of charges, specifications, etc.

The committee submit to the Conference whether or not the administration is according to law and usage in the above mentioned case, under the "conditional resolution?"

Columbia Conference.—Very well kept. We note the omission to record the notice given by the Bishop of the ordination of deacons and elders.

Pacific Conference.—We find no mention of the presence of a Bishop, or of any other presiding officer, on the third and fourth days of the session of 1866. With this exception the journal contains a complete record of the Conference proceedings.

Illinois Conference.—This journal is found free from errors and omissions. As a whole, it is worthy of high commendations. It might be improved by inserting a larger number of marginal notes and references.

The committee beg leave to submit the following resolution for the adoption of the Conference, with the design of still further tending to improve and perfect the journals as historical records of our Annual Conferences:

Resolved, 1. That the secretaries of the Annual Conferences, for the sake of greater convenience, be requested to use such books for their records as will conveniently comprise the regular proceedings of the four annual sessions coming between the sessions of the General Conference, with the appendix for reports, etc., so that only one book of medium size shall be necessary to be forwarded to the General Conference for the use of the Committee on Itinerancy.

2. That the secretaries be requested to keep up a running heading, from page to page of the journals, stating the date of the Conference session.

3. That the Bishops be respectfully requested to see that the regular questions are recorded by the secretaries in their numerical order, and answered; and that they give particular direction as to the recording the memoirs of the deceased preachers, and the reports of committees.

JNO. E. EDWARDS, Chairman.

Bishop McTyeire said: "I think the whole Conference feels indebted to the committee for this report. It is so complete and thorough. I have this suggestion to make. The minutes of the Annual Conferences have witnessed great improvement during the last four years, and that improvement may be distinctly traced to the report of the Committee on Itinerancy four years ago. You then ordered that report to be printed and a copy of it given to each Annual Conference secretary, and he was directed to paste or put it in the fly leaf of his journal. Hence this improvement. Some of the Conferences have been specially, and I have no doubt justly, commended in this report, who four years ago were sharply rebuked for the irregularities of their journals, for omissions, errors and such like. Not to be invidious, I may instance one. Four years ago the committee animadverted on the manner in which its minutes were reported. I had the pleasure of meeting with that Conference at its

first session after that. The report was read in their hearing, and they were mortified at it; and they selected a secretary not on the score of his popularity, but they elected an efficient, competent secretary, who in the light of those strictures gave us excellent minutes on the first day and afterward. Let us therefore have something done in that way with this report, and it will effect all you wish to accomplish. It is not *late* that our brethren want—especially the unpracticed secretaries—but *instruction*. Let them know by these directions, and the special strictures of this elaborate report, how you wish their journals kept, and those important documents will be conformed accordingly. Spreading this report before the Annual Conferences and the secretaries, and keeping it before them, will still further advance their minutes toward perfectness."

L. M. Lee, chairman of the Committee on Episcopacy, submitted Report No. 9 of that committee, which was laid over under the rule and made the order of the day for

(Continued on sixth page.)

Koskoo.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last *Medical Journal* contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially endorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day.

Norfolk Daily Journal, Dec. 11, 1869.

MARRIED.

In Wesson, Mississippi, May 11, by the Rev. Robert B. Downer, Mr. WILLIAM F. PREWITT to Miss MOLLIE WALKER.

Near Wesson, Mississippi, May 12, by the Rev. Robert B. Downer, Mr. W. W. EAST to Miss MARGARET BAKER.

On the eighteenth of April, 1870, at the residence of the bride's parents, in Tomballville, Alabama, by Rev. J. J. Grace, Captain JAMES H. WILLIAMS, of Mobile, to Miss ALICE G. BROWN.

On the fifth of May, 1870, in Whistler, Alabama, by Rev. J. J. Grace, Captain JAMES ROACH, of Mobile, to Miss SUSAN LEWIS.

LET THE DEAF HEAR.

Dr. W. L. PAVIS, No. 10 Rampart street, gives his whole attention to relieving sensations pertaining to the Ear, such as Deafness, Noise and the like.

OBSEVER.—Dr. D.'S NUTRIS ON DEAFNESS can be had of Steel & Co., 72 Camp street; Byrdell, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 399, New Orleans Post Office. Price, fifty cents. my14 tf

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MOVABLE WINDOW SHADE.

This improvement relates to a new and simple manner of so arranging window shades that light and air can be admitted into the room through the upper part of the window without raising any portion of the shade; and when the window is furnished with the combined screens its usefulness and comfort in warm weather, when a good current of fresh air is so welcome, cannot be surpassed.

Parlors, dining rooms and bed rooms, the latter especially in those of sickness, are by this improved combination thoroughly ventilated and lighted at pleasure, without the slightest inconvenience to the sleeper or patient, at exposure to the passerby.

It can be attached to any window with but little alteration and at moderate expense. Orders solicited and promptly attended to. State Rights for sale by

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CENTENARY INSTITUTE,
SUMMERFIELD, ALABAMA.

The closing exercises of the Schools of this Institution will take place on the following days:

JUNE 24—Commencement sermon.
JUNE 27—Declaration by members of the Male School.
JUNE 28—Exhibition by young ladies of Junior Class. Concert at night.
JUNE 29—Commencement day.
The Board of Trustees will meet at the College on Monday, June 27.
WM. J. VAUGHN,
JOHN MASSEY,
Principals. my7 st

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Rocky Mountain Indian Remedy,

FOR THE BLOOD.

This remedy will cure Rheumatism, Gout, and all kinds of disease of the skin, and every variety of Cutaneous Eruption, from the simplest Rash to the most inveterate superficial Eczema, Itch, Pimples, Blotches, Brown Patches, Scaly Rash, Tetter, Ringworms, Hives, Liver Complaints, Kidney and Spinal Affections, Sore Throat and Croup, Sore Eyes, Scrofula and Cancer, all yield to its influence in a few applications.

PRICE, 25 CENTS PER BOTTLE.

Within two months this remedy has created a sensation among the people afflicted with the above diseases. It never fails to cure radically the very worst cases, and the demand for the medicine is very great.

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Rocky Mountain Indian Salve,

FOR CURING RHEUMATISM AND PILES.

This Indian Salve cures Corns, Blisters and Piles in a few applications, radically; the latter will apply the Salve but two or three times, when the inflammation will be removed at once. It is never known to fail. Price, Fifty Cents a box.

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This splendid Hair Dye is the best in the world. Harmless, reliable, instantaneous; does not contain lead, nor any other poison to produce paralysis or death. Avoid the painted and delusive preparations boasting virtues they do not possess. The genuine W. A. Bachelor's Hair Dye has had thirty years' unimpaired reputation to uphold. It is the only perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond street, N. Y. jy24 1yr

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(Continued from fifth page.)
Saturday, at ten o'clock. It is as follows:

REPORT OF COMMITTEE ON EPISCOPACY. NO. II.

THE POWER OF BISHOPS.
The Committee on Episcopacy having been "instructed to inquire into the validity of the last proviso in the restrictive rules, under the circumstances of its introduction into the Discipline, and to report whether any additional legislation is necessary respecting said rule;" and having given their careful attention to the subject, beg leave to submit the following as the result of their deliberations.

The resolution contains two distinct subjects:

First, as to "the validity of the last proviso in the restrictive rules, under the circumstances of its introduction into the Discipline;" and

Second, as to "whether any additional legislation is necessary respecting said rule."

We consider them in the order of their statement.

First, as to the validity of the proviso.

The resolution, in its terms and intent, suspends the constitutional validity of the proviso, and supposes the presence of something in "the circumstances of its introduction into the Discipline" that invalidates its authority, and renders it of no effect as a provision for investing the episcopacy with the right or power to veto an act of the General Conference. The suspicion expressed in the resolution is justified by "the circumstance" under which the proviso was "introduced into the Discipline."

It was the act, simply and solely, of a majority vote of the General Conference. The resolution putting it into the Discipline, and giving it the authority of law, with the quality and power of a restrictive rule of the church, both as to the rights of the episcopacy and the powers of the General Conference, was introduced and adopted on the thirty-first of May, at the General Conference of 1854. The resolution originated with the late Rev. W. A. Smith, D. D. But after its adoption, and on more mature reflection, he did not regard it as complete and authoritative as enacted in 1854; and sought, at the General Conference of 1866, to correct and legitimate what he believed to be defective and imperfect in its character and authority as a law. The position it occupies in the Discipline, as related to and a part of the constitution, recognize and proclaim it as one of the constitutional provisions of the church; and yet it is isolated, in form and authority, from other provisional exceptions of the constitution, and becomes a part of the constitution not by an appeal to the original and ultimate authority of the church, but by a mere majority vote of the General Conference. The General Conference may, under certain limitations and restrictions, make rules and regulations for the government of the church by a majority vote; but it cannot add to, or take from, the restrictions imposed upon it by the church, by the vote of a majority of its own members. If, therefore, the proviso in question be regarded as a law of the General Conference, it is out of place and without authority as a part of the constitution; and if it be held as in and of the constitution of the church, it is still invalid and without force, because it has not the sanction and is without the authority of the church. It is not constitutionally a part of the constitution.

Again: The supposition that the proviso added to the constitution by vote of the General Conference, in 1854, is valid, and possesses the force of law, rests upon two assumptions, neither of which is true. It assumes, first, that the right of power to veto an act of the General Conference is inherent in the episcopacy; and, second, that the General Conference, in its own right, possesses the power of determining the constitutionality of its own acts.

I. As to the first of these assumptions it is enough to say, as a broad, general view of the subject, that, whatever may be held as an abstract idea of the inherent rights and powers of the episcopacy, the right or the power of the veto, as a prerogative of the episcopal office, has neither been held as a principle nor exercised as a power in our church. Its need has sometimes been felt, and its utility, under well defined limitations and restrictions, will be readily acknowledged; but the church has never conferred it, and the Bishops have never used it. Besides, the doubts as to the validity of the proviso in the Discipline must satisfy every thoughtful person that the veto power contained in the proviso is not the recognition of an inherent right or original power of the episcopacy, but is the creation of the General Conference at the time and "under the circumstances of its introduction into the Discipline." And, in addition, the proviso itself, both in the power it assumes and the right it confers, has nothing older than

itself, or outside of itself, or independent of itself, to establish its self-assumed power or to legitimate its well intended, but unauthorized rights. As it does not either recognize or assert the inherent veto power of the episcopacy, and did not, because it could not, confer it, it may be safely affirmed, on the broad, general view we are now taking, that the veto power does not inhere in the episcopal office, and does not belong to it by any legitimate act or authorization of the church. The General Conference, in the act we are considering, did not possess the power, and could not confer the right or the power of veto upon the episcopacy of the church.

Pursuing the inquiry as to the inheritance of the veto power in the episcopacy, we turn from these general views of the subject to the special facts of our church history and government, which may be regarded as authoritative exponents both of the fact and the principle we are seeking to solve and establish. The following facts need only to be stated:

1. The right or power of veto is not recognized or conceded, either by expression or implication, in the composition or constitution of the delegated General Conference; or in the rights and powers by which it was authorized to assemble and make rules and regulations for the government of the church.

2. The episcopacy of the church has never assumed or asserted, and does not seem ever even to have suspected the inheritance in themselves, or their office, of the right or power to veto an act of the General Conference.

3. The General Conference, except in the resolution of 1854, has not, by an expression of opinion or act of legislation, indicated the knowledge or belief, or even the suspicion of any such right or power in the episcopacy; and even the resolution of 1854 contains in itself the evidence of the fact that it was the spirit and purpose of the act to call into being and give form and power to a right not previously existing, and yet felt to be important, if not necessary, to the security and permanence of our ecclesiastical system. The act clearly was, and was intended to be, a creative act.

4. When, in 1820, the General Conference, by resolution, made presiding elders elective by the Annual Conferences, and thereby denied to the episcopacy both the right and the power of appointing them, the senior Bishop, McKendree, believed the act to be unconstitutional, because it interfered "with the plan of our itinerant general superintendency," and was, therefore, in conflict with one of the restrictions upon the power of the General Conference. At the same time Joshua Soule was elected Bishop, but declined consecration, and resigned the office, because he believed the act to be unconstitutional, and could not accept an office that imposed obedience to the resolution. The senior Bishop prepared a protest, "pronouncing the resolution unconstitutional, and therefore destitute of the proper authority of the church." He did not, however, present the protest, because, under these combined influences, the General Conference suspended the operation of the resolution, and, in 1824, repealed it. These are historical facts. And, in their essential nature and qualities, they ignore and repudiate both the idea and the fact that the right or the power of veto resides in the episcopacy. The conclusion is too plain and positive for doubt or dispute.

On all the grounds, then, as herein set forth and established, that deny and disprove the inheritance of the right or power of veto in the episcopacy, the assumption of such right, as validating the resolution of 1854, falls to the ground, and with it the supposition of the validity and authority of the proviso also falls; and the proviso itself is, therefore, in this view of it, void as legislation, and of no effect as law.

II. The second point of the supposition that the proviso in question is valid, and possesses the force of law, rests, as has been stated, upon the assumption that the General Conference, in its own right, possesses the power of determining the constitutionality of its own acts. A starting point in the argument against this assumption may be well taken in the opinion and words of the late venerable senior Bishop of our church, the Rev. Joshua Soule, uttered as long ago as 1824. He then said: "The General Conference is not the proper judge of the constitutionality of its own acts. If the General Conference be the sole judge of such questions, then there are no bounds to its power." It might be added, and no security against its power, or its encroachments upon the integrity and unity of the church, or the rights of its ministers. But we do not draw arguments from the possible intolerance of power, or the apprehensions of danger; nor rest them upon opinion—even the opinion of so good and great a man as Joshua Soule. We take higher and stronger

grounds. Our own constitutional history is the field of its argument. But we do not traverse its circumference; we only take the dimensions of its density and diameter. We present the whole argument in propositions that contain their own conclusions, and, at the same time, contradict the assumption that the General Conference, in its own right, possesses the power of determining the constitutionality of its own acts.

1. The General Conference is not an original body, self-existent and independent. It is the creation of another body, larger and stronger than itself. It does not possess original life or power. It has power; but its powers are derived and dependent. Again: It is representative; represents a power behind and outside of itself; existing before and independent of itself. The General Conference has a constitution, but it did not make its constitution. It was made for it by another body, and before it had a being. Its own being and power reside in, and are derived from, the constitution that another gave it, and that gives it organic life and power. The terms and tenor of the restrictions upon its powers show its responsibility, and prove that the right of determining the constitutionality of its acts was reserved, and remains in the hands of the original body of elders.

2. The General Conference is a delegated body, with delegated powers. It was constituted, and its constitutional prerogatives and powers defined and limited, by the body of elders of the church, in general convention assembled, in 1808. Previous to 1808 the whole body of elders, in quadrennial session, possessed the legislative power of the church, and made all rules and regulations for its government. For sufficient and satisfactory reasons they then determined to delegate their powers, under certain limitations and restrictions, to an elective body of elders, to be chosen from and by the members of the several Annual Conferences. Subsequently, in 1828, the first proviso of the constitution, as it now stands, defining the means and mode by which any one of the six restrictions, except the first, which is held to be unalterable, may be altered, was adopted, and became a part of the constitution. Within the limitations specifically stated, the General Conference has "full powers" to make rules and regulations for our church; outside of the restrictions it has no power to make, to modify or to revoke; to effect either of these changes, or any other, it is compelled to remit the subject to the judgment of the original body of elders.

3. The General Conference is a dependent and responsible body; dependent for its being and authority upon the original body of elders, and responsible to them for its fidelity in the use of the powers delegated to it. But without some provision of the constitution, such as was aimed to be established in the proviso under consideration, there is no legitimate or authoritative mode either of questioning the constitutionality of their acts, or of remitting them to another tribunal for adjudication. And in the absence of suitable provision for this purpose, the General Conference may exercise the powers, even if it do not claim the right of determining the constitutionality of its own acts; and, in such an event, the General Conference absorbs all power into itself, its responsibility ceases, and it can "revoke, alter, change or destroy" even the constitution itself, at its own will and by its own act. Such power was not given to it, nor intended to be given. But all this power would have been given, if in what was given was included the right of determining the constitutionality of its own acts. The original body of elders delegated everything of power they possessed if they delegated this power. They reserved nothing to themselves if they did not reserve the right to guard their own constitution; if they did not reserve the right of determining the constitutionality of the acts of the delegated body; if they did not reserve the right to hold their agents and representatives in the grasp of a grave, dignified and ceaseless responsibility to themselves as the ultimate and only legitimate judge of their acts, and of their fidelity to the engagements and obligations of the constitution, made and provided for their especial guidance and government. It is incredible that such a body of men as those who inaugurated the constitution of the church, and checked and restrained the General Conference with such limitations to their acts, and such restraints upon their power, could have been so incautious and inconsiderate as to dispossess and deprive themselves so utterly of any further and all future relations to and control over those to whom they intrusted their rights and delegated their powers. Such a supposition would be an assault upon their integrity and intelligence, as unjust as it is unmerited. In view, then, of the foregoing

facts and arguments, and in consideration of the further fact that the proviso in question, for "its introduction into the Discipline," and for its validity as a part of the constitution, rests solely upon the vote of the General Conference, your committee is of the opinion that it is defective in authority as a law; and that it is not, and of right cannot be, either received or maintained as a part of the constitution of the church.

We were instructed to inquire and report:

Second, as to "whether any additional legislation is necessary respecting said rule?"

If the General Conference accepts the conclusions of its committee, the invalidity of the proviso, and its consequent incompetency to fulfill the objects of its incorporation into the Discipline, are already determined. The only question deserving of consideration now concerns the desirableness of such an addition to the constitution. The need of it has been often felt, and the absence of the provision and its powers, for their conservative influence, and as a check upon hasty and improper legislation, as often deplored. There can be scarcely a doubt as to the necessity of such a definition of the rights of the episcopacy, and the powers of the General Conference, as it was believed would be secured and settled by the resolution adopted in 1854. Right is not always secure or strong. Power is cumulative, aggressive, self-willed. Right and power are often antagonistic. Undefined right is uncertain and insecure. Uncontrolled power is grasping and ambitious: the one needs a shield, the other a bridle. Both, in their relations to each other and to the church, will be better with legislative definitions and constitutional guards.

Besides, in the possible contingency of a disagreement between the Bishops and the General Conference as to the constitutionality of any act of legislation, a contingency that may often, and at any time, occur, there is now no established rule of procedure for the adjustment of the issue, or the settlement of its difficulties. The security and peace of the church may, in such a case, receive great damage. Is it not the dictate of wisdom to "foresee the evil," and prevent it by necessary legislation?

Assuming, as we may be free to do from the act of the General Conference in 1854, that that act was the evidence of a desire and the expression of a purpose to supply a need of the church long and often painfully felt; and desiring that the church may be freed from the apprehension of evil from emergencies that may arise from differences and disagreements as to acts of legislation, or questions of right or power, may we not venture to express the hope that the General Conference will so far agree with its committee in its opinion as to the necessity of foreclosing the whole subject by appropriate legislation, as to adopt the resolution hereunto annexed, and thereby do itself the credit of consummating the work so well begun by the aggregate body of elders in 1808; and of securing to the episcopacy rights and powers they have not asked, but always deserved and needed, and which, we may both hope and believe, they will well use and never abuse.

Your committee, therefore, recommends the adoption of the following resolutions as conclusive of the subject, and necessary to legitimate and perfect the object contemplated and sought by the proviso of 1854.

Resolved, 1. That the last paragraph on page 44 of the Discipline, beginning with "provided," and ending with the words "null and void," be stricken out.

2. That the following proviso, if it receive a two-thirds majority of this body, be sent round to the several Annual Conferences, and if it receive a three-fourths vote of the same, it shall be inserted in the Discipline in lieu of the aforesaid paragraph.

"Provided, That when any rule or regulation is adopted by the General Conference which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation, their objections thereto, with their reasons, and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule, and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time."

All of which is respectfully submitted.

LEROY M. LEE, Chairman.

MEMPHIS, May 19, 1870.

W. M. Rush, chairman of the Committee on Books and Periodicals, submitted Report No. 16, which was adopted.

R. Alexander, chairman of the Committee on Boundaries, submitted the report of that committee, which was read, and a motion of S. P. Whitten to lay it on the table and

make it the order of the day for Monday next at ten o'clock, and another by B. H. Spencer, to recommend the report, did not prevail. The report was then acted upon, item by item.

The boundaries of the Baltimore Conference were adopted.

A motion of S. P. Whitten to reconsider the vote on this item did not prevail.

The items referring to the boundaries of the Virginia and Western Virginia Conferences were then adopted.

The item referring to the boundaries of the Holston Conference was read, and A. M. Shipp moved the recommitment of the items referring to the boundaries of the Holston, North Carolina and South Carolina Conferences, which, on motion of J. M. McTeer, was laid on the table.

A. M. Shipp and H. A. C. Walker offered an amendment, which was sustained by the movers and W. Smith, and opposed by J. M. McTeer, N. F. Reid and W. H. Babbit, and on motion of A. H. Mitchell was laid on the table. It is as follows:

Resolved, That a new Conference be established, to be called Western North Carolina Conference, embracing the territory within North Carolina now held by the Holston Conference, the territory within North Carolina now held by the South Carolina Conference, and bounded on the east by the Pee Dee or Yadkin river, beginning south at the South Carolina line, running thence north with said river to the county line of Davidson county, North Carolina, east; thence with said county line to the North Carolina railroad; thence with said road to Greensboro, North Carolina, leaving said town and all other towns on the road in the new Conference; thence with the Piedmont railroad to the Virginia line, leaving all towns on the said road in the Western North Carolina Conference.

A. M. SHIPP,
H. A. C. WALKER.

The items referring to the boundaries of the Holston Conference were then adopted.

On motion of T. Reed, it was ordered that when we adjourn we adjourn to meet this afternoon, at half-past three o'clock.

The item referring to the boundaries of the North Carolina Conference was taken up and the following amendment, on motion of N. F. Reid, to wit:

Resolved, That the boundaries between the North Carolina and South Carolina Conferences remain as heretofore.

A. M. SHIPP,
W. SMITH.

Leave of absence was granted for the remainder of the session to John M. Swinford.

The committee to arrange the programme for the Sunday School Convention, ordered Wednesday, May 18, was announced as follows: T. J. Magruder; John Mathews, W. H. Foster, W. M. Leftwich, A. Snyder.

Conference then adjourned with the doxology and benediction by the Bishop.

AFTERNOON SESSION.

Conference met according to adjournment. Bishop Paine in the chair.

Religious exercises were conducted by W. G. E. Cunningham. The minutes were read and approved.

Bishop Pierce took the chair.

D. Sullins, clerical delegate from the Holston Conference, on account of family affliction, and T. P. Thomas, of the same Conference, on account of personal affliction, asked and obtained leave of absence.

The report on boundaries, on which Conference adjourned this morning, was then taken up.

The items referring to the boundaries of the North Carolina, South Carolina, North Georgia, South Georgia and Florida Conferences were adopted.

The item referring to the boundaries of the Alabama Conference was read. Its adoption was opposed by J. Hamilton and J. E. Groce, and advocated by W. B. Wood, O. R. Blue and M. S. Andrews.

A motion by M. S. Andrews to amend by putting Oak Bowery circuit into the Alabama Conference, and a substitute offered by J. P. Ralls proposing to leave the names and boundaries of the Mobile and Montgomery Conferences as they now are, did not prevail. The item was adopted.

The item referring to the boundaries of the North Alabama Conference was adopted.

S. P. Whitten moved the adoption of the following proviso:

Provided the foregoing change in the boundaries of the Tennessee Conference shall not take effect, unless it shall be approved by the said Conference at its next session.

On motion of A. H. Mitchell, this was laid on the table.

The items referring to the boundaries of the Louisiana, Mississippi and North Mississippi Conferences were adopted.

The following resolution was then offered, read and adopted:

Resolved, That the Mississippi and North Mississippi Conferences be and are hereby authorized, if deemed expedient by those Conferences respectively in the next four years, to so change the boundaries of said Conferences as to make three Conferences out of the territory now included in these two.

R. ABBEY,
C. K. MARSHALL.

The items referring to the boundaries of the Memphis, Tennessee, Kentucky, Louisville, St. Louis and Missouri Conferences were adopted.

On motion of A. Menroe and C. I. Vandeventer:

Resolved, That the Missouri Conference have liberty to divide in the line of the main Chariton river, if it find it necessary to do so before the next session of the General Conference.

The item referring to the boundaries of the Kansas and Nebraska Conferences was adopted. A motion of T. M. Finney, to change the name to the Western Conference, did not prevail.

The items referring to the Indian Mission, Arkansas, White river, Little Rock, Trinity, East Texas and Texas Conferences, were adopted.

The following resolution was offered, read, and on motion of R. Alexander was laid on the table:

Resolved, That the report of the Committee on Boundaries be so amended as to make the Colorado river the southwestern boundary of the Texas Conference, including also, that part of the shore of Matagorda Bay extending from the mouth of said river to Pass Cavallo.

O. A. FISHER,
D. A. T. WOODS,
W. H. HEADES.

The items referring to the boundaries of the Northwest Texas, West Texas, Los Angeles, Pacific, Columbia and Illinois Conferences were adopted.

The following resolution was offered, read and adopted:

Resolved, That the North Carolina Conference is hereby authorized to form a Western North Carolina Conference *ad interim*, if, in their judgment, the interests of the church require it in the next four years, the presiding Bishop concurring.

F. M. KESSEY,
N. F. REID.

A motion of J. P. Ralls to reconsider this vote did not prevail. W. Smith, J. P. Garvin and J. W. Harris asked and obtained leave of absence.

On motion of J. B. McFerris Conference adjourned, with benediction by the Bishop.

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No. 11—7 Octave, front Round Corners.

No. 12—7 Octave, front Round Corners.

No. 13—7 Octave, front Round Corners.

No. 14—7 Octave, front Round Corners.

No. 15—7 Octave, front Round Corners.

No. 16—7 Octave, front Round Corners.

No. 17—7 Octave, front Round Corners.

No. 18—7 Octave, front Round Corners.

No. 19—7 Octave, front Round Corners.

No. 20—7 Octave, front Round Corners.

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Weight. Wt. of Bell. Price.
12-inch Bell. 250 lbs. 400 lbs. \$65 00
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THE GREAT REPUTATION
which Koskoo has attained in all parts of the country
AS A GREAT AND GOOD MEDICINE,
AND THE LARGE NUMBERS OF TESTIMONIALS
which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.
As a Blood Purifier it has no Equal,
BRING POSITIVELY
THE MOST POWERFUL VEGETABLE ALTERATIVE YET DISCOVERED.
DISEASES OF THE BLOOD.

**"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.
The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptions and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.
When the Blood is pure you are not so liable to any disease. Many impurities of the blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.**

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STANDS UNQUALIFIED.
BEING THE ONLY KNOWN MEDICINE
that efficiently stimulates and corrects the hepatic secretions and functional derangement of the Liver, without debilitating the system. While it acts vigorously upon the Liver, instead of causing purging, it gradually changes the discharges to a perfectly natural state.
SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.
A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; instead of appetite, sometimes sour stomach, with a rising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; pale, flatulence, coldness of the extremities, etc.

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DISEASES OF THE KIDNEYS AND BLADDER.
Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.
Regular and sufficient action of the Kidneys is as important, any even more so, than regularity of the bowels. The Kidneys remove from the blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.
When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the small of the back, it should not be trifled with or delayed. Kid Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proving irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the Blood, we see how necessary it is to keep the Fountain of Life pure.

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DISEASES OF THE NERVOUS SYSTEM.
Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering today with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical), are causing diseases of the nervous system to increase at a fearful rate.
The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache; dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; debility of attention; starting during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

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New Orleans, La.
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COMMISSION MERCHANTS.
95.....POYDRAS STREET.....59
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which we are constantly receiving, and always have a good supply on hand:
Crescent Mills, Can't "B" Beat.
Mainrich-Hofen's Extra.
Red Sea.
W. Rosborough & Co.
Union Mills, "Sparta, Ill."
Sparta Belle.
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City Mills, "Sparta, Ill."
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Pleasant Ridge.
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Also, various brands of:
SUPERFINE, SINGLE, DOUBLE, AND TRIPLE EXTRA.
Which we are selling at the lowest market rates.
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Cotton Factor & Commission Merchant.
153.....COMMON STREET.....153
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Cotton and Tobacco Factors, Forwarding and Commission Merchants.
77.....CARondelet STREET.....77
NEW ORLEANS.

C. L. WALMSLEY & CO.,
Cotton Factors and General Commission Merchants.
31.....PERDIDO STREET.....31
NEW ORLEANS.

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BUILDER,
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NEW ORLEANS.
Orders left at Box 119, Mechanics' Exchange, will be attended to.

ADVOCATE CALENDAR, 1870.

MONTHS
SUNDAY MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY
JAN 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
FEB 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28
MAR 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
APR 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
MAY 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
JUN 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
JUL 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
AUG 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
SEP 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
OCT 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
NOV 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
DEC 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

TO AGENTS.—A straight pencil mark in the above calendar indicates the date of a money letter received; a circle the amount of dollars received, and a half circle the amount of cents.

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William Walker, a late graduate of the Southern University of Alabama, and son of the late Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Terms: Ten to twenty per cent. less than other colleges in this city.
A liberal discount made when three or more attend together. The college has been a practical teacher in New Orleans since 1841. For circulars, write terms, etc., address
J. W. BLACKMAN,
New Orleans.

METHODIST FEMALE COLLEGE,
TUSCALOOSA, ALABAMA.
Under the Patronage of the Mobile Conference.
The regular scholastic year will begin on the first Monday in October next, and end the last of June. It is divided into two terms of four and a half months each.
EXPENSES:
Primary department, per term.....\$20 00
Collegiate department, per term.....25 00
Board and room, each.....10 00
Music on Piano and Guitar.....25 00
Use of instrument.....5 00
Drawing and painting.....20 to 25 00
Contingent fee.....3 00
Board and room, each

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market, which continues quiet, with only a moderate business in most branches of the wholesale trade, some of which complain of increasing dullness. Sugar has been extremely dull, with light receipts and no material change in prices, and the sales of molasses have been confined to retail transactions, at previous rates. Western produce has been inactive, with light supplies and only a moderate local demand.

The upper Red river is falling, but most of the cotton in that quarter is reported to have been shipped during the recent favorable stage of water. Navigation is still kept up on the other tributaries, but receipts of the staple are falling off, indicating that we are at last approaching an exhaustion of the supply. We hear some complaints of injury to the growing crop from the protracted drought, but in other quarters timely showers have been of great benefit, and the prospects are still encouraging.

The river is two feet nine inches below high water mark.

COTTON.—The following are the arrivals since the twenty-seventh ultimo:

Louisiana and Mississippi	4923
Mobile	1321
Alabama	28
Total	6272

On Saturday the demand was slack throughout the day, only a few buyers coming forward, seeking for small lots to complete pending orders, and claiming further concessions, which few factors were willing to admit. The sales were consequently confined to 700 bales, at easier prices, but without any notable decline. On Monday there was very little movement until noon, after which, finding that under discouraging telegrams from Liverpool and New York factors evinced a disposition to make some concessions, the demand was renewed, but only to a limited extent, and the business did not exceed 2,100 bales, while prices were manifestly weaker, good ordinary closing at 19½ to 20½c, and low middling at 21 to 21½c. On Tuesday the market was nearly stagnant until toward noon, only a few trifling lots changing hands at no material change from Monday's rates, but, owing to the decline at New York and Liverpool, and the course of foreign exchange, factors were subsequently compelled to give way, and the sales embraced 1,900 bales, at irregular rates, showing an average falling off of ½c in middling and the better qualities, and ½c in low middling and the lower grades.

This makes an aggregate for the past three days of 4,700 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,094,580 bales, against 775,523 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 753,670 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 358,525 bales to Great Britain, of 108,542 to France, and of 115,649 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	17 to 18½
Good ordinary	19 to 20
Low middling	20 to 21
Middling	21 to 22
Strict middling	22 to 23

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	6272
Arrived previously	114,983-115,510
Exported past three days	13,335
Exported previously	103,204
Burned	1317-104,619
Stock on hand and on shipboard	109,011

SUGAR.—A limited demand has continued to prevail since our last review, and the sales on Saturday and Monday were confined to 150 hogsheads Louisiana, most of the receipts, at 7½ to 8½c per pound for inferior, 8½ to 9c for common, 9½ to 9½c for fair, 10 to 10½c for good fair, 10½ to 10½c for fully fair, and 11 to 11½c for prime.

FLOUR.—The market has continued very dull since our last issue.

MONEY.—Gold, 114½ to 114½c. American silver half dollars, 106 to 109. Mexican dollars at 2½ to 3 per cent. premium in gold.

Nothing has been reported in bonds.

A moderate business has been done in warrants, the sales of which include \$2,000 Levee on Saturday at 92½c, and \$1,000 new State at 88.

City Treasury notes, 25.

CATTLE MARKET.

New Orleans, May 31, 1870.

Texas cattle, choice, per head	\$25 to 35
Texas cattle, second quality, per head	18 to 25
Texas cattle, third quality, per head	14 to 16
Hogs, first quality, per head	8 to 10
Hogs, second quality, per head	6 to 8
Hogs, third quality, per head	4 to 6
Milk cows, choice, per head	80 to 125
Milk cows, per head	50 to 70
Texas cows, with calves	7 to 12
Yearlings, per head	7 to 12
Calves, per head	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales at they Transpire.

ARTICLES. FROM TO

Agricultural Implements

Cotton and sugar plows

Cotton plows and scrapers

Cotton scrapers

Cotton sweeps

Cultivators

Shovels

Spades

Axes

Bagging

Kentucky

East India

Hale Rope

Kentucky

Bread, 100 lbs

Crackers

Bricks, 1000

Lumber

English

Sperm, New Bedford

Tallow

Adamantine

Chocolate

No. 1

Sweet and spiced

Cider, 100 lbs

Western

Northern

Coal

Anthracite

Western

Coffee, (gold), 100 lbs

Rio

Havana (currency)

Java

Cotton seed

Rough, 100 lbs

Hulled, 100 lbs

Copper, 100 lbs

Brass

Sheathing

Copper bolts

Yellow metal

Cordage

Manilla

Tarred American

Russia

Corn meal, 100 lbs

Dyes

Logwood, Campy

Logwood, St. Domingo

Fustic, Tampico

Indigo

Madder

Eggs, 100 lbs

Feathers

Fish, 100 lbs

Cod

Herrings

Mackerel, No. 1, 100 lbs

Mackerel, No. 2

Mackerel, No. 3

Flaxseed

Flaxseed, 100 lbs

Extra

Superfine

Fine

Common

Fruit

Prunes

Figs, drum

Dried apples

Currants, new

Almonds, sweet

Almonds, bitter

Lemons, Malaga

Lemons, Palermo

Oranges, La. & M.

Oranges, Palermo

Glasses, 100 lbs

French, 8 by 10

French, 10 by 12

French, 12 by 18

Grain, 100 bushels

Oats

Corn, shelled

Beans, 100 lbs

Hops

Malt, Western

Malt, Canada

Gunpowder, 100 lbs

Gunny bags, 100

Hay, 100 tons

Western

Northern

Louisiana

Hides, 100 lbs

Mexican dry flint

Country dry flint

Texas stretched flint

Dry salted, city slaughter

Wet salted, city slaughter

Iron, 100 tons

Pig

Country bar, 100 lbs

English

Swedes, assorted

Hoop

Sheet

Nail rods

Cotton ties

Castings, American

Lime, 100 bbls

Shell lime

Rockland, etc

Cement

Plaster Paris

Molasses, 100 gallons

Louisiana

Cuba

Refinery rebolled

Moss, 100 lbs

Gray country

Black country

Select water-tight

Nails, 100 lbs

American, 4000

Wrought, German

Wrought, English

Special Notices.

LAFAYETTE DISTRICT MEETING.

The District Meeting for the Lafayette District, Montgomery Conference, will be held at Linville, Alabama, commencing on Thursday, July 14. All the members are requested to attend punctually. We hope to be favored with the presence of one of our Bishops.

F. L. B. SHAW, P. E.

Alexandria Dist., Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Rapides et al., at Wise's ch., June 4, 5
Spring Creek, at Spring Crk church, 18, 19
Columbia, at Oak Grove, July 2, 3
Harrisonburg and Sicily Isl., at Sicily Island ch., 9, 10
Centerville, at Hemp's Crk., 16, 17
Atlanta, at Lone Pilgrim, 30, 31
Alexandria, at Union, Aug. 6, 7
Evergreen and Big Cane, at Evergreen, 13, 14
Athalafala, at Bayou Desglize church, 20, 21
Calcasieu, at Sept. 3, 4

JOHN F. MARSHALL, P. E.

Brookhaven Dist., Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Bogue Chitto circuit, at Brister's, June 11, 12
Summit et al., at Tappan, 18, 19
Scotland and Brandywine circuit, at Srepta, July 9, 10
Magnolia circuit, at China Grove, 16, 17
Martinsville circuit, at Bahala chapel, 23, 24
Georgetown circuit, at Mt. Pleasant, 30, 31
Pleasant Valley circuit, at Pleasant Valley, Aug. 6, 7
Burton et al., at Tabernacle, 13, 14
Brookhaven station, 20, 21
Wesson and Beauregard, at Beauregard, 27, 28
Crystal Springs and Hazlehurst, at Hazlehurst, Sept. 3, 4
The brethren will please take pains to publish the time of their Quarterly Meetings in their congregations.

The District Meeting for Brookhaven district will be held in Brookhaven, commencing June 29 and closing July 2. We hope to see a full attendance.

Ample provision will be made for their accommodation. We expect Bishop McTeire to be with us and preside.

G. F. THOMPSON, P. E.

Opelousas District, Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Washington, at Waxia, June 9, 10
Opelousas, 11, 12
Ormeau Chre, 18, 19
Vermillion circuit, 24, 25
New Iberia, July 2, 3
Abbeville, 5, 6
Pattersonville, 8, 9
Franklin, 10, 11
Plaquemine Brulee, 16, 17
Bayou Mallet, 23, 24
Grand Cheniere, 27, 28
Lake Charles, Aug. 6, 7

J. D. ADAMS, P. E.

Tuscaloosa District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Perryville, June 4, 5
Selma, 18, 19
Summerfield, July 9, 10
Randolph, 16, 17
Tuscaloosa, 23, 24
Havana, Aug. 6, 7
Forkland, 20, 21
Greensboro, 27, 28
Brush Creek, Sept. 10, 11
Marion, 17, 18

Meeting of district stewards at Greensboro, July 4.

JAS. L. COTTON, P. E.

Jackson Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Jackson station, Apr. 16, 17
Raymond, at Clinton, 23, 24
Canton, 30, May 1
Madison, at Livingston, May 7, 8
Brownsville, at Queen's Hill, 21, 22
Forest Grove, at Thomas's, 21, 22
Cunden, at Soule chapel, June 4, 5
Jackson et al., at Spring Ridge, 11, 12
Sharon, at Sharon, 18, 19
Shiloh Springs, at Brown's school house, 25, 26

R. ARDEY, P. E.

Mobile District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Franklin street, Mar. 26, 27
Whistler, Apr. 2, 3
Eastern Shore, at Duplincy, 9, 10
St. Paul's, 16, 17
Jackson, at Grove Hill, 23, 24
Suggsville, at Gosport, 30, May 1
St. Francis street, May 7, 8
W. Pasquailla, at Red Hill, 21, 22
Bay Shore, at Zion, 27, 28
Cottage Hill, at Ward's, 28, 29
Citronella, at Bethel, June 4, 5
St. Stephen's, at Andrew ch., 11, 12

S. H. COX, P. E.

Columbus District, Mobile Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Columbus station, Apr. 2, 3
Fayetteville, at Phonix, 9, 10
Columbus et al., at Mt. Pleasant, 16, 17
Yorkville et al., at Yorkville, 23, 24
Caledonia, at Soule chapel, 30, May 1
Bexar et al., at Bexar, May 7, 8
Athens, at Pleasant Hill, 14, 15
Gordo, at Oak Grove, 21, 23
Yellow Creek, 28, 29
Carrollton, at Emory chapel, June 4, 5
Entaw, 11, 12
Green, at Sardis, 18, 19

The District Conference for Columbus district will meet at Yorkville, on Thursday, April 21, at eleven o'clock A. M. Introductory sermon by Rev. J. M. Patton.

T. C. WELLS, P. E.

Woodville Dist., Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

St. Helena, at Darlington, Apr. 16, 17
Buffalo, at Friendship, 23, 24
Amite, at Ebenezer, May 14, 15
Meadville, at Oak Grove, 21, 22
Woodville, 28, 29
Wilkinson, at Mt. Carmel, June 18, 19
Percy Creek, at Bayou Sara, 25, 26
Liberty, at Salem, July 9, 10

JAS. A. GODFREY, P. E.

Lake Providence Dist., La. Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Lloyd, Delhi and Carroll, at Delhi, May 7, 8
Linn Grove, at Oak Ridge, 14, 15
Bastrop, at Island Desord, 21, 22
Waterproof, at Tensas ch., 28, 29
Lake Providence, at Illawarra, June 4, 5
Winnsboro, at Oakley, 11, 12
Richland, at Union, 18, 19

B. F. ALEXANDER, P. E.

Olin District, Mississippi Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Jackson et al., at Jackson, Apr. 2, 3
E. Feliciana et al., at Manassah, 16, 17
Clinton station, at Clinton, 30, May 1
Covington circuit, at Franklinton, May 7, 8
East Baton Rouge circuit, at Bethel, 28, 29
Livingston miss., at Bethel, 28, 29
Arcola et al., at Amite City, June 4, 5
Pontchartrou miss., at Amite City, 4, 5
Tangipahoa and Greensburg, at Soule chapel, 18, 19

J. NICHOLSON, P. E.

Shreveport District, Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Mansfield circuit, at Foster's chapel, Apr. 23, 24
Kenzie et al., at Belle Bower, 30, May 1
Pleasant Hill circuit, at Fort Jessup, May 7, 8
Anacoco et al., at Kasatieh, 14, 15
Natchitoches et al., at Natchitoches, 21, 22
Shreveport, at Shreveport, 28, 29
Springville, at Holly's school house, June 4, 5
Greenwood, 11, 12
Mooringsport, 18, 19

J. PIERCE, P. E.

Lafayette Dist., Montgomery Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Arbacochee, at Bethlehem, Apr. 24
Lineville, at Mt. Pleasant, May 1, 8
Marble Valley, at Mt. Pleasant, 1
Pineknolly, at Liberty, 22
Socopolay, at New Prospect, 29
Tallahassee, at Salem, 29
Dadeville, at Rock Spring, June 5
Lafayette, at Sandy Ridge, 12
Fredonia, at Fredonia, 19
Wedowee, at Wedowee, 26

F. L. B. SHAW, P. E.

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JUNE 11, 1870.

NO. 21.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE METHODIST CHURCH SOUTH. FIFTEENTH DAY.

Friday, May 20, 1870.

The Conference met at the stated hour. Bishop Pierce in the chair. Religious service was conducted by W. M. Pitts.

The minutes of the last meeting were read and approved.

Bishop Pierce took the chair. J. Hamilton, chairman of the Committee on Revision, submitted Report No. 8 of that committee, which lies over under the rule. It is as follows:

REPORT OF THE COMMITTEE ON REVISION. NO. VIII.

The Committee on Revision beg leave to offer Report No. 8.

Your committee recommend that chapter 3, section 8, question 1, answer 2, page 13, N. A., be amended by striking out the word "and," after "ministry," and inserting the following: "And those who were elders in the local relation at the time of their admission on trial in the Conference shall pass the like examination." "In no case," etc.

The attention of the committee has been called to an apparent discrepancy between the Discipline, chapter 3, section 16, question 2, answer 2, page 19, N. A., and the Manual of the Discipline, page 49, section 3, item 2, in regard to the chairmanship of boards of trustees; if such discrepancy exists, it is the judgment of the committee that the Discipline is right.

All of which is respectfully submitted.

J. HAMILTON, Chairman.

C. I. Vandeventer, chairman of the Committee on the Circulation of the Holy Scriptures, submitted Report No. 1 of that committee, which was adopted.

N. F. Reid, chairman of the special committee to whom was referred the communication of the Rev. J. K. Nichols, D. D., fraternal messenger of the General Conference of the Methodist Protestant Church, submitted the report of that committee, which was read and adopted, and the committee was instructed to communicate the same to Dr. Nichols.

The communication made to the Conference by Dr. Nichols is as follows:

BALTIMORE, May 12, 1870.

At the session of the General Conference of the Methodist Protestant Church, sitting at this time in Baltimore, Maryland, Rev. James K. Nichols, D. D., was appointed a fraternal messenger to the General Conference of the Methodist Episcopal Church South, to fill the vacancy created by the withdrawal of Rev. F. L. B. Shaver, the original appointee from the Methodist Protestant Church.

J. THOS. MURRAY, Secretary.

CONFERENCE ROOM,
BALTIMORE, MD., May 14, 1870.
To the Bishops and representatives, ministerial and lay, of the General Conference of the Methodist Episcopal Church South, in conference assembled, in the city of Memphis, Tennessee, greeting:

REVEREND AND HONORED BROTHERS:—The enclosed certificate will explain the occasion and character of this communication to your respected and venerable body. Honored by my brethren with the position and responsibility of fraternal messenger, I would lose no time in conveying to you the fraternal greetings and Christian salutations of those whom I represent. Not being able to do this in person, by reason of the simultaneous sitting of the two bodies, and the great distance separating them, I substitute this letter in the premises.

In the name, therefore, of our great Father in heaven, and of our Lord Jesus Christ, and in the name of our common Methodism, and especially in the name of the Methodist Protestant Church, dear brethren, I greet you with a glad heart. I greet you as ministers of Christ and members of his church, and bid you God speed in the great work of spreading scriptural holiness over these lands and throughout the world. This is the chosen work of our cherished Methodism, and it affords me unspeakable pleasure to assure you that the Methodist Protestant Church, as one of the feeble branches of that great ecclesiastical brotherhood, rejoices to bear her humble part in its glorious

consummation. We claim to be disciples of that blessed Lord whose kingdom is not of this world. And in the fulfillment of our high commission as a church, therefore, like yourselves, we have "determined to know nothing among men save Jesus Christ and him crucified." A people, emphatically, of one work, and that work the salvation of immortal souls, the height of our ambition is to spend and be spent for its blessed accomplishment.

It is with great pleasure that I would advert to that most pleasing sign in our ecclesiastical heavens, indicating an increasing desire among the evangelical churches of our land—especially those of similar faith and fellowship—to get nearer to each other, in the true spirit of Christian sympathy and fraternity. Indeed, "union" is fast becoming the watchword of Christendom. What an example of this have we among our Calvinistic brethren, in the corporate union and consolidation of the Old and New School Presbyterian churches! Shall Arminian Christians fail in this respect? It is most pleasing to me to be able to say, in this connection, that even since the commencement of this session of our General Conference we have been approached by two distinct branches of the great Methodist family, in the persons of fraternal messengers, respectively, looking to and advocating a closer union of our common Methodism. But honor to whom honor is due. You yourselves, venerable brethren, are in advance of all of them on this subject. Four years ago fraternal messengers were accredited from your venerable body, then sitting in New Orleans, to our own, holding its quadrennial session, at the same time, in Georgetown, D. C. And it is yet fresh in the recollection of the writer how our hearts were made to thrill by the eloquent utterances of one of your messengers—Rev. C. F. Deems; D. D., the only one who reached us—upon the great subject of Christian fraternity and union. Moreover, from your body, at the same time and place, emanated that distinguished commission which, in the persons of Bishops Pierce and McTear, and Drs. Lee and Evans, appeared before the General Conference of the Methodist Protestant Church, which met three years ago in the city of Montgomery, Alabama, to treat upon the subject of a corporate union of the two churches.

And I need not say how highly we appreciated such a presence upon such a subject. Your commission won the hearts of the whole convention. And although the great object of their appointment has not been accomplished, I am sure the blessed results of that meeting, like bread cast on the waters, shall be gathered after many days. Let us hope, dear and honored brethren, that the time may speedily come when all who love our Lord Jesus Christ may see eye to eye, and, in the truest and divinest sense, be one in him.

Praying the great Head of the Church to bless you in your deliberations, and to multiply and make you a thousand times as many as you are; with great respect and affection, I am your brother and fellow-laborer in the gospel of Christ,

J. K. NICHOLS.

THE REPORT OF THE COMMITTEE ON THE FOREGOING.

The committee to whom was referred the communication of Rev. J. K. Nichols, D. D., fraternal messenger of the General Conference of the Methodist Protestant Church to the General Conference of the Methodist Episcopal Church South, now in session, ask leave to submit the following reply as their report:

GENERAL CONFERENCE ROOM,
MEMPHIS, TENNESSEE, May 19, 1870.

J. K. NICHOLS, D. D.—*Reverend and Dear Brother:* Your communication, with the testimonial of your appointment as fraternal messenger from the General Conference of the Methodist Protestant Church to the General Conference of the Methodist Episcopal Church South, now in session in the city of Memphis, was duly received, and referred to us, the undersigned, for consideration and response.

In the discharge of this pleasant duty we assure you that the sentiments of fraternal regard expressed by you, both in your own name and in behalf of the body of venerable Christian ministers and laymen whom you represent, meet with an earnest and hearty response from us. You will allow us to say that, in common with yourself, we realize the highest satisfaction in the vindication which we witness of a nearer approach of the "evangelical

churches of the land" to each other in Christian fellowship and good will; and we trust that the advances made in that direction may be the harbinger of that perfect fellowship and affection which should characterize those who, differing in non-essentials, and nevertheless agreed on the essential points of doctrine of our holy religion. You will permit us especially to express the reciprocal pleasure it affords us to believe that the recent efforts made by the authorities of our respective churches to effect an organic union between these two members of the great Methodist family of this country, have not been entirely fruitless, and we hope the day may not be far distant when this broad east on the waters may be gathered in a complete organic unity of these two branches of Christ's church, on a basis alike agreeable to both parties, already one in sympathy and doctrine, and nearly so in polity. Before this reaches you your General Conference will have adjourned; but you will please make known this expression from us, to your brethren, by adopting such measure as may suggest itself as most suitable to bring it to their knowledge.

With our fervent prayers to God for his blessing upon you and those you represent, we are affectionately yours in Christ,

N. F. REID,
J. C. GRANBERRY,
O. R. BLUE,
L. W. SMITH,
E. W. MASSEY.

Dr. Wiley, chairman of the Committee on the Publishing House, submitted the report of said committee, which was read.

Dr. W. W. Bennett said: "I would like to inquire whether it would not be proper to instruct the agent to establish depositories, or some other plan, whereby our entire work might be supplied with our own publications. The old depository system has been abandoned, and we have no way of supplying this want. We in the East have greatly felt the need of this. I was instructed to write to the agent to see what could be done in this regard, and he replied that he was restricted by the action of the General Conference, which did not authorize him to establish any depositories but the one at New Orleans. The result of this will be that you will have in the East, as now in the West, houses established on private responsibility where books will be published on a larger scale, and a Publishing House *de facto* if not *de jure*. The people will feel constrained to do this, because the church cannot be supplied under the present system. Hundreds and hundreds of dollars go not into the treasury of the church, but into other houses. I have heard of a church in the West sending to Chicago for books. Our trade has been broken down on account of this restriction of the General Conference, and the only reply of the book agent is that he is forbidden by the General Conference to take any steps toward remedying this. I propose two or three places which could not involve any risk, and the response came back as before. If this continues we will be unsupplied with that very literature which should be scattered all over the church. I do not believe that we establish a Publishing House solely for the purpose of making money."

The chair called on the speaker to confine himself to the motion.

Dr. Moran: "I am opposed to the report of that committee, and I hope the majority of the Conference is opposed to it. You might as well have it in the moon as in Nashville. I wrote four times to the agent there without getting a reply, and many others have done the same thing with a like result. I want it put anywhere but Nashville. I move that it be removed to Baltimore."

There being some discussion in regard to the state of the question, Dr. Bond moved to adopt the first resolution, and said: "It is hardly necessary for me to state that I have moved the adoption of this resolution in order to clear the floor. And now, that I have an opportunity to speak, permit me to correct a misapprehension on the part of my venerable friend, Dr. Green, that when I spoke of his character for sagacity being in the way of the removal of the Publishing House, I attributed to him anything that was inconsistent with his well known character as a Christian and a gentleman, and I will forgive him, on the other hand, for his reflections on my understanding of the question under discussion, and, speaking in Tennessee language, I

will 'swing around the circle,' and say to my esteemed friend, Dr. Hamilton, that though in view of his anti-monopoly principles he will not indulge in an afternoon sneak about a hotel, yet, nevertheless, if among the fumes of my cigar his image should arise, I will promise to look upon it with love and esteem."

Dr. Hamilton: "Thank you, doctor."

Dr. Bond: "It is sincere—and now I have only one other gentleman to settle with. I think Dr. McFerrin took an unfair advantage of us. Sir, I think it was unfair in him to appeal to the deepest sympathies of our nature, and to array against Baltimore all the feelings of a parent in agony over a dying child. There is no argument against a man who is thus crying in agony, 'My baby, O my baby.' I am happy to allay any fears which may arise in his mind with regard to any harm which his baby may suffer in our hands. I admit the Book Concern appears to us in all the weakness of helpless infancy, but I am expert in babies, having had much to do with them both personally and professionally, and I am compelled to say at the bedside of his baby, which he is nursing so tenderly, that this is infancy which only lacks size for maturity. It is not a baby; it is only a dwarf, and it had better try a change of air."

H. H. Montgomery: "Will the doctor please talk about Nashville?"

Dr. McFerrin: "I hope the doctor will be allowed to go on—he knows more about babies than anything else."

Dr. Bond: "I think it very likely—that is the foundation of knowledge; and moreover, I know more about babies than babies know about me. I think it ought to be understood, in the first place, what the real purpose of the Publishing House is. We are told that it is a great success, because it made enough money to pay its debts. I admit the agent has manifested great financial ability and nerve, and has done the best that could be done under the circumstances. It was said that he found a vessel stranded and in a wrecked condition, but he has mended it, and it only remains to send her off. And now why has it succeeded?—Simply because he found the Southern market bare of hymn books and Disciples, and he had a monopoly of the trade. He hurried to bind them up—I will not say how; and by ingenious calculation levies an internal revenue tax by which he liquidates the debts. But this can't be repeated. If the object of the house is to supply the literature of the church, then it has failed. If it is merely a financial affair, then I say keep it at Nashville, for as has been said, if you put it on the Alleghany mountains it will succeed with this monopoly of trade, but it never will supply the church with religious publications. No one has touched the real difficulty. We have colleges where we send our children to be educated, to be prepared to use books, and when they go out they never see our church books, and for the best of reasons. We are the only church that has undertaken to monopolize its literature. The Presbyterian Church is richly supplied with literature. Its presses are teeming with it. The Catholics have no publishing house, and yet they are abundantly supplied by individual enterprises. In Baltimore an immense number of books are sold, and on Christmas, of all the ladies who are buying books for presents, four out of five want religious books, and there is not a Methodist book among them, and there is not an editor who does not know that we are obliged to commend other publications to our people. The people are supplied with these, and we have nothing to put against them. No enterprise can rise under the deadly shade of monopoly. If you will have a Publishing House, have it where the books can be distributed."

The speaker was called upon to stick to the question.

J. E. Evans: "I am glad you called attention to the question, and I hope we will confine ourselves to it. In the investigation of the committee they confined themselves to this question in particular, and ascertained that it would cost us from six to eight per cent. more to publish anywhere else than Nashville. As a purely business conclusion, we determined on that resolution. We sought all the information that we could get from all quarters, and reached the conclusion that we could do it better and cheaper in Nashville."

Dr. Marshall: "I desire to ask

information of Dr. Evans. He informs us that he has had under consideration the publishing by ourselves, and by agencies. This question has been thoroughly sifted, but it doesn't touch the point. The real question is, How shall we most effectually spread our literature? When I see the church clamoring for reading matter, the question occurs to me, Why can't we publish the *Ecce Deus*, for example, as well as Appleton & Co.; why can't we supply our people with literature? With all due respect to the authors of the works, I do think we are going to over-publish the histories of Methodism. We will pile up another lot of books which can never be diffused unless we establish some machinery for doing it. The question is, Do we publish these to lay them up in Nashville? Shall there be no plan to accomplish this, which is so much desired?"

Dr. Evans: "The committee felt themselves shut up to the questions now before us, and in settling that we decided upon that first resolution. When the second resolution comes up this subject may be taken up."

Dr. Marshall: "Boxing up books in Nashville is not publishing. Printing is one thing, publishing is another."

The resolution was then put to the house and adopted. The second resolution was then taken up, and Dr. Moran moved to amend by removing the Publishing House to Baltimore.

Dr. Evans: "Upon that point the committee had before them the comparative advantages of Baltimore and Nashville. We had the whole field before us, and the agent made the statement that when he went into the Publishing House it was so embarrassed that he felt bound to try and see if he could publish cheaper by contract, and he went out and got estimates, and came to the conclusion that he could publish as cheap himself in Nashville. We invited *contra* opinions on this subject, and could get nothing which would lead us to any other conclusion. We suppose the agent was in circumstances to know. The next point that came up was, Is there any better point from which we can supply our literature to the church? The book agent told us that he had taken this point into special consideration. He conceived Baltimore too far east and St. Louis too far west. He therefore took Louisville as a competent point from which our books could be distributed. He took the express lines to all parts of the church from Louisville, and also from Nashville, and, on aggregating each, it came out six cents in favor of Nashville. This he regretted. Under these circumstances we concluded that these difficulties which have been suggested from the East could be overcome in some other way."

T. M. Finney: "I would like to call attention to a certain point. Dr. Redford told the history which Dr. Evans has just related, with reference to the other question."

Dr. Evans: "Dr. Finney is right, but I considered it as having a conclusive bearing on this question."

The discussion was continued by A. W. Wilson—the time being extended to allow him to finish his speech—Drs. Selmon and Redford, Judge Morgan, Dr. Harrison, P. A. Peterson, Dr. Green—the time being extended to allow him to finish his speech—and T. M. Finney—the time being extended in his case also.

James A. Dawson and H. A. C. Walker offered a substitute for the amendment and the resolution, proposing to remove the Publishing House to Louisville.

The delegation of the Indian Mission Conference and W. L. J. Wilkes, lay delegate for the Tennessee Conference, were granted leave of absence.

J. D. Giddings moved the previous question. The time of adjournment being near, J. Hamilton moved to extend the session to take the vote on the previous question. This motion did not prevail, and the Conference adjourned, on motion of B. H. Spencer, to meet this afternoon at half-past three o'clock. The Bishop pronounced the benediction.

AFTERNOON SESSION.

Conference met according to adjournment. Bishop Kavanaugh in the chair.

Divine service was conducted by Dr. Craven.

The minutes were read and approved.

The call for the previous question, on which Conference adjourned this morning, was not sustained.

Dr. Moran was allowed to withdraw his amendment.

The substitute is as follows:

Resolved, That the proposition of the memorialists from the city of Louisville, offering to donate to the Publishing House the sum of \$50,000, upon the condition that the same be located in that city, be and the same is hereby accepted; and the book agent is directed, at the earliest practicable period, to remove such of the property of the house as can be advantageously removed to the city of Louisville, and to dispose of the immovable property on the best attainable terms, and hereafter the Publishing House shall be located in the city of Louisville; provided that the action above contemplated shall be contingent upon the payment to the agent by the memorialists aforesaid, or upon such guarantee as will secure the payment of said sum of \$50,000.

JAS. A. DAWSON,
H. A. C. WALKER.

The substitute was then advocated by David Morton, the fifteen minute rule being suspended to allow him to finish his speech. He was followed on the same side by Dr. N. H. Lee.

Dr. McFerrin spoke in opposition to the substitute, and the rule was suspended to allow him to finish his speech.

Dr. Winfield called for the previous question. The call was sustained, and the substitute was lost by a vote of sixty-three to one hundred and nineteen.

The second resolution was then adopted.

The question was then put on the report as a whole, which was adopted, as follows:

REPORT OF THE COMMITTEE OF NINE ON THE PUBLISHING HOUSE.

Your committee have considered as carefully and thoroughly as circumstances would allow, the great interests connected with our Publishing House as brought before them in the resolution of E. H. Myers and W. J. Parks, as to the expediency of selling out at Nashville and publishing hereafter by contract on the agency plan. Also the resolution of L. G. John and J. W. Whipple, asking for inquiry as to the comparative cost of publishing at Nashville and at other commercial centers in the United States, as well as the cost of transportation from that and from other points, together with the present price of real estate, etc., at Nashville, and reached the following conclusions as their best judgment in the premises: 1. That we should continue to manufacture and publish our own books as heretofore. 2. That the best interests of the church require that the Publishing House be continued at Nashville.

E. E. WILEY, Chairman.

The report of the Committee on Boundaries was then taken up and adopted.

A. L. P. Green and W. C. Johnson presented claims of certain parties against the old missionary society, which were referred to the Committee on Missions.

The following resolutions were then offered, read and adopted, to wit:

Resolved, That in pursuance of the action of this General Conference, on the twelfth instant, in relation thereto, the Conference does by these presents appoint the Rev. Alexander L. P. Green, of Tennessee, and Isaac L. Johnson, Esq., of Washington, D. C., a commission on behalf of the book agent of the Methodist Episcopal Church South, with full power and authority to employ counsel to present, prosecute and receive the debt due the aforesaid corporation by the government of the United States for rents, damages, printing material and other property pressed into the service of the United States during the years 1862 to 1865, inclusive; and the said commissioners are hereby invested with full power to do all matters and things pertaining to said claim; and they are hereby required to pay over all moneys arising therefrom, after paying all needful expenses, to the general book agent.

R. ABBEY,
J. HAMILTON.

WHEREAS, The doctrines of our church are not to be found in any one small, convenient work; therefore,

Resolved, That the Bishops be requested to select some suitable person to prepare, under their supervision, a manual of the doctrines of the church, in a brief, clear and guarded form, for general circulation.

J. HAMILTON,
J. E. EVANS,
J. McFERRIN.

J. C. Keener and others submitted resolutions concerning the edu-

tion of young men in the ministry, which were discussed at some length, when the Conference adjourned with the doxology, and the benediction by the Bishop.

SIXTEENTH DAY.

SATURDAY, MAY 21, 1870.

Conference met at the stated hour. Bishop Wightman in the chair.

Divine service was conducted by A. T. Mann.

The minutes were read and approved.

Bishop Marvin took the chair, and called for reports of standing committees.

J. Boring, chairman of the Committee on Missions, submitted Reports Nos. 4, 5, 6 and 7 of that committee, which were read and adopted, as follows:

REPORT OF COMMITTEE ON MISSIONS.—NO. IV.

The propriety of establishing a mission in Mexico, the consideration of which was referred to this committee, has been as fully examined as possible, under the circumstances, and it is recommended that, whenever practicable, a mission shall be organized for the Mexicans, in either western Texas or Mexico, as may be determined best.

Respectfully submitted.

JESSE BORING, Chairman.

REPORT OF COMMITTEE ON MISSIONS.—NO. V.

Resolved, That the Board of Missions be requested at an early day to inquire into the expediency of employing a missionary agent among the Chinese in California.

JESSE BORING, Chairman.

REPORT OF COMMITTEE ON MISSIONS.—NO. VI.

Resolved, That the attention of the General Conference be called to the fact that missions are frequently established in our old Conferences on territory which is not strictly missionary ground, and that real missionary interests are seriously damaged thereby.

Respectfully submitted.

JESSE BORING, Chairman.

REPORT OF COMMITTEE ON MISSIONS.—NO. VII.

The Committee on Missions recommend that the Columbia Conference be made a mission Conference.

JESSE BORING, Chairman.

J. Boring presented a memorial from members of the church in the North Georgia Conference, respecting the trial and expulsion of Dr. W. R. Bell, which, together with the journal of that Conference, was referred to the Committee on Itinerancy.

J. J. Durant, lay delegate from the Tennessee Conference, asked and obtained leave of absence.

The following resolution was then offered and read, to wit:

Resolved, That it is the sense of this General Conference that the episcopacy should be strengthened by the election of at least two Bishops.

W. H. MONTGOMERY, L. P. LIVERY, R. ABBEY.

On motion of A. H. Mitchell, the order of the day was suspended to allow action on this subject.

A. Monroe offered as a substitute:

Resolved, That it is the sense of this Conference that it is inexpedient at this time to increase the number of Bishops.

He said he opposed the increase of Bishops, as the Bishops did not ask it. The subject was thoroughly discussed in the committee. He entered his solemn protest against the measure.

W. H. Bobbitt said that two questions are to be settled: 1. Do we need more Bishops? He had not learned that we do. 2. Can additional Bishops be supported? He doubted. He thought the Bishops we now have can do all the work.

Dr. L. M. Lee was sorry the question was brought up from unusual sources. The Bishops had given no intimation that they need strengthening. The Texas delegation did not ask additional Bishops, but more episcopal service. The request for more Bishops comes from those who do not know the wants of the church. Then there is the monetary question, which he urged for the first time in his life: "We cannot well support more Bishops. Then there is another point—seven, effective Bishops can do the work, as there will be but five Conferences a year to each. If two more Bishops be made, there will be nine men for thirty-five Conferences. Then, as a last argument, it is not true that the episcopacy is essential to the edification of the church. Pastors can do their own work. He did not want the pastorate degraded.

I. G. John said that the resolution asking an increase of Bishops was legitimate. It was ruled out on a previous occasion. The movers were not responsible for this. The Texas memorial was referred back to the Conference. The matter of fact on which the appeal was based was ignored, and, by the indefinite postponement of the question, had placed it in the hands of the Conference, and left those demanding relief no alternative but to make their appeal directly before the Conference. The committee was nearly equally divided. Texas was entitled

to one-thirteenth part of the entire episcopal service performed throughout the connection; but this it had not received. If membership were made the basis of the claim, the total being five hundred and seventy thousand, there are in Texas thirty-four thousand, entitling them to one-seventeenth of episcopal labor. Let preachers be the basis. There are twenty-four hundred preachers in the connection, and two hundred and five in Texas, entitling it to one-thirteenth of their labors. Let Conferences be the basis, there having been thirty, and five of them in Texas; this entitles us to one-sixth of episcopal labor. Take appropriations as the basis. The total being \$29,400 assessed to Texas, this entitles us to, say one-eleventh of episcopal labor. How much does Texas get? There are seven Bishops, and twelve months in the year, making in all eighty-four months of episcopal labor. They had received, on an average, three months, which is one twenty-eighth of the time. He did not say this fretfully; nor was he finding fault; but they had heard of the great results which had followed episcopal labors in other sections of the country, and their hearts yearned for that power among them. He took issue with Dr. Lee in the estimate placed on episcopal service. He considered it the heart of the itinerant system, and they wanted to feel its pulsations, and to send its life-blood all over the land. They had not asked for a Bishop, but they wanted episcopal service.

The substitute of A. Monroe was lost by a vote of sixty-seven to one hundred and four.

Dr. Hamilton moved to amend the resolution by striking out two and inserting one. J. E. Edwards moved to amend the amendment by inserting five. This motion was laid on the table.

Dr. Green said that since the last General Conference one of the Bishops had died, and his death had left a niche into which it seemed proper for another to step. The additional work of four Conferences, together with the wear and tear of the last four years of episcopal labor, seemed to call for an increase of episcopal service.

Dr. Redford differed with Dr. Green as to the number. He thought that there should be two more. The work would then be done, and the support would be forthcoming.

R. H. Powell thought that the strengthening of the episcopacy would bring it in contact with the membership of the church, and exert a powerful influence over it.

Dr. Winfield was in favor of one and no more. The Methodist economy did not intend that the episcopacy should substitute the presiding eldership. The increase of the episcopacy would take the money out of the hands of the traveling preacher, and strike a death-blow at the presiding eldership.

J. L. DeYampert said that he was from the same Conference with Dr. Winfield, and he wished to say that he could take a canvas and a Bishop and show him through Arkansas, and make enough to support him.

J. P. Ralls moved the previous question. The call was sustained, the amendment was carried by a vote of one hundred and ten to one hundred and two, and the resolution was adopted.

M. S. Andrews moved that we now proceed to elect a Bishop.

W. C. Johnson moved a substitute that the election of a Bishop be made the order of the day for Monday next at half-past three o'clock P. M. This was lost.

The previous question was called by H. A. C. Walker. The call was sustained, and the original motion prevailed.

At the instance of Dr. E. H. Myers, the chair called the Conference to prayer—led by the venerable Dr. Lovick Pierce.

W. H. Potter, D. Ball, P. A. Peterson and J. W. Whipple were appointed tellers. The result of the ballot was as follows:

The whole number of ballots was 183; necessary to a choice, 92. No election.

The second balloting resulted as follows:

John C. Keener..... 67
James A. Duncan..... 64
J. M. McFerrin..... 51
N. E. Bell..... 5
J. B. Ralls..... 4
J. H. Linn..... 4
R. E. Wiley..... 4
P. A. Morris..... 4
W. P. Harrison..... 4
John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
O. H. Blue..... 1
W. H. Anderson..... 1
J. S. Key..... 1
F. A. Mood..... 1
J. M. Boney..... 1
W. H. Potter..... 1

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tact with the general interests of Methodism. Every circuit and station in the district has the benefit of their labors in that they touch the church at every point, thus unifying the connection. They thus inspire, enliven and kindle afresh the fires of Methodism. Time wears all of us, and with this small force spread over such a large amount of labor, I believe this General Conference will be recreant to the interests of the church if they do not increase their number. The practical question which they urge amounts, in my mind, to the old adage: "Penny wise and pound foolish." We can sustain four more Bishops now better than we could four years ago.

J. M. Binkley—"I hail from a country where we desire to have more episcopal labor, and we have paid all that has been assessed us. I regret that it has been asserted that the episcopacy is making inroads upon the pastorate. In the West we are generally called old fogies. Still I am in favor of an increase of the episcopacy. It will be remembered that it was understood that there was to be one Bishop to reside in Texas, and I was surprised that my venerable namesake, when he has taken away our idol, should be opposed to an increase of the episcopacy. I should be ashamed to go home if I did not express myself on this point."

Bishop Paine said that it was not on account of any want of harmony or dissension upon the part of the Bishops that they said nothing on this point, but they thought the Conference could best judge what was needed, especially as they did not know how many new Conferences would be formed. Had they been officially asked, they would have convened and given an answer. Every Conference had had the superintendency and presence of a Bishop, except one session of the Western Virginia Conference, when the Bishop appointed to preside over it was sick, and his colleagues engaged in other fields of labor. As it has been customary to close the Conferences by Christmas, several had to be held at the same time, but all the work has been attended to as far as it has been practicable. He thought it a matter of peculiar delicacy to intimate to his colleagues—that he wanted an increase. When they came to consult, they thought that if their health would permit them they might probably attend to the work as during the last four years. But when four Conferences were added, they agreed that if it pleased the Conference to give them one more Bishop it would suit them, and if two, they would not object.

Dr. Leo wished to know whether they could do the work without the aid of other Bishops.

Bishop Marvin said that in view of the increase of the work one Bishop might be judiciously elected.

The secretary wished to know whether it was the wish of the Texas delegation to have one more Bishop.

Dr. Alexander answered that Texas wanted and would vote for one.

J. P. Ralls moved the previous question. The call was sustained, the amendment was carried by a vote of one hundred and ten to one hundred and two, and the resolution was adopted.

M. S. Andrews moved that we now proceed to elect a Bishop.

W. C. Johnson moved a substitute that the election of a Bishop be made the order of the day for Monday next at half-past three o'clock P. M. This was lost.

The previous question was called by H. A. C. Walker. The call was sustained, and the original motion prevailed.

At the instance of Dr. E. H. Myers, the chair called the Conference to prayer—led by the venerable Dr. Lovick Pierce.

W. H. Potter, D. Ball, P. A. Peterson and J. W. Whipple were appointed tellers. The result of the ballot was as follows:

The whole number of ballots was 183; necessary to a choice, 92. No election.

The second balloting resulted as follows:

John C. Keener..... 67
James A. Duncan..... 64
J. M. McFerrin..... 51
N. E. Bell..... 5
J. B. Ralls..... 4
J. H. Linn..... 4
R. E. Wiley..... 4
P. A. Morris..... 4
W. P. Harrison..... 4
John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
O. H. Blue..... 1
W. H. Anderson..... 1
J. S. Key..... 1
F. A. Mood..... 1
J. M. Boney..... 1
W. H. Potter..... 1

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Andrew Hunter..... 3
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S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
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J. S. Key..... 1
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J. C. Greenberry..... 2
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J. S. Key..... 1
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W. H. Potter..... 1

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Andrew Hunter..... 3
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S. Reister..... 2
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T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
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J. M. Boney..... 1
W. H. Potter..... 1

The whole number of ballots was 183; necessary to a choice, 92. No election.

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P. A. Morris..... 4
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John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
O. H. Blue..... 1
W. H. Anderson..... 1
J. S. Key..... 1
F. A. Mood..... 1
J. M. Boney..... 1
W. H. Potter..... 1

The whole number of ballots was 183; necessary to a choice, 92. No election.

The second balloting resulted as follows:

John C. Keener..... 67
James A. Duncan..... 64
J. M. McFerrin..... 51
N. E. Bell..... 5
J. B. Ralls..... 4
J. H. Linn..... 4
R. E. Wiley..... 4
P. A. Morris..... 4
W. P. Harrison..... 4
John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
O. H. Blue..... 1
W. H. Anderson..... 1
J. S. Key..... 1
F. A. Mood..... 1
J. M. Boney..... 1
W. H. Potter..... 1

The whole number of ballots was 183; necessary to a choice, 92. No election.

The second balloting resulted as follows:

John C. Keener..... 67
James A. Duncan..... 64
J. M. McFerrin..... 51
N. E. Bell..... 5
J. B. Ralls..... 4
J. H. Linn..... 4
R. E. Wiley..... 4
P. A. Morris..... 4
W. P. Harrison..... 4
John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
O. H. Blue..... 1
W. H. Anderson..... 1
J. S. Key..... 1
F. A. Mood..... 1
J. M. Boney..... 1
W. H. Potter..... 1

The whole number of ballots was 183; necessary to a choice, 92. No election.

The second balloting resulted as follows:

John C. Keener..... 67
James A. Duncan..... 64
J. M. McFerrin..... 51
N. E. Bell..... 5
J. B. Ralls..... 4
J. H. Linn..... 4
R. E. Wiley..... 4
P. A. Morris..... 4
W. P. Harrison..... 4
John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Greenberry..... 2
W. W. Tudor..... 1
O. H. Blue..... 1
W. H. Anderson..... 1
J. S. Key..... 1
F. A. Mood..... 1
J. M. Boney..... 1
W. H. Potter..... 1

O. R. Blue..... 1
A. Hunter..... 1
W. P. Harrison..... 1

The whole number of ballots was 187; necessary to a choice, 94. No election.

The hour of adjournment being near, the time was extended.

The third balloting resulted as follows:

John C. Keener..... 96
James A. Duncan..... 84
J. M. McFerrin..... 51
N. E. Bell..... 5
J. B. Ralls..... 4
J. H. Linn..... 4
R. E. Wiley..... 4
P. A. Morris..... 4
W. P. Harrison..... 4
John S. Martin..... 3
E. H. Myers..... 3
Andrew Hunter..... 3
David B. McAnally..... 3
S. Reister..... 2
J. E. Evans..... 2
Jesse Boring..... 2
T. O. Summers..... 2
S. S. Roszell..... 2
C. E. Deems..... 2
J. C. Green

lating to the office of adult baptism, and recommending the adoption of the following resolutions:

Resolved, 1. That the language of the exhortation be so amended as to conform it to the amended form in the office of infant baptism.

2. That the last paragraph, commencing on page 154, be amended by striking out the words, "did shed out of his most precious side both water and blood," and inserting, "did shed his most precious blood."

3. That the second prayer, page 149, be transferred to the form of receiving and recognizing members, and that all be omitted after the word "invocation," on page 155, as recommended by the special committee on the rearrangement of the Dismissals.

W. P. HARRISON, Chairman.

REPORT OF THE COMMITTEE ON REVISION OF RITUAL.—NO. IV.

The Committee on the Revision of the Ritual beg leave to submit Report No. 4.

Your committee have duly considered the papers signed by W. P. Harrison, C. W. Miller, A. G. Brown, H. A. C. Walker and others, and having made all the recommendations they deem necessary, offer, in conclusion, the following resolution:

Resolved, That such emendations and recommendations of the Committee on Rearrangement as do not conflict with action already taken, be and hereby are adopted.

W. P. HARRISON, Chairman.

On motion of T. J. Magruder, Reports Nos. 1 and 2 of the Committee on Sunday Schools were taken up and read.

A motion of A. M. Shipp to amend the first resolution, by inserting between the words "adoption" and "by," the words "as far as practicable," was lost.

The secretary hoped that the first resolution would not be adopted. He felt assured it could not be carried out. Each Sunday school should adopt whatever system the pastor and superintendent might deem most efficient in that particular school. It was impossible to have a great clock at St. Paul's to run by electrical connection all the clocks in the world.

Sunday schools were differently situated and differently constituted. The proposed system was a notion borrowed from across the lue, and, like many others from the same source, would embarrass the church.

Dr. McAnally suggested that it was only a recommendation from the committee and not specially obligatory, and he would not refuse to wear a coat or eat a cheese simply because it came from across the line.

T. J. Magruder said that he was once of the same opinion as the secretary, but that he had seen this system tried and work admirably. It was a system that all classes could study the same week and the same day. The great difficulty with Sunday schools is that the children could not be made to study, and he was satisfied that unless something could be gotten up which did not require so much labor, they would soon prove a failure.

Dr. Schen agreed perfectly with Dr. Summers as to prescribing any uniform mode of carrying on Sunday schools. It had long been his pleasure and his privilege to be intimately connected with Sunday schools, and he felt satisfied that to adopt a uniform system would be destructive of the best interests of the church. He thought they might as well lay down a system of preaching, and say that every preacher should take a certain text.

Dr. Pierce said that he had long been endeavoring to prepare the public mind for this very thing. He was well satisfied that it can and ought to be done. He thought perhaps there might be a Sunday school here and there which could not adopt the system, but he did not think that justified the whole church in sailing without chart or compass. He was confident that it would greatly enhance the Sunday school interest.

J. Matthews said that this was like the discovery of the circulation of the blood, concerning the truth of which it was hard to convince the mind of the world, but that now all the world believed in it. They did not propose to force any Sunday school, but it was merely a recommendation. He explained the working of the system proposed, and said that he thought it would supply a long-existing want.

Asa Snyder said that they had adopted the system in Richmond, and found it eminently successful. By this the whole Bible was brought to bear upon one text, and it was adapted equally to the infant class and to the larger members of the school. He thought the only difficulty lay in the fact that some schools were poor, and could not buy the books. He wanted a literature of our own, selected and prepared by the best talent of our church.

P. A. Peterson moved the previous question, which was sustained, and the first resolution was adopted.

The second resolution was read and a substitute offered by H. P.

Walker and S. X. Hall, recommending a weekly Sunday-school paper, embracing child's, youth's, teachers' and miscellaneous departments, was laid on the table. The resolution was adopted.

This third resolution was adopted.

The fourth resolution was read, and an amendment moved by P. A. Peterson to strike out all after the word "issued," and insert "semi-monthly," was lost, and the resolution was adopted.

The fifth resolution was read and adopted.

The sixth resolution was read, and an amendment by R. Abbey, providing for the appointment of the secretary by the Bishops, was lost, and the resolution was adopted.

The seventh and eighth resolutions were adopted.

The committee, by unanimous vote, were allowed to withdraw this paragraph in Report No. 1: "After inquiry into the facts of the case, your committee have come reluctantly to this conclusion that our child's paper, the Sunday School Visitor, has not competed successfully with its many and attractive rivals, that have solicited and largely secured the patronage of our schools."

The report, as a whole, was then adopted.

The special committee on the Sunday school song book submitted the following report, which was adopted:

REPORT OF THE SPECIAL COMMITTEE ON SUNDAY SCHOOL SONG BOOK.

The special committee to whom was referred the subject of a Sunday school song book, have given the same due consideration, and beg leave to report:

1. That the great object of Sunday schools for our children will not be successfully reached so long as we depend upon others for song books in our Sunday schools.

2. The highest obligations to our church and children require us to use, to the best advantage, every legitimate and available means of religious culture, and we consider the department of song at once a delightful and successful method of imparting and impressing religious truth.

3. We consider the subject of sufficient importance to justify the appointment, by this General Conference, of a committee of five suitable and competent persons, to aid the Sunday school secretary in collecting and providing, from time to time, suitable songs and song books for our Sunday schools, and we so recommend.

Respectfully submitted.

W. M. LEFTWICH, Chairman.

MEMPHIS, May 17, 1870.

On motion of H. H. Montgomery, the election of the Sunday school secretary, and other General Conference officers, was made the order of the day for to-morrow, at ten o'clock A. M.

On motion of W. M. Rush, it was ordered that when we adjourn we adjourn to meet this afternoon at half-past three o'clock—the report on books and periodicals to be the order of the day.

Report No. 1 of the Committee on Missions was called up, and on motion of W. W. Bennett was acted on item by item.

Dr. Cunningham said that the report was the result of long and laborious consideration. After hearing all on both sides of the question they decided to consolidate the boards, and the first reason which led them to this was that our missionary work was essentially the same, and we do ourselves harm by distinguishing between them. He who toils in the mountains and valleys, among the poor, is just as much a missionary as he who labors in China. He thought there was a reflex influence of the foreign upon the domestic missions, and vice versa. He thought we did ourselves injustice by discriminating between the two. This consolidation had also in view the diminishing of expenses. The proportion of expense to the amount of receipts has been a great difficulty in our missionary work. God has now thrust upon us a vast work. More than seventy thousand heathen have been thrown among us.

A. W. Wilson submitted the following question to the Bishops for their decision:

"Is the provision inserted in each missionary constitution by the General Conference of 1860, requiring a two-thirds vote of this body in order to effect an alteration of the same, valid and binding upon this body?"

Bishop Paine, after consultation with his colleagues, returned the following answer:

"It is the opinion of the College of Bishops that the provision in question is not valid or binding upon this body. One General Conference has not the right, by a mere majority vote, to pass a measure which a succeeding General Conference cannot alter or amend, save by a two-thirds vote, unless in a case where vested rights have been created."

W. H. Pettor moved that the first item, being article 1 of the proposed constitution, be substituted by article 1 of the constitution adopted

in 1866. This motion was laid on the table, and article 1 was adopted.

Article 2 was read, and on motion of A. W. Wilson was laid on the table and made the order of the day for this afternoon, after action on Report No. 10 of the Committee on Books and Periodicals.

A motion of W. Barringer that such matters as are on the table be referred to the Bishops, to bring forward at their discretion, was lost.

Conference then adjourned with the doxology and the benediction.

AFTERNOON SESSION.

Conference met according to adjournment. Bishop Doggett in the chair.

Religious service was conducted by J. C. Granberry.

The minutes were read and approved.

Bishop Keenor took the chair, and called for reports of committees.

On motion of W. Headen the call was suspended to allow Report No. 5 of the Committee on Education to be taken up.

Bishop Doggett said that Corpus Christi was on the borders of civilization and was a missionary enterprise. There had been no school there but a Roman Catholic institution, so that Protestants were compelled to send their children to that school. But this school had withdrawn a large number of Roman Catholic children. They had not only withdrawn them, but they were opening a school for Mexicans. If the General Conference could lay hold on this they would establish out-posts, which would open up an extensive field of labor.

J. Boring and I. G. John followed in commendatory remarks concerning the agent, W. Headen, and the institution.

On motion of J. E. Evans and E. H. Myers the report was amended by striking out the third resolution and inserting the following in its place:

Resolved, 5. That the subject of giving aid to the Corpus Christi Male and Female Academy be referred to the Missionary Board, with instructions to do what it can to promote the success of the school.

The report, thus amended, was adopted.

On motion of N. A. Cravens, Report No. 3 of the Committee on Itinerancy was taken up, and adopted.

A memorial from the Rev. J. W. P. McKenzie, respecting a claim of the Publishing House, was presented, read and referred to the Committee on Books and Periodicals.

Dr. Marshall and others offered resolutions favoring the appointment of a committee to whom shall be referred all proposed amendments of the Discipline in the interval of the General Conference, which was read and laid on the table.

Report No. 10 of the Committee on Books and Periodicals, being the order of the day, was taken up.

P. A. Peterson moved to strike out "Home Circle" and insert "Southern Methodist Magazine."

Dr. T. E. Bond moved to amend the amendment by striking out "Southern Methodist Magazine."

Dr. Winfield called for the previous question. The call was not sustained.

On motion of Dr. McFerrin the whole subject was laid on the table for the present.

Report No. 1 of the Committee on Missions being the order of the day, was called up, and on motion of Dr. Boring, Dr. Munsey, secretary of the Board of Foreign Missions, was invited to address the Conference on the subject at his discretion.

The second item, being article 2 of the proposed constitution, was read, and Dr. McFerrin moved to amend by striking out articles 2, 3 and 4, and inserting the following in their places:

ARTICLE 2. The board shall consist of a president, two vice presidents, a secretary, a corresponding secretary, a treasurer, and eleven managers. They shall all be members of the Methodist Episcopal Church South, and shall be elected quadrennially by the General Conference, except the treasurer, who shall be elected by the board.

When, from any cause, the General Conference shall fail to meet at the appointed time, the board shall continue in office until the next meeting of the General Conference. The Bishops shall be ex officio members of the board.

Dr. McFerrin thought it best to have those men appointed on the board who were near at hand and could be called together at any time and without any expense.

Dr. Leftwich said that he was in sympathy with Dr. Cunningham on this subject. He thought there was great necessity to have representatives from each missionary district, so that none of the work might be overlooked. He was in favor of the districting of Conferences, and thought that it would hold the connection in sympathy with the interests of the whole church, and there would be less danger of the complaint of partiality.

P. A. Peterson thought that the

great difficulty in the way of our missionary work was the expense of the board itself.

T. Reed said that every word of that report was well weighed. Both secretaries were before them and they came to the deliberate conclusion that it was due to the church to consolidate the boards, and to adopt the plan suggested in that report. He thought the interests of the church would be enhanced by sending men from the different parts of the connection.

Dr. Winfield did not see how one man from a district could know anything about the other Conferences from his district. He thought this system was too complex to work well. He thought they must have two secretaries.

Dr. Key was in favor of but one secretary and letting the pastors do the work of the other.

Dr. Bennett thought that the general sense of the Conference was to reduce the expenses. He then made statements showing that it costs seventy-five per cent. of what was collected to disburse the same. He was opposed to making offices to put men in.

J. B. Cottrell did not see how they were to get along without two secretaries.

Dr. J. Boring suggested an assistant secretary instead of one of those recommended in the report.

Dr. McAnally thought it was time to stop such expensive operations. He was reminded of the case of one who contributed twenty-five cents and then paid \$1 to send it to its destination.

Conference adjourned with the doxology and benediction by the Bishop.

EIGHTEENTH DAY.

TUESDAY, MAY 24, 1870.

Conference met at the stated hour. Bishop Keenor in the chair.

Divine services were conducted by R. Abbey.

The minutes were read and approved.

The following resolution was then offered and read:

Resolved, That for the remainder of the session the fifteen minutes' rule be changed to five minutes, and that the Bishops be authorized to call up at discretion the business of the Conference in such order as may seem to them necessary and fitting.

A. M. SHIPP.

J. B. COTTRELL.

On motion of J. E. Evans the resolution was divided.

A motion of D'Arcy Paul to strike out five minutes and insert ten was lost.

The first part of the resolution was then adopted by a vote of ninety-six to fifty-three.

On motion of L. M. Lee the second part of the resolution was laid on the table.

Bishop McTyeire took the chair.

Leave of absence after this morning was granted to L. D. Travers, lay delegate of the Virginia Conference; A. H. Colquhitt, and James Jackson, lay delegates of the South Georgia Conference; S. W. Moore, clerical delegate of the Memphis Conference; S. J. Bradley, lay delegate of the Baltimore Conference; and Thomas E. Thompson, lay delegate of the Missouri Conference; and after to-morrow to T. W. Garrett, lay delegate of the Virginia Conference, and W. P. Conley, lay delegate of the Baltimore Conference.

J. B. Palmer and M. E. Baldridge, lay delegates of the Tennessee Conference, asked but did not obtain leave of absence after to-morrow.

W. M. Rush, chairman of the Committee on Books and Periodicals, submitted Reports Nos. 18 and 19 of that committee, which were read and adopted, as follows:

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. XVIII.

Your committee, to whom was referred the memorial of W. W. Bennett, asking that the Publishing House be authorized to pay a certain claim to Leroy M. Lee, having considered the same, would recommend that the claim be referred for adjudication to the Book Committee.

Also, your committee having considered the memorial of J. W. P. McKenzie, touching certain claims which the Publishing House holds against him, but which he says he has paid, would recommend that this whole matter be referred to the general book agent and the East Texas Conference for adjudication and settlement at the next session of that Conference.

Respectfully submitted.

W. M. RUSH, Chairman.

REPORT OF THE COMMITTEE ON BOOKS AND PERIODICALS.—NO. XIX.

Your committee, to whom was referred certain memorials inquiring into the propriety and expediency of publishing a hymn and tune book, would recommend for adoption by the General Conference the following resolutions:

Resolved, 1. That the book agent be and he hereby is authorized to publish a hymn and tune book for the use of our congregations.

2. That Dr. J. M. Bonnell, Dr. T. O. Summers and Dr. W. P. Harri-

son are hereby appointed a committee to compile the hymn and tune book for publication.

Respectfully submitted.

W. M. RUSH, Chairman.

Jesse Boring, chairman of the Committee on Missions, submitted Report No. 10 of that committee, which was read, as follows:

REPORT OF THE COMMITTEE ON MISSIONS.—NO. X.

The committee report that they have considered the report of the Board of Foreign Missions, and beg leave to recommend that it be so amended as to leave out the expletives introduced in the case of the late treasurer of said board.

Respectfully submitted.

JESSE BORING, Chairman.

J. A. Dawson raised a point of order—whether it is competent for the Conference to take the action recommended by the committee to amend the report of the Board of Foreign Missions.

The chair ruled that the point of order was well taken, and that the General Conference is not competent to amend the report of the Board of Foreign Missions. The report of the committee, therefore, is out of order.

Paul Whitehead appealed from the decision of the chair on the ground that the procedure recommended by the committee is analogous to the action of courts of law in expunging scandalous matter from the pleadings of defendants, even when sworn to; and to permit the board to make a statement in any manner they please in their report is to make them utterly irresponsible.

The decision of the chair was sustained.

On motion of M. S. Andrews the order of the day, being the election of General Conference officers, was suspended.

A. J. P. Green, chairman of the special committee on the proposition of Dr. Bledsoe concerning a quarterly review, submitted the report of that committee, which was read.

W. H. Potter said that he wished to make a suggestion. Every one who is acquainted with the history of political papers knows that, whatever the change of proprietorship, the paper still retains its political status in the minds of the people, and no future act can expunge its history. He doubted whether we should tie the Methodist Episcopal Church South to any periodical which has had in the past a political history.

Dr. Moran said that so far from regarding its political history as an objection against it, he thought it afforded an argument in favor of it. It has attained a literary reputation, and he thought we would gain a great deal by the prestige of the review.

Dr. Evans said that if there was one thing that we gloried in outside of Christ Jesus and him crucified, it was in the fact that the Methodist Episcopal Church South ignored all connection with party politics.

Dr. McFerrin said that he had serious doubts about the propriety of this movement. The church ought to have the sole control of it, and held its own editor responsible for it. He also doubted whether it would meet the end proposed. The present demand was for a first class monthly.

Pending action on the first item, A. Monroe called for the previous question. The call was sustained, and the first item was adopted.

The second item was adopted.

The third item was read.

Dr. Bennett said that it was evident that alliance was sought from the consideration that the main support of this review came from the Methodist Church.

Dr. Watkins said that the proposition did not come originally from Dr. Bledsoe, but it was only made at the earnest solicitation of some of the members of the General Conference. The review was not a sinking concern. It was paying well, and it was not pecuniary motives that influenced Dr. Bledsoe to make the proposition.

The secretary thought the Conference should hesitate before entering into such a measure as this. He did not consider Dr. Bledsoe an Arminian.

Dr. Cravens thought a monthly was needed much more than a quarterly, and that this movement would strike a death-blow to that.

A. S. Andrews thought it a splendid offer, and he was fully satisfied that Dr. Bledsoe was a true Arminian.

J. E. Evans moved to amend by striking out the last clause, and inserting the clause, "giving the church one-third of its profits." This motion was laid on the table, and the item was adopted.

The fourth item was adopted after considerable discussion.

W. M. Rush thought that we had better not complicate ourselves in this way.

Colonel Lester stated what he conceived to be the nature of the transaction, and said that this was a big Armstrong gun which was to be fired for Methodism.

Bishop Paine suggested the limitation of the contract to four years.

Dr. Bennett thought there was some danger in these big guns to which Brother Lester referred—they sometimes burst and kill more men than they do any other way.

Dr. Bells thought they had better stand by the monthly. They did not propose to spike that big gun. Anybody could subscribe to the review that wanted it, whether the Conference adopted it or not.

The fifth item was read and adopted.

The report as a whole was then adopted, as follows:

The committee appointed to consider the proposition of A. T. Bledsoe, I. L. D., to identify the Southern Review with the interests of the Methodist Episcopal Church South, has carefully considered the same, and recommends its acceptance upon the following terms:

1. The elimination from said Review of party politics, and the substitution of a theological department.

2. Its advocacy of the doctrines and polity of the Methodist Episcopal Church South.

3. The exemption of the church from all pecuniary responsibility and legal liability on its account, and the relinquishment by the church of all claim upon its emoluments.

4. The acceptance by Dr. Bledsoe of an Editorial Committee, to be appointed by the College of Bishops, and to be associated with him in conducting the theological department.

5. That on these conditions the church accept the proposition, and recommend the adoption of all suitable means for its extensive circulation throughout the church.

A. J. P. GREEN.

S. S. ROSS.

W. H. WATKINS.

A. H. REDFORD.

J. HAMILTON.

GEORGE S. LESTER.

L. C. GARLAND.

D. R. McAnally moved a reconsideration.

On motion of G. N. Lester this motion was laid on the table.

C. W. Miller, clerical delegate from the Kentucky Conference, asked and obtained leave of absence on account of family affliction. H. A. M. Henderson, reserve, took his place.

The following resolution was offered by E. H. Myers, read and adopted, as follows:

Resolved, That the Bishops be requested to prepare a pastoral letter, emanating from the General Conference through them, to give this true views of the church and of this body on the subject of the indulgence of our members in worldly amusements and unscriptural employments and practices, and enforce the opinion of this Conference that the Discipline should be mildly yet firmly exercised against all who persistently infract the law of God in any particular.

A. S. Andrews, J. B. McFerrin and C. L. Vaudeventer expressed their desire to have this subject acted upon in view of the mistaken ideas that were abroad in reference to the action of the last General Conference.

Dr. Pierce said that he had noticed, when he was pastor of the church in Columbus, that in 1867, after the last General Conference, these dissipation grew to such an excess as he had never before known them. He told the people of his charges that they must retract, and they replied that the General Conference had released them from all obligations on these points, and it was told him that if he attempted to enforce his views one-half of his members would find an asylum in an easier place; but not one of them left. He had regretted that the General Conference had made any special rule against any particular crime. All was met by the General Rules. He was sorry that these special rules were taken out, inasmuch as they were in it, as it might furnish some excuse for those disposed to engage in worldly amusements; but it was his opinion that Methodism could live on the General Rules through all time to come. These rules seemed to him the last evidence of inspiration to mortal man. Wesley preached them upon the naked basis of Scripture. Upon these all our committees and churches should find their charges. He favored the adoption of this resolution. He believed the sanction of the Bishops would produce a salutary and saving influence on the whole church.

The question on which Conference adjourned yesterday afternoon, being the amendment of J. S. Key to strike out "corresponding secretary" in the amendment of J. B. McFerrin to article 2 in the proposed constitution, in Report No. 1 of the Committee on Missions, was taken up.

Dr. McFerrin said that one man could not visit all the government, make up his reports, and attend to all the other business of the secretaryship of the Board of Missions. A great deal had been said about the expense of running the board, and it had a serious bearing on his feelings. He had visited the con-

(Continued on sixth page.)

The Christian Advocate.

Official organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JUNE 11, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, whenever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

A MODEL AGENT.

Rev. Thomas J. Upton, of the Louisiana Conference, is, we believe, entitled to this appellation. He has sent us fifty-seven subscribers in four months. Among many agents who merit honorable mention Brother Upton certainly deserves "the blue ribbon." This is with him no new-born or temporary zeal, but in accord with his entire career as an agent for this paper.

Bishop Keener's Appointments.

Bishop Keener left the city on Tuesday last. He expects to be closely occupied for some time with his mission for Centenary College. We know of no enterprise more worthy of a Bishop's time and strength. Now is the time for the friends of this noble institution to rally to the support. The Bishop will be at the district meeting of the Clinton district, which will convene at Jackson, Louisiana, Thursday, June 30. He will also meet the board of trustees of Centenary College on the first of July.

TIME.—The communication from Dr. Walker gives an account of a most agreeable interview between our new Bishop and the officials of the Carondelet Street church. This transaction was as creditable to the donors as the gift was merited on the part of the recipient. Our friends of Carondelet street are becoming noted for the generous expressions of their appreciation of those who have ministered to them in spiritual things. Such acts of courtesy and such tokens of Christian affection guild and beautify, if they do not strengthen the ties which unite the hearts of ministers and people.

STANDARD WORKS.—Our readers will do themselves a valuable service by consulting the advertisement of the standard educational works of Charles Scribner & Co., which appears this week. These works embrace many of the most approved text books for schools. R. J. Harp has them for sale at our depository, 112 Camp street, New Orleans.

CENTENARY COLLEGE.

There will be a meeting of the Board of Trustees and Visitors of Centenary College on Friday, July 1, at Jackson, Louisiana.

J. C. KEENER,
President Board of Trustees.

REPENTANCE begins in the humiliation of the heart, and ends in the reformation of the life.

THE CLASS MEETING PROBLEM.

It seems now to be regarded as a problem. How is this peculiar institution of Methodism to be revived and maintained? The Bishops notice the subject in their address, it came in for a prominent place in the speeches at the General Conference, and we believe a note was ordered to be inserted in the Discipline, in connection with the section on class meetings, explanatory of the action taken four years ago, by which attendance upon them ceased to be a condition and test of membership. By that action class meetings were placed in the same category as the love-feast and prayer meeting. The duty to attend them all is plain, and disciplinary provisions are made for their organization. The class meeting is now conformed to the actual usage as it prevailed long before the test was removed. As a condition of membership it was rarely enforced, and the leading minds of the church, such as Bishop Soule and Dr. Winans, regarded the enforcement as impracticable. The General Conference of 1866 simply modified the law so as to harmonize it with the convictions and practice of the church. This modification was demanded by truth, consistency and expediency. We did well to strike out what we neither wished nor intended to enforce.

It is strange, however, that after four years it should be thought necessary to insert a note of explanation. The obligation of the class meeting is certainly on the same footing as the other social meetings, and this obligation is of such a character as to be binding upon the consciences of all true Methodists. We believe that on grounds both of Scripture and Discipline the character of a member might be arrested for the habitual neglect of the social meetings. They may all be regarded in some sort as a test of membership, and by removing it as peculiar to one, the obligation has really been widened by its more stringent application to all. We can hardly persuade ourselves that a dozen preachers in our church so far misapprehended the legislation of the General Conference as to feel that they were absolved from the duty of organizing class meetings in their charges. If any considerable portion of the membership became possessed with the idea that the institution was abrogated, we fear the wish must have been father to the thought, and if by this time they have not been dissuaded, we shall suspect that our pastors have been somewhat at fault. The almost uniform testimony from the pastorate is to the effect that where class meetings are not dead, they are kept alive with exceeding difficulty. Where they exist the majority of our members do not attend, and there are thousands of younger members who have never been in a class meeting. It is at once the most vitally useful and the most neglected of our social meetings.

What is to be done about the matter? It is to be noticed that in churches where revivals prevail, class meetings are temporarily well attended; and we suppose that a general revival, pervading the entire church, would give new life to this means of grace. Much, doubtless, depends upon the pastors. It is their duty to organize, to urge attendance, and to set the example by often attending and leading. Better keep up the organization, though under discouragements. We need also example as well as precept from the highest officers in the church. Our more intelligent and influential members, whilst they admit the importance of this meeting, fail, as a rule, in attending it. What proportion of our stewards, trustees, local preachers and Sunday school superintendents and teachers is found in the class room? We have seen various analytical classifications of the recent General Conference, as to profession, position and calling among the laymen. There were judges, lawyers, doctors, professors in colleges. Some were Sunday school superintendents. How many of them, clerical and lay, were leaders or attendants upon

class meeting? Do our chief pastors and presiding elders sometimes preach particularly on the subject, and seek opportunities of magnifying their office by occasionally examining and leading classes? Such facts recorded in the lives of Wesley and Ashbury have greatly impressed us.

Our church enterprises are now so multifarious, and our spirituality flows in so many channels, that the class meeting is, to some extent, pushed aside. In the palmy days of the institution there were not so many other societies, conventions and meetings as we have now. The activities of the church are blossoming into so many associations, conventions and conferences; and education, literature and Sunday schools have come to absorb so large a proportion of our time and thought, that the humble class meeting is in danger of being overlooked. Has a class meeting convention ever been called, or has a class meeting institute ever been held? We are not sure but it is as susceptible of improvement and development as any other part of our church organization. The order of exercises and the methods of leading might be made more effective by holding a class meeting, or a class leaders' convention. The want of good leaders is everywhere felt. A few such there are, but they are very scarce. The piety, the intelligence, the godly tact, which constitute this most important officer are rarely found. To keep up a weekly class, the year round, composed, for the most part, of the same members, so as to make it attractive and edifying, is a most difficult achievement. Most of our class meetings break down under the weight of this difficulty. In some instances the formation of children's classes has proved eminently successful. In nearly all of our pastoral charges a class meeting for the children is feasible. And here we see the most encouraging token for good, both as respects the class meeting and the church. The children thus organized and trained will, in the future, give us qualified leaders, flourishing classes and a spiritual church.

Presentation to Bishop Keener.

On Monday evening last, June 6, Bishop Keener was invited to meet the official board of the McGehee (Carondelet street) church, New Orleans. The object of the invitation was to present him with a superior first class gold watch. He had no intimation of the purpose until the pastor arose and told him it had been made his pleasing duty to convey to him the kind consideration of the members of the Carondelet Street church, his first field of labor in the Louisiana Conference, and to present him with a good time keeper as a slight memento of their esteem and love, which in all his wide and varied wanderings, from the Potomac to the Rio Grande, and from ocean to ocean, would daily remind him of his old friends of Carondelet street. The Bishop, in reply, expressed his pleasure at this unexpected testimonial of respect and love, and proceeded to add some very pleasant and appropriate biographical and historical reminiscences. The watch is one of real value, the value consisting not so much in ornamentation as in the richness of the material and excellence of workmanship. On the unadorned circle of the outside case was beautifully engraved, "K." in Old English capital. On the inside of the case was handsomely engraved this inscription: "Bishop J. C. Keener, from Carondelet Street Methodist Church." The whole occasion was pleasant, and will be a pleasing memory to us all. W.

ALMOST THROUGH.—This week nearly completes the proceedings of the General Conference. Next week there will be space for news, communications and selections of a literary and religious character.

MANFIELD FEMALE COLLEGE.—The notice of the approaching commencement of this institution will be found in the appropriate column. We regret that it came too late to be inserted last week.

The Northern Advocates on Unification.

The Christian Advocate of New York, in a long and rather exhaustive leader on the subject, combats the notion that ecclesiastical union is generally desirable or of advantage to the Redeemer's kingdom. Dr. Curry takes ground distinctly against the union of the two Methodist bodies in the United States.

We should esteem it a great calamity for both parties for a union to be formed while our relations, North and South, remain as they are. We have no disposition to fix blame upon either party; nor indeed to declare that there is any occasion for blame in the case. If, as both parties profess, the furtherance of the gospel is the great end aimed at—and if, as each believes, its own methods and measures are best for itself—why not leave each to pursue its own course in peace, and allow the fruits of peace to mature themselves into formal fraternity or organic union, if at all, only normally, and without meddling manipulations? We are well satisfied that a closer formal union of the "two Methodisms" is not desirable for the promotion of the work of the gospel; and that, after taking away a little sentimentalism about "brotherly union," and suppressing a little worldly ambition for numerical greatness, there will appear very little to be said in its favor, and much against it. Seeing God in his providence has separated us from the one from the other, let, then, both sides abide their time in their present liberty.

On the recent overture to our General Conference, and the overture previously addressed to our Bishops, the doctor gives his views at considerable length.

The General Conference, at its last session, very properly defined the attitude of the church to any of the onlooking bodies of Methodists as favorable to union, if found practicable and desirable. It must be conceded, however, that a very large business has been done, by our Bishops and others, upon the capital afforded by that action. The action consisted at first of a resolution providing for "a commission to meet and confer with a similar commission of the Methodist Episcopal Zion Church, (concerning a union of the two bodies,) and report to the next General Conference." Afterward the same commission was authorized to treat in like manner with several other Methodist bodies; last of all the Church South was named, when, to simplify the whole business, a general resolution was passed, instead of the several specific ones, that "the commission be also empowered to treat with a similar commission from any other Methodist Church that may desire a like union." On the strength of this action the Bishops, first of all, and without waiting for the action of the commission, made their overture to the Southern Bishops at St. Louis, and were decidedly snubbed. But that movement was approved by some of our people as a good piece of strategy, whether so designed or not; and there is cause to believe that it was so regarded from the south side. The commission met for the first and only time in Philadelphia, November, 1869, and then provided for officially informing the various Methodist bodies of the action of the General Conference, and of the readiness of the commission to hear from them; and to give the more consideration to that act it was provided that the communication from the commission should be conveyed to those bodies by sub-committees. All this was in order, and the commission only used its proper discretion in adopting its methods of performing its duties. It is evident, however, that the business was magnified by the way of doing it; and that the same zeal which induced the Bishops to go about it, without waiting for the concurrence of their fellow-commissioners, afterward inspired the action of the commission. We do not especially object to the action taken, though it is not such as we should have chosen; and though our personal name is found among those appended to the note sent to the General Conference of the Church South, yet its appearance there indicates only our membership on the commission, and not our personal approval of all its details, whether of matter or manner. Believing that the union of the two chief Methodist bodies of the country is for the present, or near future, neither desirable nor practicable, and yet that it is desirable to avoid everything that might lead to unpleasant complications, we have all along deprecated the teasing importunities with which our Southern brethren have been pursued from our side. It is above all things desirable that a real peace and Christian fraternity should grow up between the two bodies; after that, and not before, the question of fraternization and union may properly be considered.

The Methodist holds the following language in reference to the mission of Bishop James and Dr. Harris:

The reception of our representatives was very cordial; it could hardly have been more so. We agree with one of our official journals that their treatment speaks well for the courtesy of the Southern General Conference, and shows an amelioration of the old asperities of feeling which have been the chief cause of repulsion between the two churches since the war. This obvious improvement renders more satisfactory the prospect of better relations, notwithstanding the present failure of our overture.

After noticing the grounds upon which our General Conference declared against union, and dissenting from them rather than refuting them, the editor of the Methodist concludes:

Upon the whole, we think the interview between the two churches quite satisfactory. None of us could expect, after late demonstrations, any more effective agreement between them. The time has evidently not yet come for complete reconciliation; it is, therefore, gratifying to find that at least good feeling, with the exchange of brotherly salutations, has prevailed. This fact opens the way for something better hereafter, especially as the actual decision of the Conference against reunion is founded on so indefinite a consideration. To most observers this objection will appear to be nothing but a lurking sentiment of the old Southern animosity—the sentiment that led to the separation of the States, with all its direful retributions. If such it be, so much the more manifestly is it destined to give way under the ameliorations of time and forbearance. And we should not forget that it is not an unnatural sentiment in the circumstances of the South. It would be quite contrary to all human experience for us to expect that the South should recover immediately from modes of feeling and thinking which had become traditional and inherent in its very temperament. On nothing, too, are we of the North more confident than that these local predispositions are fated to expire. No man in his senses expects slavery to be restored; and if slavery is dead the traditional ideas which depended upon it must as certainly die.

These dead, what possible reason of expediency can justify the isolated existence of Southern Methodism? But sentiments survive the events which produce them, though they survive only to die at last. Let us have patience, then. Let us reciprocate every expression of good feeling, and wait. The next generation, or at furthest, the next after that, will find both parties without an admissible pretext for disunion. They will then spontaneously coalesce. Thoughtful Southern men must certainly perceive this certainty. Northern men universally see it. The duty of the hour for both parties is to avoid every occasion of further repulsion, and, without more ado about reunion, move forward in their respective work—a work too common, in both design and method, not to tend continually to become common in all respects. Meanwhile we should proceed energetically with the consolidation of the other Methodist bodies which have no such obstacles to reunion. Let these fall into line, and move forward to common battle and common victories, and in due time the Southern host will bring up the rear, we trust, "with singing and shouting."

The Western Christian Advocate holds the following language in reference to the report of the committee of nine:

The report of the committee on the communication of our brethren, which was unanimously adopted, was courteously and yet adroitly worded. It rejects our overtures for the time being, and does it nicely. We shall enter no word of complaint against their interpretation of the resolution under which our commission was appointed. It would admit of their view, and if strict construction is to prevail in such matters, they had a right to deny the authority of our brethren to "treat with them for union." But our brethren did not claim that right. They went not for that purpose, but to suggest the appointment of a committee, that might communicate with our next General Conference. This committee will not probably be appointed.

The third resolution of this report will hereafter elicit attention and discussion, and in the discussion those who adopted it will find the laboring oar in their hands. They have placed themselves upon record as affirming the solemn judgment that the true interests of the church of Christ require and demand the maintenance of their separate and distinct organization. If they had given us the reason they would have enlightened us. Perhaps they will

yet tell us what particular interest of the church of Christ demands this. If they do—and if they know we hope they will—they will encourage their members and enlist the sympathy of all true Christians. The mere asseveration is not satisfactory. We want, and their people will want, the specifications and reasons. Let it be shown that any interest of our common Christianity will suffer by the unification of Methodism, and from that hour we will cease to urge it as a desirable consummation.

The last resolution also has a singular implication in it. They express their sincere desire that the time may soon come when, with a proper Christian sentiment, fraternal relations shall be established between the two bodies. Why not now? What is lacking that it should be postponed? What do they propose to do, to bring it about? The language implies that the time for fraternal relations is not yet; but they neither tell us what is in the way, nor how they propose to remove obstructions. Yet they desire it! We shall see how ardently they desire it after the excitement of this first diplomatic effort shall subside. In the meantime we shall possess our souls in patience, and do all we can to destroy the sectional prejudice that still lives in the South.

The Northwestern, published at Chicago, in a temperate and well considered article, nearly coincides with Dr. Curry. The first paragraph is significant. We quote, as much as our space will permit.

Such has been our history with the Church South, so deep their feeling at the rejection of their proposals for fraternity in 1848, that it becomes us to appoint a commission specifically to confer with them and to distinctly propose to them fraternity or union, or whatever else we may desire in the case. The initiative is evidently ours. We are glad that our Bishops and our commission have gone to the verge of their powers, and we are not sorry to have union delayed. We believe that while the vision tarries, it will not tarry, but that all delays lead toward a real union, while any present union must be merely formal.

We have faith also in the second reason of the Southern General Conference. The South is filled with men and women who are Methodists in doctrine and discipline, but whose intense interest in secession, not yet overcome, makes church union with us not altogether comfortable. It is not easy for the subdued party to be forgiving or loving. Clad by the disappointments and losses of the war, and snarling under its bitter bereavements, they have unreasonable prejudices. If union with us should be immediately pressed, they would secede from their church, and either fall entirely out of religious influences or betake themselves to a partial service in a church with which their tastes and opinions were not in harmony. Whole families might thus be alienated from religion, and a tide of irreligion and infidelity sweep over the best circles in the South that would be a calamity to the whole land and to the world. Our own people in the South are not entirely prepared for a hearty union with the men from whom so many of them lately divided, and with whom there have been collisions intenser than the Northern people have ever conceived. Union is manifest destiny, delay is manifest wisdom. Delay has its advantages with respect to the relation of the colored people to us. Northern sentiment tends to union with the colored people. Southern sentiment is yet impregnated with the spirit of caste, and seeks separation. Their separate Conferences of all kinds and distinct episcopacy for the emancipated race are but an exponent of the Southern heart. Our commission on union speaks for us. On occasion of a union, sectional antagonism on this point would at once spring into the General Conference like wild beasts into the arena, and the right thing to do would be difficult, if not impossible. God will overrule the delay for good. Let us wait and see.

The people of the South cannot but understand us now. There were reasons in 1848 for the action of the General Conference of our church that will justify it for all time. The two churches had divided on the question of slavery, and there could be but little fraternization where that distracting evil still existed. What forbade our remaining one church, forbade any sincere and hearty fraternity.

But the chief reason why no such fraternity could be accepted in 1848 was the great litigation pending at the time, before the United States Court, involving hundreds of thousands of dollars, and the title to counted lands and edifices. The step proposed by the Church South in sending us Dr. Pierce was one that would have seriously compromised our interests in the suits instituted against us by the Church South. The party instituting those

(Continued from third page.)

nection, made missionary speeches, and he could appeal to the Bishops to show that he ate no idle bread. He mentioned places where he had made speeches and collections. For the first time in his life he received a decent salary. In his traveling he had endeavored to save as much as possible. He had never run any machine of the church that didn't pay.

Dr. Schon rose and said: "I feel a great interest in the question now before the Conference. It is one of great and vital importance. Both boards being represented by able and efficient officers, I have forborne, until the present moment, to take any part in the discussion. I rise to sustain the substitute proposed by Dr. McFerrin."

"Frequent reference has been made to personal history, and various matters have been introduced by the speakers who have preceded me. It may not be improper for me to take the same course, and offer, in connection with the subject, some remarks of a historical and personal character."

"It will be remembered that, in 1844, the speaker represented the Ohio Conference in the General Conference of that year, which was held in the city of New York. I then and there, from the purest convictions of the right and justice of the cause, voted and acted with the South, and after the formation of the Methodist Episcopal Church South, united with that body."

"At the convention of delegates from the South, held in Louisville, Kentucky, the Southern Methodist Church was organized. At that time your speaker was invited to accept the office of secretary of the missionary society. This invitation was respectfully declined."

"In 1845 the Tennessee Conference elected your speaker a delegate to the General Conference held in Petersburg, Virginia, in May, 1846. This act of confidence and kindness on the part of the Tennessee Conference has ever been gratefully remembered by myself and my family. At that General Conference I was elected missionary secretary. For one week I held the office, and then respectfully resigned. A most worthy and able minister of Christ—now in heaven—was elected in my place."

"In 1850, by the General Conference held in the city of St. Louis, your speaker was again elected missionary secretary of the Methodist Episcopal Church South, and served the church in that office until his resignation in 1868."

"During the term of his office the annual collections were regularly increased from a small beginning until they reached, previous to the war, \$275,000. The whole machinery of the society was run at an expense not exceeding any one year, more than \$3,000. Your speaker visited the Annual Conferences as far as was practicable—faithfully transacted the business of the society at Washington, and visited frequently our Indian missions. We then had two hundred and fifty thousand colored people—members of our church; an independent Indian Mission Conference, with twenty-eight missions, twenty-eight missionaries and four thousand church members. We had some five missionaries in China, and our missionaries labored faithfully and successfully in that distant and important field. We had also some twenty-eight German missions with a bright prospect of success; and a vast field of domestic missions, which received the constant care of the church. During this time also our mission was established in California, and by the energy and faithful labors of the worthy men of God who cultivated that field, a Conference was formed, and soon took favorable rank and position with older sister Conferences. Your secretary, to the best of his ability, labored for the success of the great cause in which we were engaged. Our time, tears, prayers and labors were given to the work. Such was our history when the war came, and sad and mournful were the results. Our missions were broken up; preachers and people were alike scattered. From this great shock and overthrow we have been gradually recovering. The membership of the church remained firm and true, and everywhere the sublime spectacle was witnessed of a whole church rising superior to her misfortunes, and rallying again, as one man, for the defense of the truth and the support of the great principles of the gospel. All hearts are animated with the hope of success while we rejoice gratefully together in recognition of that good and kind Providence which has so wonderfully sustained and preserved us as a church."

The time was extended to allow Dr. Schon to finish his speech.

"It is most earnestly to be desired that at this Conference such measures alone may be adopted and faithfully pursued by the ministry and membership as will result in still greater blessings upon our beloved church."

"In regard to the question before us, as to the value or importance of

the office of missionary secretary, I have this to say: It is my decided and honest conviction that the office is absolutely necessary—indeed, that two are required, or one traveling and one recording secretary."

"It is true, in my long term of office, I never was favored with an assistant, yet the necessity then existed, and ever pressed me to a consciousness of this fact. Your secretary, in traveling throughout the bounds of the church, with his whole heart engaged in the work—with thoughts that breathe and words that burn—would and ever will arouse the whole church to action in behalf of the great cause of missions."

"It will be in the recollection of the worthy Bishop now presiding, (Bishop McFerrin,) and of our honored and worthy friend who has been so recently elected to the highest office in the gift of the church, that the secretary in New Orleans after one sermon received in a single donation, from one loved and worthy member of the church, a gift of \$10,000. He might speak in most flattering terms also of collections made in Louisville, Richmond, Mobile, Macon, Memphis, St. Louis, Nashville and many other places."

"Again, it is argued that the necessity of the office of the secretary may be met by the preachers themselves making the collections which are required. Why, sir, even now with the requirement of the Discipline that on the passage of the character at the Annual Conference the preachers shall be questioned as to their faithful performance of duty in having raised the required missionary collections, you, Mr. President, know in how many instances the sad and mournful response comes up from circuits and stations, of no report. In many instances the preacher himself gives from his own means a small amount to excuse the charge of neglect, which otherwise might be made."

"Again, sir, I am in favor of the substitute, because it relieves the Bishops of the burden of the management or control of the society. They should be only members of the office of the board."

"The board of directors or managers should be resident at the place of the location of the board. The more simple you make the machinery the safer and better the system."

"Mr. President, I am done, and before I take my seat I would say that all my aspirations, all my wishes, all my prayers are for the prosperity of the church. And I most earnestly hope that the best measures may be adopted to secure this end."

"I ask for myself no higher honor than to live and die in the service of the church, preaching salvation to my dying fellow-men. And when gathered to my rest, I ask no monument of stone or brass, but would far rather, when my family and loved ones shall gather at my grave to indulge their tears and sorrows, that some lone son of the forest, or some son of Ham, or some stranger from our distant field of missions, shall kindly draw near, and in sorrow mingle his tears with theirs, and say, 'He was my friend.'"

On motion of Dr. J. E. Evans it was ordered that when we adjourn, we adjourn to meet at half-past three o'clock this afternoon."

E. H. Myers said: "The matters before us are of grave import, and should be discussed and settled on their own merits, and with a view to the distant future, rather than as affecting only the present condition of things, or as in any degree involved with the fortunes or relations of any brother, however honored and beloved. On this principle I propose to offer a few remarks on this subject."

"The real question is not 'What might be best in a prosperous church, rich in monetary resources,' but is, 'Can we reduce the expense of making missionary collections and still keep up an active organization?'"

"It is proposed to do this by having only one secretary—his business to be that of a journalizing and corresponding secretary—doing all the work heretofore devolved on the missionary secretary, except of traveling from Conference to Conference, and at large in the intervals of Conferences."

"Let us see how a new adjustment of our missionary work may be made with this reduction of its working force."

"1. The secretary of the domestic board has done his work principally by visiting the Conferences, making addresses on missionary subjects, and stimulating collections. This work, however, is done by others in Conferences he does not visit, and it is doubtful whether the collections made through his agency are so much greater than they would be without his aid as to justify the expense of a salaried officer for this purpose. Devolve this duty on the Bishops, and they will do the work as well, without expense. As to his visits here and there, in the intervals of Conferences, to aid parties in making missionary collections, it may help them, but still it is their duty to do the work; and

it results only in harm when the duties of pastors are transferred to other agencies. This general principle should pervade all the action of the General Conference. As well appoint an agent to help pastors collect the Bishops' fund as one to help pastors raise missionary money. Let the pastors do both. We do not, then, want a secretary to visit the Conferences."

"2. The same arguments hold good against a secretary for the Board of Foreign Missions, under the constitution now offered by the Committee on Missions."

"When, as heretofore, there was no binding rule whereby the Conferences were made to collect money for foreign missions, a secretary may have been needed to push our missionary interests in this direction. But you provide in this constitution that the Annual Conferences shall pay one-third of their collections to the general board, and this insures a fund for foreign missions and for domestic missions, in weak Conferences, with no more apparatus or expense than that needed for collecting domestic missionary money, and just as surely; for if any money must be collected for home work, half as much must go to work away from home."

"Thus the collecting may be done without a traveling secretary, either domestic or foreign."

"3. But a secretary is needed. Yet with the exception of the little done in business intercourse with the United States government on behalf of the Indians, if the thirty Conferences are not to be visited, it is all office work, and the office work of both the former secretaries must be done. But it may be done by an office man who has other work, and therefore it can be done at less expense than the full pay of a first class official. He may be a General Conference officer, editor, agent or some available brother permanently resident at a convenient point for the transaction of the office missionary business, whose salary shall accrue partly from his other work, partly from the missionary fund."

"This same place may be fixed as the domicile of the board. The treasurer, too, and a majority of the ten directors proposed, may reside at the same place, and here the board may be incorporated. Here, too, the meetings may be held, whenever necessary, in the intervals of the annual meetings, on the call of the nearest resident Bishop—who shall be charged with the presidency of this standing committee of the board—for such it may properly be considered."

"The annual session may be held wherever the Bishops meet annually, and they, with the secretary and treasurer—whose presence may be necessary—will more than form the quorum required by the constitution before us. The other managers are but ten. Their presence, however desirable at the annual meetings, is not absolutely necessary; and if they go, the expense is small, and sinks into insignificance before the expense of keeping up two perpetual secretariats."

"Two things are needed is provided for, without an expense exceeding \$1,000 or \$1,500 a year, for all our collecting apparatus for missions."

"But there is one branch of our missionary work which has not been looked to in all this report from the Committee on Missions. It must be looked to—the missionary debt. For this, rather than for foreign missionary collections, was an eloquent minister selected last year by the board—and I take pleasure in recognizing his great service in that field. And I conceive that we need his service here still for a short time. And more, I think we need to strengthen our forces in that field till that debt is paid, and I imagine that I can suggest a method of collecting the funds before another twelve months passes. If the policy indicated in my remarks be adopted, I should then propose a resolution that Dr. McFerrin and Munsey be continued in the field, till the next sessions of their respective Conferences, as agents of this body, under the direction of the Mission Board, for the purpose of collecting funds to pay the mission debt; and whatever part of it may then remain unpaid shall be provided for by the Mission Board."

The time was extended to allow Dr. E. H. Myers to finish his speech.

"Put all these provisions together, and I think you will find a plan of operations proposed, which is cheap, effective, puts the Bishops and pastors into proper relation to the missionary work, and will happily compromise all differences now dividing the General Conference."

Dr. Green said he did not think the work at present justified us in paying three or four thousand dollars for a secretary who would have so little to do. The secretary proper, according to the old regime, was expected to overlook the whole work, appear on great occasions, and see to the machinery generally. The residue of the work fell to the corresponding secretary. At present there was little use for but one.

Dr. Moran concurred with Dr. Green. He did not feel like asking for subscriptions to the support of missions while so much was expended in carrying on the operations of the board.

Dr. Bennett thought the Bishops might do the work of making appeals as well as a missionary secretary. By the present system we were educating our people falsely. The exhibitions on these occasions are sometimes absolutely ridiculous. Other churches make their missionary collections by a steady, silent, though powerful movement. He thought it far better to train our people to a regular system than to carry on this work by spasmodic efforts. He thought it was an improper use of widow's mites to make such useless expenditures."

P. A. Peterson called for the previous question. The call was sustained, and the amendment of J. S. Key was adopted."

The amendment of J. B. McFerrin, thus amended, was then adopted. The time of adjournment was extended to finish action on this report."

Articles 2, 3 and 4 were set aside, being substituted by the amendment of J. B. McFerrin."

Article 5 was read, and on motion of J. S. Key was amended by striking out the words "it being understood that they shall not receive more than is allowed by the Discipline to other superannuated ministers, widows, and orphans." It was then adopted as thus amended."

Articles 6 and 7 were then adopted. Article 8 was read, and a motion of J. S. Key to amend by striking out the words "by the secretaries," and inserting "by such agents as the board may order," did not prevail. The article was then adopted."

Article 9 was read, and pending its consideration Conference adjourned with the doxology and benediction by the Bishop."

AFTERNOON SESSION.
Conference met according to adjournment. Bishop McFerrin in the chair.

Divine service was conducted by M. R. Jones.

Minutes were read and approved. Bishop Paine took the chair and called for reports. No response.

The following resolutions were then offered, read and adopted:

Resolved, That the Bishops be authorized to organize a Conference, or Conferences anywhere in the United States not already occupied by an Annual Conference of our church, at any time during the next four years; when, in their judgment, it is expedient to do so.

A. L. P. GREEN.
L. PIERCE.
J. B. McFERRIN.

Resolved, That the book agent be authorized, in publishing the report of the Board of Foreign Missions, to omit such portions as have been inclosed in brackets by the Committee on Missions.

A. L. P. GREEN.
A. W. WILSON.

WHEREAS, We regard our Bishops as sustaining the relation of chief pastors to the ministry; and

WHEREAS, We believe our annual examinations might be rendered more useful to the ministry, and, through them, to the whole church; therefore,

Resolved, That we most respectfully but earnestly recommend to our Bishops that, hereafter, they so conduct those examinations, in all the Conferences, in respect to all the pastors, old and young, whether they hold class meetings, and to what extent and in what manner they have performed their pastoral duties, thereby to stir up our pure minds by way of remembrance, and obtain valuable information.

ANDREW MONROE.
W. M. RUSH.

The subject on which Conference adjourned this morning, being article 9 of the constitution proposed in Report No. 1 of the Committee on Missions, was taken up.

P. A. Peterson moved to amend by substituting the following for the article as reported:

Article 9. The secretary shall reside at the place where the board is located, but may be a member of any Annual Conference.

It shall be the duty of the secretary to journalize the proceedings of the board; to conduct its correspondence; to give information to the missionaries; to publish in the church papers an abstract of the proceedings of the board; to attend to all business which the board may have with the government of the United States; to prepare the annual report of the board; and as far as these duties may permit, to visit the Annual Conferences and the missions under the care of the board, with a view to promote the interests of the missionary cause, and the board may employ such clerical assistance as may be necessary.

The salary of the secretary shall be fixed by the board.

W. H. Potter moved to amend the amendment by striking out the clause "and as far as," down to "cause." This motion was lost.

Dr. Edwards said the sole object seemed to be to reduce expenses,

which, if carried to excess, would paralyze the machinery.

Dr. Winfield was greatly in favor of having the secretary to travel about through the country and fire the hearts of the people for the cause.

Dr. Key thought the people ought to be educated to systematic contribution. They should fill their obligations and not wait for the galvanism of speeches.

Dr. Boring thought that the present tendency of the discussion looked to the perpetration of dangerous mistakes.

N. F. Reid moved to strike out the words, "and the board may employ such clerical assistance as may be necessary." This motion was lost, and the article as amended was adopted.

Article 10 was read, and T. J. McCoy moved the following substitute:

"The treasurer shall hold all the funds of the board, and shall execute such bond as the board may deem satisfactory for the faithful performance of his duties; shall keep all funds in safe deposit, subject to his drafts as such, and to those of his successors in office. He shall furnish an annual report, to be published with the annual report of the secretary."

T. J. McCoy hoped that they would not be less careful of the money of the church than men were in business. It was nothing but just that they should require security, and past experience had taught them a lesson which he hoped they would not forget.

Dr. Moran said that security should be demanded. The people make this inquiry, and were not willing to contribute until they felt assured that their money would reach its destination.

D'Arcy Paul said that he was at the head of a banking institution, and they never would have a cashier without sufficient security. Methodist preachers are but men, and they sometimes fall from grace. He would require the signature of the president and vice president to every check, and would also require his affairs to be subjected to examination by two of the board at any time.

Governor Polk suggested that the treasurer receives no salary, and therefore could not be expected to give security.

D'Arcy Paul said that that altered the case entirely.

J. P. Ralls thought there was no analogy between this and business affairs.

C. F. Harvey thought it very unreasonable to demand security.

E. E. Wiley called the previous question; the call was sustained and the substitute was lost. Article 10 was then adopted.

A motion to adjourn, by J. B. McFerrin, was lost.

Article 11 was adopted.

Article 12 was read, and on motion of J. B. McFerrin "five" was stricken out and "seven" inserted. The article as thus amended was adopted.

Article 13 was read, and N. F. Reid moved to amend by striking out "all" and inserting "one-third of." Pending the action, N. F. Reid having the floor, Conference adjourned with the doxology and benediction by the Bishop.

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COOK'S EVAPORATORS.

All sizes, for either Southern or Sorgo Cane.

Victor Grain Mills.

Beckey's Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with rick-bags, they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes.

Horse Powers.

Southern Corn Planters.

Safety Gang Plows.

Corn Shellers.

Stallford Sulky Cultivators.

Corn and Cob Crushers.

Straw and Hay Feed Churns.

Cider Mills and Presses.

Crawford Garden Cultivators.

Hay Presses and Cotton Presses.

Gillett Steel Brush Cotton Gins.

Portable Steam Engines of all sizes.

Stationary Steam Engines, boilers of all sizes.

Chester Say Mills and Shingle Machines.

Coleman Corn and Wheat Mills.

Smitt Machines and Bolting Cloths.

Shaffling, Belting, etc.

Send for special circulars for any articles, or estimates for full sets of Machinery.

THOS. B. HODLEY & CO.,

No. 9 Perdido St., N. Orleans.

Dealers in Machinery and Agricultural Implements.

MEDICINE—MEDICINE.

KOSKOO.....KOSKOO.

THE GREAT REPUTATION

which Koskoo has attained in all parts of the country

AS A GREAT AND GOOD MEDICINE.

AND THE LARGE NUMBERS OF TESTIMONIALS

which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal.

BEING POSITIVELY

THE MOST POWERFUL VEGETABLE ALTERATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptions and ulcerative diseases, and when long continued results in serious lesions of the brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR

STANDS UNRIVALLED.

BEING THE ONLY KNOWN MEDICINE

that efficiently stimulates and corrects the hepatic secretions and functional elements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; uneasiness of the stomach; sour stomach, with a raising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast; and about the shoulders; constipation of the bowels; piles, distention, coldness of the extremities, etc.

KOSKOO!

is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.

Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or seddled, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the Blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

Meets with great success in the cure of

DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering to-day with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical), are causing diseases of the nervous system to increase at a fearful rate.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head; sometimes more or less severe pain or headache; periodical headache; dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; derangement of sleep; starting during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

KOSKOO

is not a secret quack remedy. Formulas around each bottle, recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. Tho

Best and Most Popular Medicine in Use.

PREPARED ONLY BY

J. J. LAWRENCE, M. D.,

ORGANIC CHEMIST,

Laboratory and Office, No. 6 Main St.,

NORFOLK, VA.

PRICE, ONE DOLLAR PER BOTTLE.

FOR SALE BY DRUGGISTS EVERYWHERE.

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COMMISSION MERCHANTS.

J. L. DUNNICK, THOS. A. HAMILTON,
 New Orleans, La. Memphis, Tenn.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE

COMMISSION MERCHANTS.

99.....POYDRAS STREET.....99

NEW ORLEANS, LOUISIANA.

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and always have a good supply on hand:

Crescent Mills, Can't "B" Best.

Heinrichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Sparta, Ill."

Sparta Belle.

Olke Branch.

City Mills, "Sparta, Ill."

Miner's Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,

which we are selling at the lowest market rates. 142 1y

J. R. POWELL

Cotton Factor & Commission Merchant,

189.....COMMON STREET.....189

NEW ORLEANS.

W. R. STUART, Agent. self 1y

W. H. BELMONT, JOHN W. FAKER,
 Of Clarksville, Tenn. Of New Orleans

DR. B. K. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

77.....CARONDELET STREET.....77

NEW ORLEANS.

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has shown increased dullness since our last issue. In some branches of the wholesale trade we still notice a moderate business in filling orders, and in sales to country merchants and the local trade, but the movement has been on a very limited scale. Sugar has been in fair demand and sold at steady prices, and the sales of molasses have been confined to trifling lots, at previous rates. Corn and oats have been in better supply, and sold at rather lower rates, but most other articles of Western produce have been inanimate at previous quotations.

Our accounts from the country are more encouraging. Timely rains have repaired the injury suffered from the previous drought. Cotton is somewhat behind hand, but we hear no complaints of sugar, which promises a material increase over last year's yield. The crop, nevertheless, may be materially curtailed by unpropitious weather later in the season, or by the scarcity of labor for the requisite cultivation at the proper period. This remark applies even more forcibly to cotton than to cane, and it is yet quite too early for reasonable persons to estimate any considerable excess over last year's product.

The river is four feet nine inches below high water mark.

CORRIGENDUM.—The following are the arrivals since the third instant:

Louisiana and Mississippi bales	3908
Lake	5
Mobile	536
Florida	2
Texas	70
Total	4521

On Saturday the demand was slack throughout the day, and, as buyers would not go on unless at easier prices, factors were compelled to make some concessions, but, refusing to give way to the extent demanded, the sales were confined to 1,100 bales, and the closing rates showed a pretty general reduction of $\frac{1}{16}$ ¢. On Monday, there being no market at Liverpool, and the accounts from New York reporting a decline of $\frac{1}{16}$ ¢, which was subsequently followed by a further falling off to the same extent, and gold and foreign exchange ruling decidedly lower, buyers claimed further concessions of $\frac{1}{16}$ ¢, and the business summed up 3,200 bales. On Tuesday the market opened with a moderate demand, the movement being checked by there being no reports from Liverpool, and foreign exchange showing a continued downward tendency, but as factors evinced more anxiety to realize, several buyers came forward and took 1,900 bales at still easier prices, good ordinary selling down to 10c, and strict at 19 $\frac{1}{2}$ ¢ to 19 $\frac{3}{4}$ ¢, low middling as low as 20c, but mostly at 20 $\frac{1}{2}$ ¢ to 20 $\frac{3}{4}$ ¢, and strict middling at 21 $\frac{1}{2}$ ¢ to 21 $\frac{3}{4}$ ¢.

This makes an aggregate for the past three days of 6,200 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,102,854 bales, against 787,519 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 746,345 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 370,901 bales to Great Britain, of 106,610 to France, and of 112,249 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	18 $\frac{1}{2}$ to 19
Good ordinary	19 to 19 $\frac{1}{2}$
Low middling	20 to 20 $\frac{1}{2}$
Middling	21 to 21 $\frac{1}{2}$
Strict middling	21 $\frac{1}{2}$ to 21 $\frac{3}{4}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	4521
Arrived previously	1159906-1164227
Exported past three days	1165197
Exported previously	1051472
Burned	1317-1064720
Stock on hand and on shipboard	100477

MONEY.—Gold, 113 $\frac{1}{2}$ to 113 $\frac{3}{4}$ ¢. American silver half dollars, 109. Mexican dollars at 3 per cent premium in gold.

A moderate business has been done in warrants, the sales of which include \$25,000 Metropolitan Police on Saturday at 96 $\frac{1}{2}$ ¢ to 96 $\frac{3}{4}$ ¢, and \$30,000 on Tuesday at 96 $\frac{1}{2}$ ¢, 96 $\frac{3}{4}$ ¢ and 96 $\frac{1}{2}$ ¢. Dealers have bought State at 88 to 88 $\frac{1}{2}$ ¢ for new, and 93 $\frac{1}{2}$ ¢ for old, and Metropolitan police at 95 $\frac{1}{2}$ ¢ to 96, and sold the former at 88 $\frac{1}{2}$ ¢ to 89 for new, and 95 for old, and the latter at 96 $\frac{1}{2}$ ¢.

City Treasury notes, 30 per cent discount.

CATTLE MARKET.

NEW ORLEANS, JUNE 7, 1870.

Texas cattle, choice, per head	\$25 to 35
Texas cattle, second quality, per head	10 to 25
Texas cattle, third quality, per head	14 to 18
Hogs, per lb. gross	8 to 10c
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	60 to 125
Milk cows, per head	50 to 60
Texas cows, with calves	7 to 12
Yearlings, per head	7 to 12
Calves, per head	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural Implements:

Cotton and sugar plows

Yost's plows and scrapers

Cotton scrapers

Cotton sweeps

Cultivators

Shovels

Spades

Axes

Bagging, per yard:

Kentucky

East India

Bale Rope, per lb.

Bran, per 100 lbs.

Crackers

Pilot

Cracked corn

Bricks, per M.

Lake

English fire

Candles, per lb.

Sperm, New Bedford

Tallow

Adamantine

Star

Chocolate, per lb.

No. 1

Sweet and spicy

Cider, per bbl.

Western

Northern

Coal, per ton

Cannel

Anthracite

Yankee, per bbl.

Coffee, per lb.

Java

Cortado

Cotton seed

Rough, per ton

In sacks

Copper, per lb.

Braziers

Sheathing

Copper bolts

Yellow metal

Cordage, per lb.

Tarred, American

Russia

Corn meal, per bbl.

Dyes, per lb.

Logwood, Campy

Logwood, St. Domingo

Fustic, Tampico

Ludlow, per lb.

Madder

Eggs, per dozen

Western

Feathers, per lb.

Fish, per box

Cod

Herrings

Mackerel, No. 1, per bbl.

Mackerel, No. 2, per bbl.

Mackerel, No. 3, per bbl.

Flaxseed, per bbl.

Flour, per bbl.

Extra

Superfine

Fine

Common

Fruit, per lb.

Prunes

Figs, drum

Dried apples

Currants, new

Almonds, soft shell

Balsam, M. R., per box

Raisins, layer

Lemons, Palermo, per box

Lemons, St. Domingo, per box

Oranges, La. M., per box

Oranges, Palermo, per box

Glass, per box of 50 feet

French, 8 by 10

French, 10 by 12

French, 12 by 16

Grain, per bushel

Oats

Corn, shelled

Boats, per bbl.

Hops, per lb.

Malt, Western

Malt, Canada

Grapes, per kg.

Gunny bags, per bag

Hay, per ton

Western

Northern

Louisiana

Hides, per lb.

Mexican dry flint

Country dry flint

Texas steamed flint

Dry salted

Wet salted, city slaughter

Iron, per ton

Pig

Country bar, per lb.

English

Swedes, assorted

Hoops

Sheet

Boller

Nail rods

Cotton ties

Castings, American

Lime, per bbl.

Shell lime

Rockland, etc

Cement

Plaster Paris

Molasses, per gallon

Louisiana

Rebottled

Moss, per lb.

Gray country

Black country

Select water-rotted

Nails, per lb.

American, 4x6d

Wrought, German

Wrought, English

Naval stores:

Tar, per gallon

Pitch, per bbl.

Rosin, No. 1

Rosin, No. 2

Rosin, No. 3

Bohn, No. 3

Spirits Turpentine, per gal.

Varnish, bright

Oils:

Lard, per gallon

Cotton oil, in barrels

Cotton oil, in casks

Lined, raw

Sperm

Whale, refined

Cotton seed, crude

Cotton seed, refined

Castor

Tanners', per gallon

Oil cake

Lined, per ton

Cotton seed meal

Provisions, per bbl.

Beef, mess, Northern

Beef, mess, Western

Beef, dried, per lb.

Beef, tongues, per dozen

Pork, prime mess

Hog, round, per lb.

Hams, per lb.

Hams, canvassed

Sides

Shoulders

Green shoulders

Lard, prime, in tierces

Butter, Northern

Butter, Western

Cheese, American

Potatoes, per bbl.

Onions

Apples

Cabbages, per crate

Rice, per lb.

Louisiana

India (gold, in bond)

Carolina

Sugar, Louisiana, per lb.

In the city

Havana, white

Havana, yellow

Havana, brown

Washed

Hurricane

Louisiana native

Texas, per lb.

Merino

Special Notices.

MANSFIELD FEMALE COLLEGE.

COMMENCEMENT OF 1870.—The exam-

ination of the different classes will com-

mence on Thursday, June 23. The an-

nual sermon will be preached on Sun-

day, the twenty-sixth, by the Rev. John

Wilkinson, of the Louisiana Confer-

ence. On Wednesday, June 29, com-

mencement day, the annual address

will be delivered by Major James S.

Ashton, of Shreveport. There will be

the usual concerts of music.

CHAS. B. STUART, President.

NOTICE.

To the Preachers in charge of the Cir-

cuits and Missions in the Lafayette Dis-

trict, Montgomery Conference.—DEAR

BRETHREN: Please send me, as soon as

possible, the number of official mem-

bers that will be likely to attend the

District Meeting to be held at Line-

ville, commencing on Wednesday night

before the third Sunday in July, so that

I can make arrangements for their ac-

commodation during their stay at Line-

ville. Address me at Lineville, Clay

county, Alabama. G. J. MASON.

CAMP MEETING.

A camp meeting will be held at Lin-

wood, DeKalb circuit, Macon district,

Mobile Conference, commencing on

Thursday night before the fourth Sun-

day in September.

To the preachers: Come, come, come

and help us! J. M. Gann, S. H. Cox,

W. I. Powers and A. J. Coleman will

please be sure to come.

The grounds will be greatly improv-

ed and enlarged.

U. L. THOMPSON, P. C.

LAFAYETTE DISTRICT MEETING.

The District Meeting for the Lafay-

ette district, Montgomery Conference,

will be held at Lineville, Alabama, com-

mencing on Thursday, July 14. All

the members are requested to attend

punctually. We hope to be favored

with the presence of one of our Bishops.

F. L. B. SHAYER, P. E.

Wesleyan Female Institute, Staunton,

Virginia.

The commencement exercises of the

Wesleyan Female Institute, Staunton,

Virginia, will occur as follows:

SUNDAY, JUNE 19, 11 A. M.—Commence-

ment sermon by Bishop E. M. Marvin, D. D.,

of St. Louis, Missouri.

MONDAY, JUNE 20, 8 P. M.—Address before

the Lee and Jackson Literary Society, by

Rev. J. A. Proctor, of Richmond, Virginia.

TUESDAY, JUNE 21, 11 A. M.—Address before

the Young Ladies' Christian Association,

by Rev. Samuel Rogers, of Baltimore.

WEDNESDAY, JUNE 22, 8 P. M.—Annual

meeting of the board of trustees, by call of

Rev. E. F. Bussey, president of the board.

THURSDAY, JUNE 23, 8 P. M.—Commence-

ment exercises.

ORDER OF EXERCISES.

1. Prayer. 2. Reading report of the visit-

ors. 3. Salutatory essay by Miss Sue H. Fran-

cis, of Alabama. 4. Conferring distinctions.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JUNE 18, 1870.

PRUSSIAN CORRESPONDENCE.

GERMANY, APRIL 13, 1870.

MR. EDITOR: Perhaps some reminiscences of delightful Dresden might be agreeable to your readers this week. It is the Florence of Germany, and the country round it forms the Saxon Switzerland. It would be impossible even for luxurious Italy to gather into one charming spot greater attractions for literary idlers. Every chance stroll along its ancient streets acquires a unique value from the numberless objects of interest to be seen—traces of a dim antiquity, old churches, palaces, promenades, old curiosity shops, where the twilight loves to dwell, and with all sorts of wonderful things, antique china, rare books, porcelain monsters, medallions, music of the sixteenth and seventeenth centuries, articles of obsolete fashions, and, strangest of all, the withered antiquarian himself fumbling about among his moldering collections, and irresistibly recalling quaint Parnoculus and the seekers after the philosopher's stone; for the passion which clouded the intellects of the alchemists and the gentle lunacy of the antiquary are akin. The labyrinth of streets, too, as in all cities on the continent, affords a world of perplexed enjoyment. For, though your traveling Thesens were the very genius of locality itself, it is to one that he would wander about in helpless bewilderment among the maze of tangled buildings, crumbling masonry, dilapidated tenements and grimy alleys, whose sole purpose seems to be to prove all possible angles and try all possible tempers. The Dutch Ariadne, too—though you do sometimes see an ethereal creature with the sunny hair Carreggio loved to paint—are not the most gracious and amiable in the world. The guides cluster around the great hotels and about the populous thoroughfares, and it is not seldom that a stranger, who has sauntered unintentionally far, finds great difficulty in identifying and regaining his lodgings.

How delightful it is to enter one of those superb shops, like that in Prager strasse, where the most exquisite Italian bronzes, statuary not like a dream of Zeus, but full of delicate grace, Bohemian agate, all elegance and richness and fragility, costly inlaid woods, beautiful engravings, and everything to delight a cultivated virtuoso, are lying about in tempting profusion on heaped-up comports; or to go, by chance, into the Winter Garden, with its wondrous wealth of flowers, camellias as plentiful as peach blossoms in early summer, masses of gorgeous hyacinths and other blooming plants perfuming the air with their fragrance, and chasing away every recollection of winter; or on the terrace overlooking the broad and brimming Elbe, with its lovely view toward the mountains and their fruitful vineyards, over the Elbe bridge, with its throngs of vehicles and foot passengers, and over the modern New Stadt, with its bright colored buildings, long ranks of peplars, and semi-circle of lights reflecting so brilliantly in the river by night. At the latter end of the Elbe Brücke stands the cathedral, a quaint old building, full of fine paintings, with each its altar, silver candlesticks and crucifix. In the distance, withdrawn into the twilight vista of huge pillars, glimmers the main altar with its invaluable riches. Above are the gilded loges for the royal family, who, you know, are Catholics, though Saxony itself is passionately Protestant. The king's choir is renowned for its completeness, talents and the beauty of the voices; it is composed of the finest opera singers, and is musical as a nest of nightingales. I was fortunately in Dresden during Christmas week, and went to high mass in the cathedral on Christmas day.

The music was an exquisite selection from the sacred oratorios. It was as delightful as if sung by a choir of seraphs, and not by sinning, passion-stained, quarrelsome, sensual artists. Rachel was a glutton, remember, and a celebrated Italian actress was prouder of her dancing than of her splendid tragic impersonations; so I did not quarrel with what lay beneath the voices, but gave myself up wholly to their luxuriant and eloquent beauty. The adoring multitude, the clouds of aromatic incense, the startling clang of drum, cymbal and horn, the ripple of the honey-toned flutes and violins, the priests officiating in their scarlet and gold canonicals, and the golden light of the innumerable waxen tapers on the far-off altar, formed a picture as impressive as it was peculiarly Romish. It is the only Catholic church in Dresden, and, of course, all the pomp of this imperial superstition is brought to bear in one focus on the minds of the people. Foreigners frequent it as they used to frequent the opera, the ruins of which lie behind the cathedral. It is easy to be believed that the people, so devoted are they to music, and so susceptible to the fine impressions of the drama, would have preferred the destruction of the house of God to the loss of this classic theater, where, in former years, Madame Schroder Devrient had performed her memorable rôle of Juliet, Phaedra and Medea. At all events they wept over its ruins, and are to-day, in all probability, clamorous for its restoration. Every evening there are delicious concerts by the royal bands, in summer in the great gardens, in winter in the salons of the hotels, admittance to which is extremely cheap, and accessible to all. Indeed, the cheapness of amusements in Dresden is one of its pleasantest and most remarkable characteristics. Although the English ambassador complains that living there is dreadfully high, chiefly, indeed, on account of the Americans who flock thither and increase the prices, it must be confessed that one can hear the choicest classical music, and see all that is worth seeing, at noteworthily little expense. Of course if you dine at the Hotel de Saxe, keep elegant equipages, and go banqueting among the noble families, as it is likely the representatives of the Court of St. James do, your sojourn in Saxony becomes a scene of extravagance. But picnics and evening parties on the Elbe, enchanting drives through the parks and grounds, terraced vineyards and landscape gardens of the suburbs, evenings at the incomparable piano concerts of Rubenstein and Tausig, the one so glowing, soulful, the other so cold, inflexible, and nights in quiet, clean, comfortable lodgings, far from that hideous hotel life—all these are things which the humblest tourist can command. Those who come to see the mighty things which men have done, and not to ingratiate themselves with hotel keepers, find the pure enjoyment which true tourists can have the world over.

Bayard Taylor was such a tourist—genial, pootie, imaginative, easily accommodated, and resolved to see the precious life of European nations at their own firesides; the center of all real, fructifying, national light. It is, perhaps, better never to see Europe than to attempt to squeeze London, Paris, Vienna, Rome and the cantons of Switzerland into a summer tour.

A ramble through the great gallery of Dresden is certainly one of the most delightful treats imaginable. It is like associating with the highest of the earth, and yet an association far sweeter than the spoken words of human intercourse. From the moment you enter the splendid succession of rooms, from the quaint

and yet wonderfully lovely, madonna of Halbein away down into the glorious presence of the Madonna del Sisto, you feel yourself in a rarer and far richer atmosphere than, perhaps, you had ever before breathed. The walls of over fifty rooms are literally covered with the creations that have transformed art into a glowing idolatry—bits of Elysian landscape, groups of heavenly forms, scenes of mysticism, of burning eras, of laughing and shadowy grace, of wit and jolly carousal—everything from the charming old drunkards and tipplers of Feniers, Van Ostade and Ryckaert, to the quiet crystal waters of Ruysdael, and that delicious Claude looking over the sea into the glorified distance. Those dark, noble, intellectual Rembrandts, how they pleased me, and how shall I do even Velasquez, Van Dyk and Rubens appear beside them! Of Guericino I remember noticing that there was moonlight and not sunlight in his pictures, portraits and all—pale, white, spiritual radiance, as if painted at night by the light of an alabaster lamp. I got lost in the wilderness of Flemish painters, among the windmills, fruits and flowers, browsing cattle, pink and lilac skies, and inexhaustible farm yards. Such tiny stretches of canvas they are, and yet such miracles of microscopic talent, coloring, truth and commonplace. Goethe went into raptures over them, and what presumption to differ from the great Olympian!—especially, too, since a distinct Goethe literature has sprung up in Germany, in which all his opinions, artistic, historical, technical and scientific, are collected and mentioned with the most reverent respect. But who, after gazing at rapt and spiritual Carlo Dalce, the sylphs of Carreggio, the angelic sweetness of Murillo's madonna, the Christ, with its gentleness and genius and sorrow, at Dalce's lovely, terrified, and yet malignant Herodias' daughter, who after this can return enthused to the pumpkins and hollyhocks, sunflowers and vegetables of the Flemish school? For some inscrutable reason one side of the gallery, containing the pictures of Raphael, Liotard and many other fine pastels, is opened but once a month, so I missed the inimitable Vienna chocolate girl. As it was, I came away aching and bedazzled. Repeated visits alone could restore my bewildered recollections to order. Even then every spare minute was devoted to the Raffaele or Carreggio rooms. Turner was said to have spent a lifetime studying a London fog; even so might Faust have spent his gift of endless existence among these "eternal youths of history." The buildings are very extensive, and contain, besides, valuable philosophical collections. The liberality with which they are thrown open to the public is a striking proof of the "emancipation of ideas" in Saxony. Some years ago gold and no small diplomacy were required to gain access to this palace of Aladdin. Now even the peasants are permitted to enter many days in the week without paying; so that the simple country folk of the former Saxon electorate enjoy greater privileges than the Emperor of all the Russias. Dresden is full of artists more or less celebrated, attracted by the king's gallery; whether any, however, frequent the American Club and drink brandy cocktails to the welfare of the President is quite another question.

OUR READERS will see, by a communication in this issue, that our Northern brethren have surrendered to our church in Jonosboro, Tennessee. We hope this example will be promptly followed in all other places where our church property has been withheld from us. This looks like the dawn of a better era. If we hold property to which others had a good legal and moral title we should want it surrendered to its rightful owners before the going down of the sun.—Nashville Christian Advocate.

OUR PUBLISHING HOUSE.

We have entered upon another term of labor and responsibility as the publishing agent of the Methodist Episcopal Church South. The experience of the past four years teaches that success can be achieved only by the warmest sympathy and the most active co-operation of the church, combined with unremitting energy and constant care on the part of the agent. It is, however, with feelings of pleasure that we contrast the present condition of the Publishing House with that in which we found it, immediately after the adjournment of the General Conference of 1866. Then the House was without financial credit, either at home or abroad, and embarrassed with a debt of nearly \$100,000, and with no available capital with which to meet the heavy liabilities—with the exception of about \$17,000 worth of books, printed previous to 1861. The presses of the House, too, were idle, while the business was almost entirely suspended. Our creditors, in the meantime, were urging their claims; and, in several instances, suits in civil court had been instituted. Our condition was desperate. The hoof of war had passed over the country, and that portion of it to which we would naturally look for patronage had been left a desolation and a waste; the heart of the church was depressed, and but little hope was entertained of the resurrection of our prostrate fortunes. Four years have elapsed, and the credit of the House is fully restored; and, although we still owe about \$40,000, yet during this period our net profits have been \$23,000 in excess of our indebtedness in 1866, while we have scarcely a creditor who is not anxious for the amount that is due him to remain in our hands. The merchandise on hand, amounting to about \$50,000, is in good condition, with the exception of such of the old stock as remains unsold. Our presses are all actively employed; no suit at law to perplex us, all having been withdrawn, with a single exception, while the country through which the Methodist Episcopal Church South extends is fast recovering from the shock it had received; and the hopes of the church, once so languid, are again revived.

With a net capital of \$188,052.45, compared with \$87,105.70, the amount as reported in our exhibit of 1866, and with our liabilities reduced, during the same period, from \$71,453.55 to \$41,872.12, we re-entire upon the duties assigned us with renewed energy and hope.

We would not, however, presume to base our hope of success on any amount of moneyed capital or financial credit. In the future, as in the past, our only hope is in the continued co-operation and sympathy of the church—the entire church. There must be no abatement in energy and zeal. The church cannot afford to relax their efforts, or to fall below the measure of the past four years. The ministry and laity throughout the connection must feel that the Publishing House is theirs, and that failure would not only disparage the credit, but involve the honor of the whole church. The General Conference did not deem it advisable to establish any new depositories, hence our people will depend chiefly on their respective pastors to be supplied with our publications. We trust that each preacher will see that his charge is supplied with the literature of the church.

We are anxious to furnish all the facilities within our power for the circulation of our books. In several of the Conferences booksellers, conveniently located, have agreed to purchase and keep on hand our publications, in quantities sufficiently large to accommodate the demand of Conferences convenient to them. Ample supplies will be kept by the Southwestern Book and Publishing Company, in St. Louis, Missouri; by John W. Burke & Co., Macon, Georgia; J. W. Stayton & Co., Jacksonport, Arkansas; Messrs. Selby & Dulany, and J. W. Smith & Brother, Baltimore; T. L. D. Walford, Richmond, Virginia; Rev. R. Lamo, Jefferson, Texas; and J. B. Lippincott & Co., and Messrs. Romsen, Claxton & Haffelfinger, Philadelphia; and also by the Rev. R. J. Harp, 112 Camp street, New Orleans, Louisiana. As early as possible we will make similar arrangements with merchants in other Conferences. We hope by this means soon to place our publications within the reach of the entire church. We are frequently requested to reduce the price of the publications of our House. No person is more

anxious to do so than ourselves, and we promise to meet the wishes of the church, in this regard, at as early a day as practicable. The prices of our books compare favorably with those of other houses, and our muslin 18mos are cheaper than books of the same size and style of binding sent out by any other American house. Many of the preachers, however, have purchased no books since the war, only from us, and finding them one hundred per cent. higher than they formerly paid, are disposed to complain. A careful examination will show that the Southern Methodist Publishing House has advanced its prices less, in proportion, than any other house in the country.

In reference to prices, we labor under a difficulty of which we have no control. We publish our catalogues, and they are accessible to all persons. From our catalogue prices we allow a liberal discount to both merchants and preachers, and our books should be sold to the people at our retail prices. Instead of this, in many instances, a very large per cent. is added to the retail price; and hence the people complain of extortion. The hymn book, 24mo, sheep, the price of which is \$1, is often sold for \$1.50; and we know of one instance where Binney's Theological Compend was purchased of us for \$1.20 per dozen, and sold to a Sunday school for \$1.80 per dozen. Under these circumstances we are not surprised that complaints exist in reference to the high price of our publications. Our catalogues will be sent free to any person, on application.

The Christian Advocate has been published during the past four years under many embarrassments. It was not meeting its current expenses at the time Dr. Summers was placed in the editorial chair, and the General Conference of 1866 continued its publication on the condition that the Publishing House should incur no expense in its publication. This rendered the occupancy of its columns necessary, to an undesirable extent, by advertisements. Besides, it is the central organ of the church, and was expected to publish many reports remarkably heavy and uninteresting; and by this means much that would have been of special interest has been excluded. The General Conference, which has just closed, while it still requires the Advocate to meet its current expenses, has instructed the agent to enlarge it. We will order a new press immediately on which to print the Advocate, and the first number of the enlarged edition will be issued as soon as possible after we receive the press. It is enough, to insure its success, to say that Dr. Summers still stands at the helm.

The Rev. Attiens G. Haygood, the newly elected secretary of the Sunday school department, including the editorial supervision of the Teachers' Monthly and Sunday School Visitor, will enter upon his duties in a few weeks. He is a practiced writer, and a gentleman of high literary attainments, of indomitable energy, of pure taste, and of uncompromising devotion to the church. We earnestly solicit renewed efforts in behalf of the Visitor. It should be placed at once in all our Sunday schools.

The General Conference has provided for the publication of a monthly magazine. This will be a first-class magazine in every respect. The Rev. W. P. Harrison, D. D., who has the editorial management, is already well known to the church as the gifted author of "Theophilus Walton," a work of great popularity. His learning and excellent practical sense eminently qualify him for the responsible position to which he is called.

A specimen number of the Monthly will be issued early in September next.

Around these several interests we beg the church to rally, and then a bright future awaits us.

A. H. REDFORD, Agent.

NASHVILLE, TENN., June 1, 1870.

MISSIONARY.

MISSION ROOM, NASHVILLE, June 21.

To the Ministers and Members of the Methodist Episcopal Church South:

REVEREND AND DEAR BRETHREN—You have learned before this time that the recent General Conference consolidated the two Boards of Missions, and elected one secretary instead of two. "The Board of Missions," as now constituted, has charge of all the missions, foreign and domestic, connected with our church. As will be seen by the constitution, the board is to take charge of all the funds not appro-

priated by the Annual Conference boards, and are to appropriate the moneys coming into the general treasury, between the foreign and domestic missions under their supervision. Hence it is important to have a clear understanding as to the powers of the new as well as the old boards.

Under the operations of the old boards each Annual Conference had a board auxiliary to the Parent Board of Domestic Missions. These auxiliary boards were required to transmit to the parent board at Nashville one-tenth of all their collections; this ten per cent. was, in part, the revenue of the parent board, and was disbursed according to the provisions of the constitution.

In addition to the funds raised for domestic missions, the Discipline required that there should be "annual collections in every congregation" for the support of foreign missions. Now that the boards are consolidated, it becomes necessary that all the collections and donations for foreign missions be forwarded to the general treasury, as well as the ten per cent. on all collections for domestic missions in each Conference. The General Conference, by resolution, made provision for the payment of Annual Conference drafts heretofore drawn under the operations of the old law. Here is the resolution:

"Resolved, That the appropriations already made by the Annual Conference boards shall be met according to the law obtaining heretofore, without respect to the present law requiring forty per cent. to be forwarded to the parent board."

Brethren cannot fail to perceive that where ninety per cent. is retained under the operations of the old Board of Domestic Missions, to pay Annual Conference drafts authorized at the last sessions, that special collections must be made in every congregation for the parent board. If the parent board is to rely alone on the ten per cent. for its revenue, the coming year; then the support of foreign missions will be cut off, and our work in China, among the Indians and in the Mission Conferences must perish. The General Conference, in adopting the above resolution, intended only to regulate those collections made for domestic missions in the Annual Conferences, and not to interfere with the collections to be made in every congregation for the Board of Foreign Missions. We therefore earnestly urge all our brethren—presiding elders, as well as those in charge of circuits and stations—immediately to lift those special collections for the parent board, and forward the same to A. H. Redford, treasurer of the new Board of Missions. The drafts already issued must be met at maturity, and new appropriations must be made to carry forward the great work already commenced. Let there be no delay. Besides the support of our missions, there remains still a balance of the old debt that must be paid soon. Now, dear brethren, act speedily. A small contribution annually from each member will sustain the grand missionary enterprises of the church; lay this subject before your congregations; they will respond liberally and cheerfully. Tell them that now is a crisis in our missionary movements, and that we must have help, and have it immediately. We want extra donations and contributions. By the blessing of God, and the hearty co-operation of our brethren, the old debt will be paid off, this dreadful incubus will be removed from the church, and new life will be imparted to our missionary efforts. We earnestly appeal to every friend of the church to help in this glorious work—Send your contribution, be it small or great; we will gladly take "two mites," or your \$1's, \$2's, \$10's or \$100's. "Let every man do his duty." We beg all the members and friends of our desolated but gloriously recuperative church to rally to the rescue. Brethren, the cause of missions in the Methodist Episcopal Church South can, must and will be sustained!

J. B. McFERRIN, Secretary.

A. H. REDFORD, Treasurer.

A VERY singular case has lately come up in England. A murderer received sentence of death by hanging, but owing to a malformation of the neck the sentence cannot be executed in the opinion of the medical board appointed to examine the prisoner. Of course he had to be reprieved.

STRONG as our passions are, they may be starved into submission, and conquered without being killed.—Colton.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE METHODIST E. CHURCH SOUTH.

NINETEENTH DAY.

WEDNESDAY, May 25, 1870.

Conference met at the stated hour. Bishop Paine in the chair. Divine service was conducted by W. P. Harrison.

The minutes were read and approved. Bishop Pierce took the chair, and called for reports. No response.

The following resolutions were then offered and adopted:

Resolved, That the committee of five, appointed to make arrangements for the Sunday school convention, be increased to twelve, by the addition of Clark O. Smith, T. J. McCoy, Samuel A. Nelson, Rev. J. O. Simmons, James Wickersham, John Howard and Dr. W. L. Lipscomb.

T. J. MAGRUDER, Chairman of Committee of Arrangements for holding a Sunday school convention.

Resolved, That the Sunday school convention provided for by this Conference is designed to be only an advisory assembly, to consult as to the best method of carrying out our Sunday school system, authorized by the Discipline of the Methodist Episcopal Church South.

J. E. EVANS, S. ANTHONY.

The question on which Conference adjourned on yesterday afternoon was called up.

Dr. N. F. Reid, having the floor, said: "I shall submit only a few remarks. The man who can, at this stage of our proceedings, with the present temper of this body, inflict a speech upon you, has more nerve than I have. Two things are proposed in my amendment. First, that moneys to be used in the domestic fields shall not be paid into the general treasury just to be transferred back. There is no use in this. Why send money to Nashville just to be sent back? I believe, from what we heard yesterday, this is the opinion of this body generally. The second thing provided for is the amount to be sent—one-third—and the amount to be retained—two-thirds—by the Conference boards. Will this be sufficient? I think so. Suppose we raise \$3,000, on an average, in each Annual Conference. That will give a little more than \$100,000. We then send over \$33,000 to the general treasury. This appears to me to be a liberal proportion, viewed in the light of the comparative destitution of the domestic and foreign fields. Brethren talk about rich Conferences. Where are they? It is no use to shut our eyes to the fact that we are all poor. Our domestic missions are broken down. We must resuscitate them. Two-thirds of all our collections will not be sufficient to do this. It is idle to send money abroad to reach people with the gospel who are not more destitute than our people at home. If this becomes our policy our people will not give to the missionary cause, as we desire they should. Let the amendment be adopted, and it will give entire satisfaction."

Dr. Edwards offered an amendment, which was accepted by Dr. Reid in lieu of his own, to wit: Strike out all after the word "constitution," in the fifth line, and insert instead the following: "Each Conference board shall pay to the treasury of the general missionary board forty per cent. of all the moneys collected within its bounds for missionary purposes; the remaining sixty per cent. may be appropriated by the Annual Conference board and the Bishop presiding to missions within its bounds. Any money not so appropriated shall be forwarded to the general treasury."

Dr. A. L. P. Green spoke in opposition to the amendment, and Dr. McFerrin in favor of it—the time being extended to allow him to finish his speech. W. H. Potter spoke on the same side.

P. A. Peterson moved the previous question. The call was sustained, and the amendment was adopted.

On motion of J. E. Edwards paragraph 2 of article 13 was stricken out. Also all after the word "bounds" in the third paragraph.

On motion of P. A. Peterson all after the word "district," in the fourth line of paragraph 4, was stricken out, and the paragraph adopted.

On motion of J. E. Edwards the fifth paragraph was stricken out.

Article 14 was read and adopted, and, on motion of A. R. Winfield, the blank was filled by "Nashville."

On motion of A. W. Wilson article 15 was stricken out.

The report, as a whole, was then adopted.

The following resolution was then offered, read and adopted:

Whereas, The larger portion of our German work lies in the bounds of the Texas Conferences; and the editor, at a point nearer the work, can better represent the wants of this important field; therefore,

Resolved, That the German Apologist be transferred to Galveston, and

that it be hereafter published at this point.

R. ALEXANDER, I. G. JOHN.

Report No. 9 of the Committee on Episcopacy was called up, and the resolutions were adopted by a vote of one hundred and sixty to four. They have already appeared in the Daily Christian Advocate.

The committee were allowed to withdraw the preamble to the report.

Report No. 10 of the Committee on Books and Periodicals was called up.

A. H. Redford offered the following substitute, which was not adopted:

Resolved, 1. That the book agent be instructed to issue a prospectus for a monthly, soon after the close of this General Conference, and that he be authorized to publish such monthly as soon as the subscription list indicates that the current expenses may be met.

2. That, in the event of the practicability of such publication, the Bishops and Book Committee be authorized to elect a suitable editor.

E. H. Myers offered an amendment to the resolution.

W. C. Johnson moved to strike out the name, "Southern New Monthly." This motion was lost.

W. H. Fleming called for the previous question. The call was sustained, and the amendment was adopted.

Report No. 10, as thus amended, was adopted, as follows:

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.—NO. X.

The Committee on Books and Periodicals have had before them the recommendation of the agent of the Publishing House to publish a monthly periodical combining the features of a review and magazine; and also a resolution, offered by P. A. Peterson and E. H. Myers, proposing a monthly combining the features of a religious magazine and a theological and literary review; and also a paper, offered by J. P. Ralls and J. Matthews, recommending the publication of a monthly periodical particularly adapted to the youth of the church.

Upon the whole subject thus referred to them, the committee report for adoption the following resolutions:

Resolved, 1. That the book agent be instructed to issue, in 1871, a first class monthly literary magazine, at not more than \$4 a year; to be called the Southern New Monthly.

2. That the first number of said magazine be published by September 1, 1870, which shall be used in canvassing for subscribers; and by February, 1871, the magazine shall begin its regular issue.

3. That the editor for said monthly magazine be elected by this General Conference, who shall bring out the specimen numbers aforesaid; and his salary, to be fixed by the Book Committee, shall run from January 1, 1871.

Report No. 11 of the Committee on Books and Periodicals was called up and amended by striking out the words "that the proposition of Prof. Stark be accepted and." The report thus amended was adopted. It has already appeared in the Daily Christian Advocate.

A motion of M. S. Andrews to reconsider the action upon Report No. 10 was laid on the table.

On motion of J. E. Evans the Conference proceeded to elect officers by ballot when more than one is nominated—by a rising vote when only one.

M. S. Andrews nominated A. H. Redford as book agent. He was unanimously elected by a rising vote.

Thomas O. Summers was nominated and unanimously elected, by a rising vote, editor of books and Nashville Christian Advocate.

H. A. C. Walker nominated E. H. Myers as editor of the Southern Christian Advocate. He was unanimously elected by a rising vote.

W. C. Johnson was unanimously elected, by a rising vote, editor of the Western Methodist, formerly the Memphis and Arkansas Christian Advocate.

In the same manner T. M. Finney was elected editor of the St. Louis Christian Advocate; I. G. John, editor of the Texas Christian Advocate.

W. E. Munsey, J. B. McFerrin, W. G. E. Cunningham and E. W. Schon were severally nominated as secretary of the Missionary Society.

On the first ballot J. B. McFerrin received 74 votes; W. E. Munsey, 46; W. G. E. Cunningham, 31; E. W. Schon, 4; L. Parker, 1. Whole number of votes cast, 154; necessary to a choice, 78. No election.

On the second ballot, J. B. McFerrin, 87; W. E. Munsey, 50; W. G. E. Cunningham, 14; L. Parker, 3. Whole number of votes cast, 154; necessary to a choice, 78. J. B. McFerrin was declared duly elected secretary of the Missionary Society.

On motion of E. H. Myers and A. H. Redford, a committee of five to nominate double the number of persons to be elected managers of the Missionary Society and the Book Committee was appointed, as follows: E. H. Myers, S. B. Roszell, E. E. Wiley, D. Morton and C. Taylor.

On motion of I. G. John the vote by which the German Apologist was located at Galveston was reconsidered, and the place was changed to New Orleans.

J. B. A. Ahrens was elected unanimously, by a rising vote, editor of the German Apologist, and Ed. N. S. Blegg associate editor.

F. Vordenbaumen and John Schaper were added to the Publishing Committee of the German Apologist.

A. G. Haygood, H. A. M. Henderson, J. E. Edwards, I. G. John, W. M. Leftwich, J. Matthews, L. D. Huston, J. C. Simmons and T. J. Magruder were severally put in nomination for Sunday school secretary. The result of the first ballot was as follows:

A. G. Haygood, 37; H. A. M. Henderson, 30; W. M. Leftwich, 26; J. E. Edwards, 24; J. Matthews, 11; T. J. Magruder, 9; L. D. Huston, 8; I. G. John, 6; J. C. Simmons, 3; W. V. Tudor, 1; R. A. Young, 1. Whole number of ballots cast, 156; necessary to a choice, 79. No election.

The second ballot resulted as follows: A. G. Haygood, 75; H. A. M. Henderson, 38; W. M. Leftwich, 27; L. D. Huston, 3; J. Matthews, 3; I. G. John, 2; J. E. Edwards, 2; T. J. Magruder, 2. Whole number of ballots cast, 152; necessary to a choice, 77. No election.

The third ballot resulted as follows: A. G. Haygood, 110; H. A. M. Henderson, 29; W. M. Leftwich, 5; I. G. John, 3; L. D. Huston, 2; J. Matthews, 1. Whole number of ballots cast, 150; necessary to a choice, 76.

Atticus G. Haygood was declared duly elected Sunday school secretary.

W. P. Harrison, T. E. Bond, A. B. Stark, R. S. Moran and J. E. Edwards were severally nominated for editor of the Monthly.

Dr. Moran rose and said that he appreciated the compliment of his friend from Baltimore in nominating him for the editorship of the Southern New Monthly Magazine, but that he unconditionally declined to run, and would not serve if elected.

The magazine is to unite the features of the popular light literature of the day, and these of a theological review—an incongruous combination—and he could not consent to have his name associated with such a hybrid.

The ballot resulted as follows: W. P. Harrison, 84; T. E. Bond, 36; J. E. Edwards, 12; A. B. Stark, 12; E. H. Myers, 1; W. V. Tudor, 1. Whole number of votes cast, 151; necessary to a choice, 76. W. P. Harrison was declared duly elected editor of the Monthly.

W. I. Green, lay delegate of the South Georgia Conference, asked and obtained leave of absence.

The pastoral address was then read by Bishop Wightman.

The following resolution was adopted:

Resolved, That the preachers of our church be and they are hereby directed to read the pastoral letter of the Bishops to their respective congregations; and that the book agent be directed to publish it in tract form, and that we recommend its universal circulation among our members.

P. A. PETERSON, S. P. WHITTEN, A. S. RIGGS.

The following resolutions were offered, read and adopted:

Resolved, That the General Conference recommend the formation of children's missionary societies in all Sunday schools, and missionary collections made monthly.

Resolved, 1. That the appropriation already made by the Annual Conference boards shall be met according to the law obtaining heretofore, without respect to the present law requiring forty per cent. to be forwarded to the parent board.

2. That when Conferences have been divided, all drafts drawn in favor of parties within those Conferences shall be paid out of the common fund of said Conferences.

JOS. B. COTTELL, W. H. POTTER.

It was ordered that when we adjourn we adjourn to meet at half-past three o'clock P. M.—the special business being to choose the place of the next meeting of the General Conference.

Report No. 5 of the Committee on Itinerary, and the report of the minority, were taken up.

The minority report was adopted. John E. Edwards, chairman of the Committee on Itinerary, submitted Report No. 7 of that committee, which was read, and the rule requiring it to lie over was suspended.

Bishop Kavanaugh said that the stern necessity of this case had long impressed him with the need of some appendage to the regular work. He said that Bishop Pierce had stated the most formidable objection, but yet he thought, notwithstanding that, there should be some such an appendage. We had to compete with our sister churches, and, to do this, we must have more Sunday preaching, which would curtail the size of the circuits, and we

would thus take away from these sections which could not be conveniently reached, and this necessitated some such system as this. He was not afraid of the abuse of it in Kentucky by placing men in this position, who were not fit for any other, for it was the best men that were needed for this work. He did not wish to use the term "proud," but from the poverty of language he was compelled to say that he was proud of his church for her doctrines. He was a Methodist from convictions established by earnest investigation, and he believed the Methodist doctrine and faith was the best safeguard against the world, and the people should be taught it. This system would accomplish this. There was nothing good but could be abused. Even the Bishops would carry the logs which they had to drop, if you would show them some place to throw them down.

Brother Biggs hoped the resolution would not pass. He thought that a good class meeting would cure all such diseases as those they were proposing to treat.

After considerable discussion the report was not adopted. It is as follows:

REPORT OF COMMITTEE ON ITINERANCY. NO. VII.

The committee has considered the paper signed by H. P. Walker and C. W. Miller, asking for the introduction of the following provisions to be added to paragraph 2, under question 3, section 5, page 61 of the Discipline:

"He, the Bishop, may moreover, when requested by an Annual Conference, appoint a member of the body to travel within the bounds of the Conference, and do such ministerial work as the Conference may direct," and recommend concurrence on the part of the General Conference.

JOHN E. EDWARDS, Chairman.

E. H. Myers, chairman of the Committee on Nominations, reported the following nominations for the Book Committee: J. E. Evans, Samuel Watson, P. A. Peterson, J. S. Lithgow, A. L. P. Green, W. R. Elliston, Thompson Anderson, W. H. Morgan and T. D. Fite.

The committee appointed to nominate officers for the Missionary Society have obeyed instructions by offering twenty-eight names of persons, out of whom are to be elected a president, first and second vice presidents and eleven managers.

The committee recommend that he who receives the highest vote shall be the president, the next highest first vice president, and the next highest second vice president; while from the others nominated, the eleven managers shall be elected.

The names offered are: N. H. Lee, W. G. E. Cunningham, H. A. C. Walker, Truman Polk, Leroy M. Lee, R. A. Young, I. G. John, D. R. McAnally, Jefferson Hamilton, A. H. Redford, John S. Martin, Mortimer Hamilton, Asa Holt, T. O. Summers, W. H. Potter, N. F. Reid, J. A. Dawson, O. R. Blue, A. G. Haygood, T. J. Magruder, John Morrow, W. T. Gates, W. P. Harrison, J. H. Brooks, Drummond Welburn, A. P. McFerrin, A. R. Winfield and W. T. Copeland.

Respectfully submitted.

E. H. MYERS, Chairman.

MAY 25, 1870.

The report was adopted.

Conference then adjourned with the benediction by the Bishop.

AFTERNOON SESSION.

Conference met according to adjournment. Bishop Paine in the chair.

Divine service was conducted by C. K. Marshall.

The minutes were read, corrected and approved.

Bishop Kavanaugh took the chair. The order of the day was taken up, and Louisville, Nashville, Baltimore, Richmond, San Francisco and Atlanta were severally put in nomination as the place for the next session of the General Conference.

Louisville having received one hundred and three votes, the Conference, by a unanimous vote, chose that city as the place of the next session.

L. M. Lee, chairman of the Committee on Episcopacy, submitted Report No. 10 of that committee, which was read.

Guilford Jones objected to the assessment to the Memphis Conference.

J. S. Key moved the previous question, which was not sustained.

G. A. Dagnolly objected to the assessment.

The report was adopted as amended. It is as follows:

REPORT OF COMMITTEE ON EPISCOPACY. NO. X.

The Committee on Episcopacy beg leave to make their Report No. 10, respecting the estimates for the support of the Bishops.

1. They recommend that the assessment for Bishops' support be fixed as follows:

Bishop Andrew, \$2,500; Bishop Early, \$2,500; Bishop Paine, \$3,000; Bishop Pierce, \$3,000; Bishop Kavanaugh, \$3,000; Bishop Wightman, \$3,000; Bishop Martin, \$3,000; Bishop Doggett, \$3,000; Bishop

McTyeira, \$3,000; Bishop Keener, \$3,000. Total, \$29,000.

2. They recommend that this \$29,000 be distributed for payment among the Conferences as follows:

Baltimore Conference, \$1,450; Virginia, \$1,700; Western Virginia, \$200; North Carolina, \$1,600; South Carolina, \$875; North Georgia, \$1,500; South Georgia, \$1,400; Florida, \$200; Alabama, \$1,450; North Alabama, \$1,100; Louisiana, \$1,140; Mississippi, \$1,350; North Mississippi, \$1,000; Memphis, \$1,400; Tennessee, \$1,800; Holston, \$650; Kentucky, \$1,350; Louisville, \$1,400; St. Louis, \$1,300; Missouri, \$1,200; Kansas and Nebraska, \$125; Little Rock, \$700; Arkansas, \$425; White River, \$475; Indian Mission, \$60; Texas, \$500; Trinity, \$550; East Texas, \$375; Northwest Texas, \$350; West Texas, \$300; Columbia, \$300; Pacific, \$100; Los Angeles, \$100; Illinois, \$275. Total, \$29,000.

All of which is respectfully submitted.

L. M. LEE, Chairman.

MEMPHIS, May 25, 1870.

Report No. 2 of the Committee on Revision was taken up, all of the report having been acted upon but the last clause; this was read.

A. G. Brown stated the grounds of the memorial presented by the Virginia Conference. They did not propose any innovation; they only asked to have the law restored as in the heroic days of Methodism, as they had been called. It was not a movement to impair the presiding eldership, but only to sustain it and enlarge its influence.

L. M. Lee said that the law as it now stands is one of the legacies that had come down to us, and only remained to cripple our work in many respects. He thought it might be changed in all our Conferences, as well as in the Virginia Conference. He only wanted to remove the restriction which embarrasses one part and does no good to the others.

Rev. Dr. Teasdale, corresponding secretary of the Sunday school board of the Southern Baptist Convention, was introduced to the Conference.

Paul Whitehead wanted the Conference to hear the arguments on this point. He thought it was greatly needed in the Virginia Conference. He represented the eminent preacher and wanted the presiding elder.

Dr. Winfield wanted the presiding elders' office magnified by putting the best men in it, and not weakened by giving them too many appointments.

P. A. Peterson said that he did not think this was asking much; it was only to remove a restriction, not to impose anything on any Conference.

D'Arcy Paul said that he had been an old steward in the church, and saw the great need of this movement, and moved to strike out 14 and insert 18.

M. S. Andrews thought this will impose on the presiding elder more than he can perform. It is an entering wedge which will finally split up the presiding eldership.

P. A. Peterson moved to strike out "that the General Conference do not concur," and the words "number 14" be changed to 18.

S. X. Hall moved to lay it on the table, which motion prevailed.

O. Fisher said that the office of the presiding elder was a very valuable one if it was not overloaded, but if this were done it would break up the office. We want a presiding elder that could spend the Sunday, and sometimes Monday and Tuesday, in a place.

The previous question was moved and sustained.

This clause of the report was adopted.

E. H. Myers, chairman of the Committee on Nominations for the Missionary Board, added the following names to the nominees: W. M. Rush, E. K. Miller, R. Alexander and J. Anderson.

Report No. 3 of the Committee on Revision was taken up, item by item.

The first item was read.

J. E. Edwards moved to add after the words "preachers in charge," "of two or more persons."

A. W. Wilson moved to substitute for the whole, "that it is inexpedient for quarterly conferences to elect superintendents."

C. Long moved to lay the substitute on the table, which motion was lost.

W. H. Potter moved to lay the whole subject on the table, which motion prevailed.

J. E. Edwards moved that when we adjourn we adjourn to meet at eight o'clock to-morrow. This motion was carried.

The second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth items were read and adopted.

The eleventh item was read, and after considerable discussion Dr. Moran called for the previous question, which call was sustained.

The eleventh item was adopted. The rest of the report was adopted, and the report thus amended was adopted as a whole.

Conference adjourned with the

doxology and benediction by the Bishop.

TWENTIETH DAY.

THURSDAY, May 26, 1870.

Conference met at the stated hour. Bishop Wightman in the chair.

Religious exercises were conducted by C. Long.

The minutes were read and approved.

The following resolutions were then offered, read and adopted:

Resolved, That the treasurers of the Boards of Foreign and Domestic Missions, superseded by the Board of Missions created by this Conference, be instructed to turn over all the moneys and assets of every kind, which may be in their hands, to the treasurer of the newly appointed board.

J. B. McFERRIN, W. M. LEFTWICH, J. B. McFERRIN, A. S. RIGGS.

Resolved, That Rev. W. E. Munsey, D. D., be and he is hereby requested to continue in the great work of raising funds to liquidate the old missionary debt of the church until the next session of the Annual Conference of which he is a member, and that the Board of Missions be instructed to provide for his support, and appropriate such funds as he may raise to the payment of the old missionary debt.

Resolved, 1. That the book agent and book editor be instructed to prepare and publish the Discipline, as revised by this General Conference, at the earliest day.

2. That Bishop McTyeira be requested to assist the editor in its preparation.

J. S. MARTIN, JAS. A. DAWSON.

The committee of five on the Sunday school song book were amended, as follows: T. J. Magruder, Baltimore; Judge W. H. Pester, New Orleans; Dr. W. P. Harrison, Macon, Georgia; Theodore F. Childs, St. Louis, Missouri; J. T. Curdin, Louisville, Kentucky.

The report of the Committee on Finance was taken up, and on motion of R. S. Moran was laid on the table.

The resolutions of L. Pierce, S. Anthony and J. S. Key, on infant baptism, were taken up, discussed at some length, and withdrawn by the movers.

Bishop Andrew made the following remarks:

"I don't expect to take up much time—not half as much as you have wasted in quarreling over that resolution, and then indefinitely postponing it. I am glad that it has been done, however. Now, I want to say a few things to you. I have been attending your present session, and it has afforded me much pleasure. I have met many of my old friends, and they have pressed my hands warmly, and made me feel very happy. And now we are going to separate. My mind has been burdened when I have looked on this large body of preachers and lay brethren, and I have thought, have you sought the glory of God more than your own? Have you considered this in all your speeches and talks and reports? And now another point. You are now about to part. Many of us will never meet again. Shall we go away, and carry with us the flame of revival, and show that the General Conference has been a season of reviving influences. Your people will soon see it if this is the case. I have been gratified, as well as sorry, to hear some of your debates. I am glad that we have been conservative enough to reject a great many things that have been presented. I feel as if I was delivering my last charge. Many years ago it was my habit to deliver an address at the close of Conference. It is not now under similar circumstances. I am about to leave you. Farewell! That word comes with sadness from my heart. I'll never see many of you any more. I want you to remember the old man. I want you to pray for the old Bishop. I think I can say, with Paul: 'I have coveted no man's silver or gold.'"

I have not aimed at my own glory. I have always gone wherever I have been sent. I can appeal to my colleagues to say whether I have ever flinched. When I went into the work I considered that I had given myself up to God, and had no right to choose where I should go. That's the spirit of the itinerancy. No man is fit for it who has not laid all on God's altar. If you are seeking and clamoring for good places, what will the people say of you? Now perhaps I hear more than you do, and I have been pained at some things which have come to my ears. You have no right to choose your own work. Now some preachers want to be Bishop. If you want comfort and honor you had better be where you are. If the church calls you, then go, but woe be to him who thrusts himself into a position to which God has not called him. I remember well the last charge of the venerable Bishop McKendree to me. We were coming down from Philadelphia just after I had been elected Bishop. I said to him that the Conference had laid on me a

work for which I was not prepared, and had no experience whatever; and I asked him to please give me some advice. He said: 'James, I have not much to say, but I will say, I want you Bishops to hear it, never shrink from responsibilities, for remember that by this you assume the most fearful of all responsibilities. I have thought of that ever since. To you preachers I would say, You know I love you all, and as an old man I take the liberty of catechizing you a little. Many of you are young men, and I pray you to consecrate your hearts and lives to the work of Christ. Don't be afraid of not being provided for. This book (with his hand on the Bible) provides for you. A California missionary once said to me, God has so often interposed in my behalf that I do not feel concerned at all, for I know that God will take care of me. Go forward and do your duty. The Duke of Sully once said to Henry the Fourth, 'You treat your old servants badly. You appoint those who are not your friends to places where they receive large salaries, and leave your old friends out.' The king said to him, 'Don't be uneasy; I'll take care of you and yours.' Let us trust in God. I have been traveling sixty years. I remember the venerable Dr. Pierce when the Bishop was a baby. I thought at that time he wouldn't live long. 'But here he is before me, in a wonderful state of mental and physical activity. God blessed the old man! I have always sustained an intimate relation to the Bishop. God bless you, George! I rejoice at your triumph, and pray that you may live long. Now, brethren, forgive the old man for talking so long. God bless you and yours. I love you all; and when you go away, pray that, up yonder, I may stand with those who have labored with me on earth.'

The following resolution was offered, read and adopted by a rising vote:

Resolved, 1. That the presence and counsels of our beloved senior Bishop, the Rev. James O. Andrew, at this Conference, have been a source of great pleasure and comfort to the members of this body.

2. That we separate from him, after hearing perhaps his last words, with fervent prayer, and hope that his declining years may be full of joy, and that his dying hour may be radiant with the light of immortality.

J. B. McFERRIN.
THOS. O. SUMMERS.

The following resolutions were offered, read and adopted:

Resolved, That the chairmen of the board of finance of the respective Conferences are instructed to take into consideration the new estimate and apportionment for the Bishops, and readjust the assessments in their Conferences and in the portions added to them accordingly.

Resolved, That the delegates included in the new Conferences, made now, to appoint a board of finance for their respective Conferences to attend to this matter.

E. H. MYERS.
A. L. P. GREEN.

Resolved, That the Rev. Samuel Watson is hereby elected editor of the Christian Index, until other arrangements are made by the colored people for a church organ.

J. E. EVANS.

Resolved, That Thomas Taylor be added to the committee appointed by the Conference to attend the General Conference of the colored people, December next.

J. E. EVANS.

The Rev. Dr. Munsey addressed the Conference, declining the work to which he was called by a resolution adopted this morning.

The resolution of R. Alexander and J. W. Whipple, instructing the book agent to keep a deposit at the Texas Book Depository, in Galveston, of our publications to the amount of two thousand dollars, was called up and lost.

The following resolution was offered, read, and not adopted:

Whereas, The condition of our Book Concern requires such rigid economy that no facilities can be afforded to the remote portions of the work; therefore,

Resolved, That the agent and Book Committee be instructed to employ no more than \$3,000 in the improvement and enlargement of our buildings at Nashville—the object of our Book Concern being to supply the church with religious literature, and not the building up of an establishment for show.

J. G. JOHN.
T. POLK.

The committee on the quarterly review were announced, as follows: Bishop Doggett, Professor Francis H. Smith, A. W. Wilson.

Bishop Marvin took the chair. The report of the special committee on 'orphans' homes was taken up and amended by striking out the clause providing that it be placed in the Discipline.

The report, as thus amended, was adopted. It has already appeared in the Daily.

On motion of E. H. Myers, Bishop McTear, J. B. McFerrin and A. H. Redford were appointed a committee to nominate officers and managers of the Missionary Board.

The following resolution was offered, read, and on motion of O. R. Blum was laid on the table:

Resolved, That the Bishops who shall preside at the annual sessions of the North Carolina Conference, during the next four years, be and they are hereby authorized to appoint Rev. C. F. Deems, D. D., to the Church of the Strangers in New York city, provided the North Carolina Conference shall request such an appointment to be made, from year to year, during that time.

R. S. MORAN.

Report No. 17 of the Committee on Books and Periodicals was taken up, read and laid on the table.

The report of the special committee on a collection of church music was taken up and laid on the table.

The following resolution was then offered, read and adopted:

Resolved, That the Book Committee be and is hereby instructed to prepare and present a suitable testimonial, as an expression of the lively appreciation by this General Conference of the arduous, accurate and indefatigable labors of our esteemed secretary, Rev. T. O. Summers, and that the Book Committee be allowed full discretion in preparing the same.

L. G. JOHN.
W. HADLEY.
THOS. REED

Bishop McTear nominated the officers and managers of the Board of Missions, as follows: T. O. Summers, president; N. H. Lee, first vice president; W. G. E. Cunningham, second vice president. Managers: A. G. Haygood, W. P. Harrison, R. A. Young, Mortimer Hamilton, R. A. McFerrin, John Morrow, W. T. Gates, W. M. Rush, J. Hamilton, R. Alexander, T. J. Magruder. These nominations were confirmed.

The report of the special committee on the revision of the Ritual was called up, and the committee had leave to withdraw the report, with instructions to report on the subject at the next General Conference. The following resolutions were then offered, read and adopted:

Resolved, 1. That the thanks of this General Conference are due and are hereby most respectfully, and with the heartiest gratitude, tendered to the citizens of Memphis and adjacent country, who so kindly received us to their homes, and with such openhanded and elegant hospitality have entertained us during our sojourn among them.

2. That we cordially reciprocate the Christian love and fraternal courtesy which prompted the tender of their houses of worship by the Presbyterian, Cumberland Presbyterian, Christian and Baptist churches of the city and its vicinity, and hereby express our great gratification in occupying the pulpits, to which we were so kindly invited. We also gratefully recognize the liberality of railroad and packet lines for commutation of fare.

H. A. C. WALKER.
F. MILTON KENNEDY.
JAMES WICKERSHAM.

Report No. 5 of the Committee on Revision was taken up, and J. E. Evans offered the following amendment to the first item:

On page 5, N. A., chapter 2, answer 1, after the words "equal numbers of," strike out all down to "preachers," and insert "members, three-fourths of whom shall be laymen and one-fourth may be local preachers." And in the same answer, after the word "representatives," insert the words, "and local preachers."

And on page 6, chapter 2, section 2, item 1, after the word "four," strike out all to the word "preachers," and insert the words "representatives, three of whom shall be laymen, and one may be a local preacher." And in item 2, after the words "lay members," insert, "and local preachers," also strike out all after the word "district" down to the word "direct," and insert the word "Conference." In item three, after the words "lay members," insert, "and local preachers."

R. S. Moran raised a point of order. The point was sustained by the chair, who decided that such a change of the constitution as is proposed by the amendment cannot be made without reference to the Annual Conference. The report was then laid on the table.

The following resolution was then offered and read, and R. S. Moran called for the previous question. The call was sustained, and the resolution was adopted, as follows:

Resolved, That the Bishops be and are hereby authorized to appoint one or more preachers to any proper work beyond the bounds of the Annual Conference.

R. S. MORAN.

On motion of W. M. Leftwich the vote was reconsidered by which the name of the Kansas and Nebraska Conference was decided, and the name was changed to the Western Conference.

A resolution of W. S. Baird and others, proposing a change of the name of the church to "Episcopal Methodist," was read, discussed and laid on the table among the unfinished business—the movers of the resolution preferring to substitute "Methodist Episcopal Church in America."

On motion of J. E. Evans it was *Resolved*, That the law requiring lay representatives to be elected by the district stewards, etc., be confirmed to the action of this Conference on the subject of district conferences.

J. E. Evans asked to be excused from attending and assisting in the organization of the Colored Methodist Episcopal Church South, and Dr. A. L. P. Green was appointed in his place.

The minutes were read and approved.

On motion of W. M. Leftwich, Conference agreed to adjourn—the next session to be held in Louisville, Kentucky, May 1, 1874.

Bishop Paine addressed the Conference as follows:

"Being called upon unexpectedly to close these exercises, and knowing the necessity of being brief, I would condense all that I would say in a very few words. This is the twelfth General Conference at which I have been present as a member, beginning in 1824 in Baltimore; and I confess I have never known a more pleasant and more working Conference. It is the briefest Conference I have ever attended. It has been very harmonious too. The inauguration of the system of lay delegation has worked admirably, confirming our conviction that the laity can greatly aid in managing the great interests of the church, and I hope they will return home with the impression that they are not only welcomed, but that they are felt to be an important element in our deliberations. I repeat, this has been a remarkably harmonious Conference. No great conflicts—none on principle. We have not all agreed on the policy of the church, but there has been no want of appreciation of each other's motives."

"Brethren, God has been good to us this session. He has preserved us in safety to its close, and now let us go away looking for his blessing, and for a fresh baptism of the Holy Ghost."

"Age is creeping on many of us. We may never meet again in this great assembly. God grant that we may be useful and faithful in the performance of our duties even unto the end! Let us preserve the constitution of our church intact. Keep up the itinerancy; preach Christ and him crucified; retain the great truths and principles of our church, and transmit them down to your posterity. Then, when we get up yonder, we shall be delighted to look down and see our successors carrying out the great principles of Wesleyan Methodism."

"Accept my assurance, and I speak for my colleagues also, of my respect for you, and love for you. May God go with you, and be with you and your families, and in all your work for Christ."

He then led in a fervent prayer, after which the doxology was sung, the benediction pronounced by Bishop Marvin; and thus closed the sixth session of the General Conference of the Methodist Episcopal Church South.

NEWS FROM THE CHURCHES.

GREENSBORO, ALA., May 18, 1870.

Mr. Editor: Upon my arrival here, on the thirteenth instant, to meet an appointment for the quarterly meeting, I found an interesting revival going on. It had originated and had been carried on under the labors of the pastor, Rev. J. S. Moore, and the Rev. S. P. Richardson, the latter of whom had just left at the time of my arrival. His labors were felt by brethren to have been very efficient. The work is still going on, and up to this time about forty have professed obedience to the faith, and thirty or more have united with the church.

The pupils of the University and of the Greensboro Female College, under Prof. A. H. Hutchinson, have partaken largely of this bestowment of grace.

The professors of the University, as also Prof. Hutchinson, have labored diligently and with much interest in the furtherance of this blessed work.

The young men here in preparation for the ministry have also been earnestly engaged for the salvation of those associated with them; and have been efficient helpers in the promotion thereof. The church at large is interested in this work. Let it pray for us, and let all of us together at the feet of Jesus render thanks to God for them and all his benefits.

JAS. L. COTTEN.

LINEVILLE CIRCUIT, MONTGOMERY CONFERENCE.

Mr. Editor: The second quarterly meeting for Lineville circuit for this year, of which Brother Geo. J. Mason has charge, was held at Mount Pleasant church, embracing the first Sabbath in May, and was

the most interesting meeting I have yet held on the district. The congregations, though not large, were not only very orderly in their deportment, but most respectfully and seriously attentive to the preaching, and indeed to all the services of the occasion. The love-feast meeting, on Sabbath morning, was one of the genuine old-fashioned Methodist style, and it was really good to be there. Heart held sweet communion and fellowship with heart, and prompted the warm utterances of Christian hope and joy in the language of the purest brotherly kindness and fraternal love; and faltering voices and flowing tears evinced the deep sincerity and warm emotions of the various speakers. Oh! for very many more such seasons of refreshing and consolation in all our churches.

The consecration of a dear little babe to the service of the triune Jehovah, in the holy ordinance of baptism, was a most solemnly impressive and tenderly touching scene, and seemed to reach every heart present in its lessons of instructiveness and hope.

The holy communion of the body and blood of Jesus, in the significant and striking emblems by which it was represented to the faith and confidence of the believer in Christ, was one of unusual solemnity and power. Its immediate significance and comfort to the soul was cheering and consolatory; its prospective and ultimate blessedness in the consummation of eternal felicity with our divine Redeemer, in the kingdom of his glory above, was thrilling and ecstatic. Oh! that happy meeting of the saints on high around the great white throne of God!

At the close of the services one lady presented herself for membership in the church, and was heartily welcomed to a place in our midst. May the God of the widow and the fatherless watch over her and her dependent charge, and bring them all finally to a happy meeting and joyful reunion with the Christian husband and father so suddenly and sadly taken from them.

Truly and fraternally yours,
F. L. B. SHAEVER.

MAY 11, 1870.

Mr. Editor: With gratitude to God we inform the church that we have been abundantly blessed on the Vermillion work this year. We have witnessed the outpouring of God's spirit in the conviction and conversion of sinners, as well as the revival of the drooping spirits of God's people. Up to this time I have baptized forty children and five adults; have received into the church over sixty whites, and have organized a colored society of forty-eight. I have three Sabbath schools, one of which numbers one hundred and ninety members; all doing well. The material for a good parsonage is paid for, and nearly all on the ground at Vermillionville. The brethren at Kimball chapel are going "two and two" through all that broad country, distributing the word of God. They find all classes anxious to have the word. Twelve years past the people were afraid to have the Bible in their houses, saying the witches would haunt them, and thunder would strike them, etc.

We need, in this country, four single men, "full of faith and the Holy Ghost." Come, young brother; you are preaching weekly to several preachers. Come over here, and preach where you are needed.

B. F. WHITE.

AWFUL EFFECTS OF A LIGHTNING STROKE.—During a severe thunder storm, on the twenty-ninth ultimo, the residence of Dr. George B. Smith, near Benevolence, Georgia, was struck by lightning, and the entire family prostrated and stunned by the shock. To those who first recovered an appalling spectacle presented itself. There lay the head of the house with his neck broken, a lifeless corpse, while the mother and two of her little ones were grievously injured and blackened by the fluid. To add to the horrors of the scene, in an instant the entire dwelling was wrapped in flames, and almost before the dead and suffering could be removed to a place of safety, the whole pile was consumed, and a smoking ruin all that remained of the pleasant home of that happy family.

WEST PASOAGOLA CIRCUIT.

MOBILE DIST., MOBILE CONFERENCE, June 6, 1870.

Mr. Editor: If you will allow me a small space in the Advocate I will say something concerning the destitution and wants of this impoverished circuit, and more particularly that part of it in and around Ocean Springs. There are twelve appointments on the circuit, scattered from Ocean Springs, along the west bank of Pasagonla river, as high up as Salem High School, Green county, Mississippi, a distance of about one hundred miles. The people who attend these appointments are much impoverished, and get their living by burning charcoal and getting saw-logs. There is not a dollar's worth of property on the work that belongs to the church. At Ocean Springs, a village containing a population of about six hundred persons, there is no place of worship that we can call our own; no place where we can receive and impart such instructions as are necessary for our own and the salvation of this people. There are, within the limits of this village, more than two hundred children, the majority of whom could be brought under the influence of our church; but for want of church facilities they are almost entirely neglected. The vestaries of the Catholic religion are silently but progressively at work here. They are spreading their nets with expectations of success. They have recently enlarged their church building, and their Sabbath school is in a thriving condition. Believing, therefore, that the friends of the church of God everywhere will sympathize with us when they learn that we are poor, and not able to erect such a building as is necessary for the advancement of the cause of Christ in this community, we, the members of the Methodist Episcopal Church South, and other Christian denominations friendly to the erection of a Methodist Episcopal church at this place, have this day met and appointed the following sisters a committee to solicit donations for said purpose: Mary Y. Perrin, president, Mary Johnson, vice president, and Charlotte Parks, Ocean Springs; Mary F. Dunlap, Mrs. W. A. Bartlett, Mrs. M. A. Keener and Mrs. W. H. Foster, New Orleans.

To any one of the above named ladies money may be paid over, or inclosed to the president, with the assurance that it will be appropriated to the erection of said house of worship in Ocean Springs. We do not wish to draw upon our friends for more than \$1,500. We only wish to build a cheap, comfortable house. Brethren, in giving to this object you are giving to the Lord. This is truly missionary ground. Help us to cultivate it.

U. B. PHILIPS.

LETTER FROM CHINA.

SHANGHAI, CHINA, APRIL 11, 1870.

Mr. Editor: I trust you will allow me again a short space in your valuable paper. I wish I could so present the subject of schools, and so represent the necessity for them in this land of darkness, that our good people might be induced to give in aid of this glorious enterprise. There is much to be done before these people are "brought out of the kingdom of darkness into God's marvelous light." The women of China are degraded and despised and oppressed. They receive no education, and are considered as the useless portion of society. If one is found who can read, it is an exception, and greatly to be wondered at. Their feet are bound, so that they go through life in extreme misery, and in the very worst health. But we desire to better their condition, and teach them the way of eternal life. There are many ways in which this can be done. One way is by Bible women going among them and reading to them the word of God. We must teach these women, and have them prepared, in a measure, to go and teach others. We have some of these women now under teaching for that very work, and we trust many of our good sisters will think of these women, and send some funds to assist them in going about

to teach others. Some have already sent us funds for this object. Will not others send us help for these women? Will not thousands raise the part to the Savior in prayer for them, believing that he is a Physician who is able to heal the souls of even these who are heathen?

The orphan schools which I desire to open in Shanghai is another means through which great good may be effected. They can be supported by Sabbath schools alone, and I am sure, if the subject was presented to those schools they would readily provide the money each year. Some Sabbath schools have already contributed, and that largely, but there are many other schools where they would be just as willing to contribute, if they know for what object. The buildings for the orphan school is now in progress, and will be opened by the first of June. Fifteen scholars can be accommodated, and, as soon as we are able, another building shall be put up to accommodate others. This will be the male school. Now we want a female school. Some funds have already been given for that purpose, but not enough to justify us in beginning. Now let us ask God to aid in this matter. Without his blessing we can do nothing. Our blessed Saviour has said, "Whosoever ye ask in my name I will do." This promise is mine, and it is yours. Can we not have simple faith? Then let us ask and receive, that our peace may be as a river—broad, deep and overflowing. "Ask and ye shall receive" is the promise, and a blessed promise too. I trust we have your prayers, your daily prayers. I am sure, my Christian friends, we know not how much we owe to your prayers in our behalf. But the Lord surrounds us and sustains us, and gives us courage to go on. He will yet come and help us. We can truly say, "The Lord is our shepherd; we shall not want." I trust many Sabbath schools will imitate the noble example of the Sabbath school of Felicity street, New Orleans, and the Sabbath school of Greenville, Mississippi—I am sure there are many who will. We will gladly and thankfully receive funds from any one for these schools. We would be most happy to hear from any one who feels interested in the education of the heathen. We ask an interest in your prayers at a throne of grace, that God may aid us and crown our efforts with success.

J. W. LAMBUTH.

BOTTLES AND COOKS.—A well known member of the Norfolk circuit related to me that he once fell in with an elderly officer in the old Cambridge coach to London, who made inquiries concerning Robinson, the Baptist minister of Cambridge.

"I met him," said the stranger, "in this very coach when I was a young man, and when my tone of conversation was that universal among young officers, and I talked in a very free tone with this Mr. Robinson. I did not take him for a clergyman, though he was dressed in black, for he was by no means solemn; on the contrary, he told several droll stories. But there was one very odd thing about him, that he continually interlarded his stories with the exclamation, *Bottles and cooks!* This seemed so strange that I could not help at last asking him why he did so, saying that the words did not seem to improve his stories at all. 'Don't they?' said Mr. Robinson. 'I'm glad to know that, for I have used these words by way of experiment.' 'Experiment,' said I, 'how do you mean that?' 'Why, I will tell you; I rather pride myself on story-telling, and wish to make my stories as good as they can be. Now I observed that you told several very pleasant stories, and that you continually made use of such exclamations as—'etc. Now I can't use such words, for they are irreverent toward the Almighty, and, I believe, actually sinful; therefore I wanted to try whether I could not find words that would answer the purpose as well, and be quite innocent at the same time.'

"All this," said the officer, "was said in so good-humored a tone that I could not possibly take offense, though apt enough to do so. The reproof had an effect on me, and very much contributed to my breaking myself of the habit of profane swearing."—Crabb Robinson's Diary.

Five musical instruments have recently been discovered in Pompeii. A clarinet, one half silver and one half ivory, was one of the lot.

The Christian Advocate

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JUNE 18, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

The Editor of this paper having vacated the tripod (here called "chair of the succession") to make a journey North, it may be thought proper for the pro tem to make his salutatory. But as he is no caterer to stiff and formal conventionalities, he prefers entering on the duties of editor, new and grave as they are to him, as unostentatiously as possible; and, as the sequel will show, will resort more to the use of the scissors than the pen.

The editor promises a "correspondence," which will, in a measure, supply the loss the reader will experience in the usual supply of weekly editorials that are served by his ready and facile pen. Meantime the columns of the Advocate will be enriched by other correspondents, news from the churches, latest foreign and domestic news, markets, etc. The "diversity of tongues" may prove edifying in this instance.

Hoping and praying that our dear brother's Northern tour of one month will prove comfortable and rejuvenating, and that the pressure of three-fold care and duty centering in him being laid off, and that no harm may befall him, but in due time, and "renewing his youth," he may be returned to us under the protectingegis of Divine Providence; and that we may be able, by grace, to "supply his lack of service," we make our—courtesy.

CENTENARY COLLEGE.

There will be a meeting of the Board of Trustees and Visitors of Centenary College on Friday, July 1st, at Jackson, Louisiana.

J. C. KEENER,
President Board.

Mrs. ELIZA ELLEN HOWE.—We acknowledge the reception of a copy of the discourse preached in memory of this esteemed Christian lady. It was our privilege to know Sister Howe, and we can sincerely endorse the sentiments of her pastor, the Rev. Myron W. Reed, in the sermon before us. May the heavenly Father's tenderest care and grace minister comfort to the bereaved husband and children.

VIRGINIA FEMALE INSTITUTE.—The advertisement of this institute will be found in the appropriate column. It is located at Staunton, Virginia, in a most salubrious region, and has an able faculty. It will be seen by reference to the advertisement that the school has abundant testimonials from the most distinguished sources. The twenty-sixth annual session opens September 14, 1870.

DEATH OF YOUTHFUL CHRISTIANS

Our obituary department frequently records the peaceful and triumphant death of very young believers, some of them mere children, and others in more advanced youth. A sketch very beautifully and sweetly drawn appeared last week, and another of more than ordinary interest is published in the present issue. During our connection with this paper, for the past few years, we have been impressed with the numerous instances in which young believers have obtained the victory over the last enemy. Our younger readers, with ourselves, may find it profitable to pause and reflect upon the subject.

We have no sympathy with that merbid and misleading literature which associates early piety almost exclusively with an early death-bed. The sickly, and those who prematurely fall into the grave, are not the only religious children. Whether death loves a shining mark or not, there are a good many converted children who live to be old, and to serve God and the church by long and active lives of consecrated devotion. It is to be lamented that youthful piety should be thought of as generally connected with the feeble frame and the dying hour. Such piety is found in the flesh and blood of health, and is nowhere more attractive than in the strength and hope of youthful vigor. More good children live than die, we verily believe. Because a child is spiritually precocious, it does not follow that early death is inevitable.

The record of the triumph of young believers in the final hour is admonitory in part, inasmuch as it tells the story of youthful mortality. Death's richest and most abundant harvest is in the bud rather than in the maturity of human life. It is upon the bloom rather than the fruitage that his scythe is swung and his plow-share is driven. Of a congregation of children, such as our Sunday school anniversaries gather, what considerable proportion will pass the boundaries of adolescence? Not all will swell the ranks of the church which nurtures them. The world will claim some, a few will stray to other folds, but the grave will receive more than both of these.

The record also delivers an argument for youthful piety, for the possibility and genuineness of it. When the little child gives testimony on the death-bed, and when the youth of ten and fifteen years meets the inevitable hour with joyous welcome, we feel that there is a reality in the religious profession even of childhood. The young, at a very tender age, are capable of experimental religion. They may be born of the Spirit, and know that they are new creatures in Christ. There is much skepticism upon this point of a deep and conscious religious experience in childhood. Where profession is made, and reported as the fruits of revival grace, the matter is regarded with a grain of allowance. It may be youthful excitement, sympathetic emotion, or a sentimental apprehension of religion more sensuous than spiritual. Whatever it may be, it is hardly expected to last. Even Christian people sometimes discourage this early development of experience and profession. The experience which enables the tender boy and the timid girl to die calmly, and to enter "the valley of the shadow of death" with exultant raptures, must be authentic. There is neither self-deception nor mistake about it when such a test reveals no flaw. If the religion of childhood is real in death, why should it not be in life? Early religious experience, then, is vindicated.

The necessity of it may also be concluded. In the more advanced and the aged none but infidels question the need. In youth some may doubt. Yet the testimony of those who have been called in the morning of their lives to give up earth and time, is to the effect that all young people must have like support, or be surrendered to darkness and despair.

The adequacy of religion to sustain is also strongly exhibited. To

be called to give up life in youth is a severer trial than when the summons comes to the mature and the aged. Persons old enough to feel the afflictions and troubles of life, or the waste and inanition incidental to age, are, by their very circumstances, reconciled to the termination of their mortal career. With them the autumn and the winter have come, when nature unites with grace in smoothing the pathway to the grave. But in the springtime of life all the natural forces, all the instincts, tend to continuance in the present state. Like the vine whose roots strike deeper whilst every shoot and tendril cling and aspire, so the young take hold upon the present life. The physical senses are complete as avenues of pleasure, and the soul is especially open to the brighter visions of earth. Youth is the period of temporal hope and ambition, and the world is full of delights. The world of youth is a very different thing from the world of the old; almost as different as the dark and the bright side of the moon. We should say that it is hard for the young to die, and to give up this sunny existence for the repulsive and terrible conditions of the tomb. Here is really the greatest exhibition of grace, and the complete serenity and triumph over death is calculated to strengthen the faith of older people. It is not only true of our people, but also of our children, that they die well. A blessed halo to the heavenly ones, it is comforting and encouraging to all. True as it is of living childhood, the inspired declaration has a higher fulfillment in these youthful conflicts with death: that "out of the mouth of babes and sucklings thou hast perfected praise."

PERSONAL.

Dr. Dannelly, after an absence of some weeks in Texas, passed through the city on his return home to Baltimore, via Nashville. The doctor is a little bronzed by his exposure to the sun on the vast and fertile Texas prairies. He represents that it "will pay" any man to visit that great and growing State. He mentions the kind welcome and hospitality and aid for his worthy church enterprise which he received at the many places visited. From his account they kept him busy preaching, and when in transitu, if the railroad or stagecoach went no farther, the accommodating farmer did not hesitate to carry him on in buggy or ox cart, or take the horse from the plow to get him to his destination. Considering those things, we do not wonder at the cheapness with which he traveled. If Methodist preachers could find such treatment everywhere, the divine direction, in its most literal acceptance, might be followed: "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor staves; for the workman is worthy of his hire."

May his promise, though it be conditional, to attend the camp meeting on the first Sunday in September, 1870, be fulfilled and realized.

Having preached so much, he reports himself hungry for the word, and devours it with avidity.

CHANGE OF NAME.

From the following paragraph it will be seen that the Memphis Advocate is about to assume a new name. We wish our cotemporary abundant success. It is one of our best church papers.

The change of name—from Memphis and Arkansas Christian Advocate to Western Methodist—seemed to be a necessity, and will be accepted as an improvement. At a joint meeting of the delegates of the patronizing Conferences the change was ordered, and subsequently sanctioned by the General Conference. The new name, to be formally assumed in a short time, we predict, will be very popular throughout all our bounds—it is even now cordially approved by best judges.

EAST ALABAMA COLLEGE.—A calendar of the commencement exercises of this institution will be found in the appropriate column. The commencement sermon will be preached by Rev. Dr. J. Hamilton, July 10.

GENERAL MINUTES FOR 1869.

The Nashville Christian Advocate says: After many vexatious delays and difficulties in procuring the Minutes of the Annual Conference, we have at length stereotyped this work for 1869. Some of the Conferences have excellent secretaries, and some have not. We have begged the Conferences to be more careful when they elect these officers, and that the Bishops will see that full answers to all the disciplinary questions are forwarded to the editor without delay. The connection has cause for gratitude in a net increase of 26,172 ministers and members, after deducting a decrease of 12,399 colored members, who, it is presumed, are for the most part reckoned in the Colored Conferences which the Bishops have been organizing. The following is the

GENERAL RECAPITULATION.

CONFERENCES.	Traveling preachers.	Superintending preachers.	Local preachers.	White members.	Colored members.	Indian members.	Total ministers and members.	Increase.	Decrease.
1. Baltimore.....	160	5	107	21,041	176	.....	21,463	1,616	.....
2. Virginia.....	154	13	146	38,897	815	.....	40,025	2,868	.....
3. Western Virginia.....	47	2	84	9,898	.....	.....	10,031	1,032	.....
4. North Carolina.....	103	7	176	32,024	1,202	.....	34,412	295	.....
5. South Carolina.....	144	8	174	42,752	2,411	.....	45,169	381	.....
6. North Georgia.....	123	13	409	41,266	1,974	.....	43,725	1,397	.....
7. South Georgia.....	114	15	210	22,347	952	.....	23,539	96	.....
8. Florida.....	38	2	73	5,402	.....	.....	5,805	.....	.....
9. Montgomery.....	89	8	167	18,591	1,653	.....	20,504	1,340	.....
10. Mobile.....	63	4	94	8,078	1,899	.....	10,139	732	.....
11. Louisiana.....	110	8	153	15,922	1,004	.....	17,197	471	.....
12. Mississippi.....	181	16	434	39,788	235	.....	40,654	2,847	.....
13. Memphis.....	187	10	436	41,017	490	.....	42,950	1,025	.....
14. Tennessee.....	112	6	259	20,728	272	.....	21,280	3,689	.....
15. Holston.....	105	8	108	16,541	764	.....	17,511	1,141	.....
16. Kentucky.....	105	8	196	25,306	485	.....	26,100	628	.....
17. Louisville.....	95	6	202	18,538	187	.....	19,028	1,818	.....
18. St. Louis.....	113	3	113	18,976	163	.....	19,360	1,731	.....
19. Missouri.....	81	3	151	15,025	247	.....	15,610	2,119	.....
20. Arkansas.....	81	4	117	12,348	183	.....	12,713	1,303	.....
21. Little Rock.....	48	5	58	4,222	33	.....	4,369	950	.....
22. Indian Mission.....	48	5	58	4,222	33	.....	4,369	950	.....
23. Texas.....	48	5	58	4,222	33	.....	4,369	950	.....
24. Trinity.....	48	5	58	4,222	33	.....	4,369	950	.....
25. East Texas.....	48	5	58	4,222	33	.....	4,369	950	.....
26. Northwest Texas.....	48	5	58	4,222	33	.....	4,369	950	.....
27. West Texas.....	48	5	58	4,222	33	.....	4,369	950	.....
28. Columbia.....	48	5	58	4,222	33	.....	4,369	950	.....
29. Pacific.....	48	5	58	4,222	33	.....	4,369	950	.....
30. Illinois.....	48	5	58	4,222	33	.....	4,369	950	.....
Total in 1869.....	2,646	187	4,753	540,620	19,686	3,149	571,241	30,646	4,474
Total in 1868.....	2,459	170	4,413	503,506	32,085	2,301	545,069	.....	.....
Increase.....	187	17	340	37,114	16,601	848	26,172	.....	.....
Decrease.....	.....	.....	.....	.....	12,399	.....	.....	.....	.....

The transferred preachers are reckoned with those of the Conferences to which they now belong. The nine Bishops are not counted; their addition would make the number of traveling preachers, including those on the supernumerary list, 2,842. The preachers who located this year (57) are not counted; on the other hand, the preachers who were admitted on trial (197), and those who were readmitted (57), are counted among the traveling preachers, though many of them are also reckoned with the local preachers. There are some members in China who are not counted, not being officially reported. There are defects in the Minutes of some of the Conferences which the editor vainly endeavored to supply. The preachers and members of the separate colored connection, which the Bishops are organizing agreeably to the provisions of the General Conference, are not counted here, as they have their own Minutes.

CHRISTIAN COURTESY.

The Presbyterian General Assembly, South, which recently convened at Louisville, Kentucky, adopted the following response to the fraternal salutations of our Bishops. It is an extract from the report of the Committee on Foreign Correspondence, of which Dr. Palmer was chairman.

In response to the resolution adopted by the Bishops of the Methodist Episcopal Church South, recently assembled in the city of Memphis, and transmitted to us through the Rev. Dr. A. H. Kerr, conveying their "Christian salutations to this General Assembly, with the expression of their profoundest regards, and with their most earnest prayers for the presence and blessing of God upon its deliberations," your committee recommend the following resolution:

Resolved, That this General Assembly recognizes in this fraternal greeting a beautiful illustration of that "unity of the spirit in the bonds of peace" whereby the different parts of the one catholic, visible church of the Redeemer represent to the world that amidst minor diversities they still have "one Lord, one faith, one baptism." And the Assembly hereby directs its stated clerk to transmit to the Bishops of the Methodist Episcopal Church South this cordial recognition of their generous Christian affection, with our fervent prayers that the labors of both the denominations participating in this correspondence may be owned and blessed by our Great Head in turning many to righteousness, and in hastening the day when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

What the Colored Ministers Have Done.

The New York Methodist announces that the question of lay delegation is carried, and that the advocates of the measure have an apparent surplus of thirty-five votes.

According to the returns published in that paper the Conferences within the former slave territory, including the Mississippi, Louisiana, South Carolina, etc., cast three hundred and fifty-two votes for the measure. Now it is evident that if one-third of these votes were cast by colored ministers—and there can be little doubt that such was the case—then the colored brethren have fixed lay delegation upon the Methodist Episcopal Church! Who will say, after that, the colored brethren are not a valuable acquisition to that church? Surely Dr. Curry will not.

MOBILE, June, 1870.

MAP OF ATTAKAPAS.

We acknowledge the receipt of this interesting and valuable publication. Colonel Dennett has rendered an invaluable service to the country by preparing this map and circular. The work exhibits much patient labor and accuracy, and is most creditable to the author. In the Planter's Banner of the eighth instant the editor gives an account of his enterprise and its completion.

At Last.—At last we have put our map and circular to press in the Banner office. We were not compelled to send to New York or Cincinnati to have this job done. Though not a fine job, it is substantial, and we think a good one. The electrotyping and stereotyping were done in New Orleans; the printing of the map and circular is being done in this office.

We think we have reason to be proud of this home effort at informing the world of the real character of Attakapas and St. Landry, the garden spot of the State and of the continent. We mapped this whole matter out in our mind more than a year ago, and we have labored incessantly to give our conceptions a local habitation and a name. The public now have it in the shape of our circular and map. We feel confident that this section of Louisiana is now better and more truthfully advertised than any other portion of the South.

COOPER'S WELL.

Among our new advertisements that of our friends, J. C. McAllister & Co., proprietors of that justly celebrated watering place, Cooper's Well, deserves special attention on the part of all seekers after health. We know of no mineral waters, North or South, which have so seldom failed to fulfill the expectations of those who have been induced to try them for the diseases for which they are recommended. It is sufficient to say of the accommodations at the Well that Mr. McAllister's large house in this city has always been crowded, in the business season, to its utmost capacity, without being able to accommodate half the applicants. He authorizes us to say that ministers of the gospel are invited to preach there whenever they can make it convenient. No charge will be made for the few days they may wish to remain, and their families will be taken at half price.

Death of Rev. James K. Stringfield.

We are greatly affected by the tidings of Bro. Stringfield's death. He was a young minister of rare worth, a scholar, a thinker and a devoted Christian. All that we have heard concerning the sad dispensation is contained in the following paragraph, from the Nashville Christian Advocate:

DEATH OF PROFESSOR STRINGFIELD. We are pained to announce the death of this gifted young minister. The Rev. John Boring writes us Asheville, North Carolina, June 8, 1870: "This note brings to you the sad intelligence that Bro. James K. Stringfield, of the Holston Conference, and professor in Asheville Female College, is no more of earth. He died last night at half-past eight o'clock, at the residence of his brother-in-law, Captain Jehu I. Ray. His affliction was short and severe—caused by the inflammation of the brain. But he died as I lived, full of faith, hope and love."

FLORENCE WESLEYAN UNIVERSITY. A notice of the examination at commencement exercises of this institution will be found in another column. The commencement program promises a rich treat. A sermon is to be preached by Dr. A. Young, and the literary address is assigned to the former prosid Dr. R. H. Rivers. We trust the bright day of prosperity is breaking upon the Florence University.

WE HAVE to acknowledge the receipt of an invitation from Mr. J. B. Carter, superintendent of the public schools of New Orleans, sixth division, to attend the annual oration now in progress, and regret that our departure from the city prevents our accepting it.

WASHINGTON CITY CHURCH.

Dr. Dannelly, the agent for Mount Vernon Place Methodist Episcopal Church South, has just returned to our city from an extended tour of two months in Texas. He is highly pleased with the people and country. He tells us that he traveled more than a thousand miles through the interior, preached thirty-nine times and delivered eleven Sunday school lectures in fifty-three days. His collections have not all been returned, and he cannot at present report the amount donated. The difficulty of travel in many places frequently detained him on his route, and he had finally to inclose his "appeal" to pastors of the various Conferences, requesting their aid in behalf of his enterprise. We trust his visit will finally be a great success. He speaks most flatteringly of the uniform kindness and marked attention which he received everywhere. He was passed free by public conveyance on railroads, and most of the stage and hotel bills were contributed to his mission. This was highly creditable to the railroad officers and public carriers of the Giant State, and as an act of generosity will be duly appreciated.

DEATH OF MRS. J. A. PARKER.

We deeply regret the death of the estimable lady whose decease is mentioned in the following note. Brother Parker has our sincerest sympathies in this greatest of sorrows.

Died, in Milton, Florida, May 31, 1870, MARTHA E. J. wife of Rev. James A. Parker, of the Montgomery Conference. Sister Parker was the daughter of Edward and Patsy Cullifer. She was born in Muscogee county, Georgia, July 30, 1840, and was married to Brother Parker October 2, 1856. The year following she professed religion and joined the Methodist Episcopal Church South, from which time she lived a consistent Christian until her death. A more extended obituary will be given in a few days.

A FRIEND.

THE ARROW.—The attention is called to the advertisement of this most superior and popular tie for cotton balos. Messrs. Barlette & Rayno are old merchants and experienced business men, widely known and universally esteemed. Planters and merchants needing the best article will find it to their interest to send their orders to these gentlemen. Their office is at 124 Carondelet street, New Orleans.

The Child's Corner.

CRADLE SONG.

BY E. R. MAXWELL.

Soft and low, soft and low,
The wind from the sweet south blows
Over the fields of clover white,
Over the June red rose.

Dip down! dip down! sweet wind of the
south,
And kiss my darling's rosy mouth.

Hushed and soft, hushed and soft,
The dawn of the twilight falls
Over the crest of the dimpled hills,
Over the castle walls.

Float in! float in! O soft twilight,
And close my darling's eyes so bright.

Fair young moon, silver moon,
Cradled in realms afar,
New-born queen of the regal night,
Crowned with a radiant star,

Look down! look down thro' the vine wreaths
now,
And crown my darling's snow-white brow.

Murmur low, sweet and low,
Stream of the silver tongue;
Sing the song of the dreamy tune
With the musical ripples strung.

Whisper it low in my darling's ear,
As you sing to the woods when the night
draws near.

Angel of sleep, softly sweep
Open the golden door
That shuts on the wonderful river of dreams,
With the dawn on its farther shore.

Clasp tightly my darling's milk-white hand,
And lead her through the enchanted land.

Safely watch, safely watch
Over my darling's rest;
Thou who wert once a tender babe,
Clasped to a mother's breast,

Lead my lamb o'er life's slip-tracked wold,
Safe and pure to the heavenly fold.

ABOUT MINNIE GOLDWING.

A TRUE STORY.—BY JULIA M. THAYER.

"O mamma," cried Rosa, with a little scream and a sudden rush across the room, "my birdie! my birdie! I do believe it is dead! See! it doesn't move at all, but remains perfectly still at the bottom of the cage!"

The cage was lifted down, and, true enough, there lay Minnie Goldwing, stiff and stark. Not a feather fluttered, the white claws were curled up pathetically, and the dear little beads of eyes were covered by the filmy lids.

"O, my pet! my dear, dainty darling! what shall I do, mamma?" and Rosa threw herself into mamma's arms, weeping violently; nor were mamma's eyes quite dry, if the truth be told.

Rosa was the first to speak. "Just yesterday," she murmured, mournfully, "sweet little Minnie was hopping about, singing so happily! such a tame little thing, and loved me so dearly! Mamma, what did she die for?" and floods of tears burst forth anew.

"Not certainly for want of loving care, Rosa; that is one comfort. You see there is a sweet drop at the bottom of every bitter cup, if you could only find it."

But Rosa refused to be comforted, and mamma held her close to her tender heart, feeling very sorry for her little girl; for she knew this was a real and bitter grief. At last she said:

"Come, darling, dry your eyes; you have other pets to love, and many precious things left to enjoy."

"Nothing like birdie," sobbed the child.

"There's Tina, the dear old kitten," "I would much rather it had been she," persisted Rosa.

"And a host of doll babies." "They are senseless, nonsensical things," cried Rosa. "O mamma, if she had ever so teeny weeny a soul, I wouldn't mind it; but now I can never, never have my darling Minnie again."

"Rosa," said mamma, thoughtfully, "in that bright hereafter, where all tears are wiped from our eyes, no good thing will be denied us."

"Who shall say that there your little birdie, your call, and warble come flying?" "For you?" Does its own sweet song—

"at my precious canary will be changed," then, said Rosa, smiling brightly through her tears; "a bird of Paradise!" and with that she slid softly down.

Rosa now seemed to find a mournful pleasure in preparing for the burial of her pet. First she explored her own little sanctum, and brought thence a small coffin box, prettily ornamented with a bright bouquet of flowers. She then searched mamma's bureau for a bit of soft white muslin, and a tuft of snowy cotton. The box lined and cushioned, Rosa, with a very sad face, laid in it the dead bird. Then she scraped and polished a piece of petrified wood, from her cabinet, for a headstone.

Not far from the house is a wild bit of land, in spring-time covered with violets and buttercups. There Rosa has consigned to mother earth many a dead bird and tiny quadruped. In this little cemetery lies one of Tina Velvet's victims, a dear little squirrel. Rosa placed this epitaph over him:

"BUNNY BRIGHT
Died of a kitten's bite,
Sept. 12th, at night."

And over a precious little dead mouse, taken out of a trap, she wrote:

"Minnie, you died
Your stomach to appease;
But all in vain—
You couldn't get the cheese."

There is another monument to the Unknown. Epitaph—

"Alone,
Unknown,
Here they lie,
Fast asleep—
Let us weep!
My!"

That last doesn't sound one bit like Rosa, however.

It is now a grave question with the little girl whether to bury Minnie in this sacred spot, or some distance away, in a little shaded square, formed by four beautiful flowering shrubs, on the lawn.

What mournful pleasure she takes in all these touching arrangements; and yet her loving heart is not satisfied. For a long time she has been sitting with a sheet of drawing paper before her, pencil in hand. Peeping over her shoulder, I see, O, such a beautiful picture! Surely there is inspiration—the inspiration of grief. Minnie lying in a little open flower-decked coffin; a lovely cherub at the head, and two others hovering above, dropping a garland upon her bosom; and near the foot, sitting all forlorn upon a stone, was the dearest little sprito, crying ready to break his heart.

Raphael might have done better, but Rosa's mamma declares that she shall think this the nicest picture in the world, even if she lives to be a thousand years old.

THE FARM AND GARDEN.

STEAM PLOWING.

The "Brinly," the "Watt," the "Avery," and the "Collins" plows of to-day are certainly a vast improvement on the "scoter," the "shovel," and the "bull tongue" of olden times. The former are as superior to the latter as the gorgeously furnished drawing-room car on a lightning express train is superior as a means of locomotion to the old stage coach jostling over a "dirt road" at the rate of three miles an hour.

But while we readily admit the progress that has been made, we regret to say that in this very matter of plowing we are as far behind our English cousins as the man who sticks to the "bull tongue" are behind those who use the "Brinly." In Great Britain we have seen it stated that there are now in constant operation over one thousand sets of steam plowing machinery, while as far as we know in the whole United States there are not more than half a dozen steam plows. Indeed, we only know positively of two, one in Louisiana on a sugar plantation, and the other somewhere in Illinois.

We claim to be a progressive people; we are certainly an inventive people, and yet in the first and most important work in the whole range of agricultural operations we can learn a useful lesson from the Pacha of Egypt, who cultivates three hundred thousand acres every year by steam machinery made in England.

A first rate set of steam plows, at a current cost of \$18 per day, can break, pulverize and subsoil from fifteen to twenty acres, stirring the earth to a depth of from fifteen to eighteen inches, doing the work of thirty horses, and doing it vastly better than horse power and manual labor could possibly do it, because the land is not trodden and packed by the sole of the plow and the horses' feet, but left in precisely the same condition as if it had been broken up with a spade to the depth of eighteen inches, which is the most desirable condition for the healthy growth of any crop, promoting easy drainage, admitting warmth, air and moisture, and affording an infallible preventive to the evil effects of drought.

But it will be said, "We cannot use a steam plow upon our stumpy, rocky land." That is true. But why should our land be either stumpy or rocky? Stumps can be stumped, and rocks removed; and extracted, and admit that it is a very troublesome and expensive process, yet we are satisfied that the gain in the area of arable land, the greater facility for improved culture, and the increase in production will in two years amply repay the cost.

If we calculate the cost of clearing an acre of land "in the old way"—that is, cutting down the trees and rolling and burning the logs—and then add the amount of annual loss from the untillable land occupied by the hideous stumps until they rot and fall away, and compare this cost with that of removing the stumps at once, and giving the whole surface to good, thorough cultivation, we are not at all sure that the latter mode of clearing is not the cheaper from the beginning.

We address ourselves, of course, to those who recognize the necessity of improved cultivation of our soil, and the desirability of substituting machinery and a minimum of

skilled manual labor for the mule and negro power of old times.

If our ground is left encumbered with stumps and rocks we must not only do ourselves the use of the steam plow, but we are also deprived to a great extent, and frequently altogether, of the advantages of improved turn plows and the subsoilers. If we cannot get rid of stumps and rocks we must continue to scratch along with a "twister," as patented by Elisha.

But again it will be said, "A set of steam plowing machinery costs \$6,000 or \$7,000, and what poor Confederate can afford such an outlay for a plow?"

We do not suppose that every farmer can own a steam plow "all to himself," nor, if he could, would it be necessary, except for the favored few who raise their one thousand bales every year. But the planters of a neighborhood could afford by combination to purchase one, paying for it in proportion to the extent of their arable land; and we believe that the sum which they now invest in plow-mules, corn and fodder would be more than enough to pay their share of the purchase money.

Take the case of a large planter who works fifty miles, representing a money value of \$12,500, the price of two sets of steam plow machinery. No fifty mules that ever were fabled will prepare his land as these steam plows will do it, nor can they do it in double the time. It will cost \$4,000 annually to feed these fifty mules, or within a fraction of \$10 per day. Calculate the cost of the laborers who drive the mules—we mean the wages while plowing—and it will be found that the inferior and slower process costs more than the thorough and rapid mode of preparing the land and cultivating the crop.

Mr. H. E. L. of Louisiana, in a report on steam plowing in his State to the Agricultural Department, gives the following estimate of the cost per day of working the machinery by which fifteen acres of the "tonghest and most sticky" land was "broken, stirred and torn up from fifteen to eighteen inches deep":

Labor of four men and one boy..... \$5 00
Fourteen barrels of coal, at sixty-five cents..... 9 10
Use of water cart and team..... 1 00
Oil, cotton-waste and packing..... 1 40
Current expenses per day..... 18 00

He describes the machinery as follows:

"Fourteen horse-power double cylinder traction engines, each having self-moving and reversing gear, water tanks, stercage, with road wheels twenty-two inches wide, winding drum, and patent, self-acting cooling gear, spuds, tools and tool boxes, with eight hundred yards of steel wire rope, one six-furrow balance-wheeled plow, and one seven-tine pulverizer and subsoiler balanced on wheels.

The engines are driven to the headlands, where they stand on opposite sides of the field, and haul those great balance-wheeled cultivators or plows back and forth at a speed of four miles an hour, or faster than a man can walk.

The engines, plows and the entire steam plowing machinery are worked and managed with the greatest facility, going over bridges and ditches, moving and turning as easily and speedily as a six-horse team. The old plantation hands very soon learn to run the machines, and after a few weeks are intrusted with the entire management, being divided and placed as follows: One man to each engine, who keeps the machine in order, does his own firing, greasing, etc.; two go with the steam plow, one to steer and one to aid in case of stumps or obstructions; and one boy with a cart and team, hauls the water and coal for both engines. Each engine consumes seven barrels of coal for a day of ten hours."

In some of the roughest and stiffest lands in England the steam plow is almost universally used, it being the practice there for a man who owns the machinery to go from farm to farm and do the plowing for twelve shillings (\$3) per acre, just like the men who own threshing machines and horse powers, who thresh the wheat and oats of a neighborhood at a specified rate per bushel.

We hope to see the day when the same practice will obtain throughout our country, when we shall have our land "broken, stirred and torn up" from fifteen to eighteen inches deep, and when the face of our fields will not be disfigured by stumps and rocks.—Southern Farm and Home.

The name of Francis Ronalds, the originator of the telegraph system, has lately received the honor of knighthood. To him, it is stated, belongs the merit of having first suggested and carried out the idea of communication with distant places by electricity. In 1816 he constructed a working telegraph, which he offered to the government, which at once rejected it. Mr. Ronalds, though an active devotee of science, is now in very advanced age.

Northern and Southern Presbyterianism.

The following is the majority report adopted by the Southern General Assembly in reply to correspondence and overtures from the Northern General Assembly.

CORRESPONDENCE AND RETURN WITH THE NORTHERN CHURCH.—On motion of Dr. Robinson, the report of the Committee on Foreign Correspondence was then taken up.

MAJORITY REPORT.

The Committee on Foreign Correspondence, to whom were referred the overture for reunion from the Old School General Assembly, North, of 1869, at its sessions in the city of New York; and also the proposition from the United Assembly of the Northern Presbyterian Church, now sitting in Philadelphia, conveyed to us by a special delegation, respectfully report:

That the former of these documents is virtually superseded by the latter; because the body by whom it was adopted has since been merged into the United Assembly, from which emanates a new and fresh proposal reflecting the views of the larger constituency. To this proposition, then—"that a committee of five ministers and four elders be appointed by this Assembly to confer with a similar committee of their Assembly in respect to opening a friendly correspondence between the Northern and Southern Presbyterian Church"—your committee recommend the following answer to be returned:

Whatever obstructions may exist in the way of cordial intercourse between the two bodies above named are entirely of a public nature, and involve grave and fundamental principles. The Southern Presbyterian Church can confidently appeal to all the acts and declarations of all their assemblies, that no attitude of aggression or hostility has been, or is now, assumed by it toward the Northern Church. And this General Assembly distinctly avows (as it has always believed and declared) that no grievances experienced by us, however real, would justify us in acts of aggression or a spirit of malice or retaliation against any branch of Christ's visible kingdom. We are prepared, therefore, in advance of all discussion, to exercise toward the General Assembly North, and the churches represented therein, such amity as fidelity to our principles could, under any possible circumstances, permit. Under this view the appointment of a committee of conference might seem wholly unnecessary; but, in order to exhibit before the Christian world the spirit of conciliation and kindness to the last degree, this Assembly agrees to appoint a committee of conference already appointed by the Northern Assembly, with instructions to the same that the difficulties which lie in the way of cordial correspondence between the two bodies must be distinctly met and removed, and which may be comprehensively stated in the following particulars:

1. Both the wings of the now United Assembly, during their separate existence before the fusion, did fatally complicate themselves with the State, in political utterances deliberately pronounced year after year; and which, in our judgment, were a sad betrayal of the cause and kingdom of our common Lord and Head. We believe it to be solemnly incumbent upon the Northern Presbyterian Church, not with reference to us, but before the Christian world and before our divine Master and King, to purge itself of this error, and by public proclamation of the truth to place the crown once more upon the head of Jesus Christ as the alone King in Zion. In default of which the Southern Presbyterian Church, which has already suffered much in maintaining the independence and spirituality of the Redeemer's kingdom upon earth, feels constrained to bear public testimony against this defection of our late associates from the truth. Nor can we, by official correspondence even, consent to blunt the edge of this, our testimony, concerning the very nature and mission of the church as a purely spiritual body among men.

2. The union now consummated between the Old and New School Assemblies North was accomplished by methods which, in our judgment, involve a total surrender of all the great testimonies of the church for the fundamental doctrines of grace, at a time when the recovery of these over error hung long in the balance. The United Assembly stands, of necessity, upon an allowed latitude of interpretation of the standards, and must come at length to embrace nearly all shades of doctrinal belief. Of those falling testimonies we are now the sole surviving heirs, which we must lift from the dust and bear to the generations after us. It would be a serious compromise of this sacred trust to enter into public and official fellowship with those repudiating those testimonies; and to do this expressly upon the ground, as stated in the preamble to the overture be-

fore us, "that the terms of reunion between the two branches of the Presbyterian Church at the North, now happily consummated, present an auspicious opportunity for the adjustment of such relations." To found a correspondence profitably upon this idea would be to indorse that which we thoroughly disapprove.

3. Some of the members of our own body were, but a short time since, violently and unconstitutionally expelled from the communion of one branch of the now United Northern Assembly, under ecclesiastical charges which, if true, render them utterly infamous before the church and the world. It is to the last degree unsatisfactory to construe this offensive legislation obsolete by the mere fusion of that body with another; or through the operation of a faint declaration which was not intended, originally, to cover this case. This is no mere "rule" or "precedent," but a solemn sentence of outlawry against what is now an important and constituent part of our own body. Every principle of honor and of good faith compels us to say that an unequivocal repudiation of that interpretation of the law under which these men were condemned must be a condition precedent to any official correspondence on our part.

4. It is well known that similar injurious accusations were preferred against the whole Southern Presbyterian Church, with which the ear of the whole world has been filled. Extending, as these charges do, to heresy and blasphemy, they cannot be quietly ignored by an indirection of any sort. If true, we are not worthy of the "confidence, respect, Christian honor and love" which are tendered to us in this overture. If untrue, "Christian honor and love," truthfulness and truth, require them to be openly and squarely withdrawn. So long as they remain upon record they are an impassable barrier to official intercourse.

The Yosemite Valley is said to afford the finest scenery known to man. It is only accessible at the lower end by two trails that abruptly descend two thousand feet. The walls for six miles are nearly vertical, and in some places are a mile in height, and are composed of pure white granite. But the crowning glory of the place is the Yosemite Fall, which in three leaps falls two thousand six hundred and thirty-four feet. There is no waterfall in the world to compare with this. Other falls are, the Bridal Veil, nine hundred and forty feet; Vernal, three hundred and fifty feet; Nevada, seven hundred feet; and Royal Arch Fall, eighteen hundred feet. The valley is only a mile and a half wide at the broadest part, and in most places is less than half a mile.

LITTLE LEWIE had been listening to the story of a poor blind man, when he interrupted the narrative by asking:

"Aunt Hattie, say, what is it? We man?"

"A blind man is one that can't see," said she.

"Can't he see at all, Auntie?" asked he. "He can see very dark, can't he?"

BROOKS' IMPROVED PATENT COTTON SCREW PRESS THE PATENTED BY R. M. BROOKS, OF TRIERS April 14, 1868.

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My large stock cheerfully shown to visi

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our splendid New Scales, which are

pronounced by the best judges to be the

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made that will stand in time like this.

PRICES.

No. 3—Plain style..... \$425

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Serpentine Molding..... 450

No. 4—Octave, four Round Corners,

Serpentine Carved Legs..... 500

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Rocky Mountain Indian Remedy,

FOR THE BLOOD.

This remedy will cure Rheumatism, Gout,

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plest Rash to the most inveterate scurf,

Leprosy, Blisters, Piles, Pimples, Brown

Discolorations, Scaly Rash, Tetters, Ring

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Bladder Affections. Sure Cures. Do not

wish to remain, and their families

will be taken at half price.

Death of Rev. James K. Stringfield.

We are greatly affected by the

tidings of Bro. Stringfield's death.

He was a young minister of rare

worth, a scholar, a thinker and a

devoted Christian. All that we

have heard concerning the sad dis

pensation is contained in the follow

ing paragraph, from the Nashville

Christian Advocate:

DEATH OF PROFESSOR STANFIELD.

We are pained to announce the

death of this gifted young minister

The Rev. John Boring writes us

Christian Advocate.

SATURDAY, JUNE 18, 1870.

EPISTLES OF CHRIST.

Did Christ write any letters? and did we have epistles of James, John and Peter. But where are the epistles of Jesus? Christ was the founder of our religion and the great expositor of our faith, and one would naturally suppose that he would have left on record, somewhere, some great documents for the benefit of his followers. And so he has.

The epistle of Jesus, however, is written on paper or parchment, bound up with the rest of the sacred oracles. Of all true Christians it may be said: Ye are "the epistles of Christ."—Second Corinthians iii, 3.

Christ has chosen the living hearts of believers on which to write his glorious gospel. Thus when Jehovah would reveal his perfections to man, he sent his Son in the likeness of man, whose humanity seemed written all over with the glorious characters of divinity, whose heart of life seemed to glow with the fragrance of the heavens, and whose countenance seemed redolent with the fragrance of the skies.

But now, since Jesus is no longer with the world, he has left his disciples with the handwriting of God upon them, to be "the light of the world," and in Christ's stead to reveal the glory of the Father to his sons and daughters. When on earth Christ preached himself and God himself—not his opinions—ranked. And now Christ is manifest to his saints, to whom God would make known what the riches of the glory of this mystery among the Gentiles; "which Christ in you the hope of glory,"—Colossians i, 26, 28.

The gospel cannot all be put into books or letters, upon paper. Christ cannot be wrought into fine lines, nor embossed upon supererogatory books, nor painted upon gorgeous churches, nor carved upon men's crosses. It is upon the fleshy tablets of the heart that it is written. "The kingdom of God within you," said Christ to his disciples. As the law was in the heart of the covenant, so Christ is in the heart of the believer "the hope of glory." And thus was the promise: "Saith the Lord: I will put my law in their inward parts, and write it in their hearts."

Hence every Christian is bound, in his appropriate measure, to be a living, living and illustrating the spirit of the great Teacher. Every one should so live that he may be known and read of all men; that he has Christ formed and living within him. How glorious, and yet how responsible the work of the believer, to hold up Jesus to a dying world and to illustrate the divine nature. How sad if the epistle written in us should be so effaced and so faded as to give a defective or false picture of Christ to the world.

Nay, we all have grace so to display the handwriting of God on our hearts that others shall read it, understand and be saved by its power, grace and commonwealth.

How to BEGIN THE DAY.—Rise the lark, but not for one. Be careful to attire yourself neatly; dress, like our saviors, are all the better for a good dressing, to unmistakably before you do from your room; chins, like hers, should have their beards off before being permitted to grow. Start with determination agreeable and good-tempered, that, like an overwhelming fire, shall put you out. Should tea not be hot, take it cool; let the ham be salt, enliven the soporific bacon, and having made pleasant observations about the domestic felicity, the cup of happiness being full, and the butter rolling an actor in a fresh part, use it with the appropriate balance: "Let the toast pass," crack eggs and staid jokes simultaneously.

OTHER London house full of reminiscences has just been down—the old home of the mans, on the Green Hill, beted. In the large drawing room, Hooking its pleasant garden Moore, Lord John Russell, Lord Holland, Agnes and John Baillie, Sir Walter Scott and other celebrities of the early of the present century, used to sit last tenant was the late Burton.

once heard a speech before a company of new-school blacks as follows: "Children, you should be because it is so good to be bad, you should not be bad, because it is so good to be bad, you will feel as I do, you will feel as I do."

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CHURCH BELLS.

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	Weight.	Wt. of Bell and mounting.	Price.
24-inch Bell...	250 lbs	400 lbs	\$65 00
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NOW IN USE.

THE FASHION.

We call especial attention to this Stove, which has been produced at great expense, combining all the new and important improvements; also to the extra height of the Oven under the fire-chamber, the Patent Air-Chamber, Front Doors, and Patent White Enamelled Iron Kettle, the improvements in the covers and ceiling pieces, all of which have been copied by others. They are warranted to stand fire, or others sent out of charge in a case. We have all sizes of this just-arrived Stove, both

PLAIN AND EXTENDED BACKS.

The Extended Back with cast-iron Enamelled Reservoir and Patent Air-Chamber, Glass-Grated Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as is the case in most of the Stoves now used, and the heat is forced direct against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby turning a six-hole Stove, the best in use, as the back holes will heat as well or better than the middle ones. For sale by

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Complete and Perfect Cooking Stove

FOR RITCHIE'S COAL OR COKE

ever invented. In the estimation of all who have seen it. Patented in 1868.

THE MONITOR.

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All of the above Stoves are fitted with extra large Oven Boilers lined with tin, and furnished with William Rogers' Patent Air-Chamber, sliding front doors, patent centres, covers and White Enamelled Kettles.

The operation of every Stove guaranteed. Directions for putting up and using same accompany each Stove.

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Sole Agent for States of La. and Texas.

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THE TIMES.

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LARGE OVEN COOKING STOVE.

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THE TIMES

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Believing that the publication of Professor Gay's series has marked a new and better era in the presentation of geographical science, that by it the pupils of this generation will obtain a clearer, more definite and extended knowledge of the world on which they live, and that it is so systematically as to render that knowledge more valuable and permanent, we commend it to the attention of all interested in educational improvements and progress.

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VICTOR CASE MILLS.

COOK'S EVAPORATORS.

All sizes, for either Southern or Spago Cane.

Victor Grain Drills.

McCoy's Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines.

Ohio Reaping Machines, with Dropper.

These Machines dispense with knives, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Solly Hay Bakes.

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Southern Corn Planters.

Satley Gun Plows.

Corn Shellers.

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Corn and Cob Crushers.

Straw and Hay Feed Cutters.

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Portable Steam Engines of all sizes.

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Circular Saw Mills and Shingle Machines.

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Shelling, Belling, etc.

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PLOW—PLOW—PLOW.

We are Manufacturers' Agents at New Orleans for

Avery Plows, Peacock Plows, Cullough Plows, Brinley Plows, Garrett & Cottman Plows, Hall's Valley Plows, cast Iron, James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.,
Dealers in Machinery and Agricultural Implements,
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KOSKOO.

Is not a secret quick remedy. FORMULA around each bottle. Recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. Tho

Best and Most Popular Medicine in Use.

PREPARED ONLY BY

J. J. LAWRENCE, M. D.,

ORGANIC CHEMIST,

Laboratory and Office, No. 6 Main St.,

NORFOLK, VA.

PRICE, ONE DOLLAR PER BOTTLE.

FOR SALE BY DRUGGISTS EVERYWHERE.

ap 16 6m

MEDICINE—MEDICINE.

KOSKOO.

THE GREAT REPUTATION.

which Koskoo has attached in all parts of the country

AS A GREAT AND GOOD MEDICINE,

AND THE LARGE NUMBERS OF TESTIMONIALS

which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal.

BEING POSITIVELY

THE MOST POWERFUL VEGETABLE ALTERATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptive and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-third of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR

STANDS UNRIVALLED.

BEING THE ONLY KNOWN MEDICINE

that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of expending its force in gradually changing the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; instead of appetite, sometimes sour stomach, with a raising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles; distention, coldness of the extremities, etc.

KOSKOO!

Is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action.

Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the Blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the Blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

Meets with great success in the cure of

DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering to-day with long-down nervous system, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical,) are causing diseases of the nervous system to increase at a fearful rate.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache, dizziness, noises originating in the head; confusion of ideas; temporary loss of memory; defection of spirits; starting during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

KOSKOO

Is not a secret quick remedy. FORMULA around each bottle. Recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. Tho

Best and Most Popular Medicine in Use.

PREPARED ONLY BY

J. J. LAWRENCE, M. D.,

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Laboratory and Office, No. 6 Main St.,

NORFOLK, VA.

PRICE, ONE DOLLAR PER BOTTLE.

FOR SALE BY DRUGGISTS EVERYWHERE.

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J. L. DUNNICK, New Orleans, La.

THOS. A. HAMILTON, New Orleans, La.

G. P. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE.

COMMISSION MERCHANTS.

99.....POY

NEW ORLEANS MARKETS.

From the N. O. Price Current.
The general market has shown increased dullness since our last issue, every branch of trade participating in the prevailing apathy. Sugar has been in moderate request, with limited receipts, which have commanded steady prices. The movement in Western produce has been mostly confined to the local trade, and shown little animation, but some further sales of flour have been made for the French market, for which 8,000 barrels have been taken within the past ten days. There are orders pending here for both wheat and flour, which cannot be executed.

Accounts from the country show a marked change, and are decidedly unfavorable. From nearly every quarter we receive complaints of excessive rains, and the cotton being badly in the grass, with an insufficient supply of labor to clear it. The rice are also generally spoken of as doing serious injury, and several country editors are reducing their crop estimates. This, however, is no more than what might have been expected, and the crop may recover under a favorable spell of dry weather. Such contingencies should always be allowed for as probable, and show the folly of the extravagant estimates already made by the Northern press. The real question is not whether we shall make 4,000,000 bales, but whether or not there will be any excess over last year, or whether the increase in acreage will not be counterbalanced by less auspicious weather than last year.

The river is six feet eight inches below high water mark.

Corros.—The following are the arrivals since the tenth instant:

Louisiana and Mississippi bales	3303
Mobile	292
Florida	2
Texas	121
Total	3918

On Saturday, with an increased desire to realize, and a more copious supply, the movement showed a fair degree of animation, but at easier rates, the sales embracing 2,400 bales, at an irregular decline of $\frac{1}{2}$ to $\frac{1}{4}$ c., good ordinary closing at 18 $\frac{1}{2}$ to 19 $\frac{1}{2}$ c., low middling at 17 $\frac{1}{2}$ to 20 $\frac{1}{2}$ c., and middling at 20 $\frac{1}{2}$ to 21 c. On Monday, under the unfavorable Liverpool telegrams of Saturday evening, a falling off of $\frac{1}{2}$ c. at New York, and a decline of $\frac{1}{4}$ per cent. in foreign exchange, operations were partially suspended, and prices completely unsettled, the business being confined to 700 bales, and low middling closing nominal at 19 $\frac{1}{2}$ to 20 c. On Tuesday the market opened with few indications of an active movement, and up to noon the business was confined to a few hundred bales, but, factors evincing more anxiety to realize, and buyers finding that they could execute pending orders, the movement subsequently became animated, and resulted in sales of 2,900 bales, at an irregular decline of $\frac{1}{4}$ to $\frac{1}{2}$ c., showing a net falling off since Friday of $\frac{1}{2}$ to $\frac{3}{4}$ c. A considerable portion of the business was for France and Great Britain. We also heard of shipments by factors of 800 bales, reducing the stock accordingly.

This makes an aggregate for the past three days of 6,000 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,109,284 bales, against 789,108 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 740,752 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 373,755 bales to Great Britain, of 113,760 to France, and of 112,679 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	16 to 17
Good ordinary	18 to 19
Low middling	19 to 20
Middling	20 to 21
Strict middling	21 to 22

COTTON STATEMENT.
Stock on hand Sept. 1, 1869, 116,770
Arrived past three days, 3918
Arrived previously, 116,807-117,198

Exported past three days, 13833
Exported previously, 110,506
Burned, 1317-10,0956

Stock on hand and on shipboard, 118,020

MONETARY.—Gold, 112 $\frac{1}{2}$.

American silver half dollars, 109 to 110. Mexican dollars at 3 per cent. premium in gold.

Nothing has been reported in bonds, except \$3,000 Railroad City, November coupon, on Saturday, at 72, and \$15,000 Jackson Railroad second mortgage, on Tuesday, at 80.

City Treasury notes, 22 to 25 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, June 14, 1870.

Texas cattle, choice, per head, \$40 to 50
Texas cattle, second qual., per head, 30 to 40
Texas cattle, third qual., per head, 20 to 30
Hogs, per lb. gross, 8 to 10
Hogs, first quality, per head, 10 to 12
Hogs, second quality, per head, 8 to 10
Hogs, third quality, per head, 6 to 8
Hogs, fourth quality, per head, 4 to 6
Hogs, fifth quality, per head, 2 to 4
Hogs, sixth quality, per head, 1 to 3
Hogs, seventh quality, per head, 1 to 2
Hogs, eighth quality, per head, 1 to 2
Hogs, ninth quality, per head, 1 to 2
Hogs, tenth quality, per head, 1 to 2
Hogs, eleventh quality, per head, 1 to 2
Hogs, twelfth quality, per head, 1 to 2
Hogs, thirteenth quality, per head, 1 to 2
Hogs, fourteenth quality, per head, 1 to 2
Hogs, fifteenth quality, per head, 1 to 2
Hogs, sixteenth quality, per head, 1 to 2
Hogs, seventeenth quality, per head, 1 to 2
Hogs, eighteenth quality, per head, 1 to 2
Hogs, nineteenth quality, per head, 1 to 2
Hogs, twentieth quality, per head, 1 to 2

NEW ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.
Made up from Actual Sales as they Transpire.

ARTICLES. FROM TO.

Agricultural Implements: \$4 00 \$20 00

Cotton and sugar sacks: 8 50 9 50

Yard's plows and scrapers: 5 50 6 00

Cotton scrapers: 5 50 6 00

Cotton sweeps: 5 50 6 00

Cultivators: 10 00 11 00

Shovels: 8 00 10 00

Spades: 9 00 10 00

Axes: 10 00 15 00

Bagging, 4 yard: 28 29

Kentucky: 30 31

East India: 30 31

Bale Rope, 4 lb: 1 10 1 15

Brick, 4 lb: 5 00 5 00

Crackers: 6 00 6 00

Bricks, 4 lb: 10 00 12 00

English fire: 55 00 60 00

Candles, 4 lb: 50 50

Sperm, New Bedford: 14 20

Adamantine: 12 18

Star: 38 55

Chocolate, 4 lb: 36 07

No. 1, Sweet and spiced: 35 07

Cider, 4 bbl: 13 09

Northern: 15 00

Coal, 4 ton: 15 00

Anthracite: 11 00

Weston, 4 bbl: 50 50

Coffee, 4 lb: 35 35

Havana (currency): 35 35

Java: 25 25

Cordova: 25 25

Corn meal, 4 bbl: 15 00

In sacks: 20 00

Copper, 4 lb: 31 33

Shavings: 35 37

Copper bolts: 26 27

Yellow metal: 23 24

Mailla: 23 24

Tarred, American: 30 30

Russia: 30 30

Corn meal, 4 bbl: 4 75 5 25

Flaxseed, 4 lb: 5 25 6 75

Extra: 5 00 5 12

Superfine: 4 25 5 00

Flax: 4 00 4 00

Common: 16 16

Primes: 16 16

Figs, drum: 16 16

Dried apples: 63 7

Chirants, new: 15 25

Almonds, soft shell: 4 30

Raisins, layer: 5 50

Lenons, Palermo, 4 box: 5 50

Lenons, Malaga, 4 box: 5 50

Oranges, La, 4 box: 5 50

Oranges, Palermo, 4 box: 5 50

Glass, 4 box of 50 feet: 3 25 3 75

French, 8 by 12: 3 50 4 00

French, 10 by 12: 4 00 4 50

French, 12 by 12: 4 00 4 50

Grain, 4 bushel: 63 65

Oats: 1 15 1 20

Corn, shelled: 7 00 9 00

Beans, 4 bbl: 7 00 9 00

Hops, 4 lb: 1 20 1 30

Malt, Western: 1 05 1 10

Malt, Canada: 8 50 9 50

Gum, 4 lb: 20 21

Gum, 4 lb: 20 21

Hay, 4 ton: 1 00 1 00

Western: 1 00 1 00

Louisiana: 1 00 1 00

Hides, 4 lb: 1 00 1 00

Mexican dry flint: 14 15

Country dry flint: 14 15

Texas straightened ditto: 12 13

Dry salted: 74 11

Wet salted, city slaughter: 45 00 45 00

Iron, 4 ton: 45 00 45 00

Country bar, 4 lb: 45 50

English: 45 50

Swedish: 45 50

Hoop: 5 50 5 50

Sheet: 5 50 5 50

Boiler: 5 50 5 50

Nail rods: 74 8

Cotton ties: 5 50 5 50

Castings, American: 5 50 5 50

Special Notices.

Committee of Examination for 1870.

ALABAMA CONFERENCE.

Applicants for admission on trial—J.

W. Rush, B. B. Ross.

First year's course—D. M. Hinson,

J. D. Cameron, J. M. Brown.

Second year's course—A. S. Andrews,

H. Uppahart, W. A. McCarty.

Third year's course—W. M. Motley,

J. S. Moore, J. B. Cottrell.

Fourth year's course—J. Baneroff,

W. A. Shupard, E. M. Bonds.

NORTH ALABAMA CONFERENCE.

Applicants for admission—D. Dun-

can, B. F. Lea.

First year's course—L. H. Grubbs,

W. L. Clifton, W. R. Kirk.

Second year's course—L. M. Wilson,

John A. Thompson, B. G. Ferrill.

Third year's course—R. K. Brown,

F. T. J. Brandon, C. D. Oliver.

Fourth year's course—A. West, M. L.

Whitten, T. L. Moody.

EAST ALABAMA COLLEGE.

COMMENCEMENT EXERCISES.—Sunday,

July 10.—Sermon by Rev. J. Hamil-

ton, D. D.

Monday, July 11.—Meeting of the

board of trustees, at nine o'clock A. M.

Monday, eight o'clock P. M.—Fresh-

man prize declamation.

Tuesday, July 12, eleven o'clock A.

M.—Annual meeting of literary societies.

Tuesday, eight o'clock P. M.—

Sophomore prize declamation, and an

address by the Rev. B. B. Ross.

Wednesday, July 13, ten o'clock A.

M.—Original orations by the junior

class, and an address before the Wirt

and Websterian Societies, by Admiral

Raphael Semmes.

Florence Wesleyan University, Florence,

Alabama.

The annual examination commences

on Wednesday, June 29. Commence-

ment sermon by Rev. R. A. Young, D.

D., on Sunday, July 3; literary exhibi-

tion, July 4; alumni meeting and ad-

dress by Captain O. R. Kennedy, July

5; commencement, July 6, when the

literary address will be delivered by

Rev. R. H. Rivers, D. D.

A full attendance of the alumni of

this institution and of Lagrange Col-

lege is desired to reorganize their so-

ciety.

B. F. MEER,

Secretary of Faculty.

MERIDIAN DISTRICT MEETING.

The District Conference for Meridian

district, Mobile Conference, will be

held at Belmont, Alabama, August 11-

14. A full attendance is requested.

J. T. HEARD, P. E.

MAINFIELD FEMALE COLLEGE.

COMMENCEMENT OF 1870.—The exami-

nation of the different classes will com-

mence on Thursday, June 23. The an-

nuual sermon will be preached on Sun-

day, the twenty-sixth, by the Rev. John

Wilkinson, of the Louisiana Confer-

ence. On Wednesday, June 29, com-

mencement day, the annual address

will be delivered by Major James S.

Ashton, of Shreveport. There will be

the usual concerts of music.

CHAS. B. STUART, President.

NOTICE.

To the Preachers in charge of the Cir-

cuits and Missions in the Lafayette Dis-

trict, Montgomery Conference.—DEAR

BRETHREN: Please send me, as soon as

possible, the number of official mem-

bers that will be likely to attend the

District Meeting to be held at Line-

ville, commencing on Wednesday night

before the third Sunday in July, so that

I can make arrangements for their ac-

commodation during their stay at Line-

ville. Address me at Lineville, Clay

county, Alabama. G. J. MASON.

CAMP MEETING.

A camp meeting will be held at Lin-

wood, DeKalb circuit, Macon district,

Mobile Conference, commencing on

Thursday night before the fourth Sun-

day in September.

To the preachers: Come, come, come

and help us! J. M. Gana, S. H. Cox,

W. I. Powers and A. J. Coleman will

please be sure to come.

The grounds will be greatly improv-

ed and enlarged.

U. L. THOMPSON, P. C.

LAFAYETTE DISTRICT MEETING.

The District Meeting for the Lafay-

ette district, Montgomery Conference,

will be held at Lineville, Alabama, com-

mencing on Thursday, July 14. All

the members are requested to attend

punctually. We hope to be favored

with the presence of one of our Bishops.

F. L. B. SHAVER, P. E.

Woodville Dist., Mississippi Conference.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JUNE 23, 1870.

NO. 23.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, June 11.—A terrible tornado passed over portions of Arkansas and Mississippi on Friday and Saturday, accompanied by a terrific hail storm, literally ruining the corn and cotton, and stripping the trees in the woods. It rose near Council Bluffs, crossed the river at Peters' Landing, extending down as far as Bolivar, a width of two miles. As far as heard from no lives were lost, but the damage to the crops is immense.

WASHINGTON, June 21.—The Reconstruction Committee reported a bill for full and general grace, amnesty and oblivion of certain wrongful acts, doings and omissions connected with the late rebellion.

It excludes persons educated at West Point or Annapolis, members of Congress before the rebellion, heads of executive departments, judges of Federal courts or foreign ministers before the war, signers of ordinances of secession and Government of States during the rebellion.

Persons who treated cruelly Federal prisoners; persons who held Federal moneys and property at the commencement of the war and have not made restitution; and all deserters from the Federal army or navy.

The bill was ordered to be printed and re-committed.

The Secretary of the Interior telegraphed Red Cloud that the government had finally consented to give his party the seventeen horses he asked for.

Red Cloud telegraphed back that his heart had been made very big.

Mr. Banks, the chairman of the Committee on Foreign Affairs, reported a joint resolution directing the President to maintain a strict and impartial neutrality between the people of Cuba and the government of Spain, and directs the President to remonstrate against the manner in which the war in Cuba is waged.

CHICAGO, June 14.—The Ute Indians, heretofore most friendly, threaten war with a force of ten thousand warriors. Their chief, Callaras, was killed by the braves for discouraging them with big stories about the power of the whites. Many farmers along the Kansas Pacific Railroad are selling out and leaving.

WASHINGTON, June 22.—The internal revenue receipts for the present fiscal year will reach \$180,000,000, which is a great excess over previous years and Boutwell's estimates, and the agricultural report for the current month of cotton.

Cotton growers seem determined this year to reduce the price of cotton to fifteen cents, with every prospect of doing it. The acreage is materially increased in every State, while that of wheat and probably corn, though the county estimates for the entire country do not come in until July 1, has decreased. If the neglect of all other interests can only be cured by cheap cotton, the sooner the reduction comes the better. The condition of the growing crop in North Carolina is good; in South Carolina cotton is looking well, except that some complaint is made of bad stands; in Georgia it is late and smaller than usual from the effects of a drouth of five weeks, which terminated May 25—the crop is now growing vigorously.

The dry term was shorter in Florida and Alabama, and the cotton is generally in good condition. Reports from Mississippi are still more favorable. In Texas parish, Louisiana, where the greatest cotton yield was made in 1869, the condition of the crop is twenty per cent better than last year, and the average is increased one-fifth. From Texas comes a report of a backward spring, with cotton late, but thrifty and promising.

No State makes a more favorable return than Arkansas, the average condition of cotton being better than last year at this time, a fact desirable and gratifying in itself, but of no controlling force in the determination of the ultimate result, as last season was unpropitious to August, and afterward favorable to an almost unexampled degree—a tenth of the cotton being due to extreme length and propitious character of the autumnal season. The average of sea island cotton in Texas has been increased.

St. Louis, June 22.—About one hundred and fifty Chinese arrived here to-day en route for New Orleans.

Late letters from the plains report that nearly all the young Indians belonging to the Arapahoe and Cheyenne tribes, below the Arkansas river, are on the war path.

Several trains have been captured and a number of white men killed. It is very dangerous for trains, mail parties, or anybody else to travel below Fort Dodge.

FOREIGN.

LONDON, June 14.—It is rumored that the remains of Charles Dickens will be brought to London to-day, the family having consented to their burial in Westminster Abbey.

Mr. Dickens left a fortune of eighty thousand pounds sterling.

LONDON, June 14.—In the House of Commons, to-day, Mr. Gladstone urged a consideration of the educational bill.

The archives of the English embassy at Constantinople were saved from the recent conflagration. The embassy has moved to a village on the Bosphorus, seven miles from the city.

The university bill was resumed in the House of Commons, and an amendment relieving doctors from subscribing to the formalities of faith was rejected. Several other measures were advanced to a reading, and the House adjourned.

Business in the House of Lords to-day unimportant.

A fraction less than five inches of rain fell throughout England to-day.

The ship Wardenlaw, from Sunderland for New York, was abandoned at sea.

The Prince of Wales declines to offer a cup for a yacht race, unless the American yachts compete.

Some rain is reported in the interior counties within a day or two.

LONDON, June 14.—The British gunboat Chney lost in the China sea. Forty-three of the crew perished.

MADRID, June 14.—Bannells, one of the English captives, was rescued from the brigands. Four Spanish soldiers shot during the engagement.

MADRID, June 14.—Prim denies the reported attempt to raise money in America by hypotheating Cuban revenues.

VIENNA, June 14.—Baron Von Benst is slowly recovering from his recent illness.

PARIS, June 14.—The emperor is suffering from the gout. His condition causes much anxiety on the bourse.

MADRID, June 14.—It is rumored that a document containing Queen Isabella's abdication has been received here.

Assurances have been given that the government will restore to Isabella the jewels purchased with her own money.

ROME, June 16.—The discussion on the last chapter of the infallibility dogma commenced to-day.

BOMBAY, June 16.—To-day's dispatches from Hong Kong announce that several vessels were dismantled by the recent typhoon.

A sharp earthquake occurred at Yokohama.

LONDON, June 21.—A meeting was held here last night to promote Christian unity, at which Lord Eliot presided. Speeches were made urging harmony among religious sects. Appropriate resolutions were adopted.

ROME, June 21.—Fifteen cardinals will be selected from the fathers who have been most active in support of papal infallibility by the consistory, to assemble immediately after the adjournment of the council, which is now postponed to the sixth of July.

LONDON, June 21.—The king officially received the new American minister a few days ago.

On Thursday there was an immense demonstration there in favor of General Saldanha—twenty thousand persons being present.

LONDON, June 21.—The Bishop of Manchester delivered an address last evening to the Educational Aid Society of his diocese on the educational bill.

He approved generally the provisions of the new bill now pending in Parliament, and expressed the hope that an amendment would be adopted making education compulsory.

LONDON, June 22.—The deaths by the accident on the Great Western Railway now number seventeen. Three of the bodies remain unrecognized. All who were injured are doing well, except one, who it is thought cannot recover.

A collision occurred to-day between two excursion trains, near Newcastle, in which several persons were injured, two badly. None killed.

Zurich, June 22.—The Nenfchotel Council voted by a large majority in favor of the separation of church and state.

TEMPERANCE ITEMS.

WHAT LIQUOR SELLING DOES.—It destroys home comforts, blights happiness and hope, wastes millions of productive capital; begets poverty, produces paupers; necessitates poor houses, jails, prisons, fills them to repletion, multiplies taxes, ghasts the courts with criminal cases, sends multitudes to untimely graves, and to crown all its mischief, digs down the very pillars of order and morality on which the structure of society rests. If such a business is not an offense against public welfare, what in the name of reason is? It is the fostering parent of all other crimes. Murder is its own child; brawls, arson and robbery are its offspring. Justice requires that it be branded the Father of Crimes.

The Philadelphia Commercial List says that a new process has been discovered by which sulphuric acid is used to greatly increase the amount of whisky produced from a given quantity of corn, giving a still more dangerous and poisonous article than under the old methods. When put through the usual course of rectification it corrodes and destroys everything with which it comes in contact, and an alcohol manufacturer, in attempting to distill it, discovered that it rusted the copper still to such an extent that the fluid which came forth was highly impregnated with copperas. If a copper still cannot withstand this article, how can a top's stomach be expected to hold out very long?—*Advance.*

The New York Times is of the opinion that large numbers of women in this country are rendered imbricated by the use of "bitters." It says they take them at first innocently, for some real or fancied ailment, and awaken a craving for them that leads to ruin. The victims of bitters are chiefly women, "for when men want to drink they find plenty of opportunities for doing it openly. They can ask for 'whisky over a counter without exciting scandal. But a woman cannot walk into a bar-room and call for Bourbon or rye. It is for her, therefore, that the great proportion of bitters, under all sorts of fanciful names, are scattered broadcast over the land." In allusion to this statement the Guardian testifies to the knowledge of a family high in social position, where one daughter has died of delirium tremens, and another has had an attack of the same disease.—*Advance.*

Dr. W. W. Hall tells this true story of a man who had accumulated a fortune by hard work and unrelenting attention to business:

At fifty years of age he retired from business with an ample fortune. Before he was sixty, in fact in about five years, he died a degraded, drunken sot. Having nothing to do, time hung heavily. Being in perfect health he had a good appetite—indulged it, and set around the house, lolled on the sofa, took "naps" in the day time, and as a result did not sleep well at night; taking but little exercise and eating heartily, he soon began to suffer from indigestion or dyspepsia; after each meal he would feel full, oppressed, uncomfortable, and to relieve himself, at the suggestion of a friend, he took a "sip of brandy"; he felt better; next day, he took another; then a little more; soon he took it three times a day; then before meals as well as after, with the result already detailed. Thus it is that this side of heaven no man is safe from a drunkard's grave, except him who never tastes a drop of liquor. It might have been thought that fifty years of abstinence would have been a perfect guarantee against a vice so degrading, but it was not.—*Advance.*

Dr. Osborn, in Outlines of Wesleyan Bibliography, states that six hundred and twenty Wesleyan ministers have aspired to the honors of authorship, the result being two thousand five hundred and fifty-four different publications. This number does not include the publications of the Wesleys themselves. Of the two thousand five hundred and fifty-four works here catalogued, five hundred and ninety-four are sermons, three hundred and twenty are biographies, three hundred and eighty are controversial or polemical publications, and five hundred and thirty-nine are treatises on various subjects. Ninety-nine poetical publications are also included. The number of historical publications is only eighty-seven.

Gloomy sorrow is the sorrow of love; the melting of the heart. Love is the pain and pleasure of a mourning heart.

HEALTH HINTS.

THERE is no doubt that "man's own breath is his greatest enemy," and every precaution should be taken to prevent its inspiration after it has once passed from the lungs. The report of Dr. Stiles contains the result of much original research, and displays a zeal in the service of good health, and an amount of exhaustive labor that is worthy of the highest commendation, and his results and statistics ought to be published in permanent form for the consultation and warning of all classes of society. The amount of carbonic acid produced by respiration has been variously estimated, but Dr. Stiles puts it at the rate of one thousand and thirty-two cubic inches, or three-fifths of a cubic foot, per hour. From this the ratio of vitiation of the air in a given space can be easily computed. "Every hundred persons would vitiate in three hours forty-two thousand cubic feet of air to the extent of 4.3 per cent. of carbonic acid, or eighteen thousand cubic feet, to the injurious proportion of one per cent. of carbonic acid."

A WALK, to be most beneficial to the health, should be performed in the open air. Many students walk in their rooms, and doubtless derive advantage thereby. Out-door exercise in walking is health-involving. When slowly pursued, it may be enjoyed by the invalid and the aged. The rapid walk is a more vigorous exercise, and adapted to men in health, who would keep well; though they, too, may be benefited by a slower gait, especially after dinner, or considerable fatigue. To gain the most benefit from walking, it should not be practiced to gain a prize in the style of a Weston, for such a use of the powers of locomotion is too rapid for health; and then the mind is also in a constant state of anxiety as to the result.

CHILDREN, if not too delicate, should be used from infancy to the cold bath every morning, and while in the water they should be kept in action. When a child habitually cries on being washed, or put into a cold bath, the mother may be assured it is her own fault. The remedy is to be quick, brisk and cheerful, provoking laughter instead of tears.

It is a well-known fact that people who habitually breathe through the nose are less liable to infectious diseases and pulmonary complaints. One very common benefit derived by such who sleep with the mouth closed is, that they never awake with the painful and disagreeable sensation produced by a parched throat and cracked lips. This may be a small matter, but it is deserving of attention. When we break nature's laws we must pay the penalty.

THE DOGMA OF INFALLIBILITY.—The Pall Mall Gazette says the printed scheme of infallibility contains these five canons—each of them, of course, enforced with a curse:

"1. If any one should say that the episcopal chair of the Roman Church is not the true and real infallible chair of blessed Peter, or that it has not been divinely chosen by God as the most solid, indestructible and incorruptible rock of the whole Christian Church, let him be anathema."

"2. If any one should say that there exists in the world another infallible chair of the truth of the gospel of Christ our Lord, distinct and separate from the chair of blessed Peter, let him be anathema."

"3. If any one should deny that the divine magistrature of the chair of blessed Peter is necessary to the true way of eternal salvation for all men, whether faithful or faithful, whether laymen or bishops, let him be anathema."

"4. If any one should say that each Roman pontiff, legitimately elected, is not by divine right the successor of blessed Peter, even in the gift of the infallibility of magistrature, and should deny to any one of them the prerogative of infallibility for teaching the church the word of God pure from all corruption and error, let him be anathema."

"5. If any one should say that general councils are established by God in the church as a power of feeding the divine flock in the word of faith superior to the Roman pontiff, or equal to him, or necessary by divine institution in order that the magistrature of the Roman bishop should be preserved infallible, let him be anathema."

If we put off our repentance to another day, we have a day more to repent of, a day less to repent in.

COURSE OF STUDY.

FOR ADMISSION ON TRIAL.—The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith, and on the Witness of the Spirit; Book of Discipline; the ordinary branches of an English education.

FIRST YEAR.—The Bible, in reference to its historical and biographical parts, and its chronology; Book of Discipline, with special reference to chap. 1, sec. 1 and 2; Manual of Discipline, chaps. 1 and 2; Wesley's Sermons, vol. 1; Ralston's Elements of Divinity; Watson's Institutes, part 4; Written Sermon on Repentance.

Books of Reference.—Watson's Biblical and Theological Dictionary; Theological Compend; Fletcher's Works; Watson's Life of Wesley. SECOND YEAR.—The Bible, in reference to its prophetic parts; Wesley's Sermons, vol. 2; Watson's Institutes, part 3; Smith's Elements of Divinity; Book of Discipline, with special reference to chaps. 2, 3 and 4; Manual of Discipline, chaps. 3 and 4; Coppee's Rhetoric; Written Sermon on Justification by Faith.

Books of Reference.—Newton or Keith on the Prophecies; Angus' Handbook of the Bible; Claude's Essay on the Composition of a Sermon; Watson's Sermons; Bicknor's on the Spirit of Life.

THIRD YEAR.—The Bible, in reference to the Life of Christ; Wesley's Sermons, vol. 3; Watson's Institutes, part 2; Edgar's Variations of Popery; Book of Discipline, with special reference to chap. 5 to the end; Manual of Discipline, chaps. 5, 6 and 7; Written Sermon on the Witness of the Spirit.

Books of Reference.—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinet's Pastoral Theology; Steven's History of Methodism; Paine's Life of McKendree; D'Aubigne's History of the Reformation.

FOURTH YEAR.—The Bible, in reference to the Acts and Epistles, their analysis and design; Wesley's Sermons, vol. 4; Watson's Institutes, part 1; Powell on Apostolical Succession; Rivers' Moral Science; Mosheim's Church History; Sumner on Baptism; Book of Discipline, chaps. 8 and 9; Written Sermon on Regeneration.

Books of Reference.—Butler's Analogy; Bingham's Antiquities; Hickok's Moral Philosophy; Hopkins' Homiletics; Wall on Infant Baptism; Liddon's Church of Christ; Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

COMMENTARIES.—Clarke's, Watson's Exposition, Wesley's Notes, Sumner on the Gospels, Stier's Words of the Lord Jesus, Lange on the New Testament, Olshausen on the New Testament, Bloomfield on the New Testament, Macknight on the Epistles, Henry's Exposition, Whitby's Commentary.

NOTE.—The examination will be confined to the course of study. The books of reference are recommended to be read, and the commentaries to be consulted.

H. N. McTYMME, Sec. of the College of Bishops.

THE ART OF THINKING.—One of the best modes of improving in the art of thinking is to think over some subject before you read upon it, and then to observe after what manner it has occurred to the mind of some great master. You will then observe whether you have been too rash or too timid, what you have omitted and in what you have exceeded, and by this process you will insensibly catch a great manner of viewing a question. It is right, in study, not only to think when ever an extraordinary incident provokes you to think, but from time to time what has passed; to dwell upon it, and to see what trains of thought voluntarily present themselves to the mind. It is a most superior habit of some minds to refer all the particular truths which strike them to other truths more general, so that their knowledge is beautifully methodized; and the general truth at any time suggests all the particular exemplifications, or any particular exemplification at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without the least attempt at classification and arrangement. Some men always read with a pen in their hand, and commit to paper any new thought which strikes them; others

trust to chance for its reappearance. Which of these is the best method in the conduct of the understanding, must, I suppose, depend a great deal upon the particular understanding in question. Some men can do nothing without preparation; others little with it; some are fountains, others reservoirs.—*Sydney Smith.*

REMARKABLE RAINS.

There are, sometimes, real showers of very unusual rain. It is stated by an old writer that in Lapland and Fimmarmark, about a century ago, a peculiar kind were known to fall from the sky; and that such an event was sure to be followed by a good year for foxes. A shower of frogs fell, near Toulouse, in 1804. A prodigious number of black insects, about an inch in length, descended in a snow storm at Pakroff, Russia, in 1827. On one occasion, in Norway, the peasants were astonished at finding a shower of rats pelting down upon their heads. Showers of fishes have been numerous.

At Stanstead, in Kent, in 1866, a pasture field was found one morning covered plentifully with fish, although there is neither sea nor river, lake nor fish pond near. At Allahabad, in 1839, an English officer saw a good smart down-pour of fish, and soon after thousands of small dead fish were found upon the ground; at Islay, in 1830, when a large number of herrings were found strewn over a field after a heavy gust of rain; at Wick, much more recently, when herrings were found in large quantities in a field a mile away from the beach—in all these, and numerous other cases, when a liberal allowance has been made for exaggeration, the remainder can be explained by well understood causes.

Stray winds blowing from the sea or river; a waterspout licking up the fish out of the water; a whirlwind sending them hither and thither—all these are intelligible. The rat shower in Norway was an extraordinary one: thousands of rats were taking their annual excursion from a hilly region to the lowlands, when a whirlwind overtook them, whisked them up, and deposited them in a field at some distance, doubtless much to the astonishment of such rats as came down alive. The so-called showers of blood have had their days of terror and marvel, and have disappeared; not that any one ever saw such a shower actually fall, but red spots have occasionally been seen on walls and stones, much to the popular dismay. Swammerdam, the naturalist, told the people of Hagne, two centuries ago, that those red spots were connected with some phenomena of insect life, but they would not believe him, and insisted that the spots were real blood, and were portents of evil times to come. Other naturalists have since confirmed the scientific opinion.

FIFTEEN GREAT MISTAKES.—It is a great mistake to set up our own standards of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyments of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mold all dispositions alike; not to yield in immaterial trifles; to look for perfection in a fallen world; not to aim at perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowance for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

WITHOUT CHRIST.—Dear reader, did you ever consider the import of that apostolic expression? Only two words, a preposition and a noun—the idea contained has magnitude and importance not easily measured. The words are descriptive of what every Christian on earth, and every redeemed soul in heaven were; and also of what every unbeliever on earth and every lost soul in the world of woe now are—"without Christ." Those best understand the meaning of the phrase who have passed through the trials of life "without Christ," who have died "without Christ," who are passing their eternity "without Christ." But none of them are here to give the explanation. What are the facts as we know them?

The Christian Advocate.

SATURDAY, JUNE 25, 1870.

MY CROON.

BY MRS. C. L. SHACKLOCK.

With morning's early dawn
I wake, with such a weary sense of loss,
And with deep sighs take up the heavy cross,
For then, my child, art gone.

In the sweet time of old
It was thy wont to win me from my rest
With fond endearments, kisses warmly
pressed
By lips which now are cold.

Thy little garments lie
Motionless, tenantless; the sunshine seems,
As on our lonely, silent room it beams,
A solemn mockery.

And all the weary day
I miss thy pleasant prattle, joyous song,
Thy sunny smile. Ah me! the hours are
long.

My boy, with thee away.
And O! when fades the light
My heart cries out for very loneliness!
I miss the bounding step, the fond caress,
The prayer and sweet good night.

There is no white-robed form,
No the beloved ones of Father,
Kneeling, with clasped hands and veiled
eyes;

Then nestling, safe and warm,
Close to my bosom pressed,
The dimpled hand clinging so lovingly,
The golden head, where it was wont to lie,
Sinking to peaceful rest.

When from sad dreams I wake
The silence thrills my heart with sudden
pain;
And the long hours are filled with yearning
vain
And weeping, for thy sake.

My pleasant cares are o'er,
Childless! with all this wealth of mother love
Crushed back upon my heart—thy home
above,
Mine, joyful nevermore.

My day star hath gone down
In utter darkness; but my heavy cross
I strive to bear; perchance my earthly loss
May win a heavenly crown.

Letter from Shreveport District.

MR. EDITOR: If the old adage,
"variety is the spice of life," be
true, then is our life greatly well
spiced. In our work we have a variety
of people, politics, churches,
religion, country and climates.

Fort Jessup, a military post in
Sabine parish, the site of one of our late
quarterly conferences, presented ob-
jects and specimens which excited
feelings of reverie, sad and pleasing.
Here are decaying foundations of
houses, once occupied by Generals
Jessup, Manning, Twigg and Z.
Taylor; and here are plains once
alive with United States troops;

these have passed away, and only
one, here and there, can answer such
questions as a visitor would natu-
rally ask. The only evidence left
of science and experiments is the
clover and Bermuda grass pastures
upon these sandy plains. Though
twenty years unoccupied, where it
has been inclosed they have the
finest pastures, where the masses
dig for cotton and corn alone, not
seeming to know that they can have
green pastures, yielding plenty of
the richest of milk and butter.

We have been for some days in
pursuit of early Methodism as given
by Stevens, and find many incidents
related opportune for one in the
succession and actually in service.
The motto of Mr. Wesley, "ever be
in haste, but never be in a hurry or
anxious," is one of the first mag-
nitude. This we would recommend
to the brethren generally, if they
will not think it presumption in one
so young to give advice. Perhaps
the greatest amount of the wear and
tear, nervous debility and prostra-
tion are the result of anxiety—cross-
ing bridges before getting to them.
Let every moment occupy itself, and
be satisfied with its occupation. We
were not a little surprised to find
that Mr. Wesley, more than a hun-
dred years ago, refused to send his
preachers where the people would
not support them. I am not sure
that the church generally, to this
day, mistake his views upon the sub-
ject of the support of the ministry.
There never was a man who paid
more attention to finance, and who
adopted better methods of raising
money. The fact is, his first design
was to raise weekly collections, and
that every one, however poor, might
pay something; and we hope, when-
ever the class meeting is revived in
the church, that the penny collec-
tion will not be left out. While
upon this subject, it seems to us
that there is a radical defect either

in the plan of supporting the min-
istry or in its execution. The idea
prevails that preachers have always
traveled and preached, and always
will. In these rounds we were
struck with the novel idea of a Mr.
H., in reference to an early itinerant
minister who used to come to his fa-
ther's house to shug, pray and preach.
He thought that he came down from
above for that purpose. When he
left, he would follow and track his
horse to see where he left the road
and went up. Query, Are there
not those yet who believe that
preachers live on angels' food?
Presiding elders, perhaps, learn more
of the wants and necessities of the
preachers than others. One of the
preachers on my district told me
that, on one occasion, he ran short
of provisions, but still thought his
stewards would think and act in
time to relieve him. Being timid,
he would say, when interrogated,
"Well, I'm getting along so-so,"
till, on one occasion, he was forced
to say: "To-day we have neither
meat nor bread; we breakfasted on
clabber." We are proud to say this
did not occur on Shreveport district.
We would remind circuit stewards
that "so-so" preachers are not un-
common; they don't like to tell
their poverty. One peculiar charac-
teristic of Methodism is, it prepares
its people to die. Its early minis-
ters and disciples labored, toiled
and suffered, but in death they were
triumphant. This is, in our estima-
tion, not one of its least commendations.

The advocates of the cause of
temperance are still at work, but the
tide to be turned is impetuous. It
is enough to stir their souls to see,
as we have, young men, scarcely out
of their teens, with long bottles in
shallow pockets, staggering into the
church. The involuntary inquiry is,
What can be done to save the
youth of the land from the accursed
habit of drunkenness?

We occasionally meet with old
Methodists who have been living in
this country for forty and fifty years,
and are familiar with the names of
Westerland, Douglass, Bilbo and
Stevenson, preachers who traveled
here in the days of yore; and yet
the resources of the country have
not developed scarcely in any par-
ticular.

There is much talk of a railroad
connecting this country with the
city, which would, doubtless, devel-
op its resources more in twelve
months than they have been for the
last half century.

The spiritual condition of the
church is not what it ought to be;
but the preachers are hopeful, and
seem determined to make every pos-
sible effort for the cause of religion.
Protracted and camp meetings are
much talked of and looked to by all,
when we shall have times of refresh-
ing from the Lord. J. P.

PIONIC.

MR. EDITOR: There is a charm
in the word—the young heart is spell-
bound at its mention. Such oc-
casions are often signalized as times
of dissipation and merriment not
in accordance with the laws of hygiene,
or the exacting law of our merciful
heavenly Father, who prescribes:
"Let your moderation be known to
all men," and "whatsoever ye do,
whether in word or deed, do all in
the name of the Lord Jesus."

Recreation is necessary, healthful,
and in accordance with the divine
economy. Our recreations should
be of the sort and measure as to
minister to cheerfulness and con-
tentment—keeping in view that
the ordinary restraints associated
with close application to labor and
study are thrown off, but that we
have not abandoned our gentility,
or become liberated from moral
obligation. "Train up a child in
the way he should go, and when he
is old he will not depart from it," is
trite. Many are skeptical on it. It
is too patent and potent a truism to
be questioned; besides, it is of divine
authority. It is found and exempli-
fied in all nature.

"Just as the twig is bent
The tree inclines."

The forces of nature may exact
implicit obedience to fundamental
law, yet those laws may be modified
in some cases, and by certain com-

binations yield another result. This
is true in physics. When this
thought is considered in its moral
force and application, and that
it is the law or inevitable tendency
of our being to sin, yet the spell
is or may be broken by the gra-
cious provisions of redeeming grace.
This inevitable tendency to do wrong
may be counteracted by grace, so
that the whole moral machinery
may be put in motion by a different
force, and produce different results.
As the rays of light, traveling in a
straight line, are bent when they
pass through a prism, so the "car-
nal mind," which "is enmity against
God," when operated on by the gos-
pel, is changed (bent) in its tenden-
cies; for, "with open face, behold-
ing in a glass the glory of the Lord,
we are changed into the same image,
from glory to glory, as by the Spirit
of the Lord." To "train up a child"
in reveling, dissipation and dancing,
we may be sure he will not readily
"depart from it." To "train up a
child" in the neglect of Christian
duty, prayer, Bible reading and at-
tending church, we may be sure he
will not readily "depart from it."
To "train up a child" to disobey its
parents, and treat with indignity
and disrespect the aged and those
who have authority, we may be sure
he will not readily "depart from it."
To "train up a child" to play
at games of chance, drink and be in
idleness, we may be sure he will not
readily or easily "depart from it."

But my pen has led me away
from relating the incident of the
picnic of the Moreau street Sunday
school. According to announce-
ment, the most of the school, with
others, assembled at the church, and
were conducted by our venerable
superintendent a short walk, which
brought us to the steamer which
was in readiness. At the word "all
aboard," we steamed up the river,
passing several miles up the levee.
The united songs of children and
teachers, as we passed up, found a
response from many sturdy sailors,
steamboatmen and others, who were
attracted by it, and by waving hats
evinced appreciation. An hour's
run and we made fast, and, disem-
barking, proceeded to the live oaks
not far off, where we deposited our
refreshments, and each one, and all
together, resorted to swing, rope,
ball, etc., and the rollicking laugh
indicated how merry all were. The
hours were not tedious, for all were
amused. Returning by the same
route in the evening, with no mis-
hap during the day, save meeting a
few "breakers" from ascending
boats, each one accredits it a picnic
long to be remembered.

PASTOR.

NEW ORLEANS, JUNE 8, 1870.

THE INFINITE.

There is but one uncreated and
infinite substance—that is God.
There are two created substances—
spirit and matter. Absolute unity
in the former, absolute duality in
the latter—a trinity without unity
in both. Thus polytheism, panthe-
ism and materialism, the three pre-
vailing forms of infidelity, are all
overthrown, and the intuitions of
reason, the dicta of common sense,
and the communications of revelation
synchronously affirmed.

Of these three substances, in their
attributes, properties and relations,
all truth is predicable. All theses
relate to one or more of this cat-
egory. Science, philosophy, theology,
ontology, cannot get outside of this
trinity, which involves all of uncre-
ated and created being, and all of
absolute or unconditioned, and of
contingent or conditioned truth and
being.

The first Substance is not the all,
though the cause of all other than
itself. To suppose the contrary
would be to embrace pantheism.
The last two substances are not the
all, for to embrace the contrary hy-
pothesis would be to make the finite
infinite, the effect the cause, the
contained the container, the less the
greater, and thus to contradict and
stultify all of the conclusions of the
practical and speculative reason, as
well as the highest intuitions of the
understanding, and the plain teach-
ings of revelation.

God and man contain, embody
these substances and present the

all. In the Incarnation they are
epitomized, but not mutilated, and
presented to us in the God-man;
for it pleased the Father that in
him—that is, in Christ—all fullness
should dwell. To know the Incar-
nate word in all his fullness, in all
he is and manifests, is to know all
that can be known of substance,
created and uncreated, of God,
mind and matter. Christ, the only
begotten Son, as the revealer and
only agent and medium of mani-
festation, is the logos or word in the
flesh or in human nature. Thus he
takes up into his compound nature,
in hypostatic union, the elements of
all being; and thus by revealing
himself, revealing all, harmonizing
all, and thus both typifying and
demonstrating the possibility and
fact of a final gathering together in
one—that is, in himself—of all
things. In this view all science is
sanctified, all study legalized, all
truth made a part of theology, for
all are a manifestation of the one
Infinite Substance in his nature, at-
tributes or works.

The essences of these substances,
though radically unlike, are yet con-
cealed from human vision—he buried
in the unfathomable depths of cre-
ated and uncreated being. The
great secret of their nature, if ever
made known, will be the culminat-
ing revelations of a future life.
The foregoing view presents God
and man distinct, apart, unlike, yet
God and man united but not con-
founded in Christ; made one, but
conscious personality of being and
identity preserved. Man is not a
part of Deity—nor an emanation
from him; hence there is no danger
to man of a loss of consciousness,
or of personal being by reabsorption
into the divine nature. The finite
may be embraced within the infinite,
and yet neither limit nor
exclude it; the infinite may contain
the finite, and yet neither exclude
nor annihilate, nor even paralyze it.
Nay, more, the life of the finite
springs from the womb of the in-
finite, nurses the breasts of the in-
finite; in it lives and moves and has
its being. The infinite cannot err,
cannot die; the finite, while united
to it, dwells in light and is immor-
talized. In Christ the infinite and
finite are united indissolubly, and in
this union the mortal is immortalized.
So to all united to Christ by a living
faith, the divine divinizes, the im-
mortal immortalizes, and the life
imparts eternal life. O for this life
in Christ, this union of the finite in
man, with the infinite in God and
Christ, which constitutes man's be-
atitude. VIDEX.

THE HIGHEST FLIGHT EVER MADE
BY MAN.—The most remarkable bal-
loon ascension on record was made
in 1804, by Biot and Gay-Lussac,
in Paris. By this enterprise they
endowed science with a series of
new and important facts, question-
able before that time, as they carried
with them a complete set of suitable
apparatus, and, moreover, an un-
surpassed knowledge of observation
and experiment. They ascended to
a height of thirteen thousand feet,
and observed that at eight thousand
to nine thousand feet the animals
they had taken with them, in order
to observe the effect of the rarefied
air and cold upon them, did not ap-
pear to suffer any inconvenience.
In the mean time the pulses of the
two experimenters were much accel-
erated; that of Gay-Lussac otherwise
always slow, sixty-two beats per
minute, was eighty; and that of Biot,
naturally rapid, seventy-nine beats
per minute, was one hundred and
eleven. At a height of eleven thou-
sand feet a pigeon was liberated;
it dropped down whirling through
the air as if it had been a stone.
The air was too thin, too much rare-
fied, to enable it to fly.

Three weeks later Gay-Lussac
went up alone, and attained a height
of twenty-three thousand feet, four
and one-sixth miles, or two thousand
feet higher than the top of Chimbo-
razo mountain. The barometer was
only thirteen inches high; the ther-
mometer eighteen degrees Fahr-
enheit below the freezing point, while
at the surface of the ground it was
eighty degrees. He left the court-
yard of the Conservatoire des Arts et
Métiers, in Paris, and after an aerial
voyage of six hours descended near
Rouen, one hundred miles distant.
The result of this ascension on Gay-
Lussac's health was very injurious,
partially by the want of air for res-
piration, combined with sudden cold,
but chiefly by the absence of the
accustomed pressure. At the ex-
treme height of twenty-two thousand
feet his face and neck were swollen
enormously, his eyes protruded from
his head, blood ran from the eye-
lids, nose and ears, and also came
from his lungs by vomiting; in short,
his system received a shock from
which he never fully recovered dur-
ing the rest of his life.—*Manufacturer and Builder.*

RICHES A MEANS OF GRACE.

The assertion that riches may be
a means of grace seems rather con-
tradictory to the declaration of Je-
sus, that it is easier for a camel to
go through the eye of a needle than
for a rich man to enter the kingdom
of heaven; and yet we doubt not
the fact. That the mere possession
of riches is not sinful is clearly
demonstrated by the fact that some
of the most holy and devoted serv-
ants of God have been rich. Abra-
ham, the father of the faithful, it is
said, "was very rich in cattle, in
silver and in gold." Job was a man
of vast wealth; it is said "his sub-
stance was seven thousand sheep,
three thousand camels, five hundred
yoke of oxen, and five hundred she-
asses," and yet the Lord declared
him a perfect and upright man;
one that feared God and eschewed
evil. David, the sweet singer of
Israel, was a king, and ruled over a
powerful nation. He was rich in
earthly possessions, and yet God
said he was a man after his own
heart. Joseph of Arimathea was
said to be a rich man and a disciple
of Jesus; he was a just and good
man. It is evident, therefore, that
the mere possession of wealth is not
sinful. On the contrary, riches,
properly used by their proprietors,
may become a great means of grace,
and elevate them to an exalted po-
sition in the kingdom of God.

In order to make riches a means
of grace we must consecrate them
unreservedly to God, recognizing
him as the great proprietor, and
ourselves as stewards, intrusted with
his property; to be used for the
promotion of his cause and king-
dom in the world, laying ourselves
and all our gifts, talents and pos-
sessions upon the altar of consecra-
tion. If a person has a talent for
the accumulation of wealth he may
make it subserve the cause of Christ;
if he cannot preach the gospel him-
self, he may furnish the means of
spreading the gospel to those whom
God has called to preach. He may
furnish facilities for public worship
by the erection of churches. He
may invest in Bibles and tracts, and
employ distributors to circulate the
light of the gospel. He may aid in
the erection of orphan asylums for
the support and religious education
of the destitute. He may make the
widow's heart to sing for joy by
furnishing her with a home for her-
self and destitute family. He may
use the influence that riches gives
him in the community for the
moral and spiritual elevation of his
neighbors. He may be a public
benefactor, and send his treasures
before him, that when he falls on
earth they may receive him into
heavenly habitations. There are
many blessed promises in the Bible
to those who use the riches of this
world in a proper manner; for in-
stance: "Honor the Lord with thy
substance, and with the first fruits
of all thine increase; so shall thy
barns be filled with plenty, and thy
presses shall burst out with new
wine." "Blessed is he that con-
sidereth the poor; the Lord will de-
liver him in time of trouble. The
Lord will preserve him and keep
him alive, and he shall be blessed
upon the earth, and thou wilt not
deliver him unto the will of his ene-
mies. The Lord will strengthen
him upon the bed of languishing;
thou wilt make all his bed in sick-
ness." "He that hath mercy on the
poor, happy is he." In the parable
of the talents, the Lord commended
the faithful servant who had im-
proved his talents, saying: "Well
done, thou good and faithful serv-
ant; thou hast been faithful over a
few things; I will make thee ruler
over many things; enter thou into
the joy of the Lord." And we are
assured that Christ will esteem all
the benefactions rendered to the
poor and afflicted as being confer-
red upon himself, and he will say
to them in the day of judgment:
"Come, ye blessed of my Father,
inherit the kingdom prepared for
you from the foundation of the
world, for I was an hungry and ye
gave me meat, I was thirsty and
ye gave me drink, I was a stranger
and ye took me in, naked and ye
clothed me, I was sick and ye visit-
ed me, I was in prison and ye came
unto me." Can it be possible that

any man who believes the Bible can
read such declarations unmoved,
and treat them with utter indiffer-
ence and neglect?

We do not suppose that God re-
quires the rich to donate all their
possessions to the cause of charity
and religion literally; but there
should be systematic benevolence.
Under the Old Testament dispensa-
tion every Jew was required to give
one-tenth of his income to the cause
of God. This is the only divine as-
sessment we have. Paul said to the
Corinthians: "Upon the first day
of the week let every one of you lay
by him in store, as God hath pros-
pered him," referring to the collec-
tion for the saints. The grand idea
of the gospel is that men should live
to the honor and glory of God—
honor him in all our ways, and do
all the good we possibly can in the
world. It will give a rich man
more exquisite satisfaction on his
death-bed to reflect that he had
been the means of performing one
act of disinterested benevolence
than to see his rooms filled with
bags of gold and silver, and leave
millions to be distributed among his
heirs. G. SHAEFFER.

ONE MORE APPEAL.

Now, gentle reader, do not allow
the caption of this article to prej-
udice you against its contents. Hear
me; then decide as conscience may
dictate. Brother John Rivers, a
relative of Dr. Rivers, of Louisville,
Kentucky, has had his house, with
nearly the whole of its contents,
consumed by fire. Among many
other valuables destroyed by the re-
morseless flames was a number of
valuable books. This Brother Rivers
feels most acutely, as he has long
been accustomed to reading, and
thereby supplying his mind with its
proper aliment.

The people of the community
where he lives have contributed as
liberally, perhaps, as their circum-
stances would warrant; and yet
there is an urgent demand for more,
particularly in the matter of books.

Brother Rivers has been engaged
for forty years in the noble business
of teaching and training the youth
of our country for important posi-
tions in the church and world; and
with the hope that some of his
old students and friends may see
this appeal, we, his pastors and pre-
siding elder, have penned these
lines. A small contribution in the
way of books, or money for the pur-
chase of books of our publication
house, would be highly appreciated.

A small box of books, expressed
to Meridian, Mississippi, M. O. R.
R., to the care of T. J. Terry, from
some one or more of his old stu-
dents, would be a beautiful tribute
to the worth of your old tutor.

If money contributions be prefer-
able, direct to U. L. Thompson, De-
Kalb, Mississippi, or to John Rivers,
Big Oak, Mississippi.

J. B. STONE, P. E.,
Macon Dist., Mobile Conference.
U. L. THOMPSON,
D. G. W. ELLIS,
Pastors, DeKalb Circuit.

DEKALB, MISS., May 20, 1870.

RULES OF STUDY.—Prof. Davies,
the mathematician, gives the follow-
ing rules of study: 1. Learn one
thing at a time. 2. Learn that thing
well. 3. Learn its connections, so
far as possible, with all other things.

4. To know everything about some-
thing is better than to know some-
thing about everything.
Teachers, please ponder these, and
then read them to your pupils, that
they may consider them also. We
are aware that it will take some
courage to apply Rule 4—that is to
resolve to be ignorant of some things,
that we may be profound in some
others. But such is as inevitable
as fate if profundity is gained. He
who resolves to carry the whole
encyclopedia of knowledge abreast of
him will carry nothing very far. If
Blackstone had resolved to carry
geology and astronomy side by side
with law, his name, instead of being
as enduring as the *lex non scripta* of
England, would have perished with
the newspaper in which it was
printed. Had Newton resolved, in
addition to his work on astronomy,
to rival Milton as a poet, Johnson
as a lexicographer, and Hume as a
jurist, his name would not be, as now,
imperishable as the laws of gravity.
And so of Bopp, and Grimm, and
Kepler, and La Place, and Des-
cartes, and Liebig, and Agassiz,
and the shining hosts of others
who have stood upon the tops of the
passing centuries.

The Christian Advocate.

SATURDAY, JUNE 25, 1870.

DEATH OF BISHOP KINGSLEY.

LETTER FROM DR. BANNISTER.

BEYROOT, SYRIA, April 7, 1870.

Knowing that new arrangements would be required on account of this mournful providence, I forwarded a telegram last evening to Dr. Harris, missionary secretary at New York. By the earliest steamer I send now a fuller account.

He had come to Jerusalem from Suez and Alexandria about the time that I had arrived there from my tour through the desert of Sinai. Desiring to make the tour of Palestine, I found a place in our party for him. We arrived in Beyroot on the third instant, and took lodgings together at the Hotel d'Orient. On Monday, the fifth, we visited the excellent missionary establishment of the American Board in the city, and later procured our tickets for passage in the Russian steamer, to sail to Constantinople on the evening of the sixth. Tuesday morning he arose in good health, and ascended the house-top with me to view the snowy heights of the Lebanon. Taking breakfast at the usual time, we repaired to our room to arrange for our voyage in the evening. At about nine he began to complain of acute neuralgic pains in the left breast and side, extending through his arm to the fingers' ends. After lying down a while he arose and took from his satchel a vial labeled "Pain Reliever," and applied the medicine to the parts affected, and drank some of it. He seemed cheerful and unconcerned, and spoke of his pains in gentle and patient inter-ances. Finding his feet cold, and much perspiration in his face, a hot foot bath was at once ordered by me. In this he kept his feet some ten minutes with apparent relief. Ad-justing himself to lie down again, he spoke lowly of some bad feelings still, and at that instant staggered, and before I could reach him fell gradually to the floor. Attempting in vain to raise him, I called for help, and while it was coming his eyes opened, but they were glassy, yet expressed, as I fancied, surprise. He was immediately lifted to his bed, but heart and pulse were still. At considerable intervals he made two heavy gasps, between which the physician, who had been called, ar-rived. Fifteen or twenty minutes from his fall upon the floor it was all over with him. He died at about ten A. M., on the sixth of April. The whole scene was so astound-ingly sudden and stunning that per-haps my measure of time may not be precisely accurate, but I have given the facts as accurately as they now occur to me. Till he was raised upon the bed I supposed the case only a fainting fit.

The consul, Mr. Johnson, and Drs. Van Dyke and Bliss, of the American mission, were present at the mournful scene, in the course of an hour, to render assistance. The consul took charge of all. The remains were removed to the Ameri-can college and laid out for burial. The mystery of the disease suggest-ed the propriety of a post mortem in-quest. Never were more delicate at-tentions rendered than those of Messrs. Bliss and Van Dyke. Their courtesies deserve recognition by our Mission Board. Funeral ser-vices were held to-day in the church, the corpse being followed thither by many friends; among them the president, Dr. Bliss, and the stu-dents of the college. The Rev. Mr. Robertson, pastor, conducted the services; the part taken by myself was to state the character, position, standing, duties, etc., of the deceased, and to read the burial service.

The American mission cemetery has become so full that an ordinance now forbids the burial within it of deceased travelers. The Bishop's remains were deposited in the Prus-sian Protestant cemetery—a beau-tiful and firmly secured inclosure. I suggested, embalmment, and the sending of the remains home; but this was discouraged on account of the great expense, and the excellent security they would have here.

In our association together for the last month frequent was our con-verse on religious experience, and he exhibited always a joyous trust in the Saviour, and his private de-votions evinced this trust in a high degree. The theme of his heart was the great church interests, especially our missions. It is much to be de-precated that they cannot now be re-presented by his own living tongue.

The post mortem examination, which I acquiesced in to make cer-tain the cause of his death, revealed the ease as disease of the heart, and that no help whatever could have been given, as Drs. Van Dyke and Briggsstocke assured me. The follow-ing is a copy of their report to the consul of their examination:

"L. JOHNSON, ESQ., UNITED STATES ACTING CONSUL GENERAL: The un-derigned having been directed to examine, post mortem, the body of the late Rev. Bishop Kingsley, re-port the existence of the following lesions: Heart somewhat enlarged;

enlargement of the left side greater than that of the right; very fatty, and fatty coat with some difficulty separated from the muscular fiber, the two seeming to be fused at their junction, they having a distinct line of demarcation, and not separated by connective tissue; walls of the right auricle attenuated; at the origin of the pulmonary artery was a fibrinous clot about an inch long, rounded at one extremity to about the size of a goose-quill, and tapering to the other one, and apparently lodged between the valves; a second clot of the same nature and about the same length, but flattened, en-tangled among and wound around the ends of right auricle ventricular valves; lungs healthy, brain healthy; abdomen not examined.

C. V. A. VAN DYKE, M. D.
R. W. BRIGGSSTOCKE, M. R. C. S.,
L. S. A. and L. M., London."

"A true copy of original on file in this office."
L. M. JOHNSON,
Acting Consul General."

I have thus given the facts as well as I have been able. Though he was little apprehensive of the coming on of such a result in the course of his pains, he was, no doubt, en-tirely ready for it, and his passing away was without struggle or groan—almost in an instant. The church has greatly to mourn the loss of such an efficient officer; and his family—O his family! of whom he often spoke—let them be remem-bered in multitudes of prayers to the God of all consolation.

HENRY BANNISTER.

UNKNOWN CELEBRITIES.

It is curious how little we know of the personal history of some of our greatest men of letters. We are not certain of the year in which Chaucer was born, nor do we know the university at which he studied. Shakespeare's biographers amuse or fatigue their readers with conjectures, and have only a few barren facts with which to supplement their fancies. About Spenser we know even less, and the latest editor of his works, in a sketch of the poet's life, acknowledges the meagerness of his facts by writing: "His poems are his best biography." In the sketch of his life to be given here his poems shall be our one great authority." Milton, a sublime ego-tist, tells us almost as much about himself as his biographers are able to collect from extraneous sources. Of Bishop Jeremy Taylor, Milton's cotemporary, his equal in eloquence and learning, and the greatest pul-pit orator England has produced, our knowledge is so limited that it is even a question whether, like the poet, he married three wives, or contented himself with two; which reminds us that it is also open to question whether Ben Jonson married a second time, or whether Fletcher, twin dramatist to Beaumont, married at all. Who has not read that enjoyable and inimitable book, the "Anatomy of Melancholy?" Yet of Burton little more is related than that he resided chiefly at Ox-ford, was an indefatigable student, and foretold his own decease, which happened so exactly at the time predicted that, according to Anthony Wood, some of the students said "that rather than there should be a mistake in the calculation, he sent up his soul to heaven through a slip about his neck." A few years be-fore Burton's death was born one of the most notable men of letters that England has produced. Just as Ben Jonson held a higher rank than Shakespeare among his contemporaries, so was Dryden esteemed in his own day far more highly than Milton. Yet it is strange how little, even in Dryden's biography, belongs strictly to the region of fact. He is said to have done this, it is conjectured that he did that, it is probable that he acted in such or such a manner. This is the mode of writing adopted, and no doubt wisely adopted, by the biographers of "glorious John;" and Mr. Christie, in his admirable "Globe Edition," just published, observes that, in spite of all re-search, the deficiency of information about Dryden is still remarkable, and "the names and dates and order of his publications make a large portion of his biography."

Yet Dryden was poet laureate and historiographer royal; he was a Fellow of the Royal Society; he was the supreme object of jealousy to the literary hacks of his day, just as Pope was to Grub-street scrib-blers forty years later; his name for a long period was constantly before the public, the works produced in his old age were even more heartily welcomed than those produced in middle life, and when he died he had a "splendid funeral," and was followed by a hundred carriages to his fitting resting place in Poet's Corner. The conspicuous position occupied by Dryden, if contrasted with the paucity of our information about him, proves, as in the early instances we have mentioned, that what Lord Macaulay calls the "Lues Boswelliana" is a complaint of modern growth. The extent to which it exhibits itself in these days is sometimes ridiculous enough. We are told how often illustrious

men strop their razors, or put on their spectacles, how often they eat, and what they drink, and upon which leg they are accustomed to enter a room, how they look in a nightcap, and what appearance they present in a dress coat. If they smoke, the average number of cigars is chronicled; if they drink of the liquor which Dr. Johnson appropriated to heroes, the quantity is scored down with exactitude. As there is nothing too minute for a life-writer in the nineteenth century, so it is possible also that nothing can be found too great; but, unhap-pily, there is rarely room in this direction for the exercise of his genius. Perhaps it is well that so little is known of the men of letters who are the pride and boast of our earlier literature. The bloom of a plum is spoiled by over-much hand-ling; and there are not many men who, like Dr. Johnson and Sir Walter Scott, can bear without serious detriment the research of the modern biographer.—Every Satur-day.

REV. WM. MORLEY PUNSHON.

Person large and strongly built, tending slightly to corpulency; head squarely and solidly set upon a strong neck; forehead full at the base, but slightly sloping and nar-rowing as it rises, hair straight, rather long, dark, but lacking much of black, and so thin at the parting as to suggest (only suggest) bald-ness; eyes small, or perhaps rather made to seem half shut by heavy eyelids; nose noticeably broad at the nostrils; cheeks decidedly heavy; mouth and chin having nothing about them noticeable, harmonizing with the rest of the face; whole cast of features impressive, but stolid, heavy, English—such is the physical Dr. Punshon.

He comes forward and begins his discourse with almost as little ado as Wendell Phillips. His style of oratory is much the same as that of Phillips, though more rhetorical, more artificial. He does not ges-ticulate much; nor is his gesticula-tion or attitude by any means what an eloquentist would call graceful. Often, especially in the earlier part of his address, he will stand a con-siderable time at once on one foot, his body leaned forward, his hands held of either side of the desk be-fore him, and his unused leg crossed awkwardly behind the other. All this, however, ten chances to one, you do not notice. As soon as he begins to speak the man is lost in the orator; nay, the orator is lost in the oratory. His words chain you, and you forget all else.

The pronunciation of the orator smacks of the side of the ocean from which he comes. It is the pronunciation of a cultivated Eng-lishman rather than a cultivated American. "S" is pronounced much like "z," you hear "absorbing" for "absorbing;" "mezmerism" for "mesmerism;" "Christian" is pro-nounced with three syllables, "Chris-tian;" "convenient" with four; "anal" "ed" is usually or always made a distinct syllable. Thus, the pre-terites "sinned," "raised," "believed," on his lips are "sin-ned," "rais-ed," "believ-ed." "D" takes often very nearly the sound of "j"—for instance, "duty" becomes "juty" or "dyuty." "Circumstances" is pro-nounced as if it contained no "a," but were spelled "circumstnces." "Years" is pronounced "yurs;" "clean" "clean;" "borne" "born;" the sound of "r" is always trilled, and "th" is spoken as if it were "thr." Yet, notwithstanding vari-ations from American usage men-tioned, his pronunciation is on the whole chaste and elegant. The nice accuracy with which he speaks words and names from foreign languages is specially noticeable.

His voice is very fine. If you ob-serve closely, it is a little husky, yet, for all that, remarkably pleasant. The thing that strikes first in his speaking is his enunciation. You never heard it excelled. It is beau-tiful. You scarcely lose a syllable of a whole lecture. Every word is finished and dropped before another is touched. Every minutest sound is as clear as if it were uttered alone. And yet there is no appear-ance of effort to make it so. Each syllable is a distinct silvery drop, and still the whole are a stream, smooth-flowing, unbroken.

The next thing that strikes you is the close linking of sentence with sentence, and thought with thought. There is no fragment. Every part is a link. The whole is a chain, and a chain of wondrous beauty. It seems to you as if no other possible sentence could join itself with the receding one so perfectly as the one chosen, and that no thought could possibly be changed in position or form, or have another substitute for it, without loss. There is a vast difference in orators in this respect. Some oratory is beautiful, powerful, but fragmentary in its make-up, concrete, conglomerate. Dr. Pun-shon's, at least as far as its word and sentence-structure is concerned, is not so. An oration of his is an organism (to repeat a figure already used), a chain, or, best of all, a stream. The first word he utters is

the beginning of a current. Every succeeding word augments that cur-rent. Before you are aware he has drawn you in; and once in, there is no stop for you until the orator stops. Here is Mr. Punshon's power. It is a subtle power, but it is very great. Many orators are profounder than Punshon; many more edifying, many more startling, many more powerful in moving the deeper feelings of one's nature, many richer in wit and humor, many nearly or quite as fertile even in beautiful illustrations, and flashing figures, and brilliant passages; but no one before the English-speaking world of to-day can stand up in the pres-ence of an audience and so easily, so entirely, without appearance of effort, launch them upon a stream of eloquence, at once so quiet, and yet so varied, so rapid, so resistless, so ab-solutely enchanting. His magnetism is unequalled. He is a poet. He sees everything "with the big wondering eyes of childhood." Beneath his eloquence nothing is common-place, nothing is uninteresting. He trans-mutes everything into gold that he touches—and his touch is rapid almost as light. Scarcely has he plucked a flower, sparkling with dew, and fresh with spring's first perfume, and held it up before us, than he flings it down to pluck another only more charming. Now he leads us in a meadow smooth and green, now through a forest vener-able and silent, now amid wild and awful mountains, now over the lonely sea, now sets us down in gardens beautiful as "the gardens of the gods." But nowhere does he leave us longer than a moment. The tinkle of a woodland brook swells into the thunder of Niagara. The terrific music of the ocean storm melts into the singing of the night-ingale. All is change, all is move-ment, but all is harmony. There is no delay. On, on we are borne, without time even to take breath. No sooner does the curtain fall upon one scene than it rises upon another; or, more accurately, the curtain never falls at all, for the whole or-ation is a constantly moving pano-rama, or a series of dissolving views—each picture melting marvelously but beautifully into its successor.

Mr. Punshon's best productions are all carefully written out before delivery. When we have heard him he has had his manuscript be-fore him; and we are informed that this is his usual practice. Yet he cannot be said to read. His eyes steal a glance at his paper now and then, but that is essentially all. One of the most remarkable things in the orations of Mr. Pun-shon is the great number and variety of his quotations. Nor are they mere externalities hung upon the outside of his structure for tawdry ornament. They are polished stones wrought nicely into the mosaic of the structure itself. All literature has seemingly been laid under tri-bute to produce them, ancient and modern, English and continental, prose and poetry. If nowhere does the breadth and richness of the orator's culture appear more plainly than here, neither does his genius anywhere shine out more conspicu-ously. Nothing is more diligent than to use quotations well. In nothing is it more easy or more common to bungle. None but a master workman is fit to attempt mosaics. But Dr. Punshon is a master workman, and here, if no-where else, he proves it.

We said his oratory has some characteristics in common with that of Wendell Phillips. It is perhaps more like that of Dr. Chapin, of New York. Did you ever sail by swift boat, in the midst of our glorious autumn, down the magnificent Hudson from Albany to the Palisades? An ora-tion of Punshon's is such a sail, only he never lets you stop by the way. More delightful, more picturesque, more variegated, more absolutely wonderful and enchanting in its rapid succession of the beautiful, the romantic and the sublime, even the splendid and unequalled pano-rama of the Hudson is not, than is the charming voyage over which, without jar of engine or plash of wheels, the silver-tongued orator al-most unconsciously hurries you.

Are you a musician? Mr. Pun-shon is the Rossini of orators. Are you a poet or a lover of poetry? Mr. Punshon is not Bryant, or Whittier, or Lowell, or Swinburne, or Tennyson. He is Longfellow.—The Standard.

VISCOUNT LEPIC lately presented to the Emperor Napoleon a collec-tion of arms and other curious his-torical objects. This collection is to be placed in the *Musee de Saint Germain*; it comprises axes, lances, arrows, harpoons, fishing tackle and agricultural implements. The em-peror, who appeared to be greatly interested in M. Lepic's explana-tions of the collection, has desired him to make a similar one for the Artillery Museum.

THOMAS CARLILE will probably visit America as soon as he has completed the revised edition of his works upon which he has been en-gaged for the last two years.

TRIBUTES OF RESPECT.

At the first quarterly conference for Marion circuit, Macon district, Mobile Conference, it appearing from the sta-tistics that one of our number had been removed from our midst by death, to wit, Brother THUR HENDER-son; on motion a committee of three was appointed to draft resolutions in reference to his death, whereupon the following were appointed as said committee: T. Y. ARMSTRONG, L. M. BOYD and G. W. McINNIS.

WHEREAS, It has pleased him who holds the destiny of all men in his own hands to remove our beloved brother, T. Henderson, from our midst by death to the church tri-umphant; be it, therefore,

Resolved, 1. That while we as a quarterly conference, deplore his loss from our board of stewards as a most worthy member and zealous brother for the advancement of our church interests, we feel assured that our loss is his eternal gain; and while we mourn we feel assured that he is enjoying the full fruitions of immortal bliss in the paradise of God.

2. That we deeply sympathize with his bereaved family and friends, and we pray and admonish them so to live in this world that as they leave the troubles and sorrows of the present time, they may be gathered home to husband, father and friend, to part no more—where the wicked will cease from troubling and the weary will be at rest.

3. That these resolutions be spread on the minutes of this quar-terly conference, and that a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

T. Y. ARMSTRONG,
L. M. BOYD,
G. W. McINNIS,
Committee.

The following preamble and reso-lutions were passed by the second quarterly conference of North War-ren circuit, Mississippi Conference, held at Wesley chapel, May 15, 1870:

THOMAS C. JONES was born Octo-ber 12, 1813; was converted and joined the Methodist Episcopal Church South in 1852, in which he lived an acceptable member, most of the time filling the office of steward until January 29, 1870, when, at his late residence in War-ren county, Mississippi, he was called to "give an account of his stew-ardship;" not, however, on account of unfaithfulness in the discharge of his duties in that office, for he leaves many living witnesses of his untiring energies in providing for his pastor and his family.

No doubt many a care-worn and neglected itinerant, who in former days has been blessed by his kind hand, will be constrained to say, when he hears of his death: "Help, Lord, for the godly man ceaseth."

While on his death-bed he said to his late pastor: "Move to the parsonage and let me know what you want." None but the often neglected and discouraged Metho-dist preacher can fully appreciate such encouraging words. But, alas! how uncertain is all mortal good, for a few days of intense suffering from pneumonia ended his earthly career, and taught his pastor to look to some other source for help. May the great Head of the Church fill his place by another equally as faithful. When asked about his hopes for a better state, he expressed himself fully resigned to death. In his death the country has lost one of its best citizens, society one of its most generous and noble members, the church one of its most liberal supporters, the widow and the orphan their kindest friend. Yet let us resolve to submit to this seemingly strange providence of God, knowing that, "The Judge of all the earth will do right."

Resolved, 1. That we tender to the bereaved family and friends of the deceased our most hearty con-do-lence, commending them to the grace of God, who alone can com-fort them in their afflictions.

2. That in memory of his faith-fulness as a member of this body we give this report a place upon the records of this circuit, and also have the same published in the NEW ORLEANS CHRISTIAN ADVOCATE.

P. HOWARD,
A. M. CAMERON,
Committee.

At the second quarterly confer-ence of Rocky Mount circuit, Mont-gomery Conference, held at Reho-beth, Saturday, May 7, 1870, the following preamble and resolutions were adopted:

WHEREAS, It hath pleased our heavenly Master to remove our be-loved brother and pastor, J. F. DICKINSON, from the scene of his earthly labors, who for the past fifteen years labored in the Alabama and Montgomery Conferences. He was assigned this year to this cir-cuit, and was well received and highly appreciated at every point at which he preached; but, alas! how soon in the year are our hopes cut short. He was able in the pulpit, interesting, instructive and kind in the family circle, and loved by all. As a body associated with him in the past, it is becoming in us to testify our appreciation of his individual and ministerial worth. He was de-voted to his holy calling, orderly in walk, unwavering in duty, fearless in advocacy of truth. He has been an official member of the Methodist Episcopal Church from boyhood; his life has been spent in the service of his Master, endeavoring to win souls to Christ, and faithfully discharged the last duty to God and the church, and in his last moments, though tortured with bodily pain, was sup-ported by a faith that faltered not, and a hope that brightened as he neared the portals of the grave, giv-ing the strongest assurance to sur-rounding friends that his later end was peace; therefore,

Resolved, 1. That while we deeply deplore the termination of a life so full of usefulness to the church, so-ciety and his family, we bow with meek submission to the will of him "who doeth all things well."

2. That we tender our warmest sympathies and heartfelt condolence to the bereaved family upon whom the blow has so heavily fallen, and invoke the blessings of heaven to rest upon them in their time of trouble.

3. That a copy of these resolu-tions be sent to the family of the deceased, also to the NEW ORLEANS CHRISTIAN ADVOCATE.

J. W. SHORES, P. E.
J. A. GIDDENS, Sec.
Macon Advocate please copy.

At the second quarterly confer-ence of Rocky Mount circuit, Mont-gomery Conference, held at Reho-beth, Saturday, May 7, 1870, the following preamble and resolutions were adopted:

WHEREAS, In the dispensation of an all-wise Providence, our brother, HENRY GRAVES, who was for forty years a member of the church, and for thirty years a local preacher, has been removed from our midst by death; therefore, be it resolved by this quarterly conference:

1. That in the death of Brother Graves we feel that his family has lost an affectionate husband and father, the community a good citi-zen, the church an exemplary, de-voted and useful official member.

2. That while we feel sensibly the loss the church has sustained, we bow submissively to the providence that has taken him from us.

3. That his bereaved and sorrow-ing wife and children are entitled to and shall receive our warmest and kindest condolence.

4. That these resolutions be en-tered upon the journal of our con-ference, and published in the Advoca-te, and a copy furnished his family.

J. W. SHORES, P. E.
J. A. GIDDENS, Sec.

THE WESTERN CONFERENCE, to be organized by Bishop McTear, at Leavenworth, in September next, will include three States and Terri-tories. All accounts represent it as a wide and inviting field for minis-terial labor. Like its old namesake, that Conference will be the mother of Conferences. Let our young men of energy and consecration, who are not waiting on "another man's line of things, made ready" to hand, of-fer themselves willingly for this grand pioneer work—offer them-selves in time—so that the Bishop may occupy the ground largely at the first session of the Conference. Nashville Advocate.

A HARD-SHELL Baptist, preached in Washington lately, and took for his text, "God made man in his own image." He then commenced, "An honest man is the noblest work of God." He made a long pause, and looked searchingly about the audience, and then exclaimed: "But I opine that God Almighty hasn't had a job in this city for nigh on to fifteen years."

A SUFFICIENT amount of money has been subscribed to secure the erection of a suitable memorial to the late Prof. Faraday. The chief contributions came from men of science. About \$7,000 gold have been received. The present scheme is to erect the memorial in the British Museum.

The slightest sorrow for sin is sufficient if it produce amendment—the greatest insufficient if it do not. Colton.

Vice stings us even in our pleas-ures, but virtue consoles us even in our pains.—Colton.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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To Subscribers.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, Register the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MONEY.

We cannot issue this paper without money. What does it avail us if we have enough in the hands of agents to run the paper for six months when we have none on hand and cannot borrow, and the printers must be paid every week? If you have only \$3 send it immediately. Remember, if six hundred agents have an average of \$3 each it amounts to \$1,800. This amount would give us relief for the present; but we urge on all to pay up immediately all they owe us.

THE PRINCIPAL of the Felicite street Sunday school was an interesting and pleasant occasion. With such a place as the Fair Grounds, and such a prince of Sunday school superintendents, and such Martha's as prepared the baskets, and such blithe, gay and winsome children, how could it be otherwise?

REV. P. M. GOONVYX, pastor of the church at Jefferson City, deserves great credit in that he has repaired, beautified and thoroughly furnished his church, at an expense of about \$1,200, besides liquidating an old debt. Well done! May his ministrations be waited on by crowds of anxious and profited hearers!

WE HAVE received the catalogue of Millwood Female Institute, Jackson, Louisiana. Indicates prosperity. Full board of instructresses and thorough curriculum.

METHODISTS who study closely the working of an itinerant system of evangelization will be interested in the Wesleyan method of providing for the children of traveling preachers. In order to equalize ministerial support, the Wesleyans of Great Britain since 1810 have assessed the support of the children of the ministers upon the whole church. The assessment has varied from the support of one by every one hundred and sixty-six members to one by every ninety members. At present the sum of £6 10s. is assessed upon every one hundred members, and the total amount raised is £22,244 yearly. Such a system would seem a very strange one for use in America, but it has worked well in England.

HERE is encouragement to perseverance: that Jesus Christ, our Head, is already in heaven. If the head be above water the body cannot drown.—Flavel.

If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

AFFLICTIONS may buzz and hum about the believer, like bees that have lost their sting; but they can never hurt him.

THE STEAMBOAT.

It is nearly sixty years since the first steamboat was seen on the Western waters. She was a stern-wheel, built at Pittsburgh, by Fulton and Livingston, in 1811. This boat was rigged with masts, she was called the Orleans, and made her first trip to the Crescent City in the winter, probably, of 1811-12. We have never met the man or woman that saw this pioneer, though there are, doubtless, a good many living who remember the wonderful apparition. Almost two generations ago this first experiment was made. How much history has transpired in the nation, and how much development in this Western and South-western region! The contrasts, if we were old enough to appreciate them, are marvelous. The levee at New Orleans, as it appears now, and as it was when that first Western steamboat came to the wharf, invites comparison. The produce of the present day was then almost unknown. Cotton was not the great staple—neither prince nor king. The gin was almost unknown, and the man who had ventured to predict millions of bales a year would have been suspected of lunacy. The city, then, scarcely extended above Canal street, and these miles of wharves now growing under the weight of cotton, tobacco, corn, flour, sugar, molasses and other things, were not then in existence. What a difference in the little Orleans and the fleet of steamboats whose smoke darkens the sun, and whose bells and whistles nearly deafen us? The Orleans, with her masts and single wheel, low cabins and snail's pace, barely able with sail and steam to overcome the five mile current, and the Robert E. Lee of to-day, as she backs out from her berth at the foot of Canal street, pauses in mid-stream for a moment, as if to display her magnificent proportions and to gather up her energies, and then moves grandly away at fifteen to twenty knots per hour! What would Fulton and Livingston say, could they stand upon our landing and witness these marvels of graceful architecture and scientific power?

This is the perfection of traveling when not in too much hurry. It is a traveling home, where every comfort is dispensed, and where rest and recreation may be secured. One need not suffer here from hunger, thirst, dust or fatigue. There are facilities for abundant sleep, pleasant reading, social converse and prayer. You can be alone or in company, as you choose. As for the perils of river navigation, they are not more than the railroad, as that institution is managed on some of the American lines; and the manner of one's taking off which either mode of journeying affords, comes to about the same thing. In the ladies' cabin is a large painting representing a railroad catastrophe. There is a broken bridge, and the cars are plunging headlong from a dizzy height into a bottomless abyss, and hard by numerous bodies are laid side by side, whilst agonizing friends seek to recognize their loved and lost. This work of art makes us feel every day of our trip more contented with the trials of river navigation, and thankful that we were so prudent as to avoid the Great Northern and the Mississippi Central! It means, "take the boat, and stay on her as long as possible." The railroad men will doubtless respond by placing in conspicuous panels scenes representing these floating palaces in a sinking condition, wrapped in lurid flames, or in a horrid and fragmentary state of explosion. Dr. Livingstone, the great African traveler, propounds the theory that the first shake of the lion deprives his victim of all sensibility to pain, though life and consciousness remain. The chloroform of nature waits upon the occasion which requires it. So we may hope it is in the disasters of travel. Certain it is that, once actually on board, apprehension measurably ceases.

The want of incident on the Mississippi is almost as painful as in a sea voyage. But to a fresh and untravelled eye there is much to interest and occupy the mind. It is a

real relief when the high land appears, when the bluffs of Natchez and Vicksburg rise before us, and the overlasting flatness of lower Louisiana gives place to actual hills. The river is turbid, broad and always majestic, and we can scarcely weary with thinking of the world of commerce which floats upon the mighty stream, of the empires that will rise upon the extended banks, and of the civilization which will, a century hence, adorn the great valley. Will the steamboat be an institution of that age, or will something else take the place? Steam may, after all, be an element of transition, to give place to some other motive power far more perfect. We gain occasional glimpses of the shore-world, of the sugar cane on the lower coast; and of the corn and cotton higher up. Many of those large plantations, which were highly cultivated a few years ago, are covered with young cotton-woods, and are rapidly reverting to their primitive wilderness condition. There are evidences, however, of recuperative thrift, and not many years hence all these fat lands will be protected from overflow and adequately stocked with labor. The cultivation of these cotton lands is a national necessity, and both labor and levees are bound to be secured. There is hardly anything so certain, in this world of uncertainties, as the boundless productiveness and material prosperity of this alluvial region. The population and monuments of art and civilization of the Nile and Euphrates will be more than repeated here. The changes which have taken place in the channel, at some points, are very great. The town of Providence, in Carroll parish, has almost entirely eaved in within the past twenty years. The church, the courthouse, the private residences are gone. There were scarcely any of the old landmarks by which we could identify a place memorable and hallowed to us by early and pleasant associations. The sad but beautiful sentiments of "The Deserted Village" came to mind, suggested by the ruin and desolation of this locality. An uninterrupted level of giant forests and fields, covered with corn and cotton, stretches from the bluffs of Vicksburg until we come in sight of the high grounds of Helena, and then of Memphis. Between these points, embracing hundreds of miles, we have not seen a town of any size—scarcely anything more than mere landings and shipping points.

The interior life of our steamboat is quiet beyond all expectation. The staterooms are all occupied, but there is no jostle. The officers are at their posts, the waiters at theirs; the crew must be in place also, but they are not heard. There is some smoking, but, wonder of wonders! neither swearing nor drinking. An effort was made to get up a dance the other night, but the young people seem to have been discouraged, and have not renewed the enterprise. We are yet a good way from the "desired haven," but thus far the Mary Houston deserves honorable mention of those who are now on board.

"BITTERS."

Under this captivating head many articles are offered which will at once invigorate the system, give it tone and establish its functions; restore the wasted energies, long preyed upon by disease; recuperate and build up the shattered constitution, long suffering under the intensified throes of acute or chronic derangement. Indeed, all the "ills that flesh is heir to" are either alleviated or prevented by the use of these elixirs of life. This may be considered an age of bitters as well as of chivalry.

We wish as a "faithful" watchman to enter our solemn caveat against our people indulging in the hazardous use of these poisoned cups of intoxication. Not that we condemn all or any, yet their use certainly feeds the appetite for strong drink, creates an abnormal condition of the system, and lays the foundation of far more serious maladies than those intended to be thwarted. Suffering humanity is under high obligations to medical

science, which has, from crude elements, established remedies, and if applied with discrimination by skillful hands will alleviate pain and lessen the aggregate amount of human misery. But the same elements of good, if perverted or manipulated by unskillful hands, prove mighty engines of sorrow and anguish.

No doubt there are many of these tonics that are valuable, and impart the very needed element in the deranged system. But to know which to use, and how and when, are questions that we cannot answer; and to use them indiscriminately is highly hazardous and of doubtful expediency.

Again, that vicious appetite for strong drink is a ruling passion with the multitude. It is fostered and developed, as the noxious weed, by means the most simple, and thoughtlessly used. The germ-seed may lie dormant for a time, but the auspicious season bursts the shell, and then, as by intrinsic power, it springs forth to bloom and bear fruit. Habit thus fixed, correspondent with depraved appetite, is exacting, and rarely yields to moral suasion or the sterner laws of coercion.

The evils of intemperance are too palpable and shocking to be slightly thought of. To chronicle them would be a page of infamy and human depravity, revolting; a picture, graphic, of pandemonium. To strike at the root of this tree of vice is the treatment needed. Heretofore temperance societies and organizations, in their praiseworthy work of arresting this fearful stream of woe and misery, have accomplished much. But there seems to be a failure of effecting the whole purpose intended. Pledges and vows, framed and administered under the most solemn and imposing circumstances, are well enough, but are too often violated in an evil hour, when temptation is presented and the vicious appetite is dared to partake. The ax must be laid at "the root of the tree" of intemperance. Its very vital principle must be destroyed, then its limbs, and finally the trunk will give way and topple to ruin. Pledges, moral suasion, example, all are good; but the religion of Jesus is the *summum bonum*. It prescribes temperance and elasticity, condemns dissipation and intemperance, commands temperance as one of the cardinal virtues, and in language of approval announces: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." All of this springing from love to God—that love which finds its highest aim in "keeping the commandments."

The Economy Mutual Aid Association of New Orleans.

In another column we publish the card of this company, with a list of the trustees. It was organized for mutual benefit in case of the death of any of its members, securing all the protection and advantages which men seek in life insurance companies, but in a more convenient form, and at a cost within the reach of all, founded on principles of equity, with undoubted security. The company has two classes, A and B. In class A persons from fourteen to forty-five are admitted, but class B includes those from forty-five to sixty years of age. The entrance fee into the first class is \$10, into the second \$15. Only persons in sound health are taken into either class. At the death of a member the company will pay \$1 for every member in the class of the deceased on the day of his or her death, and make an assessment upon the members of \$1-25. The entrance fee is non-forfeiting. Blank applications for membership and full instructions will be forwarded by mail to any person desiring to join the company.

The management of the company is in the hands of gentlemen of well known character and ability. A remunerative commission will be paid to ministers and others who will take an agency of the company. For full particulars address J. B. Guthrie, secretary Economy Mutual Aid Association, New Orleans, Louisiana.

CHURCH AND STATE.

We see by the doings of the late Maine Conference, Methodist Episcopal Church North, that they had "a committee on the state of the country." This, it seems, was not a committee on the temperance, the charities or morality of the country, or any cogent subject, but a committee on the politics of the country—an ecclesiastical indorsement of General Grant's administration. This, we suppose, is their rendering of "render unto Caesar the things that are Caesar's."

This thing is so unlike the council held at Jerusalem, when the "Apostles Peter, James, Paul, Barnabas and the elders came together to consider," that to intimate these holy men had "a committee on the state of the country," and brought in a report upon the administration of Clandins or Nero, would sound so irreverent and absurd that the veneration of all Christendom would be shocked, and would rise in universal protest against the outrage upon the holy memory of the sainted dead.

What is all this but an attempt to wield a partisan influence, and to court favor and secure offices? There are several preachers in the United States Senate and House of Representatives, in foreign consularships and the like—men who profess that they have been called of God and moved by the Holy Ghost to take upon them the office and work of the ministry—men who have most solemnly promised to turn their thoughts and studies to the sacred duties of their holy calling. Such gross and glaring inconsistencies cannot fail to work to the disparagement of the ministry and the hurt of the church. Let Southern ministers look on, be admonished and learn wisdom. The field is white to the harvest and the laborers are few. The Lord hath need of us every one—not to draw up reports on "the state of the country," but to preach the truth as it is in Jesus.

It would be just as pertinent for ecclesiastical bodies to draw up reports upon the navy and army, or the foreign relations of the government, as upon the political state of the country, if, indeed, such a committee does not already necessarily embrace these public interests.

In some three or four years there may possibly be a Democratic administration. What will these ecclesiastical politicians do then? Will they have "a committee on the state of the country," and bring in a report condemning the President and his policy? If consistent with themselves they cannot do less. Will some Christian ministers never learn that their business lies within the kingdom of Christ, and that their motto is and must be, "God forbid that we should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world?"

PROSELYTING.

The great Teacher said: "Woe unto you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." How constantly human nature repeats itself! What men have done they do now, and will continue to do. This ancient disposition to proselyte grows out of the egotism of human nature. Men complacently assume that amid all errors and contrarieties of opinion they have hit upon the exact truth, and are just right. It is gratifying to this vanity to have their opinions indorsed by others. Every proselyte is a new witness, is a new proof of the correctness of the proselyter's opinion of his theories. It increases his importance and self-satisfaction. We think this is one of the principal reasons or solutions for the proselyter's zeal. Another reason is his desire to build up a certain ism to promote his social, financial or political interest.

There is generally an unmitigated meanness in the methods of procedure. The proselyter watches for his opportunity to make his raid. There has been, for example, a sen-

son of awakening in some branch of the church which has greater zeal than his own in that locality. He immediately goes around among the awakened and the young converts, and pretends to a deep concern for their spiritual welfare, and leaves no stone unturned to accomplish his aim. Thus with a most swinish voracity he hurries to gobble up the fruit which the toils of others have shaken down; or he watches for family or social disorders, or anything that can be driven as a wedge to dissever church ties and the peace of brotherhoods. He insinuates that his victim has been badly treated; that their church is never guilty of such wrongs; and if he will only come among them he will find himself in the bosom of a peaceful and happy family. Thus, like one too indolent to go to the quarry for building materials, he is spying around to see if he cannot find a loose rock in a neighbor's wall with which to build up his own.

This proselyter does not ask his subject to be holier, to labor after a higher standard of spirituality, but to conform to some rite—to adopt certain forms and ceremonies. This is all the change he proposes, except it may be a certain infusion of his own intolerance and narrow bigotry.

What a sad pity it is that labor should be worse than wasted in this way. The world, alas! abounds with sinners; "the fields are white to the harvest," more work than all can do; more souls to save than all who profess and call themselves "Christians" shall ever bring to Christ. These proselyting sportsmen—"mighty hunters before the Lord"—prefer to hunt in somebody's park for tame deer, or prowl around somebody's premises to shoot at tame pigeons.

All this proselyting labor adds nothing to the real strength of the cause of Christ—no more than it adds to a man's capital to transfer his money from one pocket to another, or adds to the strength of an army to transfer a soldier from Company A to Company C, D or E. But there is not only no good in all this, but much positive harm. It injures the proselyte and the proselyter, and it produces discord and the strife of brotherhoods. The whole business is utterly unworthy and unbecoming the charity and magnanimity of our holy religion.

ACQUAINT THYSELF WITH HIM.—How closely God approaches to every soul. Not far off on Olympus is he; not shut up in unapproachable Brahmin exclusiveness. In his word he comes near to man. He talks with Adam, walks with Enoch, eats with Abraham, wrestles with Jacob, retorts upon Moses, blesses Joshua, touches Isaiah's lips, is free, familiar, sociable. And all for what? To save the soul. So be still. He begs you to be acquainted with him—to converse and reason with him, to come to him. He offers pardon, peace, oneness. How simple is salvation!—How easy! How like our God. Horace thought only grand occasions should bring him near; a Gordian knotty question most worthy of him—*dignus hoc nodus*. Not so Moses nor Abraham, David nor Paul. Are you acquainted with him? He solicits that acquaintance. Prince Arthur assumes that he cannot allow everybody to shake hands with him. But the Prince of Peace solicits your hand. The King of kings begs you to make his acquaintance. Beware how you refuse. He will cast you off forever. You will cast him off forever. Now he invites. Come and see him. Fall on your knees as you read this and beg him to accept you as his child. Lift up your heart to him. Be in earnest in this; be honest, and the blessing of such intimacy is instantly and eternally yours. Hasten to comply with his earnest entreaty. Accept Christ as your guest, companion, acquaintance. What richness in that communion! How unspeakably ravishing! Why will you refuse it, and seek the company of sin and hell? May your Father and Saviour now see you coming, and while you are yet a great way off, hasten unto, encompass you in his arms, and give you his divine, eternal, living companionship.

PROSELYTING providences are, for the most part, a dangerous state to the soul. The moon never suffers an eclipse but at the full.

MANY graceless hearts are like children's tops, which will go no longer than they are whipped.

NEW PUBLICATIONS.

ROBERT GREATHOUSE. An American novel. By John Franklin Swift. New York: Carleton, publisher, Madison square. 1870.

Nearly 600 pages, which we have not the time nor patience to wade through. Some of the roughest and worst phases of American frontier life are depicted. The publisher has done his part well. For sale by George Ellis, New Orleans.

HOSON BANCROFT. A romance. New York: Carleton, publisher, Madison square. 1870.

This is another thick volume of over 300 pages. Of more than ordinary merit, we judge from a glance at the first chapters. Religion and moral sentiments are woven into the abundant web of the story. We can commend the general tone which seems to pervade the book. For sale by George Ellis, New Orleans.

MEMOIRS OF THE REV. JOHN SCEDDER, D.D., thirty-six years a missionary in India. By Rev. J. B. Waterbury, D.D. New York: Harper & Brothers, publishers. 1870.

The religious public are familiar with the name of Scedder. Our Sunday school children have read his "Letters." He is one of the few great embodiments of the missionary cause which the Christian church has furnished within the last hundred years. This work is a valuable contribution to religious biography and the literature of modern missions. Its appearance should be welcomed by all who pray for the coming of the Saviour's kingdom. The work will doubtless help to quicken the missionary spirit in our day. For sale by George Ellis, near the post office, New Orleans.

THE LIFE OF BISMARCK, PRIVATE AND POLITICAL. With descriptive notices of his ancestry. By John George Louis Hoeskier. Translated and edited by Kenneth H. Mackenzie, F. S. A., F. A. S. L. With upward of one hundred illustrations. New York: Harper & Brothers, publishers. 1870.

This is an octavo of nearly 500 pages, and seems to be written in a sprightly and entertaining style. Bismarck is probably the first statesman in Europe, and possibly the greatest and most important character of the old world. His ancestry, childhood, education and political career are all exhibited in these pages. His military course is also fully described—the great year of 1866, the field of Sadown—and finally his home life in peace. The last chapters are most exciting, but the entire work will be read with interest, especially by all who are somewhat imbued with the spirit of "hero worship." For sale by George Ellis, New Orleans.

BAFFLED, OR MICHAEL BROWN'S WHOOP. By Julia Goddard, author of "Joyce Dorrner's Story," "The Search for the Grail," etc. Illustrated. New York: Harper & Brothers, publishers. 1870.

For sale by George Ellis, opposite the post office, New Orleans.

IN SPAIN AND A VISIT TO PORTUGAL. By Hans Christian Andersen. Author's edition. New York: Published by Hurd & Houghton. 1870.

This always graphic writer has given us a charming book of travels. He passes through these lands of romance and of great historical events with an appreciating spirit, and describes all in his own inimitable way. For sale by J. A. Gresham, 92 Canal street, New Orleans.

DISCOVERIES ON VARIOUS OCCASIONS BY THE REV. FATHER HYACINTHE. Translated by Leonard Woolsey Bacon. With a biographical sketch. New York: G. P. Putnam & Son. London: S. Low, Son & Marston. 1869.

THE FAMILY AND THE CHURCH. Advent Conferences of Notre Dame, Paris, 1866-7, 1868-9. By the Rev. Father Hyacinthe. Edited by Leonard Woolsey Bacon. With an introduction by John Bigelow, Esq. New York: G. P. Putnam & Son. London: S. Low, Son & Marston. 1870.

We have received these two volumes of discourses from Eyrieh, 130 Canal street, New Orleans. The celebrity of the author, his unquestionable genius and eloquence, and his connection with the reform movement in the Catholic Church, will cause these works to be widely circulated and read. At present we have not space to notice them at length. It is plain, however, that the eloquent father is only a library

Catholic, and, as yet, a good way from Protestant Christianity in many of his views and sentiments. **HERBERT PERCY.** By S. A. Monier. Consideration for Others. By Emma Marshall.

Two very interesting volumes for young persons. Golden up neatly by Robert Carter & Brothers, and on sale by our book agent, 112 Camp street, whose shelves are loaded with delicious fare for the intellect. Price per volume, seventy-five and sixty cents.

THE CHRISTIAN INDEX.

This paper, as our readers are aware, is edited and published at Memphis, by Rev. S. Watson, in behalf of the colored people of our church. We have recently received the entire file up to June 1, and have been pleased and edified by the examination of the numbers as issued. Concerning the condition of the paper we quote a paragraph:

WHAT ARE YOUR PROSPECTS?

This is a question often propounded to us in regard to the success of the Christian Index. In reply we answer, we intend to make it succeed. We think we can make it pay all of its expenses the past year of its existence. We have had some knowledge of religious papers in our church, and very few, if any, of them have paid their expenses the past year. Most of the papers have sunk thousands of dollars before they were able to meet the expenses of their publication.

Let all lend a helping hand just now. Send on for it, and we will be able to report that the Index has done better than most of our papers have done in working its way up and paying as it goes. So send your dollar on now if you have it; if not, club together and send \$2, and let the one who announces it for you receive the sixth copy gratis for his trouble.

In reference to the organization of the colored Methodist Church South we give the following from the pen of the editor:

ORGANIZATION OF THE COLORED METHODIST CHURCH SOUTH.

It will be seen by the action of the General Conference that all is done that is necessary to complete this organization. The time for their General Conference is as early as it could be for the organization of some Conferences which are yet to be formed by our Bishops. The middle of December was the shortest period necessary for that work. All the colored Conferences will then have met and elected their delegates, except the Georgia Conference, which has already elected delegates to the General Conference. The place—Jackson, Tennessee—is where the first colored Conference was first formed, and is perhaps as central as any other where it could have been held.

We hope all the members of the General Conference, now assembled in this city, will inform their colored friends relative to these matters. You have done what was promised them four years ago by the General Conference which met at New Orleans. This you owe to yourselves as well as to them and your country. They may not be prepared for this independent organization now, but all agree that it is the best to complete the plan adopted as soon as practicable. Let all lend a helping hand, and give them whatever assistance we can in this great work. They have much to learn, and so far as we have observed, they are very anxious to understand the duties devolving upon them. One great object of the establishment of the Christian Index was to aid them in this organization. We wish to attend all their Annual Conferences and aid them all we can. When this work shall have been accomplished we shall feel grateful to God that we have been spared to pay at least a portion of the debt we owe to this race of people.

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc. The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially endorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. *Norfolk Daily Journal, Dec. 11, 1869.*

Married.

On the first of June, 1870, at the residence of the bride's father, at Trenton, by Rev. L. P. Mendor, Mr. R. J. Little to Miss Sallie J. Lorton, all of Smith county, Mississippi.

By Rev. J. Nicholson, May 26, at the residence of the bride's mother, Mr. William Ravescraft to Miss Lucinda Westmoreland, all of St. Helena parish, Louisiana.

June 2, 1870, at the residence of the bride's father, near Suggsville, Alabama, by Rev. C. C. Ellis, Rev. B. M. Powers, of the Mobile Conference, to Miss Diphiska Ezell.

At the residence of Henry Frater, Esq., in St. Rosa county, Florida, May 29, by Rev. J. A. Parker, Mr. Joseph N. Andrews to Miss Cammie Frater.

At the residence of Mr. Ginnott, in Milton, Florida, on the fifteenth instant, by the same, Mr. Alex. Voronov, of Warrington, Florida, to Miss Harriet Box, of Milton.

Obituaries.

Mrs. Elizabeth Arnold, wife of Mr. Sol. Arnold, died in Holmes county, Mississippi, April 27, 1870.

Her parents were pious members of the Methodist Episcopal Church South, who resided here in the nurture and admonition of the Lord. In the years of discretion she embraced the same faith and joined the same church. Her life was consistent, her walk worthy of her vocation, her example and influence saving and hallowed, her death peaceful and triumphant.

Her loss is deeply felt by a husband and two little daughters who are left behind. R. J. Jones.

JAMES CLAY ALLEN, son of Colon M. and Sarah H. Allen, was born December 24, 1867, and departed this life April 8, 1870, aged two years, three months and fourteen days.

He was quite a child, yet, notwithstanding he was but an infant, scarcely able to speak distinctly, there was clearly shown in little Clay the elements of a man—a great and good man.

He was taken out of the world by the sudden and unexpected falling of an old door shutter directly on his head, which proved fatal in a very few minutes. While such a death is a source of deep, heartfelt grief to the bereaved parents and friends, it should be endured with Christian patience and unswerving faith in the goodness of God. N. F. M.

AMANDA REBECCA HUGHES was born in Baldwin county, Georgia, March 8, 1831; married to William B. Tarleton January 10, 1856, and died at Delhi, Louisiana, April 16, 1870, aged thirty-six years, one month and eight days.

Sister Tarleton was connected with our branch of the church at the time of her death, and had been for about twenty years. Those who knew her best speak in great praise of her faith in the Lamb for sinners slain.

When she was informed of her dying state she sighed a regret, for she expected to live long enough to enter her new home here; but the regret vanished in an instant as she looked upward and said: "Thank God, I shall have a mansion yonder," and in a few minutes she passed away as "gently as dowers at the set of sun."

Jas. E. Bramley.

Mrs. Florida A. V. Edwards, wife of George T. Edwards and daughter of W. A. and Rebecca Weldon, was born July 28, 1848, and died at her father's residence, in Pike county, Alabama, May 16, 1870, aged twenty-one years, nine months and eighteen days.

She was an acceptable member of the Methodist Episcopal Church South for four years. She was married to George T. Edwards December 19, 1867, and leaves a sweet little babe about five weeks old. Florida was an affectionate daughter, loving sister, devoted wife and tender mother. She was sick about seven weeks. Her afflictions were severe and her sufferings very great, and during the time she did not complain or murmur, but bore all with much patience, and seemed to be resigned to the will of her heavenly Father, "who worketh all things together for good to them that love the Lord." She leaves a bereaved family. She passed away in peace, and rests from the labors and sufferings of a painful life.

W. B. Adams.

LUCY BRUNSWICK FORSYTH, daughter of Rev. James L. and Maria T. Forsythe, and wife of Hiram H. Singleton, died at Jackson, Louisiana, April 30, 1870, aged fifteen years and eleven months.

The subject of this memoir, though so young, had all of those experiences that characterize mature womanhood, and that serve to develop and perfect character. In the short period of twelve months past she was a school-girl, a

wife, a mother, and before its close was called to know the future as it is revealed only to the righteous dead. She leaves a tender infant, a kind husband, a brother, sister and affectionate parents to mourn her loss; but they weep not as those without hope. They will meet again.

Having received a thorough religious culture, she early gave evidences of serious religious reflection, and in her fourteenth year joined the Methodist Church, and afterward gave all of those signs of conscientious religious experience and action that usually accompany intelligent childhood. She did not profess conversion until the night of the twenty-eighth of April, only two days before her death. Then, while her father was praying with and for her, though enfeebled by disease and suffering, God graciously imparted to her the knowledge of sins forgiven, and the evidence of spiritual adoption—removed the fear of death, and opened to her new spiritual vision the rich glories of eternal life. From this time no shadow seemed to interrupt her view of Jesus and of heaven. She spent the remaining hours in singing or listening to the songs of Zion, giving special preference to those that portrayed the sweet beauties of her new home, so near at hand; and in judicious and discriminating remarks and admonitions to her late teachers and fellow-pupils, to her husband, parents and friends, calling upon all to meet her in heaven. Finally, feeling the end at hand and that her work was done, commending her young infant to the care of her heavenly Father, with a shout of triumph upon her lips she fell asleep, and sleeps as do the saints dead in Christ. In this her movement all of the sacred relations of life were severed. But it is well. We would not bring her back to life again. "The Lord gave and the Lord hath taken away," blessed be the name of the Lord. J. C. M.

LET THE DEAF HEAR.

Dr. W. L. Davis, No. 10 Rampart street, gives his whole attention to afflicting sensations pertaining to the Ear, such as Deafness, Noises and the like.

OBSCURE—DR. H. S. NOTES ON DEAFNESS can be had of Stodd & Co., 72 Canal street; Eyrieh, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 339, New Orleans Post Office. Price, Forty cents. my11 11

Dutcher's Lightning Fly Killer.

The original, genuine article. Imitations are about. Don't be fooled. Ask for Dutcher's. je25 411

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SURE TO REGULATE THE BOWELS. Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WHAT WE KNOW," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Wislow's Soothing Syrup," having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world. je19 6111

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The extensive use of these Watches for the last fifteen years by Railway Conductors, Engineers and Expressmen, the most exacting of watch-wearers, has thoroughly demonstrated the strength, steadiness, durability and accuracy of the Waltham Watch. To satisfy that class in all these respects is to decide the question as to the real value of these time-keepers.

More than 150,000 of these Watches are now speaking for themselves in the pockets of the people—a proof and a guarantee of their superiority over all others.

The superior organization and great extent of the Company's Works at Waltham enable them to produce Watches at a price which renders competition futile, and those who buy any other Watch merely pay from twenty-five to fifty per cent. more for their Watches than is necessary.

We are now selling Waltham Watches at less prices in greenbacks than the gold prices before the war. There is no other manufacture of any kind in the United States of which this can be said.

These time-keepers combine every improvement that a long experience has proved of real practical use. Having had the refusal of nearly every invention in watchmaking originating in this country or in Europe, only those were finally adopted which were tested by the most skillful artisans in our works, and long use on the part of the public demonstrated to be essential to correct and enduring time-keeping.

Among the many improvements we would particularize:

The invention and use of a center pinion of peculiar construction, to prevent damage to the train by the breakage of main springs, is original with the American Watch Company, who, having had the refusal of all other contrivances, adopted Fogg's Patent Pinion as being the best and most useful.

Hardened and tempered hair springs, now universally admitted by watchmakers to be the best, are used in all grades of Waltham Watches.

All Waltham Watches have dust-proof caps, protecting the movement from dust, and lessening the necessity of the frequent cleaning necessary in other Watches.

Our new patent stem-winder, or keyless Watch, is already a decided success and a great improvement on any stem-winding Watch in the American market, and by far the cheapest Watch of its quality now offered to the public. To those living in portions of the United States where watchmakers do not

abound, Watches with the above mentioned improvements, which tend to insure accuracy, cleanliness, durability and convenience, must prove invaluable.

Every Watch guaranteed by the Company. To prevent imposition, buyers should see that every Watch should bear either of the following trade marks:

American Watch Co. Waltham.
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For sale at retail by all respectable dealers. A descriptive circular, giving much useful information, sent to any address on application.

No Watches retailed by the Company.

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ROBBINS & APPLETON,

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Ask to see the new FULL-PLATE WATCH bearing the trade mark "AMERICAN WATCH CO., Crescent St., Waltham, Mass." It is by far the best Full-Plate Watch made in the United States, and surpasses anything heretofore made in this country for Railway Engineers, Conductors, etc. ap30 3111

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are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 11

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This splendid Hair Dye is the best in the world. Hairdressing, reliable, instantaneous; does not contain lead, nor any other poisonous substance, and produces no itching or burning. Avoid the cheap and delusive preparations bounding virtues they do not possess. The genuine W. A. Batchelor's Hair Dye has had thirty years' unimpaired reputation to uphold its superiority as the only perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond Street, N. Y. je24 111

FINE TOILET SOAPS.

"AMERICAN COMPANY."

These are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleansing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Brown Windsor, Honey-Glycerine, Musk, Citron, Spring Violet, etc. For sale at all first class Drug Stores.

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WILCOX & GIBBS' LOOP-STITCH.

SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rethreading. Every Machine is furnished with Feller, Hemmer and Blinder.

All the different first class Sewing Machines for sale. SIOATS celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All kinds of Machines repaired. Needles, Silk, Thread and Oil for all kinds of Machines. Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store. Agents wanted.

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COOPER'S WELL, HINDS COUNTY, MISSISSIPPI.

THIS NOTED WATERING PLACE is now open for the reception of guests. The water is adapted to Chronic Bowel Complaints, Diarrhoea, Dyspepsia, Dropsy, Diabetes, Chlorosis and general debility. In cases of Consumption the water is too excellent to the lungs. The water can be had at the Well, at twenty-five cents per gallon; delivered at Byram, on the New Orleans, Jackson and Great Northern Railroad; also at Bolton's, on the V. & M. and Memphis Railroad, at thirty cents per gallon. Send demonst. bottles or jugs. Hacks will meet the fair P. M. trains at Byram, and all the trains at Bolton's.

Ask for excursion tickets from New Orleans to Cooper's Well, and return—good till November 1, 1870. Price, \$15.

Board and lodging, \$15 per week; \$3 per day.

Direct letters: Cooper's Well, via Byram or Raymond, Mississippi.

Water to be had in New Orleans at Frederickson & Hart's.

J. C. McALLISTER & CO., Proprietors. je18 311

BRACES AND TRUSSES.—DR. JOHN G. BANGELL, informs the medical profession and others that he has constantly on hand and for sale a complete assortment of HANXING'S TRUSSES, Spinal and Shoulder Braces, and other appliances for the prevention, relief and cure of general debility, vocal weakness and derangements of public speakers and singers, palpitation of the heart, bronchitis and weakness of the lungs, spinal weakness and deformity, dyspepsia and nervous affection, constipation and chronic diarrhoea, female derangements and extreme displacements of the womb, uterine Piles, prostatic and weakness of the male and female system.

These light, cool and springy auxiliaries are the special favorites of the profession; are intensely common-sense and rational in their action; supply a missing link in treatment; place the above affections in a new and more hopeful light, and often provide centres where medicine can only utilize, any more than it can cure a hernia or a dislocated joint.

He specially desires an examination of these appliances by the profession and others. Where necessary the professional application of the above braces will be under his supervision or that of the family physician.

These valuable appliances are sanctioned by a large number of the medical profession in the United States and Europe as the best adapted to fulfill the purpose for which they are intended, and the Trusses and Braces are adopted by the United States government for the use of the army and navy. Terms cash. Consultations free. Send for their pamphlet; it is better to call.

Office and residence, 152 JULIA STREET, near Camp, New Orleans. je11 11

ONE DOSE OF DR. SHALENDERGERS

The Child's Corner.

FAITH GOD, our heavenly Father,
A blessed angel came,
And unto certain shepherds
Brought tidings of the same.
How that in Bethlehem was born
The Son of God by name.
O tidings of comfort and joy!
For Jesus Christ, our Saviour,
Was born on Christmas day.

The shepherds at those tidings
Rejoiced much in mind,
And left their flocks a-feeding
In tempest, storm and wind,
And went to Bethlehem straightway
This blessed babe to find.
O tidings, etc.

Now to the Lord sing praises,
All you within this place,
And with true love and brotherhood
Each other now embrace;
This holy time of Christmas
All others doth efface.
O tidings, etc.

DO YOU EVER FORGET?

A little boy went up into his room one night, said his prayers very properly, and went to bed. But he could not sleep. He tossed from side to side, counted a hundred forwards and backwards, recited to himself the multiplication table, long poems and hymns; but, try as he might, he could not get to sleep. He had neglected something, and it weighed so heavily upon his conscience that it was impossible for him to find rest. At last he got up, groped his way down stairs to his mother's room, and timidly knocked at the door.

"Who's there?" cried his father.

"It is I, pa."

"Well, who are you?"

He had several other children, and upon first awakening, could not distinguish the voice.

"It is Met, pa. Please let me come in."

"What do you want, Met? Are you sick?"

"No, sir; I am not sick, but I must see mother."

At this the mother got up in the dark and unfastened the door. When the little boy found her he threw his arms around her neck and kissed her warmly. There were tears on his cheeks, and tears in his voice, when he cried, "Oh! mother, I want to bed without kissing you. I forgot it, mother; indeed I did; and I could not sleep when I thought of it."

You may be sure his mother was by this time in tears herself. They were tears of gratitude to God for having given her such an affectionate child. She drew him to her and kissed him again and again, and with a blessing upon him dispatched him again to bed. The burden off his conscience, he soon fell asleep; and never again, until he left home a man, to battle with the great wicked world, did he forget to kiss his mother good night.

Now a story is not worth much which does not "point a moral."

It seems to me, little children who forget to pray before they go to sleep at night should feel far worse than the little boy who forgot to kiss his mother. And some little ones do forget their prayers. They are so very sleepy, when they do grow sleepy, that they fall down anywhere, and before they know it they are sound asleep, without ever asking God to take care of them through the dark, long night. Now if God were as forgetful as they are, he might forget to take care of these forgetful little ones, and death might come and lock them in his cold embrace before they could ever see the beautiful sunlight again.

Dear little ones, let the good-night prayer to God go with the good-night kiss to dear mamma, and in the course of time you will not be able to do without either, except through pain. The time may come when you will not have a dear mother to kiss good night, for God may take mother to himself; but there never will be a time when you cannot pray to God. You need not grope for him in the darkness down the stairway, for he is by you in your chamber, it matters not where, nor how dark it may be.

Do not forget to kiss mother good night, but, above all things, do not forget to ask God to take care of you before you go to sleep, and not only you, but your father, mother, brothers, sisters, and all friends. Do not forget your prayers.—*Young Christian Soldier.*

WHO BRIES THE BIRDS.—Little Marion asked her mother, one day, what became of the little birds. She had never heard of anybody's finding a dead one in the woods, or anywhere else, unless it had been killed.

"No," said mother, "I do not suppose birds often die of old age. They are all destroyed, by one enemy or another. Animals are made to live on each other."

"That does seem so cruel," said little Marion, with a sigh. "I wonder if God does not love the little birds he has made?"

"It is not as cruel as it seems, if you think on it a little, May."

"But the fierce old lions and

tigers are left to die a natural death, mother, and it does seem as though the little birds and timid rabbits deserve it better."

"Yet, May, I am not sure that the old lions have the best of it. Think what a painful, lonesome time they must have when they are old and stiff. Think how hungry they must get when they have no strength to seize their prey, or no teeth to eat what they may chance to find in their way. And, at the very last, what a lingering, painful death they must die, most likely starving to death. Surely God is very kind to the little birds in giving them a quick death, if it is sharp, and seems to us to come before its time."

"You know there is this great difference between their lot and ours: they have no hereafter. As a little girl said when her canary died, 'I would not care so much, mother, if Cherry only went anywhere; but he just died, and did not go anywhere.'"

"When this little bird-life goes out it is just like a snow-flake falling in the river. Only think what a scene of woe this world would be if all these dear little creatures lived to die a lingering death of old age. God has arranged all things in this world a great deal better than we could have done it, my dear, and the more we learn about his works the more we shall admire his wisdom, and see that his loving kindness is over all his creatures."—*Arthur's Home Magazine.*

The Farm and Garden.

SHAPE OF DWARF PEAR TREES.—A dwarf pear tree should be pruned into a pyramidal shape, and not allowed to grow over eight feet high in any case; nor should any branches be grown nearer than eighteen inches of the ground. So says one of our exchanges.

CURE FOR HOO CHOLERA.—Feed your hogs on the ground with shelled corn, and while they are eating, sprinkle them plentifully with fresh slaked lime in a fine, dry powder, until their hair is full of the lime. Whether it is what they eat with the corn or what they inhale, I am unable to say—probably both; but it has never failed to arrest the disease when tried. It should be done once a day until the disease disappears.

A REMEDY FOR THE APPLE TREE GRUB.—La Patrie, a French paper, publishes the following simple method for destroying the grub, which does so much damage to apple trees: Place a piece of aloe, about the size of a walnut, in a quart of water; shake the bottle from time to time, during three or four days, and apply the liquid with a small brush to the affected parts of the tree. If the weather be dry, a single application will suffice.

SUCKERS.—The Country Gentleman says many otherwise good apple orchards are allowed to be defaced, as well as seriously injured, by allowing a profusion of suckers to grow at the base of the trunks. Attempts are sometimes made to get rid of them by cutting them off down to the surface of the ground, and leaving considerable portions below in the form of short stumps. These sprout again, and they soon become as bad as ever. A better way is to wait until they are in leaf, at which time they are loosened more readily, and taking each sprout separately in the hands, and placing a thick boot upon it near the tree, they are quickly separated. If done at this time of the year they will not be likely to sprout again.

MAKING BREAKFAST ROLL.—At nine o'clock at night take one pint of your foment and strain it in the flour, adding water to make the quantity you desire; add salt to suit your taste, and put two or three table-spoonsful of lard, two or three eggs, and make it as stiff as bread dough, and set in a cool place in warm weather, and if cold weather in a warm place; you must use your own judgment respecting the weather.

2. In the morning, the first thing, work out into rolls as large as a hen's egg, and put them into a pan or oven, about half an inch apart in straight rows, and mash them flat; flour your thumb and with it stick a hole from the top to the bottom of each roll, cover them over and set in a warm place to rise; and when they rise half an inch, have your stove in good order. Fifteen minutes are long enough to bake them.

MANAGEMENT OF CARPETS.—All kinds of carpets will wear much longer if fine straw be spread evenly on the floor, about half an inch thick, before they are fastened down. When they lie on the bare floor the gritty dust works through them to the floor, and as they are pressed down on and among it they will be worn out much more than when kept up from it by straw. To aid in drawing carpets close up to the base board preparatory to nailing them, drive eight or ten small nails into a piece of wood, allowing

them to extend about three-eighths of an inch beyond the surface, similar to a weaver's stretcher, and file them to a short point. With such an instrument as this, having a long handle, one person can thrust the side of a carpet up close to the base board, and hold it with ease till it is nailed. There is some science also in the manner of sweeping carpets correctly. Instead of inclining the handle of the broom forward, and rolling the dirt along and pressing it into the carpet by bearing down on the broom, the handle should be held nearly erect, and the dirt brushed along by touching the carpet very lightly. In this way both broom and carpet will be worn less, and the sweeping be done better.

HOW TO RAISE PLUMS.—Many people, in fact most people, think it a very difficult matter to raise plums. As usually cultivated, it is of little use to plant plum trees. The young plums all fall a prey to the curculio. This is the experience of all who plant a few trees. And but few persons plant more than five or six or eight or ten trees—they think these will afford enough fruit for the family. But the family never see any of the ripe plums. The curculio wants all these few trees produce.

Now there is a secret about plum raising. We have discovered it in traveling over the country. We never visited a large plum orchard in all our life that we did not find plenty of the fruit. Now these facts set us to thinking, and the result of our thoughts is this: that it is very easy to have all the plums you want to eat and to sell. The secret connected with plum raising is to plant plenty of trees, so as to give fruit to the curculio and to yourself also. If you will plant fifty or a hundred or two hundred trees, you will have fruit enough for everybody. Every such orchard that we ever visited had plenty of ripe fruit. Some even complained that the curculio did not thin-out the fruit enough—that the trees were overloaded.

So we say to our readers, if you plant plums at all, plant fifty or one hundred trees, then you will be sure to have all the fruit you want. It sells for \$5 to \$10 a bushel in the St. Louis market, and is one of the most profitable crops raised.—*Rural World.*

PEACH TREES CHECKED OR EXHAUSTED BY BLOOMING.—Dr. Hull, of Alto, states in the Prairie Farmer that on comparing side by side the growth of the shoots of peach trees he finds that trees which bloomed copiously in spring make a feeble growth than those which bloomed sparingly—the fruit having been thinned on both alike soon after setting. The fruit on both trees, when nearly grown, was about equal in size, but the shoots and leaves on the copious bloomers were much smaller. As it ripened and the stones hardened, the peaches on the sparse bloomers were much larger—some being nearly twice the size of others. Overbearing still increases the difference.

This affords another strong reason in favor of the mode of thinning which we have repeatedly recommended for the peach crop—namely, by shortening back the fruit-bearing shoots, so as to remove a large share of the superfluous buds. It is the most easy and rapid mode of thinning; it reduces the number of leaves, and the growth is more vigorous, resembling in all trees that of young and thrifty ones. As a consequence, the fruit is much better; for although the peaches may be few in number, they are so much larger as to make up the difference and to afford the same number of bushels. They are more rapidly or easily picked when ripe; the flavor is greatly superior, and they sell for a higher price in market. A skillful fruit grower assures the Country Gentleman that, by thinning out his peach crop after it had set, to one-third the usual number, he still had as many bushels on his trees, and they were eagerly bought at \$1.50 a bushel, at a time when common or unthinned peaches could with difficulty be sold at fifty cents per bushel. According to Dr. Hull's observations and practice, an important advantage would result to the tree as well as to the crop, to cut away the superabundant buds before they had swollen or expanded. As the fruit buds are so readily distinguished at a glance from the leaf buds, this cutting back is easily done at any time in winter, although it would be safer to do it toward spring, or after the severity of the cold has passed, in those regions where the winter is likely to affect the tree or crop, as cutting away a part always renders the rest somewhat tenderer.—*South-western Cultivator.*

HOUSEKEEPERS' DEPARTMENT.

YEAST.—Good yeast is indispensable in order to secure good bread. We give but one receipt at present, of many that are equally reliable. Pare and boil eight medium size potatoes. Remove from the water when done, and put into it one small handful of loose, or two table-spoonsful of pressed hops. While these are boiling, mash and roll the

potatoes very smooth, free from lumps; mix with them three table-spoons, even full, of flour; half cup of sugar—brown sugar is the best for yeast—one table-spoon, even full, of ginger, and three of salt. Strain out the hops after boiling fifteen minutes, and pour the boiling water over the potatoes, hops, etc. Stir well together, and again set it on the range or stove till it boils up once, stirring it all the time, or it will burn. This done, pour it into a large earthen bowl or stone pot, to cool. When mild, or blood-warm, add one penny's worth of baker's yeast, or a yeast cake. Keep in a warm place till well raised, then put it into a stone jug, cork and tie down securely.

One tea-spoonful will raise two good sized loaves.

GENERAL RULES FOR BREAD.—Five quarts of flour or meal, and one quart of milk or water, are sufficient for two loaves in quart pans. Ruth shortening, salt and potatoes, if used, into the flour before wetting it. The milk or water for wetting should be about milk-warm, and the yeast be stirred into part of the wetting for the sponge, or into the whole, if the bread is to be made without sponging, then pour it to the flour and knead.

BREAD.—Sift five quarts of flour, cover and set by the fire to dry. Pare and boil five medium size potatoes. When done, drain them dry from the water, and sprinkle over them a tea-spoonful of salt. Mash perfectly smooth and free from lumps, adding a table-spoon even full of sugar, and rub all together till potatoes and flour are perfectly combined. Take a pint of the water in which the potatoes were boiled, and a little more than a pint of milk—say one gill—and when blood-warm stir into it one cup of home-made or a penny's worth of baker's yeast. Pour it on to the flour and potatoes, and knead the whole together without sponging. All bread should be kneaded a full half hour, then covered with a clean bread-cloth, and over that a bread-blanket, and set in a warm place to rise. If mixed over night it will be ready for the second molding before breakfast; then make it into loaves and put into pans for the second and last rising. When light, let it be well baked, but not long enough to make it hard and dry. When done, take from the pans, wrap a bread-cloth round each loaf, and turn upper side down into the pans, leaving it there till cold. This will help to make the crust tender.

EXCELLENT GINGER SNAPS.—Boil together one pint of molasses, one cup of butter, one table-spoonful of ginger. Let them only boil up once, then set aside to cool. When cold, roll two small tea-spoonsful of soda perfectly smooth, and beat into the molasses; while foaming pour on to just as little flour as will make it possible to roll out very thin. Bake quick.

In measuring by spoonsful be careful the spoon is even full, not heaped. Careless measurement spoils many good dishes.

WHITTIER, being asked for an autograph the other day, at once complied by penning:

"The name is but the shadow, which we find too often larger than the man behind!"

BROOKS' IMPROVED PATENT WROUGHT IRON REVOLVING COTTON SCREW PRESS.

Patented by R. M. Brooks, of Georgia, April 14, 1865.

It took the first premium at the Louisiana State Fair, at New Orleans, April, 1868, over eleven competitors; also at the Tennessee State Fair, at Memphis; and more recently at the Mississippi State Fair, at Jackson; and again at the recent State Agricultural Fair, at New Orleans, April, 1870, in a contest with fourteen Cotton Presses, embracing the most approved patents from different States of the Union, North and South.

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This improvement relates to a new and simple manner of so arranging window shades that light and air can be admitted into the room without raising any portion of the shade; and when the window is furnished with the combined screens its usefulness and comfort in warm weather, when a good current of fresh air is so welcome, cannot be surpassed.

Parlors, dining rooms and bed rooms, the latter especially in time of sickness, are by this improved combination thoroughly ventilated and lighted at pleasure, without the slightest inconvenience to the sleeper or patient, or exposure to the passer-by.

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PLAIN AND EXTENDED BACKS,

The Extended Back with cast Iron Enamelled Reservoir and Faucet, Tin Warming Closet, Grilliron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as is the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove—the best in use, as the back holes will heat as well or better than the middle ones. For sale by

G. W. W. GOODWYN, 62 Camp street.

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ever invented, in the estimation of all who have yet seen it. Patented in 1869.

THE MONITOR.

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All of the above Stoves are fitted with extra care, Oven Doors lined with tin, and furnished with William Rees's Patent Air Chamber, sliding front doors, patent centres, covers and White Enamelled Knobs.

The operation of every Stove guaranteed. Directions for putting up and using same accompany each Stove.

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The Diamond Rock.

A Stove well known in this market. Thousands of this Stove are in constant use throughout the country, which is a very good recommendation. Sold under full guarantee.

Besides the above named Stoves, I have on hand the celebrated Cotton Plant, Churn, Oak, True Kentuckian, Mould of Orleans, Queen of the South, Delta and others, all of which I offer at a low price.

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THE TIMES.....THE TIMES.

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THE TIMES

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We invite the attention of Housekeepers to the advantages of this Stove. Remember, we guarantee them to give entire satisfaction. Duplicate parts can be had at all times, at small cost, by which repairs can be made which will frequently save the price of a new Stove.

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Our terms are NET CASH in New York; by adopting such terms we are enabled to sell at low prices.

We want Five Hundred Agents and Teachers to introduce these splendid new instruments in all parts of the Southern States. All orders must be sent direct to

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NOTICE.

DR. IDAHOE'S

Rocky Mountain Indian Remedy

FOR THE BLOOD.

This remedy will cure Rheumatism, Gout, and all kinds of diseases of the skin, and various other ailments. It is a powerful blood purifier, and is the most inveterate scurf, Leprosy, Blotches, Piles, Pimples, Eruptions, Scaly Skin, Tetter, Itch, Worms, Itch, Liver Complaints, Kidney and Spinal Affections, Sore Throat and Croup, Hoarseness, Scrophulous and Cancerous Ulcers, and all other diseases of the blood. Its influence in a few applications

PRICE, \$1 PER BOTTLE.

Within

The Christian Advocate.

SATURDAY, JUNE 23, 1870.

BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please.
A heart that can feel for another's woe,
And share his joys with a genial glow.
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though tolling for bread in a humble sphere,
Faintly blessed with content and health,
Cared by the lusts or cares of wealth;
Lowly living and lofty thought,
Adorned and ennobled a poor man's cot,
For mind and morals, in nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the soul at rest when their labors close;
Better than gold is the poor man's sleep,
And the calm that drops on his slumber deep.
Bring sleeping druggies to the downy bed
Where luxury pillows his aching head;
His simple opiate labor deems
A shorter road to the land of dreams.

Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing Australian ore.
And live with the great and good of yore.
The sage's lore, and the poet's lay,
The world's great drama, with this unfold,
And yield a pleasure better than gold.

Thermal Influences of the Gulf Stream.

The banks and the bottom of the Gulf stream are of cold water, but its volume is of warm. As it issues through the Narrows of Benin its temperature is eighty-six degrees. But after it has run over a thousand miles to the north it still retains its tropical heat. When her Britannic majesty's ship, the Nile, in May, 1861, sailed from the harbor of Halifax for Bermuda, under Admiral Sir Alexander Milne, that officer, as he entered the Gulf stream, found water at the stern of his vessel at a temperature of forty degrees, while before her bows the thermometer in the stream stood at seventy degrees. The heat actually set free in a winter's day by the Gulf stream is enough to warm up the whole column of atmosphere resting upon France and the British Isles from the freezing point to summer heat. It would be easy to show that the thermal treasures borne on its bosom to the North Atlantic would be (to use the words of another) "sufficient, if utilized, to furnish in constant blast a cyclopean furnace capable of sending forth a stream of molten iron as large in volume as the discharge of the mightiest river." When the south-west winds take up the vesicles of vapor in which these treasures are stored, and waft them to England, the amount of latent heat set free by precipitation overhead in one day is computed to equal that created by the combustion of all the coal consumed in the island annually. If no more heat was received than is due to the position of the islands in respect of latitude, the mean winter temperature of Shetland would be only three degrees, and that of London seventeen degrees. According to the observations of the Scottish Meteorological Society, however, the mean winter temperatures of these places are respectively thirty-nine and thirty-seven degrees—Shetland being thus benefited thirty-six degrees and London thirty degrees. "In Iceland and on the Norwegian coast," we learn from the same high authority, "the increase of heat thus accruing is very much greater." To all such places, along the path of the Gulf stream, even within the arctic circle, the vast current may be regarded as both a repository and dispenser of the sun's warmth given out in summer, and of the genial and vitalizing forces which clothe equatorial lands with a sea of foliage.

So true is this that several of the isochimnals, or lines of equal winter temperature, are bent and carried by the Gulf stream sixteen hundred miles northward of their normal position! This deflection of isochimnals is due to the fact that the stream makes its warmth felt most sensibly in January, just as the hyperborean flow from the Antarctic ocean is coldest in July, deflecting the isochimnals from their normal position the most in that month.

This peculiar distribution of the winter climate of the British Isles, as it becomes known, is brought into requisition by the skillful physician in the treatment of diseases. The patient needing a milder air is no longer sent to the southward, unless directed to the west end of the island; and the weak constitution recuperates almost as rapidly at Shetland, or on the west coast of Scotland, as in any part of England, except from the Isle of Wight westward around the Cornish peninsula.

Little Puerkie, an Ohio girl, two years and a half old, was one morning watching her mother attentively as she stirred up the straw in an under-bed, and seeing that it grew higher and larger, she said: "Mazzer, is er rising in it?"

TO speak of the early productions of the soil here is almost unnecessary. At Penzance is the garden of the English vegetable markets. Green peas and early potatoes spring out of the garden in February, and are on the table in May, and every variety of similar vegetable growth at these early dates. Trees and plants, indigenous only to the tropics, often remain in the ground all winter without injury. Oranges, lemons, myrtles, camellias, magnolias, the Mexican agave, require no protection from frost. So that Humboldt spoke of it as "the Montpellier of the North."

But time and space would fail us to accumulate the evidences of the thermal forces and the balmy inducements which demonstrate the existence and climatic agency of the Gulf stream. It clothes Ireland with her robe of "emerald," and England and western Scotland with verdure. If from its smoky waters the fog rises to hide the rays of the sun, it does for England what the sun, in that latitude, cannot do. It fructifies her soil, tempers her skies; it puts renewed vigor into the arms of her brawny mechanics, and gives the bloom to her maidens' cheeks. The Icelander also rejoices in its proximity. And the poor Norwegian, at the North Cape itself, in midwinter, exults in the fact that his harbors are kept open and his shores delivered from the severe tyranny of the Frost King.—Prof. T. B. Maury in Harper's Magazine.

AIR AS A MOTIVE POWER.
An experiment was recently tried in the mines of Galena, in this State, in the transmission of compressed air through pipes, and its use as a motive power, which is full of suggestion for our builders and manufacturers, as well as for all who have occasion in large cities to use power. The dangers to property from the use of steam power are great. The increase in the cost of insurance, wherever steam power is brought into the same building with other property of great value, is a heavy tax on the business conducted. In the manufacture of inflammable oils, chemicals, and light wooden wares, sashes and blinds, etc., the fires, machinery and belting are surrounded by combustible substances, and the risk of fire is so increased that it becomes almost impossible to insure at any price. All this increased cost and danger may apparently be avoided by the substitution of the power of compressed air for that of steam, if the result of the experiment referred to may be taken as a fair test of its practicability and cost.

It was necessary at Galena to obtain a moderate power, at a depth of one thousand three hundred feet from the surface, to expel the foul air from the mines. Steam, from its tendencies to foul the air, was not available, and for other reasons the ordinary modes of ventilation in coal mines could not be applied. It was determined, therefore, to run an air-pump on the surface, by steam power, which should send the compressed air to the bottom of the shaft, with power enough to run the needed machinery there for the expulsion of the foul air to the surface. It was found, as the result of the experiment, that a ten horse-power engine used at the surface in pumping and compressing the air gave rise to nine horse-power of compressed air at a distance of one thousand three hundred feet from the surface. The loss of power was but one-tenth, and this represented almost wholly the friction of the engine and air-pump. The friction of the air in transmission was inappreciable.

If it be true, therefore, that a working power of compressed air can be obtained and transmitted through pipes for one thousand three hundred, three thousand or ten thousand feet, without perceptible loss of power beyond the one-tenth or less involved in converting the steam power into the power of compressed air, the fact is important, as we have said, to builders and manufacturers. They have only to put their steam engine, or say one hundred horse-power, and air-reservoir, in the center of a block, and they are ready to send an aggregate of ninety horse-power of compressed air, subdivided in any proportions that may be convenient, into any part of any building in the block or neighboring blocks, as easily as gas is conducted from a reservoir into all parts of a city. Unlike steam, which loses its power by cooling, it can be transmitted any distance without diminution. Unlike any system of shafting, belting and pulleys, it involves little or no friction and requires no repairs. It makes the use of manufacturing power throughout the largest building consistent with its being perfectly fire-proof, and insurable at low rates.—Chicago Tribune.

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All sizes, for either Southern or Sorgo Cane.
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Backhoe Thrashers, for Rice, Wheat, Oats, etc., etc.
Ohio Moving Machines.
Ohio Hooping Machines, with Dropper.
These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grains, Rice, etc., etc.
Warner's Sulky Hay Rakes.
Horse Powers.
Southern Corn Planters.
Sattley Gang Plows.
Corn Shellers.
Stagford Sulky Cultivators.
Corn and Cob Crushers.
Straw and Hay Feed Cutters.
Chlor Mills and Presses.
Crawford Garden Cultivators.
Hay Presses and Cotton Presses.
Gunlett Steel Brush Cotton Gins.
Portable Steam Engines of all sizes.
Stationary Steam Engines, boilers of all sizes.
Circular Saw Mills and Shingle Machines.
Cincinnati Corn and Wheat Mills.
Saw Machines and Bolting Cloth.
Shaffing, Belting, etc.
Send for special circulars for any articles, or estimates for full sets of Machinery.

THOS. B. BODLEY & CO.,
1019 1/2 No. 9 Perdido St., N. Orleans.

PLOWS. PLOWS. PLOWS.
We are Manufacturers' Agents at New Orleans for
Avery Plows, Peacock Plows,
Callahan Plows, Brinley Plows,
Garrett & Cottman Plows,
Hall's Valley Plows, cast iron,
James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.
THOS. B. BODLEY & CO.,
Dealers in Machinery and Agricultural Implements,
1019 1/2 No. 9 Perdido St., N. Orleans.

MEDICINE—MEDICINE.
KOSKOO.
THE GREAT REPUTATION
which Koskoo has attained in all parts of the country
AS A GREAT AND GOOD MEDICINE,
AND THE LARGE NUMBERS OF TESTIMONIALS
which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.
As a Blood Purifier it has no Equal,
BEING POSITIVELY
THE MOST POWERFUL VEGETABLE ALTERATIVE YET DISCOVERED.
DISEASES OF THE BLOOD.
"The Life of the flesh is in the blood." It is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.
The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptions and ulcerative diseases, and when long continued results in serious lesions of the brain; Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.
When the blood is pure you are not so liable to any disease. Many humors of the blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR.
STANDS UNRIVALED.
BEING THE ONLY KNOWN MEDICINE
that effectively stimulates and corrects the hepatic secretions and functional vicerelements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of clogging and paralyzing it gradually cleanses the discharges to a perfectly natural state.
SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PROCEEDED BY IT.
A sallow or yellow color of the skin, or yellowish spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; insipid appetite; sometimes sour stomach, with a rising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles; flatulence; coldness of the extremities, etc.

KOSKOO!
Is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.
DISEASES OF THE KIDNEY AND BLADDER.
Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action. Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.
When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the spinal of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO
Meets with great success in the cure of
DISEASES OF THE NERVOUS SYSTEM.
Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical,) are causing diseases of the nervous system to increase at a fearful rate.
The symptoms of such diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache, dizziness, noise or ringing in the head; confusion of ideas; temporary loss of memory; depression of spirits; starting during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Lipothy, Apoplexy, etc., etc.

KOSKOO
Is not a secret quack remedy. FORMULA around each bottle. Recommended by the best Physicians, eminent Dietitians, Editors, Druggists, Merchants, etc. The
Best and Most Popular Medicine in Use.

PREPARED ONLY BY
J. J. LAWRENCE, M. D.,
ORGANIC CHEMIST,
Laboratory and Office, No. 6 Main St.,
Norfolk, Va.

PRICE, ONE DOLLAR PER BOTTLE.
FOR SALE BY DRUGGISTS EVERYWHERE.
419 1/2

COMMISSION MERCHANTS.
J. L. DUNNICK, THOS. A. HAMILTON,
New Orleans, La. Memphis, Tenn.
G. F. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.,
COTTON AND PRODUCE
COMMISSION MERCHANTS.
99.....POYDRAS STREET.....99
NEW ORLEANS, LOUISIANA.
Agents for the following
BRANDS OF FLOUR,
which we are constantly receiving, and always have a good supply on hand:
Crescent Mills, Can't "B" Brand.
Helmich's Extra.
Red Sea.
W. Rosborough & Co.
Union Mills, "Sparta, Ill."
Sparta Belle.
Olive Branch.
City Mills, "Sparta, Ill."
Missouri Mills, St. Louis.
Saxony Belle.
Berg & Becker's Choice.
Pleasant Ridge.
Camp Spring Mills, St. Louis.
Great Western Mills, St. Louis.
Also, various brands of
SPERFINE, SINGLE, DOUBLE AND TRIPLE EXTRAS,
which we are selling at the lowest market rates. J. L. DUNNICK
Cotton Factor & Commission Merchant,
186.....COMMON STREET.....186
NEW ORLEANS.
W. R. STUART Agent. 181 1/2
W. H. DEAMONT, JOHN M. FAKES,
Of Charlotte, Tenn. Of New Orleans.
DR. B. R. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,
Cotton and Tobacco Factors, Forwarding and Commission Merchants,
77.....CARONDELET STREET.....77
Jas 1/2 NEW ORLEANS.

C. L. WALMSLEY & CO.,
Cotton Factors and General Commission Merchants,
31.....PERDIDO STREET.....31
Jas 1/2 NEW ORLEANS.

ALEX. BRITTON, JR., F. BRITTON,
GENERAL STEAMBOAT AGENTS,
COMMISSION & FORWARDING MERCHANTS,
130.....COMMON STREET.....130
Jas 1/2 NEW ORLEANS.

H. F. GIVEN,
COTTON AND TOBACCO FACTOR,
—AND—
GENERAL COMMISSION MERCHANT,
No. 11 Union Street,
Jas 1/2 NEW ORLEANS.

ROBERT L. WALKER,
Cotton Factor & Commission Merchant,
190.....COMMON STREET.....190
Jas 1/2 NEW ORLEANS.

THOMAS MURRAY,
BUILDER,
CORNER RAMPART AND ERATO STS.,
NEW ORLEANS.
Orders left at Box 113, Mechanics' Exchange, will be attended to. 1/2

ADVOCATE-CALENDAR, 1870.
MONTHS.
JAN. 1 2 3 4 5 6 7 8 9 10 11 12
FEB. 1 2 3 4 5 6 7 8 9 10 11 12
MAR. 1 2 3 4 5 6 7 8 9 10 11 12
APR. 1 2 3 4 5 6 7 8 9 10 11 12
MAY 1 2 3 4 5 6 7 8 9 10 11 12
JUN. 1 2 3 4 5 6 7 8 9 10 11 12
JULY 1 2 3 4 5 6 7 8 9 10 11 12
AUG. 1 2 3 4 5 6 7 8 9 10 11 12
SEPT. 1 2 3 4 5 6 7 8 9 10 11 12
OCT. 1 2 3 4 5 6 7 8 9 10 11 12
NOV. 1 2 3 4 5 6 7 8 9 10 11 12
DEC. 1 2 3 4 5 6 7 8 9 10 11 12

SCHOOLS AND COLLEGES.
J. W. BLACKMAN'S
COMMERCIAL COLLEGE,
61 CAMP STREET,
Corner Commercial Place, N. O.
Open day and evening the entire year.
Membership, book-keeping, Mathematics and Languages are specially taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private in each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.
William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. TERMS: Ten to twenty per cent. less than other colleges in this city.
A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1831. For circulars, giving terms, etc., address
J. W. BLACKMAN,
sell 1/2 New Orleans.

LOUISIANA STATE UNIVERSITY,
(Name changed from Louisiana State Seminary.)
Baton Rouge, Louisiana.
Founded and supported by the State of Louisiana.
The ninth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.
The Academic Board consists of a full corps of able instructors in all branches of literature and science usually taught in the best Colleges and Universities.
The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course; a Special School of Civil Engineering and a Commercial School.
Library, Apparatus and Cabinets are well selected and valuable. The Geological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing the extensive collections of the late Col. W. H. Holmes, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Survey of Louisiana.
Admission granted to cadets not under fifteen years of age, who know arithmetic, English grammar and geography.
Expenses of every kind, except clothing, for ten months, \$350; \$200 payable in advance, balance February 1; or by accepted draft at eight per cent. for ninety days. Payments may be made through the Canal or Citizens' Bank.
Cadets received at any time during the session and charged from date of entrance.
Discipline, military, with daily drill. A battery of cadets will afford facilities for instruction in military drill. Uniform of cadets: gray cloth, to be had at the institution at a cost of \$25 per suit.
For further information address
D. F. HOYT, Superintendent,
Baton Rouge, La.
Office of the University in New Orleans, at Saratoga & Co.'s, 35 Camp street.

Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the institution is temporarily located at Baton Rouge, in the Grand and Public Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. sell 1/2

VIRGINIA FEMALE INSTITUTE.
STAUNTON, VIRGINIA.
REV. R. H. PHILLIPS, M. A., Principal.
With Nineteen Assistants.
The Twenty-sixth annual session will open September 14, 1870.
From over a thousand testimonials from Southern patrons we select the following: from General Robert E. Lee, president of Washington College; General Francis H. Smith, president of the Virginia Military Institute; and General W. N. Pendleton, Lexington, Virginia.
"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Staunton, under the care of Rev. R. H. Phillips. They therefore know it to be an admirably conducted and superior institution for young ladies, and they cordially recommend it to favor, even beyond its past extensive patronage."
R. E. LEE,
FRANCIS H. SMITH,
WM. N. PENDLETON.
LEXINGTON, VA., March 14, 1870.
For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Staunton, Virginia. sell 1/2

CENTENARY COLLEGE, JACKSON, LA.
was established by the State of Louisiana in 1825, and transferred to the Methodist Episcopal Church South in 1845. It is now under the joint patronage of the Mississippi and Louisiana Conferences.
The College exercises were necessarily suspended during the war, but were regularly resumed, after reorganization, on the first Monday in October, 1865. The approaching session will open on the first Monday of October next.
Tuition, \$75 per annum, payable semi-annually in advance.
Boarding can be obtained at from \$20 to \$25 per month.
The buildings: Libraries, Apparatus, Laboratory and Society Halls, the location in point of beauty, health, ease of access and good society, are all unsurpassed by those of any institution in the Southern States.
The past history of the College is the pledge of the future prosperity.
The Board and Faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the young men committed to their care in both Preparatory and Collegiate Departments.
The old students, alumni, and friends of the institution are requested to give publicity to the full reorganization and opening of the College, as stated above.
W. H. WATKINS, President.

SOUTHERN UNIVERSITY,
GREENSBORO, ALABAMA.
The schools of Moral Philosophy, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy and Chemistry are in successful operation. The Faculty consists of gentlemen whose reputation is well established. The Preparatory School is taught by the Faculty.
The session is divided into two terms. It begins the first Wednesday in October, and closes the first Wednesday in July.
Tuition in University, per term \$35 00
Tuition in Preparatory School, per term 30 00
Contingent fee, per term 2 50
Board in private families, per mo. \$16 to 20 00
Fees must be paid in advance. Send for a circular. Direct to
J. C. WILKS,
sell 1/2

MANSFIELD FEMALE COLLEGE.
Mansfield, De Soto parish, La.
OWNED BY THE LOUISIANA CONFERENCE.
The Fall Session of this institution, now entering upon the sixteenth year of its existence, will open on WEDNESDAY, the 29th day of September, with a corps of experienced teachers, and enlarged facilities of instruction.
Terms unchanged. For catalogues, containing full particulars, address
CHARLES B. STUART,
President. sell 1/2

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have no improvement to notice in the general market, which has continued inanimate since our last issue, with only a limited business in dry goods and other branches of the wholesale trade, and a moderate movement in our principal staples. Western produce has shown no new feature. There has been some shipping demand for flour, not only for Cuba and other Gulf ports, but also for Great Britain and France.

Our accounts from the interior are rather discouraging. From some districts we receive reiterated complaints of too much wet weather, ungenial nights, the cotton being badly in grass, and much mischief from lice. In others the crop has suffered from drouth, while all concur in reporting it backward. The cane prospect continues cheering.

The river is seven feet below high water mark.

Cotton.—The following are the arrivals since the seventeenth instant:

Louisiana and Mississippi.....	bales.....	2014
U.S.	2	
Mobile	745	
Florida	20	
Texas	14	
Arkansas.....	451	
Total	3246	

On Saturday, parties being unable to come together, the movement up to noon was on a very limited scale, after which, under later and more discouraging news, factors gave way, and the sales embraced 1,700 bales, at prices indicating an average decline of 1/40. On Monday, the Liverpool market being reported steadier and more active, factors were inspired with renewed confidence, and generally raised their pretensions, which checked the demand. A few, however, were willing to sell at about previous rates, and 1,500 bales changed hands at firmer and, in most cases, stiffer prices, but without any quotable advance. On Tuesday the market opened with a pretty fair inquiry, but at figures below the views of factors, most of whom were more stringent in their pretensions; but as no dispatches were received from that market, except a private one by the French cable, of an unfavorable tenor, they subsequently met the demand more freely, and the business embraced 1,100 bales either at previous rates or a fraction less, while the bulk of the stock continued to be held above the ruling rates.

This makes an aggregate for the past three days of 4,300 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,113,632 bales, against 790,553 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 745,330 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 396,648 bales to Great Britain, of 110,463 to France, and of 111,467 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	15 1/2	to 16 1/2
Good ordinary	17 1/2	to 18 1/2
Low middling	18 1/2	to 19 1/2
Middling	19 1/2	to 20 1/2
Strict middling	20 1/2	to 21 1/2

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.....	770
Arrived past three days.....	3246
Arrived previously.....	1174640-1177886
Exported past three days.....	7290
Exported previously.....	1086657
Burned.....	1317-1093264
Stock on hand and on shipboard.....	93392

MOLASSES.—The supplies are light and are selling readily, as received, at 25 to 55c. for inferior and common Louisiana, and 60 to 75c. for prime fermenting.

MONEY.—Gold, 112 1/2 to 112 3/4. American silver half dollars, 108 to 109. Mexican dollars at 3 per cent. premium in gold.

Nothing has been reported in bonds, except \$15,000 City seven, on Tuesday, at 78c., and a round amount of Jackson Railroad debt bonds at 71.

A limited business has been done in warrants, the sales of which include a small amount of Metropolitan Police, on Saturday, at 98c., \$1,000 at 98 1/2c., and \$3,000 at 98 1/4c.; \$5,000 old State, on Tuesday, at 95c. Dealers have bought State at 86 to 86 1/2 for new, and \$4 for old, and Metropolitan Police at 97 1/2 to 98, and sold the former at 87 for new, and 95 for old, and the latter at 98 1/4.

City Treasury notes, 20 to 24 percent discount.

CATTLE MARKET.

NEW ORLEANS, June 21, 1870.	
Texas cattle, choice, per head.....	\$40 to 50
Texas cattle, second quality, per head.....	30 to 40
Texas cattle, third quality, per head.....	20 to 30
Hogs, per lb. gross.....	8 to 10c
Sheep, first quality, per head.....	\$4 to 6
Sheep, second quality, per head.....	3 to 4
Sheep, third quality, per head.....	2 to 3
Milk cows, choice, per head.....	80 to 125
Milk cows, per head.....	50 to 70
Texas cows, with calves.....	70 to 120
Yearlings, per head.....	7 to 12
Calves, per head.....	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements:		
Cotton and sugar plows.....	\$4 00	\$20 00
Yost's plows and scrapers.....	8 50	9 50
Cotton scrapers.....	5 50	6 00
Cotton sweeps.....	5 50	6 00
Cutters.....	10 00	11 00
Shovels.....	8 00	10 00
Spades.....	9 00	10 00
Axes.....	10 00	15 00
Bagging, per yard:		
Kentucky.....	28	32
English.....	30	32
Bale rope, per lb.....	1 00	1 05
Brand, per 100 lbs.....	5 00	6 00
Bricks, per M.....	6 00	6 00
Bricks, per M.....	10 00	12 00
English fire.....	55 00	60 00
Candles, per lb.....		58
Sperm, New Bedford.....	14	20
Tallow.....	12	15
Star.....	35	55
Chocolate, per lb.....	35	65
No. 1.....		
Sweet and spiced.....		
Cider, per bbl.....		
Western.....	13 00	
Northern.....		
Coal, per ton:		
Canal.....	15 00	
Anthracite.....	11 00	12 00
Western, per bbl.....		50
Coffee, per lb.....		
Havana (current).....	35	35
Java.....	33	35
Conjovra.....	25	25
Cotton seed:		
Rough, per ton.....	15 00	
In sacks.....	20 00	
Copper, per lb.....		33
Shavings.....	31	33
Sheathing.....	35	37
Copper bolts.....	25	27
Yellow metal.....	26	27
Cordage, per lb.....		
Manilla.....	23	24
Tarred, American.....	21	
Russia.....	30	
Corn meal, per bbl.....	5 00	5 50
Logwood, Campy.....	4	4 1/2
Logwood, St. Domingo.....	4 1/2	4 1/2
*Fustic, Tampico.....	5	5 1/2
Indigo, per lb.....	1 1/2	1 5/8
Malabar.....	20	21
Res, per lb.....	25	27
Western.....	25	27
Feathers, per lb.....	90	95
Fish, per box:		
Cod.....	1 50	1 50
Herrings.....	25	26
Mackerel, No. 1.....	26 00	26 00
Mackerel, No. 2.....	16 00	16 50
Mackerel, No. 3.....	10 50	11 50
Flaxseed, per bbl.....	4	6
Flour, per bbl:		
Extra.....	5 75	6 50
Superfine.....	5 50	5 75
Fine.....	5 00	5 25
Common.....	4 00	
Fruit, per lb:		
Prunes.....	15	16
Figs, dried.....	16	17
Dried apples.....	15	16
Current, new.....	15	16
Almonds, sort shell.....	25	25
Raisins, M. R., per box.....	4 30	
Raisins, lower.....	5 50	
Lemons, Malaga, per box.....		
Oranges, La. M., per box.....		
Oranges, Palermo, per box.....		
Glass, per box of 50 tets:		
French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50
Grain, per bushel:		
Oats.....	63	65
Corn, shelled.....	1 05	1 10
Beans, per bbl.....	7 50	9 00
Hops, per lb.....	23	25
Malt, Western.....	1 20	1 40
Malt, Canada.....	1 60	1 65
Gunpowder, per keg.....	8 50	9 50
Gunny bags, per bag.....	20 1/2	21
Hay, per ton:		
Northern.....		
Louisiana.....		
Hides, per lb:		
Mexican dry flint.....	14	15
Country dry flint.....	14	15
Texas dry flint.....	12	13
Dry salted, city slaughter.....	7 1/2	11
Iron, per ton:		
Pig.....	45 00	51
Country bar, per lb.....	4 1/2	5 1/2
English.....	4 1/2	5 1/2
Sweden, assorted.....	7	8
Hoop.....	5 1/2	8
Sheet.....	5 1/2	9
Boller.....	8	10
Nail rods.....	7 1/2	8
Cotton ties.....	5 1/2	6
Castings, American.....	5 1/2	6
Lime, per bbl:		
Western.....	1 75	2 25
Shell lime.....	1 75	2 25
Rockland, etc.....	2 10	2 25
Cement.....	2 55	3 25
Piester Paris.....	3 50	3 75
Molasses, per gallon:		
Louisiana.....	35	45
Cuba.....	50	75
Refinery rebolled.....		
Moss, per lb.....	2	3 1/2
Gray country.....	6	13
Black country.....	9 1/2	10
Select water-trotted.....		
Nails, per lb:		
American, 4 @ 6d.....	4 75	5 00
Wrought, German.....	14	16 1/2
Wrought, English.....	14	16
Natural rosin:		
Tar, per gallon.....	10	12
Pitch, per bbl.....	2 50	3 00
Rosin, No. 1.....	2 25	2 50
Rosin, No. 2.....	2 00	2 10
Rosin, No. 3.....	1 50	2 00
Spirits Turpentine, per gal.....	10	12
Varnish, bright.....	50	55
Oils:		
Lard, per gallon.....	1 25	1 30
Coal oil, in barrels.....	34	35
Coal oil, in cases.....	44	45
Linseed, raw.....	1 15	1 18
Sperm.....	2 75	3 00
Whale, refined.....	1 40	1 50
Cotton seed, crude.....	70	75
Cotton seed, refined.....	65	1 00
Castor.....	2 50	3 00
Tanners', per gallon.....	1 15	1 30
Oil cake:		
Lined, per ton.....	22 50	
Cotton seed meal.....		
Provisions, per bbl:		
Beef, mess, Western.....		
Beef, dried, per lb.....		
Beef, tongues, per dozen.....	7 00	7 50
Pork, mess.....		
Pork, prime mess.....		
Hog, round, per lb.....	20	20 1/2
Hams, per lb.....	22	23
Hams, canned.....	22	23
Shoulders.....	17 1/2	18 1/2
Green shoulders.....	13 1/2	14 1/2
Lard, prime, in tierces.....	16 1/2	16 1/2
Butter, Northern.....	33	35
Butter, Western.....	20	25
Cheese, American.....	10	18
Potatoes.....	50	2 00
Onions.....	2 50	2 75
Apples.....	5 00	9 00
Cabbages, per crate.....	10 00	12 00
Rice, per lb:		
Louisiana.....	5 1/2	9
Indo (gold, in bond).....		
Carolina.....		
Sugar, Louisiana, per lb.....		
In the city.....	7 1/2	13
Havana, white.....	13 1/2	14 1/2
Havana, yellow.....	11 1/2	12 1/2
Havana, brown.....	10	11 1/2
Wool, per lb:		
Washed.....	10	15
Burly.....	10	15
Louisiana, native.....	21	25
Texas, 1/2 Merino.....		

Special Notices.

SUNDAY SCHOOL INSTITUTE.

MONTGOMERY DISTRICT, ALABAMA CONFERENCE.—The third annual session of the Sunday School Institute for the Montgomery district, Alabama Conference, will commence on Thursday before the last Sabbath in July—the twenty-eighth—and include the Sabbath. A full attendance of the superintendents, teachers, preachers in charge and Sunday school workers is earnestly requested. A programme of the exercises and the place of meeting will soon be published by the Executive Committee. O. D. SMITH, Sec'y.

Committees of Examination for 1870.

ALABAMA CONFERENCE.
Applicants for admission on trial—J. W. Rush, B. B. Ross.
First year's course—D. M. Hudson, J. D. Cameron, J. M. Brown.
Second year's course—A. S. Andrews, H. Urquhart, W. A. McCarty.
Third year's course—W. M. Motley, J. S. Moore, J. B. Cottrell.
Fourth year's course—J. Baneroff, W. A. Shepard, E. M. Bonnds.

NORTH ALABAMA CONFERENCE.
Applicants for admission—D. Duncan, B. F. Lea.
First year's course—L. H. Grubbs, W. L. Clifton, W. R. Kirk.
Second year's course—L. M. Wilson, John A. Thompson, B. G. Ferrill.
Third year's course—R. K. Brown, F. T. J. Brandon, C. D. Oliver.
Fourth year's course—A. West, M. L. Whitten, T. L. Moody.

EAST ALABAMA COLLEGE.

COMMENCEMENT EXERCISES.—Sunday.

July 10.—Sermon by Rev. J. Hamilton, D. D.
Monday, July 11.—Meeting of the board of trustees, at nine o'clock A. M.
Monday, eight o'clock P. M.—Freshman prize declamation.
Tuesday, July 12, eleven o'clock A. M.—Annual meeting of literary societies. Tuesday, eight o'clock P. M.—Sophomore prize declamation, and an address by the Rev. B. B. Ross.
Wednesday, July 13, ten o'clock A. M.—Original orations by the junior class, and an address before the Wirt and Websterian Societies, by Admiral Raphael Semmes.

FLORENCE WESLEYAN UNIVERSITY, Florence, Alabama.

The annual examination commences on Wednesday, June 29. Commencement sermon by Rev. R. A. Young, D. D., on Sunday, July 3; literary exhibition, July 4; alumni meeting and address by Captain O. R. Kennedy, July 5; commencement, July 6, when the literary address will be delivered by Rev. R. H. Rivers, D. D.
A full attendance of the alumni of this institution and of Language College is desired to reorganize their society. B. F. MEER, Secretary of Faculty.

MERIDIAN DISTRICT MEETING.

The District Conference for Meridian district, Mobile Conference, will be held at Belmont, Alabama, August 11-14. A full attendance is requested. J. T. HEARD, P. E.

CAMP MEETING.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September.
To the preachers: Come, come, come and help us! J. M. Gunn, S. H. Cox, W. I. Powers and A. J. Coleman will please be sure to come.
The grounds will be greatly improved and enlarged. U. L. THOMPSON, P. C.

LAFAYETTE DISTRICT MEETING.

The District Meeting for the Lafayette district, Montgomery Conference, will be held at Linville, Alabama, commencing on Thursday, July 14. All the members are requested to attend punctually. We hope to be favored with the presence of one of our Bishops. F. L. B. SHAWER, P. E.

Mt. Carmel Dist., Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Columbia.....June 25, 26
Guineville.....July 9, 10
Mount Carmel.....16, 17
Okahay.....23, 24
Rankin.....30, 31
Black Creek.....Aug. 13, 14
Hardsboro.....27, 28
The District Meeting for Mount Carmel district will be held at Skiffa, on Mount Carmel circuit, embracing the third Sunday in July.
H. P. LEWIS, P. E.

Woodville Dist., Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Buffalo, at Mar's Hill.....July 16, 17
Meadeville, at Beech Hill.....23, 24
Amite, at Adam's.....30, 31
St. Helena, at Sylmel.....Aug. 20, 21
Wilkinson.....27, 28
Liberty, at Liberty.....Sept. 10, 11
Woodville.....17, 18
Percy Creek.....24, 25
Jas. A. GODFREY, P. E.

Wetumpka Dist., Alabama Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Wetumpka.....June 11, 12
Prattville.....18, 19
Antaughville and Ivy Creek, at Ivy Creek.....25, 26
Pleasant Hill et., at Elwood.....July 2, 3
Carolina et., at Providence.....9, 10
Antaugh et., at Rehoboth.....16, 17
Lowndesboro, Haynesville & Union, at Lowndesboro.....23, 24
Wm. S. TURNER, P. E.

Yazoo District, Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Black Hawk et., at Sweetwater.....July 9, 10
Carrollton et., at Sparta.....16, 17
Durant et., at Shadygrove.....23, 24
Richland et., at Ebenezer.....30, 31
Yazoo City station, at Yazoo City.....Aug. 6, 7
Yazoo circuit.....13, 14
Greenwood and McNutt.....20, 21
Lexington et., at Providence.....27, 28
Mt. Olivet et., at Fletcher chapel.....Sept. 3, 4
The District Meeting for Yazoo district will begin at Fletcher chapel, September 1. It is to be a camp meeting also. Bishop J. C. Keener is to preside. W. P. BARTON, P. E.

Olin District, Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Jackson, at Salem.....July 2, 3
Greensburg, at Greensburg.....9, 10
Clinton, at Clinton.....16, 17
E. Feliciana, at Olive Branch.....23, 24
Livingston miss., at Friend-ship.....30, 31
E. Baton Rouge, at Munchac.....Aug. 6, 7
Covington miss., at Hyde's.....13, 14
Tangipahoa.....Sept. 3, 4
Archi, at Wesley chapel.....24, 25
Jos. NICHOLSON, P. E.

Meridian District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Meridian.....July 16, 17
Enterprise.....23, 24
Pearce's Springs, at Hope-well.....30, 31
Shubuta & Clarke, at Scott's chapel.....Aug. 6, 7
Belmont, at Belmont.....13, 14
Livingston.....20, 21
Gaston, at Sardis.....27, 28
Butler, at Butler.....Sept. 3, 4
Bladen Springs.....10, 11
Enterprise circuit.....17, 18
JOSIUA T. HEARD, P. E., Shubuta, Mississippi.

Onachita District, Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Onachita et., at Moss Hill.....July 16, 17
Monroe and Trenton, at Trenton.....23, 24
Vernon, Castor and Lewisville, at Longstraw.....30, 31
Homer, at Mt. Pisgah.....Aug. 6, 7
Colored et., at Mt. Pisgah.....13, 14
Haynesville.....20, 21
Minden.....27, 28
North and South Bossier.....29
Sparta and Lake Bisteneau.....Sept. 3, 4
Mt. Lebanon.....10, 11
Farmerville.....17, 18
The District Meeting for Onachita district will be held at Minden, August 17-20. The Conference sermon will be preached by Rev. C. F. Evans, of Monroe, Louisiana. Ministers in charge will come prepared to report on the several interests committed to their care. S. ARMSTRONG, P. E.

New Orleans Dist., Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Carondelet street, 7 1/2 P. M.....June 6
Felicity street, 6 P. M.....7
Moreau street, 7 1/2 P. M.....6
German charges, 7 1/2 P. M.....10
New Orleans circuit, embracing Algiers, Jefferson City, Louisiana avenue and Carrollton, at Advocate office, 112 Camp street, at 7 P. M.....13
Thibodeaux, Saturday.....18
Baton Rouge, Saturday.....24
Plaquemine, Saturday.....July 9
The Conference year is so far advanced that it is necessary for this round to be held immediately. The preachers of the district are requested to hold their Quarterly Conferences at the appointed time, as it may not be in my power to attend many of them. I have given the time of the Quarterly Conferences only. LINUS PARKER, P. E.

Tuscaloosa District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.
Portville.....June 4, 5
Solna.....18, 19
Summerfield.....July 9, 10
Randolph.....16, 17
Tuscaloosa.....23, 24
Havana.....Aug. 6, 7
Forkland.....20, 21
Greensboro.....27, 28
Brush Creek.....Sept. 10, 11
Marion.....17, 18
Meeting of district stewards at Greensboro, July 4.
Jas. L. COTTON, P. E.

Opelousas District, Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.
Washington, at Waxia.....June 9, 10
Opelousas.....18, 19
Gracie Chrose.....18, 19
Vermilion circuit.....24, 25
New Iberia.....July 2, 3
Alberville.....6, 7
Pattersonville.....8, 9
Franklin.....10, 11
Plaquemine Brulee.....16, 17
Bayou Mallet.....23, 24
Grand Cheniere.....27, 28
Liko Charles.....Aug. 6, 7
J. D. ADAMS, P. E

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JULY 2, 1870.

NO. 24.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 23.—Amos T. Ackerman, of Georgia, was confirmed to-day as attorney general, without an objection or debate.

SAN FRANCISCO, June 23.—Advices from southern Arizona up to the tenth of June give the particulars of the murder of Messrs. Kennedy and Israel, and the dispersion of their party. Mr. Kennedy lived in a rancho at Tucson. Mr. Israel was scalped, his legs burned off, heart cut out and a coal of fire placed in it. The remainder of the party reached Camp Grant. All their mules were captured, and their wagons and merchandise destroyed. General Cogswell ordered Lieutenant Cushing, of the Third Cavalry, to pursue the savages. The lieutenant discovered and surprised the Indians in camp, killed thirty-five, captured two, destroyed the village and other property of the savages.

Colonel Sanford, a short time before, in a battle with the same band, killed twenty-one.

Governor Safford is personally visiting the various tribes in the territory, to ascertain their wishes and hear their complaints. The Indians promise fairly, but the governor places no faith in them.

WORCESTER, Massachusetts, June 23.—An explosion of nitro glycerine took place in this city at 10.20 o'clock to-day, killing a man named Timothy Cronan (an Irishman, twenty-two years of age), and injuring about thirty other persons, none of them dangerously, however. Twelve houses were demolished and many others badly shattered. The shock was felt all over the city. Bells were rung, and erecology and furniture broken half a mile distant. The cause of all the mischief was nitro glycerine, that had been smuggled into a car, and addressed to North Adams, and was intended for the Hoosack Tunnel. The wounded were kindly cared for by the physicians of this city. The scene of the disaster has been visited by over fifty thousand people. It is most astounding that but one life was lost and so few seriously injured. The man killed was walking on the track at the time of the explosion. The nitro glycerine was in the last car of the freight train. Three cars were demolished. The railroad officers here, and also in Boston and Springfield, have visited the scene, and are anxious that everything possible shall be done for the sufferers. Heavy bars of iron were thrown a distance of nearly a quarter of a mile, and the shock was distinctly felt at points twenty miles distant. The damage is estimated at about \$150,000.

MEMPHIS, June 27.—Harris Bailey, residing near Louisville, Tennessee, poisoned himself and three children, on Saturday, with bed-bug poison, thinking it was whisky. The children all died. He will probably recover.

NEW IBERIA, June 29.—A disastrous conflagration occurred here last night, completely destroying three squares in the center of the town.

The fire originated at or near Mine Jenny's grocery, about eleven o'clock, and destroyed all the buildings on Main street, from Bridge street down to the residence of Mr. W. F. Weeks, on the north side, and to the hayon, from Church alley to Lot's coffeehouse on the south side.

There were some forty buildings burned in all, including three livery stables, two hotels, three coffeehouses, the courthouse and many large business establishments. No lives lost.

The loss is estimated at \$250,000. TEXAS.—On the night of the thirtieth ultimo a party of Indians visited the settlement of Mr. Coker, about twelve miles northwest of San Antonio, took off the horses from the settlement, those of Coker, Green, Hoffman, Brown and others. The citizens and military went in pursuit.

These border Indians, says the Herald, are getting sharp in trickery. An incident of Monday night will explain. Mr. Green had a valuable white horse staked in sight of his house. The Indians having captured previously an old white mare of Mr. Gallagher's, took her to the spot where the white was and made a swap, so as to deceive Mr. Green, and thereby elude pursuit.

FOREIGN.

LONDON, June 27.—Reports of the intended recall of Mr. Motley, American minister, excite surprise. The reports are not credited.

PARIS, June 27.—Amand Barbes, the French author, is dead.

This illness of the emperor has been exaggerated, probably to influence the action of the bourse.

The emperor intimates that the time for the return of the Orleanist prince has not yet arrived. He will remove restraints whenever it becomes safe and proper. Prince Napoleon has returned to Paris.

The abdication of the Spanish throne by Isabella was signed in the presence of all the members of the royal family in Paris, and several Spanish grandees and generals. The queen preceded the act by reading a formal address of farewell.

In a letter to the Pope the queen notifies his holiness of her abdication, and begs his blessing for the prince of the Asturias and Spain.

THE FATAL EXAMPLE.—An individual residing at —, who was a promising Christian, universally esteemed a good man by those among whom he resided, and who had been for years superintendent of the Sabbath school there, was away from home and staying for a short period in a distant city.

With others, he one evening yielded to an invitation to visit the theater; not, however, without some misgivings as to the propriety of his course. These, however, were overcome, and he went; but whether the act was repeated is not known.

He returned home, thinking that act would never be known to those among whom he lived. But, some years after, he was sent for to visit a sick and dying man. He went, supposing it was to administer spiritual advice and consolation. As he sat down by the bedside the dying man said to him:

"You, sir, have led me to ruin my soul. Some years since you were staying for a short time in — city. I was then living there, and had often been tempted to visit the theater, but had been deterred by the conviction that it was wrong and dangerous. On a particular evening, as I stood in front of the building, hesitating whether or not to go in, I saw you go up the steps and enter. Immediately I thought, 'if Mr. —, who is a member of this church, and was my Sabbath school superintendent, can attend the theater, I surely may.' I instantly went in, was fascinated by the performance, and continued to go till all hesitation was gone, and with it all concern for my soul. In this state I am now. Dreading the summons to appear before God, I felt I must send for you, to tell you the influence of your example."

Are there not other members of churches who are setting such examples? Ponder the result.—*Sunday School Messenger.*

TRIBUTES TO MR. DICKENS' MEMORY.

On Sunday, the twelfth ultimo, in New York city, Rev. Dr. Chapin rendered an enthusiastic eulogium to the memory of Charles Dickens, who he regarded as doing the work of the Redeemer by putting to such noble use the genius he received from God. His every work was characteristic of true charity and faith and mercy and good of the divine being. Rev. Dr. Bellows, in his sermon, spoke of Dickens as an example of Christian zeal. A deep knowledge of the works of the great novelist tended to elevate the mind and create a healthy moral tone. He never exerted his mighty influence except for good, and his pen was never used to express an immoral thought.

The leading divines all eulogized Charles Dickens in their sermons on the same day; Rev. Dr. Bellows paid his respects to Mr. Beecher, who, on Friday evening, asked the question whether Mr. Dickens was a Christian. Dr. Bellows said that in these days we had to be cautious before asking the question whether men like Washington, Lincoln, or even Dickens, were Christians. If Christianity could not hold such men, other questions still more difficult to answer would be asked. Mr. Frothingham alluded to Mr. Dickens preaching the living law of human kindness and sympathy to all mankind; while Dr. Chapin impressed upon his congregation the undeniable fact that Dickens had done great work in this Christian world.

SELFISH PRAYING.—"Oh, sir," said a lean-hearted believer to his pastor, "I have been praying a whole year that I might enjoy the comforts of religion, and get no answer to my prayers." "Go home now and pray, 'Father, glorify thyself,'" was the reply. "Selfish prayer contains no nutriment." Let us read, mark and learn.

Prospectus of the New Monthly Magazine

The General Conference of the Methodist Episcopal Church South, at the recent session in Memphis, Tennessee, resolved to establish a first class monthly magazine.

The reasons assigned for this action of the Conference are: 1. The necessity of furnishing pure and profitable reading for this family circle. 2. The importance of developing a sound literary taste, especially in our young people; pre-occupying, as far as may be, their minds, and preventing them from being poisoned by the publications of an unbridled and unscrupulous press. 3. To give due prominence to Southern interests; affording a medium for the expression of Southern thought, and the manifestation of Southern talent.

To carry out these purposes the General Conference elected Rev. William P. Harrison, D. D., editor of the magazine, and instructed the book agent to issue the first or specimen number by the first of September, 1870. In pursuance of this action of the Conference it is deemed advisable to lay before the church and the public a brief outline of the principles which will be observed in conducting the New Monthly Magazine.

1. It will be a Southern magazine. We do not propose to enter the field of sectional controversy—much less do we think of departing from our lawful work to meddle with the affairs of Caesar—at the same time, whenever occasion shall require an utterance, we do not intend that our trumpet shall give an uncertain sound.

2. It will be a magazine for the people. We shall not cater exclusively to the wants of a single class, or seek only the approbation of the few; but we shall strive to please, amuse and instruct the many. We believe that knowledge can be, and ought to be, made attractive; and hence we shall seek to clothe truth with the garments of beauty. Following the example of holy writ, we shall call to our aid the fable, the allegory and the parable; always seeking to elevate, inform and benefit our readers.

3. It will be a magazine for the young. By this we do not mean a child's magazine—other and competent provision has been made in that department. But we mean to say that the New Monthly will not be filled with prosy essays, or dry and tedious homilies. Fully sympathizing with the joyous nature of the young, we can only ask a fair and patient trial, that we may have opportunities to demonstrate our apprehension of their wants.

4. It will be an illustrated magazine. Pictures are attractive to all classes—the old and the young are alike pleased and instructed by them. We propose, therefore, from time to time, to give pictorial views of noteworthy places and remarkable scenery, yielding the precedence always to the physical geography of our own Southern land. Her mountains and valleys, cataraets and rivers, little known to the pencil of the artist, will furnish abundant materials for this department. In addition to these, the various industries of the country—the mine, the workshop and the forge, the arts and sciences—will each and all contribute to the variety and interest of the magazine.

Lastly, it will be a Methodist magazine. The utmost catholicity of sentiment we conceive to be compatible with absolute decision of character. Therefore, whilst according to all men unqualified liberty of conscience, we shall ever maintain in their integrity, so far as in us lies, those distinguishing features of our church which have been the sources of our power in the past, and form our safeguards for the future.

With this brief statement of our plans and purposes, the editor, and the book agent, cordially uniting to carry out the design of the General Conference, earnestly solicit the co-operation of their brethren in the ministry, and of the church at large. We are conscious that we have promised much. Our ability to perform will, in a large degree, depend upon the encouragement we receive from those we endeavor to serve. If our efforts are met with a ready, hearty co-operation on the part of the church, we shall fear nothing. A large and influential denomination, having nearly six hundred thousand members, and more than two thousand five hundred pastors, can give success to this enterprise.

To his brethren of the weekly newspaper press the editor desires to return his thanks for the gratifying manner in which they have

noticed his appointment. The ability which characterizes these messengers of grace will never find a detractor in our magazine, and whilst we only ask to be judged by our merits, we respectfully solicit a trial of our work before sentence is passed upon us. If any son of prophecy has a message of failure to deliver, we shall spare no effort to prove him destitute of inspiration. At all events, the publication of the magazine for the next four years is placed beyond any ordinary contingency. This was done by the General Conference, and therefore no one need feel any hesitation in extending to us a helping hand.

Terms of subscription, \$4 a year. All communications addressed to the editor must be directed to Atlanta, Georgia, for the present. Due notice will be given of his removal to Nashville. All orders, moneys and subscriptions should be sent to the agent, at Nashville, Tennessee. W. P. HARRISON, Editor. A. H. REDFORD, Agent. NASHVILLE, TENN., June 13, 1870.

THE SOUTHERN REVIEW.

MR. EDITOR: One of the most important measures of the late General Conference was the adoption of the Southern Review—Dr. Bledsoe's—as the organ of the church. This periodical has attained a position of the very first eminence among the quarterlies of the day, whether of Europe or America, for learning and ability; even the condignors of the Northern press have been forced to admit the power with which it treated the questions it handled. I know of no writer in the land better able to deal with and dispose of the questions that are hobbies with modern skeptics than Dr. Bledsoe. His assaults upon the theories of this class are merciless—as they ought to be—and crushing. He leaves nothing of them but a small muddy residuum of hate. If the Review shall maintain its present character in future, it will be a tower of strength in the defense of truth. I have been agreeably struck at the apt and fitting manner in which great truths and principles of revelation were assigned their appropriate place and work in the discussion of great philosophical and social questions, when such principles and truths are so seldom called in by our literary men. Most of our nominally Christian men seem to think that neither literature nor philosophy stand in need of any aid from anything in revealed truth. It is both refreshing and cheering to find at the head of such a work a man who finds the place of revelation in the history of human affairs and the government of the world. I trust our people will do themselves and the country the justice to give this work a hearty support. Help it forward, Mr. Editor.

J. HAMILTON.

THE OFFICE OF SMOELL.—The nose acts like a customhouse officer to the system. It is highly sensitive to the odor of the most poisonous substances. It readily detects hemlock, henbane, monk's hood, and the plants containing prussic acid; it recognizes the fetid smell of drains, and warns us not to smell the polluted air. The nose is so sensitive that air containing the two hundred thousandth part of bromine vapor will instantly be detected by it; it will recognize the thirteen millionth part of a grain of the otto of rose, or the fifteen millionth part of a grain of musk! It tells us in the morning that our bed rooms are impure, and catches the first fragrance of the morning air, and conveys to us the invitation of the flowers to go forth into the fields and inhale their sweet breath. To be led by the nose has hitherto been used as a phrase of reproach; but to have a good nose, and to follow its guidance, is one of the safest and shortest ways to the enjoyment of health.

DEFINITION OF FAITH.—A little girl, five years of age, on being asked what is faith, artlessly replied: "It is doing just what God wants us to do, and asking no questions about it." This covers the whole field of perfect trust combined with implicit obedience.

WINANS' DISCOURSES.

Among the various precious books that grace the almost innumerable shelves of our Book Depot, at 112 Camp street, there is scarcely a work which to a preacher is more invaluable than Dr. Winans' inimitable discourses. Though Dr. Winans can lay no claim to the exquisite fertility of Saunier, the majestic eloquence of Massillon, the poetic flights of Krummacker, the bewildering variety of South, or even the child-like simplicity of Wesley, presents, nevertheless, peculiar excellences. He aims at the establishment of biblical truth; but scorns, in reaching his aims, to tread the flower-scented paths of rhetoric—he hastens along on the highway of logic. He has no time to stop on the wayside, at the romantic brooks of poetry, to pluck flowers of verse and prose wherewith to decorate the children of his mind. He clothes them with home-made garments, with logical deductions and rational inferences. In short, the work is replete with thought and biblical exegesis. After studying these discourses—mere reading will not suffice; they require study—we deem it a sin of omission to preach on any of the fundamental doctrines of Christianity without having previously consulted Winans.

It will be impossible, in this brief sketch, to notice all the seventeen elaborate and masterly discourses which the book contains. Suffice a mere reference to the sermon on "The Origin and Character of the Devil." We had preached on this subject once or twice before reading Winans, and that, too, after perusing several German works combating the "Manichean theory;" but after digesting what is here communicated, so to speak, in a nutshell, we collected such a vast number of ideas that, preaching on the same subject to the same audience again, that audience, we are sure, never thought of ever having similar truths presented them before. Nothing, indeed, can be more explicit than Winans' explanations of the origin of the Evil being. He asks, very pertinently: "What could there have been to engender evil in an holy angel? What was there, either within or without himself, to seduce him into rebellion against his beneficent Creator?" And then answers conclusively: "This question proceeds upon the false, unphilosophical supposition that the determinations of a free and moral agent must have motives to produce them—a supposition as inconsistent with free moral agency as that of either physical constraint or divine coercion."

The price of this book, as Rev. R. J. Harp informs us, has been considerably reduced in order to enable every one of our church members to secure a copy. J. B. A. AURENS.

SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of the Union Springs district will be held in Fort Deposit, Alabama, July 7-10, 1870.

PROGRAMME OF EXERCISES.

Thursday night.—Sermon by Rev. W. G. Perry.

Friday, 9 o'clock A. M.—Devotional exercises. 9½ o'clock.—Address by Rev. C. A. King. Subject: Infant Instruction—its Importance. Discussion. 11 o'clock.—Address by J. A. Radgett, Esq. Subject: Graduation of Sunday School Instruction. Discussion. 3 o'clock P. M.—Devotional exercises. 3½ o'clock.—Address by Rev. W. F. Norton. Subject: Christianization the Ultimate of Sunday School Instruction. Discussion. 8 o'clock.—Devotional exercises. 8½ o'clock.—Address by Colonel E. B. Wilkerson. Subject: Relation of the Sunday School to the Family. Discussion.

Saturday, 9 o'clock A. M.—Devotional exercises. 9½ o'clock.—Address by Rev. W. M. Motley. Subject: Relation of the Sunday School to the Church. Discussion. 11 o'clock.—Address by Rev. J. B. Cottrell. Subject: How shall Music be made to Subserve the Aims of the Sunday School? Discussion. 3 o'clock P. M.—Devotional exercises. 3½ o'clock.—Address by Rev. W. W. Graham. Subject: Relation of the Sunday School to the Benevolent Enterprises of the Church. Discussion. 8 o'clock.—Devotional exercises. 8½ o'clock.—Address by Colonel R. H. Powell. Subject: Influence of Sunday School Instruction upon the Well-being of Society. By order of the board of directors.

J. W. STONES, Chairman. W. C. MENESEE, Secretary.

80 MANY CALLS FOR MONEY.

"This is your subscription to the Tract Society; have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. A. was very uneasy about this appeal, but there was something in the still, mild manner of the stranger that restrained him; but he answered that, though he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well known claims, and again requested him to add something to his donation. Mr. A. became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls these days. At first there were only three or four objects presented, and the sums required moderate; now the objects increase every day, and call upon us for money; and all, after we have given once, want us to double and treble and quadruple our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said, in a voice that thrilled to his soul:

"One year ago to-night you thought your daughter lay dying—you could not rest for agony—upon whom did you call that night?"

The merchant started and looked up; there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression, that subdued him—he drew back, covered his face and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you had died then you would leave a family unprotected for, do you remember how you prayed? Who saved you then?"

The stranger drew yet nearer, and said, in a more impressive tone, "Do you remember fifteen years since, that time you felt yourself so lost, so helpless, so hopeless, when you thought you would give the world for an hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant with a sudden burst of remorseful feeling; "O yes, it was he."

"And has he ever complained of being called on too often?" inquired the stranger in a voice of reproachful sweetness. "Say," added he, "are you willing to begin to-night and ask no more of him, if he from this night will ask no more from you?"

"O never, never," said the merchant, throwing himself at his feet; but as he spoke the words the figure seemed to vanish, and he awoke, his whole soul stirred within him.

"O God and Saviour! what have I been doing?" he exclaimed. "Take all—take everything. What is all that I have to what thou hast done for me?"

At a collection made at a charity fair a lady offered the plate to a rich man well-known for his stinginess. "I have nothing," was his curt reply. "Then take something," she answered; "you know I am begging for the poor."

The Christian Advocate.

SATURDAY, JULY 2, 1870.

THE SOLID SHORE.

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the impatient heart would make it;
To the sunny soul that is full of hope,
And whose beautiful trust ne'er falters,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the ominous clouds are lifted;
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden thread;
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the minute, delicate threads
Of our curious life asunder,
And then blame Heaven for the tangled ends
And sit and grieve and wonder.

LETTER FROM CHINA.

SHANGHAI, CHINA, May 11, 1870.

MR. EDITOR: It has astonished us often to see here and there, in selected places, members of the Roman Catholic Church and small schools, and their numbers seemingly on the increase. We have asked, How can this be? They do not preach openly or in private, neither do they distribute the word, and yet they get a hold that is truly wonderful. I make it a point to visit all these places occupied by Roman Catholics, and I have found that the majority of those who come to worship are women and children. Most of them are the children of those who were Roman Catholics two hundred years since, and down to the present time. The priests collect the children of the poor and those cast off, and put them into schools where they necessarily become members of the Roman Catholic Church, and are taught to work, some at one trade and some at another.

This is indeed an excellent plan, and I think the very best plan which can be pursued in China in regard to the young. Had we the funds to follow up this plan, the very best results would ensue. The strong hold of the Protestant missionary is on the preaching of the gospel of Christ on all occasions, and the thorough instruction of all native Christians in the word of God. Our native ministers, when they happen to meet with any members of the Roman Catholic Church, and there is an argument, the Protestant Christian argues from the gospel—"thus saith the Lord," but the Roman Catholic holds to tradition, and esteems the word of the Pope of the very highest importance and "infallible." I have never once seen the Romanist quit the argument in a good humor. But such arguments do not accomplish any very great good, and we find it best not to get into one. Now that Japan is rejecting Buddhism and prohibiting any more persons from entering the priesthood, and China, too, being prepared more and more for the introduction of Christianity, would it not be well for our churches to be alive to this subject and not allow the Romanists to take the field? Christian literature in the Chinese language is now in great demand by thousands, and many of the intelligent are ready to acknowledge that the foreigners have a superior literature. Now can we not have help, both money and men? The few hundred missionaries in China are not sufficient for the demand. Two or three thousand men are not sufficient for this great mission. We want churches and we want schools, and we must have them, or others will step in before us and claim the prize. Our church is in every sense a missionary church. Send us money for schools and for native helpers. We want your help and we want your prayers, and the work will go on. A brighter day is in store for these dying millions in China. All over this land good news comes to us of the blessed work of grace going on.

There is opposition, but this we must expect in a land where the power of darkness has such a strong hold on the hearts of the people. Our trust is in God, to whom be glory and honor forever and ever.
J. V. LAMBETH.

BIOGRAPHICAL.

Mrs. MATTIE EUGENIA SAMPEY, wife of the Rev. William A. Sampey, of the Montgomery Conference, died at the parsonage, Westville, Dale county, Alabama, April 28, 1870, aged thirty years, three months and twenty-seven days.

She was the daughter of Dr. C. H. Wilson, a native of South Carolina, who afterward removed to Georgia, where the subject of this memoir was born, January 1, 1837. Of the exact place of her birth we are not informed. The family subsequently removed to Clarke county, Alabama, where her aged father still resides.

She embraced religion and joined the Methodist Episcopal Church South in 1857, and was married to the Rev. William A. Sampey February 2, 1858. Prior to her conversion and attachment to the church she was fond of the amusements of the ball room and kindred convivialities, but afterward renounced these as incompatible with a state of grace and destructive to bodily health. For over twelve years she was the wife of a faithful itinerant minister, and though her lot was not always a pleasant and easy one, she never intimated to her husband a location. She freely sacrificed the comforts and pleasures of a settled home, and cheerfully shared with him the privations and inconveniences of an itinerant life, looking for her reward in another and more enduring state of existence. She was not of a very sanguine temperament, conscientious and self-scrutinizing almost to a fault, and was harassed a great deal with doubts and fears concerning her acceptance with God. She often discharged her Christian duties through a sense of principle, without the enjoyment of religious emotion. At the camp meeting held last September at China Grove, near where she lived, all these doubts and fears were dissipated, and she was blessed with brighter evidences and the full assurance of faith, and basked and bathed in the sunlight of God's reconciled countenance. Most nobly and joyfully, then, did she labor for her Master; she went out in the congregation and led souls to the altar of prayer, several of whom were happily converted, and some of them waited around her dying couch.

She was taken with a chill, and this was succeeded by a fever which all medical skill and remedial agents failed to arrest. The brain became involved, and in ten days after her attack she was a corpse. Every attention and kindness was shown her by the excellent Christian people in the midst of whom she died. The hand of Christian love ministered to her wants, and anxious friends, day and night, watched beside her dying couch; but the white-winged messenger had come to bear her spirit hence, and no human agency could avert the stroke.

Energetic and industrious, and possessing rare domestic qualifications, she sought to make home pleasant and attractive to her husband and children. Any observant visitor could readily see how well she succeeded in gaining her object. "The heart of her husband did safely trust in her." To her he could safely confide everything, and nothing escaped her lips to create strife or separation of friends.

She was well posted in the theology and literature of our church, especially fond of religious biography, and was reading the Life of Bishop McKendree at the time of her death.

The poor found in her a friend, and often she economized her wardrobe and labor to minister to their wants. Her religious joy was not of that ecstatic nature enjoyed by some, but a deeply imbedded principle underlying the whole course of life.

On Sunday previous to her death (the following Thursday) the venera-

ble Rev. Z. Dowling visited her, and asked her if she had peace with God, and if to die would be gain? Of this she gave the firmest and fullest assurance.

As she neared her end her husband, seeing that her feet were fast going down into the cold waters of death, asked her if she loved Jesus. She distinctly replied: "O, yes!" She would often say: "He died! He died!" The last words she was heard distinctly to utter were: "Glory to Jesus."

Thus peacefully and triumphantly she passed away, and has gone to join the "spirits of just men made perfect." All that is mortal of Sister Sampey now lies in the graveyard of Pleasant Hill church, in Dale county. Spring-time may come and weave its garlands over her grave, and birds of summer may warble their soft notes by her last resting place, but sweetly and silently she sleeps on until the last trump shall awake her slumbering dust to bloom immortal in the elysian fields of Paradise.

She leaves behind a husband and two children. May that gospel he preaches and offers to others be his comfort and solace in this the hour of his sad bereavement.

WESLEY B. DENNIS.

HON. J. ALFRED GRIFFIN.

Died, at Boerne, Texas, on the seventeenth day of April, 1870, the forty-fourth year of his age, son of Colonel William and Mrs. Mary Griffin, of Moss Point, Mississippi.

Mr. Griffin left Moss Point a few weeks since to seek, by relaxation and change of climate, a restoration of health, which had been declining for several months. The exposure and fatigue of travel doubtless hastened to a fatal termination the disease under which he labored. The intelligence of his sudden demise came with overwhelming effect upon his family and numerous friends; and hard was it for us to realize that we should see his face no more.

Born in Perry county, Mississippi, he had passed his later years at Moss Point laboriously and successfully in business, until declining health compelled him to retire. Few men leave behind them a reputation more desirable than that of our departed friend. Though his pursuits caused him to have dealings with many men, and men of very different temperaments and dispositions, yet such was the uniform uprightness of his conduct that he secured the unbounded confidence and warm friendship of all with whom he came in contact. His energy and strict attention to business were remarkable, and his justice and integrity won for him the sincerest regard of all who knew him. Possessed of a kind and benevolent disposition, his hand was ever ready to assist and uphold the deserving. In him the poor and the sick found a willing friend and a ready helper; yet his charities were unostentatious and noiseless. He seldom permitted himself to speak of acts of kindness which he had done, and they were only known through the grateful expressions of the recipients thereof.

Mr. Griffin was endowed with a mind of unusual strength and vigor, and his information was extensive and varied; yet a casual acquaintance knew it not. His manners and habits were so reserved that only those who were brought into intimate connection with him realized either the extent of his knowledge or the excellency of his heart. But when occasion called him out, or when in the freedom and intimacy of social intercourse, his most familiar friends were often surprised at the variety and accuracy of his learning.

As a citizen none were more exemplary or useful. Ever ready to advance and promote the public good by every means in his power, his loss will not be easily replaced. But in the quietness of the domestic circle his worth was best known and appreciated. As a son and brother he not only called forth the deepest affections of the heart, but he inspired the most profound and unbounded confidence. He was emphatically one to be looked up to and relied on. But it was in the

relation of husband and father that his virtues shone most conspicuous. Not demonstrative in the mode of exhibiting his tender regard—of a manner singularly reserved—yet he was a husband and father in the full and true sense of those endearing terms. Ever kind and gentle, he showed his deep affection and concern not by words alone, for they were few, but by those thoughtful and delicate acts which so much win upon the human heart.

For some time preceding his death, fully sensible that his days on earth were numbered, with judicious care he arranged his earthly affairs and set his house in order. Some time previous to his death he gave public profession to his faith in that Redeemer who came to save, and calmly reposed his hopes of the future upon that sure foundation. With tender and affectionate regret he looked upon the dear ones he was so soon to leave; yet with calm and serene faith he awaited the final change.

His remains were brought to Moss Point and interred in the family burying ground. The religious services were forcibly and eloquently performed by the Rev. Mr. Coleman, assisted by the Rev. Mr. Gaston, at the Methodist church. His remains were then escorted to the grave by the brethren of the Masonic lodge of this place—of which he was a worthy and honored member—assisted by a number of visiting brethren, when the beautiful burial service of the order was read in a most feeling and emphatic manner by Dr. Houze, the worthy and worshipful master.

The large concourse of brethren and citizens which accompanied his remains to the grave, and the deep emotion they evinced, fully attested how much he was esteemed and loved.

He has left us, and we shall not easily supply his place. A void has been made in our midst, and we know not how it may be filled. Long will he be remembered by us, and long will his memory be green in our hearts. Moss Point.

MRS. FAITHFUL RANDOLPH.

Died, at the residence of her husband, in Richland parish, Louisiana, November 4, 1869, Mrs. FAITHFUL RANDOLPH, wife of Rev. J. M. Randolph, after a protracted and painful illness of thirty-two days.

The subject of this notice was born June 5, 1819; joined the Methodist Church in 1833; was married in 1834; embraced religion in 1836, in which profession she lived and died. She was the mother of thirteen children—six boys and seven girls—seven of whom have gone to heaven before her. Six are left behind to mourn her loss. She was a kind and unselfish mother; a faithful and affectionate wife, ever absorbed in the wishes, wants and interests of her husband; a kind and generous friend, and, above all, a devoted Christian. In her dying hours she could testify that she had lived up to the rules of the church in every jot and tittle.

Through all her sickness she never murmured or complained, but said: "The Lord's will be done." She said her peace was made with God long since; she had no settlement to make. All her anxiety was for her family, which she had taken great pains to instruct and admonish both for time and eternity.

When she saw that the time of her dissolution was near she called her family and friends around her bedside to make her last request of them, which was to meet her in heaven. Commencing with the doctor, she requested and instructed them to meet her in heaven by telling them to go three times a day in secret prayer to God, and ask him to bless and direct them, which would secure to them a meeting in heaven. Her special attention was then attracted by the weeping and lamentations of her daughter, who is a cripple, and upon whom the charge of the family would soon fall. She called her close to her, and told her, in her lonely and distressing hours of trial, to come to her grave—which was to be placed in sight of the house—and there kneel beside it and pour out her soul in prayer to God, saying: "I will be there to

appeal it and carry it up to heaven." Then pressing her close to her, told her to kiss her for the last time while she was warm. Placing her hand upon her forehead and finding it cold, she placed it upon her cheek. She said: "Here is a warm place; kiss me there." Pressing her still closer, she said: "Weep not; seven angels are hovering over me to waft my soul to God. Don't you see them? Oh! yes, there's little Stuart, (meaning one of her little sons who had gone before her.) Don't you see him?" And when her daughter said, "No, ma, I can't see him; can you see me, ma?" she answered: "No, it is very dark between you and me; but if you were up yonder where they are I could see you. It is so bright up there." Then sinking seemingly in death, she remained awhile speechless; then reviving, she called the doctor and asked him to feel her pulse, which he did, and told her it was gone. She exclaimed: "Thank God! Glory to God! I'll soon be gone. Don't weep." She said to her family: "The prospect is so bright—you ought to give me up cheerfully." Then seeing her companion, who sat beside her, she said in a whisper: "Thou loved one, farewell!" And speaking many other words, too low to be understood, her voice was hushed in death, and her soul took its everlasting flight to God, who gave it.

Alas! that a home once so bright with her presence should now be darkened by death and shrouded in memory of the past. God grant that this severe affliction may be sanctified to the good of the bereaved, especially to her crushed and broken-hearted husband and dear little children. Yet what a consolation it is to those whom she has left behind, buried in grief and sorrow, to feel that what has been their loss is her eternal gain; and that while in her desolate earthly home there is a vacant chair, the pearly gates of paradise have opened to receive another of earth's redeemed children, and that a new harp of praise has been tuned on the bright and glorious seat of heaven.

THE HAPPY MAN AND TRUE GEN-

TELMAN.—The happy man was born

in the city of regeneration, in the parish of repentance unto life. He was educated at the school of obedience, and lives by faith in perseverance. He works at the trade of diligence, "notwithstanding he has a large estate in the county of Christian contentment, and many times does jobs of self-denial. He wears the plain garb of humility. He often walks in the valley of self-abasement, and sometimes climbs the mountain of spiritual mindedness. He breakfasts every morning upon spiritual prayer, and sups every evening upon the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives and happy he dies." Happy is he who has the gospel submission in his will due order in his affections; sound peace in his conscience, sanctifying grace in his soul, true humility in his heart, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head; happy is the life of such a person! In order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch your heart, guide your senses, redeem your time, love Christ and long for glory.

A true gentleman is God's servant, the world's master and his own man. Virtue is his business study, his recreation, contentment, his rest and happiness, his reward, God is his father, the church is his mother, the saints are his brethren, and he is a friend to all that need him; heaven is his inheritance, religion is his mistress, loyalty and justice his two maids of honor, devotion his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his housekeeper, providence his steward, piety is mistress of the house, and discretion is porter, to let in and out as is most fit. Thus is his whole family made up of virtues, and he is the true master of the family. He is necessitated to take the world in his way to heaven; but he walks through it as fast as he can; and all his business by the way is to glorify the name of God and do good to mankind. Take him all in two words—he is a man—a Christian.—*Old Theological Magazine*, 1797.

THE SOUL is the life of the body. Faith is the life of the soul. Christ is the life of faith.

ROUND THE WORLD.

A short time ago we received among our mail matter a long strip of paper, about a yard long, purporting to be a succession of tickets from New York round the world, which at first looked like a "complimentary pass" to Omaha, San Francisco, Yokohama, Hong Kong, Calcutta, Bombay, Cairo, Marseilles, Havre and New York. A closer inspection revealed the words, printed across the face of the ticket, "Good for one lesson in geography, but not good for passage." As we could not therefore visit the scene of George Francis Train's most brilliant exploits—Omaha—nor eat spring strawberries in California, one of which is said to be enough to satisfy the greatest strawberry glutton; as we cannot pay our respects to the Mikado, the Tycoon, or even a Daimio; as we are cut off from our visit to the brother of the Sun, and cannot indulge in a tiger hunt in British India; as we are not allowed to climb the Pyramids or search for the sources of the Nile in Egypt, walk again on the Canebiere of Marseilles, or wonder at the evidences of Hausmann's architectural genius in Paris, unless we give James Fisk, Jr., and the Erie Railroad Company a certain number of legal tenders, we abandon the trip and take the lesson in geography, which we take pleasure in imparting to others, showing how a trip round the globe can be made, and how much time it takes to make it.

Taking New York as the starting point, the tourist proceeds:

To Buffalo or Cleveland, 428 or 625 miles by the Erie, in seventeen or twenty-four hours.

Thence to Chicago, 538 or 855 miles, in twenty-one or fourteen hours.

Thence to Omaha, 490 miles, in twenty-three hours.

Thence to San Francisco, 1,950 miles, in ninety-three hours.

Thence to Yokohama, 4,714 miles, in twenty-one days.

Thence to Hong Kong, 1,670 miles, in six days.

Thence to Calcutta, 3,500 miles, in fourteen days.

Thence to Bombay, 1,219 miles, in two days.

Thence to Cairo, 3,600 miles, in twelve days.

Thence to Alexandria, 100 miles, in five hours.

Thence to Marseilles, 1,800 miles, in six days.

Thence to Havre, via Paris and Rouen, 575 miles, in thirty hours.

Thence to New York—home again—3,150 miles, in nine days.

Thus the "round trip" will consist of 23,739 miles of continuous travel by land and sea, and it will take almost twenty-eight days to complete it, provided all the connections are made.—*Southern Farm and Home*.

THE ALL-SEEING EYE.—One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the range of the great telescope the top of a hill about seven miles away. On the top of that hill were a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling that they were undiscovered. But there sat Prof. Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the great open eye of God is upon them, and not an action can be concealed. There is not a deed, there is not a word, there is not a thought which is not known to God.

HOW TO GET SLEEP.—How to get sleep is to many persons a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood to the brain, with cold extremities. The pressure of blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and shake the body and extremities with a crash towel, or rub smartly with the hands to promote circulation, and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few minutes. A cold bath, or a sponge bath, and rubbing, or a good run, or a rapid walk in the open air, or going up and down stairs a few times, just before retiring, will aid in equalizing circulation and promotion to sleep. These rules are simple, and easy of application in castle or cabin, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "Nature's sweet restorer, balmy sleep."

Chicago received one hundred tons of strawberries, in one train of twenty-three cars, last week.

The Christian Advocate.

SATURDAY, JULY 2, 1870.

THE DANCE.

My accusation is that the dance, instead of affording an opportunity for mutually ennobling companionship between man and woman, inspired with a chaste and sweet interlarded remembrance of their contrasted relationship to each other, consists substantially of a system of means contrived with more than human ingenuity to excite the instincts of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading. I charge that here, and not elsewhere, in the anatomy of that elusive fascination which belongs so peculiarly to the dance, the scapel is laid upon the quivering secret of life. Passion—passion transformed, if you please, never so much, subsisting in no matter how many finely contrasted degrees of sensuality—passion, and nothing else, is the true basis of the popularity of the dance.

It is no accident that the dance is what it is. It mingles the sexes in such closeness of personal approach and contact as, outside of the dance, is nowhere tolerated in respectable society. It does this under a complexity of circumstances that conspire to heighten its impropriety. It is evening and the hour is late, there is the delicious and unconscious intoxication of music and motion in the blood, there is the strange confusing sense of being individually unmolested among so many, while yet the natural "noble shame," which guards the purity of man and woman alone together, is absent—such is the occasion, and still, hour after hour, the dance whirls its giddy kaleidoscope around, bringing hearts so near that they almost beat against each other, mixing the warm, mutual breaths, darting the fine personal electricity across between the meeting fingers, flushing the face and lighting the eyes with a quick language, subject often to gross interpretations on the part of the vile-hearted—why, this fashionable institution seems to me to have been invented in an unfriendly quarter, usually conceived of as situated under us, to give our human passions leave to disport themselves, unreproved by conscience, by reason or by shame, almost at their will.

And then consider, ye Christian fathers, and brothers, and husbands, to what horrible hazards of contact the opportunities of the dance expose your daughters, and sisters, and wives. For who, that has gained any experience of the world, is ignorant of the fact that hardly-ence does a considerable party assemble, even in the most respectable society, without including some man whom his associates know to be a libertine at heart, if not in life? To think of pure woman pastured on with palms of pollution, and with imminent eyes of adultery, by such a bull of Bashan, the evening long, in the promiscuous corral of the dance! What better facilities could be imagined for an accomplished voluptuary to compass the capture of his prey!

Faugh! in the ordinary occasions of society a lady may let her sacred intuitions have some play to guard her against the access of impurity in the uniform of a gentleman. But it is the boast of the dance that it is a demerit and a leveler, permitting no individual caprice to break the circuit of universal equality. You may shudder to your heart's core at the contact that is coming—but the dance leaves you no election—you must take it when it comes. Blush, blush henceforth, ye Christian women, when you are invited to submit your persons to the use of a diversion that may at any time choose to bring you finger-tip to finger-tip with those whose touch is pollution, or, it may be, encircle you in their arms!

A burning blush of speechless shame were the best reply to the insult of such an invitation. But I plead against an advocate more eloquent than any individual's words. Oh, Fashion! Fashion! what power hast thou, to browbeat holy nature, so that she dares not speak to assert her sacred claims against thy imperious sway!

BIG SERMONS.—The Christian Union says: "It is telling no tales out of school to say that ministers often have a park of superior artillery, kept for great occasions, of a range and bore far exceeding that usually employed. These parade sermons have been got up at the expense of whatever the man knew. We have heard men, in the innocence of their hearts, talking the matter over: 'What did A. give—his Dew sermon?' 'No; his Wild Bear of the Forest.' 'Is G. going to preach?' 'Yes, in the morning.' 'What has he got?' 'His biggest thing is his Cherub.' You ought to hear that. It's splendid. There's another one about as good—it's his Fishhook Sermon.' Thus one has

his 'Abraham,' another his great 'Judas' sermon; another one is best on the 'Destruction of Jerusalem,' while a fourth is never so fine as on the 'Last Judgment.' Forty or fifty clergymen preaching great sermons in our city churches, for two or three Sundays, are enough to create a whole year's backsliding."

THE TOILETTE FOR THE GRAVE.

The above is the heading of an article which lately appeared in the columns of a leading fashion paper. We know it is a dull season for the fashion writer. * * * Apart from this, it is a good time to remind Newport, Saratoga, Long Branch and Niagara that there is such a toilette as the one alluded to. The beautiful dresses which were gotten up for the reason are no longer objects of interest. The hops and the balls, the billiard rooms and the bowling alleys, the moonlight walks and the walks without a moon, the pleasure parties upon land and water, are beginning to weary. In a short time new styles and new interests will engage the attention; but at present there is a brief period of ennui—a pause in the festivities. It is well to take advantage of it, and we hope that the fair devotees of the charming goddess, who rules so absolutely over her subjects, will be pleased with the melancholy caprice which describes for them "The Toilette for the Grave." We learn from this sad dispatch that a beautiful matron, who died not long since, was robed in a morning dress of snowy muslin, richly adorned with embroidery and lace—that a young wife, dying in the first year of her marriage, was buried in her bridal toilette, without jewels, save the wedding ring—that a gifted young girl, just through her school days, was laid in her coffin in the salt-white muslin she wore on graduating day; and that another fair maiden was clothed in the pearl-tinted silk worn last at a ball where she had contracted the cold that caused her death. The last item has made us shiver—one would suppose that the pearl-tinted silk would have been consigned to the tomb of the Capulets instead of being allowed to adorn the form of its probable victim, adding to the melancholy present the sadness of a sorrowful memory.

We are told that one never hears the word shroud any more; that the words robe and wrapper have taken its place. We know that the word is not used to the extent that it formerly was, but we were not aware that it was entirely interdicted in the fashionable circles.

Cannot some one manufacture some syllable, monosyllable or polysyllable which shall take the place of the word death? It is evident that Shakespeare, notwithstanding his remark about the rose, was not as well informed upon the subject as he might have been, and whoever can accomplish such an achievement might, in fashionable circles at least, rob the mighty king of half his terrors.

In conclusion, as the good men in the pulpit say, we must advise our readers to live as long as they can. Caskets, we are told, cost from \$150 to \$200, while the undertaker's charges are sometimes \$1,000, \$500 being the average.

A PERSIAN TALE, OR LITTLE THINGS OF USE.

There was once a prince who, having been much displeased with one of his nobles, determined to punish him. The prince commanded that he should be shut up in a high tower. Into this tower there was only one entrance, which was walled up immediately after the nobleman had been placed there. Thus all hope of escape seemed to be cut off, and the unhappy man was left to perish. Inside the tower there was a long winding staircase, by which the prisoner reached the top. While looking down from there he observed his wife, who had come, indulging a faint hope that she might be able, by some means or other, to aid her husband in escaping from his place of confinement. On inquiring if she could be of any service to him, he replied: "O, yes; go and procure a black beetle, a little grease, a skein of silk, a skein of twine, and a long rope." The poor wife hastened to obtain what her husband asked for, wondering, no doubt, at the strangeness of his request. She soon returned furnished with the things. Her husband then directed her to put the grease on the beetle's head, to fasten the silk to its hind leg, the twine to the silk, and the rope to the twine, and then to place the beetle on the wall of the tower. On being set at liberty on the wall, the beetle, smelling the grease on its head, and not being able to discover where it was, crept up the tower in search of it until it arrived at the top. The nobleman caught it, and taking the silk from its hind leg carefully drew it up. When he came to the end of the silk he found the twine, and next he came to the rope. Fastening this to a creak he let himself down, and thus made his escape.

A STRANGER IN THE CITY.—If there were more with the spirit and habit of Harlan Page in our churches, not half so many of our young men in our cities would go to destruction.

A young man entered a church one evening and found no one present but the sexton. Presently a plain man came in, spoke pleasantly to the sexton, and then sat down by the stranger. He gave him a kind salutation, such as goes to the heart of a young man alone in a strange city, and then said very tenderly: "I trust you love the Saviour."

Oh, how these words thrilled through his heart. He had been preached to all his life at arm's length. This was the first time the world had come home to him face to face. After some conversation addresses were exchanged, and the next day Mr. Page called at his place of working, and gave him a little tract, called "The way to be Saved," which he said he thought he would like to read. These efforts were blessed to his salvation. "But for Mr. Page," he was wont to say, "I should probably have sunk into a miserable eternity."

Christian employer, do you look after the souls of those young men who come into your service? If not, will the Lord hold you guiltless? "If thou fail to warn the wicked, then shall he die in his iniquity, but his blood will I require at thy hand."

The reluctance you feel in beginning a practice so entirely new to you, the awkwardness you may experience, will very quickly vanish after one or two efforts. You will be surprised to find how easy and pleasant it is thus to work for Jesus. And the peace and real joy it will bring your pillow will far exceed the pleasure you feel after the most prosperous day in business. *Sunday School Times.*

SELF-DEVELOPMENT.—John Newton once said that if two angels were commanded to sweep its streets there would be no strife between them as to which should be governor or street sweeper. A similar spirit would lead all Christians to find their duty and their development in doing the work to which the providence of God called them. Dr. Brainard, in his Life of John Brainerd, relates the following incident:

"We once introduced a young minister to a missionary congregation in the suburbs of a great city. The people were highly pleased with him, and invited him to settle among them. He came to consult me on the subject. As he was an unmarried man he regarded the salary as adequate. He had no fault to find with the number, the attendance, the attention and interest of the congregation. I urged him to give an affirmative answer. He hesitated. 'I am afraid,' he said, 'it is not a place for me to develop myself—alluding to the plainness of the people.'

"I replied: 'It is an excellent place to develop the gospel of the Lord Jesus Christ, but I know not whether it is the place to develop yourself.'

"He left the field, and has since developed himself by giving up the ministry. 'He that exalteth himself shall be abased.'

"The little congregation, under labors of purer and better men, has also 'developed' itself into one of the most numerous, intelligent, affluent churches in the land. Are not other young ministers corroding into idleness, rejecting difficult fields, and waiting for a place to 'develop themselves'?"

PROGRESS IN MADAGASCAR.—The report says that the "destruction of the idols in Madagascar left a million of people without a religion; and at once messengers and letters began to arrive from all quarters, asking for Christian teachers. A great number were directed to the missionaries; but, not unilaterally, many others were addressed to the prime minister. The state of things might have involved complications on which missionaries of free churches, anxious to maintain complete separation between the functions of the Christian church and of a civil government, would have looked with dread. But the able Christian man who now directs the public affairs of the island has comprehended the gravity of the circumstances which were presented, and has avoided the difficulties which appeared to be imminent."

The total number of "adherents" recognized by the missionaries increased from thirty-seven thousand to one hundred and fifty-three thousand in twelve months; the number of church members from seven thousand and sixty-six to ten thousand five hundred and forty-six. The society has resolved to send out, not five, as first proposed, but sixteen new missionaries, eight of whom are already on their way. One of the speakers, referring to the proposal of the Propagation Society to send out a bishop to Madagascar, asks: "Whom will you send—him of Honolulu (Staley), who must come home, or him of Natal (Colenso), who won't come home?"

Deaths from Wild Beasts in India.

It has been reckoned that at least ten thousand people die every year in India of snake bites. The new plan of injecting ammonia into the wounds may tend to diminish the number of deaths from snake bite, if it succeeds in India as well as it has in Australia; but the havoc caused by tigers, leopards and other wild beasts, if not greater in fact than it was some years ago, has at any rate been serious enough to draw from Lord Mayo a demand for help on the part of the local governments in devising measures to abate the evil.

Man-eating tigers are the special terror of the countryside. The taste for human flesh either grows with indulgence, or becomes a last resource of tigers of advanced age, whose energies are no longer equal to the demands of their appetite. We had always imagined that the latter was the true way of accounting for the ravages of the "man-eating" class, and the mangy appearance for which they are remarkable. It is certainly a curious fact that the tigers in the Oudh jungle seldom prey on man, being plentifully supplied with wild pig and other large game. There, too, they are such cowards that herdsmen armed with lathies, or iron-bound sticks, often drive them away from their own cattle. A driver of a mail cart will also scare them away by merely sounding his bugle. Elsewhere, however, they are either bolder or have less choice of food.

In the central provinces it is a thing of yearly occurrence to hear that a man-eater has posted himself near some district thoroughfare, whence he falls on unwary travelers and toiling peasants, until, emboldened by practice, he even carries off his prey from within the village inclosures. In the Chanda district alone one of these brutes killed, in a short time, 127 people, and stopped all traffic for many weeks on the road from Mool to Chanda. A tigress in Chindwarrah slew, according to native estimates, 150 people in three years, causing the abandonment of the villages; and throwing 250 square miles out of cultivation. Another old tigress in Kurnool carried off 64 human beings within nine months, stopped the post-runners and police patrols, and scared away the laborers employed on public works. One of her victims was the head constable. The brute's average allowance seems to have been one man every three days. It was only by keeping together in numbers and making a horrible noise with "tomtoms" that travelers could safely pass that way. At last a broad strip of jungle was cleared away from either side the road, and in due time the beast was hunted down.

In the Bhagalpore district alone of Lower Bengal, as many as 1,434 people were killed by wild beasts in six years. During the same period 13,401 deaths from wild beasts were reported for Bengal proper, of which 4,218 are ascribed to tigers, 1,407 to leopards, 4,287 to wolves, 174 to hyenas, and 105 to bears, the balance being set down to boars, jackals, buffaloes, elephants and mad dogs. On the other hand, it cost the government £6,500 in rewards to secure the destruction in the same time of 18,196 wild beasts, of whom 7,278 were tigers, 5,693 leopards, 1,071 bears, and 1,338 wolves. In one year the loss of human life in the Central Provinces amounted to 506, many of whom were children; while 518 tigers, 895 panthers and leopards, 534 bears, 467 wolves, and 475 hyenas were put to death. The wolves of Oudh in the same year killed 5 men, 2 women, 72 boys, and 80 girls. Each of the other provinces adds its quota to the butcher's bill. Of the numbers of cattle slain, and of the loss entailed on their poor owners, no regular estimate can be formed; but one man alone in South Canara complained of having lost fifty head of cattle through wild beasts; Captain Rogers tells of a tiger who killed half a dozen in a few minutes, and it is well known that thousands of villagers are continually reduced to utter poverty, followed by a long term of bondage to money-lenders, through the ravages of these unpleasant neighbors. The very spread of cultivation tends to increase the suffering caused by their neighborhood. In the Neilgherries, for instance, the clearing away of jungle for coffee plantations drives the wild animals to seek their prey from the villages at the foot of the hills. On the other hand, the planting of new and the conservation of old forests may afford new haunts or new means of living to the beasts of prey. Superstition also plays no small part in the maintenance of these intolerable scourges. The Gonds, for instance, instead of mustering in force to hunt down the tigers who wage war against them and their herds, have an idiotic way of regarding the tiger as a divinity whose wrath it is unsafe to arouse. If one of them falls a prey to the divinity's appetite for human flesh, the rest of the family are forthwith tabooed as dis-

pleasing to the object of their reverence and dread, and must expiate their offense by costly sacrifices which may leave them penniless, but will restore them to their caste rights.

The head-money granted by governments to the tune of £15,000 a year, tends, no doubt, to keep the nuisance of wild beasts in some check. As much as a hundred pounds has been given for the head of a man-eating tiger. But the rewards are sometimes granted on very slight evidence, for it is well known that a cunning native will bring up an old head for a new one, or sew a tiger's skin over the head of some smaller animal, and thus elude a credulous or careless official into passing an unfounded claim. Perhaps the present scale of rewards would bear amending, if, as we understand, much too little is offered for the cubs in comparison with full-grown tigers. The quickest way of extirpating the brutes would be to encourage the destruction of young animals by a larger bounty for their heads. Sportsmen naturally shrink from attacking these scourges with other than the sportsman's usual weapons; but even Captain Rogers in his report avows himself a thorough convert to the use of traps and other wiles against foes so widely destructive. *Allen's Indian Mail.*

THE ANNEALING PROCESS.

BY REV. ALEXANDER CLARK.

In glass manufacture there is a process called annealing, which especially interests the visitor. Glass on suddenly cooling acquires great brittleness. A chill, after the most painstaking and successful molding of vase or goblet, would cause the beautiful structure to fly to pieces. A slight touch of finger nail or crumb of glass has, in a critical moment, sometimes crushed the finest specimen of artistry to dust. There is a remedy for this tendency in new-made glass. By annealing or reheating the ware to a degree a little below that by which it was melted, and gradually removing it from hot to cooler temperatures, the particles are toughened into more reliable affinity. A circular train of ears on wheels, made for slow rather than rapid movement, in an establishment which I visited, bears hundreds of fresh-blown vessels in easy advances out from hot to ordinary temperature, in a kind of graduated oven, and this simple process occupies a thousand-fold more time than the shaping of the articles. This brittleness of the glass is attributable to the disturbance of hasty cooling in the arrangement of its delicate particles. There must be deliberation in its adjustment to the new state.

This may serve as an illustration of the brittleness of new converts. They will not stand rough handling. A single thoughtless word has ruined many a young Christian. After conversion they must be annealed. They must be trained into strength to resist the ordinary temptations of life. Conversion is not enough. By prayer and patience the new convert must be disciplined to daily duty, advanced by careful degrees into Christian work, and come by time and regularity into strength.

And there are some old Christians who have never been annealed. They may have been converted years ago, but not being needed particularly, being more ornamental than useful, they have, like blown but unannealed glass ware, been on the shelf and hidden. Their names are on the church register, and that is about their greatest achievement in religion. They have become so accustomed to the shelf and the shade that you never miss them. They keep in rear places and dark corners. They have the form of Christianity; they may have tone enough to pray; they may look solemn and behave respectably in their distant retreats—may even say "our church," "our minister," "our doctrines." But all the while they have never been annealed. A sudden temptation, and their temper flies. Invite them to the prayer meeting, ask them for missionary money, suggest a few hours' earnest work for Jesus, and snap! they go to pieces! They may have been converted, but they were put on the shelf before they were annealed, and they are worthless. I have seen so slight a thing as a wooden pencil, dropped from the hand into an unannealed glass goblet on the workman's table, shiver it to atoms. But no matter how long a piece of glass ware has lain idle and unnoticed on the shelf, it may still be annealed as easily as a new-blown specimen warm from the maker's hand. The two may pass through the oven side by side and emerge together as equals for the tests of use. And this is what all the churches need, that their crystal clear and pre-maturely cold professors should be put into discipline, into exercise, into self-denial, into sacrifice, into endurance for Christ's sake for a season, and gradually tempered into practical religious work; and then the gospel would have power on the minds and hearts of sinners. Every

church ought to have its annealing apparatus, and keep it turning until every brittle vessel of the Lord is tempered into reasonable discipleship.—*Workday Christianity.*

DEATH OF CHARLES DICKENS.

The Atlantic telegraph announces the startling intelligence of the sudden death of the great novelist, Charles Dickens, who died of paralysis on Thursday evening, ninth instant. No previous intelligence had been received here of his illness, though it appears from the dispatches that he had been somewhat indisposed for a week.

The death of no literary man of this era will excite more sincere regret and enlist a larger and deeper sympathy than that of Mr. Dickens. His name is a household word wherever the English language is spoken or the beauties of an elevated, graphic and varied fiction are appreciated.

Mr. Dickens was born at Portsmouth, England, February 7, 1812, and has consequently died in the fifty-ninth year of his age. He was originally intended by his father for the legal profession, and was placed in an attorney's office for that purpose, but soon manifesting a taste for literature, which he seems to have inherited from his father, became a newspaper critic and reporter upon the London journals, and gradually developed, under the nom de plume of "Boz," through a series of sketches displaying remarkable humor and observation, into literary celebrity. Then came the "Pickwick Papers," in monthly numbers, illustrated by comic draughtsmen in a most spirited manner, in keeping with the humorous situations and descriptions of the text. Before this work was finished it had attained a degree of popularity to which nothing in English literature since the publication of the Waverley novels could furnish a parallel. This was about 1837, and from that time up to 1840-41 other works fully sustaining his rapidly acquired reputation as a novelist appeared, as "Oliver Twist," showing not so abundant a humor, but a deeper tragic power, "Life and Adventures of Nicholas Nickleby," "Old Curiosity Shop" and "Barnaby Rudge." He made his well remembered first visit to America in 1842, reaching Boston in January, and sailing for England on the third of June following, after having made a considerable tour southward into Virginia, beginning his land journey in that State upon the old stage road, sometimes called the "corduroy road," then leading from Aquia Creek to Fredericksburg. He afterward made a tour in the West, and upon his return to England published the results of his observations in this country, in his "American Notes for General Circulation," a work which brought down on him much unfavorable criticism on this side of the water, in return for his rather freely expressed and sometimes exaggerated views of our life and manners—a thing, by the way, which might naturally be expected of so brilliant and inveterate a writer of fiction.

The farewell press banquet given him in New York before his return to England, in the spring of 1869, was the occasion of assurances of mutual esteem and regard between our people and that great author, who has always been a peculiar favorite here, because his genius was consecrated to the cause of social reform, and the championship of the poor and defenseless classes against injustice and oppression.

The London press generally, it will be seen, indulge fitting and most expressive tributes to his great talents and worth. They evidently fittingly portray the sentiment of the English nation, and its sense of the great loss sustained in the death of Mr. Dickens.—*Baltimore Sun.*

MIRACLES OF GRACE.—The smiting of a flinty rock, for the purpose of obtaining water, was a scheme of the Divine mind, whose ways are higher than our ways, and his thoughts than our thoughts. It was certainly the last place to which Moses would have gone for water; and he might have expected the stroke to elicit sparks of fire rather than cool, refreshing streams. What eye had not seen and ear not heard, either of men or of angels—what had not entered into the heart of any created being to conceive, terrestrial or celestial—was, that the smiting of the Shepherd should save the sheep; that the condemnation of the just should bring the unjust to God; that the making of Messiah a curse should secure infinite blessings to mankind; that the poverty of Jesus should enrich us, and his death raise us to life eternal. Consuming flames of divine indignation might have been expected to flash upon the guilty world from every wound of the thorns, the nails and the spear, in the sacred person of Emmanuel; but, to the astonishment of men and angels, a tide of love and mercy ran freely from every bleeding vein to wash away the guilt and pollution of human crimes, according to the determinate council and immutable promise of our God.—*Christmas Eve's Sermons.*

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MONEY.

We cannot issue this paper without money. What does it avail us if we have enough in the hands of agents to run the paper for six months when we have none on hand and cannot borrow, and the printers must be paid every week? If you have only \$3 send it immediately. Remember, if six hundred agents have an average of \$3 each it amounts to \$1,800. This amount would give us relief for the present; but we urge on all to pay up immediately all they owe us.

EXPLANATION.

A number of correspondents who have recently written to the Advocate may feel disappointed that their communications have not been noticed. It arises from the fact that the editor has a private box in the post office, where a number of letters for the Advocate had accumulated since his absence of two or three weeks. All parties here are exonerated of dereliction, as it arose from the recent change of editor. We hope our friends, following the directions given in addressing the Advocate, will hear promptly from us.

THE ARK OF THE COVENANT.—In an address before the Young Men's Christian Association of London, urging the necessity of studying the Earl of Shaftesbury mentioned that he knew a Jew, one of the most learned in all their traditions, who had told him that the Jews looked forward to the time when, at no distant period, the Temple, being thrown open to the researches of learned explorers, they would find in the vaults of that Temple the Ark of the Covenant. It was not carried away at the sacking of Jerusalem by Titus. Their belief was that when the armies of Nebuchadnezzar approached the city, the priests who had possession of the Ark of the Covenant put it in the vaults of the Temple and covered it over, so that it might escape the eyes of men. Perhaps the priests who interred this relic were killed in the conflict, and thus their secret perished with them. There, therefore, probably in those dark vaults, the Ark of the Covenant was lying, to be brought forth in due time as a grand and unanswerable testimony of the truth of the biblical history.

The exhibition of the Bottom's horse power gin gear to-day was more than a success, and fully sustained the incomparable reputation of that horse power, one of Coleman's mills and a fifty saw Emley gin and condenser doing good work, with one ordinary mule, with apparent ease. See notice of Dr. Hutton, proprietor, in advertising column.

EDITORIAL CORRESPONDENCE.

THE OHIO.

Sunday morning, the nineteenth of June, we woke up to find ourselves in the Ohio. People usually have formed conceptions, either true or false, of persons or things they have always been hearing about. Of Dickens, Palmerston, the Natural Bridge and London we have all definite ideas. We cannot well think and read of them otherwise; and one of the chief interests of a first introduction to a life-long celebrity is in the comparison and rectification of these provisional images. Are they like, are they just? or have we been all the time cherishing ideals widely at variance with the reality? To find a noted personage to be physically diminutive, whom you have always thought of as above the average height and weight, or on the contrary to find giant proportions where you expected feminine stature and grace, will give the mind a shock which it will take weeks to get over. Then what complacency when the long entertained portrait which fancy has painted is realized! What credit we give ourselves for a sagacity which hardly stops short of divination! There are few of us who have not felt some of these sensations. The Queen of Sheba had heard a true report of David's successor, but not all. One of Alexander's conquered princes was more astonished at his small stature than at his world-wide conquests. I have heard people go into raptures over a very commonplace scene, and then marvel that Niagara is so celebrated.

The two days spent on "the beautiful river" were days of high enjoyment. The weather was cool, almost bracing, but the sky was such as belongs to blue, hazy June. On Sunday we had preaching in the morning, and there seemed a Sabbath-like tranquillity on board. The views also partook of the nature of the day. It was the worship of repose rather than sounding praise—the perfect accord of nature with the heart in its consciousness of the divine presence. We never before felt Sabbath-like on a steamboat, perhaps shall never so feel again. The river for some distance above the mouth is nearly as wide as the Mississippi. The scenery does not begin until we reach Paducah, but from this point, say fifty miles above Cairo, the views grow in beauty and interest nearly all the way to Louisville. All day Sunday we were passing islands fringed with green to the water, and seeming to float. Then the hills were coming down to look at the river more than occasionally, and towns were frequently in sight on either shore. The rich bottoms lying often in wavy undulations were in a state of garden-like cultivation, whilst the hills with their forest crowns formed the background of most delightful pictures.

Variety of tillage and products is exhibited as we ascend. In the same view of hill and vale we have fields of gold, where the shocks of wheat stand like effigies of plenty, the oat patches just beginning to take on the mellow tint of approaching harvest, and the clean young corn not yet large enough to shade the ground. There is also a change in the look of the forest growth. The familiar cotton-wood sticks to us, and its seed-down is floating in the atmosphere; but the walnut, the sycamore, and the stranger but refreshing foliage of the beech and the maple become conspicuous. Some of the greenest places are here and there, the shadiest of shades—nooks in which the cottage home has been most tastefully located. On some of the hill sides the trees stand apart, and cast their shadows so independently as to double the scenic effect; not a contiguity but a wonderful individuality of shade. We came also into the region of orchards—apple orchards especially. The trees have a large and thrifty appearance, with forest-like stems and wide-spreading boughs. The apple tree of Louisiana is a poor affair in comparison, and evidently not in its proper latitude. The pear and the peach abound on the river, but they were neither new nor remarkable. Another novelty to us was the architecture of the

houses. Nearly everywhere, including the residences of Portland and Louisville, the style appeared suffocating. Without the wide galleries of our Southern homes, and with small openings, they did not suggest ideas of taste or comfort.

The second day of our voyage from Cairo was, perhaps, the most interesting. The character of the river changes, the hills become higher and more abrupt, and the limestone foundation of this Western country reveals its walls and buttresses. On this second day we passed through a country of meadows and of barns. The brown wheat stubble joined fields of grass waving in rich luxuriance, whereof we could smell the sweetness, and hear the singing of the birds as we passed. The breeze was laden, especially in the morning and evening, with a balmy fragrance, and the yellow atmosphere was exhilarating. The last fifty miles below Louisville was certainly the most picturesque, the most Rhine-like of anything we have seen on our Western rivers, always excepting the upper Mississippi. In what are called "the Narrows" there are stretches of greatest loveliness, reaches and vistas which deserve a place among the classics of our American tourists. The day was cloudy somewhat, also hazy, and the hills were sufficiently high and distant in places to look blue. Cloud shadows rested here and there, whilst the sunshine gilded other localities, and then the lights and shadows became transposed, and moved up and down, seeking to surprise and overtake each other. In this part of the river the channel becomes quite narrow, and the heights on either side come nearly to the water. As we steam along we are often entirely surrounded by the bold and precipitous bluffs, and the echo of our steam whistle is heard with startling effect as it thunders and bellows among the gorges.

Some exquisite rural scenes and tastefully improved homes indicate our approach to Louisville. Night came upon us just before our boat touched at New Albany, and "the Falls City" and its surroundings were veiled from our sight until the morning. We felt very much at home as we took a morning ride in a street car through Portland and up Main street on our way to the Cincinnati packet. What a crowd we all were, with the odds and ends of luggage, satchels, bird cages, shawls, magazines and babies! We were able only to see Louisville in this hurried way. Indeed we did not see it, but our glimpses even were mere glances. Impressions, however, were pleasing. We noticed some beautiful residences; the street of business houses along which we passed was handsomely built; and the railroad bridge especially attracted attention, as it stretches, at a dizzy height, across the river, and sits daintily and airily upon its lofty piers. On the whole the Ohio and its accessories of villages, cities and hills, has met expectation. For much of what has been pleasant and enjoyable we have been indebted to a most agreeable company of fellow-travelers, and to the most obliging and gentlemanly officers of the Mary Houston. May they live long and prosper.

On board the mailboat General Lytle we leave at four o'clock P. M. for Cincinnati. Cool nearly all the way up the river; the day at Louisville was a scorcher. To cross the landing might be compared to the Bridge of Lodi, and we must be pardoned for seeing so little where there were so many attractions. We came into a new and rather Northern atmosphere, metaphorically speaking, as soon as we entered the General Lytle. White waiting boys, awkward and not over nice, prominent notices that the bar is in the barber shop (better in the river,) and the absence of that refinement and perfect breeding in the officers, which we had so lately enjoyed on the Southern packet. Dinner revealed the good and the bad. Waiters not very bland, but a paradise of pies. Cherries are ripe, also currants and raspberries, and all made into pies. There was no coffee.

THE TESTIMONY.

That of an approving "conscience" is matter of "rejoicing," and the more so as we feel assured that it is enlightened and sanctified by the word and Spirit of God. Such is the evil engendered in us by transgression that the very "imaginings of the thoughts of the heart are evil; and that continually." The conscience or faculty of deciding upon the merits of every act performed in reference to divine law is perverted, warped and twisted. It may preside as judge in the court of faculties, may hear testimony, interpret law, and weigh the evidences presented, yet its verdict may not be just and equitable. The conscience of the country ("public opinion,") how far from proper! how reckless in discriminating vice from good! And yet conscience governs too many. What is observable among men gregariously is as equally palpable in their distinct relation. "Public opinion" is not an infallible guide to truth and good, nor is the conscience of man. "We have a more sure word of prophecy."

Our religious condition, our acceptance with God, may be gauged by something else beside our joys. Joy is good. It is a "fruit of the Spirit," and the justified soul "stands and rejoices in hope of the glory of God." Ebullition of feeling, breaking out in passionate praise to God, is not always granted to the believer, nor does its presence satisfy the longing soul. Its occasional presence, heavenly glimpses and beatitudes, may leave the soul in deeper doubt and fear than before. There are other criteria that afford stronger testimony. Peace, for instance—deep, abiding, soul-satisfying peace—abiding peace. "My peace I leave with you, my peace I give unto you," says Jesus. Is thy bosom undisturbed by the agitating and conflicting elements that break the repose of others? Know it is the voice of him who, awakened by the quaking and storm-tossed disciples, said: "Peace, be still;" "My peace I leave with you." Confidence, for instance—"Ye believe in God, believe also in me." Reposing on Jesus—"We know whom we have believed, and that he is able to keep that which we have committed to him against that day." Desirable knowledge, happy assurance! Is thy faith unshaken in the promises? Does it "lay hold of the hope set before you in the gospel?" "Thy faith hath made thee whole; we are justified by faith, we stand by faith and rejoice." The marvelous attestations of faith related in Heb. xi have lifted the cloud of doubt from many fearful ones. May I know I have faith? May I know my eye sketches the landscape? that my sympathies are aroused in pity and compassion for the suffering? that my admiration and affection are drawn out toward that I love? that I rely on that earthly friend who has been faithful to me, and loves me most? Then may I know I believe and accredit God?

Putting on Christ, for instance. Putting off the "works of darkness," the lusts, ambition and pride of life. Putting on Christ, his Spirit, his mind, his likeness. Every passion in due subjection, all "glory and imaginings put aside, clothed upon with humility, which is the adornment of a "meek and quiet spirit." These are our testimonials, "peace and assurance forever." Now what a beautiful text is that: "We have fled for refuge and laid hold of the hope set before us in the gospel." There is no other hope, no other refuge! But is not that enough? Christian brother, here are our living testimonials—the "mind which was in Jesus," the "witness of the Spirit with our spirits that we are the children of God."

The colored people of Richmond, Virginia, are much disturbed by their failure to hear from their brethren who have emigrated to the South to work on railroads and in the cotton fields. They imagine all kinds of dreadful things. The colored churches have taken the matter in hand, and it is proposed to send a commission through the Southern country to discover what is the real fate of the lost tribe that has wandered away.

PUNISHMENT OF CRIME.

Some fifty years ago an old lawyer in Virginia said that "rich men were hung by their purses, and poor men by their necks." But it might be said in Louisiana that men are not hung at all. This must come to be the case wherever the rich are hung by their money. Public sympathy and fairness will insist that if rich murderers are not hung, neither shall poor men be hung. We are quite aware that we differ widely from many when we say it is one of our most profound regrets that so few men are hung. We confess to be utterly wanting in sympathy with the recent philanthropy which expends itself on the murderer, and ignores the claims of the murdered, and their bereaved and outraged families. "We do not believe," say these sympathizers with murderers, "in taking life. Let us abolish capital punishment." Certainly; but let the murderers set the example. We insist, as they are the aggressors, they shall take the initiative in this reformatory movement. We insist that society cannot safely abolish capital punishment until assassins abolish murder. Otherwise, as S. S. Prentiss once remarked, the reciprocity is all on one side.

Somebody has remarked, as we think, with more smartness than wisdom, that "the worst use you can put a man to, is to hang him." We deny that a deliberate assassin is a man in the proper civil and moral sense. He has abdicated and abandoned manhood and humanity. He has assumed the position and acts the part of a ferocious savage, a wild beast. He has become a moral monster, and clearly forfeited his right to live in civil society.

But now that the victim of the murderer is in his grave, and we cannot recall him, hanging the assassin will not restore or benefit the murdered man." Certainly not; but hanging the assassin will make the life of the writer and reader of this article much safer. We shall sleep all the sounder, and dare to utter our honest conviction much more frankly, feeling that we live under a government of law that defends the right and punishes the wrong. Who can feel safe when red-handed murderers walk abroad in open day, unwhipped of justice, and sympathized with as unfortunate men, who, from whatever motive may actuate them, may take away life without any risk of forfeiting their own? Why not call burglars and pickpockets (too idle to work and too proud to beg) unfortunate men? Why look them up in public prisons, and take their precious liberties? Will it restore your lost treasures? Let these bold and expert gentlemen exercise their professions!

We say, Let the murderer have a fair trial by an honest and intelligent jury; let him have the best legal aid; let him have the benefits of all the doubts; but, if clearly guilty, let him suffer the penalty of the law. Let the law take its course, and the life which the murderer has most clearly forfeited. Society has a right to the greatest security law can give it. No penalty is so efficacious as the death penalty. "All that a man hath will he give for his life"—even liberty, for we find condemned assassins praying for the commutation of their punishment from hanging to imprisonment for life. So long as man has a conscience, and any faith in the retributions of the future, so long the death penalty will be the most appalling and the most efficient preventive of murder. Give the condemned ample time for repentance; let them have all the spiritual instruction and assistance they may be willing to receive; but in due time let the law be surely and inexorably executed, and the bills of crime will show fewer murders, and increased security of life.

"But why not rather condemn the murderer to imprisonment for life?" Because it is not so efficient a preventive of murder as the death penalty—it does not give the best security to life. Besides, statistics show that whatever efficiency this form of punishment might have, it is vitiated and rendered almost

powerless by our system of reprobates. We have long heard it asserted that those who are condemned to imprisonment for life are much more likely to be pardoned than those who are sentenced to five or ten years' imprisonment. The man sentenced for life has much more powerful motives to assume such a deportment as shall secure sympathy and pardon than one sentenced for a short term of years, and in fact he more often succeeds.

Let us get rid of this dangerous and unscriptural philanthropy. Let no silly hue and cry about Draco and bloody codes deter us from the stern but just demands of duty. Let the law be "a terror to evil-doers." Let not humane and tender-hearted jurors be frightened by the eloquent sophistries of counselors into the idea that by bringing in a verdict of guilty they are taking away the life of an unfortunate man. No such thing. The murderer has forfeited his own life. The law, divine and human, says he shall die. All you have to do, upon your conscience and best judgment, is to determine by the evidence whether the accused is guilty or not guilty. Your agency and your responsibility terminates there.

THE WOMAN MOVEMENT.

The position of woman, commercially, civilly and politically, has undergone, and is likely to undergo still greater changes. In nearly all the States of the Union laws have been passed improving the civil rights and privileges of woman. No doubt many of these reforms were justly demanded and will be productive of good. The area of activity, usefulness and self-support has been greatly enlarged. A large number of females are employed as teachers in the public schools, in private academies and collegiate institutions.

In many of the manufacturing establishments, where light and delicate fabrics are produced, it has been found that women are equal, if not superior, to men in taste and skillful manipulation.

But ladies have recently entered in various new fields of enterprise. Some of the most sprightly newspaper correspondents are ladies. Some have entered into the typographical societies, and are profitably employed in setting type. Quite a number of ladies have within a few years turned their attention to medicine—some have graduated in Vienna, Austria, in St. Petersburg, in Zurich, in Paris and Edinburgh, and in the United States. Ladies are also graduating in pharmacy, and are successfully conducting drug stores. Some have taken the profession of lecturers on literature and social science. In the Territory of Wyoming the elective franchise has been conferred on woman. She has acted in the capacity of a grand juror, and the presiding judge says that, notwithstanding all his prejudices, he was compelled to say that she had filled the position with efficiency and propriety—a terror to the keepers of drinking, gambling and other disreputable establishments. Whereunto all this will grow, what influence it will exercise upon woman, whether it will make her less feminine, and less lovely and lovable, we cannot say. Some are fearful that home duties and maternal cares will suffer from this diversion of woman's thoughts and toils from home to out-door concerns. We shall see. We doubt not, from present indications, that ten years will make a marked difference in the political, social and business position of woman in the United States, if not throughout Christendom.

NEW PUBLICATIONS.

CHRISTIANITY AND GREEK PHILOSOPHY, or the Relations between Spontaneous and Reflective Thought in Grace, and the Positive Teaching of Christ and His Apostles. By B. F. Cocker, D. D., professor of moral and mental philosophy in the University of Michigan. New York: Harper & Brothers, publishers. 1870.

The title fairly indicates the general scope of the work. The relations between the Greek philosophy and Christianity have here an almost exhaustive treatment. The religious and philosophy of Athens

are especially displayed. All the philosophers and philosophies are exhibited in connection with Christian theology. Great erudition and deep thought are manifest in every page. The author regards the Greek philosophy for Christianity, and subjects it in this view to a most thorough and analytical exposition. The conclusions reached will not always command the assent of the Christian thinker, but there is nothing in them to throw suspicion upon the writer's fidelity to the truth as it is in Jesus. To us the volume opens most suggestively and instructively. Ministers and students will find in it a rich store of thought and information, bearing directly upon the exposition and enforcement of the truths and doctrines of the gospel. For sale by George Ellis, New Orleans.

Miss VAN KORTLAND. A novel. By the author of "My Daughter Elenor." New York: Harper & Brothers, publishers. 1870.

My Daughter Elenor was a successful American fiction. This we judge to be of about equal merit. If people will read novels, this will be as harmless as any we know of. For sale by George Ellis, New Orleans.

GOD IS LOVE, OR GLIMPSES OF THE FATHER'S INFINITE AFFECTION FOR HIS PEOPLE. Robert Carter & Brothers, 530 Broadway, New York. Pp. 366.

We have read several chapters with comfort and profit. It is scriptural and orthodox. On sale at 112 Camp street. Price, \$1.25.

ANNUAL OF SCIENTIFIC DISCOVERY. By Trowbridge. Pp. 354. 1870. Published by Gould & Lincoln, Boston.

As its title indicates, it gives an insight into the wonderful progress of the human mind in "seeking out many inventions." What marvels are manifested in the discoveries of science and the useful arts! Rev. R. J. Harp, 112 Camp street. Price, \$2.

THE PARABLES OF OUR LORD. By Bourdillon. Pp. 320. Price, \$1. An admirable book—concise, vigorous, practical, brushing away much of the mystery of those wonderful parables of divine truth. R. J. Harp, 112 Camp street.

We have direct from the publishers, Messrs. Root & Cady, of Chicago, Palmer's Normal Collection of Sacred Music. A very tasteful collection of new anthems, hymns, etc., by eminent composers, together with choruses from the masters, Mozart, Handel, Hayden, Rossini, etc.

MONTHLIES. We have received the July number of the American Educational Monthly. J. W. Schermerhorn & Co., 14 Bond street, New York. From the table of contents we judge it to be valuable to teachers especially. Would like to copy some articles read into our columns.

THE ATLANTIC MONTHLY.—Fields, Osgood & Co., 124 Tremont street, Boston. Table of contents presents a rich bill of fare.

LIPPINCOTT'S MAGAZINE.—J. B. Lippincott & Co., Philadelphia. Have read several delightful articles.

THE GALAXY.—Sheldon & Co., 498 and 500 Broadway, New York. The articles are instructive.

RIVERSIDE MAGAZINE.—FOR YOUNG PEOPLE.—Hurd & Houghton, New York. Beautifully illustrated; full of entertainment.

AMERICAN STOCK JOURNAL.—N. P. Boyer & Co., Parkersburg, Pennsylvania. Valuable to stock raisers.

NEW ECLECTIC MAGAZINE.—Turnbull & Murdock, Baltimore. Table of contents rich and varied.

A COOLING DRINK.—As nearly every person is inquiring for some cooling drink during this hot weather, we give the following recipe for a refreshing and invigorating beverage, which has been recommended by an eminent physician. It is an effervescent drink, but far better than soda water, as the effervescence is much more slow: Two ounces of tartaric acid, two pounds of white sugar, the juice of half a lemon, and three pints of water. Boil them together five minutes, and when nearly cold add the whites of three eggs, well beaten, with half a cup of flour, and half an ounce of wintergreen or other flavoring. Bottle and keep it in a cold place. Take two tablespoonfuls of this sirup for a tumbler of water, and add one-quarter of a teaspoonful of soda, stir it and then drink.

STATISTICS OF METHODISM IN ALL PARTS OF THE WORLD.

The following statistics of Methodism are taken from the second volume of Dr. Jacoby's History of Methodism, a very interesting and comprehensive work, which has just been published, in the German language, by the Methodist Episcopal Book-room, Bremen:

EUROPE.	Members.	Ministers.	Local preachers.	Sun. School scholars.
GREAT BRITAIN.				
Wesleyan Methodists.	367,304	1,505	12,070	601,801
Primitive Methodists in Ireland.	20,220	643	14,160	238,957
Methodist New Connexion.	26,369	162	1,119	68,592
United Methodist Free Church.	68,062	312	3,445	152,315
Bible Christians.	26,241	264	1,759	44,221
Wesleyan Reformers.	8,650	23	600	18,056
Primitive Wesleyans in Ireland.	9,000	125	300	10,000
FRANCE.				
French Wesleyan Methodists.	2,158	52	117	2,768
English Wesleyan Methodists.	119	3	37	185
SPAIN.				
Wesleyan Methodists.	37	2		275
ITALY.				
Wesleyan Methodists.	790	4	61	743
GERMANY.				
Methodist Episcopal Church.	6,956	56	29	7,434
Wesleyan Methodists (Evan. Ass. included in America).	1,515	11	53	261
DENMARK, SWEDEN AND NORWAY.				
Methodist Episcopalians.	1,160	19	30	564
AMERICA.				
UNITED STATES.				
Methodist Episcopal Church.	1,231,484	7,330	10,278	1,168,639
Methodist Episcopal Church South.	525,681	2,485	4,431	500,000
African Methodist Episcopal Church.	200,000	550	1,500	150,000
African Zion Methodist Episcopal Church.	64,500	694	700	75,000
Protestant Methodists.	100,000	800	800	90,000
Wesleyan Methodists.	25,000	236	154	23,000
Evan. Ass. (including Canada and Germany).	60,241	478	352	40,555
United Brethren in Christ.	106,122	861	753	106,002
Sundry small Methodist societies.	55,000	200	200	45,000
BRITISH POSSESSIONS.				
Wesleyan Conference in Canada.	60,877	550	250	55,024
East Brit. American Wesleyan Conference.	16,291	100	119	15,743
Methodist Episcopalians.	28,557	216	274	24,000
WEST INDIES.				
Wesleyan Methodists.	45,502	80	370	21,577
ARGENTINE REPUBLIC.				
Methodist Episcopal Church.	151	7		250
ASIA.				
CHINA.				
Methodist Episcopal Church.	1,415	17	64	255
Wesleyan Methodists.	101	11	4	312
INDIA.				
Methodist Episcopal Church.	575	41	33	3,311
Wesleyan Methodists.	635	33	13	5,323
CEYLON.				
Wesleyan Methodists.	1,580	30	54	3,765
AFRICA.				
LIBERIA.				
Methodist Episcopal Church.	1,850	13	38	1,210
BRITISH COLONIES, INCLUDING MISSIONS TO THE HEATHEN.				
Wesleyan Methodists.	22,223	91	793	17,495
AUSTRALASIA.				
BRITISH COLONIES, INCLUDING MISSIONS TO THE HEATHEN.				
Wesleyan Methodists.	61,175	298	2,786	115,283
Methodist New Connexion (other Methodist Societies included in Great Britain).	8,220	97	157	6,524
Total.	3,380,166	19,049	57,364	3,654,215

Dr. Jacoby says: "We see that there are nearly three and a half million of members entered in the church books, and more than three and a half million of children under the spiritual superintendence of the Methodists. As, however, only

those are reckoned as members whose names are registered, while, on the other hand, whole families belong to Methodism of whom perhaps the man only or the wife has joined the church, the religious influence of Methodism cannot be fixed by numbers."

To the Members of the Joint Board of Finance of this Miss. Conference.

Under instructions of a resolution passed by the General Conference, I have advised the presiding elders of our Conference to add ten per cent. to the amount apportioned to their respective districts for Bishops' fund.

You will please represent the board at your respective district meetings, and secure the appointment of a committee to co-operate with the presiding elder in obtaining the needful information for a just distribution among the circuits and stations of the amount apportioned to the district for Conference collection and Bishops' salary, and provide that the same committee shall ascertain and report upon the state of the collections in the district, providing that each church on the district shall have information of the urgent necessity of these collections, and to observe and correct any prejudice against them among the members of the circuits and stations.

W. E. M. LINFIELD, Ch. B. of Finance, Miss. Conf. Vicksburg, Miss., June 14, 1870.

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This is, we believe, the first instance where such medicines have been officially indorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. Norfolk Daily Journal, Dec. 11, 1869.

Obituaries.

ELIZABETH JANE, daughter of Isaac and Phoebe Brinker, was born near Hartsboro, Shelby county, Alabama, October 16, 1829; was united in marriage to W. C. Harper in 1845, and died April 15, 1870, in the forty-seventh year of her age, having been a member of the Methodist Episcopal Church South for thirty-three years.

She was among the founders of the Alabama church near which her husband settled in 1848, of which she remained a member until her death.

She leaves a devoted husband, several children, and a large circle of relatives and friends to mourn her loss.

Sister Harper was an exemplary Christian, faithful to God throughout her life, representing him in all things; seemingly never on the mountains or in the valleys, but ever having the witness of the Spirit that she was in love and favor with God. She lived consistently, happily, and died gloriously, praising God and exhorting her husband, children and friends to love God, be faithful, and meet her in heaven. Another bright witness has passed on. Let those behind follow her example.

Mrs. MARY A. McCLENDON, consort of Dr. J. C. McClendon, was born March 29, 1841, and died April 6, 1870, near Youngville, Tallapoosa county, Alabama, aged twenty-nine years.

Sister McClendon had the priceless privilege of having been reared by pious parents, who taught her early the force of religion and piety. She therefore embraced religion and joined the church in her early youth, and from that time she led an exemplary life of piety and good works; and in the relationship of wife, mother and friend she always discharged her duties in reference to her religious obligations. Her strong and well balanced mind, quick perception, with her amiable and mild disposition, possessing all the links of Christian virtues, enabled her to make her home pleasant, thereby winning the entire love and affection of her devoted husband and all the members of her family. In connection with her neighbors, all knew her to love and esteem her.

Sister McClendon was confined to her bed seven weeks and two days, during which time her suffering was indescribable; yet it was all borne without a murmur. The first two weeks of her affliction she manifested a great anxiety to get well, that she might give that motherly care in raising her little children, as they were so dear to her; but as she progressed in her affliction she professed perfect resignation to the will of God—ready to live or die. The night before she died she manifested fully the Christian triumph. On being asked by the writer if she was still willing to go and give up everything, her reply was: "O, yes! O, yes!" She then asked me to sing and pray with her again. After prayer she exhorted us to sing for her, as she delighted so much to hear it, whereupon the weeping group joined in singing over the fast-expiring saint. Truly angels would be delighted to hover over such a scene with that dying Christian.

Thus passed away this young woman, leaving a devoted husband and four little children, and many relatives, and neighbors to weep for her. Yet we can all say that we "weep not as those who have no hope." "Blessed are the dead who die in the Lord." L. R. JELLY.

MARY ADELA, daughter of Valery Herbert, was born in Iberville parish, Louisiana, in October, 1833; was married to Robert S. Isbell, of Virginia, July 17, 1861, and died at her home in New Iberia, of pulmonary consumption, May 17, 1870.

Sister Isbell was a woman of more than ordinary mental endowments, polished by the highest cultivation. These, sanctified by grace, rendered her one of those lovely examples of a pure and exalted piety by which the world is made better. I am not informed at what period of her life she embraced religion. She was reared and educated in the Roman Catholic Church. About two years ago she joined the Methodist church at this place, giving at that time the clearest indications of piety and purity of heart, which continued to grow and ripen until she was made "meet for the inheritance of the saints in light," and the angels came and took her to "the saint's everlasting rest."

During the last two years of her life Sister Isbell was an invalid, going down, sometimes, to the very margin and shadow of death, and then reviving again so far as to be able to attend church and visit her friends. A few months ago she was again brought low, and we thought her stay with us would be very short; but God in mercy made her descent into the dark river so slow and gradual as to enable her to become perfectly familiar with the subject of death, and altogether ready to go—even to have a desire to depart and be with Christ. Only once, as she neared the stream, did a cloud cast its momentary shadow upon her path—as the suggestion was divided upon her dying hours that there were sufferings for the pious after death. She at once referred the question to the Bible, and it gave the answer that to be absent from the body is to be present with the Lord. Determined to be fully assured, she buried her face in her pillow and appealed the question directly to the ear of God. When she had finished praying, turning upon those who sat near a face radiant as that of Moses when he came from the mount of communion with God, she said: "All right! All right!" when the Lord graciously let her see the angels in waiting for her, and from that time she seemed more a resident of heaven than of earth.

Blessed are the favored ones who were privileged to linger about the couch of this dying saint, and feel the influence of a spirit of such heavenly mold. It was indeed "a means of grace," and through that hallowed influence she, "being dead, yet speaketh." The light of her life has gone from us, but it has left its glowing mark upon the path we all must go. May those who know her walk in that shining path where the host of her radiant spirit still lingers, and may their last end be like hers.

A. E. GOODWIN.

LET THE DEAF HEAR.

DR. W. L. DAVIS, No. 10 Rampart street, gives his whole attention to inflicting sensations pertaining to the Ear, such as Deafness, Noise and the like.

OSWEGO.—Dr. DAVIS NOTES ON DEAFNESS can be had of Steel & Co., 72 Camp street; Eyrill, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 399, New Orleans Post Office. Price, Forty cents.

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THE PRIZE! THE PRIZE! BY GEORGE F. ROOT.

THE PRIZE is full of such gems as "Come to the Saviour," "All around are kind and loving," "Immortal Land," "Behold, the Bridgroom Cometh," "The Song of the Angel Reapers," "Joy to the World," "There's a Light in the Valley," "Whosoever Will," "The Prodigal Son," etc., which are already immensely popular in the Sunday Schools of Chicago.

In six weeks from the date of publication THE PRIZE has reached an issue of 25,000 COPIES. In the last two weeks of this time over 20,000 copies have been sold. Price, 10 cents single; \$4 a dozen; \$33 a hundred. For sale by the trade generally. ROOT & ADY, 32 2nd St., Washington St., Chicago, Ill.

NEW ADVERTISEMENTS.

THE BOTTOMS HORSE POWER GIN.

GEAR. This Power is now put up in three different forms—stationary, movable and mounted on wheels, all having the same action and capacity, differing only in peculiar movements and arrangements, all of which are covered by patents and events. Models and Patents of the same may be seen by all interested by calling on me at the St. Charles Hotel; and to any one desiring to enter, with a small capital, a new business, which will yield a sure fortune, I will give undoubted and unparalleled inducements. If immediate application is made.

J. W. HUNTOON, M. D.

MONTVALE SPRINGS.—1870.

This favorite Summer Resort, situated in Blount county, East Tennessee, will be open for the reception of visitors on the first of June.

The marked beneficial result attending the use of these waters in functional derangements of the Liver, Bowels, Kidneys and Skin, and the Cure of Chronic Diseases.

ATTEST THEIR MEDICINAL PROPERTIES. The buildings at Montvale have been repaired, refitted and repainted, and everything put in good order.

All the accessories for enjoyment and recreation at the best watering places will be found here.

The facilities for reaching Montvale this season are increased by the extension of the Knoxville and Charleston Railroad, and regular trains are running to Maryville, whence passengers are conveyed in coaches to the Springs, nine miles distant.

ATES OF BOARD. Per day, \$2.50; per week, \$16; per month, \$50.

Address for pamphlets, containing analysis and descriptions of waters, etc., JOSEPH L. KING, Knoxville, Tenn.

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MRS. WINSLOW'S SOOTHING SYRUP.

FOR CHILDREN TEETHING. greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS. Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "What we know," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for "Mrs. Winslow's Soothing Syrup," having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

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With an experience of more than twelve years' practice in the treatment and cure of RUPTURE and HERNIA, I will guarantee more perfect relief, comfort and security, and a more rapid improvement than can be obtained of any other person or appliance in the South, without regard to the age of the patient or length of time afflicted.

Also instruments for the cure of every species of human deformity on hand or made to order.

Call on or address, with stamp for circular, Dr. T. ST. C. FERRISS, Office No. 16 St. Charles street, up stairs. Hours from 10 A. M. to 4 P. M.

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These are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleansing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Brown Windsor, Honey-Glycerine, Musk, Citron, Spring Violet, etc. For sale at all first class Drug Stores.

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SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Shows the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rewinding. Every Machine is furnished with Feller, Hemmer and Brailer.

All the different first class Sewing Machines for sale. SLOAT'S celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All

The Child's Corner.

A BIRD'S FATE.
BY MARGARET BOURNE.

You children have heard of the death of Cock Robin,
And how at his grave all the birds fell to sobbing;
How they buried him gently, as well as they could,
Beneath the fresh grass in a beautiful wood.
I have to tell of a much sadder thing,
Which befell a young bird who had broken his wing.
He dropped from the nest in attempting to fly;
And a cruel old cat, who chanced to be by,
Saw his sad fate, flew at him, of course,
As quick as a wink, with a growl low and hoarse,
Which seemed to say plainly as ever was heard:
"I'll make a nice supper off you, my fine bird."
But good doggie Frisk, who hated all cats,
Heard Pussy's low growl, and came running to see
What upon earth the trouble could be.
Frisk never ate birds, and could not allow
Pussy to do such a thing without a bow-wow,
Which meant, "No you shan't, you cruel old cat."
"I'm a brave little fellow, and will not have that,"
So he flew at Pussy, and she up a tree
Was frightened and quivering with terror,
While he stood below and barked at her; for dogs, as you know,
Cannot climb the high places where pussy-cats go.
Little Tom in the house heard the noise of the riot,
And thought he would go and tell Frisk to be quiet;
For mamma had the headache, and could not be teased,
So Frisk must not make all the racket he pleased.
Tom ran to the garden, whence the noise he had heard,
And saw on the ground the poor little bird.
His feathers were ruffled, and on his poor side
Wash a gash deep and long, where Pussy had tried
To reach the fresh blood so good to her taste;
But had not succeeded, because of her haste
To escape from Frisk's anger. Tom lifted the bird
In his fat little hand, but spoke not a word.
The tears filled his eyes and rolled down his plump cheek,
While the sobs choked him so he hardly could speak.
To say "good dog" to Frisk, who stood wagging his tail,
Quite sure that warm praises his exploit would hail.
Tom ran with the bird to dear mamma's side;
But ere he could reach her the little thing died.
Mamma's fond caresses soothed Tommy's great grief,
(For in her dear arms there was always relief.)
She found a white box, quite narrow and deep,
Which they filled with white cotton, so birds could sleep
In comfort and peace. Then a blue ribbon she tied
Round the poor little neck, the torn feathers to hide.
Green leaves they laid over him, fresh from a tree,
Which was all very nice for a birdie, you see.
They went to the garden; among the sweet flowers
Dug a grave the right size, where the sunshine and showers
Would fill all the summer. They put the bird there,
And covered him up with their tenderest care.
All these bright, sunny days he has lain there at rest,
With the sweet-scented flowers blooming over his breast.
—Independent.

THE GOLDEN RULE.

"Willie," said Mrs. Page, as she lay upon her bed, very sick, "I want to talk to you awhile. I may not be here long; and I want to tell you a few things that are in my mind."
"You are trying to serve Jesus. You want to please him. Now, remember that in no way can you please him better every day than by keeping the golden rule—'Whatsoever ye would that men should do to you, do ye even so to them.' Try and follow this teaching of our blessed Lord, and you will be both good and happy. And I want you to take care of little Nelly. She is not a strong child, and will miss a mother's care. You must be both a mother and a brother to her. Promise me that you will, my son."
Willie was sobbing by the bedside.
"Oh! I will promise anything you ask, darling mother," said he; "only don't leave me!" And the poor boy, who was not much more than a child himself, wept bitterly.
"God knows best, my dear son; and he will do all things well. If I must go from you, he will care for and protect you. I can leave my children in his hands."

A very few days passed, and Willie was motherless. No one in all that city cared for him but little Nelly. He was poor, and too young to do hard work; but he must do something to support himself and his little sister. But he searched in vain for something to do. Some people wanted no boy, and others said he was too small. Even the crossings were all spoken for by other boys; and there seemed nothing left for him to do but starve.

One day he was searching for employment as usual. He was hungry and discouraged. Just as he was crossing a crowded street he heard a cry; and, looking up, he saw a lame boy with crutches who was trying to cross. He could only walk very slowly; and, while he made his way along carefully and painfully, the street became full of vehicles, and one horse seemed to be coming right upon him. Poor Johnny was sadly frightened, and knew not which way to turn. Willie saw him, and in a moment he shouldered him and his crutches and carried him safely over. He was a heavy load for the little fellow, being almost as large as himself; but he did not stop to consider that; and, although it was pretty hard, he carried Johnny across the wide street and set him safely down on the pavement.

"How can I thank you enough?" said a young lady who was crossing behind him.
"I was so afraid my little brother would be run over! Here, little boy, take this!" and she held out some money.

"No, I thank you. I only did as I would be done by. If my little sister was lame and in the street, I should want some one to help her across."

"But can't I do something for you, my boy?" said the lady.
"I don't want anything but something to do. My little sister and I must have something to eat and wear, and I am trying to find work; but nobody seems to want me." And Willie looked very sad.

"I can find you something to do, I know. My father wants a boy in his store; and I will ask him about it just as soon as I get home."

Willie looked very happy, and thanked the lady with all his heart. And he was not disappointed this time; for Mr. Hildreth took him at once, and liked him so well that he said Providence must have sent him just in the right time.

Willie was never sorry he helped across the lame boy; and he still keeps up this practice of the "golden rule." —Well-Spring.

ABOUT GIRLS.—The best thing about a girl is cheerfulness. We don't care how ruddy her cheeks may be or how velvety her lips, if she wears a scowl even her friends will consider her ill-looking; while the young lady who illuminates her countenance with smiles will be regarded as handsome, though her complexion is coarse enough to grate nutmegs on. As perfume is to the rose, so is good nature to the lovely girl, think of this.

A BUSINESS MAN.—He is strict in keeping his engagements; does nothing carelessly or in a hurry; employs nobody to do what he can easily do himself; keeps everything in its proper place; leaves nothing undone which ought to be done, and which circumstances permit him to do; keeps his designs and business from the view of others; is prompt and decisive with his customers, and does not overtrade his capital; prefers short credits to long ones, and cash to credit transactions at all times when they can be advantageously made, either in buying or selling, and small profits with little risk, to the chance of better gains with more hazard.

He is clever and explicit in all his bargains; leaves nothing to the memory which can and ought to be admitted to writing; keeps copies of all important letters which he sends away, and has every letter and invoice belonging to his business titled, classed and put away. He never suffers his desk to be confused by many papers lying upon it; he is always at the head of his business, well knowing if he leaves it it will leave him; holds it as a maxim that he whose credit is suspected is not safe to be trusted, and is constantly examining his books, and sees through all his affairs as far as care and attention can enable him; balances regularly at stated times, and then makes out and transmits all his accounts current to his customers and constituents, both at home and abroad; avoids, as much as possible, all sorts of accommodations in money matters and law suits when there is the least hazard; is economical in his expenditures, always living within his income; keeps a memorandum book with a pencil in his pocket, in which he writes every little particular relative to appointments, addresses, and petty cash matters; is cautious how he becomes security for any person; and is generous only when urged by motives of humanity. —Hall's Journal of Health.

A good story comes from Cambridge. It is said that when the Greek Archbishop of Syros and Tenos attended the other day in the Senate House, for the purpose of receiving his honorary degree of LL. D., he dropped his pocket handkerchief, and on stooping down to recover it, one of the graduates in the gallery exclaimed, "Hurrah for the Grecian bond!" The effect was, of course, so intensely ludicrous that the whole assemblage was convulsed with laughter.

The Farm and Garden.

HINTS ABOUT STABLES.

In the greater part of the United States the stabling of stock in winter is a necessity; and it would be a decided improvement in some other sections where it has never been applied. Great improvements have been made in the construction of stables within the last few years, especially in the manner of erecting feeding troughs. The high racks formerly erected over the heads of horses and cattle from which they had to draw their food, scattering hay, seeds and dust over their heads and into their eyes, have in a great measure been discarded. No one thinks of erecting them in newly built stables at this day, and where they still hold a place in old ones, troughs should be substituted. Besides the injurious effects above named, the animal is obliged to assume an unnatural position to reach its food, and after reaching it, must change its position to masticate and swallow it.

We advise every one who still retains these racks in his stables to have them removed and substituted by troughs of modern plans, which are very simple and well suited to the uses for which they are intended; and to do this now, before the feeding season commences. If the improvement is postponed until then, there are nine chances to one that it will not be done, and the poor animals will have to go through another winter in the old star-gazing, break-neck fashion to reach their food. The man who invented these overhead racks for feeding stock must have been a queer genius, and those who adhere to the system with such pertinacity a rather stiff-necked people.

Want of sufficient light is a great fault in a large majority of stables, and is very injurious to stock in more ways than one. To be shut up in comparative darkness day after day is very hard on the eyes. If a horse be led out of one of those stables into the open light, he is unable for a time to distinguish objects properly, and is liable to stumble and become alarmed until the eyes adjust themselves to their new position. The same difficulty occurs in entering the dark stable from the outside.

Darkness is injurious to the animal's health, which is easily proven by vegetables growing in dark places. Light is one of the great agencies that imparts health and vigor to both the animal and vegetable systems, and being so very cheap ought to be liberally supplied. All stable windows should be glazed in movable sash, and of such size as to admit a full flow of light. The division of light and darkness, as measured by day and night, should be the governing rule in both animal and vegetable economy.

Free ventilation of pure atmospheric air should be a prominent feature in every stable. Without this the best state of animal health cannot be maintained. There are so many plans of accomplishing this that each farmer may choose the one that best suits his views. The great question is, Will he do it? —American Stock Journal.

BOYS, LEARN FARMING.—Why I Want the Boys to Learn Farming.

Every pursuit or calling that ministers to the sustenance, comfort or enlightenment of mankind is honorable and laudable. That is a narrow and essentially false conception which regards the farmer as more a benefactor than a beneficiary, and stigmatizes as drones and cormorants all who do not directly contribute to the production and increase of material wealth. The upright, able lawyer, the studious, skillful physician, the pious, loving clergyman, are workmen as truly and quite as nobly as though they were woodchoppers or bricklayers. He who, by whatever means, helps to diminish the fearful aggregate of ignorance, sin and suffering in the world, and diffuse instead knowledge, virtue and happiness, is worthy of all honor, and far from me the wish to discourage or degrade him. And yet I hold it the duty of every father to look well to the physical and industrial training to efficiency in domestic pursuit which ministers directly to the material or physical needs of mankind. My reasons for this conviction are snipped up as follows:

The demand for intellectual labor or its products, and even for mercantile capacity, is exceedingly capricious. In a season of commercial prosperity a great city affords employment to thousands as clerks, book-keepers, teachers of music, languages, etc., who will nearly all be left high and dry by the ebb of the tide. War, pestilence, a bad harvest, a business revulsion, throws them suddenly out of employment, and no merit or excellence on their part can avert the catastrophe. I would have every one so armed and equipped for the battle of life that, if suddenly unhorsed, he can fight on efficiently and undismayed on foot.

HORSE GEARS.

There is a great deal in gearing a horse or mule so as to enable the animal to work easy, and use a certain amount of power with comparatively small animal force. Much depends on long or short leverage. The draft may be too high or too low; the one will draw too heavy on the top of the neck, the other will choke the animal. The collar may be too large or too small—either of which will cause sore shoulders. A tender-mouthed horse should have a large smooth bit, and not be reined up too tight, or the month will become so sore as to lose its sensitiveness to a gentle draw of the rein. Every part of the harness should be as complete a fit as a dandy's coat, touching everywhere and pinching nowhere.

The harness should be kept clean and soft. There are several preparations made and sold for this purpose, but the misfortune is, they are too little used. The money paid for and the labor spent in using are not spent in vain. When the harness gets wet, as it sometimes will, by being caught out in the rain, straighten it out to dry before it is hung up, or it will curl out of shape. It should be put through a course of greasing and handling, before using again. Examine the face of the collar every time it is used before putting on—see that it is clean and smooth. —Stock Journal.

TO FATTEN A POOR HORSE.—Many good horses devour large quantities of grain or hay, and still continue thin and poor; the food eaten is not properly assimilated. If the usual feed has been unground grain and hay, nothing but a change will effect any desirable alteration in the appearance of the animal. In case oat meal cannot be obtained readily, mingle a bushel of linseed with a bushel of barley, one of oats, and another bushel of Indian corn, and let it be ground into fine meal. This will be a fair proportion for all his feed. Or the meal, or the barley, oats and corn, in equal quantities, may first be procured, and one-fourth part of oil cake mingled with it, when the meal is sprinkled on cut feed.

Feed two or three quarts of the mixture two or three times daily, mingled with a peck of cut hay and straw. If the horse will eat that greedily, let the quantity be gradually increased until he will eat four or six quarts at every feeding, three times a day. So long as the animal will eat this allowance, the quantity may be increased a little every day. But avoid the practice of allowing a horse to stand at a rack well filled with hay. In order to fatten a horse that has run down in flesh the groom should be very particular to feed the animal no more than he will eat up clean and lick his manger for more. —American Stock Journal.

Though we want power to repent, yet we do not want means to repent, nor power to use those means.

An humble confession of sin brings shame to ourselves, but glory to God.

Let not sinful pleasures prevent godly sorrows.

BROOKS' IMPROVED PATENT WROUGHT IRON REVOLVING COTTON SREW PRESS.

Patented by R. M. Brooks, of Georgia, April 14, 1868.
It took the first premium in the Louisiana State Fair, at New Orleans, April, 1869, over eleven competitors; also at the Tennessee State Fair, at Memphis; and more recently at the Mississippi State Fair, at Jackson; and again at the recent State Agricultural Fair at New Orleans, April, 1870, in a contest with four Cotton Presses, embracing the most approved patents from different States of the Union, North and South.

The following is the certificate of some of the principal cotton factors and merchants of New Orleans. In our circulars can be seen the certificates of practical planters and scientific artisans from several Southern States in regard to the admirable principle and practical working of this Press.

"We, the undersigned, purchased last season, from Messrs. J. B. Jennings & Co., the Brooks Revolving Cotton Screw Press for our customers, and, so far as heard from, they have given entire satisfaction."
Messrs. Greenwood & Son, Warren, Crawford & Co., C. L. Williams, Jr., McDaniel & Co., Frank & Daniel Campbell & Strong, Clapp Bros. & Co., E. F. Golsan & Co., R. S. Walker, Violet, Black & Co., Block Bros., Wright, Allen & Co.

Circulars, giving cuts, with full description, price list, etc., sent by mail on application to J. B. JENNINGS & CO., Proprietors, 14 Union street, New Orleans.

GEORGE B. HOLZACH'S PATENTED IMPROVED MOVABLE WINDOW SHADE.

This improvement relates to a new and simple manner of so arranging window shades that light and air can be admitted into the room through the upper part of the window without raising any portion of the shade, and when the window is furnished with the combined screens its usefulness and comfort in warm weather, when a good current of fresh air is so welcome, cannot be surpassed.

Parties, dining rooms and bed rooms, the latter especially in time of sickness, are by this improved combination thoroughly ventilated and lighted at pleasure, without the slightest inconvenience to the sleeper or patient, or exposure to the passers-by.

It can be attached to any window with but little alteration and at moderate expense. Orders entitled and promptly attended to. State Rights for sale by GEORGE B. HOLZACH, Inventor and Patentee, 61 Camp street, New Orleans.

BELLS—BELLS.

CHURCH BELLS. CHURCH BELLS. We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight.	Wt. of Bell and mountings.	Price.
28-inch Bell...	250 lbs	\$65 00
30-inch Bell...	400 lbs	135 00
36-inch Bell...	800 lbs	175 00
48-inch Bell...	1200 lbs	265 00

These Bells are warranted for one year against breakage in ordinary use.

TIOS. B. BODLEY & CO.,
No. 9 Perdido st., N. Orleans.

BELLS—BELLS—BELLS.

BUCKEYE BELL FOUNDRY. Established in 1837.

VANDUSEN & TIFT,
102 and 104 East Second st., Cincinnati, Ohio.

Church, Academy, Factory, Farm, Fire Alarm Bells, etc., made of pure Bell Metal (copper and tin), warranted in quality, tone, durability, etc., and mounted with our Patent Improved Rotating Hangers. Illustrated catalogues sent free.

R. J. WEST, Agent,
119 and 121 Magazine street,
New Orleans, La.

BELLS, STEEL COMPOSITION.

For Churches, Schools, Etc.

BLUMER, NORTON & CO., Manufacturers,
Cincinnati, Ohio.

These celebrated Bells (not Cast Iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only one-third as much.

Send for descriptive circular. —\$25 1y

STOVES AND TINWARE.

THE BEST COOKING STOVE FOR WOOD NOW IN USE.

THE FASHION.

We call especial attention to this Stove, which has been produced at great expense, containing all the new and important improvements; also to the extra height of the oven under the fire chamber, the Patent Air Exhausted Iron Knobs, the improvements in the covers and centre pieces, all of which have been covered by Letters Patent, and are used in no other Stove. They are warranted to stand fire, or where sent free of charge in all cases. We have all sizes of this justly celebrated Stove, both

PLAIN AND EXTENDED BACKS.

The Extended Back with cast Iron Enamelled Reservoir and Funnel, Tin Wrapping Closet, Gridiron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as in the case in most of the Stoves now used, and the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove—the best in use, as the holes will heat as well or better than the middle ones. For sale by

G. W. W. GOODWYN,
62 Camp street.

ALSO, THE MOST

Complete and Perfect Cooking Stove FOR BITUMINOUS COAL OR COKE

ever invented, in the estimation of all who have yet seen it. Patented in 1869.

THE MONITOR.

which can be seen at 62 Camp street. The advantages possessed by this Stove over all the other Cook Stoves are so numerous, and so patent to every sensible observer, that it is only necessary to examine it in order to be convinced of its superiority.

All of the above Stoves are fitted with extra care, Oven Doors lined with lin., and furnished with William Resor's Patent Air Chambers, sliding front doors, patent centres, covers and White Enamel Knobs.

The operation of every Stove guaranteed. Directions for pulling up and using same accompany each Stove.

G. W. W. GOODWYN,
62 Camp street.

Sole Agent for States of La. and Texas.

STOVES, GRATES AND HOUSE FURNISHING GOODS.

The undersigned would call the attention of city and country buyers of Cooking Stoves to the following list of Stoves manufactured by Mr. M. L. Filley:

The Philanthropist.
A first class Cooking stove, having all of the latest improvements, and having so far been invented. Has a new arrangement for boiling; also an Ash-pan. The cast-iron is heavier than any Stove sold in this market. Sold under a full guarantee in every respect.

The Diamond Rock.
A Stove well known in this market. Thousands of this Stove are in constant use throughout the country, which is a very good recommendation. Sold under a full guarantee.

Besides the above named Stoves, I have on hand the celebrated Cotton Plant, Chatter Oak, True Kentuckian, Maid of Orleans, Queen of the South, Delta and others, all of which I offer at a low price.

THE TIMES......**THE TIMES.**

THE IMPROVED

LARGE OVEN COOKING STOVE,

with extended Fire Chamber and Feeder Top—one of the best Baking and most economical Stoves made.

The Fires are constructed so as to insure the most perfect draft. The heat of the Oven is so equal that when baking there is no need for removing anything until done.

THE TIMES.

We invite the attention of Housekeepers to the advantages of this Stove. Remember, we guarantee them to give entire satisfaction. Duplicate parts can be had at all times, at small cost, by which repairs can be made which will frequently save the price of a new Stove.

ZABLE & DALTON,
No. 115 Poydras street.

A SUMMER TERM OF THE

Southern Methodist High School

will commence on Monday, the fourth day of July next. School hours from eight A. M. to twelve M. Rooms remarkably cool and pleasant. The best advantages afforded. For terms, etc., counsel with

D. I. RAST, Principal.

MUSICAL INSTRUMENTS.

PHILIP WERLEIN,
Nos. 80 and 82 BARONNE STREET,
NEW ORLEANS,
Southern Depot of the celebrated and renowned

PIANOS: Needham & Sons, Special gold Medal for Church, School, Lodge and Parlor.
ORGANS: J. P. Hale's, which are fully equal to any in the world.

MUSICAL MERCHANDISE OF EVERY DESCRIPTION.

PIANOS TUNED, REPAIRED, RENTED, EXCHANGED, STORED AND SHIPPED.

I desire to call your attention to the fact that I am conducting my business on the most economical principles as regards rents and expenses, and am enabled to sell Pianos and Organs at from ten to twenty per cent. under current rates, and at bargain.

My large stock, cheerfully shown to visitors, and orders promptly filled.

J. P. HALE'S

GREAT PIANO FORTE COMPANY.

Chartered January, 1868.

We are now prepared at our NEW FACTORY, corner of Tenth Avenue and Thirty-sixth street, to turn out fifty Pianos per week, from our splendid New Scales, which are pronounced by the best judges to be the most powerful Square Piano that has ever been brought before the public. There is no Piano made that will stand in time like these.

PRICES.

No. 3—Plain style.....\$425
No. 3-7 Octave, front Round Corners, Serpentine Molding.....450
No. 4—7 Octave, four Round Corners, Serpentine Carved Legs.....500
No. 5—7 Octave, four large Round Corners.....600

This Company, believing that the public want demands

A GOOD SUBSTANTIAL

SEVEN OCTAVE PIANO FORTE.

embracing all the modern improvements, such as Rosewood Case, Grand Action, Harp Pedals, full Iron Frame, Overstring Bass, etc., at

PRICES WITHIN THE MEANS OF ALL.

now offer such an Instrument at a price lower than any other reliable manufacturer. These Pianos are made of the best materials, with great care, and by the most skillful workmen, selected from the best factories in this and the old country, and fully warranted to stand in any climate, and to give as good satisfaction as any Piano sold for \$1,000.

Our terms are NET CASH in New York; for adopting such terms we are enabled to sell at low prices.

We want Five Hundred Agents and Teachers to introduce these splendid new Instruments in all parts of the Southern States. All orders must be sent direct to

PHILIP WERLEIN,
80 and 82 Baronne St., New Orleans.

Our General Agent for the Southern States

NOTICE......**NOTICE.**

DR. IDAHO'S

Rocky Mountain Indian Remedy

FOR THE BLOOD.

This remedy will cure Rheumatism, and all kinds of disease of the blood, and variety of Cutaneous Eruptions, from the most fatal to the most inveterate scurfy Leprosy, Blotches, Piles, Pimples, Bores, Discolorations, Scaly Rash, Tetter, Skin Worms, Itch, Liver Complaints, Kidney and Spinal Affections, Sore Throat, and Sore Eyes. Ulcers, and Cancer of the Yields to its influence in a few applications.

PRICE, \$1 PER BOTTLE.

Within two months this remedy has created a sensation among the people afflicted with the above diseases. It never fails to cure radically the very worst cases; and demand for the medicine is very great.

DR. IDAHO'S

Rocky Mountain Indian Salve

FOR CORNS, BUNIONS AND PILES.

This Indian Salve cures Corns, Bunions and Piles in a few applications, and the buyer will apply the Salve but three times, when the inflammation will be removed at once. It is never known to fail. Fifty Cents a Box, and at all Drug Stores, and all Druggists, and at F. L. ING'S Patent Medicine Depot, corner of Pine and Magazine streets.

General Depot, 25 St. Charles Street, the office of A. Boucicaut, in Orleans. For testimonials refer to our pamphlet. Country orders promptly attended to.

THE ONLY TRUE AND PERFECT COLORER.

The Mystery, or Turner's Hair Dye.

A harmless, beautiful and permanent Hair Dye, in one preparation!

It is the only preparation ever invented which the shade can be controlled at the will of the operator, and at the same time will not injure the hair. It is now used in the principal Hair Dressing Saloons of New Orleans, and all over the South. A sample box will be sent, postage paid, to any address or office in the United States, upon receipt of price, \$1, by JAMES TURNER & CO., Sole and Druggists, No. 20 Camp street, City Hotel, New Orleans.

ANDREW J. Aiken......**JOHN W. WATT.**

Aiken & Watt,

Cotton Factors and Commission Merchants.

60.....CARONDELLE STREET.....

NEW ORLEANS.

Special attention given to orders for purchase of all descriptions of Produce, and all kinds of Importations and Plantations.

CENTENARY INSTITUTE.

SCYMERFIELD, ALABAMA.

The closing exercises of the Schools of this Institution will take place on the following days:

JUNE 26—Commencement sermon.
JUNE 27—Declaration by members of Male School.
JUNE 28—Exhibition by young ladies Junior Class, (concert at night).
JUNE 29—Commencement day.
The Board of Trustees will meet at College on Monday, June 27, at 10 o'clock.

The Christian Advocate.

SATURDAY, JULY 2, 1870.

Measuring a Flash of Lightning.

Scientific men assert that a flash of lightning does not endure for more than the millionth part of a second. How did they find this out? Obviously, not by any ordinary means; for such small portions of time are utterly beyond the cognizance of our senses, and even of our thoughts. Watches which mark quarter seconds are not uncommon. We have seen men try to count the beats of such a watch, and it is but rarely that we have met any one who could succeed. Not only could they not count them, but they could not even think of the numbers so as to keep a record of them in their minds. How, then, was it possible to measure a portion of time so much less in quantity?

Almost every boy has whirled a fiery brand in the air so as to make a "round robin." How does it happen that such a moving point seems to make a fiery circle in the air? In this way: An impression made upon our sense of sight cannot be instantaneously removed. It lasts for about one-eighth of a second. Hence, if the moving point completes the circuit in less than the eighth of a second, it will make a new impression before the old one has expired. The path which it describes will be constantly visible, and the circle will appear complete. In the same way, if a wheel with many spokes be caused to revolve rapidly, the spokes become invisible, and the wheels appear solid. But if the wheel were illuminated by a flash which did not last long enough for one spoke to take the place of another, the spokes would be visible, and the wheel would appear at rest.

A few years ago we saw such an experiment tried in Rochester, New York. The lecturer had a wheel, which was painted white, and on the white ground was painted a number of red rays. When whirled with a very moderate velocity the wheel appeared of a dim, pinkish hue. If, while thus revolving, it were illuminated by a flash from burning gunpowder, the spokes would not be visible, the flash of even the best gunpowder lasting longer than the time required for one spoke to take the place of another. But when, instead of gunpowder, fulminating mercury was used, the spokes were visible and the wheel appeared to stand still, so much more rapidly than gunpowder does fulminating mercury explode.

By driving the wheel a little faster the flash from the fulminate failed to show the individual spokes; showing that even the flash from fulminating mercury lasted long enough to allow each spoke to move into the place of its predecessor before the impression made by the latter had faded from the retina.

A Leyden jar was now charged and discharged before the revolving wheel, and then the latter could not be driven so fast that the spokes would not be visible and the wheel appear to stand still. Now if we knew the velocity of the wheel and the number of the spokes, it would be easy to tell the time required for one spoke to take the place of another. Suppose the wheel had one hundred spokes, and moved at the rate of one thousand revolutions per second; it is obvious that if the individual spokes be seen, the duration of the flash must be less than one hundred thousandth part of a second.

Such is a rude outline of the method by which the duration of a flash of lightning is measured. Of course the apparatus used in determining this duration is much more delicate than that which we have described, and which was used merely for illustration before a large audience. But the general principle is the same, and in this way it was determined that the duration of a flash of lightning is less than the millionth part of a second. Hence a carriage wheel in rapid motion, seen at night by means of a flash of lightning, appears at rest. The swiftest race horse would not have time to make a perceptible movement of a muscle, but would appear as if carved in some inanimate material; and even the swiftest locomotive and its train would appear as if some icy hand had been laid on its energies.

That a flash of lightning endures for a certain period there can be no doubt; but this period, when compared with the duration of any mechanical operation, is infinitely small. Stand beside a target at which bullets are being fired from a distance of say two hundred yards, and first you will see the flash, after a short interval you will hear the thud of the bullet, and finally you will hear the report of the gun. In this case you might see the flash, and afterward be shot by the bullet. Indeed, so much time elapses between the flash and the arrival of the bullet from a distance of two hundred and fifty yards, that it

would be impossible to hit an active man, at that distance, if there was a cover to which he could spring when he saw the gun discharged. How different with lightning! There the flash and stroke are simultaneous. If we see the flash we are safe. He that is killed by lightning never hears the thunder.—*The Technologist.*

WHAT COMMON DUST CONSISTS OF. Mr. Dancer, by washing out with distilled water twenty-five cubic feet of air from the city of Manchester, England, obtained about one hundred and fifty drops of a liquid in which the microscope discovered two hundred and fifty organic beings in the one-thousandth part of a drop, or some forty millions in the one hundred and fifty drops. These had, of course, been taken up by the water from the twenty-five cubic feet of air, which is only the small quantity inhaled by one man in ten hours. Besides these beings, there were also many other solid dust particles. The scientific officers of the Board of Health in New York have lately done the same thing with air obtained from our streets, from our theaters, etc. They took simply the particles of dust sitting on glass, and this showed by microscopic examination that the street dust is the finer the higher it is collected, and consists of sand from quartz and feldspar, carbon from coal or lamp-black, fibers of wool, cotton, etc., of different colors, epidemic scales, granules of starch, wheat, tissues of plants, hairs or down, and different kind of pollen. Fungi were very abundant; and when water was added, and the contents exposed to heat and light for half a day, thousands of animalcules made their appearance, while the fungi sprouted and multiplied, and formed a perfect microscopic aquarium, full of vegetable and animal life.

NEW INVENTION.—The New York correspondent of the Boston Journal describes a new invention for displacing steam by electricity, and says that lathes, planing machines and other mechanical arrangements are driven by this power. To run an engine of twenty horse power by this invention would require only a space of three feet long, two feet wide and two feet high. The cost per day would be thirty-five cents. On a steamship no coal would be required, and the space now used for coal and machinery could be used for cargo. The stubborn resistance of electricity to mechanical use heretofore has, it is believed, been overcome. A continuous battery has been secured and other difficulties removed, principally through the coil of the magnet. If the invention works as well on the large scale as it does on the machine to which it is now applied, steamships will soon ply the ocean under the new propelling power. A machine of great capacity is being constructed and will soon be on exhibition in New York. The whole thing, mighty enough to carry a Cunarder to Liverpool, can be secured in a trunk.

DISCOVERIES OF THE MICROSCOPE.—Lowenbeck tells of an insect seen with the microscope, of which twenty-seven millions would equal a mite. Insects of various kinds may be seen in the cavities of a common grain of sand. Mold is a forest of beautiful trees, with the branches, leaves, flowers and fruit. Butterflies are fully feathered. Hairs are hollow tubes. The surface of our bodies is covered with scales like fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a single scale covers five hundred pores. Through these narrow openings the sweat forces itself like water through a sieve. The mites make five hundred steps a second. Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea. Each leaf has a colony of insects grazing on it, like oxen on a meadow.

According to a French statistician, taking the mean of many accounts, a man 50 years of age has slept 6,000 days, worked 6,500 days, walked 800 days, amused himself 4,000 days, was eating 1,500 days, was sick 500 days, etc. He ate 17,000 pounds of bread, 16,000 pounds of meat, 4,600 pounds of vegetables, eggs and fish, and drank 7,000 gallons of liquid, namely, water, coffee, tea, beer, wine, etc., altogether. This would make a respectable lake of 300 square feet surface and 3 feet deep, on which a small steamboat could navigate. This estimate is, however, made from a Frenchman; for an American we have to modify it by lessening the number of days he devotes to amusements, and, in place of this, substitute 1,000 days of quietly speculating how to get more of the almighty dollar, 15,000 days for traveling by steam and horse power, and 200 days in waiting for means of transportation.

He that repents of sin as sin, doth implicitly repent of all sin.

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DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptions and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure diseases of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

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that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver without debilitating the system. While it acts truly upon the Liver, instead of clogging purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; uneasy appetite; sometimes sour stomach, with a raising of the food; a bloated or full feeling about the stomach and chest; aggravating pains in the sides, back or breast; and about the shoulders; constipation of the bowels; piles; flatulence; coldness of the extremities, etc.

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DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action. Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the Blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the Blood, we see how necessary it is to keep the Fountain of Life pure.

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DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering today with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical), are causing diseases of the nervous system to increase at a fearful ratio.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache, dizziness, noise or ringing in the head; confusion of ideas; temporary loss of memory; a feeling of irritability during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

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ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

FEB.

MAR.

APR.

MAY.

JUN.

JULY.

AUG.

SEP.

OCT.

NOV.

DEC.

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JULY 9, 1870.

NO. 25.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, June 30.—The treaty for the annexation of the Island of San Domingo to the United States was rejected by the Senate this afternoon by a vote of 28 to 28, being ten less than the required two-thirds to secure its ratification. An order was passed to notify the President of the refusal of the Senate to consent to the ratification. Intelligence of the defeat of the treaty was soon communicated to the President, who said he had been quite confident of a different result, and was, therefore, disappointed. It is thought measures will be at once taken to negotiate a new and more acceptable treaty.

Vicksburg, Miss., July 4.—In celebration of the fourth, the North Louisiana and Texas Railroad (finally completed) was opened today.

Next to the restoration of the levees this joyful event is of the greatest importance to all northern Louisiana. It means competition, low freights and quick connection. A large train filled with passengers left Monroe at six A. M., reaching Vicksburg at eleven A. M.

The unfinished part of the road between Monroe and Marshall, Texas, will be immediately taken in hand and put in operation.

St. Louis, July 4.—The Lee arrived at eleven twenty-five A. M. Out from New Orleans three days, eighteen hours and fourteen minutes.

Nothing has been heard of the Natchez.

There is great excitement, and all St. Louis has turned out.

St. Louis, July 4.—10 o'clock P. M.—The Lee arrived at eleven twenty-five A. M., three days, eighteen hours and fourteen minutes from New Orleans.

She was met twenty-five miles below by an excursion train on the Iron Mountain Railroad, which kept abreast of her to the city.

Several steamers also met and escorted her up to the levee.

The steamboat roofs, house tops and every available spot for miles were packed with people, who hailed the victor with tremendous cheers.

Salutes were fired, and immense enthusiasm prevailed. Nothing like it was ever known in the history of St. Louis.

The Lee was delayed by a fog and the low water last night, between Cairo and this city, two hours or more. She ran into the bank once and went over seven and a half feet at the worst bars.

The time from Cairo to St. Louis, seventeen hours fifteen minutes.

Captain Cannon is confident that with a full river she can make the trip in twelve hours less time.

The Natchez was behind at Cairo one hour and forty minutes. She was caught in the fog below Grand Tower and seriously delayed.

She passed Grand Tower at 8:30 A. M., and is due here at 3 P. M.

St. Louis, July 4.—9:15 P. M. The Lee arrived at eleven twenty-five. Natchez arrived about six o'clock.

The Lee's time is three days, eighteen hours and fourteen minutes. The Natchez's net time, deducting all stops and delays, is three days, eighteen hours and eight minutes.

The Natchez was delayed about seven hours. She brought a full passenger trip.

Not less than seventy-five thousand people turned out to greet the boats. St. Louis never saw such a gala day or so much excitement.

WASHINGTON, July 5, Noon.—The Senate last night resumed consideration of the naturalization bill. The vote adopting Sumner's amendment, striking out the word white, was reconsidered—yeas 27, nays 14. Sumner's amendment was then rejected.

Mr. Warner moved to extend the naturalization laws to aliens of African nativity, and to persons of African descent. Adopted—yeas 31, nays 30.

The bill as reported to the Senate by the committee and amendment was agreed to. On Mr. Warner's amendment a separate vote was taken. The amendment was concurred in—yeas 30, nays 1.

Mr. Sumner renewed his amendment to strike out the word "white," but was defeated—yeas 12, nays 26. The bill then passed.

The Alaska fur seal bill was today signed by the President. Contracts under it will undoubtedly be given to the Alaska Commercial Company, which consists of ten

California and four Connecticut gentlemen, with General John F. Miller, president. He was a good soldier from Indiana during the war, and then was for some time collector of the port at San Francisco. The company is largely in business with Alaska, and has three steamers and eight schooners in the trade, and is the holder of seal privileges from China, Japan and Russia, on islands westward from Alaska.

It did something in salmon fishing last year, and this year is greatly increasing that branch of its business.

It has from forty to fifty thousand seal skins now on the Islands of St. Paul and St. George, on which it must pay a tax of \$1 each, and has supported the natives of those islands for about a year, on a chance of getting the contract provided for in this measure.

General Miller had a talk to-day with the Secretary of the Treasury, who must make the regulations governing the seal business, and said to him that his company had no other purpose than to work in full harmony with the department.

FOREIGN.

LONDON, July 3.—Modification in the naturalization laws of England is exciting attention on the continent. Holland is the first to follow in the matter, and will probably make similar alterations in her laws.

St. Petersburg, July 3.—The Czech Catholics residing here publicly announce their determination to adopt a Greek faith should the dogma of papal infallibility be adopted at Rome.

Paris, July 3.—The emperor wears mourning for eight days in consequence of the death of Jerome Patterson Bonaparte, of Baltimore. Advice from Rome represent the discussion on the infallibility dogma will certainly close this week.

Prince Napoleon has sailed in his yacht to visit the Norwegian coast.

MADRID, July 5.—It is announced to-day that the Prince of Hohenzollern has accepted the offer of the Spanish throne.

The council will immediately take the matter under discussion.

It is tolerably certain this candidature will be proclaimed without the sanction of the Cortes.

LONDON, July 5.—The steamer Robert Lowe sailed yesterday from here, with an apparatus on board to repair the Atlantic cable, near Heart's Content, and the French cable between St. Pierre and Duxbury. This steamer has just been built by the Atlantic cable companies, and is fitted with the most approved appliances. She will be stationed permanently on the American side, and will be in readiness for a contingency.

Rome, July 5.—The discussion of the fourth chapter relative to the supremacy of the Pope was ended in the Ecclesiastical Council yesterday, many of the orators inscribed to speak on the subject having withdrawn. It is reported that there will be a public meeting on Sunday, the seventeenth instant.

MADRID, July 5.—The government authorities to-day officially deny having made any but confidential overtures to a foreign prince. The name of the prince, the government adds, it is not yet proper to divulge.

PARIS, July 5.—In the Corps Legislatif to-day several members of the Left Center submitted interpellations concerning the proposed candidature of the Hohenzollern prince for the Spanish throne. They were assured that Duke De Gramont, minister of foreign affairs, had informed the cabinets of Berlin and Madrid that France could not give her assent to the project.

It was also stated that France would propose a congress of the great powers to settle the question.

LONDON, July 6.—The Morning Post has a telegram dated at Tein-stein, June 25, giving the particulars of the terrible massacre of Christians by the natives of Pekin. Count De Rochechouart, the French secretary of legation, and a number of priests and sisters of mercy were slaughtered.

A well-informed correspondent says that Prince Leopold of Hohenzollern has accepted the Spanish crown. The English government approves it, but France still objects.

CRIMINALITY is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking. Fuller.

SELLING THE SOUL.—There is a story of a most eccentric minister, that walking out one morning he saw a man going to work, and said to him, "What a lovely morning! How grateful we ought to be to God for all his mercies!"

The man said he did not know much about it.

"Why," said the minister, "I suppose you always pray to God for your wife and family—for your children—don't you?"

"No," said he, "I do not know that I do."

"What," said the minister, "do you never pray?"

"No."

"Then I will give you a half crown if you will promise me you never will, as long as ever you live."

"Oh," said he, "I shall be very glad of half a crown to get me a drop of beer."

He took the half crown, and promised never to pray as long as he lived. He went to his work, and when he had been digging for a little while he thought to himself, "That's a queer thing—I've taken money and promised never to pray as long as I live." He thought it over, and it made him feel wretched.

He went home to his wife, and told her of it. "Well, John," said she, "you may depend upon it, it was the devil; you've sold yourself to the devil for half a crown." This so bowed the poor wretch down that he did not know what to do with himself.—This was all his thought—that he had sold himself to the devil for money, and would soon be carried off to hell.

He commenced attending places of worship, conscious that it was no use, for he had sold himself to the devil; but he was really ill, bodily ill, through the fear and trembling which had come upon him. One night he recognized in the preacher the very man who had given him the half crown, and probably the preacher had recognized him, for the text was, "What shall it profit a man if he shall gain the whole world and lose his own soul?" The preacher remarked that he knew a man who had sold his soul for a half crown. The poor man rushed forward and said, "Take it back! Take it back!" "You said you never would pray," said the minister, "if I gave you a half crown; do you want to pray?" "Oh, yes; I would give the world to be allowed to pray?" That man was a great fool to sell his soul for a half crown; but some of you are a great deal bigger fools, for you never had the half crown, and yet you do not pray, and I dare say never will; but will go down to hell never having sought God."—*Spurgeon's Sermons.*

THE NEW ORLEANS, BATON ROUGE AND VICKSBURG RAILROAD.—The New Orleans, Baton Rouge and Vicksburg road has broken ground on their line to Pontchartraine. The contract to build the road to the Amite has been given out, and the work already commenced. The other sections are also about to be adjudicated, so that the whole line will be under contract before the summer is out. The surveys have been made, and the lines are about to be laid to Clinton, and thence in the northern direction to Vicksburg. This company, with its large grants and its fortunately central position, will not let the grass grow under its feet. It holds the commanding position as to the line from this city to Marshall, the great central and eastern terminus of the Southern Pacific. With its two lines from Baton Rouge to New Orleans, one by Pontchartraine, in connection with the Jackson road, and the other by the left bank of the river from the Highlands in a straight course to the city, it will be able to place passengers and freight on its western branch, the Grossete route, connecting with the Boyce route up the valley of the Red river, by the very shortest line to the richest and most productive portion of eastern Texas, until it reaches Marshall, which will stand toward all the eastern lines in the relation that Omaha does now as the eastern depot or terminus of the Northern Pacific.—*New Orleans Times.*

NONE are so seldom found alone, and are so soon tired of their own company, as those coxcombs who are on the best terms with themselves.—*Colton.*

HE THAT will believe only what he can fully comprehend must have a very long head or a very short creed.—*Colton.*

WE HAVE promises to live upon until the trials come, and then, when they have come, accomplishments. Hayburton.

ANOTHER VETERAN AT REST.

A letter from Bishop Paine, written at Humboldt, Tennessee, informs the Western Methodist of Memphis, of the death of that veteran preacher, the Rev. William McMahon.

Upon my arrival here to attend the Jackson district conference the report reached me of the death of the venerable William McMahon, June 15. This report was confirmed by Rev. W. T. Harris, who had received a telegram announcing the fact, and requesting him to officiate in the funeral services. He died at the residence of his son-in-law, Rev. J. N. Temple, near Paducah, Kentucky, and his remains were interred in that city with Masonic ceremonies, in accordance with his request. It seems that after the close of the General Conference in Memphis, which he daily attended with great pleasure, he went to visit Mr. Temple, and shortly after he arrived was taken very ill, and died in a few days. His last hours were calm and resigned, and his intellect unclouded.

Thus has passed away a veteran of the itinerancy, the last name upon the list of preachers in 1817, when I first attended a session of the Tennessee Conference. He was not present at the Conference, having recently married Mrs. Perkins, and gone with her to visit her father, Judge Seth Lewis, then residing in Opelousas, Louisiana. They traveled in company with Bishop McKendree, on his way to the Mississippi Conference. The following year he returned to Tennessee, and for many years labored indefatigably and successfully in that Conference as presiding elder. His first wife was a lady of finely cultivated mind and profound piety, and gladly shared with him the inconveniences and fatigues incident to his vocation; but her frail constitution soon showed signs of consumption, and, after a severe struggle with the destroyer, she slept in Jesus. She left no child. A few years afterward he was married to Miss Francis Saunders, a beautiful and lovely lady. She too preceded him to the tomb, with, I believe, most of their children. His latter days have been clouded by financial losses and the death of his loved ones. His own once robust and powerful constitution has been, for several years, gradually breaking down, and has finally yielded to the inevitable law, "Dust to dust."

In his palmy days William McMahon was no ordinary man. In person he was of low stature, large in his chest, compact, active and remarkably vigorous. He seemed formed for endurance, and his early pioneer life as an itinerant preacher in the wilds of the West tested fearfully his physical capabilities. He was, I believe, a native of Virginia. I think he began his labors about 1810, in Ohio or northern Kentucky. My acquaintance with him began in 1818, having followed him upon the Nashville circuit in 1817-18, and for many years. I enjoyed a most pleasant and intimate association with him. He had a very active mind; a remarkably keen sense of the ridiculous; unusual powers of elocution; was quick at repartee, and as a popular preacher had much celebrity. He performed a great amount of labor, and at one period suffered inconceivable pain from hard riding, thereby producing and aggravating a most distressing complaint. His early exposure and excessive labors brought on also the asthma, which seemed to threaten his life for a long time. And yet he persisted. He was a man of unusual courage, both physical and moral, and had a high and delicate sense of honor. He deeply loved the church, and proved it by his life and labors.

He was the early and intimate friend of Dr. Bascom, and, being the elder of the two, was useful in calling out and encouraging him in the work of the ministry; and no one felt a higher gratification than did he in witnessing the development of that gigantic mind. Their affection was mutual and life-long. They have met again.

Farewell, friend and brother! Few remain of my early friends, but the period of separation must be short. May it be passed safely and usefully!

HUMILITY is a grace, that adorns and beautifies every other grace; without it the most splendid natural acquisitions lose half their charms.

THE Sabbath is the golden clasp which binds together the volume of the week.—*Longfellow.*

WHAT DOES IT MEAN?

We clip the following extract from an article in the Christian Advocate, New York:

WHAT DOES IT MEAN?—Our readers know well enough that we are not very solicitous for reunion with "the Church South." Its recalcitrant disposition before the question does not, therefore, amuse us, so far as our church relations are concerned. But there is an aspect in which it seems to us very significant, and deserving of public misadversion. What does this general indisposition of Southern religious bodies (universal, we believe, excepting among Romanists and Protestant Episcopalians) to harmonize with Northern kindred organizations mean? The question is a plain one, and it is time it were answered. The whole nation has a right to ask it. The government at Washington has especially a right to ask it. The honor of our common Christianity, as bound by its divine oracles to national loyalty, is involved in it.

Can it be doubted that the leading churches of the South, so energetic in the frightful rebellion, are still fostering the spirit of that great crime by their almost unanimous hostility to ecclesiastical reconstruction?

"What does it mean?" Yes, this is precisely the question we have to ask. The Baptists, Presbyterians and Methodists North have all made various overtures looking to an ultimate organic union with the churches in the Southern States bearing the same name; but these churches in the Southern States have, for reasons satisfactory to themselves, declined propositions looking to organic union, though the Methodists, at least, are willing to establish fraternal relations whenever the General Conference North shall formally propose to do so.

But it seems the Methodist Church North, as represented by its oldest and most influential official organ, is not willing that the division which was consummated twenty-six years ago shall continue, and if we do not remitte with them we show to the world we are "rebellious, and fostering the spirit of that great crime." The Christian Advocate (North) thinks the government at Washington has a right to ask why the churches in the Southern States do not choose to unite in organic relation with the churches in the Northern States—as if it were in any wise the business of the government at Washington what church any citizen attaches himself to, so long as he is a law-abiding man. Has it come to this that the Methodist Church North thinks itself a part of the government, or indeed identical with the government, so that refusal to unite with it is proof of treason and rebellion against the powers that be?

What does the Christian Advocate expect or desire "the government at Washington" to do? To compel an organic union with the churches North, or in default to close and confiscate churches in the South, and arrest Southern ministers for rebellion and treason, and then, as in time of war, fill the pulpits with loyal men? If not, what else? If the government ought to intervene, as the Advocate plainly intimates, it must be because of some crime committed, or certainly contemplated, against the peace, dignity and safety of the Federal government. The Christian Advocate knows (or, as a public journalist, is criminally ignorant if it does not know) that the Christian people of the Southern States are as law-abiding as the people in any section of the Federal Union.

The head and front of our offending is that we will not organically unite with them. This is much like the mean tyranny of a man who has addressed some lady, but because, for reasons satisfactory to herself, she declines his propositions he becomes piqued and angry, and vents his spite in unkind flings and insinuations. We have reasons enough for declining organic union with the

Methodist Episcopal Church North. They have taken and still hold various churches belonging to us. Their General Conference did formally refuse our offer of fraternal relations, and have never as a General Conference rescinded their action or changed their policy in this regard.

Then we are opposed because it does not suit our views to be in organic union with Conferences that appoint "committees on the state of the country," and bring in reports indorsing presidential administrations. We are opposed to organic union because it would be ecclesiastically inconvenient, and because in an elective government like ours it would throw the balance of power into one ecclesiastical organization, out of which it would be impossible to keep corrupt and aspiring demagogues. As in the days of Constantine, all aspiring after place and power would profess faith, profess anything, to secure the influence of the church—thus the church would be corrupted, to the hurt and hindering of the cause of Christ.

There are reasons enough—for us, at least—for declining formal union with the Church North. We hope they will have the forbearance to let us alone. If we understand ourselves we wish to "lead a quiet and peaceful life in all godliness and honesty," and to cherish, so far as we can, respect, good will and good neighborhood toward all. W.

NEW PUBLICATIONS.

LIFE OF CAPLES. By Bishop Marvin. 440 pp. \$2. For sale by the Southwestern Book and Publishing Company, St. Louis.

From our insight into the book the subject was an original character, and is portrayed by a master hand. Such books are useful.

PUT YOURSELF IN HIS PLACE. By Charles Reade.

The author of this book is the leading English novelist since the death of Dickens. It has been read with different degrees of interest by diverse ones. It is interesting to those fond of such literature. We have been kindly furnished with three editions of this popular novel in as many styles of binding. It is beautifully gotten up. On sale by George Ellis, bookseller, opposite the post office, New Orleans.

HOW A FISH SWIMS.—It has been ascertained that the successive or simultaneous removal of the dorsal, pectoral and ventral fins only renders the fish's position unsteady; but he could swim as well as before. But if the end of the caudal fin be snipped off its speed is diminished; if the entire fin is removed it moves still slower, and with evident exertion, but bravely keeps it up until the tail itself has been cut off; then at last the poor victim to science succumbs, rolls over like a log upon the water, gasps convulsively, makes a few desperate but ineffectual struggles with its abbreviated tail—and dies.

We have learned that a fish cannot swim without its tail. Let us now inquire how it swims with it. Very much as you sail a boat with an oar; but with the difference that in this case the oar is a part of the boat, and is flexible both in its length and in its height.

Let us suppose our fish floating at rest in the water. Its tail is extended straight behind the body; suddenly it is bent to one side; this of course turns the head toward the same side, and perhaps carries the fish a little backward; but now comes a more forcible backward stroke of the tail, which turns the head the other way and propels the fish forward. Then, having reached the middle line, it is gently bent to the other side, and again forcibly extended. The result of these alternate movements of the tail in opposite directions is, as in the sculling of a boat, to propel the fish forward, not in a straight but a zigzag direction. But the successive movements are so rapid that we notice only the reluctant forward motion, which in some species, as the salmon, is at the rate of twenty-five miles an hour, and so powerful that the sword fish has been known to thrust his sword through copper sheathing, a layer of felt, four inches of deal, and fourteen inches of oak.—*King's Musical Leaves.*

The Christian Advocate.

SATURDAY, JULY 9, 1870.

OVER THE RIVER.

This beautiful and treasured gem will find a response in many hearts. We know not the author.

Over the river they beckon to me—
Loved ones who've crossed to the farther side;
The gleam of their snowy robes I see,
But their voices are drowned in the rushing tide.

There's one with ringlets of sunny gold,
And eyes the reflection of heaven's blue—
He crossed in the twilight gray and cold,
And the pale mist hid him from mortal view.

We saw not the angels that met him there;
The gate of the city we could not see—
Over the river, over the river,
My brother stands waiting to welcome me!

Over the river the boatman pale
Carried another—the household pet;
Her brown curls waved in the gentle gale—
Dorling Minnie! I see her yet!

She crossed on her bottom her dimpled hands,
And fearfully entered the phantom bark—
We watched her glide from the silver sands,
And all our sunshine grew strangely dark.

We know she is safe on the other side,
Where all the ransomed angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

For some return from those quiet shores,
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
And catch a glimpse of the snowy sail.

And lo! they have passed from our yearning hearts,
They cross the stream and are gone for aye;
We may not, under the rill apart,
That hides from our vision the gates of day.

We only know that their bark no more
Sails with us over life's stormy sea;
Yet somewhere, know, on the unseen shore,
They watch, and beckon, and wait for me.

And I sit and think, when the sunset's gold
Is flushing river, and hill, and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar;

I shall wait for a gleam of the napping sail;
I shall hear the boat as it nears the strand;
I shall pass from sight with the boatman pale,
To the better shore of the spirit land;

I shall know the loved who have gone before,
And joyfully greet the meeting be—
When over the river, the mystic river,
The Angel of Death shall carry me.

PRUSSIAN CORRESPONDENCE.

PReSSIA, May, 1870.

MR. EDITOR: Like to rail myself in the indefinite Prussia, because there is a certain pleasing omnipresence—a presence in many political and social centers at one and the same time—necessary to a correspondent, and which would be destroyed should a special point be indicated. At this particular time, too, when the universal land is flying from the imprisonment of room and study into the flower gardens—when the nightingales are warbling to one another among the elms—when those delightful open-air concerts recur generally to one's memory, and draw one like a powerful magnet-point, say to the Hotel Klet, at four in the evening—when a rich symphony of wind blows up from Switzerland, and fills one with the tender languor of summer—at such a time and in such a Hebe of a month, common alike to the whole German Confederation, such an indefiniteness is apposite enough. Indeed, to watch the transformations of the last few weeks would be the delight of a naturalist's heart. All these magical colors—all this green labyrinth of foliage—must have come from the kingdom of Fairy. Even that luxuriant mantle of ivy on those fine old ruins, even the sweet soft twilight among the ruins themselves, seem to have been the play of some necromancer.

Kubezahl, or that wild-bright-eyed monk magician of Cologne, Albertus Magnus, must have touched the roots of the flowers, and made them spring up in thousand-fold shimmering jewels. A seraph possesses the trembling gold finches—there is chattering all day long among the sociable magpies. In Meckenheimer forest, and the royal park of Brühl, there is a jubilee among the innumerable nightingales. Oberon's horn could not ring more enchantingly to the airy-footed elves. It is no wonder that the law patronizes them, and has established a corps legislatif for their protection and preservation. The German national economy has not disdained to pay this exquisite tribute to nature.

To gain one piquant, and at the same time infinitely characteristic trait of the Germans—a trait pervading the entire genial circumference of German life—an evening visit must be paid to the small hotels and *gasthofs*. Sometimes there are beautiful gardens encircling them with classic statuary, pointing to the old glorious antique, shining

among the embowering shrubs and plants, and just indicating that rich and soulful influence which those two tiny peninsulas of the Mediterranean have exerted over the after generations, especially over this grand after generation of Teutons. There are groups of tables, chairs and benches, generally so arranged that, as you inhale the delicate aroma of your coffee, and feel yourself gently passing into the dreamy atmosphere of your afternoon siesta, a stretch of charming scenery is made to catch just that wondrous angle which results in the most graceful of all visions—an evening landscape with glistening phosphor overhead.

As the long German twilight creeps silently up the glacial heavens, with stealthy, empurpled tread, and just reddened with one more day pressed into the wine press of the eternal, the visitors begin to assemble; a kind of wild-fire of conversation commences, greetings and animated arguments are exchanged, anecdotes are exchanged—in short, an effervescence of the whole man, but especially on the sunny, joyous, good fellowship side, takes place. The waiters in pigeon tails and white cravats, napkin under arm, and jingling the musical pennies in capacious pockets, fly around, and administer unto the necessities of the saints. A balmy breath is wafted toward you—a breath subtle, fragrant, intoxicating, melting and blending with the senses in indefinable delight; it is from that crane-necked decanter of Johannisberger or the Hungarian Tokayer to the left, or even from that roseate, pomegranate-hued nectar from Chateau Lagrange, as it gushes in a dewy semi-circle into the curiously shaped goblet. Some tables are surrounded by arid drinkers, others show a wonderful passion for Cluquot veuve and anisette, others cling to the white, pale, ambrosial vintage of Steinberg; but far the greater part—representatives of that great burgher element of Prussian civilization in all its vast ramifications—clink their hugo siedels violently on the tables for beer. This, indeed, seems as inexhaustible as the Geyser of Iceland; ten, twenty, even thirty glasses are drank before the entertainment of the evening closes. It sets the brain in a mild, fruitful heat, the tongue becomes all oil and elastic, the face is suffused with benevolence, the heart is warmed into universal philanthropy, the jolly burgher, the rollicking student, whom you will, then goes homeward, amazed at his own light-footedness, and singing one of Wilhelm Miller's delicious old sweet-tempered drinking songs. If the following day be the mystical seventh, it is consumed in late sleeping and a perpetual round of perambulations either among friends or to the interesting localities in the vicinity. Few German men go to church. The pews are crowded with women. A cold center-freezing indifference seems to congeal all deep religious emotion in the Protestant communion. A bold flight of philosophy, a dream like Hegel's, a beautiful historical romance, a grand poem, music like Gluck's, Handel's, and Barthaldy Mendelssohn's sculpture like the Christ of Thorwaldsen—everything is subject to this gifted people except the eloquent teachings of the Nazarene. It is sorrowful to see the demoralization on this point even among the students. They begin early to philosophize, but their philosophy is the philosophy of scorn. Herder complained that the brilliant speculations of Immanuel Kant were turning the heads of all the young theologians in Germany. The head-turning of his day has appeared in ours as a permanent organic distortion, like the freaks of a moral scarlet fever. But the Catholic element, particularly in the Rhine provinces, has continued to sustain a fresh and astonishing vitality. Their activity is as unceasing as the revolutions of the seasons. By day they work under the sun, by night under the glow-worms or the dreary phosphorescence of rotting wood. They seem not to distinguish between the rich ethereal fire and the decaying lus-

ter of dissolving vegetation. Immense pilgrimages annually take place to shrines, relics of peculiar celebrity—Christ's seamless coat hangs at Friers; a miraculous statue, Heilige Jungfrau, performs indescribable wonders somewhere else, Saint Hubertus' ring wards off and cures hydrophobia, and much other superstitious nonsense. The bones of the Three Kings at Cologne receive abundant reverence, though the antiquarians are not quite certain that they might not be the bones of as many malefactors. Of course the Catholics accomplish much practical good, preserve many lives, nurse the sick with surpassing tenderness, found vast cloisters, hospitals and educational establishments; but they are credulous, intolerant, superstitious, and most comfortably under the papal thumb. The agitation over the Pope's infallibility, and its bearings on political organizations is, of course, great; but the German bishops are pretty generally opposed to it. Dollinger, one of the most celebrated Catholic notabilities in the land, is against it. All the newspapers throw their spark of enlightenment on the subject, some in long historical and dogmatical disquisitions, others in that light, impudent, sparkling ridicule which, like the electric glimmer, plays only about the surface, and characterizes nothing. Whether ridicule, or the gloomy theology of Loyola, or the two hundred and seventy-four fat Italian bishops, or the interference of the European powers will decide a question so weighty in politics and religion, are surmises which hold us all in suspense. Never was espionage so complete, so alert, so overshadowing as it now exists in Rome. The Romans speak only in whispers of the proceedings of the council—whispers, however, which are full of meaning, and which echo has broken into a thousand thunders. There was great scandal about the Pope's behavior over the death of the learned and fascinating Montalembert. There will yet be greater scandal before the great bubble of the Ecumenical Council collapses into its original few drops of powerless water. The Germans laugh at the American bishops, and contemptuously correct Archbishop Spalding in ecclesiastical history. The wild Oriental bishops afford immense employment for caricaturists and photographers. A group of faces lies before me, which, in stupidity, in sensuality, in exuberance of lip and jaw, and in obese ignorance, would be hard indeed to excel. And yet the patriarchs of Jerusalem and the West Indies, and the archbishops of Smyrna, are among them. Their faces look as if they had never melted into the illumined smile of intelligence. The northern transept of St. Peter's Cathedral will be forever memorable as having collected a whole encyclopedia of ugliness, fanaticism, barbaric gorgeousness of dress, and intolerance. It is pleasant to think there are some men among them of singular nobleness and liberality of views—men rich in scientific, philosophical, in classic, in artistic culture—men who rest upon our day like a sweet adolescent spring, and fructify all they touch.

These are precisely the men who recognize the folly of infallibility, and who show that they are least tainted with the infectious disorders of the cloister. There are many Americans in Rome, but they are far more interested in turning over the splendid pages of the Roman past than in reading La Unità and other journals in the papal interest. Especially, too, as some valuable excavations have recently been made, and the museum of archaeology enriched with the precious results. Thus we try to dig an empire out of the ruins! But among all the careful excavations around Pompeii and Herculaneum nobody has ever discovered the spirit of Pliny, the lonesome, quaint, methodical, adventurous genius who found a philosophy even in death.

In some other letter I hope to describe more particularly the domestic German—a colloquation of words which, on this side of the water, sounds laughable enough. DALMEISCH.

THE ATONEMENT.

The atonement is the central truth, the fundamental doctrine of Christianity. It is unknown to any system of theism, however pure, and with revelation it is rejected by deism in all its forms. It is peculiar to and is the distinguishing feature of the gospel system. It begins and ends in that system, and is not found outside of it. It is not in nor of nature, nor is it either invented or discovered by human reason, nor reached by human research; yet when made known it comes within the purview of human thought, receiving its sanctions, and it not only fails to present anything repugnant to the adjudications of a well regulated understanding, but when seen in operation as a new elemental force, averting, transforming, recreating, thus accomplishing its life-giving results in the natural and spiritual universe, that force is seen to harmonize with that universe in its integrity, and to antagonize only with what is foreign to it—with evil and with sin. In this antagonism it is always victorious, and its victory is the strong practical and experimental argument for the divinity, the superhuman source of its origin. This is especially thus demonstrative when consciousness verifies its power in one's own experiences, in the forms of peace with God, purity of heart and holiness of life. Its purpose is only the expression of its power; and that is not only the elimination of all mental, spiritual and physical disease, and the removal of the cause, but to restore humanity to its original perfect state, and more to exalt it to a higher stage of experience in holiness and of free action under the law of liberty, and to a higher knowledge of nature, self and of God. It is a new force, having its center of influence in the new "Man Christ Jesus," and works new results.

The atonement was the one work of Christ—the incarnate divinity. Around it all his other works, in subordinate relationship, cluster; and by it they are illuminated. In its light the birth, life, works, sufferings, death and resurrection of Jesus are all explained and justified. As a sun, to those who experience its power, it lights up and reveals these profound abysses of truth that otherwise would lie concealed in the attributes and nature of God. In Christ and his work, the atonement, that nature is made manifest, for he was the express image of the Father's person; and these attributes in their highest forms of action are made known, for he was the wisdom of God and the power of God; and especially through the redemption that is in Christ Jesus do we read our first, last and only lessons of the Father's love and mercy. It is this only that proves that he would not that any should perish, but that all men should turn to him and live. God is love. Mercy for sinners, redemption in Jesus, these are the voices of the incarnation; they echo up from the Garden of Gethsemane, down from Calvary and the cross, and out from the rocky sides of the open sepulcher of a risen Saviour. All, chronologically and historically, that went before the fact of atonement by the death of Christ, was only preparatory, prophetic, instructive and prophetic; his work, passion, death and resurrection were real, vicarious, propitiatory, atoning. In him, then, God and man met, and were reconciled. All that comes after the atonement is only its results, yet such that they supersede the necessity of prophecy and miracles to vindicate its divine origin and power.

To know the atonement is to know Christianity. To experience its power is to know Christ; and to have that eternal life that was in him.

To be continued.

PREFACE. Solid sense to wit; never study to be diverting without being useful; let no just intrude upon your good manners, nor say anything that may offend modesty, or heedlessly hurt the feelings of another.

SWEET MILK.—This is asserted to be another vehicle in which to administer quinine so as to disguise its disagreeable taste.

THE TAP-ROOT OF ROMANISM.

MR. EDITOR: To complain of popery because of its church infallibility, because of its priestly forgiveness of sin, because of its worship of the Virgin Mary, its ritualistic virtue, mass, candles, popular exclusion of the Bible, seven sacraments, etc., and leaving its great tap-root untouched and vigorous, is to say the least, laboring to disadvantage. Romanism has a tap-root, and these outward irregularities are but the legitimate outgrowths from it. To whip round the outer branches of a tree may retard its spread a little, but perhaps it can well afford this if you leave the trunk and the root vigorous and untouched.

It was a wise saying of Luther that his enemies had been to him of unspeakable advantage. No man thrives much without the jealous and watchful prunings of opponents. Sagacious Romanists can well afford to receive our criticisms of their mere ritual and church doctrines, so long as we leave their essential, fundamental tenet undisturbed. And so might it not be said to Protestants: "See how you prevail nothing!"

We must expose the tap-root; I do not know what better name to give it. The figure seems very appropriate, though I have no sort of favoritism for catch words or cant phrases. It needs no bruising or breaking; it requires only a little exposure to the sun and the natural action of the atmosphere; and the word of reason for it, it will wither and die in a day.

Romanism has but one error about it that is primary or fundamental; and that is not a principle or doctrine, but a fact—a great false, assumed fact. Let that be granted and it can grow, grow and grow on, and smile at all our logical and biblical complaints about infallibility, popish supremacy, virgin worship, priestly pardons, mass and wax candles. The argument now, as it is generally found in Protestant literature and pulpits, is just where I should desire it to remain if I were a papist. Our missiles aim only at the outer ends of the branches, leaving the trunk and the tap-root untouched.

Let me pause here, if you please, Mr. Editor, long enough to inquire, by way of parenthesis, of yourself or any of your thinking readers, How old in the church is the notion that Jesus Christ formed or organized the church? I answer, It is exactly the age of the controversy between Luther and Leo the Tenth about church authority. There is where it arose, and that the cause of its introduction. I am aware that long before that some expressions, many of them, are found which Romanists construe to mean that; but that such construction is erroneous and violates the meaning of those writers, I will say, is palpable.

"Jesus Christ organized his church." That is the great Romish falsehood, and the only falsehood that popery ever had that is primary and fundamental. Popery needs no other. Start there, and Rome has the advantage of you four to one—all sorts of advantage, logical, biblical, popular and all. This point was not brought forward as a question and debated in the time of the Reformation. Rome and everybody else knows that, upon a moment's reflection, it is not a debatable question; and so Leo and his condignors merely assumed it quietly, very quietly, and reasoned from it as a settled matter, making the least possible noise about it. And so, strangely enough, it has passed quietly along down since.

Naturally enough, the reformers directed attention to the immediate things that disturbed them; and mainly, we have done so ever since. These things are but the legitimate, or at least the plausible, sequences or fruits of the central tap-root falsehood. But the time has come, you see, that this pillar falsehood shall be knocked out. Let it be knocked out. Rome, and all other high churchmen, rests upon it alone.

Jesus Christ did not organize a church; nor did Abraham, nor Peter, nor any other man. Such a

thing as organizing, making, setting up, commencing, beginning the outward framework of a church, in any sense, was never dreamed of in the days of the apostles. Such a thing might as well be predicated of this present day as that.

Now, Mr. Editor, I respectfully ask you for room in your paper hereafter for a very few paragraphs to show, first, that falsehood; secondly, its popular prevalence now; thirdly, the plausibility, if not the strict logical legitimacy of the Romish fruit it bears; and lastly, the logical and popular results which must follow its exposure to the light of the sun.

R. ABNEY.

THE TWO ST. PETER.

In history there are two St. Peter. One is the ambitious, unscrupulous, the cruel and tyrannical creation of the Church of Rome. Every unhallowed and worldly impulse was gradually numbered among the attributes of the great apostle. In the third century his Roman defamers began to invest him with an ambitious design of subjecting all other bishops. In the fifth Leo openly demanded for him a universal primacy of authority, that was denied both at Chalcedon and Constantinople. At a later period he was made a temporal prince, ruling over the Roman states by force and fraud. In the eleventh century the haughty Hildebrand, in the allowed name of Peter, proclaimed himself the temporal and spiritual master of the world. In the thirteenth Innocent the Third, to enforce the authority of Rome, filled Europe with bloodshed, and exterminated the heretics of Provence. St. Peter was now made the author of the Inquisition, the champion of the Crusades, the oppressor of the humble, a universal persecutor. Still later he was represented by the horrible vices of a Borgia. At the Reformation he was held up to mankind as the foe of rising knowledge, the patron of a dull conservatism. He was supposed to have inspired the bitter malice of the Council of Trent, and to have countenanced every crime of Charles the Fifth and Philip the Second. In the nineteenth century his name is once more invoked by the Bishop of Rome in exciting a new assault upon human freedom. Priests and pope, in their final council, present once more to mankind their traditional St. Peter—ambitious, cruel, tyrannical—and declare his infallibility.

Very different was the true St. Peter of the gospel and the Acts. He was ever lamenting his own infirmity. In a moment of terror, the thought of death, he denied the Saviour. On him the eye of affection had been turned reproachfully to him had been spoken the words of indignation, "Get thee behind me, Satan." His fervent love had won forgiveness; he was the rock upon which the church was built. Again he had denied his Master when he strove to force the Mosaic law on the followers of Christ; again he yielded, conscience-smitten, to the intercession of James and the fierce denunciation of Paul. At the sacred supper it was not Peter that leaned on the bosom of the Lord and only his age and his rude eloquence gave him any precedence among the disciples. Often the first to act or speak, his advice was not always followed. To James he just to John and Peter, the Lord after his resurrection, commended a divine knowledge; and Peter seems to have paid a willing deference to the family of the Master.

His true greatness, his inspired eminence above mankind, lay in the humility with which he subdued his own imperious nature, and purity which he so freely inculcated upon his disciples. To him the worship paid to a modern pope must have seemed a shocking idolatry. "I am but a man," he cried to the Romans who would have adored him. He could scarcely have presided at an auto da fe, for his language is ever merciful and forbearing. For himself he disclaimed all superiority, and would be only an elder among elders. Instead of the vicar of Christ, the lord of kings, and keeper of the sword of persecution, he would have all men humble themselves to one another. "Love as brethren," he cried, "be pitiful, be courteous, not rendering evil for evil." "God resisteth the proud," and giveth grace to the humble. To such a nature the vain strife of contending bishops, the pretensions of priests to spiritual and temporal despotism, the unhallowed splendors of the medieval church, the horrors of the Inquisition, and the massacres of the religious wars, the pride of Hildebrand, the cruel rage of an Innocent the Third, must have seemed the orgies of evil spirits clad in a sacred robe.—Eugene Lawrence in Harper's Magazine.

The Christian Advocate.

SATURDAY, JULY 9, 1870.

ACOUSTICS IN ARCHITECTURE.

Although the laws of acoustics are as familiar and simple as they are important, buildings designed for public assemblies are frequently so defective in this respect as to suggest that architects are ignorant of the laws of sound. It is true they are often compelled to waive their own views for the sake of fine external appearance or economy of construction. Ground is purchased at considerable cost; the building is made to conform in shape to the ground; and the internal arrangements correspond with the external form. Hence our numerous oblong and rectangular public halls.

Churches are, perhaps, in general, even worse. Some are cruciform; some abound in recesses and other irregularities intended to promote architectural beauty, or to accommodate peculiar modes of ingress and egress. Sometimes massive stone pillars obstruct both sight and hearing. Almost always the ceiling is remote, and the length of the hall or church so great as to seriously affect its acoustic properties. We have often been in rooms where a speaker at one end could be distinctly heard along the central line for perhaps the whole depth of the building; but along the sides, at the same time, one could scarcely distinguish what was said at half that distance. The form of a room, however, seems within certain limits to be even more important than its size. Professional lecturers know well that more labor is required to address audiences in some small rooms than in others larger, but better arranged. Here noise does not overcome the difficulty. An orator may shout so as to be disagreeable to those in his immediate neighborhood, and yet remain unintelligible to those further away. In fact, the difficulty of hearing public speakers is generally due to reverberation, echoes and blendings of successive tones; and these evils are all aggravated by loud and rapid oratory. The great necessity is distinct and deliberate articulation. In music, on the other hand—especially in orchestral music—and, above all, in organ music—the effect may be heightened by some of these causes. Thus the grand old cathedrals of Europe resound magnificently to the tones of the organ; but are quite unfitted for preaching. It is generally necessary in such a cathedral to put the pulpit high and cover it with a canopy of something broad, which serves to direct the vibrations of sound downward upon the audience, instead of outward among columns, tombs and long-drawn aisles, or upward into the depths of groined and fretted roofs.

In order to obtain the proper form and size for any audience room it must be arranged with especial reference to the point where the speaker is to stand. It is noticeable in the best public halls that, while the words spoken from the platform are distinctly audible throughout the house, a speech from the audience is scarcely to be understood. This arises from the fact that sound travels radially in waves in all directions from the point of origin, and is reflected from smooth surfaces like light or radiant heat, the angles of incidence and reflection being equal. The intensity of the vibration decreases as the square of the distance increases. It is therefore important, in order to prevent unpleasant reverberations and resonances, to dispose the walls or other surfaces at such angles to the speaker that they will not reflect the sound upon the audience, and to put all surfaces which cannot be so disposed as far from the speaker as possible, so that their direct reflections may be comparatively inaudible. Angles, corners, uneven walls and ceilings, and solid gallery fronts on a level with the speaker should therefore be avoided. Among sources of unpleasant resonance generally overlooked in churches are the floors and the pews. Every one knows how great a difference a carpet makes, and every one has noticed that it is difficult to speak or to hear in an empty church. Crowds are most easily affected by eloquence, not only because of their sympathetic emotion, but also because they hear more distinctly the words and tones of the orator. It is positive pain to attempt to follow the vociferations of some preachers in half empty churches.

Our theaters are by far the best arranged for this purpose. Builders have recognized the necessity of adapting these rooms to the distinct conveyance of the slightest sounds from the stage; and external form has been accommodated, if necessary, to this demand. A circular, elliptical or parabolic form is generally given to the audience room; and the seats of the hearers are arranged in successively rising tiers, so that each receives the sound direct, without the intervention of reflecting or obstructing surfaces.

If churches were as comfortable as theaters, and ministers spoke as distinctly as actors, there would be fewer empty pews.

Mr. E. H. Clark, of Philadelphia, a civil engineer, in a recent communication to the Manufacturer and Builder (a portion of which we have embodied in this article,) takes the ground that a circle, with the speaker in the center, or an ellipse, with the speaker in a focus, are the best in all cases. We do not think this is mathematically true. The relations between the center and circumference of a circle, and the focus and periphery of an ellipse, are radically different. Probably the exact nature of the curve employed is of little importance compared with the numerous disturbing influences which every building contains. Mr. Clark's suggestion that reflecting surfaces which give trouble should be rendered partially absorbing by means of curtains, etc., is one which may be profitably acted upon in many halls. It is undeniable that rectangular halls are frequently met with which are so well proportioned as to be easy to speak in. But it seems that every construction of this kind, unless copied exactly from some already proved success, is a mere blind experiment. The only safe form appears to be the amphitheatrical.

A few years ago M. Marloye, a French philosopher, wrote as follows:

"Is it not desirable that the spectacle, so humiliating to science, should cease, of all the fruitless or ridiculous efforts made in architecture every day to remedy acoustic defects which could neither be avoided nor foreseen? Is it not deplorable to witness that in Europe there does not exist a passable parliamentary chamber or hall of audience that is not due to hazard? Let it be distinctly understood it is not the ignorance of the architects that I accuse; they may well be allowed to be ignorant of what philosophers do not suspect." The same author proposed a plan (which we believe has never been carried out) of resolving the questions of acoustics concerning public buildings by constructing a deaf and dumb room, to which no sound could penetrate without the will of the experimenter, and testing by accurate measurements the effect of covered or naked walls, floor and ceiling, of height and other dimensions, etc.

M. Marloye "does not blame architects" for the failure to which he refers. Neither do we blame them for failing to construct convenient parliamentary chambers. It may be doubted whether any form can be given to a room which will enable a speaker in any part of it to be heard distinctly. In many foreign chambers, as in our political conventions, it is customary for the orator to mount a tribune at the proper acoustic focus. Again, the majority of members of Legislatures are not fit to speak in public. They mumble, they howl, they whisper; no possible acoustic arrangement could make orators of them.

The United States Senate chamber and the chamber of the House of Representatives we consider to be, in spite of much hostile criticism, reasonably successful. We have never experienced difficulty in hearing from the galleries good speakers in either place. But the galleries are generally empty, and the speeches are generally poorly delivered. It is too much to expect a room to accommodate itself to the requirements new of a crowd, now of a handful, now of a stentor, now of a feeble voice that "pipes and whistles in its sound."

It is, as we have said, in lecture halls, churches and other places where the voice is to proceed from a fixed point, and generally from a practical speaker, that the acoustic problems are comparatively simple; and here architects are either ignorant or remiss. If we cannot do better, let us at least take a lesson from the stage.

A certain old clergyman who had the most unbending faith in Watts' hymn book was fond of saying that he could never open to any page without finding an appropriate hymn. A mischievous son of his thought it would be a good joke to test his father's faith. So he took an old song and pasted it on one of the pages of the book, over a hymn, so nicely that it could not be easily detected. At church, on Sabbath morning, the minister happened to open at that very page, and commenced to read:

"Old Grimes is dead." There was a sensation in the audience. He looked at the choir and they looked at him; but such was his faith in Watts' hymns that he undertook it again, commencing with the same line. There was another sensation in the audience. Looking at it again, and then at the congregation, and then at the choir, said he, "Brethren, it is here in the regular order in Watts' hymn book, and we will sing it, anyhow."

Love is an alchemist that can transmute poison into food.—Colton.

POPULAR AMUSEMENTS.

SERMON BY REV. T. Y. RAMSEY.

The Rev. Mr. Ramsey, of the Methodist Church, according to announcement, preached on Sunday last on "Popular Amusements—What the Denominations Say." A very large audience was in attendance, and marked attention was paid to an unusually long discourse.

He introduced his subject by stating that he was instructed to read to his congregation the Pastoral Address of the Bishops on the subject of worldly and fashionable amusements, written at the request of the General Conference of the Methodist Episcopal Church South, assembled in Memphis, Tennessee, May, 1870.

The address was read, and strongly condemns attendance upon dancing parties, theaters, operas, circuses and cock-pits as being opposed to true religion in the heart and a life of self-denial, and inconsistent with the discipline of the church and the baptismal vows of the members, and urged upon the pastors to use the disciplinary suggestions to suppress these vices in their churches.

He stated that the address was the last official deliverance of the Methodist Episcopal Church South, and was in strict accordance with its oft-repeated views on this subject, that the position of the Methodist Church had always been understood, and probably regarded as the most extreme of the Christian denominations; but that as the

SECOND DIVISION OF HIS SERMON.

he would attempt to prove that the views and opinions of the Methodist Church were in harmony with all denominations of Christians. He proceeded with the proof by extracts from the deliverances of the official bodies, and from the published opinions of many of the most prominent bishops and ministers of the various churches—which he read from a small work, entitled "May Christians Dance?" by the Rev. Dr. James H. Brooks, of St. Louis, Missouri, in which he stated he had found succinctly and conveniently collected the extracts he desired, and also from the published proceedings of the Presbyterian General Assembly. He began with

THE CATHOLIC CHURCH.

and read from the Pastoral Address of the bishops and archbishops of the Roman Catholic Church in the United States in council at Baltimore, Maryland, 1866—from the Lenten Pastoral of the Archbishop of Dublin—both of which strongly condemn "amusements which may easily become the occasion of sin, and especially the fashionable dances," such as polkas, waltzes, etc. He also stated that a general letter of the present Pope of Rome expressed similar views.

HE NEXT CITED THE TESTIMONY OF THE EPISCOPAL CHURCH.

He called particular attention to this testimony, as it was usually charged that this church was the most liberal of all others in these indulgences. He read from Bishop Hopkins, of Vermont, who strongly urged that dancing was inconsistent with the episcopal covenant of baptism; from Bishop Meade, of Virginia, who believed that dancing was in itself wrong, improper and of bad effect; from Bishop McIlvaine, of Ohio, who wrote that "the only line I would draw in regard to these (the theater and dancing) is that of entire exclusion;" from Bishop Cox, of New York, who would not lay hands on classes for confirmation who refused to renounce attendance upon theaters and dancing and other abominations of the world, the flesh and the devil; from the Episcopal Female Tract Society, of Baltimore, and from the Rev. J. T. Brooks, of Cincinnati.

He was glad to array this testimony in favor of the Episcopal Church, and charged misrepresentation upon those who stated that it was loose and unscriptural. He alluded to the similarity of the address of her Bishops and the Methodist Bishops, and called attention to the universal rigidity of the Episcopal Church during Lent.

THE BAPTIST CHURCH.

Testimony was alike strong and decided; in fact the extracts denouncing dancing which he held in his hand he forbore to read on account of their extreme severity.

His fourth collection of testimony was from the societies of the United States, composed of all denominations and he read from the publications of the American Tract Society and the Church Union; and lastly brought up the deliverances of the Presbyterian Church, and the opinion of her distinguished ministers, such as the Rev. Drs. Alexander, Rice, Palmar, Robinson and Barnes. He called particular attention to the last action of that church, by their General Assembly held in Mobile, Alabama, May, 1869, in which they passed the following resolution:

Resolved, 2. That the assembly would, in hearty response to the second suggestion of this overture,

earnestly and solemnly enjoin upon all sessions and presbyteries under its care, the absolute necessity of enforcing the discipline provided in their constitution against offenses, including attendance by our members upon theatrical exhibitions and performances, promiscuous dancing, etc.

He repeated his call of attention to the similarity of the last general bodies of Presbyterian and Methodist churches in their condemnation of popular amusements, and their instructions to their pastors to discipline their members for violation, and closed his array of testimony of the denominations by stating that his congregation would see that the Methodist Church did not stand alone upon the platform of entire exclusion, but that all orthodox churches occupied the same ground.

THE THIRD DIVISION.

contained allusions to the comparative numbers of the various churches, as represented by their comparative liberty of indulgence in popular amusements. The Methodist, the most rigid in this matter, was the most numerous church in the United States. The Baptist, next most rigid, next most numerous; the Presbyterian next, and last and fewest the Episcopal. The Methodist on one extreme represented by over two million members—the Episcopal on the other by only two hundred thousand.

During this part of his sermon he alluded most feelingly to the delinquencies of some of his members, who had been sending their children to the dancing school, and attending dancing parties and circuses, and urged them, in view of their church vows and their hopes of salvation, to abstain in future from these sins.

His allusion to the more prosperous days of Methodism in Columbus, and to some of the prominent dead of her membership, when rigid adherence to church vows was the rule and violation the exception; and his appeal to the church to recall those days and the example of those honored men was touchingly pathetic.

His peroration was an eloquent and earnest exhortation to stand by "old Methodism" and adhere to the church standard, and closed by an invitation to all who would promise so to do, to kneel with him in prayer, whereupon almost every person in the church knelt, and the prayer closed the services.—Columbus Democrat.

BIOGRAPHICAL.

We, as your committee, appointed at our last quarterly conference for Jackson circuit, to draft suitable resolutions relative to the death of our brother, WILLIAM J. BRACEY, beg leave to report the following preamble and resolutions:

WHEREAS, The great Head of the Church in his inscrutable wisdom has removed from his field of labor our worthy brother, William J. Bracey; AND WHEREAS, We cherish the memory of this good man for his efficiency and fidelity as an upright Christian gentleman and officer in the church of God; therefore,

Resolved, That as a quarterly conference we express our profound sorrow at the loss which the church has sustained in the removal of a good and faithful steward from her councils and her support; yet we bow in humble submission to this afflictive dispensation of an all-wise Providence.

Resolved, That while we deplore the loss of this excellent, good man to us as a faithful collaborer in the church of God, we extend our sympathy to the friends of the deceased, praying that they may all strive to meet him in heaven.

Resolved, That these resolutions be spread upon the minutes of this quarterly conference, and a copy furnished to each of his two brothers, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

JULIUS T. CURTIS.
E. H. SPENCER.
T. A. CATCHINGS.

WILLIAM J. BRACEY.

William J. Bracey was born in Sumpter district, South Carolina, January 29, 1812, and died at his residence in Hinds county, Mississippi, January 16, 1870, of phthisis pulmonalis, aged fifty-seven years. His afflictions were protracted and his sufferings very great, but he bore them with Christian fortitude and patience. He was married on the eighth of January, 1839, to Miss Margaret J. Lenoir, of Marion county, a most estimable lady, but she was not permitted to remain to bless his household but a few months, when she sickened and died.

Having lived in this country for forty years, he was well known and greatly respected as an upright Christian gentleman. And it is due to the memory of this good man

and worthy citizen that some record of his consistent Christian life and happy death should be written as an incentive to us all, and more especially as a legacy to his relatives and friends. He made a profession of religion during the famous revival at Spring Ridge, in 1856, under the ministry of the Rev. Dr. Light, and attached himself at once to the Methodist Church. And brethren who witnessed his conversion have told me that it was one of the brightest conversions they ever witnessed. He continued a faithful, consistent, useful member to the day of his death. He was ever its liberal friend and supporter. He was an efficient steward for a number of years, and held the position when he died.

Brother Bracey was a most excellent man. He was all that could be desired as a friend, neighbor, citizen and Christian gentleman. He was a true man in every sense—of great forbearance and unflinching integrity. Generous to a fault, firm in his friendships, ardent in his attachments, he was beloved by all who knew him.

It was my privilege to visit him but once during his illness, as he died soon after I came on the circuit; but I found him sublimely awaiting the Master's will. He was as happy as a poor frail being could well be in the flesh. As with bounding heart and eager eye he would look up toward the great white throne, before which he should soon stand, and clapping his glad hands while silently yet sensibly shouting the praises of God, which he should soon renew in the eternal shore, I felt that I was in the place where waiting angels were, and breathing the atmosphere in which the saint dies. I am glad that I saw him even that one time.

Happy, happy soul! We can have no fears, doubts as to your state; we look back over a quiet but well-spent life, to a happy, triumphant death, and we say, Gone to the realms of bliss, "where the wicked cease to trouble and the weary are forever at rest." JULIUS T. CURTIS.

MRS. MARTHA E. J. PARKER.

Mrs. Martha E. J. Parker, wife of Rev. James A. Parker, of the Montgomery Conference, and daughter of Edward and Patsy Cullifer, was born in Muscogee county, Georgia, July 30, 1840, and died in Milton, Florida, May 31, 1870. In 1864 she moved to Coffee county, Alabama, and was married to Brother Parker, October 2, 1866; and in 1867 embraced religion and joined the Methodist Church.

She possessed many excellencies of character and disposition. Amiability and gentleness were crowning traits. To these had been added the Christian graces of meekness and devotion. Her piety was genuine, ardent and consistent. Her words, her acts, her whole life were in the fullest accord with her profession. In her devotion to the church, to the work of the ministry—the vocation of her husband—her example was truly commendable and illustrious. The inconveniences, trials and hardships incident to a traveling preacher's wife were borne with a patience and resignation that illustrated her apportionment of the pastor's work, and entitled her to be canonized among the true friends and servants of Christianity. Her husband's fields of labor up to and through the war were very extensive and heavy, on circuits and as missionary to the

soldiers in the Confederate army; and on his return, after the surrender, her attachment and devotion to the cause of Christ were still true and unabated, as the following from her husband to the writer fully indicates: "You knew her itinerant spirit, how I would have located after the war had it not been for her." Gloomy as was the prospect, with the encouragement and co-operation of such a companion the preacher continued in his Master's work, and for five years more pressed on through formidable difficulties, until his help-meet is called from labor to rest. No wonder he writes: "My present affliction is inexpressibly great. I am cast down but not forsaken." I need not tell you of my

sorrow of sorrows; you cannot sympathize with me; you know not how." Her last illness was of but short duration, and of such a nature as to allow no expression in her last moments. "But thirteen years of devotion to Christ is her witnessing testimony." Such a testimony is a precious and invaluable legacy to the sorrowing and bereaved husband and children. We bespeak for them the sympathies and prayers of the church.

J. W. SHORER.

YOUNG MEN, DO SOMETHING FOR THE RIGHT.—Young men, live for something; throw yourselves into the breach with all of the ardor, courage and enthusiasm you can command. Let every department of truth find resolute defenders and advocates in you. Let every form of sin and error, of however long standing, meet in you fearless opponents. You are needed; as much needed, if not more, than at any other period of our world's history. "Let no man despise thy youth," was the wise injunction to Timothy while preparing to take charge of the church at Crete. Action and faithful work will produce esteem and respect. Activity is a demand of the age. Everything is in motion; you live in a world of strife and conflict. Sin and righteousness are fighting the greatest of battles. Satan is hourly marshaling his forces to defend the strongholds of sin against the attacks of reformation. "The flag of intemperance is ever unfurled," and many there are who are rallying around it, strongly entrenched within the walls of habit, prejudice, dark ignorance, blind superstition and brute law.

Reformations are comparatively few, but they are invincible in the power of truth, and will inevitably achieve a glorious victory. Reformations as much resisted by popular feeling, and impeded by ignorance and stubbornness, have been accomplished through the medium of a rectified public opinion, and no State ever possessed greater opportunities for doing it than this. And what has already been done in this direction, justifies the expectation that what remains to be done will be accomplished. Young men, you can do much toward bringing about such a grand result by consecrating your energies in defense of this cause. Remember what young men have accomplished, who in early life devoted themselves to the prosecution of great and worthy objects. While you are engaged in business avocations, realize that life is indeed contemptible if it has nothing more elevating, to command the attention of an immortal being, than the simple routine of work, or details of trade. You may live so as to make your life an honor and a blessing. *Min. Temperance Advocate.*

HOW TO KEEP COOL.—The Herald of Health for July gives some directions upon the pertinent problem of how to keep cool. We quote:

1. The diet should be composed largely or entirely of fruits, fresh vegetables and wheat meal bread, and other preparations of wheat and oat meal. Corn meal, bread and cakes should be seldom eaten, if at all, during hot weather. Avoid all stimulating or heating articles of food, as meats, especially fat or salted meats; butter, gravies, and greasy food of all kinds, sugar, mustard, spices, etc. Do not eat hot food, and especially avoid eating more than the system requires.

2. Drink nothing but water, and that only a small quantity at a time. Of course this precludes the use of tea, coffee and all alcoholic drinks.

3. The clothing should be light, light colored, loose fitting and changed often.

4. The entire body should be bathed every day, either in the morning or at night. Farmers and others who perspire freely and are exposed to dust, should bathe at night. They will rest and sleep better for doing so. The whole body can be effectually cooled in a short time by holding pieces of ice in the hands, or letting a stream of cold water run upon the wrists or ankles.

5. Avoid all undue mental or physical excitement.

OH, THE SABBATH STILLNESS—how blessed! how grateful to the eye, the ear, the soul! Earth's feverish throbs is hushed in quietness. Nature seems to rest, and her fields and woodlands assume a brighter green. The sun shines with a milder light, and the breeze whispers more softly as it moves by. The clear-toned bells break out upon the still atmosphere, and waves of sound chase each other away in undulating melody. The hum of busy life has ceased for a moment and weary men turn to their homes for rest. Welcome the Sabbath! It comes like a haven after a stormy passage on the sea of life, with the sails of care all furled; the tossed spirit is moored at the hearth. The streams flow more still, and lakes are like mirrors. As much as the Sabbath is trampled on and disgraced, it is a blessed day for the world.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office Order, Draft, or by Express. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

Rev. F. L. B. SHAYER, presiding elder of Lafayette district, has sustained a heavy loss in the destruction of his dwelling by fire, consuming about seven hundred volumes of valuable books, besides manuscripts, family memorials, etc. This will awaken sympathy in many hearts. We pray that he may be sustained.

We have received a sample of Weedon's Excelsior Labor-Saving Washing Soap. We commend it on the testimony of a certain housewife who says "it is splendid." Anything to mitigate the present troubles of housekeeping that are entailed on us. A. T. Bennett & Co., corner of Common and Tchoupitoulas streets, agents.

We call the attention of our friends to the card of the Economy Mutual Aid Association of this city, and advise those who want a cheap and simple form of insurance on their lives to connect themselves with this company. It is under the management of some of our oldest and most reliable citizens, as will be seen by reference to the card. The association would be glad to have a good agent in every county throughout the South. Send for circular, addressing James B. Guthrie, secretary, lock box 442.

NEWS FROM THE CHURCHES.

WETUMKA, ALA., June 22, 1870.

Mr. Editor: We have just closed one of the most interesting revival meetings in the Methodist church that our city and community have enjoyed for several years. It began four weeks ago, and continued with increasing interest. The pastors of the Baptist and Presbyterian churches united with us in the glorious work. Many thanks are hereby tendered to Rev. S. P. Richardson, Rev. S. H. Cooper, and Rev. W. S. Turner, presiding elder, for valuable assistance rendered from time to time during the progress of the meeting. Twenty souls professed conversion, most of whom will join the Methodist Church. Not only was our church, which had long been drooping, revived, but all the churches have enjoyed the presence of God's spirit. A general religious impulse has been felt in this community, the results of which eternity alone will reveal. May God continue to pour out his Spirit upon us, until "at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord," to the glory of God the Father.

R. T. NALORS, Pastor.

EDITORIAL CORRESPONDENCE.

THE RAILWAY.

The trip by boat from Louisville to Cincinnati gave us a long afternoon and the early morning for farther observation on the Ohio. The parting view of Louisville was such as to increase the regret felt at seeing so little of this interesting place. It is said that blessings brighten as they take their flight, and so it was of our acquaintance with this most beautiful river. Between the two cities it is a continuous panorama of delightful scenes. The hills rise on both sides of the stream to a great height, and their sides are diversified by cultivated fields and forests. Sometimes they ascend abruptly from the water's edge, and throw their shadows as far as the opposite bank, and again, from a foreground of rich alluvion, they slope gently back until their tops repose in an atmosphere of blue and purple. At daybreak we found ourselves looking out upon the vine-clad hills below Cincinnati. The blushing East with its crimson dyes spreading upon cloud and hill, the contour and disposition of this hills themselves, the water view, the dark verdure of the corn, the gold of the ripened grain, and the tasteful rural habitations now perched upon the loftiest eminence, and now nestling in some sequestered vale, made up a chromo which we shall not soon forget. The vine is a very prominent object, and is cultivated successfully. The ground, in many places, is terraced, and the general effect of the regular rows is pleasing. "Vine-clad," however, is as much a misnomer here as it is in many parts of France. Each vine is pruned and staked, and displays almost no foliage at all. Our luxurious Soupermong furnishes no idea of the nakedness of these Western vineyards.

A little after sunrise, on the twenty-first of June, our boat landed close by the Suspension Bridge. The first sound which attracted attention was the squealing of a load of porkers, which were being transferred from a market wagon—a trifling incident, and only noteworthy as coinciding with the Queen City's well known sobriquet. Hurried from boat to car, we bade adieu to "the beautiful river," and were soon rattling and tearing along through the great State of Ohio. The Little Miami railroad is excelled by none in the comfort and elegance of its cars and the smoothness of the track. There is, however, but one recommendation for traveling by rail—it is fast. Apart from rapidity of transit, give us a horse and buggy, a steamboat or almost anything. The dust is well nigh suffocating, the cinders are in one eye or the other, and sometimes in both; and, as for talking, you and your neighbors might as well be deaf and dumb. You can neither hear nor be heard. Then the unpleasant odors from smoke, wheelgrease and lunch baskets, and this necessary proximity of unclean and disagreeable people, affect one nearly as bad as sea sickness. Trains are continually meeting, and pass with a screech and a whiz alarming to the firmest nerves. At times the train is high up on a perilous trestle, again it dives and plows through a hill, and now with a shriek it plunges into a tunnel dark as Erebus and smelling of brimstone.

The irony of Saxo was exquisite when he ventured on the line:

"Bless me! this is pleasant, riding on a rail!"

The views from a car are generally unsatisfactory, often tantalizing and vexatious. Just as the landscape opens with hill, vale, village and forest, you are hurried into a deep cut which shuts out every object; and when you think everything fairly opportune for a good look, behold, it is left far behind! The movement is so rapid that in attempting to get a glimpse on one side you are missing everything on the other. So many views and so much seeing is compressed into so brief a space of time that the sum of enjoyment is diminished thereby. It is very much like concentrating your dinner into a single pill, and taking it at a gulp. The linked sweetness is not long drawn out. With these evident drawbacks there

is a certain pleasurable excitement in the rapidity of railroad travel. The swift transitions, the rattle of wheels, the dance and whirl of outward objects, are intoxicating. Under this temporary delirium all sense of danger is lost, and you could wish the speed a thousand times greater. The traveler would spurn all time and space, and dart along with the celerity of light. Time is money, and this compensates. By the locomotive and the telegraph, by steam and by lightning, our brief lives are longer than the years of Methuselah. We were amazed at the business of the railroads, the double tracks, the number of them, the stream of people flowing on them, the freightage. They have become, indeed, the great arteries of the nation's life, through which the bounding pulsations of our civilization are felt. This Western and Northern region is made by its railroads.

From Cincinnati, northward, we pass through the Little Miami Valley. The river is in sight most of the way from Miami to Xenia, and the entire route to Columbus abounds in pleasant scenery. The valley is truly one of the loveliest in the West, and appears to be exceedingly fertile. There are no very lofty hills, nothing abrupt or precipitous, but the face of the country is undulating, swelling from the water in graceful curves, and rising and falling in a manner best adapted to display every point of the landscape. It is the beginning of wheat harvest, and the valley in places is literally "clothed with corn." The river itself is a miracle of beauty. Fifty yards would span it in most places, but sometimes it widens so as to embrace covey and picturesque islands, and to form rapids. The water is perfectly clear, and shallow enough to display the smooth rocks over which it flows. The murmur and gurgle of the eddies, and the howling of the swift current, are heard from the windows of the cars. Everything in this region indicates prosperity. The towns and villages are well built and full of life, and the farmers' homes exhibit architectural taste. Nothing looks dilapidated, but all objects tell of enterprise and thrift. At Cleveland, on the Lake Shore Road, we have a brief view of the blue waters of Lake Erie, and are refreshed by the breeze which comes stealing over its bosom. There are sails in sight, apparently motionless, and we have a complete water horizon. The sun goes down on Lake Erie; it rises upon us in Buffalo; and ere moridian we are at Niagara.

We would like to furnish a brief cartoon of this great natural wonder, but shall scarcely attempt it. We had heard the roar of the cataract before, and the zest and luxury of first impressions can never be recalled. They never return any more than do the ardor and buoyancy of youth. Some changes have taken place within the past fourteen years. Table Rock is gone, and the Horseshoe Fall has receded considerably in the center of the curve. The fall on the Canada side now has the shape of the three sides of a parallelogram, and the graceful curve which once resembled a horseshoe is almost entirely lost. On the American side there are no noticeable changes. Every rock and shrub appeared as in former years. The bridges and walks and drives of Goat Island have been renewed and greatly improved. There is also a new suspension bridge thrown across the river just below the falls. It is for vehicles only, and is so narrow that carriages cannot meet on it. We crossed on it, but resolved never to do the like again. Compared with the old bridge, two miles below, it is as gossamer, and one feels as if suspended by a single thread while looking at the falls and down into the depths of Niagara river. But for this sense of insecurity the view is very fine, and the mist rises in your face.

The complete view of the falls is from the Canada side, where the eye rests at once upon the front face of the cataract. From this point the American fall is white as snow, and only occasionally veined with blue and green; whilst the

center of the Canada fall is a wall of flowing emerald, flecked and tessellated with the most delicate and lace-like traceries of foam. A rich silk skirt of green, with a mantle of finest lace thrown over it, gives some idea of the effect we are trying to describe. Goat Island is now reached by iron bridges, and affords many interesting views of the falls. Perhaps the most fearfully sublime is from the top of Terrapin Tower. This tower is built of stone, and stands upon the very brink of the awful abyss formed by the great or Horseshoe Fall. It is over thirty feet high, and is reached from the island by a precarious looking bridge of nearly fifty yards in length. From the top of this tower we look upon the rapids as they come thundering down, and gaze into the mighty flood as it plunges into the awful and viewless depths. Here we observed the swallows skimming the angry waves, and dipping their wings in the spray upon the very lips of the falls.

At the upper end of Goat Island are three comparatively tiny islets, called "the Sister Islands," and reached by substantial foot bridges of iron. They are masses of rock covered with stunted trees, and lying in the very teeth of the rapids. From them we have a perfect view of these floods as they come rushing tumultuously to the final leap. We know not which is the grander sight, the rapids or the falls. The former are the types of a sublimity hardly less overwhelming than the latter. They seem to be an animated host; "the floods clap their hands," and rush down upon their fate with a mad and irresistible desperation. There are places where they make a clear bound of forty or fifty feet apparently; and others where they seem to stand at bay, and the currents break into individuals and parties, tossing the foam from their giant horns, and wrestling with each other for the mastery. Here and there their snowy heads are turbaned with fragmentary rainbows, and sparkle with opaline tints. The rapids are power and grandeur in agitation and conflict; the falls are sublimity wrapped in apparent resignation and repose. As the six o'clock train left the old Suspension Bridge we took our farewell look at Niagara. The mass of waters seemed to hang wall-like and fixed, whilst the morning sun poured his beams down through the mist, and to the very heart of the cataract.

NORTH ALABAMA CONFERENCE.

GADSDEN, ALA., June 23, 1870.

Mr. Editor: I see, by the action of our late General Conference, that several new Annual Conferences have been made, one of which is the North Alabama Conference. Gadsden is in its bounds, and is also the place where its first annual session is to be held. I wish, therefore, to call the attention of the presiding elders to the fact that they will confer upon me a great favor by furnishing me, at as early a date as possible, with the names of all the preachers, local and itinerant, and also the laymen, who expect to be in attendance upon its session.

This to me, brethren, is very important. I hope, therefore, you will not promptly. Attala is the nearest point to Gadsden on the A. and C. railroad, and the railroad from Attala to Gadsden is now in course of construction, and doubtless will be completed by the first of September. There will, therefore, be no difficulty in getting from there to this place. There is a daily hack line from Jacksonville to this place. None from Guntersville to Attala. Gadsden is able to support the members of the Conference, and ample provision will be made for all. We hope, therefore, to have a full attendance.

R. A. TRAMMERS, Pastor.

Nashville, Advocate please copy.

The Rev. Dr. B. M. Nadal, who was *pro tem.* president of Drew Theological School, as successor of Dr. McIntock, died suddenly at Madison, New Jersey, on the twentieth of June. He was a leading man in the Methodist Episcopal Church North.

Thinking is the least exerted privilege of cultivated humanity.

CENTENARY COLLEGE.

On the first of July, agreeably to notice, the trustees of this institution met at Jackson, Louisiana. Since the previous meeting of the board one-half the amount necessary to repair the college completely had been collected, and now subscriptions are being secured daily for the accomplishment of this work.

But a very small region of country tributary to the college had as yet been visited; while everywhere its alumni, and the friends generally of Southern Methodism in Mississippi and Louisiana, have expressed the liveliest interest in its full re-suscitation. In this state of things the trustees resolved to appoint a building committee to enter upon the work of repair immediately, so as to arrest the damage which is going on in the center building. An architect of great experience has made a survey of the whole, and has placed the cost of repair, exclusive of painting, for the center and wing buildings, at \$19,600. The committee will repair only as they have the money in hand; and the friends of our church will be called upon, as the work goes on, to supply the needed funds until the whole structure shall be restored to the condition it was in before the war.

These buildings are a part of the college, but not the whole of it. Besides apparatus and library—which, fortunately, in great part survived the alternate fortunes of many skirmishing parties during 1863 and 1864—various items of furniture still remain, with the polish off, but still very serviceable. The grounds require fencing, cisterns repairing, etc. But, above all, the faculty elected will need much help the first two years, in addition to the amounts received from tuition, in order to realize the salaries which the trustees offer, and are determined shall be paid. Putting all those items together, the board passed the following resolution:

"Resolved, That the president of the Board of Trustees, Bishop Koenig, be requested to solicit subscriptions for the college until such time as his other duties shall call him away from this field of operations; that the president of the board be requested to raise the sum of \$30,000, including the \$9,000 already raised, for the purpose of repairing and refurnishing the college, and to assist in sustaining the faculty for two years; and that he also be empowered to appoint a college agent whenever he may deem it necessary to supply his place; that after the above amount shall have been collected the said agent shall proceed to solicit subscriptions for the full endowment of the college."

From the reports made by the president of the board, the preachers of the Mississippi and Louisiana Conferences, and the membership of our church in the Southwest, are interested in the college as much as at any time in its whole history. They see that, as an adjunct to the church in supplying its pulpits with educated young men, it has done a great work, and in this aspect is still indispensable. The college has turned out a large number of young men who now occupy important places in the state and in the church, and who will compare favorably with the graduates of other colleges. No institution of its age has done any better work.

One great matter, and fortunate, in regard to the location of this college now develops itself: it is surrounded by land which will always support a large white population; it is not in danger of being suffocated with Chinese, African or other Hamitic races, who naturally are drawn to the richer alluvial regions. The place can still command very large audiences. It supports now two female schools, each with more than one hundred students. It is neither French nor Catholic in its atmosphere, but American and Protestant. Presently a railroad will be at Clinton, within easy reach of Jackson—full near enough.

The board elected a president, a professor of mathematics, and a professor of ancient languages; intending to elect a professor of natural science and a professor of modern languages at some future meeting. These and a principal over the first forms of college applicants, who

is to be appointed by the president, constitute the faculty. The faculty as elected stands:

President—Rev. W. G. E. Cunningham, D. D.

Professor of Mathematics—A. R. Holcombe, A. M.

Professor of Latin and Greek—W. E. Wiley, A. M.

Prof. of Natural Science—

Prof. of Modern Languages—

Principal of First Forms—

Tuition, \$60 per year. Board,

\$15 per month.

The degree of A. B. was conferred on William Young Dixon, and the degree of A. M. on F. A. Jones and E. R. Jones.

The building committee, appointed by the president of the board, consists of Colonel J. C. Hardee, of Clinton, Dr. T. S. Jones, of Jackson, and General Collins, of East Feliciana.

From present prospects this college will soon have an undisputed field in the great work of educating the young men of the Southwest. It becomes every member of our church to rally to it if he wishes to uphold every interest that is dear to him, either as a citizen or a Christian. So soon as I have finished the work in hand of fully repairing and getting under way this noble institution, I will publish the names of all contributors, and the disposition made of every cent collected. So far as any oversight can secure it, the amounts contributed will be judiciously and economically expended. This work is as noble as it is weighty—to secure to the young men and the youth of the South such an education, moral and intellectual, as will enable them to stand up in any assembly, with ability to discern and to assert their rights, and to advocate the cause of Christ in the face of the world.

J. C. KEEFER,

Pres. of Board of Trustees.

THE MUSICLESS HARP.

It is said: "Every effect has its adequate cause." There are latent causes operating, the effects of which we see. Those occult influences involve the mind in much skepticism—their disclosure is the discovery of science.

Calculation is made by the scientist as to the various phenomena of nature, and with an astonishing amount of precision and certainty their hidden sources of power have been revealed. But to discern the signs of the "coming of the kingdom" is much more difficult. "The kingdom of God cometh not with observation." The history of the kingdom seems to be more or less that of progression and retrogression. Christian experience, in its varied phases, presents that which is strange and anomalous. Yesterday on the mount of hope and rejoicing, to-day in the vale of doubt and despondency. The minister then with light, liberty and power delivers his solemn message of warning to a deeply-awakened multitude; now with hesitancy and little of spirit and power he leaves the house of worship, mortified and chagrined at his own lack of power. The hearers then eagerly devouring the word; now refusing to hear the word; now refusing to hear the word; now refusing to hear the word; now refusing to hear the word.

Why it is, at times, our prayers are spiritual and flow as, if by instinct, and bring us face to face with God in closest communion, and again they seem merely a dull and monotonous lesson—a solemn mock worship—we cannot contrive. Why it is that the means of grace (always efficacious) being used with diligence, none are "slain of the Lord," none are "converted," and again, when no special effort is made, as if by a secret and unexpected influence, multitudes are moved to seek and obtain religion, has always seemed marvelous. Perhaps as a test; perhaps to demonstrate that "not by might or by power, but by my Spirit, saith the Lord."

The elements of power are still with the church. "The secret of the Lord is with them that fear him." Heaven has not projected this wonderful scheme of gracious recovery upon the dark void of this

sin-smitten world, with no pledge that he would not make it efficient. "God hath chosen the foolish things of the world to confound the wise; the weak—those things which are mighty." He who has said, "Lo, I am with you," has declared, "My word shall not return unto me void, but it shall accomplish that whereto I sent it." "He that is for us is mightier than all they who are against us."

"The harp is hung upon the wall, low." The "desolations" of Zion are too saddening. There is no music; its chords are not swept by the fingers of faith; it sends forth no sweet and mellow sound announcing the Sabbath year. Our captivity of sin—the derelictions of former years—is mournful. Our "enemies require of us a song, saying, Sing us one of the songs of Zion." Our reply is: "How can we sing the Lord's song in a strange land?" It seems to be the time for Zion to mourn—to put on the habiliments of sack-cloth and ashes. May not the Israel of God join in the fervent exhortation: "Turn again, O Lord, our captivity!"

The season for revival and protracted meetings has come. The "set time to favor Zion" may be near at hand. Shall not the "means of grace" be vigorously used? God says: "Try me now herewith, and see if I will not pour you out such a blessing as there shall not be room enough to receive it?" O for mighty faith! Faith which says: "Yea, Lord, I do believe! O that the mighty power of God may be made known—his saving health among the people!—Even so. Amen." Then will our mouth be filled with laughter and our tongue with singing.

PROGRESS OF HIGH CHURCHISM.

The Episcopal Council of Wisconsin, held at Milwaukee, June 23, promulgated the following: Every communicant of our church who marries outside of our communion, or is married by any other than a clergyman of our church, shall stand *pro facto* excommunicated.

This is, to use a plowman's phrase, to put the backband pretty far forward, and to set the plow rather deep. It will certainly encounter some roots and rocks of opposition. But we regard it as a logical sequence of the high church apostolical succession assumption. If Lutheran, Presbyterian, Baptist and Methodist ministers of the gospel are not ministers, then, of course, they have no right to exercise ministerial functions. The license to marry authorizes "any minister of the gospel or magistrate to solemnize the rites of matrimony." But if we are not ministers, as high churchmen say, then we have no right to join in holy wedlock parties who may apply to us; and if we do, according to high church theory, the parties are not married, and their children are not born in wedlock. It is notorious that no small percent of Episcopal ministers were Methodist ministers and the children of Methodist parents, married by Methodist ministers of the gospel.

We wish to ask these gentlemen, What was the moral, social and civil position of your parents? What is your own position? By what right do you call yourselves by the names you bear? Who are you—what are you? We do not define your position; you have done that yourselves by your theories, practically carried out by the deliverance and canon of the Wisconsin council.

If we are not mistaken, this is just a little more sail than the Protestant Episcopal Church can carry safely in the waters of modern free thought. Respectable people in and out of the Episcopal Church are not going to have themselves, their parents or their children socially degraded by any such ecclesiastical arrogance, not to say slander. Our parents were virtuous and holy, and lived and died in honorable wedlock. High churchmen must look down from their lofty and exclusive pretensions, or else they must accept the position that many of their members are not living in lawful marriage, and many of their children were not born in wedlock.

CONTENTMENT abides with truth. And you will generally suffer for wishing to appear other than you are, whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.—*Friends in Council.*

VICTOR HUGO is now suffering with a disease of the eye. He is even unable to sympathize by letter with the Republicans of Europe, and employs an amanuensis.

CHARITY is never lost—it may be of no service to those it is bestowed upon, yet it ever does a work of beauty and grace upon the heart of the giver.

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last *Medical Journal* contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo. This is the practitioners of medicine.—This is, we believe, the first instance where such medicines have been officially endorsed by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also puts "Koskoo" in the van of all other medicines of the present day. *Norfolk Daily Journal*, Dec. 11, 1869.

Married.

June 30, 1870, in the Methodist church in Algiers, by Rev. Robert J. Harp, Rev. J. GORTON MILLER, of the Louisiana Conference, and pastor of the church at the above-named place, to Miss ALMA M. LA TOURETTE, daughter of H. S. La Tourette, Esq., of this city.

This office is the recipient of a share of the bride's cake. We utter the wish that our young friends may find in each a treasure, and that their united fortunes may be sanctified to the advancement of the Redeemer's kingdom.

On Tuesday evening, June 21, at the residence of the bride's aunt, Mrs. Jacob H. Shell, by the Rev. T. B. White, Mr. BENJAMIN HOGGARTON to Miss KATIE FOGG, eldest daughter of Caspar M. Fogg, Esq., of Philadelphia.

In New Orleans, Louisiana, July 2, 1870, by Rev. J. D. Parker, Mr. WILLIAM M. YOUNG and Miss MARY ELLEN THOMAS, step-daughter of the late John Irvine.

Also, at the same time and place, by the same, Mr. JAMES E. DUNN and Miss ANNIE E. YOUNG.

G. G. TERRELL, of Covington county, and Miss ELIZA JANE DUNN, of Simpson county, Mississippi, were united in holy matrimony, by Rev. H. P. Lewis, on the seventh of June, 1870.

May the Lord mercifully with his favor look upon them, and fill them with all spiritual blessings and grace, that they may so live together in this life that in the world to come they may have life everlasting. H. P. L.

Obituaries.

Mrs. MARTHA C. McRAE, relict of Brother Brunson McRae, died April 23, 1870, near Fayetteville, Talladega county, Alabama.

Sister McRae's maiden name was Crawford. She was born in Jasper county, Georgia, May 30, 1830. She was converted while on a visit to her native county in 1848. She joined the Methodist Episcopal Church South in Fayetteville, in 1851, of which she remained a consistent and devoted member until death.

In the death of Sister McRae the pastor has lost one of his warmest friends, the church one of its brightest ornaments. She leaves a sorrowing husband and six weeping children to mourn her loss.

"Dearest sister, thou hast left us, Here thy loss we deeply feel; But the God that hath bereft us— He can all our sorrows heal."

Yet again we hope to meet thee, When the day of life has fled; Then in heaven with joy to greet thee, Where no farewell tears are shed." E. C. O.

Died, in the city of New Orleans, March 31, 1870, Mrs. W. C. FLEMING, of Carroll parish, aged forty-five years and three months.

Mrs. Fleming joined the Methodist Church twenty-two years ago, and was a faithful and consistent member of the same from that time to the day of her death. She was a close student of the Bible and loved her church. Her house was a home for the preachers. Her seat at church was never willingly vacant. She spent much of her time in reading and secret prayer. She was a good wife and an affectionate mother, a kind neighbor and a devoted friend; lived right and died right, leaving a bright

testimony of her acceptance with God, dying perfectly happy and in her right mind. Just before her departure she called her husband to her and told him where she had put \$5, saying: "Give it to Brother M. for the widows and orphans as my last gift." This duty she had habitually discharged, year after year, during her Christian life. The church has lost one of its brightest ornaments. Her place cannot be supplied at Midway. But we sorrow not as those who have no hope.

W. G. McGAUGHEY, The Baltimore Christian Advocate will please copy.

JESSIE H. SETTLE, the subject of this memoir, was born in Sumpter district, South Carolina, May 24, 1854, and died in the town of Lexington, Holmes county, Mississippi, May 28, 1870, aged sixteen years.

Jessie was a quiet, sweet-spirited girl, retiring in her manners, never participating in the follies and amusements too common with the youth of her age. Her grave demeanor, when surrounded by her giddy and light-hearted companions, often elicited the admiration of her older friends. Her judgment in domestic matters far surpassed her age. Her habits of economy in the household, in the straitened circumstances of her family, made her a treasure to her parents. When she was thought far too weak in body and mind for such an effort, she sat up in bed, handled and disposed of all her little property, naming each article, who should have it and the use to which it should be appropriated—confining her keepsakes to some plain jewelry, etc., which could not well be appropriated to anything else; and then, as if she felt her earthly work was done, quietly laid her down to die.

In her native State she took great interest in Sunday school and church service; but she made no profession of religion until upon her dying bed, during her five months' illness, her anxiety upon this subject increased until she came to look upon death as a welcome visitor, and passed away as one who sleeps to wake again. J. D. N.

WILLIAM OWENS KEARNEY, oldest son of Colonel Walter G. Kearney, died May 11, 1870, at his father's residence, near Vernon, Madison county, Mississippi, in the fifteenth year of his age.

Very many affections were crushed, and a bright, promising future was blighted when Willie died. He was an unusually steady and intelligent and manly boy. He joined the Methodist Church when about nine years of age, and loved to attend the public service and the Sabbath school.

He was fond of study and reading. It was a matter of pleasure as well as of conscience for him to prepare his recitations perfectly. All his teachers and fellow-pupils looked for none but good lessons from Willie. He was taken sick at school, and lingered long and suffered much after he was brought home.

His conversation and conduct during his last illness betokened patient resignation, a right apprehension of religion, and a calm, satisfactory hope of salvation. He asked his father to pray for him, and joined with him in repeating the Lord's prayer. Then looking out of the window, with a face radiant with inward peace and gratitude for God's goodness, exclaimed: "What a beautiful day!"

He contemplated death with the Christian's composure, distributed his little possessions among his brothers and sisters, and requested the writer, his relation, who loved and admired him, to publish his obituary in the NEW ORLEANS CHRISTIAN ADVOCATE.

Willie was his father's pride and companion. No heart not similarly bereaved can tell what anguish his parents have felt since the death of their noble son. They have the Christian's consolation and hope. May they realize that whom the Lord loveth he chasteneth. C. G. ANDREWS.

LET THE DEAF HEAR.

Dr. W. L. DAVIS, No. 10 Rampart street, gives his whole attention to afflicting deafness pertaining to the Ear, such as Deafness, Noise and the like.

Observe.—Dr. DAVIS'S NOTES ON DEAFNESS can be had of Steel & Co., 72 Camp street; Eyrich, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Grace Box 300, New Orleans Post Office. Price, Forty cents. my14t

Dutcher's Lightning Fly Killer.

The original, genuine article. Imitations are about. Don't be fooled. Ask for Dutcher's. je25 4tr

THE BOTTOMS HORSE POWER GIN GEAR.

This power is now put up in three different forms—stationary, movable and mounted on wheels—all having the same action and capacity, differing only in peculiar movements and arrangements, all of which are covered by patents and are made and patented by me at the St. Charles Hotel and to any one desiring to enter, with a small capital, a new business, which will yield a large fortune, I will give unqualified and unreserved inducements, if immediate application is made. J. W. HUNTER, M. D. je24t

NEW ADVERTISEMENTS.

MONTVALE SPRINGS.—1870.

This favorite Summer Resort, situated in Mount county, East Tennessee, will be open for the reception of visitors on the first of June.

The marked beneficial results attending the use of these waters in functional derangements of the

Liver, Bowels, Kidneys and Skin, and the Cure of Chronic Diseases.

ATTEST THEIR MEDICINAL PROPERTIES

The buildings at Montvale have been repaired, refitted and repainted, and everything put in good order.

All the accessories for enjoyment and recreation at the best watering places will be found here.

The facilities for reaching Montvale this season are increased by the extension of the Knoxville and Charleston Railroad, and regular trains are running to Maryville, whence passengers are conveyed in coaches to the Springs, nine miles distant.

BATHS OF MOUNTVALE.
Per day, \$2.50; per week, \$16; per month, \$50.
Address for pamphlets, containing analysis and descriptions of waters, etc.,
JOSEPH L. KING,
Knoxville, Tenn.
Jy2 1m

THE PRIZE..... THE PRIZE

BY GEORGE F. ROOT.

The Prize is full of such gems as "Come to the Saviour," "All around me kind and loving," "Immanuel's Land," "Hallowed, the Bridgroom Cometh," "The Song of the Angel Reapers," "Joy to the World," "There's a light in the Valley," "Whosoever Will," "The Medical Self," etc., which are already humorously popular in the Sunday Schools of Chicago.

In six weeks from the date of publication THE PRIZE has reached an issue of

35,000 COPIES.

In the last two weeks of this time over 20,000 copies have been sold.

Price, 40 cents single; \$4 a dozen; \$33 a hundred. For sale by the trade generally.

ROOT & CARY,

Jy2 2tr 67 Washington St., Chicago, Ill.

THE ARROW TIE.

FOR HAILING COTTON THE ARROW TIE

is the most popular, being the best Cotton Tie in use.

Planters and Cotton Press men everywhere prefer it to all others.

THE ARROW TIE

was used to cover MORE THAN HALF THE CROP OF 1869, giving entire satisfaction.

The patentee and manufacturer of the celebrated ARROW TIE, J. J. McComb, formerly of New Orleans, now residing in Liverpool, having control of the best and most extensive Rolling Mills in Europe, is constantly importing large stocks of this popular Tie, manufactured of the very best quality of English iron, to meet the increasing demand for it throughout all the Cotton States.

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We are now selling Waltham Watches at less prices in greenbacks than the gold prices before the war. There is no other manufacture of any kind in the United States of which this can be said.

These time-pieces combine every improvement that a long experience has proved of real practical use. Having had the refusal of nearly every invention in watchmaking originating in this country or in Europe, only those were finally adopted which severe testing by the most skillful artisans in our works, and long use on the part of the public, demonstrated to be essential to correct and enduring time-keeping.

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MR. WINSTON'S SOOTHING SYRUP.

FOR CHILDREN TEETHING.

greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

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Depend upon it, mothers, it will give rest to yourselves, and

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We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WHAT WE KNOW," after years of experience, and pledge our reputation for the infallibility of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

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BATCHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the

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does not contain lead, nor any other poison

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various and deceptive preparations boasting

The Child's Corner.

THE CHILD'S PRAYER.

With eyes unraised appealing,
And eager, earnest air,
A little child was kneeling
Alone in holy prayer.

The sun was brightly shining,
The skies were clear and blue,
And while thick leaves were twining
Gay flowers in plenty grew,
And many a child was straying
Along the fresh green sod,
But the boy was softly praying
Alone—with only God.

He knew that Jesus never
Forgot his sacred word,
That by his care forever
His children's prayers are heard.
He knew the Lord could make him
His child on earth below,
And after death could take him
To his happy spirits go.
And so he knelt all lonely
To ask the God above
To make him his child only,
And keep him in his love.

He said: "Dear Jesus, hear me;
I want to follow thee—
To have thy spirit near me,
And be as I should be—
I want thy grace to hold me
In safety from all harm,
I want thy love to fold me
Within thy precious arm."
And Jesus saw him kneeling,
And heard his trustful prayer,
And answered him appealing,
And sent his Spirit there.

And so, as years were lengthened
And changing seasons smiled,
Christ in his goodness strengthened
And blessed this little child—
He made his life more holy,
And as each day went by
He kept him his child solely
Till fitted for the sky;
And there, beyond all sadness,
Safe from all earthly harms,
He'll dwell in joy and gladness,
A lamb in Jesus' arms—
For always and forever
In heaven our prayers are heard.
Surely blessed Jesus never
Forgot his sacred word.

DRIFTING.

Walter Shirley, a friend of mine, was a young man of fine personal appearance. An open countenance, a fine form and a pleasing address secured for him attention, even from strangers. He had an active mind of more than the ordinary capacity for understanding whatever he chose to learn. His easy, chatty way with his associates made him a great favorite.

Our friend Walter had but one enemy. But that was a terrible one! It was rum! From taking a little occasionally, to be social, he drank often and freely, because he loved it.

One day Walter was on board a yacht which lay at anchor about one-fourth of a mile from shore. He was alone, and had been engaged, until late in the afternoon, putting the boat in trim for an excursion party the next day. As usual, he drank freely of the spirit stored in the caddy. When his work was done he cast off the line of his dory, jumped aboard and pushed from the yacht. When fairly clear from it he looked about for his oars, but he had neglected to put them into his dory! Stupefied by rum, he made no effort to escape from his perilous situation, but lay down in the bottom of the boat and was soon sound asleep.

The tide was setting out, and a light breeze blew from the shore. The night came on—a clear, moonless, starlight night. Walter slept on while his dory, like a sea bird, rose and fell in the heavy waves far away from the land.

Having slept away his stupor, Walter awoke just after midnight. He apprehended at once his situation, for "he had come to himself." They were very sober thoughts that he had while watching for the day, which seemed long in coming! When it did come it brought little relief. The outlines of the shore were growing every moment more shadowy. He strained his eyes in vain to catch a view of an approaching light. Helpless, hungry, and full of fear, Walter felt how terrible it was to be adrift on the ocean!

The hours wore slowly away; the land had wholly disappeared; clouds overshadowed the sky, and the wind began to toss the sea into wild commotion. Walter lifted his heart to God in an earnest, sincere prayer, burying his face in his hands, and bursting into tears.

When he looked around again he felt calmer, for something whispered that God had heard. A sail appeared soon in the distance, but held on its course far to the leeward, and was in a few moments out of sight. But deliverance was at hand. A fishing vessel, bound homeward, came dashing directly upon him. Had it been an hour later he might have been run down. He was seen by the man at the helm, the boat brought to and he was taken on board.

The good-hearted sailors offered him a "doff glass" of spirit. "Not a drop," replied Walter. "That stuff set me adrift. I'm done with it forever."

Our friend kept his word. He has not been adrift since, but is a well known temperance advocate. Young readers, there is nothing like rum to set people adrift. It sets them adrift from their homes, from their friends, from the Bible and from God! When they take rum they lose oar, rudder, sail and compass. They lose all! Hunger, cold, helplessness, and a fearful looking for of darkness, storms and engulfing seas, have they who are adrift on the ocean of intemperance!

BE HONEST, CHILDREN.

I suppose some of the little boys who read this will say, when they look at the title of the piece, "That's easy enough; I am honest, I never took anything that did not belong to me in my life." Well, that is right; but there is more in being truly honest, perhaps, than you think. I will tell you a story, and then you will understand me.

In a country school—the school of which I am teacher—a large class was standing to spell. In the lesson there was a very "hard word," as the boys say. I put the word to the scholar at the head, and he missed it; I passed it to the next, and the next, and so on through the class until it came to the last scholar—the smallest of the class—and he spelled it right; at least I understood him so, and he went to the head, above seventeen boys and girls, all older than himself. I then turned and wrote the word on the blackboard, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, "O, I didn't say it so, Miss W—; I said it instead of i," and he went back to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should have always thought he spelled it right if he had not told me; but he was too honest to take any credit that did not belong to him.

Let me tell you another story with a like lesson. One summer day a school was out at play. There were a great many children, and the boys, some of them, had balls to play with. The boys had not much play-ground around the school house; there was only a very small yard, and all around were high brick houses. One of the little boys threw his ball, and it went straight through a window, breaking the glass, and the pieces came rattling down on the bricks. There were so many children playing that nobody knew who broke the window except the boy who did it. He did not tell any one, but he was very sorry. Directly the bell rang, and all went in. The children had not much more than taken their seats, and all was still, when the door was opened, and a lady came in who was Eddie's ball in her hand. She lived in the house where the window was broken. She was very angry, and scolded so loud and fast that the teacher could not say anything. When at last she stopped, and the teacher told her that she would inquire about it, just then Eddie raised his hand; the teacher gave him leave to speak, and he rose from his seat, and said distinctly, "I broke the window accidentally, and I am very sorry; but this afternoon I will bring the money to pay for it." Was not that an honest boy?

HOUSEKEEPERS' DEPARTMENT.

LOAF CAKE.—Three pounds of flour, one and one-half of sugar, one and one-half of butter, six eggs, one-half pint of sweet milk, one-half pint of yeast; spice to suit your taste.

GLAZING SHIRTS.—To every quart of starch add a teaspoonful of salt and one of white soap, scraped fine; boil the starch (after adding hot water) until you have it as thick as you wish.

TO FRESHEN GILT.—Alum and common salt, of each one ounce; purified niter, two ounces; water, one-quarter of a pint. This much improves the color of gilt articles, it being laid over them with a brush.

TO CLEAN PAINT.—Smear a piece of flannel in common whitening, mixed to the consistency of paste in warm water. Rub the surface to be cleaned quite briskly, and wash off with cold water. This will leave a clean and bright surface.

LOIN OF VEAL.—This is best larded. Have every joint thoroughly cut, and between each one lay a slice of salt pork; roast a fine brown, and so that the upper sides of the pork will be crisp; baste often; season with pepper; the pork will make it sufficiently salt.

SAGO JELLY.—A teaspoonful of sago, boiled in three pints and a half of water till ready. When cold, add half a pint of raspberry sirup. Pour it into a shape which has been

rinsed in cold water, and let it stand until it is sufficiently set to turn out well. When dished, pour a little cream around it, if preferred.

POTATO CAKES.—Take two pounds of very mealy potatoes, mash them very fine with a little salt, mix them with two pounds of flour, and milk enough to make this into dough, beating it up with a little yeast. Set it before the fire to rise, and when it has risen divide it into cakes the size of a muffin, and bake them.

SOUP WITHOUT MEAT.—Pare and slice four onions and eight potatoes, and put them in a kettle with six quarts of water. While they are boiling, toast a few slices of bread, which, when toasted, butter and lay in a soup dish. When the potatoes and onions are well cooked, season well with salt and pepper, pour over the toast, and serve hot.

POTATO PUDDING.—Boil three large, mealy potatoes, mash them very smoothly, with one ounce of butter, and two or three tablespoonfuls of thick cream; add three well beaten eggs, a little salt, grated nutmeg, and a tablespoonful of brown sugar. Beat all well together, and bake it in a buttered dish for half an hour. A few currants may be added to the pudding.

PUMPKIN PIE.—Here is a pumpkin or squash pie without sugar or eggs, and pronounced "fit for a king." Stew and strain the pumpkin or squash as usual, add boiling milk till it is left about one-third thicker than the ordinary preparation, then thin and sweeten with equal quantity of molasses, and bake one hour in a hot oven. Those who have always made pumpkin pies with eggs will be surprised to find how good this is without any.

ICE CREAM.—Two quarts of milk, four eggs, three-quarters of a pound of white sugar, two tablespoonfuls of maizena, and a little salt. Boil the milk with the salt for two or three minutes in a tin pail set in a kettle of water. Remove it from the fire and stir in the maizena dissolved in a little cold milk, then the sugar, and lastly the eggs. Stir it constantly for two or three minutes to keep the eggs from cooking. Add the flavoring extracts just before freezing.

TEA cannot be properly made from water that has been boiling long. Cold water must be put in the kettle, and added to the tea at the moment of ebullition, and not a second after. It might also be pointed out that the practice of measuring tea in spoons is a mistaken one, as the strength of the infusion depends on the weight; and a few larger or smaller leaves make a wonderful difference in the quantity contained in a teaspoon, and consequently in the strength of the infusion.

The Farm and Garden.

APPLES.—An eminent French physician thinks that the decrease of dyspepsia and bilious affections in Paris is owing to the increased consumption of apples, which fruit, he maintains, is an admirable prophylactic and tonic, as well as a very nourishing and easily digested article of food. The Parisians devour one hundred millions of apples every winter.

HOW TO TREAT STAKES.—Many of the stakes now used for bushes and plants in flower gardens and lawns are worth preserving from year to year, but they soon rot where they are driven into the ground. This may be obviated to a great extent, and the stakes made to last much longer by soaking the ends of them, before setting, for a few hours in strong brine.

PRUNING NEWLY SET TREES.—If shrubbery or fruit trees transplanted this season look sickly or backward in growing, prune them sharply. It is the only way to save them, their setting out and other things being duly attended to. The trees should also have the soil frequently scratched about them and watered well through the nose of the watering pot; then apply a fresh mulch.

CARROTS FOR COWS.—High authorities on the subject recommend, and even urge, the cultivation of carrots for fodder. They are excellent for cows in December, through winter and about the time they "come in." They keep up the supply of milk, when upon dry feed the cows generally fall off in their yield. The quality of butter is also improved by this. This root, moreover, contributes largely to the strength and endurance of horses, and the rapid recovery of sick ones. Its effect on the skin is good, and it is an excellent alternative for horses out of condition.

HOW TO REMOVE STUMPS.—A gentleman recently called our attention to the importance of removing stumps from fields by the use of kerosene oil. Five or ten cents' worth of oil, he says, poured on a stump, and fired, will consume it. It might be better to hack the stump on the top in one or two

places so as to give the fire a good start.

Suppose it costs twenty-five cents' worth of oil to consume a stump; it would be an advantage and profit to the farmer by giving richer land and several more hills of corn, besides making plowing much easier and being a saving of time. Try it. *Charlotte Democrat.*

TURNIPS AMONG CORN.—It is frequently the case that in passing through corn fields in autumn we find the spaces between the rows occupied with sturdy weeds; sometimes the spurious vegetation completely overtops the maize and "casts it into the shade." Now I would inquire, is it not much better and more prudent in every sense of the word for the farmer to occupy the soil monopolized by the exhausting weeds with some crop that will contribute to his resources, than to have it filled with such productions, and which will not only sap the land most wretchedly, but foul it by the dissemination of their minute and multitudinous seeds. Certainly no farmer can doubt the affirmative. By sowing the purple top turnip seed at the last dressing of the corn crop, and sending it in or sowing just before a rain and allowing that to cover it, he can have a hundred bushels of good turnips per acre, if the soil be rich and well cultivated, instead of a host of worthless and pestilent weeds.

A NEW DISCOVERY WITH CORN.—An intelligent and reliable neighbor of ours, who has for many years been making experiments with corn, has discovered an importance and value in replanted corn which is quite novel, and worthy of publication. We have always thought replanted corn was of little consequence, but this gentleman says: "It is of so much consequence, he replants whether it is needed or not—or rather he plants, two or three weeks after the crop is planted, a hill about every fifteenth row, each way." He says: "If the weather becomes dry during the filling time, the silk and tassel both become dry and dead. In this condition, if it should become seasonable, the silk revives and renews its growth, but the tassel does not recover. Then, for want of pollen, the new silk is unable to fill the office for which it was designed. The pollen from the replanted corn is then ready to supply the silk, and the filling is completed." He says nearly all the abortive ears, so common in corn crops, are caused by want of pollen, and that he has known ears to double their size in this second filling—*Exchange.*

HATH any wronged thee? Be bravely revenged: slight it, and the work's begun; forgive it, and 'tis finished; he is below himself that is not above an injury.—*Enchiridion.*

WOULDEST thou that thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed that thou mayst govern.—*Augustine.*

This world cannot explain its own difficulties without the assistance of another.—*Colton.*

MODERATION is the silken string running through the pearl chain of all virtues.—*Fuller.*

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It took the first premium at the Louisiana State Fair, at New Orleans, April, 1869, over eleven competitors; also at the Tennessee State Fair, at Memphis; and more recently at the Mississippi State Fair, at Jackson; and again at the recent State Agricultural Fair, at New Orleans, April, 1870, in a contest with fourteen Cotton Presses, embracing the most approved patents from different States of the Union, North and South.

The following is the certificate of some of the principal cotton factors and merchants of New Orleans. In our circulars can be seen the certificates of practical planters and scientific artisans from several Southern States in regard to the admirable principle and practical working of this Press.

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This improvement relates to a new and simple manner of so arranging window shades that light and air can be admitted into the room through the upper part of the window without raising any portion of the shade; and when the window is furnished with the combined screens its usefulness and comfort in warm weather, when a good current of fresh air is so welcome, cannot be surpassed.

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Weight.	Wt. of Bell and mountings.	Price.
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40-inch Bell.	800 lbs	175 00
48-inch Bell.	1200 lbs	265 00

These Bells are warranted for one year against breakage in ordinary use.

THOS. B. BODLEY & CO.,
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These celebrated Bells (not Cast Iron or "Amalgam") rival in purity and volume of tone those of copper and tin, are more durable, and cost only one-third as much. Send for descriptive circular.

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THE BEST COOKING STOVE FOR WOOD. NOW IN USE.

THE FASHION.

We call especial attention to this Stove, which has been produced at great expense, combining all the new and important improvements; also to the extra height of the Oven under the fire chamber, the Patent Air Chamber, Front Doors, and Patent White Enamelled Iron Knobs, the improvements in the covers and centre pieces, all of which have been covered by Letters Patent, and are used in no other Stove. They are warranted to stand fire, or others sent free of charge in all cases. We have all sizes of this justly celebrated Stove, both

PLAIN AND EXTENDED BACKS,

The Extended Back with cast Iron Enamelled Reservoir and Fancier Tin Ware Close, Gridiron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as is the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove—the best in use, as the back holes will heat as well or better than the middle ones. For sale by

G. W. W. GOODWYN,
62 Camp street.

ALSO, THE MOST

Complete and Perfect Cooking Stove

FOR RITIMOUS COAL OR COKE

ever invented. In the estimation of all who have yet seen it. Patented in 1869.

THE MONITOR.

which can be seen at 62 Camp street. The advantages possessed by this Stove over all the other Cook Stoves are so numerous, and so patent to every sensible observer, that it is only necessary to examine it in order to be convinced of its superiority.

All of the above Stoves are fitted with extra care, Oven Doors lined with tin, and furnished with William Resor's Patent Air Chamber, sliding front doors, patent centres, covers and White Enamelled Knobs.

The operation of every Stove guaranteed. Directions for putting up and using same accompany each Stove.

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STOVES, GRATES AND HOUSE FURNISHING GOODS.

The undersigned would call the attention of city and country buyers of Cooking Stoves to the following list of Stoves manufactured by Mr. M. L. Filley:

The Philanthropist.

A first class Cooking stove, having all of the latest improvements that have so far been invented. Has a new arrangement for boiling, also a Ash-pan. The cooking is heavier than any Stove sold in this market. Sold under a full guarantee in every respect.

The Diamond Rock.

A Stove well known in this market. Thousands of this Stove are in constant use throughout the country, which is a very good recommendation. Sold under a full guarantee.

Besides the above named Stoves, I have on hand the celebrated Cotton Plant, Charter Oak, True Kentuckian, Maid of Orleans, Queen of the South, Delta and others, all of which I offer at a low price.

J. H. CAMPAN,
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THE TIMES. THE TIMES.

THE IMPROVED

LARGE OVEN COOKING STOVE.

With extended Fire Chamber and Feeder Top—one of the best Baking and most economical Stoves made.

The Flues are constructed so as to insure the most perfect draft. The heat of the Oven is so equal that when baking there is no need for removing anything until done.

THE TIMES.

is made of a superior quality of Iron, very heavy, of neat design and fine finish. The Top Plate is put together in sections, and is of the greatest expansion without cracking.

We invite the attention of Housekeepers to the advantages of this Stove. Remember, we guarantee them to give entire satisfaction. Duplicate parts can be had at all times at small cost, by which repairs can be made which will frequently save the price of a new Stove.

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Dunham & Son's, Special gold Medal for
J. P. Hale's, Church, School, Lodge and Parlor.

Which are fully equal to any in the world.

MUSICAL MERCHANDISE

OF EVERY DESCRIPTION.

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EXCHANGED, STORED AND SHIPPED.

I desire to call your attention to the fact that I am conducting my business on the most economical principles as regards store rents and expenses, and am enabled to sell Pianos and Organs at from ten to twenty per cent. under current rates, and at bargain prices. My large stock cheerfully shown to visitors, and orders promptly filled.

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GREAT PIANO FORTE COMPANY.

Chartered January, 1868.

We are now prepared at our NEW FACTORY, corner of Tenth avenue and Thirty-sixth street, to turn out fifty Pianos per week, from our splendid New scales, which are pronounced by the best judges to be the most powerful Square Piano that has ever been brought before the public. There is no Piano made that will stand in tune like these.

PRICES.

No. 3—Plain style \$425

No. 3 1/2—Front Round Corners, Serpentine Molding \$450

No. 4—7 Octave, four Round Corners, Serpentine Carved Legs \$500

No. 5—7 Octave, four large Round Corners \$600

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SEVEN-OCTAVE PIANO FORTE,

embracing all the modern improvements, such as a Rosewood Case, French and Action, Harp Pedal, full Iron Frame, Overstrung Bass, etc., at

PRICES WITHIN THE MEANS OF ALL

now offer such an Instrument at a price lower than any other reliable manufacturer. These Pianos are made of the best materials, with great care, and by the most skillful workmen, selected from the best factories in this and the old country, and fully warranted to stand in any climate, and to give as good satisfaction as any Pianos sold for \$1,000.

Our terms are NET CASH in New York; for by adopting such terms we are enabled to sell at low prices.

We want Five Hundred Agents and Teachers to introduce these splendid new Instruments in all parts of the Southern States. All orders must be sent direct to

PHILIP WERLEIN,
80 and 82 Baronne St., New Orleans,
Our General Agent for the Southern States,
no 14 1 y

NOTICE. **DR. IDAHOE'S**

Rocky Mountain Indian Remedy,

FOR THE BLOOD.

This remedy will cure Rheumatism, Gout, and all kinds of disease of the skin, and every variety of Cutaneous Eruption, from the simplest Rash to the most malignant Scabies, Leprosy, Boils, Piles, Pimples, Bubbles, Discolorations, Scaly Rash, Tetter, Ringworms, Itch, Liver Complaints, Kidney and Spinal Affections, Sore Throat and Croup, Sores, Ulcers, Scrofula and Cancer all yield to its influence in a few applications.

PRICE, \$1 PER BOTTLE.

Within two months this remedy has created a sensation among the people afflicted with the above diseases. It never fails to cure radically the very worst case; and the demand for the medicine is very great.

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Rocky Mountain Indian Salve,

FOR CORNS, BURNS AND PILES.

This Indian Salve cures Corns, Bunions and Piles in a few applications, radically cures the most obstinate Salve but two or three times, when the inflammation will be removed at once. It is never known to fail. Price, Fifty Cents a box.

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104 1 y

THE ONLY TRUE AND PERFECT HAIR COLORER.

The Mystery, or Turner's Hair

The Christian Advocate.

SATURDAY, JULY 9, 1870.

THE SHAWLS OF CASHMERE.

There are no "camel-hair shawls," nor can I learn, by much searching of many authorities, that shawls are or ever were made of camel's hair at all.

On the highest inhabited table-land of the earth, the average height of which is about fourteen thousand feet above the level of the sea, lives and thrives the Thibet goat.

Nature has supplied this goat with a covering the warmest and softest that is known to exist; and every attempt to remove the animal from its high home has proved a failure, for nowhere else will the supply of wool remain sufficient to reward the labor of keeping. The animal has a coating of long, coarse hairs, underneath which is found the exquisitely soft substance that is almost without a name, it being too fine for hair and too straight for wool.

The fleece is conveyed from Thibet—a month's journey it reaches the vale of Cashmere—the vale of Cashmere in northern India, where the women are beautiful as no other women are, and where the men have attained to the perfection of the Asiatic physical man. Who has not heard or dreamed of this valley, where the shawls are made?

The date of the manufacture of the Cashmere shawls has not been learned, nor is it positively known of what origin the Cashmerians are. They appear to be of Hindoo descent.

Arrived in Cashmere from Thibet, the wool is carefully, slowly and patiently collected, fiber by fiber the choicest being selected for the costly shawls (probably the \$50,000 shawls).

The color is gray as received. It is bleached by the preparation of rice flour, after which it is dyed. It is then given to women, who spin it. It is estimated that one-half the weight is lost in the preparation of the article before it is woven.

The yarn is next given out to the weavers by a merchant, who enters largely into the shawl trade, and employs a number of shops in which the men work for him, or else he supplies a certain number of overseers with yarn, delivering to them at the same time instructions as to the quality, colors and patterns, and these men carry on the manufacture at their own houses with the aid of ordinary weavers. The overseers receive six or eight pice a day for their wages; common workmen from one to four, or about three and a half pence.

A remarkably fine and elaborate shawl will sometimes occupy a shop for a whole year, four persons being employed on it.

Plain and inexpensive shawls are made with a long and heavy shuttle, but the shawls of many colors and wondrous patterns are worked with wooden needles instead of a shuttle, there being a separate needle for every color, and the more tints there are in a shawl the greater is its cost. In the fine shawls scarcely a quarter of an inch is completed by three or four persons in a day.

In order to hasten the process many of the shawls are woven in separate pieces at different looms. They are so dexterously joined together as to evade ordinary scrutiny, and sometimes it is impossible to discover the junction.

One object in dividing the work upon a shawl is to avoid loss by insects and time, as it would require three years to complete certain shawls, if made entire.

The worker puts in the pattern upon the wrong side of the shawl, and, if it is new or especially difficult, an overseer directs every movement with the pattern before him.

The shawls of Cashmere are always made with both sides alike, although in the weaving one side is called the rough side.

Queen Victoria receives by treaty five Cashmere shawls each year, or did a brief time ago.

In Cashmere the shawls (not the finest, which are almost fabulous in price, and which find their way into Turkey, and seldom thence), are worth from \$500 to \$800. They pay duties at every step of the way thence, so that, arrived in London, they are worth \$2,000.

There are but few real Cashmere shawls in the United States, the articles known to commerce and republican shoulders being the French and English imitations.

The English have established manufactories at Delhi and Lahore. The labor is carried on by native Cashmerians, and although the material be quite the same, the fabrics have a coarse, degenerated appearance difficult to account for.

There is a mystery about the shawls of Cashmere.

It may be some peculiarity of the water of the wonderful valley, pouring down from the heights of mountains; it probably is the tedious process of arranging the fibers, hair by hair, just as they grew; or it may be the special education of slight enabling the workers to weave

tints separately that our blind eyes could not distinguish; or it may be many little things combined—certain it is that France, with all her proud looms, has not yet made one shawl to outvie the soft, yielding, wonderful creations which almost float out of the valley of Cashmere.—*J. Pritchard in Heath and Home.*

Loose Threads in the Scholastic Web.

Many noble ships have been lost because shiftless builders overlook unsound planks. Because of the inefficiency of teachers, the world is filled with dwarfed men. The neglect of certain departments in the early education of a boy will cripple and mar the man. It is neither a long nor a hard task to show this. Too little attention is given to the style of compositions. It is not enough that an article faultless in grammatical construction and free from misspelled words is handed to the teacher. I had rather read a badly written original essay than a faultless borrowed one. Old magazines furnish more than half of the compositions handed in for correction. Hereby is encouraged barrenness of thought. The boy grown to manhood cannot write a letter without hunting over books for choice expressions, which he neglects to mark as quotations.

I saw a very nice letter, one of the style written to make an impression, beginning with—"Friendship may live, I grant you, without being fed and cherished by correspondence; but, with that additional benefit, I am of the opinion it will look more cheerful and thrive better," etc., quoting entirely the commencement of one of Prior's letters to Sir Thomas Hamner. Then came a tit-bit from one of Sterne's gay letters, about being as "Merry and as innocent as our first parents in Paradise." After this, something from Pope, very pleasant to read.

The only merit of the letter was the ingenuity it displayed.

"He always writes just so beautifully, he is very brilliant," said the lady who received the letter. I left her to cherish the pleasant delusion; not telling her, as Lady Montague once told a young girl who was charmed by her lover's epistle, that it was stolen, showing her the sweet lines in Randolph's poems, and bringing upon the miserable plagiarist a just punishment.

Because the compositions of children are not justly attended to, ministers fall back upon their old sermons after a few years; sermons that at the start were not their own; built upon the principle, "here a little, and there a little."

One of a family of celebrated writers said, in answer to my question, "How is it that you are all gifted in writing?" "Because we were trained to it. When we were little fellows our father compelled us to write sketches, stories, anything of interest occurring during the day. We were required to note down and read aloud before the family. What seemed hard at first became our chief pleasure. If we met with no real incidents, we invented to suit our taste. If we exceeded natural limits, we were corrected. 'Be true to nature, boys,' was our daily lesson. We took delight in writing because our minds were filled with pleasant fancies. We have never been tempted to borrow imagery or glowing expressions."

The writers educated in this family take a high rank because of this originality, and are not likely to lose their popularity from poverty of style.

Teachers neglect to train the voices of their young pupils, forgetting the old adage, "As the twig is bent the tree is inclined." If teachers would be more watchful with the little lads, preventing sing-song style, drilling them into the natural, easy tone of voice, the clear enunciation, we might hope that future generations would hear less of the tiresome drawl and hum-drum delivery of the pulpit. Pay more attention to this department, and we shall have more "silver-tongued" orators.

Speech is a royal faculty; it floods the world with music and eloquence. Educate the young voices, and by-and-by will rise a race of orators who will play the magician over their audiences—who will bewitch and sway multitudes.—*John McLean in American Educational Journal.*

Falls in San Diego. A gentleman connected with the surveying party of the Memphis, El Paso and Pacific Railroad says that he recently visited a remarkable waterfall, known as the Transit Falls, on the head waters of the San Diego river. He describes these falls as being two hundred and twenty-five feet in perpendicular height; the stream, as it dashes over the precipice, being ten feet in width. The water falls the whole distance at a single leap, and presents a magnificent scene. Above the falls the stream runs for some distance through a beautiful valley. The scenery of that region is described as equaling in grandeur and beauty anything ever seen, except only that of peerless Yosemite.

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THE GREAT REPUTATION

which Koskoo has attained in all parts of the country

AS A GREAT AND GOOD MEDICINE,

AND THE LARGE NUMBERS OF TESTIMONIALS

which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal,

BEING POSITIVELY

THE MOST POWERFUL VEGETABLE AL-

TERATIVE YET DISCOVERED.

DISEASES OF THE BLOOD.

"The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble; the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptive and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure discharges of large cities. Eradicate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR

STANDS UNRIVALED.

BEING THE ONLY KNOWN MEDICINE

that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT.

A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; listless appetite; sometimes sour stomach, with a raising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles, flatulence, coldness of the extremities, etc.

KOSKOO:

is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER.

Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action. Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is high-colored or scalding, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the Blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO

Meets with great success in the cure of

DISEASES OF THE NERVOUS SYSTEM.

Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering today with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical), are causing diseases of the nervous system to increase at a fearful rate.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headache, dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; a sensation of spirits starting during sleep; bad dreams; fluctuation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Deafness, Insanity, Impotency, Apoplexy, etc., etc.

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Missouri Mills, St. Louis.

Saxony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

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SUPERFINE, SINGLE, DOUBLE AND TRE-

BLE EXTRAS,

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186.....COMMON STREET.....186

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31.....PERDIDO STREET.....31

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Orders left at Box 119, Mechanics' Exchange, will be attended to. se

ADVOCATE CALENDAR, 1870.

MONTHS. Sunday. Monday. Tuesday. Wednesday. Thursday. Friday. Saturday.

JAN. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

MAR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

APR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

MAY 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

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NEW ORLEANS MARKETS.

From the N. O. Price Current.
The general movement has been interrupted since our last issue by the intervention of the fourth of July, on Monday, when the banks and public offices were closed, and business generally suspended, but on Saturday and Sunday about the usual limited summer business was done in the general market, without any marked change in prices in any department. Sugar has continued in steady request, and commanded full prices, and Western produce has exhibited no material change.

The accounts from the country are rather less discouraging. From some points they are quite favorable, but from others we hear of continued heavy showers, and in others again the planters are making vigorous efforts to clear out the grass, and give the crop the full benefit of a more auspicious spell. The fields which have been thrown off or plowed up are, of course, gone, but with a fair supply of labor to thoroughly cultivate the remainder, it may yield as much as the whole would have done under slovenly tillage. It is a common saying that July makes the crop, and a few weeks more will afford a reasonable basis for determining whether there will probably be any general increase on last year's yield, and if so, to what extent. The accounts of cane continue encouraging.

The river is six feet eight inches below high water mark.

COTTON.—The following are the arrivals since the first instant:

Louisiana and Mississippi bales	1719
Mobile	52
Texas	3
Florida	32
Texas	27
Total	1833

On Saturday, under the depressing influence of a decline of 1-16d at Liverpool, and an unfavorable course of exchange, the demand was slack, and the sales were confined to 1,650 bales, at easier prices, requiring a partial reduction of 1/8c. in quotations. On Monday, the fourth, business was generally suspended, but a few buyers came forward and took 500 bales, at easier prices. On Tuesday the market opened with only a limited inquiry, and that mostly from buyers who were looking around for clean white cottons, which were scarce; but later in the day, on factors showing a disposition to meet the demand at further concessions, the demand revived, and 1,800 bales changed hands, at an average decline of 1/8c. to 1/4c. from Saturday's figures, and fully 1/4c. below Friday's. At the same time there was so little competition among buyers that sales could not be forced unless at still lower rates.

This makes an aggregate for the past three days of 3,450 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,121,780 bales, against 792,552 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 761,542 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 419,471 bales to Great Britain, of 113,483 to France, and of 112,387 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	14 to 15
Good ordinary	16 to 17
Low middling	17 to 18
Middling	18 to 19
Strict middling	19 to 20

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	1833
Arrived previously	1184209-1186042
1186312	
Exported past three days	4045
Exported previously	1117111
1137-1122473	
64339	

MOLASSES.—The supplies are light, and are selling readily, as received, at 25 to 55c. for inferior and common Louisiana, and 60 to 75c. for prime fermenting.

FLOUR.—The market has continued dull since our last issue, and prices have ruled lower.

SUGAR.—The market continues firm, with light supplies and a good demand, and we quote: 9 1/4 to 10c. per pound for common to good common, 10 1/4 to 10 1/2c. for fair to good fair, and 11 to 11 1/2c. for fully fair.

MONEY.—Gold, 111 to 111 1/2. American silver half dollars, 108 to 108 1/2. Mexican dollars at 3 per cent. premium in gold.

Nothing has been reported in bonds, except \$5,000 Consolidated City, on Tuesday, at 77 1/2.

City Treasury notes, 13 to 15 percent discount.

CATTLE MARKET.

NEW ORLEANS, July 5, 1870.	
Texas cattle, choice, per head	\$40 to 50
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	20 to 30
Hogs, per lb. gross	9 to 11c
Sheep, first quality, per head	\$4 to 6
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	80 to 125
Milk cows, per head	50 to 70
Texas cows, with calves	10 to 15
Yearlings, per head	7 to 10
Calves, per head	7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements:		
Cotton and sugar plows	\$4 00	\$20 00
Yost's plows and scrapers	5 50	6 00
Cotton scrapers	5 50	6 00
Cotton sweeps	5 50	6 00
Cultivators	10 00	11 00
Shovels	8 00	10 00
Spades	8 00	10 00
Axes	10 00	15 00
Knives	25	29
Kentucky	30	32
East India	1 00	1 05
Knives	5 00	6 00
Crackers	5 00	6 00
Bricks, 8 in.	10 00	12 00
Lake	55 00	60 00
English	55 00	60 00
Candles, 8 lb.	50	55
Sperma, New Bedford	12	18
Tallow	12	18
Adiantum	12	18
Star	38	55
Chocolate, 1/2 lb.	35	67
Sweet and spiced	35	67
Cider, 1/2 bbl.	13 00	15 00
Western	13 00	15 00
Northern	13 00	15 00
Corn	11 00	12 00
Amherst	11 00	12 00
Western	11 00	12 00
Coffee, 1/2 lb.	35	35
Havana (currency)	35	35
Turkey	35	35
Cordova	35	35
Cotton seed	15 00	20 00
In sacks	20 00	20 00
Copper, 1/2 lb.	31	33
Braziers	35	37
Sheathing	35	37
Copper bolts	35	37
Yellow metal	25	27
Cordage, 1/2 lb.	23	24
Manilla	23	24
Tarred, American	30	31
Russia	30	31
Corn meal, 1/2 bbl.	5 25	5 50
Dyes, 1/2 lb.	4	4
Logwood, Campy	4	4
Logwood, St. Domingo	4	4
Fustic, Tampico	1 75	1 85
Indigo, 1/2 lb.	1 75	1 85
Madder	20	22
Eggs, 1/2 dozen	15	17
Western	15	17
Feathers, 1/2 bbl.	90	95
Fish, 1/2 box	1 50	1 60
Cod	1 50	1 60
Herrings	50	65
Mackerel, No. 1, 1/2 bbl.	26 00	26 50
Mackerel, No. 2	16 00	16 50
Mackerel, No. 3	10 50	11 50
Flaxseed, 1/2 lb.	4	6
Flour, 1/2 bbl.	5 75	6 50
Extra	5 75	6 50
Superfine	5 75	6 50
Flax	5 00	5 25
Common	4 25	4 25
Fruit, 1/2 lb.	15	16
Prunes	15	16
Figs, drum	16	18
Dried apples	64	7
Currants, new	15	25
Almonds, soft shell	25	25
Almonds, M. R., 1/2 box	4 30	4 30
Raisins, layer	4 30	4 30
Lemons, Palermo, 1/2 box	6 00	7 00
Lemons, Malaga, 1/2 box	6 00	7 00
Oranges, La. M.	6 00	7 00
Oranges, Palermo, 1/2 box	6 00	7 00
Glass, 1/2 box of 50 test	3 25	3 75
French, 8 by 10	3 25	3 75
French, 10 by 12	3 40	4 00
French, 12 by 18	4 00	4 50
Grain, 1/2 bushel:		
Oats	67	64
Corn, shelled	1 05	1 10
Beans, 1/2 bbl.	7 00	7 50
Hops, 1/2 lb.	23	25
Malt, Western	1 20	1 40
Malt, Canada	1 10	1 30
Gunpowder, 1/2 keg	8 50	9 00
Gunny bags, 1/2 bag	204	21
Hay, 1/2 ton	15	16
Western	15	16
Northern	15	16
Louisiana	15	16
Hides, 1/2 lb.	14	15
Mexican dry flint	14	15
Country dry flint	14	15
Texas stretched flint	12	13
Dry salted	12	13
Wet salted, city slaughter	74	11
Iron, 1/2 ton	45 00	50
Country bar, 1/2 lb.	43	54
English	4	5
Swedes, assorted	7	8
Hoops	53	8
Bolts	8	10
Nail rods	74	8
Cotton ties	54	6
Castings, American	54	6
Time, 1/2 bbl.	1 75	2 25
Western	2 10	2 25
Rockland, etc.	2 10	2 25
Cement	2 95	3 25
Plaster Paris	3 50	3 75
Molasses, 1/2 gallon:		
Louisiana	55	45
Cuba	55	45
Refined, reboiled	50	75
Molasses, 1/2 lb.	2	34
Gray country	6	64
Black country	6	64
Select water-rotted	94	10
Nails, 1/2 lb.	4 75	5 00
American, 1/2 bbl.	14	16
Wrought, English	14	16
Naval stores:		
Tar, 1/2 gallon	10	12
Pitch, 1/2 bbl.	2 25	2 50
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 10
Rosin, No. 3	1 75	1 85
Spirits Turpentine, 1/2 gal.	37	40
Varnish, bright	50	55
Oil:		
Lard, 1/2 gallon	1 25	1 30
Coal oil, in barrels	34	35
Coal oil, in cases	44	45
Linseed, raw	1 15	1 16
Sperm	2 75	8 00
Whale, refined	1 40	1 50
Cotton seed, crude	75	75
Cotton seed, refined	95	1 00
Custor	2 50	2 50
Turners, 1/2 gallon	1 15	1 30
Oil cake, 1/2 ton	22 50	22 50
Cotton seed meal	22 50	22 50
Provisions, 1/2 bbl:		
Beef, mess, Northern	7 00	7 50
Beef, mess, Western	7 00	7 50
Beef, dried, 1/2 lb.	7 00	7 50
Beef, tongue, 1/2 dozen	7 00	7 50
Pork, mess	7 00	7 50
Pork, prime mess	7 00	7 50
Hog, round, 1/2 lb.	20	24
Hams, 1/2 lb.	22	23
Hams, canvassed	22	23
Shoulders	134	14
Green shoulders	134	14
Lard, prime, la tierces	164	164
Butter, Northern	33	35
Butter, Western	33	35
Cheese, American	20	25
Potatoes, 1/2 bbl.	3 00	3 50
Onions	2 25	2 75
Apples	3 50	5 00
Cabbages, 1/2 crate	10 00	12 00
Rice, 1/2 lb.	6	94
India, (gold, in bond)	6	94
Carolina	18	18
Sugar, Louisiana, 1/2 lb.	74	18
La the city	134	14
Havana, white	134	14
Havana, yellow	134	14
Havana, brown	10	114
Wool, 1/2 lb.	10	114
Washed	10	114
Hurly	10	114
Louisiana, native	24	25
Texas, 1/2 lb.	24	25

Special Notices.

WETUMPKA DISTRICT MEETING.

The District Conference for the Wetumpka district, Alabama Conference, will convene at Lowndesboro, Alabama, on Wednesday night before the fifth Sunday in July. The opening sermon on Wednesday night, by Rev. Robert S. Woodward, Pastors and delegates are earnestly solicited to be present at the opening of the session. Agents and other visiting brethren who expect to attend will please so inform Rev. S. A. Pilley, at Lowndesboro. Ample entertainment will be afforded.

W. M. S. TURNER, P. E.

DEMOPOLIS DISTRICT MEETING.

The District Meeting for the Demopolis district, Mobile Conference, will be held at the church near Lower Pond Tree Landing, on the Alabama river, commencing on Thursday, July 28. The official members of the church throughout the whole district are members of the District Conference, and are expected to be in attendance. The camp meeting for the same circuit, and in the immediate vicinity, will commence on Friday evening, the twenty-ninth—the day after—and will continue, in all probability, most of the next week.

A. H. MITCHELL.

JACKSON DISTRICT MEETING.

The District Conference for the Jackson district of the Mississippi Annual Conference will be held in Canton, beginning on Thursday, July 28, 1870. It is the duty of all the official members of the church in the district to attend, and the public are invited. Besides the usual public services, a number of essays on various subjects may be expected. Bishop Keener is expected to preside.

R. ABBEY, P. E.

STARKVILLE DISTRICT MEETING.

The Starkville District Meeting, North Mississippi Conference, will be held at Starkville, commencing on Thursday night, July 28, 1870. Bishop Paine will be with us. We invite brethren from other districts and conferences to attend. Brother K. A. Jones is at Starkville, and will receive all brethren and appoint them their homes.

F. M. FEATHERSTON, P. E.

BROOKHAVEN DISTRICT MEETING.

The ministers and members of the Brookhaven District Conference will please note that, owing to the failure to procure the presence of a Bishop at the time before specified, I have, at the earnest solicitation of a number of the brethren, concluded to defer the time of the conference till Wednesday, July 27, to embrace the fifth Sunday. It will meet in Brookhaven. We expect Bishop Keener to preside. Brethren will remember that all members of Quarterly Conferences are entitled to membership in the District Conference.

G. F. THOMPSON, P. E.

LAFAYETTE DISTRICT MEETING.

The District Meeting for the Lafayette district, Montgomery Conference, will be held at Lineville, Alabama, commencing on Thursday, July 14. All the members are requested to attend punctually. We hope to be favored with the presence of one of our Bishops.

F. L. B. SHAYER, P. E.

MERIDIAN DISTRICT MEETING.

The District Conference for Meridian district, Mobile Conference, will be held at Belmont, Alabama, August 11-14. A full attendance is requested.

J. T. HEARD, P. E.

Union Springs District Conference.

The Union Springs District Conference of the Alabama Conference will convene in Greenville, Alabama, Wednesday, July 27. Opening sermon on Wednesday night, by Rev. August Dowling.

J. W. SMOLES, P. E.

NOTICE.

To the Preachers of the Fourth Year, and Committee of Examination for the same, South Alabama Conference:

DEAR BROTHERS—The Conference year having so far advanced, you will be examined on the studies of the old course.

For mutual convenience I have taken the liberty to make the following distribution of labor among the members of the Committee of Examination, viz:

The Bible, generally, etc.; Powell on Succession; Whiteley's Logic—William Shapard.

Wesley's Sermons, vol. 4; Rivers' Elements of Moral Philosophy; Watson's Institutes, part I—E. M.monds. Discipline; Hymn Book; Ruter's Church History; Essay or Sermon—J. BANCROFT, Chairman.

SUNDAY SCHOOL INSTITUTE.

MONTGOMERY DISTRICT, ALABAMA CONFERENCE.—The third annual session of the Sunday School Institute for the Montgomery district, Alabama Conference, will commence on Thursday before the last Sabbath in July—the twenty-eighth—and include the Sabbath. A full attendance of the superintendents, teachers, preachers in charge and Sunday school workers is earnestly requested. A programme of the exercises and the place of meeting will soon be published by the Executive Committee.

O. D. SMITH, Secy.

Macon District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.	
Crawfordville, at Artesia	July 2, 3
Cockville, at Hebron	9, 10
Macon station	16, 17
Scobba and Gainesville, at	
Soule chapel	23, 24
Summersville, at Center	30, 31
DeKalb, at DeKalb	Aug. 6, 7
Brookville, at Center Point	13, 14
Trinity, at Trinity	20, 21
Marion, at Marion	27, 28
Cuba, at C. Grove	Sept. 3, 4
J. B. SMOLE, P. E.	
Brookville, Miss.	

Lafayette Dist., Montgomery Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Arbuckle mission, at Hurri-	July 10
Lineville circuit, at Lineville	17
Marble Valley circuit, at And-	
rew chapel	24
Pinckneyville circuit, at Mt. Moriah	21
Socapato circuit, at Mt. Pisgah	Aug. 7
Tallapoosa circuit, at Pleasant Grove	14
Dadeville circuit, at Dadeville	21
Lafayette circuit, at Sweet Home	28
Fredonia circuit, at Pleasant Grove	Sept. 4
Wedge circuit, at White chapel	18
F. L. B. SHAYER, P. E.	

Brookhaven Dist., Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Bogue Chitto circuit, at Bris-	June 11, 12
Summit circuit, at Tuppers	18, 19
Scotland and Brandywine	July 9, 10
circuit, at Sarcota	
Magnolia circuit, at China	16, 17
Martinsville circuit, at Ba-	
hala chapel	23, 24
Georgetown circuit, at Mt.	
Pleasant	30, 31
Pleasant Valley circuit, at	
Pleasant Valley	Aug. 6, 7
Burton circuit, at Tabernacle	13, 14
Brookhaven station	20, 21
Wesson and Beauregard, at	
Beauregard	27, 28
Crystal Springs and Hazle-	
hurst, at Hazlehurst	Sept. 3, 4
The brethren will please take pains	
to publish the time of their Quarterly	
Meetings in their congregations.	
G. F. THOMPSON, P. E.	

Alexandria Dist., Louisiana Conference.

SECOND ROUND OF QUARTERLY MEETINGS.

Rapides circuit, at Wise's ch'l.	June 4, 5
Spring Creek, at Spring Crk	18, 19
church	
Columbia, at Oak Grove	July 2, 3
Harrisonburg and Sicily Is-	
land, at Sicily Island ch'l.	9, 10
Centerville, at Kemp's Crk.	16, 17
Athens, at Lone Pilgrim	30, 31
Alexandria	Aug. 6, 7

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, JULY 16, 1870.

NO. 26.

NEWS OF THE WEEK.

DOMESTIC.

New York, July 11.—A special to the Herald, dated London, tenth instant, says: Military operations were going on all last night in Paris. If the candidature of Prince Leopold is not withdrawn within the next twenty-four hours, the French ministers will be recalled from Berlin and Madrid, and war be declared. The conduct of France in forcing the issue, and refusing to leave the question of the Spanish throne to the people of Spain, is strongly condemned by all Europe, and Prussia's calm and dignified position approved.

New York, July 12.—A serious riot occurred to-day between the whites and blacks in the Eighth Ward. The police for a time were beaten off, but finally arrested the ringleaders. None killed.

New York, July 12.—Six vessels now at quarantine with yellow fever aboard.

Richmond, July 12.—To-night, at eight o'clock, an excursion train on the Richmond and Fredericksburg railroad, having on board the Sunday school of the Union Station Methodist Church, returning to this city from a picnic at Ashland, was thrown down the embankment, twelve miles from the city, by a tree which had blown across the track. Four cars, engine and tender were smashed. Douglas McClelland was instantly killed, John Clark had both legs torn off and a number of others were slightly wounded. The track was torn up for a limited distance. It will be repaired to-morrow morning, in time for the through Southern mail (which was delayed to-night) to go on.

Richmond, Va., July 12.—Last night, while twenty convicts from the State prison, who had been at work on the Chesapeake and Ohio railroad, were being marched to their cabins, one of them wrested a gun from one of the guards named Schwartz and shot him dead. A fight ensued between the guard and convicts, in which several of the latter were wounded. Only three convicts made their escape.

Warrenton, Va., July 12.—The Educational Convention, composed of teachers, professors and presidents of colleges and universities of the State of Virginia, convened here to-night. They held a preliminary meeting and adjourned over till morning.

Key West, Fla., July 12.—The ship *Neonatus*, from New Orleans to Liverpool, which was aground on Maryland Reef, got off, leaking badly, after discharging one hundred and twenty-nine bales of cotton.

New York, July 13, 1 P. M.—The cotton market is firm to-day. Sales for all this month are reported at 183.

Gold is active and feverish at 121. At the sale of government gold to-day, \$1,000,000 were awarded at 121 1/2-100.

Sterling has declined. Seligman & Co. are selling 60 day bills on London at 97.

Advices from Liverpool report cotton steady, and political affairs there.

I have information that the funding bill will pass, and the President will sign it.

FOREIGN.

It is estimated in well informed circles that, in answer to France, Prussia makes the following points:

1. Disclaiming all participation in the candidature of Prince of Hohenzollern.
2. That the Prince of Hohenzollern is not even a relation of the royal family of Prussia; and
3. That General Prim negotiated with the Prince of Hohenzollern, and he must be responsible, not Prussia.

It is almost certain this answer is not satisfactory to France, and the Duke Gramont has forwarded another dispatch to Berlin.

Paris, July 9, 8 P. M.—Two divisions of the army of Paris have been ordered to Chalons.

Madrid, July 9.—The *Epoca* of to-day says: "The dignity of Spain is yet safe. The cabinet alone is compromised. There is time yet for the ministers to listen to the voice of Europe, and stop in their perilous course."

Paris, July 9.—At a meeting of the diplomatic corps in this city, last evening, Duke de Gramont, who was present, said: While remaining within the limits of moderation, France would abandon none of her legitimate pretensions. He hoped that the collective efforts of the great powers of Europe would preserve peace, but France was decided not to depart from the line of conduct traced at first.

The *Moniteur*, the ministerial journal, says the abandonment of the Hohenzollern project is not enough now; she should demand the fulfillment of the treaty of Prague.

Berlin, July 9.—Baron Werther, minister of Prussia to France, has not been recalled.

In official circles here the situation is thought to be free from danger.

Bismarck is unimpaired in the Hohenzollern affair, Napoleon's attempt to hold him responsible is regarded as a pretext.

Paris, July 9, 10 P. M.—Duke de Gramont, minister of foreign affairs, announced to-day he had at last heard from Prussia. Count Benedetti, French minister at Berlin, informed the home government that he had an interview with King William at four o'clock this afternoon. The result of the interview, the Duke says, will be made known to the chamber on Monday.

The *Moniteur*, ministerial journal, in its issue this evening, says: "The abandonment of the Hohenzollern project on the part of Prussia is not enough now. France must prevent a recommencement of similar projects, and on the part of Prussia, demand an entire fulfillment of the treaty of Prague, namely: Liberty of South Germany, the evacuation of the Fortress of Mayence, the renunciation of military influence beyond the Main and the settlement of the Schleswig-Holstein question with Denmark."

London, July 9.—The following facts, rumors and additional opinions were gathered from many sources by telegraph to-day:

The North German Berlin Gazette, in its leading article to-day, says: "The French press is impudent and wild on the action taken by Prussia on the Spanish question. The selection of the Prince of Hohenzollern depends solely on the Spanish Cortes, and not on the wishes of foreign powers."

Paris is considerably excited to-day by the rumors that Prussia is actively arming at all the Baltic ports. The corps d'armee now operating against the rebels in Algeria, under General Wimpfen, has been recalled.

The *Gazette de France* (Paris) says: "Duke de Gramont's declaration in the Corps Legislatif recently in the equivalent to the French ultimatum. The present situation is the result of Bismarck's intrigues."

The *Journal des Debats* (Paris) says: "The policy of the French government on the Spanish question threatens to make all Spaniards unite on Prince of Hohenzollern."

Prime Minister Olivier yesterday assured the French Senate that the offer of the Spanish crown to a Prussian was the act of General Prim, and was not binding on the Spanish government.

The Paris bourse opened excited this morning. Rentes 70.25, or 25c. lower than the closing figures of last night.

The French minister of war has issued an order to all generals commanding, requiring them to report to the war office immediately the condition of the troops, arsenals, ammunition, etc., in their respective departments.

Later.—The excitement on the streets is increasing, and the bourse

is very much excited, rates declining. Last sales, sixty-nine francs and fifty centimes, or seventy-five centimes below the opening quotations and sixty-seven centimes lower than any figures made during the crisis here.

There is great activity at Toulon and other French ports on the Mediterranean, and a large number of transports are being fitted out to bring home the entire French army now at Algeria.

Paris, July 9.—Circulars have been issued recalling commandants and all officers and soldiers who are absent on furlough.

Large quantities of powder and war stores of all kinds are being conveyed to strongholds on the eastern frontier.

The government authorities of France have in their possession plans of all the fortresses, roads, canals and other public works in Prussia.

The government has taken measures to put the Garde Nationale and Garde Mobile on a war footing. Agents of the French government are now in Hungary purchasing horses and hay for the cavalry service.

The bourse is still excited, but closed at three P. M. a shade firmer. Rentes 69.52.

London, July 11.—The prevailing panic is attributed to the approaching settlement of political questions, and fears and entreaties that bankers will contract accommodations.

Dispatches from various European capitals this morning report the excitement increasing, particularly in moneyed circles. All sorts of securities have declined heavily.

The London Telegraph says: "Moneyed men known to be in Napoleon's confidence are heavy sellers of securities."

The London Times says: It is still possible to look calmly at the future, and diplomats must seek to impress France with the extravagance of her pretensions and susceptibilities in the absence of real danger. A similar jealousy passed without collision in 1858. The question of the balance of European power involved is undeserving of a thought. The real issue is the possession of the Rhine's left bank, and the contest when begun will last until the valor of the other is exhausted. Civilization has everything to lose in such a contest, and France is evidently in the wrong."

After further argument indicating Spain's right to choose her king, the Thunderer says: Neutral powers must act instantly and firmly to prevent collision.

The same edition of the Times, however, deprecates the probable injury to France by the enthronement of Hohenzollern.

London, July 11, Noon.—A panic prevails here and at Liverpool. Consols 92 1/2; 5 1/2 of 1862 heavy at 87 1/2; rosin firmer; turpentine dull and heavy.

Paris, July 11.—The *Moniteur* announces that it will no longer give publicity to the movements of troops.

Prussia's answer is still momentarily expected.

The Journal says in case of war the emperor will command in person, with the prince imperial on his staff.

The feeling is quieter, both here and at Paris, and the impression is gaining ground that the question between Prussia and France will be settled without resorting to extreme measures. Securities have advanced several per cent. since morning. The tendency is still upward.

American 6 1/2's, which were 86 1/2 at one o'clock, have just closed at 88 1/2. Other funds have advanced proportionally.

Much bitter feeling prevails at Paris.

On the bourse, at two o'clock, Rentes were 69 1/4, a very decided advance.

Madrid, July 11.—The Regency reiterates its declaration that its course was dictated by no hostility to France. Republican journals say the only solution of their troubles is the immediate declaration of a republic.

Berlin, July 11.—The North German Parliament has been summoned to answer France.

The reports of naval preparations on the part of Prussia are untrue.

The semi-official journal says: France still persists in the insult to Prussia by holding Prussia responsible for Hohenzollern's candidature.

Paris, July 11.—The strike at Mulhouse continues; sixteen thousand workmen are involved.

Rome, July 11.—The Holy Father has exercised no coercive pressure upon the infallibility dogma. The Journal di Roma says he has only shown patience and forbearance.

Madrid, July 11.—It is stated that Marshal Serrano told the French minister that he avoids all interferences with candidatures, lest it should be said that he desired the continuation of the Regency. In the Hohenzollern case he had acted as in all previous candidatures.

London, July 11.—In the House of Lords the Earl Granville said that France having announced her determination to resist in relation to the Prince of Hohenzollern, the queen's government, in conjunction with others, are using every means to preserve peace.

Paris, July 11, 2 P. M.—Bourse now firmer; Rentes 69.40.

London, July 11.—In House of Commons to-day Gladstone said Hohenzollern's nomination had taken the English government by surprise. France had threatened to proceed to extremities. Should France persist, her majesty's government would exhaust every means to prevent war upon a case so little warranting it.

London, July 11.—The Pall Mall Gazette thinks the case is complicated by the awkward consequences of Olivier's declaration to the Corps Legislatif of what France would and would not endure in regard to the nomination of Prince Leopold. It is difficult now for Prussia to withdraw or modify her policy.

Paris, July 11.—The *Gazette* says: The horses of the emperor have been sent to the frontier. It is asserted that France will not consent to a congress of the powers until Prussia has yielded on the question of Prince Leopold's candidature.

It is reported that a telegraphic dispatch which was yesterday sent from Ems to the emperor by Count Benedetti, was so altered by Prussian telegraphers that little of it could be deciphered. The only part which could be understood was to the effect that Prince Leopold had received the consent of the King of Prussia to his acceptance of General Prim's offer.

Prince Leopold is at Ems, and assists in councils held there by the king and his ministers.

Paul Darcourt left for Ems last night with the latest instructions for Minister Benedetti.

Count Benedetti complains of articles in the Constitutionnel.

It is claimed that the Dances are enthusiastically in favor of war against Prussia.

PLYMOUTH, ENG., July 11.—Several Prussian iron-clads, recently riding at anchor in this port, were ordered to the Baltic yesterday. These orders were countermanded to-day, and the vessels sail toward Cherbourg.

London, July 12.—Nothing complimentary of the recently reported Chinese massacre has been received, though late dates have come to hand. The report is, consequently, believed to be a hoax.

Paris, July 12.—The feeling to-day is quieter, though the bourse at midnight last night continued excited; Rentes 69.25.

The emperor has arrived at the Tuilleries.

The Prussian ambassador has returned from Ems.

Olivier declines to receive as a gauge of peace the king's withdrawal of his sanction to the Hohenzollern candidature, unless he does it as the King of Prussia, instead of as the head of the family.

London, July 12.—The Telegraph says: Were Prussia to reply precisely as France requires it would not guarantee peace.

Paris, July 12.—Michelet, in the *Rapporteur*, to-day, says: "The plebiscite means peace, and pleading for peace," and says if it is doubted let the vote be repeated.

The Spaniards are apparently unconcerned about the situation of affairs.

The position of Italy is uncertain. Prussia will establish an entrenched camp of twenty-five thousand men at Larrache.

CHEROKEE, July 12.—All the war vessels in the harbor have their fires kept up.

Paris, July 12.—The evening journals say the first Prussian army corps has been ordered to march on the frontiers on the Rhine.

A letter from General Prim, dated the eighth instant, says: "I never supposed that France could be so impressed in this matter, but Spain cannot without shame draw back; so, *En avant, et vive Espagne*."

It is stated the Orleans princes are active in Hohenzollern's candidature.

Paris, July 12, 2 o'clock P. M.—It is reported the Spanish question has been amicably adjusted. Bourse active. Rentes 70 and 55.

Paris, July 12.—The news that the difficulty with Prussia had been settled was founded upon an announcement that the father of Prince of Hohenzollern would refuse the crown for his son, even if elected by the Spanish people.

Minister Olivier, Duke de Gramont and the Prussian minister conferred this afternoon.

It was expected that the government would make another declaration to-day, as all the diplomats were invited to the chambers.

After the interview M. Olivier replied to the interpellation that information would be given at the proper time.

The panic on the bourse to-day was caused by the forced sales of speculators.

The Parisian journals have reports of immense movements of German troops toward the frontier. The roads are encumbered with men and wagons.

It is reliably stated that relays of transportation have been so arranged that thirty-five thousand infantry and five thousand cavalry can reach the frontier in one day.

Drilling and artillery practice is going on throughout Prussia.

It is stated an envoy has been to Vienna to propose an offensive and defensive alliance between France and Austria.

Austria's answer has not yet been published.

London, July 12.—There is no doubt that Prussian troops are concentrating at Baden and Mayence.

Paris, July 12.—The correspondent of the Pall Mall Gazette says that many news dispatches from Paris to the United States have been delayed and altered because they contained details of preparations for war. The Pall Mall Gazette reproduces the report of the *Gazette* that the emperor's horses, after a special training to accustom them to artillery fire, had been sent to the frontier.

Deputy Gambetta intends to make speeches in the corps in which he will demand that the government insist on the fulfillment of the treaty of Prague. Arago will oppose in the interest of peace.

Florence, July 12.—In the chamber of deputies yesterday Minister Verast, on being questioned on the general situation of Europe, the Spanish question and the relations of Italy thereto, said the Italian government co-operated with other powers in their efforts to maintain peace, but he declined to make any further explanations. He was still hopeful, however, of a favorable result of the endeavors of the powers.

London, July 12, 9 P. M.—A rumor is current that Hohenzollern has withdrawn from the candidature.

ASPINWALL, July 12.—The steamer *Ecuador* was lost near Lupe, by her boiler exploding. Seven persons were lost. The smallpox is spreading at Valparaiso.

PARIS, July 13.—The Constitutionnel, ministerial organ, says: The government of France has testimony that the candidature of Prince Hohenzollern has been withdrawn, and the peace of Europe will not be disturbed. We are satisfied that Hohenzollern will not reign in Spain. We demand nothing more, and rejoice at this pacific solution.

BRUSSELS, July 13, 10 A. M.—Warlike preparations continue in France, notwithstanding the withdrawal of Prince Leopold, and there is universal fear of war.

BERLIN, July 13.—The *Kreuz Gazette* says: Germany indignantly repels the measureless arrogance of France. Prince Leopold renounces the candidature because he is unable to reconcile the character of German soldiers with action involving Germany and Spain in war.

Bismarck is here.

Paris, July 13.—A questionable dispatch from Dusseldorf this morning says: Leopold accepts the Spanish crown on condition of an immediate declaration of war against France should the latter attack Germany.

London, July 13, Noon.—The government nearly monopolizes the cables leading to the continent with dispatches on the Spanish question; consequently business dispatches are delayed, and the transmission of private European war items compels the omission of much interesting matter.

London, July 13.—Measures are afoot to detect and punish the author of the Chinese massacre hoax.

CONSTANTINOPLE, July 13.—Another disastrous fire occurred here to-day, destroying over fifteen hundred houses, mostly occupied by the poorer classes.

PARIS, July 13, Evening.—The papers report that the ministers have all resigned.

VIENNA, July 13.—The papers denounce Prussia's arrogance, and invoke the mediation of England to prevent war.

London, July 13.—Paris telegrams show insecurity and distrust prevail. Troops are still moving to the frontier. Notwithstanding Prince Hohenzollern's withdrawal, there is no abatement of military activity throughout France.

Belgium is preparing for warlike contingencies. All furloughs have been withdrawn and troops have been ordered to the frontier, with orders to destroy telegraphs and railroads in case of an invasion.

PARIS, July 13.—The tone of the Constitutionnel is pacific, but the other journals are filled with warlike preparations.

The bourse to-night is agitated, Rentes falling to 69.75.

KNOWLEDGE UNDER DIFFICULTIES.

Mr. Lewis B. Carl, the young man who delivered the Latin salutatory and carried away the second honor at the Columbia College on Wednesday, deserves more than passing comment. Mr. Carl was born blind, and has always been so. When quite young he entered the institution for the education of the blind in New York, and graduated after studying there seven years. He then determined to take a collegiate course and entered Fairchild's Institution, Flushing, on Wednesday he graduated at Columbia College, as stated, receiving one of the highest honors of the institution.

Mr. Carl has labored under many difficulties in the pursuit of his studies, and not the least of which was being guided to and from college. He was compelled to hire a boy to do this, and to do so, the expense was of no small moment. One entire year he was unable to afford this, and consequently he was compelled to intern one year in college, which his friends claim, lost to him the first honor at the recent commencement.

An original method was adopted by Mr. Carl in gaining a knowledge of his studies. As the text books used in college are not prepared for blind, the lesson would be repeated to him, and he would, by a system of characters—his own—pick it out with a smallawl on the back of a sheet of paper. From one to six dots were used in the formation of each letter. Greek characters were more difficult; but Greek, as well as all the studies required, were mastered by his indomitable perseverance. Probably no student has graduated for years from Columbia College who is so well prepared to teach the profession which he has adopted. —*New York Standard*, July 2.

EXPERIMENTAL EVIDENCE.—An admirable defense of the doctrine of plenary inspiration is contained in the reply of a woman in Turin, who had a present of the Bible, and was reading it when a priest, passing by, asked her what she was reading. She told him, and he demanded of her how she knew it came from God. She replied: "God told her so." He replied: "Ah, you have seen God?" She said, looking up: "How do you know that that is the sun?" He replied: "If enlightens and warms me." "Ah, yes," she said, "so I know the Bible is from God; it enlightens and warms this heart."

AS FLOWERS never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God.

The fireside is a school of infinite importance; it is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life.

The mind is heaven-born, and comes immediately out of the hands of God; so that, to speak properly, we are nearer related to the Supreme Being than to father and mother. —*Collier*.

Labour to keep alive in your breast that little spark of celestial fire, called conscience. —*Washington*.

The Christian Advocate.

SATURDAY, JULY 16, 1870.

THE IMAGINATION LANE.

There are brighter skies than these, I know—
Lands where no shadows lie—
Fields where immortal flowers bloom,
And fountains that are never dry;
There are domes where the stars are never dim.

Where the moon forever gleams,
And the music breath of the radiant hills
Sweeps o'er the crystal streams;
For often I've caught, in the time of sleep,
A gorgeous glimpse of this hidden deep,
Away in the land of dreams.

When night lets down her pall of mist
On slender cords of air,
And the purple shadows of dying day
Are teeming everywhere;
While unseen fairies chant a lay
In the lily's crimson cells,
And the solemn voice of the harmless winds
Breaks up the dreary still,
I know, by the cry of my soul within,
There's a place where they shut the gates of
Heaven,
And the God of glory dwells.

The wall of the wind, the river's voice,
The arch of western hill,
The beauty spread o'er the living earth,
In shimmering twilight still;
The yearnings of each human heart
For a better, better clime—
A higher life than this mortal course,
Bearing the seal divine!
Ah! sure there must be a beautiful land,
Where the white-robed millions ransomed
From the dark, dark, dark, dark,
Are changing their songs sublime.

PRAYER FOR THE MINISTRY.

There is nothing more certain
than that God has made it as much
the duty of the laity to pray as he
has made it the duty of the minis-
try to preach.

Pray for their call to preach. Said
the "Shepherd and Bishop of Souls,"
"Pray ye, therefore, the Lord of the
harvest that he will send forth lab-
orers into his harvest." If we are
not mistaken, prayer for men to be
called and qualified for the ministry
used to form a larger element in the
prayers of the church than now.
Why so? Is there less need? The
complaint of a want of ministers
comes up from every point of the
compass. The increase of popula-
tion makes an ever increasing de-
mand for ministers. The church
must "pray without ceasing" for
men to be called to the holy work.
Our old men are passing away.
Pray that their mantles may fall
upon worthy shoulders—that the
ranks of the militant host may be
filled with such as shall "urge the
restless strife."

The great Apostle to the Gen-
tiles, who was skilled in the learn-
ing of the Greeks—brought up at
the feet of Gamaliel, extraordinarily
called by the Lord Jesus, inspired
by the Holy Ghost, empowered to
work miracles, and caught up into
the third heaven—said: "Pray for
us." All ministers need the pray-
ers of the church.

In the Epistle to the Romans Paul
says to his brethren: "I beseech
you, brethren, that ye strive with
me, in your prayers to God for me,
that I may be delivered from them
that believe not in Judea." He an-
ticipated what afterward befell him
when the mob rose and sought his
life. But prayer was answered, and
he was delivered from them that be-
lieved not in Judea.

In his Epistle to the Ephesians
he exhorts them to pray for him,
that utterance might be given unto
him, that he might open his mouth
boldly to make known the mystery
of the gospel. To preach in those
perilous times was to hazard one's
life, and demanded no small meas-
ure of boldness.

In his Epistle to the Colossians
he exhorts them to continue in
prayer, that a door of utterance
might be opened unto the ministry.
In those pagan and persecuting
times the way of the gospel was
often shut up and hindered. Paul
longed to bear to distant lands and
strange nationalities the tidings of
the Saviour's love. He wished the
way opened for progress and ac-
cess.

In his Epistle to the Thessaloni-
ans he asks them to pray that the
word of the Lord may have free
course, or may run and have free
course—like one contending for the
prize at the Olympic games might
have free course, win the prize and
be glorified. Prayer in the congre-
gation is like the plow pulverizing
the soil and preparing it for the
good seed; otherwise it falls on full of food for head and heart,

hard, unbroken soil, like the trod-
den wayside, and is devoured by the
fowls of the air.

Prayer in the congregation sets
the moral atmosphere ablaze, and
when the holy archer draws his
bow the arrows, on their way to
the sinner's heart, take fire in their
flight, and bring many wounded and
weeping to the cross. When the
air of God's house is all aglow with
the spirit of prayer the minister
feels that he has an unction from
the Holy One. He rejoices as a
strong man to run a race, and ex-
claims: "The Lord of hosts is with
us! The God of Jacob is our refu-
ge." It is an easy, a delightful, a
soul-refreshing work to preach to
such a congregation. The sword of
the Spirit then is of double edge
and heavenly temper, keen, and
many are the slain of the Lord. All
faithful ministers unite to say: "Pray
for us." W.

TUSKEGEE FEMALE COLLEGE.

MR. EDITOR: This institution has
just closed its fifteenth session, and
one of the most successful in its
history. As the undersigned was
the only member present of the
committee appointed by the Mont-
gomery Conference, at its last ses-
sion, to attend the annual examina-
tion, I ask space in your columns
for this report.

Tuskegee Female College is lo-
cated at Tuskegee, Macon county,
Alabama, near the Montgomery and
West Point railroad. No city in the
South offers greater advantages as
an educational center. A healthy
atmosphere; the abode of good
morals, cultivated taste and ele-
gance; off the great thoroughfare a
few miles, yet of easy access—every-
thing is here that is necessary to a
vigorous and healthful development
of the physical, intellectual and
moral faculties.

The college is still under the direc-
tion of Rev. G. W. F. Price, assist-
ed, during the last term, by eight
thoroughly educated, experienced
teachers. These will be retained,
and to their number will be added
Rev. B. B. Ross, of the Alabama
Conference, and Miss Shelley, of
Talladega. Nothing more is neces-
sary to give satisfaction to all who
know these last named parties than
to announce them in connection with
the corps of teachers.

During the last session the ma-
triculars were one hundred and
seventy. The health of the pupils
has been remarkably good, and the
order excellent. No serious case
of discipline during the year. Val-
uable additions have been made to
the chemical and philosophical ap-
paratus, and the pianos have re-
cently been refitted. The curricu-
lum embraces all the elements of a
liberal education. The boarding de-
partment has been well managed.
Physical training, on scientific prin-
ciples, will hereafter form an im-
portant feature in the college course.

The examination began on the
thirteenth of June, and continued
to the twenty-third. It was thor-
ough and satisfactory. Both teach-
ers and pupils had done their duty.
One feature in the course of instruc-
tion struck me as peculiarly interest-
ing and important in female educa-
tion—the extensive and thorough
literary culture bestowed. Special
emphasis is laid upon this. The
course embraces the English classics,
from Chaucer to the close of the
Elizabethan period. The criticisms
of the pupils upon these great au-
thors showed that their acquaintance
with them was extensive, and that
their contact with them had been
most pleasant and profitable. If a
young lady has any literary taste,
this course of training will develop
and purify it; if a spark of genius,
it will kindle it. Special care is be-
stowed also upon the natural sci-
ences. The facility with which the
classes handled the apparatus, and
performed, in the presence of a large
audience, the various illustrative ex-
periments, showed that they had
been instructed practically as well
as theoretically.

The commencement sermon was
preached by Rev. Jesse Boring, M.
D., of the North Georgia Confer-
ence. It was a good gospel sermon,
good seed; otherwise it falls on full of food for head and heart,

wholly appropriate to the occasion,
and would have been equally appro-
priate in a camp meeting pulpit. It
was good to be there.

The art exhibition, on Tuesday
night, was a complete success. While
the specimens generally were highly
creditable, some of the paintings
manifested a very high order of
talent. On Wednesday the literary
address was delivered by Colonel W.
H. Chambers, of Russell county,
and fully met the high expectations
of the audience. Thursday was
commencement. Sixteen young lad-
ies received diplomas—sixteen edu-
cated females, radiant in all the
loveliness of youth, and "polished
after the similitude of a palace,"
were sent out to carry the rays of
scientific and moral truth into the
home sanctuary and into society.
What good may they not accom-
plish? Not least among those who
are working out the redemption of
society is the successful female edu-
cator. And if the modesty of Pres-
ident Price will not be offended, I
will here record the verdict long
since rendered by all who know him,
that among successful educators of
females he stands prominently in
the front rank.

I will say to all who have daugh-
ters to educate, that I know not
where they can do better than to
place them in the Tuskegee Female
College. The next session will open
on the fifteenth of September.
E. S. SMITH.

Whitworth College, Brookhaven, Miss.

MR. EDITOR: The scholastic year
of this popular and most excellent
female college closed on the twenty-
eighth of June, under very flatter-
ing circumstances. It enrolled one
hundred and sixty-five scholars the
last session of forty weeks—colle-
giate department, one hundred and
forty-seven; preparatory, eighteen.
Commencement exercises began on
Friday evening, June 24, by a concert.
On Sabbath, the twenty-sixth, the
annual sermon was preached by Rev.
James A. Godfrey, of the Mississippi
Conference, to a large congregation.
The sermon is said to have been
very good. On Sabbath night a
plain, practical and affectionate ser-
mon was preached to the young lad-
ies of the school by the president.
On Monday, the twenty-seventh, the
senior class was examined, in the
presence of an intelligent audience,
upon astronomy, moral science,
mathematics and chemistry. The
examination was impartial and thor-
ough, and evinced a perfection in
the knowledge of these sciences,
upon the part of these young ladies,
very rarely found in the senior class
in any college. In mathematics all
the propositions in each of the first
five books of geometry were written
down on separate slips of paper and
put into a hat by spectators. When
a young lady's name was announced
one of these spectators drew from
the hat and announced one of these
propositions, and the young lady
proceeded to the blackboard, and
demonstrated it in a few minutes.
Thus these five books were passed
through, and a failure in one propo-
sition only, and that only a partial
one, the young lady claiming she
could finish it.

The examination in astronomy,
moral science and chemistry was
equally thorough and satisfactory.
The self-possession, readiness to an-
swer, and the clear, distinct manner
of answering, showed that these
young ladies had not only studied
books but principles; had not studied
to be examined, but to know these
sciences. The audience, and es-
pecially the critics, were much grati-
fied, and said that was as near per-
fection as any examination they had
ever witnessed. This thoroughness
of instruction is the great secret of
successful mental culture and
scholar-making. It is the only cor-
rect mode of furnishing the mind
and developing its resources.

On Monday night there was a
brilliant concert in the large new
chapel—a large audience delighted
with good music, well executed upon
the instrument, and charmingly ut-
tered in song. At appropriate in-
tervals well written and well read
compositions were listened to from
the junior class, which indicated
considerable culture in thought and

style. Tuesday, the twenty-eighth,
was commencement day.

A large audience assembled early,
and the exercises were opened by
the choir in the use of that sublime
old hymn: "Before Jehovah's awful
throne." The prayer, by Rev. M.
Borges. We were then delightfully
entertained for more than three hours
by the music and compositions of
the graduating class.

These compositions were finely
written and gracefully read, and
evinced a maturity of thought and
thoroughness of mental training
rarely found among those so young.
The valedictory was touchingly elo-
quent, and brought down a shower
of tears, and threw over the closing
moments of this interesting occa-
sion a softening, subduing, eloquent
influence, which made us better, and
strongly indicated the wealth of
affection which has grown up be-
tween these jewels and those by
whom they were polished.

The degree of Mrs. of English
literature was then conferred upon
seven interesting young ladies,
their diplomas delivered, and the
large and highly gratified audience
dispersed. At five o'clock in the
afternoon Miss Ella Barnes, an alums-
na of the school, read an elegant
essay to the society of the alumni
and others present, which was
warmly applauded.

A very large number of persons,
young and old, assembled at the
chapel and college at night for so-
cial enjoyment, and spent several
hours delightfully.

Now, Mr. Editor, allow the writer
to say that he thinks we have, in
Whitworth College, of Brookhaven,
Mississippi, one of the best literary
institutions for the education of our
daughters to be found in the South-
ern States.

It is home-like in its character—
where there is father and mother,
sister and brother who thoroughly
instruct and govern and watch over
this large family of over a hundred,
with parental solicitude and care.
This is the reason of the strong af-
fections existing between Brother
and Sister Johnson and the young
ladies who live in the school, and
the cause of the sobs and tears when
the last farewell is heard.

They are assisted by an excellent
corps of teachers. The importance
of having the right men and women
in such institutions is unspeakable.
Those who are committed to them
for instruction and training are to
be the wives and mothers of coming
generations.

Woman, with a well cultivated in-
tellect, with Christianity enthroned
upon her heart, and the open Bible
in her hand, is one of the mightiest
forces to bless and regenerate soci-
ety of all the activities of this fallen
world.

Thus prepared with lever and ful-
crum, she can move the world as she
pleases.

We look to this school as one
whence shall go forth many such to
illuminate and purify society.

WM. B. HINEA.

CRYSTAL SPRINGS, Miss., July 6, 1870.

MANSFIELD FEMALE COLLEGE.

MR. EDITOR: The examination at
Mansfield Female College came off
at the appointed time. Your humble
servant will report, as in duty
bound, some of his observations on
the occasion.

He attended the examination of
nearly every class, on each of the
subjects studied, for three successive
days. The examination was strict
and impartial. The different classes
showed they had been well taught.
Their attainments were very fair.
Bating a pardonable solicitude in
one or two teachers to aid in em-
barrassment, nothing was observed
of which rigid criticism could justly
complain. Earnestness, fullness and
accuracy of instruction were evinced
by every class examined. In ob-
serving the faithful, careful, honest
dealing with the young ladies in
their education, I could but con-
gratulate the church, the commu-
nity and the country at large in
having so good a school.

Those parents are favored who
can avail themselves of such ad-
vantages for their daughters. The
young are indeed blessed who are
subjected to a system of training so

well adapted to draw to healthful
development their mental and moral
powers. In all fairness and candor
we must place Mansfield Female
College among the very best edu-
cational institutions of the land. If
there is any achievement in which
the Louisiana Conference and the
friends of real mental and moral
progress have been concerned, of
which they may feel elation, surely
Mansfield Female College, brought
up as it is to its present state of
efficiency, must be esteemed one of
the noblest and most valuable.

It is an institution, "me judice,"
in which all its friends and patrons
may justly feel confidence. Here
are healthful mental and moral de-
velopments.

The sermon preached on Sunday,
June 26, to the young ladies, by
Rev. John Wilkinson, of the Lou-
isiana Conference, was well chosen
for the occasion, chaste, solemn and
impressive; and exhibited the su-
perior loveliness of character formed
on the Christian model. The ex-
amination on Monday was followed
by an exhibition of attainments in
music by the several students of
music. It showed proficiency in
pupils and diligence in instructors.
The young ladies and their instruc-
tors manifested a commendable zeal,
for which I thank them, to give
pleasure to their friends and patrons
by varied performances with voice
and instrument; but I could not help
feeling that much time and labor
are lost in striving to make musi-
cians of those who have neither love
nor aptitude for the art.

Passing from particulars to gen-
eralities, I could not think what a
burlesque on humanity that the
divine art of music should be re-
duced to a trade, and be fitly repre-
sented by a lame child hopping
about and squealing with a burnt
finger. Under the present style of
music the tall trees will not bow,
nor the rivers stop in their courses,
nor the wild beasts forget their
ferocity. For one, I do want the
grand refrains of sacred melody to
find expression in our institutions
of learning.

On Tuesday night a musical en-
tertainment was given by the ladies
of the college for the purpose of
enlarging the funds to supply the
college with a complete chemical
and philosophical apparatus. The
subject: "Romance of the Forest."
A success in the performance. One
said, "Rich, rare and racy," and
this shall be my description. The
proceeds were over \$325.

The little girls, in their girpsie at-
tire, presented a striking tableau.
Their varied amusements with dolls
and needles, fans and flowers, kept
the attention alive, without distract-
ing too much from the main actors
around them. Some old carpers
thought the girls were learning
passes at love full soon, without
drill in college life, and that the
time and effort might have been
more wisely employed. In despite
of complainers it was a beautiful
exhibition, and the fruits will be for
others coming after to enjoy. The
exercises on Wednesday, commence-
ment day, were very interesting,
and were witnessed by a very large
and appreciative audience. The
literary address was delivered by
Major Ashton, of Shreveport, Lou-
isiana. It was a beautiful and ap-
propriate production, well delivered.

The several essays of the mem-
bers of the graduating class, of
which there were four, were finely
conceived and gracefully delivered.

The valedictory by Miss Annie
Stewart was superior of its kind. I
am indisposed to make distinctions
in the graduating class as to sub-
jects and performances, when all
were appropriate and highly credi-
ble. The apologetic tone, in regard
to one subject chosen for an essay,
seemed to say that the young ought
not to cherish reminiscences of the
sad past. The theme was appropri-
ate. The deeds of noble men of the
past and of the living present, who
are compelled to feel the iron in
their souls, are appropriate themes
for the orator, the poet and the es-
sayist. Let their deeds be out-
spoken by the young of the land.
Let their warm hearts take fire, and
pour forth burning thoughts until
the virtues of the dead shall be re-
produced in the living.

May the day never come when
the young shall forget the noble
past and cease to draw inspiration
from the examples of our own sunny
South. Miss Porter Parsons was
right in her sentiments of apprecia-
tion of worthy deeds of countrymen
and friends. The exercises closed
with the announcement by Pres-
ident Stewart that the past year had
been most prosperous of any for
Mansfield Female College, under
his administration; and the next
session would begin on the twenty-
eighth of September, 1870.

B. CLEGG.

GREENWOOD, LA., June 30, 1870.

"I WISH I HAD CAPITAL."—So we
heard a great, strapping young man
exclaim the other day.

You want capital, do you? And
now suppose you had what you call
capital, what would you do with it?
You want capital! Well, haven't
you hands and feet, and muscle,
and bone, and brains, and don't you
call them capital? What more
capital did God give anybody?
"Oh, but they are not money,"
say you. But they are more than
money, and nobody can take them
from you. Don't know how to use
them? If you don't, it is time you
were learning. Take hold of the
first plow or hoe, or jackplane or
broadax, you can find, and go to
work. Your capital will soon yield
you a large interest. Ah, but there's
the rub? You don't want to work?
You want money on credit, that
you may play gentleman and specu-
late, and end by playing the ven-
bond. Or you want a plantation,
with plenty of hirelings upon it to
do the work, while you run over the
country and dissipate; or you want
to marry some rich girl who may be
foolish enough to take you for your
good looks, that she may support
you.

Shame on you, young man. Go
to work with the capital you have,
and you will soon make interest
enough upon it to give as much
money as you want, and make you
feel like a man. If you can't make
money on the capital you have, you
could not make it, if you had a
million dollars in money. If you
don't know how to use bone and
muscle and brains, you would not
know how to use gold. If you
what capital you have lie idle, all
waste and rust out, it would be the
same thing with you if you had
gold; you would only know how to
waste.

Then don't stand about idling
a great helpless child, waiting for
somebody to come and feed you,
but go to work. Take the first
work you can find, no matter what
it is, so long as you can do it well.
Yes, whatever you undertake, do it
well; always do your best. If you
manage the capital you have, you
will soon have plenty more to man-
age; but if you can't or won't man-
age the capital God has given you,
you will never have any other to
manage.

Do you hear, young man?

TO THE POINT.—The fellow
from the Christian Era has more
than the usual amount of good
vice in so small a space. As it
brief it can soon be committed to
memory. It would be well if every
church member would attempt it.
A more difficult task would be to
put it in practice. It is worth try-
ing.

"DEAR BRETHREN: I suggest that
you pray for your minister. Be-
guard his reputation carefully, let
him preach weekly, listen to his
word wakefully, treasure it up care-
fully, practice it faithfully, both
individually and collectively, and
constantly, support the Saviour's
school heartily, subscribe for his
liberally, pay him promptly, let
him a bit of meat and ball of bread
occasionally, call on him frequently,
but not ruddy, greet him cordially,
but not ruddy, and may the God
of all grace bless you abundantly
and add unto you daily such as may
be saved eternally. Amen."

THE CROWN OF THORNS.—An in-
teresting girl of six years lay on a
death-bed. Shortly before she died
this child of prayers and pious in-
struction said to her mother:

"Please, mother, when I am dead
don't put any roses round my head
when I lie in my coffin to be buried."
 Astonished at the singular request
the mother asked her the reason.
"Because," said the dying child,
"they crowned my Saviour's head
with thorns."

Montgomery was told of this
interesting incident, and was requested
to write some verses. He wrote
just these two, which beautifully
forth the dying child's request:

"Mamma, a little maiden said,
As she lay with her expiring sigh,
Put no sweet roses round my head
When in my coffin I shall lie."
"Why not, my dear?" the mother cried.
"What flower so well a corpse adorned?"
"Mamma," the innocent replied,
"They crowned my Saviour's head
with thorns."

The Christian Advocate.

SATURDAY, JULY 16, 1870.

NO TIME TO PRAY.

No time to pray!
O who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needs not some check from sin—
Needs not to pray?

No time to pray!
Mid each day's dangers, what retreat
More needful than the mercy seat?
Who must not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all
Each passing day?

No time to pray!
Then sure your record falleth short;
Excuse will fall you as resort
On reckoning day.

What thought more dear
Than that our God his face should hide,
And say through all life's swelling tide:
No time to hear!

Cease not to pray;
On Jesus as you all rely—
Would you live happy, happy die?
Take time to pray!

LIFE IN MARS.

In a book far more entertaining than any modern novel Mr. Proctor has given us, among a number of other studies of worlds in physical conditions widely different from that of our own, a chapter of the highest interest on "Mars the Miniature of our Earth"—the specific interest of the essay being the very close analogy it proves in the physical condition of Mars to that of our own earth, so that we have a far larger basis of similarities from which to draw our inferences to other similarities which we can, as yet, only conjecture, than we have in the case of the moon, or even the planet Jupiter, or Venus or Mercury—worlds in all of which there is some vast fundamental difference of condition which must affect the whole course of nature there. In the moon there is the fatal difference of no atmosphere, and none, therefore, of the enormous variety of phenomena—evaporation, clouds, colors, vegetation, lungs, etc.—dependent thereon. In Mercury and Venus, if there is not, as we should suppose on the first look, an amount of heat which would make those planets quite intolerable to the various races of creatures inhabiting our earth, we have at least no right as yet to assume that there is not, and no evidence at all really demonstrating the existence of these general physical conditions on which alone we can base an argument from analogy. In Jupiter there is pretty clear positive evidence that the conditions of existence are quite inconsistent with life as we know it. In all probability the body of the planet is still a glowing, uncondensed mass of molten matter, with an atmosphere heavily charged with boiling vapor; and if there be life at all of our kind in the Jovian system, it must in all probability be on the satellites, and not on the planet itself; and even they are composed of so light a material, as compared with the earth or the moon, as to suggest a very different general physical condition. Of course there is nothing to prove that intellectual beings, like ourselves in reasoning powers, may not exist in the fiery furnace of the sun or on the colder which we call the moon, or indeed in empty space itself; but there we come into the region of pure conjecture, and the argument from analogy wholly fails. Nothing is beyond pure conjecture. A hundred thousand intellectual beings like myself may be dancing on the paper on which I am writing, for anything I know; but I have no reason to think so, and I have very little more reason to think that such beings exist either on the sun or on the moon, for the only circumstance which favorably distinguishes these positions from empty space, for the abode of beings like ourselves, is the existence of a force of gravity there, more or less resembling the force of gravity which keeps us rooted to the earth; and even that circumstance as regards the sun can hardly be said to furnish an analogy, for at the surface of the sun, to say nothing of the difficulty of living in a furnace, the force of gravity itself would be so enormous as to crush any one with the body of a man. While, therefore, there is nothing to prevent our conjecturing inhabitants for all the suns in space, there is precisely as little reason for doing so as for conjecturing inhabitants for the intervening celestial vacuum. The mere attraction of our attention to these particular points in space, by the lights suspended there, ought no more to suggest living beings in any degree like ourselves than the shining of a candle should suggest to a moth that in the flame of that candle

living beings like itself exist. In point of fact, the moth would be much nearer the mark if it peopled the dark intervening spaces with moths, and excluded them from the various luminous points visible to it; and so as regards solar worlds, not only have we no reason to single them out for conjectural inhabitants, but as far as we can reason from analogy at all, we have special reason to single them out as localities in which creatures like ourselves are even more unlikely to exist than in the empty celestial spaces themselves. No doubt it is perfectly reasonable to suppose that there may be planetary systems for most or all of the solar worlds, like that to which we belong, and that there, if beings more or less like ourselves do not already exist, preparation may be making for them. But what we want to insist on is, that so far as we can reason at all in this matter, we can reason only by analogy; and that argument, as distinguished from mere conjecture, fails us, just so far as we have no tangible analogies of physical condition on which to build.

Now in the case of the planet Mars, and in the case of the planet Mars alone, our astronomers have really established the existence of a similarity of physical condition, which gives us the strongest positive grounds for inferring that even such creatures as we now are could somehow make shift to live there, though, of course, not without a certain amount of preliminary discomfort while we were trying to acclimatize ourselves. Mr. Proctor's graphic account of these similarities, and his delightful chart of the planet's continents and waters, suggest to us to discuss one or two of the known differences of condition, in their relation to the probable results upon the history and civilization of the Martians. First, let us briefly say that the Martians have a world less in area than one of our hemispheres to explore—that, in spite of this, it has not very much less land than the earth, a much less proportion of its surface being occupied with water than of the globe—that its seas are of the general type of the Baltic and the Mediterranean, for the most part narrow, straggling, inland seas—that the greatest seas are in the neighborhood of the cold South pole of Mars, which has a climate far severer than the North pole; that there is a world of perpetual snow at each Martial pole, which can be seen to diminish as the summer returns to each hemisphere, and to increase again as winter comes back; that in spite of the preponderance of land, a vast deal of rain falls on Mars, especially in winter, clouds often hiding the configuration of the continents from our astronomers, and then suddenly dispersing, and leaving the continents clear again—a clearing up, which usually happens about the hour of noon in Mars, just as our weather so often changes as the sun passes the meridian; that the length of the Martial year is nearly twice as long as ours; and that the force of gravity on Mars is much less than half what it is with us, so that, as Mr. Proctor expresses it, "a Daniel Lambert on Mars would be able to leap easily to a height of five or six feet, and he could run faster than the best of our terrestrial athletes."

The general result, then, of the telescopic observations on Mars, and the deduced calculations, may be said to be—(1) with certainty, that the weight of objects of the same mass in Mars is much less than half what it is here, and that consequently there would be a far greater range of activity for creatures of the same size; that falls would be less dangerous; that the strain on walls, or columns, or any other supports would be much less, and that therefore roofs, arches, and structures of that kind might be easily set up on a much larger scale by creatures of equal skill with ourselves; but, on the other hand, that friction, which is more or less proportional to pressure, and therefore, in the case of piles of stones, etc., to weight, would be far less than on the surface of the earth, so that any violent lateral disturbances, such as hurricanes, would exert a still greater effect than on our earth in destroying such structures, since there would be less solidity, and, therefore, less frictional resistance to overcome in overturning them. Again, the vastly diminished weight of given masses would give a very great advantage to all kinds of engines of draught. Carriages, carts and railways would attain a vastly greater speed than on our earth, and the sledging on the snow fields of Mars might be as swift as the wind. All these inferences are matters of certainty, so far as they go. But (2) there seems a very great probability that the atmosphere of Mars is relatively considerably denser than ours, since at a distance from the sun so much greater than the planet probably receives directly less than half the light and heat we receive, there seems no sign of any arctic severity, and clear evidence that the atmosphere holds vast

quantities of watery vapor, even in winter, which points to a general temperature considerably higher than our world would have if removed to the same distance from the sun, especially when one considers how much less water to supply vapor, and how much greater a proportion of land than the earth, Mars contains. Again, the rapidity with which storms clear off from a big continent and leave the outline clearly marked after being all enveloped in mist before, seems to show the existence of very rapid currents of air; and this, no doubt, the greater inclination of the axis of Mars, giving a greater range to the northward and southward journeys of the sun, would promote. Putting these facts together, then, we should infer that the atmosphere of Mars is, in proportion, heavier than that of the earth, and therefore a warmer envelope for the planet; that its winds are more violent; and that the great difficulty of the architects of the planet is more likely to be the strengthening of their structures against lateral forces—hurricanes, for instance—than against the strain of gravity. Their outer walls would have to be comparatively much more solid—their difficulty in raising broad arches and spacious roofs would be much less; and locomotion on Mars must be much more easy and speedy, *ceteris paribus*, than locomotion on the earth.

If this be so, we may see a fitness in the much larger proportion of land in the planet and the comparative narrowness and smallness of the seas. Probably life in Mars is faster than it is here. It is very improbable that the civilization of the different continents there is divided by periods extending over thousands of years. There is probably no one of the great continental tracts of Mars known there as "the New World." If great migrations of conquering races have taken place on Mars as on the earth, they have probably succeeded each other faster, having a less surface to move over, less obstacles, perhaps in the way, and greater advantages in locomotion. We should not be surprised, too, if the Martians had got greatly ahead of us in respect of navigating the air. We know that the density of the planet as a whole is less than three-fourths of that of our earth, so that it seems likely that the tissues of the body of a Martialist, which must be fed from the substance of the planet, are on the whole intrinsically lighter than those of man's body. But if the Martians' bodies are intrinsically lighter, and their atmosphere a good deal heavier than ours, aerial transit may be a very easy matter to them, and it is quite conceivable that their normal mode of locomotion may be through the air.

Again, if we are right in supposing the currents of air in Mars to be of more than usual violence, while the solidifying force of friction which resists them is much smaller than here, it may be a reasonable inference that "natural selection" has already weeded out the loftier-growing trees, which would stand less chance in encounters with hurricanes than our own, and it is not improbable that the tendency of the great facilities for motion, and the greater velocity of life in Mars altogether, would be that all its animal inhabitants range wider for their food, and obtain less on a given area than on our earth. We should be disposed to conjecture that it is a world in which speed is greater and of more importance than even on the earth, and if so, it seems likely enough that the difficulty we have supposed as to the solidity of walls exposed to the atmospheric currents of Mars, is got over as the difficulty of building durable structures is generally got over in our own tropics, where earthquakes are so common—by not building durable structures at all, but only very light and fragile ones—a process which would, of course, be much easier where all the materials were lighter and all motion swifter than with us. In a word, it seems likely that the distinctive feature of life on Mars is velocity, that the creatures there live faster, move oftener, undergo more change, just as the planet itself passes through a far vaster orbit (though its orbital velocity is not quite so great as ours) in one of the Martial years. But that such a characteristic would tend to quicken the progress of the mind and of discovery is doubtful. With us civilization has never advanced rapidly till it had become tame and, so to say, plodding; and the excitement of local change at least had become few. But the great seasonal changes on Mars—especially in the southern hemisphere, where the winter and summer are aggravated by the enormously increased distance of the sun at that period when his rays are least direct, and his nearness at that period when his rays are most direct—contribute to confirm the impression we have drawn from other considerations, that physically, at least, the life there has far more of rapid change in it than we can easily conceive; but whether that has de-

veloped or arrested the mental and moral progress of the Martians is a question, of which the elements are altogether too conjectural for serious discussion.—Every Saturday.

BIOGRAPHICAL.

MELISSA JANE WILSON.

Died, in Summit, Mississippi, June 8, 1870, Melissa Jane, wife of J. B. Wilson, and daughter of Mrs. Nancy and the late Hardy Thompson. The ties of relationship instituted by our heavenly Father become stronger and dearer by years, and give to this life most of its pleasures. When these ties are broken up by death the deepest sorrow extends through the family circle, and those who survive shed bitter tears over those who die. But of all the losses which human nature is called to weep over, few are more sad than the death of a young wife and the mother of a family of children. When the mother dies the friend and guide of our youth departs, the sharer of our prosperity and adversity, the partner of our joys and sorrows; our kind companion and adviser is laid in the grave, to be seen no more on earth. Truly this is death "in the midst of life." Raised by pious parents, she was early taught that "Christ is the way, the truth and the life," and at the time of her death was a communicant of the Presbyterian Church. She was the only daughter left to a widowed mother, whose heart and home are indeed made desolate by her early death, leaving an aching void which can never be filled. To her bereaved husband, brothers and many relatives she was very precious, and it is hard to realize the sad truth that in all the uneven paths of life we shall meet her no more. Her welcome footsteps, her dear familiar voice will fall net upon our ears, nor her kindness, sympathy and love into our hearts. Young and hopeful of life, she has passed away while the freshness of youth still lingered around her. Her disease was of fearful violence, yet she bore her suffering with patience, and gave full satisfaction to all present, at that solemn hour, of strong faith in the Lord, and entire resignation to his will. May heaven smile graciously on the orphan children, and sanctify the affliction of the bereaved husband.

ONE WHO LOVED HER.

WILLIAM H. STAFFORD.

Died, May 5, 1870, at his residence, near Tuskegee, Alabama, William H. Stafford. He was born in Wayne county, Georgia, January 16, 1809, came to Tuskegee among the first settlers of the place, established himself in business, and by his integrity of character soon won the confidence of all who knew him. In 1837, when the church here was in its infancy, he united with it as a seeker of religion. Soon after, while riding alone along the road on horseback, he was powerfully converted. The joy of his heart so lighted up his face that a friend, meeting him a few moments afterward, observed the change, and inquired the cause before he had time to tell the glad tidings. Happy he whose conversion is so strongly marked by time, place and circumstances, that no entrance is left for doubt. Brother Stafford never doubted his. He entered at once upon a life of consistent, active piety. He was always willing to pray and work, and give to further the interests of the church. "He is a good man" was the word of praise afterward awarded him by all classes. No praise is so high as this. If not providentially vacant, his seat in the sanctuary was always filled. It was easier to preach when he was present. His last illness was distressingly painful; but he was more than patient and resigned—he was triumphant. To him death had no terror—over his future hung no cloud. To the writer he said with the emphasis of a victorious faith: "I know in whom I have believed, and that he will safely keep that which I have committed into his hands." Calling his family around him one by one, he left with them his parting blessing. May they follow him as he followed Christ!

E. S. SMITH.

Scientific.

Advantages of Compressed Asphalt for Roadways.

An American gentleman, residing in Paris, has furnished us with some important information relative to the use of asphalt for public and private roadways, walks, etc., from which we draw the facts and conclusions embodied in this article.

Our readers will recollect an illustrated description of the process of preparing and putting down asphalt so as to form roadways as practiced in Paris, published not long since in this journal. The article was extensively copied in English journals, and the information it contains was obtained directly from Paris, together with the drawings from which our engravings were prepared. It appears, from the information that which we are now in possession of, that the compressed asphalt has by its incontestable advantages obtained the approval of all engineers of the municipality of Paris, and of a great number of provincial cities; in fact the hardest working streets of Paris are now paved with it, and the question is now seriously discussed in the Council of Administration of extending the asphalt system to all the streets and boulevards. It is highly probable that this will be done as fast as the present road surfaces wear out.

It is so solid in wear that it is superseding granite paving even in places where this stone is abundant and cheap; as, for instance, in Geneva, in the very center of easily worked granite quarries, and Grenoble, in the center of the French Alps. Both these towns have used and are using asphalt pavements extensively.

A very great advantage in the use of asphalt is the rapidity with which it can be laid. It is not unusual to construct five hundred square miles per diem, and the larger the undertaking the more rapid in proportion may the work proceed. The pavement laid is ready for use the next day, so that thoroughfares are not kept obstructed.

The same is the case when repairs are needed, as they can be done in sections, each section being ready for use on the next day succeeding repair.

Horses' feet and wheels of vehicles make scarcely any noise on this pavement, and it always possesses a slight elasticity, manifesting the latter quality rather more in warm than in cold weather.

It is kept perfectly clean by the use of beams, and washing with hose, so that it produces neither mud nor dust; and, as it has no cracks or crevices in which animal or vegetable matter can accumulate and decay, its sanitary qualities are of the highest order.

We are informed that its first cost would be less than stone paving in nearly all countries, and that the cost of maintenance is very much less than that of macadamized roads, and generally less than that of any other modern pavement. It is also stated that it is positively free from all the disadvantages of other pavements.

Slipperiness, which has been charged against it, is, we are assured, not essentially a fault of this pavement, it only being observable when mud has been carried upon the asphalt from adjacent macadamized roads, and entirely disappearing when the mud is washed off.

It has also been objected that these roads need frequent repairs. On this point we are assured that complaints have only been heard within the last two years; and that they have had their origin in the imperfections of experimental pavements constructed of other and inferior material from that of the first class asphalt roads. The material known as the asphalt of the "Val du Travers" was that originally employed, and has never given any cause for complaint. It contains a much larger proportion of bitumen than any other, and this renders it superior to other varieties for this purpose.

A preparation of asphalt, called liquefied asphalt, has been used for sidewalks, terraces, basement floorings and yard pavements, and is highly recommended.

It is a mixture of bituminous calx or asphalt proper with purest bitumen, the latter serving solely to complete the fluidity of the asphalt, or, so to speak, as a flux for melting it. The mastic thus obtained is mixed again with a certain proportion of sand, and then run over the surface.

It is stated that the majority of cities in France have adopted this system, and that its use is extending to other countries. It has been employed in Paris since 1838. A single workman can put down from seventy to eighty square yards of this surface per day, and it is ready to be used two hours after it is down. It rarely needs repairs, and when necessary these are the work of only a few minutes. Used in this way it gives a waterproof and perfectly clean surface, and its use in sidewalks in Paris has shown an average duration of fifteen years for a

layer three-fourths of an inch thick. It is very much cheaper than flagged walks, not costing more than one-fourth to one-half as much, according to the quality of flags employed.

These facts seem to us worth considering in connection with the subject of pavements in this country, perhaps a question of as great present and general importance as any engineering problem of the time. That the importation and use of asphalt may be the solution of this problem seems at least possible enough to lead to thorough experiment in this direction.—Scientific American.

Prof. Gould has found that the velocity of the electric waves through the Atlantic cables is from seven thousand to eight thousand miles per second, and depends somewhat upon whether the circuit is formed by the two cables or by one cable and the earth. Telegraph wires upon poles in the air conduct the electric waves with a velocity a little more than double this, and it is remarked, as a curious fact, that the rapidity of the transmission increases with the distance between the wire and the earth, or the height of the support. Wires buried in the earth likewise transmit slowly, like submarine cables. Wires placed upon poles, but slightly elevated, transmit signals with a velocity of twelve thousand miles per second, while those at a considerable height give a velocity of sixteen thousand or twenty thousand miles.

The Giornale di Napoli of March 26 states that on the occasion of a royal visit to Pompeii, on the preceding day, some excavations were made in some houses situated on the right of the Via Stabiana, and a variety of treasures were found, namely: a large number of objects in terra-cotta, iron and bronze; a beautifully chiseled silver cup; a very rare glass oil lamp; a still rarer and perhaps unique object, consisting of a small terra-cotta cup with a metallic cup inside, containing a night lamp, like those in modern use; a large gladiator's sword, with the metallic portions of the scabbard; many copper and silver coins of the time of Vespasian, and an amphora, full of small enions, near the skeleton of a woman. The skeleton of a man was also discovered, holding a pickax in one hand, an iron bar in the other, and with many bronze objects scattered at his feet, near a wall which had been partially broken through.

UNSPEAKABLY GLORIOUS.—Glorious was the scene when Enoch was translated; or when Elijah's chariot of fire and horses of fire appeared in the whirlwind and took him to his glory; yet more glorious was the scene when, surrounded by his disciples, the risen Saviour slowly and majestically ascended by his own glory, before them, while blessing them, and a cloud received him out of their sight. How unspeakably glorious, then, will be that full result of his resurrection and ascension, when crowding from every country, in glorious resurrection bodies shining as the sun at one and the same moment, the myriads and myriads of his saints, of every age, are all gathered into his presence, where is fullness of joy, and are ever with the Lord.—Bickerstaff.

A SINGULAR event has just occurred at Kaethen, in the principality of Anhalt. A middle-aged man, entered the gaming rooms and sat down at the table. After a time he gained one thousand ducats. The croupier passed the money over to him and asked if he wished to continue, but as no answer was returned one of the assistants touched him on the shoulder. The individual still remained immovable, for it turned out that he was dead! The man in charge of the table then raked up the gold, saying that it belonged to the bank, as no engagement could have been entered into with a corpse. The heirs of the deceased are not convinced of the soundness of this reasoning, and they have commenced an action for the recovery of the sum.

DRESS MAKES THE MAN.—A man is first judged by his dress, afterward by what he turns out to be. There is the story of the celebrated painter and poet, Buchin, who, walking out one day in very shabby clothes, became more an object of derision than regard. He was mortified and went home, and, arraying himself in his best, again walked out, to receive on every hand obsequious attention. His mortification turned to anger; and, going home, he threw his gold-laced coat on the floor, and stamping on it, exclaimed: "Art thou Buchin, or am I?"

WHILEST just government protects all in their religious rites, true religion affords government its surest support.—Washington.

FLATTERY is often a traffic of mutual meanness, where, although both parties intend deception, neither are deceived.—Colton.

* Other Worlds than Ours. The Plurality of Worlds studied under the Light of Recent Scientific Researches. By Richard A. Proctor, F. R. S. A.

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BACK AGAIN.

Our readers are under great obligations to Brothers White and Walker for their efficient services, during the past month especially, and we hope to be under further and continual obligations to them and others for contributions to the columns of this paper. Our friends will pardon the appearance of one or two more installments of editorial correspondence. People can travel in these days a great deal faster than they can write.

DEVISING LIBERAL THINGS.

We learn that the citizens of Clinton, Louisiana, have proposed to bestow upon Bishop Keener a most eligible and delightful home, if he shall find it practicable to reside among them. This is a salubrious locality, beautifully situated, and the character of its society needs no further endorsement. We are glad to notice such hearty and practical appreciation of the Bishop, but we do not intend to give him up.

EXPECTED.

Mr. Editor: I see that brethren announce that they expect my attendance at certain points—some of them simultaneously. Knowing that I am acting somewhat in behalf of Centenary College, I can account for this wish for my presence; for the whole of Methodism in Mississippi and Louisiana is walking up to the importance of that noble institution. But I cannot be responsible for appointments which others make for me. I expect to attend district meetings at Garlandville, Mississippi, at Hamburg, Arkansas, at Mobile, Alabama, at Fletcher chapel and at Port Gibson during the next two months.

Yours truly,

J. C. KEENER.

THE BOTTOMS' HORSE POWER IMPROVED GAS GRILL.—Attention is called to the advertisement of this great improvement. We have seen testimonials from the most reliable and practical planters, and have no doubt that it is all that the agent represents it to be. We know the agent, Mr. W. Forss, well, and can cordially commend him to the confidence and patronage of our friends. His address is 69 Magazine street, New Orleans. Every planter who has a gin or mill to run by horse power will save many times the cost of the improvement in a single season. With it one mule will do the work of four.

To persevere in one's duty and be best, is the best answer to calumny.

EDITORIAL CORRESPONDENCE.

EASTWARD.

The mists and spray of Niagara are remembered regretfully through the hot and dusty day which covers the interval between the falls and Albany. It is about three hundred miles, and for the most part a rich and flourishing country. The farm lands adjacent to the New York Central railroad, from one extremity of the State to the other, are rarely worth less than \$100 per acre, and are often at a much higher figure. The value of lands throughout the North is a matter of wonder. Nearly every part of the country, we may safely say nearly every neighborhood, is reached by some railway, and lands quite remote from the great centers and thoroughfares are rarely held at less than from \$50 to \$75. We are at a loss to know how any reasonable *per cent.* can be realized from investments at these prices; but the people grow richer every year, and the country prospers. The products on these high-cost farms would seem not to be particularly profitable. Corn, hay, wheat, potatoes and fruit are the chief, and these appear to be cultivated in patches rather than fields. Labor is comparatively high, laboring men receiving by the month as much as \$25 or \$30. Work by day in harvest and other emergencies is very much higher.

Scarcely any wood land is left in central New York, and nearly every available rood is made in some way to contribute to the support of a teeming population. The whole country is like a scattering village, and every few miles are towns and cities. This Central road is a living stream flowing along its double track and filling its frequent trains. At every station multitudes are received and dismissed, and miles of freight cars are met in a day. It happened to be in the midst of haying and harvesting, and we were often passing through the fields, where we were regaled with the smell of the new-mown hay and the fragrant clover. The cultivation of the corn and other crops was also going forward, and every variety of crop and tillage was within view at once. The improved labor-saving implements are everywhere at work. There is a man moving through his corn with a silky plow, seated comfortably and enjoying his ride. Here are the haymakers doing everything by machinery. Mowing, spreading and raking are done by so many different implements, and each man rides at his toil. These folks have reached that gracious condition where labor is rest, and much of what used to be toil is recreation.

We were surprised during this day's journey, and afterward, to see women at work in the field. In some instances they were in the hay-field, and in others they were engaged in hoeing corn and potatoes. Strange, is it not, that just as the colored women of the South have given up "the shovel and the hoe," their fair sisters of the North should begin to use them? At the stations and in the towns we noticed a few negroes, but they appeared like exiles in a strange land. We saw them rarely at work in the field, but usually in the towns, and there in the capacity of waiters at the best hotels. Such of them as we met in holiday attire seemed to move in a gang by themselves, and to be socially ignored and shunned by the whites. In many instances their capacity as servants is duly appreciated, but they are not sent to the Legislature.

The valley of the Mohawk is a region of singular beauty. An afternoon from Utica to Albany gives opportunity of beholding it in the perfection of its loveliness. The cars are generally on the left bank of the river, and the canal on the right. The bottoms on either side are covered with luxuriant harvests, the hills in the background attain the height and dimension of mountains, and are clad with the bright and varied robes of wood-land, meadow and grain fields. In some instances the hills are clothed with flocks of freshly shorn sheep, and the pastures are covered with herds. The river, shallow, wide and clear,

is studded with islands, and broken into rapids by rocks which lift their heads above the surface, and is occasionally spanned by bridges of much grace and symmetry. It is rarely, indeed, that a scene more pastoral or more romantic is realized in this world of manifold beauties. It is a valley in which almost every mood of nature is displayed, from that of sweet and rural repose to the wildness and ruggedness of precipitous cliffs and noisy waterfalls.

We spent a summer's day on the Hudson. The Daniel Drew is a glorious boat. These Hudson river boats, for grace of model and for comfort and speed, are not excelled; and as seen moving amidst the highlands they are things of beauty, and in harmony with the scenes which surround them. Until we sight the Catskill mountains, in the vicinity of Catskill landing, the scenery is interesting but not remarkable. Our first glimpse of the mountains through the lazy atmosphere was such as to startle. What we had for some time taken as a dark cloud, far beyond the hills and high above the distant horizon, was the summit of the Catskills. It was such a view as this, doubtless, that led the Indians to call them the "Mountains of the Sky." It was some time before the eye could connect these imposing and awful forms with the hills which crouched at their feet. A belt of russet and purple atmosphere separated them from the lower world, and they seemed to hang in mid air, and to float upon the smoky zone which hid their bases from us. As we proceeded, mountain, hill and toward united, and formed a vast and impressive tableau, whose scenes varied at every turn in the river, only to awaken new emotions of delight and wonder. Just below Newburg, and about sixty miles above New York, we pass into the heart of the highlands, and for ten miles we have views in series and clusters of indescribable magnificence. The mountains come down to the water's edge, hemming and enfolding the river, and shutting out the view of distant objects. In places there are openings and vistas through which the blue outlines of the distant Catskills, and the lofty top of Beacon Hill, the Storm King and other royal eminences appear. In this region is the Idlewild of Willis, the scene of Drake's "Culprit Fay," also St. Anthony's Face, now knocked off by a profane powder blast, and Mount Tannas.

Towns and points of historical celebrity are passed as we get further down the river. Among these are West Point, Forts Clinton and Montgomery, Verplanck's Point, Haverstraw Bay and Tarrytown. Then there is Irvington and the home of Washington Irving, whose writings have done so much to invest these regions with the interest of classical romance. No spot was more carefully scanned than Rhinebeck and the home of Freeborn Garrettsen. There the old house which he built stands, plain and old-fashioned as compared with the modern mansions and villas which now gem the Hudson. A broad and well kept lawn is in front, and the surroundings indicate that this classic ground of Methodism has not fallen into neglect. Beneath that roof did Asbury, Jesse Lee and other captains of "the thundering legions" find repose in their warfare, and from the sloping lawn they drank in the varied beauties of the scene. The proprietor of such a home must have been moved by a mighty conviction of eternal things when his zeal was not abated by its attractions. The celebrated Palisades begin about thirty miles above New York. They are an unbroken wall of columnar trap rock, stretching along the right bank of the river for twenty miles. Generally they rise perpendicularly from the water's edge to a height varying from three hundred to five hundred feet, and the tops are crowned with a heavy growth of timber. On the opposite side of the river is an almost unbroken series of picturesque villas and towns. Here the influence and taste of New York have been expended in the most exquisite devices of art. The resources of

architecture have been exhausted in the plan and embellishment of these homes of wealth. Nature has contributed her utmost. The Palisades form a series of unrivaled grandeur, and the dells, gorges and undulations need but little assistance from art to make them enchantingly beautiful. We marked Piermont, Dobbs' Ferry, Hastings, as points to be remembered; and Yonkers above all, on whose heights every mansion and villa are as so many pearls, and gorgeous as so many gems. Yonkers is the nothing beyond of suburban taste and embellishment. Rapidly passing Fort Lee, we bid farewell to the Palisades, and in less than half an hour the spell of the Hudson is broken by the smoke and bustle and roar of the great metropolis.

THE NEW DISCIPLINE.

The book editor and the book agent are entitled to the thanks and commendation of the church for the dispatch with which the new Discipline has been issued. Their work also appears to have been well done. This edition contains not only the changes made in the text and the additions, but is an entire new arrangement of the matter in the order of the various subjects, chapters and sections. The present orderly and systematic arrangement will give great satisfaction, and most of the changes made by the recent General Conference will meet with the approval of our people.

The two historical chapters in the old Discipline, reciting the origin and organization of the Methodist Episcopal Church and of the Methodist Episcopal Church South, have been left out. The new book opens with "the Articles of Religion." In the General Rules the long preface, containing an account of their nature and design, and of the rise of "the United Society," has been wisely left out, and the rules only are inserted. The Conferences, general, annual, district and quarterly, are all thrown into one chapter and in appropriate sections. The district conference appears in the Discipline for the first time, and is now a part of our church organization. It is to be held annually, to be composed of the traveling and local preachers of the district, and of laymen, "the number of whom, and their mode of appointment, each Annual Conference may determine for itself." The church meetings are entitled "church conferences." There is no change respecting them except in the name. Everything concerning ministers and church officers appears in chapter 3. Under appropriate sections we have: "Of the trial of those who think they are moved by the Holy Ghost to preach," of the election and consecration of Bishops and their duty, of presiding elders, preachers in charge, admission of preachers on trial and into full connection, and exhorters, stewards and trustees are all treated of in this same chapter.

A short chapter is devoted to "the membership of the church." It is refreshing to see a section here headed: "Of the children of the church." The language is guarded both in this section and in the ritual for the reception and recognition of church members; but such terms as "the children of the church," "that they be duly recognized as members of the church," "but as none who have arrived at years of discretion can remain within its pale or be admitted to its communion," show that as a church we are arriving at the only clear, consistent and tenable ground on the subject of the relation of baptized children to the church. Our children are in the church, and the careful and well chosen words of the Discipline speak of their recognition rather than admission, and of the condition upon which "those who have arrived at years of discretion can remain within its pale." Appropriately in the chapter on "the means of grace" there are sections devoted to public worship, prayer meetings, love feasts, class meetings, and finally a section on Sunday schools. Many will regret that some additions were not made to this section; but this will be in time, we hope. What the Discipline does say on the subject

can now be readily found. The section in the last Discipline which treated of colored members does not appear in the present edition. The chapter on "the administration of discipline" is devoted to church trials. The subjects of appeals and credentials are treated of in separate chapters. We have noted no changes in the administration of discipline; but the new arrangement is a decided improvement, which pastors and presiding elders will appreciate.

The membership of the quarterly conference is enlarged by the admission of the trustees. The section treating of stewards is considerably enlarged and improved. The duties of recording and district stewards are laid down under distinct questions, and the mode of appointing them is elsewhere declared. All the stewards are to be elected annually. Nothing appears in reference to Conference boundaries, and the section in the former Discipline treating "of the publication of books and periodicals" is left out. The subject of ministerial support, and the building of churches and parsonages, remains as it was, only in better form. Chapter 13 contains the ritual, and appropriately closes the book. Here we note some changes and additions. The form for the reception and recognition of members is vastly superior to any contained in the former Discipline. The following question and answer occur:

Ques. Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions?
Ans. I will endeavor so to do by the help of God.

These much needed forms of laying the corner-stone and of the dedication of a church are published in our Discipline for the first time. We acknowledge the reception of copies of the new Discipline from Dr. Redford, and from R. J. Harp, of the New Orleans Depository. The Publishing House at Nashville and the Depository at New Orleans are prepared to fill orders. A copy of this *model Discipline* should be put into the hands of every member, and should be carefully studied by the preachers.

THE WAR CLOUD.

In our news department will be found tolerably full accounts of European affairs up to the time of going to press. War seems to be imminent, and a war which is likely to involve the great powers of the Old World. The recent abdication of Queen Isabella was to make the way clear to the Spanish throne for her son, the Prince of Asturias. The French empress is related to the prince, and he is probably Napoleon's choice. To place the Prince of Asturias on the throne would be ruin to the leaders of the revolution and to the revolution itself. With this French intrigue disclosed, is it strange that Prussia and his coadjutors looked to Prussia, and that the nomination of Prince Leopold of Hohenzollern was resorted to that they might be saved from France and the Bonapartes? Prussia and France are the great national rivals of each other. Neither is willing to see Spain under the controlling influence of the other. The preparations for war are actively going forward. Their war steamers have their fires lighted, their armies are on the move, and hundreds of thousands of armed men await the signal to begin the fray. But after all the bluster and threatening display of military armaments, to-morrow's dispatches may announce the danger over.

THE SUNDAY SCHOOL VISITOR.

Mr. Editor: We request all superintendents of Sunday schools, or other persons who may subscribe for the Visitor, to make their subscriptions only till the close of the year, so that all may begin January 1, 1871, with our new series, about which we will make announcements in due time. We will furnish the Visitor from the first of August till the close of the year, embracing five double numbers for semi-monthly distribution, at the following rates: Eight copies for \$1, this being only \$12 50 per hundred.

A. H. RUPP, Agent.

CORRECTION.

We cheerfully insert the following note from Rev. Mr. Hilgen, also the general denial of the American Churchman. We sincerely hope that there was no foundation for the statement taken from the Milwaukee paper.

VESTRY ROOM of FIRST CHURCH, July 12, 1870.

ED. CHRISTIAN ADVOCATE: Looking over your last issue I was deeply pained at reading your editorial bearing upon the action attributed to the Council of the Episcopal Church in Wisconsin. I must beg you to correct the statement, for it is without the slightest foundation. I inclose a clipping from the American Churchman, which I earnestly hope you will publish. I am, dear sir, yours fraternally,

C. W. HIXON.

"In the Episcopal Diocesan Council for Wisconsin, a day or two ago, the following canon was adopted: 'Every communicant of the church marrying outside of our communion, or married by any other than a clergyman of the church, shall stand *facto* excommunicated.'

"The above item has been going the rounds of the secular press for the space of about a week. It first occurred, we believe, in a Milwaukee evening paper, whose report of the council was even more indelicately absurd than such reports usually are. Of course no such canon was adopted, nor even seriously considered by the council, and no person with any knowledge of the church, and a belief in the sanity of the delegates to the council, will believe that it did."—*American Churchman*, June 30.

REVIVAL IN JEFFERSON, TEXAS.

The following account of this remarkable work is taken from the Home Advocate, an excellent paper published in Jefferson:

The revival meetings at the Baptist and the Methodist churches still continue, and hardly a day passes without one or more conversions at both places.

The meeting at the Baptist church is now in its sixth week. Rev. Mr. Blitch, of Marshall, has been preaching regularly for about a week, and is still rendering valuable service; seventy-six conversions are reported, and one hundred and eleven additions to the church.

At the Methodist church the meeting is in its third week. Rev. T. W. Rogers, of Marshall, rendered valuable service for several days since our last issue, and left for home on Wednesday morning. During this meeting, up to the time of writing, about fifty are reported converted; twenty-four additions to the Methodist Church and nineteen to the Cumberland Presbyterian Church.

Rev. G. W. Cottingham, of Marshall, arrived on Wednesday night. We have not intentionally omitted to mention any ministers from abroad who have assisted in these meetings.

Truly a wonderful change has been wrought in the community, and it is believed by many that the good work is but fairly commenced.

Annex.—The following notice of the address delivered by our young friend is taken from the Gazette and Comet, of Baton Rouge:

The address delivered before the Literary Society of the Collegiate Institute, at the Methodist Church, on last Friday, by William Walker, Esq., of New Orleans, was one of the most chaste and eloquent efforts to which we have ever listened, well worthy of his exalted theme, "The Nobility of Man." The views advanced by the speaker were striking in their originality, and the language in which they were clothed fluent and graceful. Mr. Walker is evidently one of the rising young men of our State, and unless we are very much in error he is destined to play no unimportant part in her future history—that is, if he makes a proper use of his talents and learning, and we have every reason to believe that he will.

We have received the annual catalogue of the Southern University, of Greensboro, Alabama, for 1869-70. It is a neat pamphlet, and contains all needed information concerning the course of studies, expenses and location.

We have also received catalogue of Columbus Female Institute, of Columbus, Mississippi, for the twenty-fourth annual session, ending June 28, 1870.

Fort Oscar religion has got ahead of shows in Jefferson. We see by the Jimplette that the Tyrolina Alpic Trompe failed to make money enough to pay the printer's bill, and stepped off easy, before we knew they had arrived. The editor of that paper was after them at last accounts. Hope he will get his money, but let the trompe pass on. Hope Advocate, Jefferson.

The Sunday School Secretaryship.

To the children of the Church and to our co-workers in their cause:

On Tuesday, May 24, the late General Conference passed the following resolution:

"Resolved, That in order to meet the various wants of our schools, the entire department of Sunday school literature and requisites, including Sunday school music, be placed under the superintendence of a competent man, to be elected by this General Conference, who shall be known as Sunday school secretary, and who shall devote his entire time to this work."

To this difficult and responsible work the undersigned was directed by the General Conference to devote himself. He shrank from the task; not that he lacked love for the cause; but because he was distrustful of himself. In entering upon the manifold duties of his office, (including the editorial management of the Sunday School Visitor,) he purposes, in God's fear, and by the grace of the Spirit, to "forsake and set aside all" other "cares," and to "draw all his studies this way."

Those who have carefully considered the amount and variety of work allotted to the Sunday school secretary will see at once how necessary it is for him to be "diligent in business," and how proper it will be for him to "make haste slowly." He would be happy did he know that the friends of the Sunday school cause in our church realized, as fully as he himself does, his dependence upon their prayers and co-operation.

It is yet too soon for him to say what his plans are: his first duty is to learn. He can only assure his friends that he will give his constant attention to each one of the items in the report adopted by the General Conference, and that he will religiously devote his best energies to the earliest practicable accomplishment of all its recommendations.

It will be as gratifying to the church as it has been encouraging to the secretary, to have the assurance of our very worthy and efficient book agent, Rev. Dr. Reilford, that no pains or expense shall be spared to meet the wants of our Sunday schools. We may be assured that if the plans of the General Conference fail of success, it will not be the agent's fault.

The undersigned earnestly solicits the aid and sympathy of the entire church. He asks the assistance and countenance of our Bishops and presiding elders, of every traveling and local preacher, of every church authority, of every member of the church, and of every child in our Sunday schools. He knows full well how much he needs such assistance; he feels that he has a brother's right to expect it, and believes that it will be given him.

To those brethren who have, in their words and letters, given him so much encouragement, he cannot be too thankful. He desires, at this place, to thank his honored friend, Dr. Summers—whose gifts and multifarious labors for the church are known of all men; and whose devotion to the children no subsequent successes or failures in this department can obliterate—for his cheerful assistance in bringing out the August number of the Visitor.

The children will be glad to learn that the agent has already ordered a large lot of new and beautiful illustrations, that will both please and instruct. In due time we will announce our plans for the publication of a monthly, a semi-monthly and a weekly edition of the Visitor, at such rates as will place it within the reach of all our schools.

The time has fully come when we should all address ourselves, with renewed consecration, to the great work of raising up, "in the nurture and admonition of the Lord," a Christian generation. May the enlightening and sanctifying Spirit of all grace lead us into a better understanding of the relation our children sustain to the gospel, and to a more perfect obedience of our Saviour's solemn charge to his pontiff and forgiven disciple: "Feed my lambs!"

ARTICLES G. HAYGOOD,
Sunday School Secretary.

NASHVILLE, July, 1870.

COLLEGIATE INSTITUTE.—We have received a catalogue of this institution. Our readers are aware that the institute is located at Baton Rouge, and that Prof. W. H. N. Magruder is at the head of it. The principal, we observe, is assisted by H. B. Magruder, A. M., R. M. Walsh, Esq., and J. W. Clinton, Esq. We learn that the recent commencement exercises were of great interest, and that the session just closed was eminently successful. There is no better institution for boys than this, and our people cannot do better than to give it their support and patronage. The exercises of the school will be resumed October 3, 1870.

COMMITTEES OF EXAMINATION.

NORTH MISSISSIPPI CONFERENCE.

Admission on trial—George Shaffer, John Bargeroff, A. C. Allen.

First year—W. P. Barton, R. J. Jones, M. H. Ford.

Second year—A. J. See, A. Kendall, M. H. Ford.

Third year—T. Y. Ramsay, F. S. Putney, E. E. Hamilton.

Fourth year—Isaac Elbert, W. T. J. Sullivan, J. H. Brooks.

MISSISSIPPI CONFERENCE.

Admission on trial—R. Abney, T. Nixon, J. G. Jones.

First year—J. L. Forsyth, W. H. Leith, J. M. Pugh.

Second year—H. T. Johnson, C. G. Andrews, J. T. Heard.

Third year—B. Jones, W. L. C. Himmieutt, W. Harrington.

Fourth year—H. H. Montgomery, J. A. Godfrey, Josiah Barker.

D. S. DODGERS.

RICHMOND, Va., July 6, 1870.

CAMP MEETINGS.

There will be a camp meeting held in Springville, Springville circuit, Louisiana Conference, beginning on the first of September next. Let the preachers come.

JESSE FULTON, P. C.

A camp meeting will be held at Lumbard, De Kalb circuit, Macon district, Middle Conference, commencing on Thursday night before the fourth Sunday in September.

U. L. THOMPSON, P. C.

We have a power to suspend the prosecution of this or that desire; this seems to me the source of all liberty; in this seems to consist that which is improperly called free will.—Locke.

KOSKOO.—This medicine is rapidly gaining the confidence of the people, and the numerous testimonials of its virtues, given by practitioners of medicine, leaves no doubt that it is a safe and reliable remedy for impurity of the blood, liver disease, etc.

The last Medical Journal contains an article from Prof. R. S. Newton, M. D., president of the Medical College, city of New York, that speaks in high terms of its curative properties, and gives a special recommendation of Koskoo to the practitioners of medicine. This, we believe, the first instance where such medicines have been officially inducted by the faculty of any of the medical colleges, and reflects great credit upon the skill of Dr. Lawrence, its compounder, and also upon "Koskoo" in the view of all other medicines of the present day.

Norfolk Daily Journal, Dec. 11, 1869.

Obituaries.

Died, in the town of Lexington, Holmes county, Mississippi, on the southwest of April, 1870, Mrs. Penina Smith, wife of Captain W. H. Smith, of Snider county, Mississippi, in the thirty-fourth year of her age.

Mrs. Smith was born in Nottoway county, Mississippi, March 13, 1837; completed her education at the Alabama College, Black Hawk, Mississippi, and was married to Mr. W. H. Smith in the year 1856. She professed religion and joined the Baptist Church at an early age. In after years she joined the Methodist Episcopal Church South, of which communion she remained an acceptable member to the end of life. She was never a prominent or conspicuous member of the church, but went quietly about her Master's work, as assigned her in her family and among her neighbors; a faithful and loving wife, a dutiful and affectionate mother. In the home of the afflicted she carried comfort and consolation, while her peculiar mission seemed to be beside the sick and suffering. So ready and cheerful in her ministrations, her presence carried sunshine to the couch of anguish.

Her sickness was long and tedious, rather wearing her out by its tenacity than closing her life with its neatness. She bore her affliction with a patience and fortitude becoming a Christian, and died as those who fall asleep in Jesus. She leaves an afflicted husband, and numerous friends to mourn her death, and three dear children, the oldest of whom is hardly of sufficient age to remember the face or affection of her mother.

"She looks well to the ways of her household, and catcheth not the breath of illness."

"Her children arise up and call her blessed; her husband also, and her household."—Prov. xxxi, 27, 28.

The righteous, it is said, shall be in everlasting remembrance; and in the language of inspired wisdom, as above written, it is proposed to preserve a memorial of the late Mrs. PENINA SMITH, who departed this life on the twenty-fourth of February, 1870, at the residence of her husband, Mr. Peter Kemp, in the parish of St. Helena, in the forty-eighth year of her age, in the faith and hope of the gospel.

Those who knew her intimately, but

are to know her no more in this life, will readily recognize her likeness as truthfully and beautifully drawn in the above verses. At her domestic home, now the desolate home of her much afflicted husband, Mr. Peter Kemp, she was known and appreciated, and there faithfully filled the sphere of life which has been assigned to her sex by the morning pen of divine inspiration. It was there that "she whose price was above rubies" had her place and name among the living.

Though passing through the deep, dark waters of protracted affliction and sorrow to the grave, death had lost its terrors and the grave its gloom. In the school of affliction she had learned the lesson of submission to the divine will; and patiently hearing the pains and sufferings of mortality, she left her earthly home, to return to it no more, for a home with the "blessed above," where there shall be no more death, neither crying nor sorrow, neither any more pain, for with her "the former things have passed away."

To those whom she has left behind—her numerous and sorrowing children, her bereaved husband, himself the subject of great bodily affliction—to her numerous kindred and friends she has left an example, bright and cheering, of a dying Christian whose "God was peace."

"Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

"When passing sorrow weeps the past, And musing the present pain, The sweet to think of peace at last, And feel that death is gain."

J. H. M.

LET THE DEAF HEAR.

Dr. W. L. DAVIS, No. 10 Rampart Street, gives his latest attention to afflicting sensations pertaining to the Ear, such as Deafness, Noise, and the like.

On Friday, Dr. DAVIS'S NEW METHOD can be had of STEED & CO., 72 Camp Street, opposite the Post Office; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 200, New Orleans Post Office. Price, Forty cents.

Dutchess's Lightning Fly Killer.

The original, genuine article. Infallible against all insects. Ask for Dutchess's.

NEW ADVERTISEMENTS.

THE BOTTOMS HORSE POWER.

IMPROVED GIN GEAR.

A complete chain of improvements upon the style of gin gear in common use; while it retains all of the simplicity of the old style, it is an improvement upon it in every form and section. The improvements in the construction were not to create new principles, but by new arrangements to utilize and save the power that is largely lost in other styles of gear. Some of the

POINTS OF IMPROVEMENT.

1. Insuring the same length of lever the gear gets and saves double the proportion of power. 2. On account of its arrangement, giving much greater speed. 3. The same length of the lever is not required, hence the same gear is much less laborious than the old method. 4. The weight and bearing of the gear is much less. 5. The friction is greatly improved by means of adjustment of the bearings and the use of rollers. 6. The gear is much more durable. 7. It costs less than the old style of gear. 8. It is very durable, and any ordinary one-story building can be used for a gin house with it. The following are a few of the testimonials.

TESTIMONIALS.

[From Hon. Judge H. S. Bland of Montgomery.]

MONTGOMERY, June 1, 1870.

To the planters of Alabama I would say, from long experience and much observation, I have felt that great improvements were needed in cotton ginning gear, and from a year's experience in the use of the Bottoms Horse Power gin, and seeing that work, as well as from universal testimony, I am convinced that the invention is a WONDERFUL CHAIN OF IMPROVEMENTS, and is all that is CLAIMED FOR IT, AND JUST WHAT A PLANTER NEEDS.

B. S. BLAND.

[From the Montgomery (Alabama) Daily Advertiser.]

The exhibition of the Bottoms Horse Power gin gear, on Tuesday evening, drew great crowds, which were much interested. It really accomplished results much more than the proprietors have ever claimed for it, though their claims are fully justified. At a distance of one mile, showing its perfect adaptability and great usefulness for this kind of machinery, it was applied to a six-saw gin with crushing apparatus, and it was used without the least jar or noise, and the gin was running in the field or elsewhere, which Mr. Charles Kendall, of the Whiting place, gained his crop with last year, and which required eight miles to run. Two months ago, when the gin was taken out, when one mile had no difficulty in propelling it with a good roll of cotton, and all the machinery ordinarily propelled by eight and the company present, which was composed of many of our best planters and mechanics, with general consent, decided that the Bottoms Horse Power is better than its competitors have ever claimed for it, and while it is so simple, and its movement so easy, and it must be very durable. It would be economy for every planter to take down his old gear and replace it with this, even though he did not expect to gin but one crop.

The Bottoms Horse Power gin gear is now in use at the fully equipped plantation in the further test yesterday. One mile run the machine, ordinarily run by eight, with greater speed, which was variously estimated by different gentlemen who figured on it. The lowest estimate that any one made was three hundred and ten revolutions per minute for an ordinary gin, which is much more speed than any common ginning gear.

[From the Magnolia Telegraph and Messenger, November 24.]

Bottoms' Horse Power was tested yesterday before the Committee on Machinery. The committee expressed themselves highly pleased with the machine, and decided to purchase a forty-saw gin, with a good roll of cotton, with great speed. It has not only the best premium and honorable mention at Rome and Charleston and here.

MORRIS'S PLANTATION, March 2, 1870.

REMARKS: The Bottoms Horse Power will gin two miles of cotton with one mile in a day, which is a great improvement upon the old gear, which takes two miles in a day.

The gin is a big machine, with two miles in a day.

THE BOTTOMS HORSE POWER.

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NEW ADVERTISEMENTS.

twenty years, and of the old style. With the improved gin I believe I could gin from five to six bales per day with two men, thus doing with one mile the work of four. I would not be without it for \$500. If I had any other gin I would tear it down and put the Bottoms Horse Power in its place.

F. M. YOUNG.

THOMASVILLE, GA., March 2, 1870.

I have known Mr. F. M. Young for years, and know him to be a planter of long experience, and a man of high character. Integrity and truthfulness, and his statements are entitled to full credit.

J. A. ALEXANDER, Judge S. C.

ALB. H. HANSELL, Judge C. C.

COLMAN, A. T. MCINTYRE.

M. C. SMITH, Esq., and others.

ALBANY, GA., Sept. 11, 1869.

MESSRS. BOTTOMS & HENRY.—Sirs: I am running one of your improved horse powers, with the roller well placed. I have also the roller with two miles, which I found heavy and killing upon four last year. It gins much faster. I think it gins double the amount with the same power.

J. M. CUTLIFE.

[From the N. O. Times.]

Notwithstanding the rather tedious weather yesterday, we made it a point to be present at the Bottoms Horse Power exhibition.

The first part of the exhibition consisted in running the horse power in connection with the justly celebrated Coleman's gin mill.

The mill operated was a fourteen-inch stone, and was readily and easily run by the horse power, with a single mile of roller, and in less than five minutes of time and a half to four bushels of the ground meal per hour, both the horse power and mill working freely, and demonstrating their truly superior merits for their respective purposes to the perfect satisfaction of all present. After thoroughly testing the utility and value of the horse power in driving the roller mill, it was next attached to the Emory "Universal" cotton gin and condenser.

The gin used was fifty saws in size, and the same as generally used heretofore by four horses on the gear commonly in use. This gin and condenser was used under the open shed, with no flat roof, and was readily driven up to its average capacity with a full team, which, when driven only once, applied the power. The great advantage of portable outfits in saving and economizing the space and cost of necessary machinery, and of erecting buildings and gin houses, was made clearly apparent to all present.

The whole exhibition was of a most satisfactory character to all who were interested or who participated.

[From the N. O. Times, July 6, 1870.]

Our attention has lately been more particularly attracted to that new arrangement in machinery known as the Bottoms Horse Power, and from the manifest great superiority in the nature of class gear, and all construction, and of friction, and its great simplicity and consequent small cost of construction, and its great adaptability, which we found it to all practical business men.

In another column we have found many testimonials in its favor from gentlemen well versed in machinery.

Testimony of the manufacturers of the justly celebrated GILLETTS' GIN, one of whom, Mr. H. B. GILLETTS, is an eminent machinist.

NEW ORLEANS, July 1, 1870.

Dr. HENRYSON.—Dear Sir: Your Horse Power gin gear is much better adapted, better proportioned, and much better adapted than any other horse power gear I have seen. I have found it to be the best I know of. And inasmuch as the styles of gear in common use on an average do not give a gin more than one hundred and seventy turns, and many I have counted give as few as one hundred and fifty, it is preferable to speed as well as in less friction, and I judge, in durability. Yours runs gins at least double and security on an average.

B. D. GILLETTS.

ALBANY, N. Y., July 2, 1870.

Dr. J. W. HENRYSON: The Bottoms Horse Power will run our five-saw gin, with full work, with two mules; therefore I think it a great improvement in gin gear.

T. P. GILLETTS, M. D.

As orders are rapidly accumulating, those who wish to secure the invention for this year's ginning will do well to send in their orders early, as the number of machines to be used in a common two-story gin house, or on the ground under the gin house, or in an ordinary building, or in the field, accompanied by instructions as to who will receive any help, and how to use it.

Personally I refer by permission to the following prominent and most extensively known Cotton Factors in this city:

MESSRS. BISHOP & MAY.

MESSRS. C. L. WALMSLEY & CO.

MESSRS. LUDMAN, ROGERS & CO.

WEINER FORBES.

Commission Merchants, New Orleans.

NEW ORLEANS, July 9, 1870.

The undersigned, proprietor of the Bottoms Horse Power, has by contract and power of attorney delegated full authority to Mr. J. W. HENRYSON, of New Orleans, to sell, to manufacture, sell and give rights to sell, and give rights to use, and transmit any and all business pertaining to the sale of rights of territory in the States of Louisiana and Mississippi, and all deeds and rights given by said Werner, and are binding on the inventor, and hereby giving that no other person whatsoever can give any legal right to use the Bottoms Horse Power in either of these States, and that we shall be held responsible to the full extent of the law, both patent and proprietary, for any infringements by any parties who shall appropriate these improvements illegally, either by manufacture, selling or using.

JAS. W. HUNTON.

ROANOKE COLLEGE, SALEM, VA.

Next Session Begins September 5.

This institution has a full corps of instructors, a thorough course of studies, and aims at a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about \$210 00.

This estimate includes board and tuition, including modern languages. A slight advance on the above for students boarding in private families.

For further particulars, catalog

The Child's Corner.

A HOUSEHOLD LESSON.

BY REV. PHILIP J. FULL.

Oh, dear! that careless, wicked child!
In mischief new I find him;
He's up the stairs like one run wild,
With track of mud behind him.
And, as he's thus from day to day,
At something or another,
I feel, whenever he's away,
It brings relief to mother.

I know a home, the street across,
Where dwelt a child and mother,
A husband and a father's loss
Had left to one another;
I heard the church bell toll to-day—
Mother and child are parted;
Her darling sings on high, they say,
But she is broken-hearted.

My careless pet I kiss and kiss;
I fondly bend above him,
And count it now but blessed bliss
To labor for and love him.
His muddy footprints on the stairs
I'll sweep away to-morrow;
I'd rather have ten thousand cars
Than know that mother's sorrow.

Oh, let us learn the lesson well,
Which seems divinely given,
And from those homes, where dear ones
Dwell,
Let frowning clouds be driven,
Tis strange that we, with children blest,
In life so coldly hide them,
And only learn to love them best
When grave-yard mosses hide them.

N. C. Advocate.

TOM'S CAPITAL JOKE.

Tom Devan had just thought of such a capital joke.

The treasurer was passing round the contribution box in the Sunday school, when the good joke came into Tom's mind, and the joke was to drop a counterfeit bill into the box. Tom's father, the night before, had taken a bad fifty cent bill from his pocket, saying: "There, I must throw that away. If I am not careful I shall pass it on some one who cannot afford to lose fifty cents as well as I can."

But Tom had picked up the money and kept it. He had shown it to the boys in his class, not letting them have a very good look at it, lest some of them should detect the cheat. As Tom's father sometimes gave his son considerable money to put into the box, the boys did not take much notice when Tom put it in, except when he said, "That was my money," the boy next to him made a face, and said, "Oh!" as if he did not believe a word of it. Just then the bell rang to close the school, and nothing more was said about it.

Mr. Barnes, the treasurer, as he was going home late after school, took the contribution money and put it into his pocket. Happening to want some small change, he took some from the envelop of the Sunday school money, and put a bill in its place, using the change he wanted, and putting the rest in his vest pocket. One of the small bills he took out was Tom's counterfeit fifty cents. It remained undisturbed for a couple of days. One afternoon about dusk, as he was visiting a poor woman in a rickety tenement house, she told him of a poor family in great want down stairs. The oldest child was a boy about eleven years old, just about Tom's age, but he was not so large. Mr. Barnes gave him Tom's fifty cent piece, and told him to get some wood for a fire and some supper. Little Will picked up his ragged cap, and buttoned his ragged jacket close around him, and ran out into the cold night. His bare feet were chilled by the cold stones, and the night wind whistled through his jacket, but he held the money tightly in his hand and ran to the baker's. There was a new man there, and poor Will, shivering with the cold, held out the money and asked for some bread. The baker shoved two loaves toward him and took the money. He handed it right back, saying: "That's bad; give me something else."

"That's all I have," said Will. "Give me back that bread, then," said the man roughly; "I believe that you knew the bill was counterfeit."

"Indeed, I did not," began Will, but the man stopped him, saying, "Come, be off." As Will opened the door to go, he added, "take care of your counterfeit money."

A policeman standing near heard the last remark, and followed Will down the street as he walked off. Will did not notice the policeman; he was saying to himself: "That gentleman couldn't have given me bad money. I'll try another place." Here he was refused, and went almost in despair into a grocery store. The policeman, who followed him, entered, and in spite of the child's crying took him off to the station-house for trying to pass bad money. "A gentleman gave it to me," said Will.

"I've no doubt of it," answered the policeman; "I guess you know more about it than you pretend to."

Meanwhile, Willie's sick mother and little brothers and sisters waited for him. He did not come. An hour passed, then two, and no Will. By and by they heard a man's step

on the stairs, and when they opened the door, there stood Mr. Barnes with some food and clothing for them. Instead of the happy faces that he hoped to see around a little fire, they sat in the dark, and the little ones had cried themselves to sleep on the floor.

Bad news travels fast. It did not take Mr. Barnes long to find out what had become of poor Will. While the children warmed themselves by a bright fire, and ate the supper that Mr. Barnes had brought them, he went to the stationhouse to find Will. He tried to think, as he went, how Will could have got counterfeit money, and finally concluded that it must have been some of the Sunday school money.

Poor Will had to stay all night in the stationhouse. In the cell that was next to the one he was locked up in was a drunken man, who swore and shouted and sang drunken songs till toward morning. There were others, thieves and drunken men, that Will was taken into court with, but Mr. Barnes was there and got him liberated immediately. It was not very pleasant for Will to hear a great ugly boy that lived in the same house with him, call out in the street: "Why, Will, how long have you been out of jail?"

Next Sunday Mr. Barnes told the superintendent of the school that he wanted to speak to the boys. "Boys," said he, "there was a large piece of money put into the box last Sunday; can you tell me who put it in?" Tom did not feel inclined to tell, but one of the boys near him, who thought it very nice that one of their class should have given so much, answered, "Tom Devan."

"Stand up, Tom," said Mr. Barnes. "Did you put fifty cents in the box last Sunday?"

"Yes, sir."

"Was it a good bill?"

"I only put it in for fun," said Tom; "the other boys put in buttons sometimes."

Then Mr. Barnes told the whole story.

How would any of you have liked to be in Tom's place?—*Christian Union.*

The Farm and Garden.

HORSES.

The following was read at a recent meeting of the St. Louis Farmers' Club:

MR. PRESIDENT AND GENTLEMEN OF THE FARMERS' CLUB: Of all the animals furnished man by the beneficent Creator of the universe, the horse ranks pre-eminently first and highest. In discussing his merits we do not propose to disparage other useful animals, as each occupies an important place in the animal economy. As an animal of material wealth he is unsurpassed. The horse has been admired for his sterling qualities in all ages of the world. His beauty and power have been extolled. The grandeur of his style and fleetness of his movements have excited the multitude into bursts of rapturous applause. In a recent discussion a member of the club referred to a description of this noble animal, to be found in the oldest writing extant. He pronounced it the best description, and justly, too. The description can be found in the book of Job, in the Bible, thirty-ninth chapter, which I transcribe:

"Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley and rejoiceth in his strength; he goeth on to meet the armed men; he mocketh at fear and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting."

Solomon's kingdom, with more than oriental splendor and magnificence, would have been incomplete without the horse. The royal monarch imported horses from Egypt at a cost of one hundred and fifty shekels each, being \$93 75 each. The historian informs us that Alexander the Great was an admirer of the horse, and that while quite a youth he performed a remarkable equestrian feat. After a battle, in which Napoleon was victorious, in passing over the battlefield when men and horses literally covered the ground, he remarked to one of his marshals: "This is a great pity; these were fine horses; they cost \$120 each." The same authority stated that he made no mention of his dead soldiers.

There are two million horses in the United Kingdom of Great Britain, and about eight million horses in the United States. The value of the horses in our country, estimating the average price, at \$75

each, would be \$600,000,000. Under a high state of physical development or perfection, which can be produced by judicious breeding, the horse can be improved so that his value will average at least \$50 more than he obtains now, thus adding \$400,000,000 to the aggregate material wealth of the country. The treatment of the noble animal under consideration should receive the careful consideration of the club, as well as every friend of this noble servant of man. The gladiatorial exhibitions in Rome were inaugurated for the entertainment of a debased, demoralized public sentiment. The bull fights in Spain were held in the plaza to furnish amusement for a semi-enlightened people. Our horse-racing on the course, and exhibitions in the amphitheater at our great fairs, are a modified type of the same debased, demoralized public sentiment, and while the exhibition affords sport for the multitude, it is cruel treatment of the noble horse.

In the nineteenth century, under the influence of an enlightened Christian civilization, we expect that even the animal creation should receive kind and humane treatment from the lords of creation. Nevertheless, we find that such is not the fact. For our illustration we take a single employment where the horse is treated with the utmost cruelty. I refer to the street railroads; here the horse is driven, I may say, literally to death. Were the proprietors of street railroads under the influence of the divine law, and permit the horse to rest on the Christian Sabbath, it would, in some measure, extenuate the diabolical cruelty practiced on the horse. The poor horse is doomed to toil seven days in the week; engaged in transporting pleasure seekers from point to point on the Sabbath, and lazy church members, including ministers of the gospel, to and from the church.

The well broke and trained horse is always ready to remunerate his owner for anything except his maintenance; therefore his treatment should be kind and humane—well stabled, well fed and groomed. WALLACE SIOBERSON.

DEEPLY AND THOROUGHLY BREAKING

LAND.—Do farmers in general reflect upon and practice enough of what we have headed this article? We think not. We know to do so takes time and labor. But cultivators are now much aided in preparing properly their land by great improvements in labor-saving machines and implements. How much plows, for instance, have been improved the last thirty years, both for common plowing as well as subsoiling. Also in cultivators, harrows and clod-crushers. How wonderful are the results now proved by subsoiling, draining, trenching and pulverizing. All these operations take time, and therefore money. But do they not well repay the cost? Is it not capital well laid out? The subsoil plow is very valuable. By its use the soil, of course, will be less wet in great rains and more moist in great drouths. Generally, where the subsoil and draining are practiced, in comparison with only the common plow, the yield will be fifty per cent more, and the crop in dry weather always green; but if the subsoil is a stiff clay, it should be turned to the surface only gradually. Many farmers are destroying the productiveness of their farms by shallow work. As they find their crops are diminishing they think only of extending their acres of surface, as they suppose their deeds, only give them a right to six inches of earth. But the law has in reality given them three furrows instead of one, if they only will, in some way, work deep.

HOUSEKEEPERS' DEPARTMENT.

SUGGESTIONS ABOUT SOUP.

The basis of a soup par excellence is a clear, strong broth, which is designated in the cook vocabulary as "stock;" to this is added such vegetables, herbs or grains as will give to it the peculiar flavor or character desired. Skill in the preparation of soup should be considered one of the necessary points in household education.

To attain perfection in this art, as in others of the culinary department, it is well to observe the rules and method adopted by such teachers as Carime, Soyer, Dr. Ketcher, and our present eminent Prof. Blot, who have made the subject of cooking a scientific matter, to be governed by chemical principles.

In the present day clear soups are preferred for a company dinner, while any well made broth is acceptable at the family board. A number one soup should be made of very fresh meat, for the reason that the fibers toughen after it is killed. Calves' head and ox tail make superior stock. Next in value come good ox beef, veal and poultry; last of all should be chosen mutton—that is, in regard to appearance. All scraps and trimmings of meat, poultry and game are useful ingredients for the soup pot. The water in which meat or poultry has been

boiled should never be thrown out, as it will serve for soup stock or gravy. Even the water from corned beef may be converted into a very passable soup by diluting and adding vegetables. Soups made from remnants of cold meat will answer very well, if the meat was not overdone.

To insure a strong, clear soup plenty of time should be allowed; therefore it is much the better way to prepare the stock the day before it is to be used.

For a fine quality of broth a pound of lean meat must be used for every quart of water; when there is much bone less water should be used.

Bone is an essential ingredient. To prepare the meat: Cut it in small pieces and break the bones, add cold water and place the pot where it will come very gradually to the boiling point; thus the fibers will become relaxed and the gelatin dissolved. Keep the pot closely covered, else the flavor and a portion of the broth will be lost. Throw in salt, a little at a time, occasionally during the first hour; stir from the bottom with a wooden spoon, and skim frequently. If necessary to add more water, be sure it is hot. Eight or nine hours of close, steady boiling will furnish an unexceptionable broth.

It is almost impossible to have a good soup for dinner if made the day it is to be used.

A simple stock—that is, one of which it is designed to present a variety of soups, as is the case in families where it is in daily requisition—should consist of broth simply seasoned with pepper and salt, the other ingredients may be added as it is to be used.

Thick soups require more seasoning than thin. Never allow the soup to stand in an iron pot a moment after it is removed from the fire; strain immediately through a cloth laid in a cullender into a clean stone jar. When it is necessary to use a soup the same day, to facilitate the process of separating the grease dip the cloth in cold water.

To make soup transparent beat the whites of two eggs with their shells with a little cold water, (this will clear a gallon of broth,) and add by stirring hard. As soon as the broth is sufficiently cooled remove the "top pot," as the fat is called. This may be taken off in a cake, and is particularly useful for frying purposes.

For thickening soups you may use bread crumbs, flour, potatoes, peas, beans, rice or eggs. They should be added before the soup is strained, that the consistency may be uniform.

To give body to a clear soup, use gelatine, tapioca or eggs.

For a rich brown soup, use burnt sugar. Grated carrots make a very handsome colored broth.

Sippets of bread cut in the shape of diamonds and fried a bright brown are often thrown in to clear soups.

Vegetables should be cut in small dice and added just long enough before the time for seasoning to cook them.

An onion stuck full of cloves gives dark soups a rich flavor.

Below we give a recipe for an excellent soup of gumbo or okra, which is a delicious ingredient and one which may be easily raised and will keep for winter use if sliced thin, strung and dried; soak it over night and it will be ready for use. This vegetable is now so popular in our city markets that it would be well to raise some for profit as well as for home use. It does not require a particularly rich soil. Plant the seeds thinly, about three feet apart; they grow large and produce an abundance of pods. In Turkey they form an essential in all national dishes, and have long been much used in our Southern States. Who has not heard of the favorite dish called "gumbo," which consists of stewed chicken, rice and okra.

GUMBO SOUP.

Fry a light brown two pounds of the round of beef with four sliced onions; put into the soup pot with four quarts of water, half a can of tomatoes or a dozen fresh ones, one teaspoonful of sliced okra and one green pepper; boil slowly five hours and put through the cullender. Throw into the tureen some sippets of fried bread and serve at once.

This soup is sufficiently rich and healthy to form the basis of a family dinner, and will, if the members are not over particular, take the place of a roast.—*The Household.*

Just praise is a good thing and well to be bestowed. More of it is withheld by envy than by judicious concern for the welfare of the praiseworthy. It may, however, be said that they who deserve it the most need it the least.

HUMILITY is truth, and pride a lie: the one glorifies God, the other dishonors him. Humility makes men to be like angels, pride makes angels to become devils.—*Taylor.*

Actions, looks, words, steps, form the alphabet by which you may spell character.—*Lawler.*

BELLS—BELLS.

CHURCH BELLS. CHURCH BELLS. We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight.	Wt. of Bell.	Price.
24-inch Bell...	250 lbs	\$65.00
30-inch Bell...	650 lbs	135.00
40-inch Bell...	1000 lbs	175.00
48-inch Bell...	1200 lbs	265.00

These Bells are warranted for one year against breakage in ordinary use.

TILOS, H. BOILEY & CO.,
No. 9 Perdido St., N. Orleans.

BELLS, STEEL COMPOSITION.

For Churches, Schools, Etc.

BLAYNER, NORTON & CO., Manufacturers,
Cincinnati, Ohio.

"These celebrated Bells (not Cast Iron or 'Amalgam') rival in purity and volume of tone those of copper and tin, are durable, and cost only one-third as much." Send for descriptive circular. 25c 1y

MISCELLANEOUS.

BROOKS' IMPROVED PATENT

WROUGHT IRON REVOLVING

COTTON SCREW PRESS.

Patented by R. M. Brooks, of Georgia, April 14, 1868.

It took the first premium at the Louisiana State Fair, at New Orleans, April, 1868, over eleven competitors; also at the Tennessee State Fair, at Memphis; and more recently at the Mississippi State Fair, at Jackson; and again at the recent State Agricultural Fair, at New Orleans, April, 1870, in a contest with fourteen Cotton Presses, embracing the most approved patents from different States of the Union, North and South.

The following is the certificate of some of the principal cotton factors and merchants of New Orleans. In our circulars can be seen the certificates of practical planters and seedling cotton from several Southern States in regard to the admirable principle and practical working of this Press.

We, the undersigned, purchased last season from Messrs. J. B. Jennings & Co., the Brooks Revolving Cotton Screw Press for our cotton, and so far have heard from them, they have given entire satisfaction. Messrs. Greenwood & Son, Warren, Crawford & Co., C. I. Walmesley, Irlby, McDonald & Co., Frank & Daniel, Campbell & Strong, Clapp Bros. & Co., E. F. Golan & Co., R. S. Walker, Violet, Black & Co., Black Bros., Wright, Allen & Co.

Circulars, giving cuts, with full description, price list, etc., sent by mail on application to J. B. JENNINGS & CO.,

Proprietors, 14 Union street, New Orleans.

my21 5m

GEORGE B. HOLZACH'S

PATENTED IMPROVED

MOVABLE WINDOW SHADE.

This improvement relates to a new and simple manner of so arranging window shades—that light and air can be admitted into the room through the upper part of the window without raising any portion of the shade; and when the window is furnished with the combined screens its usefulness and comfort in warm weather, when a good current of fresh air is so welcome, cannot be surpassed.

Parties, dining rooms and bed rooms, the latter especially in time of sickness, are by this improved combination thoroughly ventilated and lighted at pleasure, without the slightest inconvenience to the sleeper or patient, or exposure to the passer-by.

It can be attached to any window with but little alteration and at moderate expense. Orders solicited and promptly attended to. State Rights for sale by

GEORGE B. HOLZACH,

Inventor and Patentee,

404 3m 61 Camp street, New Orleans.

BRACES AND TRUSSES.—**DR. JOHN C. BANGELL** informs the medical profession and others that he has constantly on hand and for sale a complete assortment of BANGELL'S TRUSSES, Spinal and Shoulder Braces, and other appliances for the prevention, relief and cure of general debility, vocal weakness and derangements of public speakers and singers, palpitation of the heart, bronchitis and weakness of the lungs, spinal weakness and neuralgia, dyspepsia and nervous affection, constipation and chronic diarrhoea, female derangements and extreme displacements of the womb, RETRACTION, PILES, prolapsus-ani, and weakness of the male and female system.

These light, cool and springy auxiliaries are the special favorites of the profession; are intensely common-sense and rational in their action; supply a missing link in treatment; place the above affections in a new and more hopeful light, and often complete cures where medicine can only mitigate, many more than it can cure a hernia or dislocated joint.

He specially desires an examination of these appliances by the profession and sufferers. Where necessary the professional application of the above braces will be under our supervision or that of the family physician.

These valuable appliances are sanctioned by a large number of the medical profession in the United States and Europe as the best adapted to fulfill the purpose for which they are intended, and the Trusses and Braces are adopted by the United States government for the use of the army and navy. Terms cash. Consultations free. Send for your pamphlet; it is better to call.

Office and residence, 152 JULIA STREET, near Camp, New Orleans. Jell 1y

NOTICE.

DR. IDAHO'S

Rocky Mountain Indian Remedy,

FOR THE BLOOD.

"This remedy will cure Rheumatism, Gout, and all kinds of disease of the skin, and every variety of Cutaneous Eruption, from the simplest Rash to the most inveterate superficial Eczema. It cures Piles, Pimples, Brown Discolorations, Scaly Rash, Tetter, Ringworms, Itch, Liver Complaints, Kidney and Spinal Affections, Sore Throat and Croup, Sores, Ulcers, Scrofula and Cancers all yield to its influence in a few applications."

PRICE, \$1 PER BOTTLE.

Within two months this remedy has created a sensation among the people afflicted with the above diseases. It never fails to cure radically the very worst case; and the demand for the medicine is very great.

DR. IDAHO'S

Rocky Mountain Indian Salve,

FOR CORNS, BUNIONS AND PILES.

This Indian Salve cures Corns, Bunions and Piles in a few applications, radically; the buyer will apply the Salve but two or three times, when the inflammation will be removed at once. It is never known to fail. Price, Fifty Cents a Jar. Sold by all Druggists, and at FLEMING'S Patent Medicine Depot, corner of Natchez and Magazine streets.

General Depot, 25 ST. CHARLES STREET, at the office of A. Bouchard, New Orleans, La. For testimonials refer to our pamphlet. Country orders promptly attended to. Jell 1y

MUSICAL INSTRUMENTS.

PHILIP WERLEIN,

NO. 80 AND 82 BARONNE STREET,

NEW ORLEANS,

Southern Depot of the celebrated and renowned

PIANOS: **ORGANS:**

Marchall & Mittaue's, Needham & Son's,
Dunham & Son's, Special Gold Medal for
and Church School Lodge
J. P. Hale's, and Parlor.

Which are fully equal to any in the world.

MUSICAL MERCHANDISE

OF EVERY DESCRIPTION.

PIANOS TUNED, REPAIRED, RENTED,

EXCHANGED, STORED AND SHIPPED.

J. P. HALE'S

GREAT PIANO FORTE COMPANY.

Chartered January, 1866.

We are now prepared at our NEW FAC-

TORY, corner of Tenth Avenue and Thirtieth street, to turn out fifty Pianos per week, from our splendid New Orleans, which are pronounced by the best judges to be the most powerful Squire Piano that has ever been brought before the public. There is no Piano made that will stand in time like these.

PRICES.

No. 3—Plain style.....\$425
No. 34—7 Octave, front Round Corners, Serpentine Molding..... 450
No. 4—7 Octave, front Round Corners, Serpentine Carved Legs..... 500
No. 5—7 Octave, four large Round Corners..... 600

This Company, believing that the public want demands

A GOOD SUBSTANTIAL

SEVEN OCTAVE PIANO FORTE,

embracing all the modern improvements, such as a Rosewood Case, French Grand Action, Harp Petal, full Iron Frame, Overstrung Bass, etc., at

PRICES WITHIN THE MEANS OF ALL,

now offer such an instrument at a price lower than any other reliable manufacturer.

These Pianos are made of the best materials, with great care, and by the most skillful workmen, selected from the best factories in this and the old country, and fully warranted to stand for five years, and to give as good satisfaction as any Piano sold for \$1,500.

Our terms are NET CASH in New York; for by adopting such terms we are enabled to sell at low prices.

We want Five hundred Agents and Teachers to introduce these splendid new instruments in all parts of the Southern States. All orders must be sent direct to

PHILIP WERLEIN,

80 and 82 Baronne St., New Orleans.

Our General Agent for the Southern States.

no14 1y

STOVES AND TINWARE.

THE BEST COOKING STOVE FOR WOOD

NOW IN USE.

THE FASHION.

We call especial attention to this Stove, which has been produced at great expense, comprising all the new and important improvements; also to the extra heavy Enamel under the fire chamber, the Patent Air Chimney, Front Doors, and Patent Wills Enamelled Iron Knobs, the improvements in the covers and centre pieces, all of which have been covered by Letters Patent, and are used in no other stove. They are warranted to stand fire, or others sent free of charge in all cases. We have all sizes of this justly celebrated Stove, both

PLAIN AND EXTENDED BACKS,

the Extended Back with cast Iron Enamelled Reservoir and Faucet, Tin Warming Closet, Gridiron Cover, etc. The part of the top supporting the Reservoir is raised so that the fire is above the top plate, instead of below, as is the case in most of the Stoves now used, and the heat is forced directly against the whole surface of the bottom of the Reservoir. The Reservoir, being detached from the pipe, can be removed at pleasure, thereby forming a six-hole Stove—the best in use, as the back holes will heat as well or better than the middle ones. For sale by

G. W. W. GOODWYN,

62 Camp street.

ALSO, THE MOST

Complete and Perfect Cooking Stove

FOR BITUMINOUS COAL OR COKE

The Christian Advocate.

SATURDAY, JULY 16, 1870.

THE BATTLE OF THE GREEKS.

We have capped as above a few pages from Bishop Marvin's Life of Caples, reporting a sermon of Caples on baptism. The reader will equally admire the skillful wit of the author and of the sketcher of the sermon.

I have said that he never indulged his wit in the pulpit. I never heard of but one exception to this. It occurred at Savannah. Elder Higgins, of the Campbellite Church, had been carrying on a meeting for some time, and had immersed great numbers of people. The preaching had been largely, of course, on the mode of baptism. A popular fervor was raised on the subject of immersion. Methodists and others insisted that Caples should preach a sermon to meet the current. He was reluctant, but at last yielded. For once he determined to preach *ad captandum*. The result was a sermon altogether unique, and such as he alone could make. No one else need ever attempt one on the same plan, unless he wishes to make himself ridiculous. But he could do it to perfection. The sermon was allegorical, the basis of allegory being a military campaign. My account of it was from his own lips.

First came the preliminaries—efforts on both sides to secure the alliance of the Greeks. At this point he reviewed the controversy on the meaning of such Greek words as are involved in the baptismal contest. The result was a firm alliance with the Greeks. No trouble about soldiers now. The Greeks love to fight. They will enlist to a man, if need be, and take the front in every battle. The army now organized, every phalanx takes the field. Active operations begin.

He is at no loss where to find the enemy, who is in force at the *ford of the Jordan*. The argument on John's baptism was here gone over, and the Greeks, all in phalanx, with spear and buckler, fresh, confident, invincible, make the charge. There is desperate courage in the immersionist ranks. This ford is the key of their position. They are conscious of it. This lost, disorganization and overthrow are imminent. They fight like heroes. But one phalanx after another, imperturbable as truth itself, bears down upon them, until they waver, their columns break, and they fly. The retreat is rapid, made in some disorder, and in the direction of *Enon*.

He predicts that they will rally at *Enon*. There is water there, much water; and the line of the Jordan lost, this point is vital. Taking no time to breathe, he marches his Greeks, flushed with victory, upon *Enon*. As he expected, the immersionist forces are massed here. No time is lost. The attack is brought on at once and furiously. Here he gave the argument on this passage. The enemy makes a better stand than he expected. He had calculated upon their being disheartened from defeat and the loss of their most important line of defense. But they fight with absolute desperation now. They "fight for their firesides and their altars."

They seem eager to die. But on come the Greeks; they never falter. Truth knows no pity. Whoever stands in its way must be run over. The phalanx of truth receives no check in the desperate bloodshed that stains all the springs of *Enon*. At last the shattered columns of the enemy break. They fought till hope was gone—long after it was gone they still fought—fought from sheer desperation and from the instinct of fighting. Immersionists are all born fighters. But it avails nothing. What the maddest bravery could do has been done. All goes for nothing. *Enon* is lost. Nothing remains now but to surrender at discretion or maintain a hopeless, desultory warfare for awhile. The last line of defense is lost. A sound discretion would dictate peace on any terms in such a situation. But who ever knew an immersionist to surrender? Like the Mamelukes, they keep slashing with their swords while they are dying.

At last they fly. The Greeks hold *Enon*. The retreat is precipitate. With a little delay as possible he brings on his forces in pursuit. The enemy has fled to the desert toward *Gaza*. There is, however, no difficulty in following. The desert is strewn with abandoned impedimenta, and with the exhausted, the wounded and dying. He hastened forward and soon came upon them. They had found water in the desert; probably not much—possibly enough to cover a man. At any rate it was water. The Jordan lost, and *Enon* lost, every little puddle in this scarce country was worth a fight. Here, accordingly, was another battle, and another defeat of the enemy. In this case it was an utter rout. It would seem that this must end the unequal conflict. Yet he would make thorough work of it, so he led his Greeks forward. Not an enemy was to be found. They had certainly

disbanded and given up in despair. He goes into camp, however, prudently resolving not to disorganize his forces, for he dreads guerrilla operations. Beating around the country in search of any trace of the fugitives, he hears a melancholy voice—a sort of wail. "It is a voice from the tombs," said he; "they have taken to the tombs! Hark! Do you hear that? 'Buried with him in baptism.' I knew it. They have intrenched themselves in the tombs."

Deprecating the violation of the tombs by the din of war, but determined at all costs to secure the fruits of so many victories, he made the last attack and took the tombs. It is not to be understood that this allegory constituted the staple of the sermon. Argument, illustration, exposition of Scripture, formed the substance of the discourse. The allegory, managed as he alone could do it, secured a popular effect, kept attention on tiptoe, and well disposed his audience to receive the more important and substantial matter which he gave them.

I feel in this, as in every instance, that I have given no just idea of the vivacity, vigor and taking character of his public efforts. It is not in me to do it. Indeed, if they had been taken down, word for word from his lips, the printed speech would give no idea of the spoken speech. Voice, face, that peerless eye, the very attitude of the man, gave more meaning than the words did.

INDIA RUBBER.—"Where do they get India rubber?" said a chubby little girl one morning as she pulled on her over-shoes before starting for school.

The caoutchouc (koo-choek) or India rubber tree is in the East Indies and in South America. It grows to the height of forty or fifty feet without branches; then, branching, it runs up fifteen feet higher. The leaf is about six inches long, thin and shaped like that of the peach tree. The trees show their working by the number of knots or bunches, made by tapping; and a singular fact is that when most tapped they give most milk or sap.

As the time of operating is early day, before sunrise the tappers are at hand. The blacks are first sent through the forest armed with a quantity of soft clay and a small pickax.

On coming to one of the trees the black forms a portion of the clay into a cup, and sticks it to the trunk. He then strikes his pick over the cup, and the sap oozes out slowly, a tree giving out daily about a gill. The tapper continues in this way, tapping, perhaps fifty trees, when he returns, and with a jar, passing over the same ground, empties his cups. So by seven o'clock the blacks come in with their jars ready for working. The sap at this stage resembles milk in appearance, and somewhat in taste. It is also frequently drunk with perfect safety. If left standing now, it will curdle like milk, disengaging a watery substance like whey.—*The Household*.

TORTURES IN DRESS.—A writer in Chambers' Edinburgh Journal thus details them: About a hundred years ago a lady went about with shoes that raised her heels three inches above the floor, and threw her whole person out of its proper balance; occasionally, of course, a severe strain upon certain muscles, attended by constant pain.

A little later a tower of hair, pomatum, flour, pins and pinners, had been reared on the head, such as an inquisitor might have considered himself very ingenious in devising. In more recent times we have seen the entire sex submitting to torture in the waist, with an equal degree of magnanimity. Or, taking the form of a monstrous prolongation of skirts, the fair martyrs act as scavengers upon every street in which they promenade.

In a form of bonnet for summer wear the front comes only to about an inch behind the forehead, so as to leave the face fully exposed to the attacks of the sun. A great number find it absolutely indispensable to add to this abbreviation of a bonnet a sort of supplement of silk, called "an ugly." A couple of inches added to the bonnet itself would serve the end; but such a thing is not to be thought of.—*The Household*.

REPTILES CURED. With an experience of more than twelve years' practice in the treatment and cure of RHEUMATISM, I will guarantee more perfect relief, comfort and security, and a more rapid improvement than can be obtained of any other person or appliance in the South, without regard to the age of the patient or length of time afflicted.

Also instruments for the cure of every species of human deformity on hand or made to order. Call on or address, with stamp for circular, Dr. T. ST. C. FERRISS, office No. 16 St. Charles street, up stairs. Hours from 10 A. M. to 4 P. M.

SUMMER TERM OF THE Southern Methodist High School will commence on Monday, the fourth day of July next. School hours from eight A. M. to twelve M. Rooms remarkably cool and pleasant. The best advantages afforded. For terms, etc., consult

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The fact that ONE MILLION (1,000,000) copies of the work are in use in the schools of our country, at the present time, is proof of the unparalleled success attending the New System, for no other series of books ever published in America have ever secured so rapid and extensive introduction. They are the text-books in nearly all the colleges, seminaries, normal schools, etc., in the United States; in the public schools of the cities of New York, Brooklyn, Rochester, and most of the cities and towns of the Eastern States; Cincinnati, Cleveland, Columbus, Springfield, Toledo, Marietta, and most of the other important towns and cities, numbering nine thousand schools in Ohio, and hundreds of towns and cities in the other Western States, while in the Southern States and California they are being extensively adopted.

Believing that the publication of Professor Guyot's series has marked a new and better era in the presentation of geographical science, that it will be the pupils of this generation, obtain a clearer, more definite and extended knowledge of the world on which they live, and that it is so systematized as to render that knowledge more valuable and permanent, we commend it to the attention of all interested in educational improvements and progress.

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All sizes, for either Southern or Sorgo Cane. Victor Grain Drills. Buckeye Thrashers, for Rice, Wheat, Oats, etc., etc.

Ohio Mowing Machines. Ohio Reaping Machines, with Dropper. These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

Warner's Sulky Hay Rakes. Horse Powers. Southern Corn Planters. Satisfy Gang Plows. Corn Shellers. Stafford Sulky Cultivators. Corn and Cob Crushers. Straw and Hay Feed Cutters. Cider Mills and Presses. Crawford Garden Cultivators. Hay Presses and Cotton Presses. Guttlet Steel Brush Cotton Gins. Portable Steam Engines of all sizes. Stationary Steam Engines, boilers of all sizes.

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KOSKOO.....KOSKOO.

THE GREAT REPUTATION which Koskoo has attained in all parts of the country

AS A GREAT AND GOOD MEDICINE, AND THE LARGE NUMBER OF TESTIMONIALS

which are constantly being received from physicians, and persons who have been cured by its use, is conclusive proof of its remarkable value.

As a Blood Purifier it has no Equal, BEING POSITIVELY

THE MOST POWERFUL VEGETABLE ALTERNATIVE YET DISCOVERED.

DISEASES OF THE BLOOD. "The life of the flesh is in the blood," is a Scriptural maxim that science proves to be true. The people talk of bad blood—as the cause of many diseases, and like many popular opinions this of bad blood is founded in truth.

The symptoms of bad blood are usually quite plain. Bad Digestion causes imperfect nutrition, and consequently the circulation is feeble, the soft tissues lose their tone and elasticity, and the tongue becomes pale, broad, and frequently covered with a pasty, white coat. This condition soon shows itself in roughness of the skin, then in eruptive and ulcerative diseases, and when long continued results in serious lesions of the Brain, Liver, Lungs or Urinary apparatus. Much, very much, suffering is caused by impure blood. It is estimated by some that one-fifth of the human family are affected with Scrofula in some form.

When the Blood is pure you are not so liable to any disease. Many impurities of the Blood arise from impure diseases of large cities. Radiate every impurity from the fountain of life, and good spirits, fair skin and vital strength will return to you.

KOSKOO AS A LIVER INVIGORATOR STANDS UNRIVALED.

BEING THE ONLY KNOWN MEDICINE that efficiently stimulates and corrects the hepatic secretions and functional derangements of the Liver, without debilitating the system. While it acts freely upon the Liver, instead of copious purging it gradually changes the discharges to a perfectly natural state.

SYMPTOMS OF LIVER COMPLAINT AND OF SOME OF THOSE DISEASES PRODUCED BY IT. A sallow or yellow color of the skin, or yellow-brown spots on the face and other parts of the body; dullness and drowsiness, sometimes headache; bitter or bad taste in the mouth; internal heat; in many cases a dry, teasing cough; unsteady appetite; sometimes sour stomach, with a raising of the food; a bloated or full feeling about the stomach and sides; aggravating pains in the sides, back or breast, and about the shoulders; constipation of the bowels; piles, flatulence, coldness of the extremities, etc.

KOSKOO is a remedy of wonderful efficacy in the cure of diseases of the Kidneys and Bladder. In these affections it is as near a specific as any remedy can be. It does its work kindly, silently and surely. The relief which it affords is both certain and perceptible.

DISEASES OF THE KIDNEYS AND BLADDER. Persons unacquainted with the structure and functions of the Kidneys cannot estimate the importance of their healthy action. Regular and sufficient action of the Kidneys is as important, nay, even more so, than regularity of the bowels. The Kidneys remove from the Blood those effete matters which, if permitted to remain, would speedily destroy life. A total suspension of the urinary discharges will occasion death in from thirty-six to forty-eight hours.

When the Urine is voided in small quantities at the time, or when there is a disposition to Urinate more frequently than natural, or when the Urine is "high-colored" or scalding, with weakness in the small of the back, it should not be trifled with or delayed, but Koskoo should be taken at once to remedy the difficulty before a lesion of the organs takes place. Most of the diseases of the Bladder originate from those of the Kidneys; the Urine being imperfectly secreted in the Kidneys, proves irritating to the Bladder and Urinary passages. When we recollect that medicine never reaches the Kidneys except through the general circulation of the Blood, we see how necessary it is to keep the Fountain of Life pure.

KOSKOO Meets with great success in the cure of DISEASES OF THE NERVOUS SYSTEM. Almost nine-tenths of our people suffer from nervous exhaustion, and are, therefore, liable to its concomitant evils of mental depression, confused ideas, softening of the brain, insanity, and complete breaking down of the general health. Thousands are suffering to-day with broken-down nervous systems, and, unfortunately, tobacco, alcohol, late hours, over-work, (mental and physical), are causing diseases of the nervous system to increase at a fearful ratio.

The symptoms to which diseases of the nervous system give rise may be stated as follows: A dull, heavy feeling in the head, sometimes more or less severe pain or headache; periodical headaches, dizziness, noises or ringing in the head; confusion of ideas; temporary loss of memory; depression of spirits; listlessness during sleep; bad dreams; hesitation in answering questions; dullness of hearing; twitching of the face and arms, etc., which, if not promptly treated, lead to Paralysis, Delirium, Insanity, Impotency, Apoplexy, etc., etc.

KOSKOO is not a secret quack remedy. FORMULA around each bottle is recommended by the best Physicians, eminent Divines, Editors, Druggists, Merchants, etc. The Best and Most Popular Medicine in Use.

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TO AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-order received; a circle the amount of dollars received, and a half circle the amount of cents.

ADVOCATE CALENDAR, 1870.

MON. TUE. WED. THU. FRI. SAT. SUNDAY. JAN. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

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Pleasant Ridge. Camp Spring Mills, St. Louis. Great Western Mills, St. Louis.

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ANDREW J. AIKEN, JOHN W. WATT, AIKEN & WATT, Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60 NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. oc30y

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31.....PERDIDO STREET.....31 oc31y NEW ORLEANS.

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190.....COMMON STREET.....190 my18y NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MON. TUE. WED. THU. FRI. SAT. SUNDAY. JAN. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

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JULY 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

AUG. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

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William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Terms: Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal, as a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address J. W. BLACKMAN, New Orleans.

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(Name changed from Louisiana State Seminary.)

BATON ROUGE, LOUISIANA.

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The ninth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

The Academic Board consists of a full corps of able instructors in all branches of Literature and science usually taught in the best Colleges and Universities.

The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course, a Special School of Civil Engineering and a Commercial School.

Library, Apparatus and Cabinets are well selected and valuable. The Geological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing the extensive collections of the late Col. Wallace, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Survey of Louisiana.

Admission granted to cadets not under fifteen years of age, who know arithmetic, English grammar and geography.

Expenses of every kind, except clothing, for ten months, \$350; \$250 payable in advance, balance February 1; or by accepted draft, at eight per cent. for ninety days. Payments may be made through the Canal or Citizens' Bank.

Cadets received at any time during the session and charged from date of entrance.

Discipline, military, under the care of a battery of four guns will afford facilities for instruction in artillery. Uniform of cadet: Gray cloth, to be had at the institution at a cost of \$25 per suit.

For further information address D. F. BOYD, Superintendent, Baton Rouge, La.

Office of the University in New Orleans, at Swarthick & Co.'s, 59 Camp street.

*Until the rebuilding of the College edifice, lately destroyed by fire, the institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. J214

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOL. XVI.

NEW ORLEANS, SATURDAY, JULY 23, 1870.

NO. 27.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 15.—General McClellan has been elected chief engineer department of docks, New York city.

Peter Negley was confirmed assistant treasurer at Baltimore.

The cabinet held a session to-day at the capitol.

Baron Geralt declared in diplomatic circles to-day that Prussia was fully prepared for the war.

The Senate confirmed Mr. Frelinghuysen as minister to England, vice Mr. Motley.

The President has signed the Georgia bill. All appropriation bills have been signed.

There will be no special legislation by Congress. Congress adjourned sine die this evening.

WASHINGTON, July 19.—Minister Washburne to-day telegraphed Secretary Fish from Paris that he had returned to that city.

The cabinet meeting to-day was only informal, and the conversation was mainly upon European complications. The government has no official information.

Secretary Fish telegraphed Minister Washburne, at the request of the North German government, asking permission for the American legation to extend to the subjects of that kingdom the same degree of personal protection as we extended to French subjects in Mexico by our legation there—the request coming at that time, just three years ago to-day, from Baron Monnier, their minister for foreign affairs of France.

WASHINGTON, July 20.—Prevost Paradol, the new French minister, committed suicide this morning, at one o'clock, by shooting himself with a pistol while deranged from heat and overwork.

NEW YORK, July 20, 10 A. M.—Gold opens at 121½.

NEW YORK, July 20, 10.30.—Gold 121½.

NEW YORK, July 20, 11 A. M.—Gold 122½.

NEW YORK, July 20, 11.30.—Gold 123½.

RALEIGH, N. C., July 20.—The habes corpus case of the citizens arrested by Kirk in Alamance county was continued before the chief justice to-day, and will be argued tomorrow, when it is expected the arguments will close.

Later advices from Caswell county state that one hundred and fifty to two hundred citizens were kept in the courthouse from one o'clock P. M. until 5 P. M.

W. D. Bowe, of those arrested, demanded to know why he was arrested without a warrant, when he was knocked down and dragged off.

Another prisoner, Mr. Wiley, was plowing in his field when arrested. He refused to go with them without a warrant, when he was knocked down, put on his own horse, with his feet tied under the horse's belly, his hands tied behind his back, and carried to Kirk's court.

The sentinels under the windows of Judge Kirk's prison amuse themselves by cursing and reviling him. Ladies insulted, and with children are flying to Virginia for protection.

Among other arrivals of Holden's troops here last night was a company of negroes, commanded by negro officers.

Both political parties are denouncing these outrages as unlawful, despotic and unnecessary.

FOREIGN.

LONDON, July 14.—General uneasiness still pervades the feelings of the people throughout Europe. The tone of French official papers is pacific, but that of the balance of the press seems hostile and warlike.

The resignation of the French ministry is asserted and denied, and no definite information regarding the matter has been obtained.

The French people and the press do not seem disposed to accept Hohenzollern's candidature as a finality.

Peace without a direct acknowledgment from Prussia would be more shame than surprise.

The Paris Press thinks the settlement precarious and dangerous to France, and simply enables Prussia to choose a better opportunity.

The newspapers *Liberte*, *Moniteur*, *Pays* and *Opinion*, as well as the public generally, are very bitter on the ministry for primary arrogance and subsequent timidity.

De Grammont announced to the Corps Legislatif the withdrawal of Hohenzollern from the candidature, but stated that negotiations had not yet terminated, and asked the corps to wait until Saturday for a full exposure.

The Telegraph says that a formal reply from Prussia is the only thing that can restore confidence.

BRUSSELS, July 14.—Napoleon is dissatisfied with the mere withdrawal of the Hohenzollern candidature. He insists that Prussia formally disavow the candidature, which King William refuses to do, on the grounds that such an accession would produce more extravagant demands from France.

ROME, July 14.—The infallibility dogma was carried through the Eccumenical Council yesterday, by a vote of 450 to 88.

ENIS, Prussia, July 14.—The French ambassador to-day demanded an audience of the King of Prussia to exact that Prince Hohenzollern's renunciation be made perpetual, and that the royal veto be applied to any fresh approach on the part of the prince to the Spanish crown.

The king declined to receive the ambassador, and answered him through an aid-de-camp that he had no further communication to make.

PARIS, July 14.—The King of Prussia refuses to fully comply with French demands. Napoleon came from St. Cloud by express, and consulted ministers. The presiding officers of the Senate and Corps Legislatif have been notified that they would soon have an important message.

It is supposed this message will be a declaration of war.

BRUSSELS, July 14, 2 P. M.—England, Russia and Austria are making energetic efforts to prevent a rupture, but have made no progress. The situation remains unchanged.

Advices received from Madrid are of a pacific character. Prince Hohenzollern's declaration of the candidacy of the Spanish throne has been announced.

PARIS, July 14, 5 P. M.—It appears that the King of Prussia has refused to receive Count Benedetti, or to sign the promise required of him by the French government.

The emperor left St. Cloud this morning by a special train, and arrived at the Tuileries at noon. The ministers having been summoned to meet him, were all at the palace, and a council was held immediately after his arrival. At half past three this afternoon the presidents of the Senate and Corps Legislatif, which bodies were then in session, were informed that the government would have a communication to make to these bodies before the close of their sitting.

It is generally believed that this communication will be a declaration of war.

It is positively asserted that Count Benedetti has been ordered to return to France, and that he only waits the departure of Baron Von Werthier, the Prussian minister, from Paris.

PARIS, July 14.—Advices from Madrid are pacific, as far as Spain is concerned. The Spanish minister of the interior has sent envoys to the different courts of Europe, to inform them of the acceptance by Spain of Prince Leopold's renunciation.

PARIS, July 14, 3.30 P. M.—Great panic on bourse; routes have fallen to 67½.

The journals say the French cabinet, having received as first concession the personal renunciation of the Spanish crown by Prince Hohenzollern, have agreed to continue negotiations to obtain from the King of Prussia his official renunciation, now and forever, of all pretensions to the throne of Spain on the part of any of the members of the Hohenzollern family.

The agitation throughout the city is immense.

The majority of the evening papers maintain a warlike tone, and the groups of people in the streets seem to be strongly in favor of war.

PARIS, July 14.—The Madrid correspondent of the *Siecle* predicts that General Prim will be supported by Señor Sealla or General de Cordoba.

PARIS, July 15, 3 P. M.—The Corps Legislatif declared war against Prussia at ten minutes before two o'clock P. M.

Holland will remain neutral, and the belligerents have engaged to respect the neutrality of Belgium; yet troops are rapidly concentrating at Antwerp and other strategic points.

The specie and bullion in the National Bank at Antwerp have been removed to the citadel, and the issue of paper money is announced.

LONDON, July 15.—The French declaration of war is based on the following causes:

1. The insult offered at Ems to Count Benedetti and its approval by the Prussian government.

2. The refusal of the King of Prussia to compel the withdrawal of Prince Leopold's name as a candidate for the Spanish throne, and

3. The fact that the king persisted in giving the prince liberty to accept the Spanish crown.

The extra Constitutional charges that the action of Prussia in relation to these matters awakened the slumbering recollections of 1814. Let us cross the Rhine and avenge these insults of Prussia by victories that will survive that of Jena. The excitement in Paris is intense.

PARIS, July 16.—The emperor returned from St. Cloud after the council with ministers yesterday.

A French fleet is watching the Prussian fleet in the British Channel, awaiting orders to attack.

Sweden will remain neutral. Denmark, the key of the Baltic, offers to join France.

Austria will remain neutral. Russia remains neutral.

Italy is friendly to France, and has written a letter to the emperor.

Spain will be friendly. General Prim has written a letter to Napoleon. England will be neutral.

Rome, the key of the Mediterranean, is under French control. The French army sing the *Marseillaise*. Unusual enthusiasm prevails.

LONDON, July 16.—The Times intimates that the recovery of Alsace and Lorraine, containing the modern provinces of Moselle, Murtel, Meuse and Vosges on the upper and lower Rhine are the real objects of the war on the part of Prussia, and in that she has the sympathies of mankind.

The Times hints that English intervention is probable. In case of Prussia's losing strength, the neutrality of England would be difficult, and perhaps impossible; and dishonorable, should Holland and Belgium become involved in war.

The Prussian fleet of Prince Adalbert, which has latterly been in these waters, sailed to-day for Kiel.

BERLIN, July 16.—King William arrived here to-day. His progress from Ems was a continued ovation, and over one hundred thousand people awaited him at the station.

He made a short address, expressing the hope that they would be as brave elsewhere.

PARIS, July 16.—The government is sustained by the Corps Legislatif in voting war supplies by 246 to 10.

The Senate approved the action of the government without division.

PARIS, July 17.—The expected session of the High Court is indefinitely postponed, and general amnesty issued.

The *Moniteur* has positive advices that Spain will avoid complications.

After session yesterday the Senate proceeded in a body to court.

Rouher, addressing the emperor, said: "Monarchical combinations injurious to prestige and security of France have been mysteriously favored by Prussia and were defeated by your prompt protest against Hohenzollern's candidature. Your majesty has been compelled to draw the sword. The country is with you, eager for and long prepared for the contest you have awaited. You have raised to perfection the military organization of France. By your care France is prepared."

An engagement is reported to have taken place near Forbach, in which three thousand Prussians and two thousand French were killed. No verification of the fight has been received.

The emperor has issued a reassuring proclamation to the South German States.

The war feeling has entire control of the people.

Offensive demonstrations have been made in front of Thiers' residence, on account of his anti-war speech, followed, however, by demonstrations in his favor.

The report that the French troops have been recalled from Rome is contradicted.

Holland and Italy will maintain absolute neutrality.

LONDON, July 18.—Any violation of Belgian territory will end England's neutrality.

The steamer *Leipsig*, advertised from Baltimore, will not sail.

LONDON and Liverpool stock markets are purely nominal. No genuine transactions. The panic arises from the rumor that the Emperor of Russia has espoused the cause of Prussia, and has issued orders mobilizing the Russian army. This rumor paralyzes everything in the way of business.

LONDON, July 18.—All Prussian

vessels in English ports have discharged their crews and laid up.

The Times, in an editorial this morning, says: We expect to be obliged to chronicle Prussian reverses at first, owing to the superior preparations and efficiency of the French army. Prussia needs at least another fortnight to get altogether in readiness.

In another editorial the Times says: France, without a shadow of excuse or justification, plunges Europe into a war of which no person now living may see the end.

ZURICH, July 18.—Switzerland declares for armed neutrality.

COPENHAGEN, July 18.—The neutrality of Sweden has been officially declared, the government having previously communicated with France.

PARIS, July 18.—France demands a decision from the South German States by noon to-day, as to the course they will adopt in the coming contest.

BERLIN, July 19.—Last evening King William made a speech to a great crowd of the people of Berlin, who came to congratulate him. He said he was not responsible for the war which had just broken out. He might personally have been passive under the outrage, but Germany, even from beyond the seas, had spoken. Sacrifices, he said, were sure. Prussia had been spoiled by her rapid victories in two wars, and perhaps a worse fate would attend her now. He, however, knew what to hope from a good army and people.

ROME, via PARIS, July 19.—The council held a public session to-day, at which five hundred and thirty-eight fathers were present. The schema *De Ecclesia Christi* was adopted by a vote of 536 to 2, and was approved as a constitution of the church by the Pope, who pronounced a short allocution.

BERLIN, July 20.—All Germans in the service of the French have been ordered to return forthwith.

The Prussian government has announced that the merchantmen of the enemy will not be interfered with on the high seas, unless for causes which would expose neutrals to seizure.

General Wiedel, adjutant general of Hanover, has been arrested at Weimar as a spy.

King William, in addressing the Reichstag to-day, said: Prussia had no interest in the Hohenzollern candidature beyond its bringing peace to Spain. Prussia nevertheless furnished the emperor with a pretext for war unknown to diplomacy; and, scorning peace, Napoleon used language to Germany which could have been only prompted by a miscalculation of her strength, but Germany was powerful enough to resist such language and repel such violence. He said so in all reverence, knowing the event was in God's hands.

PARIS, July 20.—In the Corps Legislatif to-day Duke de Grammont announced war had been declared with Prussia and her allies, in the following words:

Messieurs: The expose presented to you on the fifteenth instant made known the causes we have for war against Prussia. According to the rules and usages of nations, and by order of the emperor, I have requested the charge d'affaires at Berlin to notify the cabinet of Prussia of our resolution to seek with arms the guarantee we could not obtain by discussion. This has been done, and I have the honor to make known to the Corps Legislatif that, in consequence thereof, a state of war exists since the nineteenth instant between France and Prussia. This declaration applies to the allies of Prussia who give her armed assistance.

PARIS, July 20.—The Bank of France has increased the rate of interest to 3½ per cent.

VIENNA, July 20.—Turkey has called on her reserves and cut off telegraphic communication.

LONDON, July 20.—Great demonstrations have been made in Dublin in favor of France.

PARIS, July 20.—No fighting yet in the front.

One of the last acts of Congress was to grant Mrs. Lincoln her pension of \$3,000 for life. The bill was promptly approved by the President, and henceforth that national scandal is at rest. The persistence with which the widow has pressed her claims, in defiance of all consideration of modesty and of public opinion, has at length proved successful. "O, the widders, the widders!"

NEWS FROM THE CHURCHES.

STOCKTON, BALDWIN CO., ALA.,
JULY 20, 1870.

MR. EDITOR: We have just closed an interesting meeting in Stockton, Alabama Conference, which resulted in the accession to the church of thirty-five members. The most of them were happily converted to God. The meeting lasted eleven days. Our presiding elder, D. M. Hudson, was with us two days; and Brother Robinson, a local preacher, and Brother McGowan, a licensed exhorter, did us good service. The meeting closed without any abatement of interest. That night two more were added to the church, and a great many penitents at the altar. The work is still going on. Prayer meetings are regularly kept up by the brethren, and the spirit of God is still moving upon the hearts of the people.

P. L. MARTIN, P. C.

WEST PASCAGOULA CIRCUIT.

MT. PLEASANT CHURCH, MOBILE DIST.,
JULY 13, 1870.

MR. EDITOR: By the mercy of God we are in the midst of a glorious meeting at Mount Pleasant. Great interest is manifested by all. The church is alive and at work. On every occasion the house is crowded by earnest listeners. Persons living fifteen and twenty miles away are in attendance. At every call for penitents the altars are crowded. Some trembling with age and blooming for the grave are crying: "What must we do to be saved?" Strong men, overpowered with conviction, prostrate themselves before the altar and beg for mercy.

On last night many came forward and promised to serve the Lord. Ten came out from among the ungodly, and joined the church. We feel thankful to God for the success that has crowned our efforts at this appointment. We have received into the church, at this appointment, sixty members, and baptized over fifty children and adults. To God be all the praise. May the Lord continue his blessed work until the entire community be converted and added to the church.

We have just followed to the tomb little Mary Arrington, one of the Sunday school scholars. On the Sabbath before her death we met her in the school. She sang for us her last song on earth. It was that beautiful hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins."

She returned home and died before the next Sabbath. From her testimony, she is now in heaven. May her death be a blessing to her family.

U. B. PHILLIPS.

COMMITTEES OF EXAMINATION.

NORTH MISSISSIPPI CONFERENCE.

Admission on trial—George Shaeffer, John Barrett, A. C. Allen.

First year—W. P. Barton, R. J. Jones, M. H. Ford.

Second year—A. J. See, A. Kendall, M. H. Ford.

Third year—T. Y. Ramsey, F. S. Petway, E. E. Hamilton.

Fourth year—Isaac Elbert, W. T. J. Sullivan, J. H. Brooks.

MISSISSIPPI CONFERENCE.

Admission on trial—R. Abbey, T. Nixon, J. G. Jones.

First year—J. L. Forsyth, W. H. Leith, J. M. Pugh.

Second year—H. T. Johnson, C. G. Andrews, J. T. Heard.

Third year—B. Jones, W. L. C. Hammon, W. Harrington.

Fourth year—H. H. Montgomery, J. A. Godfrey, Josiah Barker.

D. S. DOUGGETT.

RICHBOND, VA., July 6, 1870.

CAMP MEETINGS.

There will be a camp meeting held in Springville, Springville circuit, Louisiana Conference, beginning on the first day of September next. Let the preachers come.

JESSE FULTON, P. C.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September.

U. L. THOMPSON, P. C.

THE SOUTHERN REVIEW.

There being much anxiety felt by the members and friends of our church to know whether Dr. Bledsoe would accept the terms as offered by the late General Conference, we published a card on the subject in the last number of the *Baltimore Episcopal Methodist*. To allay that anxiety, and at the same time to afford the relief which Dr. Bledsoe sought, we deemed it important to make the announcement with as little delay as possible. In assuming the publication of the *Southern Quarterly Review* the undersigned will confidently expect the ministers and members of our church especially to give to this great work a generous and hearty support. Every minister should possess a copy, and every layman who can afford to pay the small sum of \$5 will certainly avail himself of the best quarterly review in America. With the cooperation of our Bishops and ministers, and the friends of the highest standard of Christian literature, we shall confidently expect to commence the next volume with a largely increased addition to its list of subscribers. In so responsible an undertaking our friends will see the importance of at once giving to the enterprise a prompt and generous support. It is desirable to know as early as possible that a sufficient number of paying subscribers have been obtained to place the *Review* beyond the reach of any conceivable contingency. We believe it is destined to be an incalculable blessing to the church and a priceless acquisition to the periodical literature of the country.

JOHN POISSAT,
S. S. ROZELL,
And others.

ORDERS FOR THE SOUTHERN REVIEW.

Orders for this work will be received at the office of the *Baltimore Episcopal Methodist*, No. 49 Lexington street, Baltimore. Those who desire to commence with the number for July will please order it immediately.

Subscribers will be particular to note the number with which they wish to begin.

Terms, \$5 per annum. To clergymen, \$4 a year. Single copies, \$1.25. Invariably in advance.

The *Review* is superbly printed in large type and on handsome book paper, each number containing 246 pages, making a volume of 992 pages.

RELIGIOUS INTELLIGENCE.

The Church of Jesus Christ of Latter-day Saints, in Illinois, claims to be the original Mormonism, unadulterated by polygamy.

In VIENNA six hundred and eighty persons of both sexes have abjured Christianity and embraced Judaism within less than two years.

A MOVEMENT in Hungary, headed by Prof. Sebwick, looks toward the establishment of a Hungarian National Church, independent of Rome.

THERE are in India six hundred missionaries and two thousand native preachers. About \$1,500,000 is expended in this field by twenty-five societies.

The Chinese Sunday schools in San Francisco are ten in number, having three hundred and one teachers, and an average attendance of seven hundred and sixty-four pupils.

Rev. Dr. Elliswood, late one of the editors of the *New York Evangelist*, has accepted an appointment as secretary of the "Five Million Memorial Fund," proposed to be raised by the Presbyterian Church.

The Southern Presbyterians have three theological seminaries—the Union Theological Seminary, of Virginia, with four professors and thirty-five students; and the Columbia (South Carolina) Seminary, with thirty-one students.

The Roman Catholic clergy of England have increased the past year from one thousand six hundred and ninety to one thousand seven hundred and twenty-seven. The churches and chapels have increased from one thousand three hundred and twenty-nine to one thousand three hundred and fifty-one. During the year there were sixty-nine ordinations.

Rev. C. H. Malcott, of Rhode Island, has sent out a circular inviting Baptists to sign its declaration of faith in the general Baptist doctrines, but allowing "entire freedom to each church to fix its own terms of communion." He says that some thirty ministers, nearly all Baptists, including one or two college presidents and four doctors of divinity, have signed this paper.

The Christian Advocate.

SATURDAY, JULY 23, 1870.

I'M GROWING OLD.

BY JOHN G. BAKER.

My days pass pleasantly away,
My nights are blessed with sweetest sleep.
I feel no symptom of decay,
I have no cause to mourn or weep;
My foes are impotent and shy,
My friends are neither false nor cold;
And yet of late I often sigh—
I'm growing old!

My growing talk of olden times,
My growing thirst for early news,
My growing apathy to rhymes,
My growing love of easy shoes,
My growing hate of crowds and noise,
My growing fear of catching cold,
All tell me, in the plainest voice—
I'm growing old!

I'm growing fonder of my staff,
I'm growing dimmer in the eyes,
I'm growing fainter in my laugh,
I'm growing deeper in my sighs,
I'm growing careless of my dress,
I'm growing frugal of my gold,
I'm growing wise, I'm growing—yes—
I'm growing old!

I feel it in my changing taste,
I feel it in my changing hair,
I feel it in my growing waist,
I feel it in my growing hair,
A thousand hints proclaim the truth,
As plain as truth was ever told—
That even in my haunted youth—
I'm growing old!

Ah me! my very laurels breathe
The tale in my reluctant ears;
And every boon the hours bequeath
But makes me debtor to the years;
Even flattery's honeyed words declare
The secret she would fain withhold,
And tell me in "flow young you are!"
I'm growing old!

Thanks for the years whose rapid flight
My somber muse too gladly sings;
Thanks for the gleams of golden light
That tint the darkness of their wings;
The light that beams from out the sky,
Those heavenly mansions to unfold,
Where all are blest and none shall sigh—
I'm growing old!

SIN A WRONG TO THE SINNER.

How is it that sin is a wrong to the sinner? How is it that it works misery and death? It is thus: God has constituted our bodies and souls, and the whole universe, in short, on certain principles, and these are "holy, just and good." Our souls and bodies must be governed by and live in harmony with these laws; otherwise we come in collision with them to the destruction of our well-being. The track and the train are made to correspond to each other, and the train must move upon the track, or else, running off, it runs into ruin. The body must have sufficient and suitable food and drink, or weakness and pain must be the result; or if the subsistence is unsuitable, or is taken in excess, disease and death must ensue, because we have sinned against God and against the constitution of our nature. The glutton, with his bloated body, his dyspepsia and gout; the drunkard, with his foul breath, grog-blossomed face and horrid train of ills, are notable and sad illustrations of the wrong men do themselves by sinning against God.

When men sin in a moderate degree they often fail, for a time at least, to realize the fact that sin is a wrong to themselves, and indeed often think if such and such an action were not forbidden that indulgence would bring profit, perhaps pleasure. We are aware that the book makes mention of "the pleasures of sin." The glutton and the inebriate no doubt, in the first stage of their excesses, feel a certain pleasurable excitement. But the book adds that these pleasures are "but for a season," for presently the penalty of the violated law is upon them. No doubt these pains are intended to prevent excess and ruin.

These laws, made for the conservation and well-being of the body, illustrate the operation of those higher laws made for the government and happiness of the soul. The soul is constituted to be happy and attain its highest good in the laws which God has enjoined for its observance. Therefore it is that in violating these laws we wrong ourselves.

These penalties for sin are often promptly inflicted on the soul, as we have seen they are upon the body. We are often punished here and now. For example, one cherishes the sinful feeling of envy at the wealth, the talents, the popularity or beauty of another. This immediately reacts upon the mind, and renders him miserable. Another

cherishes wrath and a spirit of revenge. So long as he does a fire burns in his own bosom, and, like Cain, he roams the earth a miserable man. Another cherishes the all-grasping covetousness, and in doing so condemns himself to perpetual want. His possessions, no matter how large, afford him no satisfaction. In the midst of abundance he pines like a pauper with want. Such was the condition of Abale. A royal palace, with its ample territory and his kingly revenues, gave him no satisfaction. He is miserable because he does not own also the humble vineyard of Naboth.

Let a man commit a dishonorable, a felonious crime, and he fancied each look is a glance that detects and reads his guilt. Each coming footfall is pursuing him, and every noise in the night fills him with painful apprehensions. Sin often brings degradation and public shame, so that the sinner is shunned by his fellow-men as if he were a leper. He has no friends. No roof offers to shelter him, no door opens to invite him in, no board spreads its hospitality, no smile of recognition cheers him, no friendly hand greets him, no kindly voice bids him welcome.

Sin often brings prompt and terrible remorse, wringing the heart with agony, driving sleep from the wretched soul. Sometimes the heart, too full to hold its woe, seeks relief in confession and bitter self-accusation, while the heaving breast, the flushed cheek and streaming eye proclaim more of woe than words can utter. Sometimes, under the crushing weight of remorse, the reason reels, and the wretched soul flies to seek relief and hide its shame, like Judas, in the suicide's grave; and sometimes society, in the execution of just laws made for the protection of all, arrests the criminal and consigns him to a felon's doom. But sinners sometimes sin for years, and sin with apparent impunity, and because judgment is not speedily executed against them for their sins they encourage themselves that they shall never suffer any penal consequences. But this is an unwarranted and precipitate conclusion. We know that the bodily excesses and sins of youth do not sometimes overtake the sinner for a score of years; but though the penalty is slow, it is sure. So certain as temperance and self-denial are a savings bank from which we draw strength in the decline of life, so certain it is the intemperate man is heaping up wrath against the day of wrath. His sins shall overtake him, shall find him out, just as certainly as Achan's or David's sins found them out, secretly and darkly as they were committed. So sins of the mind—pride, envy, dishonesty and revenge—will find us out, and bring punishment. We always reap what we sow.

Sin must injure us, no matter how mild its type or respectable its character, for we cannot sin without resisting truth and stifling the voice of conscience. This hardens the heart in evil, and more and more indisposes to purity, to penitence and to God. It is sin that makes death appalling, and sin that makes God's presence dreadful and the final judgment unspeakable, awful. If we would not wrong ourselves, let us not sin against God.

MINISTERIAL EDUCATION.

Mr. Editor: At the last session of the Mississippi Conference, held in the city of Jackson, Mississippi, considerable interest was manifested upon the subject of this article. Our brethren of the laity took charge of this interest specially—formed an association, adopted a constitution, elected officers for the year, and the Conference passed sundry resolutions, pledging themselves to act promptly and earnestly in this matter. Since then I have neither seen nor heard anything of this very important movement. I am sure there are worthy young men who would gratefully accept the aid this association proposes to give. The church needs their services. They feel called of God to preach, and even one year's study, under the direction of competent instructors, would fit

some of them to enter the ministry; but they are poor and have not the means to support themselves at school even for that time. Will the preachers of the Mississippi Conference exert themselves, as they have promised, to aid this association? I suggest that Brother Thomas Reid, of Fayette, Mississippi, the worthy president of the association, issue a circular through the Advocate at once, setting forth the importance of this matter, and reminding the preachers of their pledges. Let us act.

The Baptist brethren in Mississippi have a special agent traveling in the interest of a similar enterprise. He has succeeded wonderfully. There are now thirteen young men being educated for the ministry at their college at Clinton, Mississippi. We ought to do as much or more. We can do it. Again I say, the church needs the services of educated young men.

H. J. HARRIS.

The Social Festival of Methodism, Clinton, Louisiana.

Mr. Editor: At the last session of the Mississippi Conference it was "Resolved, That we will hold, on the first Sunday in June of each year, the social festival of Methodism, for the purpose of rehearsing the wonderful history of Methodism," etc.

Pursuant to that resolution we held the festival in Clinton, Louisiana, though we have not heard of another church in these parts doing so.

Our festival began on Saturday before the first Sunday in June, with a Sunday school picnic. The children and friends of the school assembled at the Methodist church at ten o'clock in the morning, where, after singing and other exercises, they were addressed by the pastor and the Sunday school superintendent. We then repaired to the woods and partook of a bountiful repast prepared for the occasion.

On Sunday morning a large audience was addressed by K. A. Cross, Esq., on "The Progressive Characteristics of Methodism," previous to which the sacrament of baptism was administered to eight children.

On Sunday night we had a lecture on "The Origin of Methodism" from Rev. David Piper, after which the sacrament of the Lord's supper was administered to a large number of communicants.

Thus passed the first social festival of Methodism in Clinton, Louisiana, under the resolution of the Conference, with good results.

The speech of Mr. Cross was an able effort. Any attempt to give a synopsis of it and do it justice would be in vain; hence I forbear.

L.

Stonewall Institute Commencement.

Mr. Editor: Commencement at the Stonewall Institute closed June 24. I had the pleasure of being present, and was much gratified with the exercises of the occasion. Indeed general satisfaction was expressed by all in attendance. The students were subjected to a rigid examination, and all acquitted themselves with much credit, evincing not only close application during the session by the pupils, but that they had been most accurately and thoroughly instructed. The promptness with which problems were solved and explained showed that the mind had been logically trained, and that the principles of this important branch were well comprehended. In the languages the reading and pronunciation were clear and distinct, and the recitations perfect, doing full justice to their able preceptor in this his ruling talent.

Pennmanship, that much neglected accomplishment, receives in this school its proper share of attention. Each pupil is taught, I might say compelled to write, an elegant hand. Last of all in the order of exercises came oratory. The original speeches were very fine indeed. The subjects were well chosen and skillfully handled. Those who delivered extracts displayed good taste in selection. As to declamation it was perfect, and all seemed imbued with a cheerful, easy self-possession which rendered it a pleasure to listen to them. Altogether, I think I am justified in saying that this school

has few equals, and is excelled by none.

The health of the location, together with its freedom from temptations to intemperance and all vices which generally beset the pathway of the young student, render it a desirable place for those who wish to surround their sons with circumstances favorable to a moral as well as literary education. In addition to this there is an excellent Sabbath school, frequent lectures and preaching. These all look to the moral training; as to the mental it has uncommon advantages. Prof. D. C. B. Connolly is a man of rare abilities. Native refinement, ripe scholarship, together with a long experience in teaching, well fit him for his responsible office. Intuitive comprehension of human nature, an indomitable will, untiring energy and perseverance, with a deep sympathy for his pupils, make him successful even with the duller minds.

B. D. GAYLE.

PERRYVILLE, ALA., July 3, 1870.

Collegiate Institute, Baton Rouge.

Mr. Editor: One of the most prosperous terms known in the history of this flourishing institution was closed on the first of July. The examination evinced the competency and industry of the teachers, and the aptness and diligence of the pupils. It is not exaggeration to say that no school in the country, North or South, can show a more gentlemanly set of boys than the Collegiate Institute; and its veteran and distinguished principal, Prof. W. H. N. Magruder, who stands at the head of his profession in this State, can with perfect propriety point to his students as giving indisputable evidence of his fitness not only for cultivating the mind of the young, but also for developing in them those moral and social virtues which elevate and refine society. In this institute an education is imparted to students not superficial or merely ornamental, but one in which high intellectual training goes hand in hand with the development of the pupil's whole powers, and the acquisition of social accomplishments which will fit him for the highest and most honorable walks of life.

The closing exercises were introduced on Friday morning in an address delivered before the literary societies of the institute at the Methodist church, by Mr. William Walker, of New Orleans, son of Rev. Dr. J. B. Walker, and a former pupil of this institute. Subject: "The Nobility of Man." It was one of the most eloquent and eloquent efforts that we ever heard, well worthy of his exalted theme, and made a profound impression not only upon the young gentlemen to whom it was particularly addressed, but upon the audience in attendance.

At night not less than a thousand persons were present at the exhibition, and the strict attention paid to the exercises throughout, as well as the excellent order preserved, was of itself flattering testimony to the high esteem in which the Collegiate Institute is held by the people of this community.

The exercises consisted almost entirely of declamation by the pupils, together with some original speeches, the latter of which would have done no discredit to much older heads. During the evening Miss Carrie Young and several young ladies from Readville Seminary entertained the audience with choice selections of vocal and instrumental music; and at the close Prof. Magruder delivered a short address to the students, full of emotion and expressive of earnest solicitude for the temporal and spiritual welfare of "his boys," as one affectionately termed them, of whom he had such good cause to be proud.

The course of instruction at this institution is as thorough as that offered by any first class school in this or any other State. Of its principal we need say nothing, for he is well known throughout Louisiana and Mississippi as the first among the best teachers in the country. He is assisted by teachers of ripe scholarship, and earnestly devoted to their high calling, and

the facilities for acquiring thorough instruction in all the branches of a finished education are equal to any in the country; and as such is commended to the attention of parents and guardians everywhere.

We hope the Collegiate Institute will open with an increased number of students on the first Monday of October next.

R. S. T.

BATON ROUGE, July 4, 1870.

Mansfield College Commencement.

Mr. Editor: Before a single trace has lost its freshness on the page of memory, would we transmit to you our impressions of the commencement exercises of the Mansfield Female College, which closed on Wednesday, the twenty-ninth of June. These exercises opened on Thursday, the twenty-third of June, by the examination of the several classes by the faculty. To one who has attended an examination of this institution it is unnecessary to state that it was thorough in the last degree; but to the honor of the young ladies and their instructors, it may be said that they passed this fiery ordeal with more than usual success. The public evinced their interest by a large attendance during the five days these exercises were continued.

On Sunday, the twenty-sixth, the sermon before the graduating class was preached by the Rev. Mr. Wilkinson, of Shreveport. His subject was well chosen, being the reply of the Saviour to the petulant inquiry of Martha, recorded in the forty-first and forty-second verses of the tenth chapter of Luke. His style was piquant and pleasing; his enunciation silvery and distinct; his delivery calm and deliberate. The delineation of his characters was bold and intrepid, and the deductions from his premises rapid and exhaustive. In tones of tenderest regret did he tell us of Martha's "anxious and troubled" spirit; but with what glad fondness did he dwell on the "good part" Mary had chosen; on the purity of her character, and her sweet humility as she nestled at Jesus' feet. Well might the responsive "amen" come from every heart to his closing words, that "few might be" the Marthas and many the Marys that should come forth from the Mansfield Female College.

After the interval of the Sabbath the examination was again resumed on Monday, and concluded on Tuesday evening with the same unmitigated success. On Monday evening the usual concert of the school was given. Who is not charmed by music? And sitting there drinking in those strains of harmony, called into existence by beings so fresh, so pure, so blooming, who did not think when the "swallow" had twittered her last note, that time on his airy feet had danced too rapidly away? On Tuesday evening the public were entertained by the "Romance of the Forest," a special musical entertainment, the proceeds of which are to be strictly appropriated to the purchase of apparatus for the college. When the beautiful band of gypsies came forth how startled was the imagination! Thrust from its common track, it fled across the sea, and poised itself in Spain—Spain, land of romance and of poetry, of passion and of love. It seemed as if an enchanter's wand had summoned before us some Andalusian scene. There were the rich green woods and the intoxicating delights of that sunny clime; and even the mystic tribe of gypsies wandering through the groves, beautiful with their fantastic dress, their full, crimson lips, their glowing cheeks, flowing hair and dark lustrous eyes.

The count defied his fortune, told by a gypsy maid; but when he sees the gypsy queen, intoxicated by her beauty, and fascinated by her nightingale voice, nobility and wealth fly to the winds, and he woos her hand as gently as that of a high-born maid.

Wednesday was commencement day. At an early hour the hall was crowded by an eager and impatient audience. After the reading of the Scriptures and prayer by Rev. Mr. Clegg, Major Ashton was introduced, and made his address to the gradu-

ating class. His theme was "The Battle of Life." In his introduction the speaker's mind reverted to his own school days; and the tidal wave of his emotions rose high as the memory of his own commencement day and its bright associations rushed over him. With touching tenderness he blessed the sacred ashes of that college, long since devastated by a ruthless foe. With what martial ardor did his eyes flash as he paid the most gallant tribute to the memory of his old professor, the honored dead, "the immortal Stonewall Jackson!" It needed no word from his lips to tell us that he had followed his professor from the college walls to the great war school; for while the one had offered up his life, the other, as Muscivora Seavola, had not failed to lay his sacrifice on the altar of his bleeding country. How could he fail successfully to delineate the moral warfare, "The Battle of Life," when he so lately had mingled in the gory scenes of literal and horrid war? Beautiful and striking were the illustrations he drew therefrom; and by following his directions the young ladies may rest assured that

"In the world's broad field of battle"

there shall await them the victor's wreaths, the conqueror's palms.

After a few minutes' interval, during which we were regaled by music, the audience was entertained by a most beautiful essay from Miss M. F. Gny, on "The Sunset of Life." May the sun of her life, just rising in "cloudless brilliancy," pursue its course unshaded to its splendid zenith; and when it declines on the western horizon may the sunset be as glorious and sublime as the sunrise is beautiful and propitious. More music, and we were listening to "Dream of the Future," by Miss A. V. Reeves. Her dreams were not the wild fabrication of a wild imagination, but, as night dreams sometimes are, were based on the outlines of reality. Fair dreamer, dream on until your visions of Mansfield are startled by the shrill whistle of that self-same cur, as it rattles into the depot, bringing a mighty stream of wealth and emigration to our beautiful village. Our thoughts were suddenly called from dream-land by "The Charge of the Crescent Regiment," an essay by Miss Porter Parsons. We were transported in a moment by the words of the fair speaker to a battle-field not far distant, where not long since the clash of arms resounded. Two hostile armies are contending, the roar of musketry is incessant, and at intervals the cannon belch forth their deadly missiles, while a canopy of sulphurous smoke envelops the issue in painful uncertainty. Suddenly above the din of arms is heard the stentorian voice of the commander: "Crescent, charge!" * * * The tide was turned. Before this irresistible sweep the serried ranks of hostile legions ingloriously gave way. Music again lulled our excited thoughts, and brought them back to the present. The diplomas were now conferred with a short, pithy speech from the president. We were now invited to listen to the valedictory address by Miss A. H. Stuart. In tones distinct and clear, yet sweet, she severed one by one the ties of friends, schoolmates, managers, teachers and classmates. We may well believe this task was a sad one; but with firmness and admirable self-control she completed it, while the audience was filled with admiration at her calm and becoming address. We were then dismissed by the benediction, pronounced by Rev. Mr. Wilkinson.

SOLA.

COUS.—The pain occasioned by corns may be greatly alleviated by the following preparation: Into a one-ounce phial ask the druggist to put two drachms of muriatic acid, and six drachms of rose water. With this mixture wet the corns night and morning for three days. Soak the feet every evening in warm water without soap. Put one-third of the acid into the water, and with a little picking the corn will be dissolved.

HE THAT IS sensible of no evil but what he feels has a hard heart; and he that can spare no kindness from himself has a narrow soul.—Collier.

The Christian Advocate.

SATURDAY, JULY 23, 1870.

A LESSON.

I read of faithful hearts
By suffering sorely tried,
That feared not persecution's flame,
But braved the pang, the cross, the shame;
And mine within me burned the while,
To do as they had died.

I heard of holy men
Who counted all things nought,
So that they might to Jesus win
Souls long in ignorance and sin.
The wish, like them, his word to teach
Became my constant thought.

I read the sacred strains
Poured from a noble mind,
That rendered back to him who gave
Talents too pure for earth to have,
Until I longed for such high thoughts,
In such high words enshrouded.

I cast upon the word of God
A wondering, restless eye;
His Spirit fixed that wavering look,
And turned from his blessed book:
"Like Mary, sit at Jesus' feet,
And learn humility."

Moderation—Total Abstinence—Intemperance.

It has come to my knowledge, from several reliable sources, that some of my friends are greatly disquieted at my article on "Moderation"—a moral obligation. This information greatly surprised me, as I think complaints are all ardent friends of temperance, while in my article I was warning against the immoderate use of tobacco, and that only in as far as Methodist preachers were involved, which led me to say that while I thus denounced this immoderate use of tobacco, still I would neither join nor advocate an anti-tobacco association, with the pledge of total abstinence as a condition of fellowship annexed, whether as to ministers or members. This I did because of a sound Scriptural principle of action, on the question of practical moral obedience. I did not see if tobacco could be used at all without infracting moral law—if used always in moderation—how any one could fulfill this specific rule of moderation by a vow of total abstinence. Total abstinence is not practical moderation; therefore practical moderation, as a Christian virtue, cannot be compassed by a vow of total abstinence. The injury being done to the man himself by the narcotic poison of tobacco, and the injury done to other unwary lovers of the quid and pipe, may be averted by a vow of total abstinence, and great good result, provided its advocates take the ground that the total abstinence policy is not adopted to fulfill the law of practical moderation and temperance in the use of things lawful; but as a guarantee against all the evils induced by the abuse of things lawful.

Herein is the ground and reason for temperance pledges and associations. Not that total abstinence from all intoxicating drinks is practical, personal temperance—which religious rule of faith and practice doubtless refers chiefly, if not exclusively, to those things which may be used, but also can be utterly given up without detriment or wrong doing. Such are all our luxuries, such, for instance, as tea, coffee, wine, and such like. Strong drink I do not allow to be classed among the luxuries of human life. It is an intoxicating, delusive charm, by reason of its violent narcotic action on the nerves and brain. It is one of the wanton inventions of man, consequent upon his fall from primeval uprightness. I do not believe so of pure wine. It is the juice of the grape, without any concentration of the deadly alcoholic principle. I can never classify pure wine with distilled spirits as a luxury, so long as the miracle of turning water into wine by Christ's own will and power at a marriage feast is before my eyes. I know Christ never set an example that should be ignored now, nor fed an appetite which ministered to indulgences evil in themselves. And this creation of wine was no delusion, for the governor of the feast pronounced it choice wine. It is very certain, I think, that Christ drank wine among the publicans and Pharisees. For it would have looked very strange, after opening his miracle-working power in the creation of wine to be drunk as part of a marriage feast, that he should have set himself up for total abstinence from wine—the pure juice of the grape—when used as he had just made it to be used. Indeed, the reproachful charge against him, that he was a glutton and a wine bibber, was no doubt predicated of the fact that he did eat flesh and drink wine, according to the authorized practice of the Jewish economy. It being always understood, as our great example, that he never did anything because it was of the world, but because it was of the Father—assuring his disciples and us that he was not of the world, and declaring that in the same way, that as he was not of the world so his disciples must not be of it.

I confess that those things, which have turned up in the way of divine

development and gone to record as specimens for historic persons, make their distinctive impression upon my mind as landmarks not to be wholly ignored by us in our warfare upon a gross and base intemperance. As, for instance, John came neither eating nor drinking, and they said he had a devil. Here was a man abstemious enough, one who drank no wine. But his abstinence was construed into diabolical possession. The Son of man came eating and drinking, and they said, Behold a man gluttonous and a wine bibber, a friend of publicans and sinners. My inference is that we are not required to waive those things which the unreasonable enemies of good men will seize upon to damage their reputation—things which custom and usage have settled as right, and which are done in full view of the practical obligation of temperance and moderation. From these things, I say, we are not bound to abstain on account of the presence of false accusers. If Christ used the wine of Palestine because it was a part of the usual meal and of course divinely sanctified, he did it knowing that these enemies and informants would report him as a wine bibber—perhaps to justify themselves in intemperate wine-bibbing—which was simply the abuse of a blessing, instead of the right use of it—which use of it Christ evidently intended to sanction.

My dear disquieted friends will say, What does the doctor mean? Well, he replies that he means to rescue temperance, if he can, from all false and mislabeled premises, and place it on a self-sustained basis.

The true basis of temperance pledges and associations is found in Paul's definite determination that the lawfulness of a personal liberty is not the measure of it. It must be measured and determined by the expediency of it. Now the law of expediency is the fitness of things to bring to pass the end aimed at, or to accomplish some good in others—in view of which we ourselves are to live as examples to them. What avails it, then, if a man prates about philanthropy—the love of mankind—and still lives for himself, eating and drinking irrespective of all possible influence which his example might have upon unwary minds, minds already ensnared in the dangerous love of intoxicating drinks? What though he should stilt himself on the plea that all that I indulge in, my wine or champagne, or what is far worse, my brandy—is lawful for me, and then go on and prove his premise true, on the ground of practical temperance (moderation), as between himself, his conscience and his God. Do his obligations to his race rest here? No; the true Christian philanthropist, who loves mankind not merely on account of race, but because of the great love wherewith God hath loved him—counting a man's value from the estimated value of the soul, in its purchase price in Jesus the crucified—says, my liberty as a Christian philanthropist is not measured to me entirely by the personal lawfulness of what I do, but by the relative effect of my example upon all conditions of human life. If, therefore, my lawful use of wine can be so quoted and so used as to be the occasion of betraying any one into intemperance, my lawful indulgence becomes fearfully inexpedient. Fearfully inexpedient in this, that if I am looking after the best interests of my race as a Christian philanthropist, and the question comes up, in view of the desolations of intemperance, whether it is safest for me to govern myself, by a pledge of total abstinence from intoxicating drinks in view of the greatest good to mankind, or to plant myself abstinently, and of course selfishly, upon the ground that all these things are lawful for me; the answer will be right off, I should of course take the pledge of total abstinence, because total abstinence is insurance against drunkenness, while indulgence is paying the way into it. Hence expediency becomes the law of moral responsibility to me; not because the indulgences I eat on by my voluntary vow were unlawful, but because an indulgence in them was inexpedient, and as a means to inaugurate universal sobriety. Therefore, lest this liberty of mine should become a stumbling block to others, I voluntarily vow not to use the liberty, because it is inexpedient for me to do this while I seek to bring about universal sobriety. By total abstinence from all intoxicating drinks, in as far as my duty in this human effort is involved, I will discharge it on the principle that the most available expediency ever tried against intoxicating drinks is the non-use of all intoxicating drinks.

The divine declaration that no man liveth unto himself, is the divine declaration that none of us ought to live unto ourselves. The mind that was in Christ Jesus is the mind that must be in us also. This was the mind which cheerfully submitted to the greatest amount of self-sacrifice, when sacrifice was expedient for the good of others. This is the animus of every sensible

man who enters into a strict temperance alliance—especially those who enter in not merely to break from the fowler's snare, but to keep mankind from ever being ensnared therein. And this every one will assuredly accomplish who takes the temperance pledge and keeps it.

It is lawful here—although it is painful to allude to it—to say that there are millions of ruined souls, now in hopeless despair, that would have escaped ruin if in early life they had taken the vow of total abstinence from intoxicating drink and kept it. But being unwittingly deceived from this only safe anchorage ground—perhaps by a father's morning dram and dinner toddy, or by falling into the hands of speechless young companions—they became habitual drinkers, until the love of liquor made drunkenness their hell here, and their doom of woe hereafter. For "no drunkard shall inherit the kingdom of heaven."

And now, dear doctor, if you will publish this article in our dear old Advocate, while it will perhaps not satisfy some disquieted friends, it will set me right before my readers as to my views on temperance associations, and my warm affiliation with them. I take the ground openly that no man can be less than an injurious member of society, civilly, socially or religiously, who in any way patronizes the use of intoxicating liquor as a beverage, whether he does it by manufacturing it, trading in it, treating customers with it, or drinking it. Governments will never be right with God, nor protective of the country's wealth, so long as they allow the distillation of unfermented spirits, just as they do the manufacturing of cotton goods. Whatever ministers to the country's hurt must be suppressed by government, or else so far the country has no proper government.

And last, and saddest of all, even church men deal in this mischievous, deadly, damning traffic as complacently as they do in vinegar. Now, therefore, as the government licenses liquor dealers to help kill and damn poor deluded inebriates, and the churches have grown too loose upon the liquor question, let me say unto you, ye temperance soldiers, fight on. If you give up the ship all may be lost; but if you hold on the youth of the country will join your army, and victory will crown your noble enterprise.

L. FERRIS.

MISSIONARY.

DELEGATES FROM FOO CHOW TO THE

EVANGELICAL ALLIANCE.—During the week of prayer, in which the missionaries of the several boards were represented, the meeting appointed Rev. S. L. Baldwin, of the Methodist, and Rev. S. F. Woodin, of the American Board, delegates to the alliance; as both of them were expected to be in the United States at the time of that great meeting.

SUMMARY VIEW OF PROTESTANT MISSIONS.—If the pastors and missionary committees who have neither Rev. J. C. Lowrie's "Manual of Foreign Missions," nor Dr. Anderson's late work on foreign missions at hand, will cut out and keep the following figures, they may find valuable and convenient help:

	Protestant, Native, Total.
Ordained missionaries	1,577 521 2,104
Assistant missionaries	1,894 3,772 5,667
Communicants	2,514,000
Schools	294,905

THE CHINESE REPOSITORY.—Up to the February issue of the current year this monthly, published at Foo Chow, China, had been under the editorial supervision of Rev. S. L. Baldwin. In the February number Rev. Justus Doolittle, of the American Board's mission, being editor, says, in concluding his salutatory: "We shall not fail soon to make the Chinese Repository surpass the Chinese Repository (which it succeeded) in the variety, value and interest of its articles."

The distinguished and successful missionary, the venerable Robert Moffat, is about to return to England. He entered upon his foreign missionary life in 1818, under the direction of the London Missionary Society, and in January of that year he arrived and entered upon his labors in South Africa. He has been in the foreign missionary work fifty-two years. He is now seventy-six years of age. He has turned many to righteousness. He is the father-in-law of the celebrated Dr. Livingstone, whose fate seems involved in mystery.

MORAL CONQUEST OF AFRICA.—The Repository quotes this paragraph from the National Baptist:

"A generous friend of Africa, Robert Arthington, of Leeds, England, in an able article on 'Moral Conquest of Africa,' has proposed, 'in order to destroy the slave-trade throughout Africa, and spread the blessings of the gospel everywhere throughout the land, to form a chain of colonies across the breadth of Africa.' He not only proposed, but has himself generously defrayed the expense—more than seven thousand dollars—of sending out the first company, composed of seventy-nine persons. This

missionary band of colonists, known as the 'Arthington Company,' reached Liberia on the nineteenth of December, 1869, and proceeded up the St. Paul's river, to establish themselves near the falls or rapids of that river. We hope that the prayers of American and English Christians may be offered in behalf of this company of pioneers of civilization and Christianity. Their settlement will form a base of action for future efforts. Others are ready to follow them. Shall the means be wanting?"

SUNDAY SCHOOL CONVENTION.

Mr. Evron: The Sunday School Convention for the Union Springs district met in Fort Deposit, July 7, 1870. In the absence of the Rev. W. G. Perry, the Rev. J. W. Shores preached the opening sermon, on Thursday night, from Micah text: "My people are destroyed for the lack of knowledge." The subject was presented in that clear and lucid manner so characteristic of the presiding elder of the Union Springs district.

At nine A. M. on Friday the convention was opened. There were present ministers, superintendents and delegates from the Pine Level, Rocky Mount, Fort Deposit, Sandy Ridge, Greenville, Rutledge and Troy churches. After transacting some miscellaneous business the importance of infant instruction was discussed by Rev. A. Dowling in a manner delightful and pleasing to all. In the afternoon J. A. Padgett, Esq., a young man of much promise, spoke with much edification on "The Graduation of Sunday School Instruction." The subject was further discussed by several members. At night the Rev. W. F. Norton, a young preacher of much promise, ably spoke upon "Christianization the Ultimatum of Sunday School Instruction." Discussion continued by several of the members.

On Saturday morning Captain T. C. Bragg with much earnestness and eloquence discussed the subject of the "Relation of the Sunday School to the Family." We are sorry to know that the Sunday school at Fort Deposit will soon lose the captain as its superintendent; but we are well assured that its loss will be another's gain. After some miscellaneous business the "Relation of the Church to the Sunday School" was ably discussed by the Rev. W. M. Motley. In the afternoon the question of the best method of teaching in the Sunday school was taken up and extensively discussed by W. A. Duke, Esq., Revs. Norton, Dowling, Jennings, Shores, Spangler, and W. C. Menefee, Esq. At night Dr. Spangler, on "The Influence of the Sunday School upon the well-being of Society," gave us an impressive and instructive address.

The Sabbath exercises consisted of lectures to the Sunday school by Captain Bragg and W. C. Menefee. Preaching at eleven A. M. by Dr. Spangler, at four P. M. by Rev. A. Dowling, and at night by Rev. W. F. Norton. A resolution was adopted to secure the benefits of gradational instruction to the Sunday school, and another looking to the placing of religious literature of a high character in the hands of our children in Sunday school.

On reorganization, Rev. J. W. Shores was elected president; J. B. Cottrell and Judge P. O. Harper, vice presidents; Rev. J. C. Avant, Dr. J. C. Kendrick and Rev. J. W. Glenn, directors; W. C. Menefee, secretary. A resolution of thanks to the citizens of Fort Deposit and vicinity was adopted by a rising vote. We were pleasantly regaled with music of a high and cultivated character by the choir and Sunday school. Its cheering sentiments and enlivening notes will long linger in memory's closet to remind us of the pleasant days spent in Fort Deposit.

W. C. MENEFEE, Sec.

UNION SPRINGS, ALA., July 13, 1870.

UNINTERMITTING sunshine would parch our hearts; we want shade and rain to cool and refresh them.

Let friendship creep gently to the heart; if it rush to it it may soon run itself out of breath.—Fuller.

True goodness is like the glow-worm; it shines most when no eyes, except those of heaven, are upon it.

BIOGRAPHICAL.

REV. ELISHA CALLAWAY.

Died, in Macon, Noxubee county, Mississippi, June 21, 1870, at the residence of his son-in-law, Judge J. J. Beauchamp, Rev. Elisha Callaway.

This man of God was born in the State of Delaware, January 8, 1792, and had reached the seventy-ninth year of an eventful and laborious pilgrimage. Early in life our sainted Father Callaway moved to Hancock county, Georgia, and was received into the traveling connection in January, 1818. In the autumn of the year 1834 he was transferred from what was then the South Carolina to the Alabama conference, and the following year traveled the Noxubee circuit. During the three years immediately following he labored as presiding elder in the Mobile district, which then embraced a portion of country two hundred and fifty miles in length.

In the year 1840 he was elected a delegate to the General Conference, which met in the city of Baltimore; and in 1845 he was selected by his brethren as a suitable representative to the memorable convention, which met in the city of Louisville, Kentucky, to organize into a separate ecclesiastical body the Methodist Episcopal Church South. He was again elected and sent as a delegate to the General Conferences of 1846 and 1850, the former holding its session in the city of Petersburg, Virginia, and the latter in St. Louis, Missouri.

For the space of fifty-two years our sainted father was connected with the itinerant ministry of the Methodist Episcopal Church South, thirty-five of which were spent within the bounds of the Mobile and Alabama Conferences.

In every field of labor, whether as circuit preacher, in charge of mission or district, or sitting among the chief counselors of the church, the ministerial and official record of our venerated father not only stands without the slightest blemish, but it is singularly marked by a noble and uncompromising devotion to the great principles of faithfulness, equity and truth. Though his circuits and districts extended over a large area of territory, yet the congregation was never disappointed because of the voluntary absence of the preacher, nor were they ever kept waiting if it was possible for him to reach the post of duty at the appointed time.

Indeed such was his uniform devotion to the dictates of punctuality and faithfulness that he would have preferred crossing an intervening and swollen stream, by doubtful fording or downright swimming, than to "miss an appointment."

Duty to God and the church was his watchword, and fidelity in its performance his spirit and practice.

About the year 1828, when laboring on some circuit near Columbia, South Carolina, Bishop Andrew was his presiding elder, and Bishop Wightman, I am informed, had the good fortune of spending either his first or second year of his ministerial life as "junior preacher" with this faithful prophet of God.

Both these esteemed and honored servants of the church, who yet survive their former "yoke-fellow," are, I doubt not, ready to attest the fidelity and purity of his life, and have the name of Elisha Callaway sweetly embalmed in their memories.

As a preacher he was remarkable for his earnestness and boldness. While preaching, the priceless value of the soul and its awful exposure to the perils of eternal ruin seemed ever upon his mind and heart, and in the offer of Christ as a present sufficient Saviour to the imperiled soul, every word and movement appeared to say: "We pray you, in Christ's stead be ye reconciled to God."

His prayers were also not unfrequently marked by a spirit of glowing fervor and earnestness, at times seeming to grasp the very arm of Omnipotence itself, and reminding one of Jacob at Bethel, wrestling with the angel, and exclaiming: "I will not let thee go until thou bless me."

Such was his boldness as a preach-

er that it may truly be said of him that he did not fear the face of man, but promptly denounced sin wherever found, so that many a guilty sinner and time-serving professor have often trembled and writhed under the power of his righteous reproofs. He sincerely and ardently loved Methodism, and adhered with much tenacity and love to all her peculiar institutions for progress and improvement in religious life.

In social life he was ordinarily a man of few words, but no undue severity of temperament ever marked or impaired his social character. The friends of Jesus always found a hearty welcome into his presence, and little children felt free and happy when about his knees. The smile of cheerfulness which often shone upon his face attested that the light of a resigned and hopeful spirit lived within. Indeed the beautiful history of this godly life was most visible amid the quiet and sacred surroundings of his home, so that he gave light unto all that were in the house.

For several years previous to his death he was much hindered from going abroad among the churches by a disease which at times completely prostrated him, and was the cause of severe pain and suffering. But amid it all he evinced a spirit of complete resignation to the divine will, and acquiesced fully in the dealings of Providence with him, thus affording to all a most beautiful and striking instance of calm and patient suffering. Though possessing a temperament which naturally led him to prefer to engage in scenes of activity and vigorous toil for the Master, yet through all the years of his superannuation and comparative retirement from the active campaign, "the ornament of a meek and quiet spirit" ever adorned him.

Such, indeed, were the brightness and beauty of his old age that the verdure and fragrance of the spring-time linger upon his name; and so cloudless was the evening of his life that a halo of golden light will long mark the sun-setting of his mortal day. Thus he bids us follow where he has gone.

His pastor, Rev. E. V. Lovett, writes thus concerning his last illness: "I have never seen such an example of patience. Generally calm, sometimes very joyful, some few times assailed by the adversary, and a momentary gloom beclouded his spiritual vision; but on directing his attention to a few appropriate promises his confidence was re-established. On Sunday last, while sitting by his bedside, he said he felt no appetite. On my remarking he would soon be where he could obtain such food as he relished, that he was almost through the wilderness, and would soon feast upon the grapes of Canaan.—'Oh,' said he, 'that is joyful news!'"

Farewell, revered and dearly beloved Father Callaway! We hope soon to join your redeemed and happy spirit amid the glories of the celestial city. May God have the surviving members of the family in his most gracious keeping, and may they present an unbroken circle around the throne of God in heaven!

J. BARNETT.

Southern Christian Advocate will please copy.

The revenue returns for 1869 show that the catch of pearls and shell for the past year on the gulf coast of the territory granted to the Lower California Company amounted to \$78,000. This, of course, is the valuation of the pearls given by the divers and speculators, and is consequently very much below the actual value of the catch. A pearl is sold frequently for \$20, which, resold at Panama at \$200, brings \$1,000 in Paris; and in many cases much greater profits have been made on very fine gems. Not over one-half the catch is ever reported to the government, and the yield of the gulf for 1869 may be safely estimated at \$300,000 in gold.

A MINISTER who was generally able to keep his congregation wide awake, on one occasion—it was a sultry summer day—observed numbers of them asleep. He resolved to nip the evil practice in the bud. So taking a good survey of the scene before and around him, he exclaimed: "I saw an advertisement last week for five hundred sleepers for a railroad. I think I could supply at least fifty, and recommend them as good and sound!"

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, JULY 23, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

FLORENCE WESLEYAN UNIVERSITY. The advertisement of this institution appears this week. We very earnestly desire to see the university built up, and permanently established as a center of light and power for the church and the country. Dr. Anderson has every qualification to be the head of this first class institution, and he is assisted by an able faculty. The location is healthy, and all the conditions are such as to invite an extensive patronage. We urge our people to rally to the support of our own schools and colleges. Let us work for them, endow them, patronize them. Our young men must be educated.

Rev. T. O. SUMMERS, D. D., received the honorary degree of LL. D. at the recent commencement at Emory and Henry College, Virginia, an honor to which his varied learning fully entitles him.

BISHOP EARLY.—We learn that the health of the venerable Bishop still continues feeble. In good weather he is able to walk out and enjoy the company of his friends. The interests of the church occupy his thoughts more than anything else, and he would joyfully go forth into the midst of the harvest if strength permitted. Let the church pray for the fullness of grace to sustain him in the evening of life.—*Richmond Advocate*, July 7.

THE REV. GEORGE W. DEEMS, of Baltimore, father of the Rev. Dr. Deems, died in Baltimore, on Sunday, July 3, in his eighty-first year. Dr. Deems, at the time of his father's death, was conducting religious services at his church in New York. His sermon was preached upon the text, "Blessed are the dead who die in the Lord," when he, the telegraph brought the intelligence that this aged pilgrim had entered into rest, and was already at home with God!

NORTH ALABAMA CONFERENCE.—The Rev. R. A. TIMMONS, Gadsden, Alabama, wishes the presiding elders to furnish him at once the names of all the preachers, local and itinerant, and also the laymen, who expect to attend the session of the conference at that place, November 16. It is a matter of great importance to him, as he has to furnish homes for all these parties. He says: "Attala is the nearest point to Gadsden on the A. and C. railroad, and the railroad from Attala to Gadsden is now in course of construction, and doubtless will be completed by the first of September. There will therefore be no difficulty in getting from there to this place. There is a daily hack line from Jacksonville to this place. None from Guntersville to Attala. Gadsden is able to support the members of the conference, and ample provision will be made for all. We hope, therefore, to have a full attendance."

EDITORIAL CORRESPONDENCE.

NEW YORK.

Two days in New York amounts to very little in the way of sight-seeing. One of those days was the Sabbath, and both were exceedingly hot, so that what time our eyes were open they were but indifferently employed. The hot weather in this latitude is brief, but oppressive beyond anything we know of in Louisiana. All the oppressive days of our trip were not more than four or five. During these days and nights the mercury was in the neighborhood of one hundred degrees, and the effect such as almost to preclude active exertion of any kind. The same temperature here is more prostrating apparently than in the South; the electrical conditions are evidently different, and the balm and tone of our southern wind are wanting. Fainting with heat one day, an overcoat was in demand then. One night the thermometer persisted in standing at about ninety-five degrees, and the next blankets were indispensable to comfort. It was a time of sunstrokes, and many were reported daily.

We worshiped at John street in the morning, and heard a very good sermon on "The Temptation." This is the spot where the first Methodist church in America was built. The site was leased in 1768, and in October of that year the house was dedicated by Embury. A considerable portion of the ground, which was purchased just one hundred years ago, has been sold, and the original structure was torn down and replaced by a much finer one in 1818. The present building is the third which has occupied this honored ground, and was dedicated by Bishop Hedding in 1841. It is an unpretending edifice, without a steeple, and hardly as large as our Moreau Street church. The front is all that can be seen of the exterior, as the last inch on either side has been appropriated to business houses. The interior is neatly frescoed and comfortably furnished. After service we looked at the mural tablets commemorating several of the great characters of Methodism, among them Philip Embury and Barbara Heck, and descended to the basement that we might see and touch the very ground wherein our foundations were laid. The room is used for Sunday school purposes and as a lecture room, and is by no means as light and cheerful as we could wish. The Wesley clock hangs upon the wall behind the desk, and was the most interesting object in the place. This clock was sent over by Mr. Wesley as a present to the John Street Society nearly one hundred years ago, and is precisely as it was when received, except that a coat of varnish has been put upon it. The courteous steward assured us that it was still a perfect time-piece, always going, and a standard for accuracy. It has been ticking in this place, though in three different houses, ever since the foundation of American Methodism. This church is evidently sustained more for its historical value than from any local demand. Nobody lives near it, and the official members come from a great distance. It is supported and maintained as a monument of connective importance, and as a relic that must be devotedly cherished. Mammon has encroached to the last line, and is pressing the venerable pile to the uttermost. Covetous eyes are looking at it daily, and the billows of trade surge around it, but thus far in vain. The morning congregation was small, the people very plain, and we noticed one or two ladies with the old time Methodist bonnet. Is this the last refuge of primitive Methodism in Gotham?

A few hours of secular time in the streets and Central Park impressed us with the giant strides of this mighty city. It looks like all the world were striving to get into one place, and this effort at condensation is everywhere manifest. The buildings are in some instances as many as eight and ten stories high, and we heard of basements and sub-basements, besides cellars, and the principal streets are excavated so that the pavements sound like a

bridge. A subterranean world has been dug out, and people walk and ride over untold values of merchandise and treasure. They have also a railway set up overhead on iron posts, so as not to interfere with the sidewalk underneath. This is rather a doubtful experiment as yet, but it will come to something in time, perhaps. The underground railway, already realized in London, will not be long wanting here. This effort at condensation, this drawing of people and business to a single focus, reminds us of the old speculation about how many angels can dance on the point of a cambric needle. Starting from where the clock of old Trinity looks down into Wall street, a few minutes in this noted center of business makes a sober man's head swim. From collar to attic every building swarms with bankers, brokers and dealers in stocks, and the boulevards are alive with anxious-faced pedestrians dodging in and out, and hurrying hither and thither. And this is a dull day! What a scene must have been here during the gold panic, and more recently when the European war was declared?

We saw that great host of New York, the Central Park, as fully as a drive of one or two hours could reveal it. Eight hundred and forty acres improved to the very uttermost by all the resources of engineering, and by all that money could command, and with a regiment of nearly a thousand men to keep it in order, it ought to be a considerable affair, and it is. The cemented walks and paths embrace a distance of over twenty miles, and the macadamized roads for carriages occupy nearly two hours of ordinary driving. The large Croton reservoir, which supplies the city with water, has the dimensions and appearance of a lake, and the lakes on which ducks and swans are gracefully floating are such as the maids would covet. There are bridges, grottoes, caves, dells and bowers; fountains throwing their jets high in the air, and cooling the atmosphere with their spray, and sylvan solitudes, and secluded nooks where the summer sunbeam scarcely ever intrudes. A boon to man, it is also the favored asylum of birds and insects. Here none are permitted to molest or make afraid. The breath and hum of insect life is heard in the grass, and the robin and sparrow hop across the path at your feet. There is no greater earthly transition, and none more pleasing and complete than that which is felt in passing in a few minutes from the jostle of Broadway to these quiet shades. Art and nature are here as happily married as it is possible for them to be; but still the pleasure of "the pathless woods" and the "rapture on the lonely shore" are wanting. The show and pageantry in the afternoon dispel the illusion of rural tranquility and of rustic simplicity. Wealth and fashion are out in their strength, and the finest teams and the most costly and brilliant equipages are flying past at every curve in the beautifully graded roadways. Here are horses that have a national reputation going through their best paces, and men whose names are familiar in London, Paris and New Orleans, in their expensive and showy turn-outs, and a miscellany of men and women of richer and poorer, rolling along in every style of conveyance.

It is a short day from New York to Boston by way of Springfield. As far as New Haven we occasionally sight the blue waters of the sound, and inhale the refreshing salt atmosphere. From New Haven our way is up the pleasant valley of the Connecticut as far as Springfield. In this valley a familiar Southern staple met our eyes. The tobacco plants appeared to be thriving, and a good deal of this fertile soil is devoted to the culture of the Indian weed. From the ado made about tobacco in their Conferences and religious papers, we had supposed that the people had long since discontinued its cultivation. From Springfield to Boston we have the genuine old New England scenery. Meadows, pasture lands, stone fences, apple orchards, barns and farm houses looking like they dated from the

time of the Revolutionary war, and hills and rocky boulders looking like great warts upon the face of the landscape. And finally the metropolis of Yankeeedom meets our view, and ere the set of sun we are, for the time being, most comfortably at home in this most crooked and cleanest of cities.

CALL TO THE MINISTRY.

We copy some reflections of Bishop Marvin upon this subject, from his *Life of Caples*. We had thought of writing an article on this topic, but these observations of the Bishop are better. Our pastors ought to keep this matter before them, and our Sunday school workers. In the sermon frequent allusion should be made to the ministerial call, and an occasional sermon entirely devoted to the theme would not be out of place in the congregation. There are boys in every Sunday school, and young men in every audience, who may be called to preach, but this conviction needs to be awakened and developed. It follows the law of other religious convictions, and requires instruction, guidance and encouragement. There is no reason to doubt that God does his part, and if our ranks are thin it is because we do not employ the appointed means of replenishing them. There are young men in every part of the church seriously exercised in reference to their duty, who would speedily be led to a final decision if the requisite light and encouragement were given them.

CALL TO THE MINISTRY.

How, then, is a young man, under an impression that he is designated to the work of the ministry, to judge of the character of his impressions? How is he to know that it is from God?

1. Let him live near to God. Let him by prayer—earnest, constant prayer—put himself in God's hand to be guided whithersoever he will. Let pride and self-will be thus cast out. When he is, in fact, ready for God's will to be done he will be led by a way he knows not. If he is really a chosen vessel, and gives himself up to be anything or nothing, as it may please him that called him, God will "set his feet in the way of his steps."

2. Where there is a call to the work of the ministry there will be a corresponding Providence opening the way. The good man's steps are ordered of God. The inward spiritual prompting will find corresponding opportunity and encouragement in outward conditions. There will be an open door.

3. The church will find out her messengers. There is a wonderful intuition among the people of God in such matters. I have never known it to fail. Often the young man designed by the Head of the Church for the ministry of the word is pointed out by the church before he has any definite conviction in himself. Where there is a truly spiritual church, and the members concur in the selection of a young man, it is very strong proof of his vocation.

4. The Discipline contemplates a period of apprenticeship. There can be nothing more repugnant to modesty and good sense, not to say Christian feeling, than the custom of making young men preach *trial sermons*. The effect must be bad—bad on the candidates and on the church. Rather let him hold prayer meetings and exhort, as occasion may serve—not under circumstances where he will expect criticism, but with a view of doing good. In this apprentice work, often awkward and embarrassed enough, the heart of the church will respond to the voice of the true worker. The questions of the Discipline can then be answered: "Has he gifts? Has he grace? Has he fruit?" The fruit may not have ripened into great results. It may appear more in serious congregations and in the comforting of the church.

Where there is any sense of duty, an open door and a concurrent selection by the church, it may be safely understood that the man is chosen of the Lord to bear the message of salvation to the lost.

At the same time, when the harvest is white and the laborers few, as now, it becomes the church to be on her knees. We must pray the Lord of the harvest to send forth laborers.

GREAT MEN AND CHRISTIANITY.

The death of Mr. Dickens has provoked a good deal of discussion in reference to his religious belief and experience. Some, like Mr. Fulton, of Boston, do not hesitate to class the distinguished novelist among those who, "having rejected the gospel, are suffering the penalties of a violated law, the wrath of an avenging God." While Mr. Fulton's Baptist brethren inclined to the opinion that he had acted unwisely in his pulpit reflections on Mr. Dickens, they nevertheless affirmed their unshaken belief in "the future punishment of all who die in impenitence and unbelief." On the other hand many very ingenious vindications of the great author's Christianity have appeared. Among others we notice a communication in the Independent, from the pen of William Lloyd Garrison, in which the writer frames a most adroit apology for the conflicting opinions which exist on the subject. "Nobody need be told what Mr. Garrison thinks. He is not puzzled at all about the matter. In his apprehension of the question Mr. Dickens was a model believer, the very foremost Christian of his times. Two or three sentences give the general drift of his vindication. "But the profession of it (Christianity) in the nineteenth century is a wholly different matter from what it was in the first." "It seems to me that we should feel far more concerned in never having our Christian character questioned than in being regarded as out of its pale on the part of its facile and dogmatic professors."

What is the animus and cause of all this ado about the religion of great men? Is it the concern that good people feel in their eternal welfare, or is it the conviction that Christianity stands in need of their testimony? When Webster died a great deal was said concerning his faith and salvation, although his life was anything but exemplary, and his dying words, as recounted by Curtiss, do not impress us with the feeling of Christian triumph and peace. Humboldt, the great and the good, as everybody concedes, in life and in death, seems to have been studiously silent in reference to the direct and personal claims of the Christian religion, and yet he is sometimes claimed as a witness of the truth. The gospel does not need the support of these great minds, and this labored effort to secure their testimony, and to number them with the redeemed, may do immense dis-service to the cause of Christ.

Where so much investigation and argument are elicited, we may doubt. Our religion ought to be so clear that room for discussion among godly people is ruled out. If an old sinner repents and finds mercy on his death-bed, we should rejoice with trembling; but if this last assurance is denied us, perhaps as good a way as any is to leave the matter, without remark, in the hands of God. The same economy of grace applies to the great and to the obscure. The responsibility of the former is immeasurably greater than the latter, and if a clear and luminous profession is required in any, it is in the case of the distinguished and influential. The spiritual experience in every class must reach the point of a new creature in Christ Jesus. In this respect there is no royal, no select path to heaven; and if Dickens and other magnates in the world of literature, science and statesmanship failed to receive the kingdom of heaven as little children, we see no reason to conclude that they have entered therein.

DEATH OF REV. ALEXANDER W. WALKER.—The Christian Neighbor of June 30 gives the intelligence of the death of the brother named above, and says: The death of this genial-spirited brother minister, long a member of the South Carolina Conference, for the last eight or ten years ineffective by reason of affliction, makes four of our brethren who have died since last session. Brother Walker was well known and much beloved as a good man and true. He died in peace, at his home in Spartanburg, on Monday night, June 20, at twelve o'clock.—*Southern Advocate*.

NEW PUBLICATIONS.

THE OLDEST AND THE NEWEST EMPIRE: CHINA AND THE UNITED STATES. By William Speer, D. D., corresponding secretary of the Presbyterian Board of Education, formerly missionary in China and to the Chinese in California. Cincinnati, Ohio: National Publishing Company. Chicago, Ill.: Jones, Junkin & Co. 1870.

This is a large octavo of six hundred and eighty-one pages, large type, with numerous engravings, and substantially bound in cloth. It is the most satisfactory work on China that we have met with, and especially the most complete and exhaustive on the now absorbing topic of Chinese immigration and labor. There is a full description of the Chinamen at home, also of their conduct and system of labor in California, and of their mental, moral and physical characteristics as a people. The author takes strong ground in favor of John Chinaman, shows his good traits to the best advantage, and advocates the policy and principles of Chinese immigration and labor. While Dr. Speer vindicates the Chinese character, he does not disguise its defects and deformities. Although an extremely favorable exhibition of the great question which now agitates the public mind, the book is evidently written in the interest of truth and with reference to what the author regards as the best interests of the country and of Christianity. Without indorsing its views on the subject of immigration, we can recommend the work as replete with interest and instruction, and as containing the latest information in reference to the people who are shortly to constitute an important element of our population.

SERMONS PREACHED AT BRIGHTON. By the late Rev. Frederick W. Robertson, the incumbent of Trinity chapel. New edition. New York: Harper & Brothers, publishers. 1870.

This is a volume of eight hundred and thirty-eight pages, and is a complete edition of the author's sermons, preached at Brighton. Mr. Robertson was a minister of the Church of England, and died in 1853, at the age of thirty-seven. His works, including lectures and sermons, have been variously published. Some of his sentiments were violently denounced by religious journals and persons outside of his congregation during his lifetime. The sermons before us are many of them fragmentary and mere sketches; others are produced with tolerable fullness. In them all we have living thought and most eloquent utterance. There is great freshness and originality, and every paragraph glows with quickening and suggestive paragraphs. The author's divergence from high church standards on some subjects—as, for instance, on church unity—is evident; while his efforts to conform to them, as in the sermon on absolution, is also painfully apparent. We have received the work from the publishers through George Ellis, of New Orleans.

THE CHRISTIAN RULE OF MARRIAGE. By Howard Malcom. Philadelphia: J. B. Lippincott & Co. 1870.

A neatly printed 12mo of one hundred and twelve pages. The subject of marriage is discussed from a single point of view: the Christians are not at liberty to contract marriage with unbelievers. To support this view the author adduces such arguments as: The Old Testament rule; conjugal happiness impossible; the conversion of the irreligious party improbable; apostasy probable; opinions of great and good men, and express prohibitions in the New Testament. For sale by Eyrich, 130 Canal Street, New Orleans.

A TREATISE ON MARRIAGE. Doctrines of Marriage. By Hugh Davy Evans, LL. D. With a biographical sketch of the author. New York: Hurd & Houghton. Cambridge: Riverside Press. 1870.

The volume is elegantly bound, printed on cream-tinted paper, and contains a complete index; pp. 385. The author of this work was a lawyer of distinction and a citizen of Baltimore, who died in 1868. The subject is discussed in all its phases, and with special reference to the

doctrine of the Scripture. The writer displays the thoroughness, patient investigation and deference to authorities which characterize the legal fraternity. He also betrays his sympathy, as a churchman, with the semi-papal views of some features of his subject. We regard some of his conclusions as utterly untenable, but are greatly impressed with the learning, research and thorough earnestness of the honored and lamented author.

OLD AND NEW. July. Roberts Bros., Boston. \$4.

A portly magazine. The table of contents is inviting. With such a bill of fare one may feel regaled during the intense heat of the summer solstice. Table of contents: Old and New; Quakers in New England; Talk about the Tea Table; Common-places; American Bishops on Infallibility; Woman Question; Life and Life Force; Hidden Hemisphere, etc. From the long and able list of contributors we judge the value of the articles.

THE NINETEENTH CENTURY. July.—Nineteenth Century Co., Charleston. \$3 50.

This monthly keeps up its reputation.

THE OLD GUARD. July. Van Eyrie, Horton & Co., New York. \$3.

AMERICAN ARCHITECTURE. July. Orange Judd & Co., New York. \$1 50.

Ably conducted.

THE HOUSEHOLD. July. Brattleboro, Vermont.

An admirable monthly.

THE SOUTHERN FARMER. July. M. W. Phillips & Co., Memphis. \$2.

We are pleased with it.

GOOD WORDS FOR THE YOUTH. July. J. B. Lippincott & Co., Philadelphia. \$2 50.

It certainly is a charming monthly for youth. It is full of illustrations and reading matter to suit.

THE DISTRICT CONFERENCE.

As some time may elapse before the new Discipline reaches many of our readers, we publish the enactment of the General Conference by which the district conference is made a part of our church organization.

Question. What directions are given concerning district conferences?

Answer 1. There shall be annually, in each presiding elder's district, a district conference, at such time as the presiding elder may designate, and at such place as the conference may select.

Ans. 2. Said conference shall be composed of all the preachers in the district, both traveling and local, and such number of laymen, to be appointed in such manner as each Annual Conference may determine for itself.

Ans. 3. A Bishop, and in his absence the presiding elder, shall preside; and if both be absent, the conference shall elect a president.

Ans. 4. The conference shall elect a secretary, who shall keep a record of all its proceedings.

Ans. 5. It shall be the duty of the district conference to inquire particularly into the condition of charges in the district:

1. As to their spiritual state, and the attendance upon the ordinances and social meetings of the church.

2. As to their financial systems, their contributions to church purposes, and the condition of houses of worship and parsonages.

3. As to Sunday schools and the manner of conducting them, and as to education generally.

4. As to missions within the district, where new missions should be established, or what missions should be raised to circuits and stations.

Ans. 6. The district conference shall elect annually, by ballot, from the district, four delegates to the ensuing Annual Conference; provided no member of the Annual Conference shall vote in said election.

Ans. 7. At these conferences prominence shall be given to religious exercises, such as preaching, prayer meetings, love feasts and the administration of the sacraments.

REVIVALS.—The revival meeting at the Baptist church closed on last Sunday night, having been in progress six weeks, resulting in one hundred and eighteen accessions to the church—eighty by conversion and thirty-eight by letter.

The meeting at the Methodist church, participated in also by other denominations, is still progressing in its fourth week, with a number of penitents and almost daily conversions. Between fifty and sixty have been reported subjects of converting grace.

At Kellyville a meeting commenced last Saturday, under the management of Rev. R. P. Thomp-

son, which is still going on. We had the pleasure of being present on last Wednesday night, and hearing a very impressive discourse by Father Baker. Quite a number of penitents presented themselves at the altar. Several were converted, and many Christians blessed.

A better prospect for a general revival we have seldom seen. The members of the church are spiritually minded, and seem disposed to do their whole duty in the premises. We shall expect a good report.

This wonderful visitation in converting and reviving power ought to greatly encourage the church, ministers and members, to pray for and expect grand results all over the country this summer and fall. The very opposers of Christianity are yielding to its benign influence, and will many of them become its warm supporters. What may we not expect if Christians are true to their professions and vows? Ask largely, and expect the full measure. Also, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—*The Home Advocate*, July 13.

WILLIAM GILMORE SIMMS.—In the overshadowing loss of the great English novelist, the death of the noted Southern writer, William Gilmore Simms, was but half noticed. This accomplished scholar, poet, historian and novelist was born in Charleston, South Carolina, April 17, 1806. He was left an orphan and in poverty at an early age, but self-reliant and courageous and strong-hearted, he studied, toiled and wrote until he became noted throughout the country as the author of "Martin Faber," after which success seemed always to attend his literary efforts.

Simms was a most voluminous writer. His histories, orations, poems, lectures and novels would form a library of themselves. His best works are "Martin Faber," "Atlantis," a poem, and a "History of South Carolina." In regard to his powers as a writer of fiction Edgar A. Poe said of him: "He has more vigor, more imagination, more movement and more general capacity than all our novelists (save Cooper) combined." Daychick, than whom there is no cooler critic, says of Mr. Simms: "As a novelist he is vigorous in delineation; dramatic in action, poetic in his description of scenery, a master of plot, and skilled in the arts of the practiced story teller."

Mr. Simms died at the residence of his son-in-law, in Charleston, South Carolina.—*Lexington Observer and Reporter*.

KEEP THINGS MOVING.—A presiding elder writes us: "Keep things moving down there, and we of the far West will do what we can." We shall have no difficulty in keeping things moving, with the help of enough brethren like this writer, who says: "At the close of our conference I had the amount assessed to our conference divided among the districts. I have divided the amount placed to my district among the various charges, and I think we will raise the entire amount."

ABOUT eighty colored people who removed from Opelousas to Hayti, in 1860, for the purpose of enjoying freedom and independence under a negro government, without any limitations as to race, color or previous condition, have just returned to this city, poorer and wiser than when they went away. They say that the native Haytiens are much fonder of whisky than of work; that they are improvident and reckless, and that the island is by no means as fruitful as Louisiana. The discontents intend to return to Opelousas.

EDUCATION does not commence with the alphabet; it begins with a mother's look; a father's nod of approval, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's nest admired but not touched; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself!

THERE is a greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to *weep bitterly*, as he did, when we have denied, is worse.

Married.

At Wesson, Mississippi, July 1, 1870, by Rev. Robert B. Downer, Mr. C. H. Thomas to Mrs. Sarah A. Pines, all of Wesson.

July 14, 1870, at the residence of the bride's mother, in Black Hawk, Mississippi, by the Rev. Charles B. Galloway, Mr. Walter S. Trueman, of Winona, Mississippi, and Miss Anna Streinens.

At Kellyville a meeting commenced last Saturday, under the management of Rev. R. P. Thomp-

Obituaries.

Died, on the twenty-sixth ultimo, ANNE PAGE, infant daughter of Joshua G. and Mrs. Lou. Clarke.

Died, June 30, 1870, MARY ELGA, daughter of Rev. John W. and Martha Chevis, aged four years and four months.

"Leaves have their time to fall, Flowers to wither at the north wind's breath, And stars to set; but all, Then hast all seasons for thine own, O Death!"

Sister PERMELIA CAROLINE HARRISON was born in Tennessee, April 5, 1824. Her parents moved to Alabama when she was about six years old. She was converted and joined the Methodist Episcopal Church South while very young. She was married to J. W. Harrison (who died some years ago, leaving her a widow with two children) in her nineteenth year. They moved to Louisiana in 1848, and settled in Claiborne parish, and were among the founders of the Alabama Church on the Farnerville circuit, of which she remained a member until her death, April 27, 1870.

Sister Harrison was more than an ordinary Christian. She fostered on heavenly beauties, and realized what is meant by "perfect love," "sanctification" and "complete salvation."

During her last illness, which continued eight days, she demonstrated that the grace of God can sustain in sickness, yea, in death—"that he is a very present help in time of trouble." She seemed to be unconscious that her earthly career was so near its end until she was told, a day or two before her death, that she could not live long. This did not alarm her; and although she expressed a desire to be with her children, yet she said: "I know that it is the will of God that I should go, he will take care of them." She called them to her, blessed them, and told them that she was about to die, and requested them to be good children, love God, and meet her in heaven.

On the morning of the day of her death, just before day, she began to sing that sweet old song, "Home, sweet home," but finding that she was too weak, she requested those in the room to sing it. It was not then sung, but during the day she again requested them to sing it, and while it was being sung she became very happy, and praised God, exclaiming: "Hallelujah! Glory to God! Bless the Lord, O my soul!" She exhorted her relatives and friends to love God and do his will, and meet her in heaven. She talked a great deal of religion to those about her, exhorting them to be faithful.

Her brother noticed her at one time gazing upward, and asked her what she saw. She said: "I see heaven; I see angels; I see Jesus." She became speechless that evening, and died that night. The warfare was ended. During life she had been victorious, and in the last battle she was gloriously triumphant, and rested in the arms of her dear Jesus. Another substantial witness has passed in at the door. May her testimony be received and her example followed by those behind.

Romney RANLIE.
Texas Christian Advocate will please copy.

LET THE DEAF HEAR.

Dr. W. L. DAVIS, No. 10 Rampart street, gives his whole attention to afflicting sensations pertaining to the Ear, such as Deafness, Noise and the like.

Observe.—Dr. DAVIS' NOTES ON DEAFNESS can be had of Steel & Co., 72 Camp street; Eyre, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 399, New Orleans Post Office. Price, Forty cents. my14 U

NEW ADVERTISEMENTS.

OUR NEW CHURCH MUSIC BOOK.

THE PALM—THE PALM.

BY C. M. WYMAN.

The unprecedented circulation and popularity of the "Timpiti," coupled with a general desire for a new work of the same size, induces us to issue this our second large book of church music—THE PALM. In undertaking this work we have spared no labor or expense; and entertaining the belief that he who would lead others in sacred song should first feel the spirit of sacred things himself, and that he who would show others how to teach should himself be an experienced practical teacher, we have great satisfaction in announcing as the editor of the work Mr. C. M. WYMAN, of Boston, who is undoubtedly to-day the foremost man in the convention work of New England. Price, \$1 50 single; \$13 50 per dozen. For sale by the trade generally.

Jy23 4P

ROANOKO COLLEGE, SALEM, VA.

Next Session Begins September 5.

This institution has a full corps of instructors, a thorough course of studies, and admits of a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about \$210 00. This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families.

For further particulars, catalogues, etc., address H. E. F. FLETCHER, D. D., President of the College. Jy14 2m

NEW ADVERTISEMENTS.

FLORENCE WESLEYAN UNIVERSITY.

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on Wednesday, September 14, 1870. The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthy and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Students in the ministry and sons of ministers in the regular work are admitted to reduction on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes..... \$30 00
Tuition in Grammar School..... 25 00
Tuition in Law Department..... 40 00
Incidental fee..... 2 00
(Tuition and incidental fee required in advance.)

Chemical fee, paid once..... 5 00

Boarding can be had in the best families at from \$16 to \$20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. H. Wood, (Geo. W. Foster, Jy23 4P

TENNESSEE FEMALE COLLEGE.

FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday, September 5.

The classes of this institution rest on the style, extent and thoroughness of its instruction. The climate is favorable for study, the only magic that makes scholars. It offers to its patrons, including distinguished educators and gentlemen of the highest rank in the professions, a thorough and complete education.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. H. Wood, (Geo. W. Foster, Jy23 4P

WALTHAM WATCHES.

The extensive use of these Watches for the last fifteen years by Railway Conductors, Engineers and Expressmen, the most exacting of watch-wearers, has thoroughly demonstrated the strength, steadiness, durability and accuracy of the Waltham Watch. To satisfy that class in all these respects is to decide the question as to the real value of these time-keepers.

More than 450,000 of these Watches are now speaking for themselves in the pockets of the people—a proof and a guarantee of their superiority over all others.

The superior organization and great extent of the Company's Works at Waltham enable them to produce Watches at a price which renders competition futile, and those who buy any other Watch merely pay from twenty-five to fifty per cent. more for their Watches than is necessary.

We are now selling Waltham Watches at less prices in greenbacks than the gold prices before the war. There is no other manufacture of any kind in the United States of which this can be said.

These time-keepers combine every improvement that a long experience has proved of real practical use. Having had the refusal of nearly every invention in watchmaking originating in this country or in Europe, only those were finally adopted which severe testing by the most skillful artisans in our works, and long use on the part of the public, demonstrated to be essential to correct and enduring time-keeping.

Among the many improvements we would particularize:

The invention and use of a center plunger of peculiar construction, to prevent damage to the train by the breakage of main springs, is original with the American Watch Company, who, having had the refusal of all other contrivances, adopted Fogg's Patent Pinion as being the best and faultless.

Hardened and tempered hair springs, now universally admitted by watchmakers to be the best, are used in all grades of Waltham Watches.

All Waltham Watches have dust-proof caps, protecting the movement from dust and lessening the necessity of the frequent cleaning necessary in other Watches.

Our new patent stem-winder, or keyless Watch, is already a decided success and a great improvement on any stem-winding Watch in the American market, and by far the cheapest Watch of its quality now offered to the public. To those living in portions of the United States where watchmakers do not abound, Watches with the above mentioned improvements, which tend to insure accuracy, cleanliness, durability and convenience, must prove invaluable.

Every Watch guaranteed by the Company. To prevent imposition, buyers should see that every Watch should bear either of the following trade marks:

American Watch Co., Waltham.
Appleton, Tracy & Co., Waltham.
P. S. Bartlett, Waltham.
William Ellery, Waltham.
Home Watch Co., Waltham.

For sale at retail by all respectable dealers. A descriptive circular, giving much useful information, sent to any address on application.

No. W. L. F. FLETCHER, D. D., President of the College. Jy23 4P

ROBINNS & APPLETON,

General Agents,

184 Broadway, New York.

Ask to see the new FULL-PLATE WATCH bearing the trade mark "AMERICAN WATCH CO., Crescent St., Waltham, Mass." It is by far the best Full-Plate Watch made in the United States, and surpasses anything heretofore made in this country for Railway Engineers, Conductors, etc. ap30 3m ew P

NEW ADVERTISEMENTS.

MONTVALE SPRINGS.—1870.

This favorite Summer Resort, situated in Blount county, East Tennessee, will be open for the reception of visitors on the first of June.

The marked benefits resulting from the use of these waters in functional derangements of the

Liver, Bowels, Kidneys and Skin, and the Cure of Chronic Diseases.

ATTEND THEIR MEDICINAL PROPERTIES.

The buildings at Montvale have been repaired, refitted and repainted, and everything put in good order. All the accessories for enjoyment and recreation at the best watering places will be found here.

The facilities for reaching Montvale this season are increased by the extension of the Knoxville and Charleston Railroad, and regular trains are running to Maryville, whence passengers are conveyed in coaches to the Springs, nine miles distant.

WATER OF BOARD.

Per day, \$2 50; per week, \$16; per month, \$60.

Address for pamphlets, containing analysis and descriptions of waters, etc.,

JOSEPH L. KING, Knoxville, Tenn.

THE ARROW TIE.

FOR BALING COTTON THE ARROW TIE is the most popular, being the best Cotton Tie in use.

Planters and Cotton Pressmen everywhere prefer it to all others.

THE ARROW TIE.

was used to cover MORE THAN HALF THE CROP of 1869, giving entire satisfaction.

The patentee and manufacturer of the celebrated ARROW TIE, J. A. McComb, formerly of New Orleans, now residing in Liverpool, having control of the best and most extensive Rolling Mills in Europe, is constantly importing large stocks of this popular Tie, manufactured of the very best quality of English iron, to meet the increasing demand for it throughout all the Cotton States.

Planters can buy or order the ARROW TIE of all dealers in Iron Ties, and of country merchants generally, at the lowest market price; and we respectfully solicit the patronage of Planters and Factors everywhere.

H. T. BARTLETTE AND R. W. RAYNE,

General Agents for the Arrow Tie.

Jets 1m 121 Carondelet St., New Orleans.

THE ECONOMY MUTUAL AID ASSOCIATION OF ORLEANS.

Office—No. 133 Gravier Street.

LOUIS SCHNEIDER..... President.

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TRUSTEES.

J. G. Gaudin..... President Citizens Bank.

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J. S. Walton..... Treas. La. Savings Bank.

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W. G. Holliston..... Pres. Mech. and Traders' Bk.

William H. Holcomb..... Physician.

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A cheap, simple and easy mode of Insuring Life. Send for circular. Jy23 1m

THE SINGER NEW IMPROVED FAMILY SEWING MACHINE.

A HOUSEHOLD TREASURE.

OVER 425,000 IN DAILY USE.

STRAIGHT NEEDLE AND PERFECT WORK.

Has all the latest improvements, and sews with the greatest ease the very finest or coarsest material.

A Word of Advice.

Do not purchase any other until you have examined the SINGER. Every facility offered for a full examination and test. Needles, Cotton, Oil, Twist, Thread, etc., of the best quality constantly on hand.

W. E. COOPER & CO., General Agents, No. 7 Camp street.

ap23 3m

COLGATE & CO.'S AROMATIC VEGETABLE SOAP.

COMBINED WITH OLYCELINE.

Is especially recommended for the Delicate Skin of

LADIES AND CHILDREN.

Sold by Druggists everywhere.

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CARPET AND OIL CLOTH WAREHOUSE.

J. M. ELKIN, ELKIN & CO.,

163..... CANAL STREET..... 163

Near Baronne, New Orleans.

IMPORTERS OF ALL VARIETIES OF ENGLISH CARPETS, RUGS, Etc.

—ALSO—

Oil Cloths, Mattings, Curtain Damasks, Lace Curtains, Window Shades, etc.

—AND A—

Complete Assortment of Upholstery Goods.

Jes 1y

ONE DOSE OF DR. SHALLENBERGER'S FEVER AND AGUE ANTIDOTE.

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists.

de4 1y

RACE, FOSTER & E. T. MERRICK,

Attorneys, Counselors and Solicitors,

Cor. of Camp street and Commercial Place

ap25 1y

A VALUABLE GIFT.—90 PAGES.—DR. S. S. FITCH'S "DOMESTIC FAMILY PHYSICIAN" describes all diseases and their remedies, sent by mail free. Address

DR. S. S. FITCH, 474 Broadway, New York.

de23 3m

NEW ADVERTISEMENTS.

S. M. PETTESHILL & CO.,

37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers. de7 1y

BACHELOR'S HAIR DYE.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market, which continues extremely dull. The disturbing influence of the Franco-Prussian war has been sensibly felt in cotton and flour, as well as in money, gold and exchange. Our leading staple has sold to a limited extent, but mostly for Great Britain and the North. Notwithstanding a material advance in gold, with a nominal improvement in foreign exchange, prices have ruled still more in favor of buyers, and the market closed unsteady at nominal quotations. French and continental buyers appear to have withdrawn for the present, awaiting further developments of European complications. Sugar has been in good request, at full prices, but exhibited only a limited movement, operations being restricted by light receipts and a reduced stock. Operations in Western produce have been mostly confined to the local trade, at about previous rates, but there has been some speculative demand, especially for flour, which has commanded advanced prices. On Tuesday the improvement was quite general, prices stiffening under accounts from the West.

The weather has been rainy, with showers every day. Last week we stated that it was highly favorable to the growing crop, and that if it extended throughout the cotton-growing region it would afford planters a fair opportunity of cleaning out the grass and repairing the serious damage suffered from the previous protracted wet spell. The rains since have weakened these hopes, and the accounts from the country are again of a discouraging tenor.

The river is now nine feet eight inches below high water mark.

CORRIGENDUM.—The following are the arrivals since the fifteenth instant:

Louisiana and Mississippi bales. 1157

Mobile. 28

Lake. 1

Florida. 33

Total. 1219

On Saturday the influence of the foreign news still further unsettled prices and restricted operations, but 650 bales, nevertheless, changed hands, mostly at a further decline of $\frac{1}{2}$ ¢, good ordinary closing nominal at 15 $\frac{1}{2}$ ¢ to 15 $\frac{3}{4}$ ¢, low middling at 16 $\frac{1}{2}$ ¢ to 16 $\frac{3}{4}$ ¢, and middling at 17 $\frac{1}{2}$ ¢. On Monday several buyers came forward, mostly for Great Britain and the North, and took 1,300 bales, at about previous rates for low middling down, and easier prices for the better qualities, middling closing nominal at 17 to 17 $\frac{1}{2}$ ¢, and strict middling at 18. On Tuesday the market opened with a very limited inquiry, but as buyers found that factors were willing to make further concessions, the demand improved, and the business embraced 750 bales at a pretty general decline of $\frac{1}{2}$ ¢, low middling alone ruling at Monday's rates. At the same time many factors were unwilling to accept the ruling rates, anticipating a favorable turn from the course of gold and exchange. In addition to the sales the stock unsold has been reduced since last report by shipments of about 800 bales.

This makes an aggregate for the past three days of 2,700 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,135,560 bales, against 793,695 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 777,489 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 451,278 bales to Great Britain, of 122,925 to France, and of 117,532 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary. 15 to 15 $\frac{1}{2}$
Good ordinary. 16 $\frac{1}{2}$ to 16 $\frac{3}{4}$
Low middling. 17 to 17 $\frac{1}{2}$
Middling. 17 $\frac{1}{2}$ to 18
Strict middling. 18 to 18 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales. 770
Arrived past three days. 1219
Arrived previously. 118,925
Made from waste and damaged. 9562-1200095

Exported past three days. 3463
Exported previously. 1140344
Burned. 1317-1145328

Stock on hand and on shipboard. 55510

MOLASSES.—The supplies are light, and are selling readily, as received, at 50¢ per gallon for fermenting. City refinery reboiled commands 50 to 75¢.

HAY.—A good demand has prevailed since our last issue.

MONEY.—Gold, 121 $\frac{1}{2}$ to 121 $\frac{3}{4}$.

City Treasury notes are quoted at 12 per cent. discount.

CATTLE MARKET.

New Orleans, July 19, 1870.

Texas cattle, choice, per head. \$40 to 50
Texas cattle, second quality, per head. 30 to 40
Texas cattle, third quality, per head. 20 to 30
Hogs, per lb. gross. 6 to 11¢
Hogs, first quality, per head. \$4 to 6
Hogs, second quality, per head. 3 to 4
Hogs, third quality, per head. 2 to 3
Milk cows, choice, per head. 60 to 125
Milk cows, per head. 50 to 60
Texas cows, with calves. 10 to 15
Yearlings, per head. 7 to 10
Calves, per head. 7 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES. FROM TO

Agricultural Implements. \$4.00 \$20.00

Cotton and sugar plows. 8.50 9.50

Cotton seed. 5.00 6.00

Cotton seed. 5.00 6.00

Cultivators. 10.00 11.00

Shovels. 8.00 10.00

Spades. 9.00 10.00

Axe. 10.00 15.00

Bagging. 30 33

Kentucky. 30 33

East India. 30 33

Bale Rope. 30 33

Kentucky. 1.00 1.05

Bread, 100 lbs. 5.00

Pilot. 6.00

Crackers. 10.00 12.00

Lard. 55.00 60.00

Cauldrons. 56

Sperma, New Bedford. 14

Tallow. 12 18

Alumina. 38 55

Chocolate. 35 57

No. 1. 13.00

Sweet and spiced. 13.00

Older. 11.00 12.00

Western. 11.00 12.00

Coal, 1 ton. 11.00 12.00

Cannel. 11.00 12.00

Anthracite. 11.00 12.00

Western. 11.00 12.00

Coffee, 1 lb. 35

Havana (currency). 35

Java. 35

Cordoba. 25 28

Cotton seed. 15.00

Rough. 20.00

Copper. 31 33

Braziers. 31 33

Sheathing. 35 37

Copper bolts. 35 37

Yellow metal. 26 27

Cordage. 23 24

Milled. 23 24

Russia. 30

Corn meal, 100 lbs. 4.75 5.00

Dyes. 4 41

Logwood, Campy. 4 41

Logwood, Sh. Domingo. 4 41

Fruit, 100 lbs. 1.75 1.85

Indigo. 20 22

Madder. 20 22

Eggs, 1 dozen. 22 25

Feathers, 1 lb. 90 95

Fish, 1 box. 1.50 1.60

Cod. 50 65

Herrings. 26 30

Mackerel, No. 1. 26 30

Mackerel, No. 2. 16 30

Mackerel, No. 3. 10 30

Flaxseed. 4 6

Flour, 100 lbs. 5.00 7.50

Extra. 5.12 5.50

Superfine. 4.50 4.75

Fine. 4.50 4.75

Common. 4.00 4.25

Fruit, 100 lbs. 15 16

Prunes. 15 16

Figs, 100 lbs. 15 16

Dried apples. 15 16

Currants, new. 15 16

Almonds, soft shell. 15 16

Almonds, hard shell. 15 16

Lemons, layer. 4.50 9.00

Lemons, Palermo. 8.00 9.00

Lemons, Mataga. 8.00 9.00

Oranges, La. 8.00 9.00

Oranges, Palermo. 8.00 9.00

Oranges, Mataga. 8.00 9.00

Glasses, 10 box of 100. 3.25 3.75

French, 8 by 10. 3.25 3.75

French, 10 by 12. 3.25 3.75

French, 12 by 18. 4.00 4.50

Grain, 1 bushel. 63 64

Corn, 100 lbs. 1.10 1.15

Beans, 100 lbs. 7.00 7.50

Hops, 100 lbs. 25 28

Malt, Western. 1.20 1.40

Malt, Canada. 1.20 1.40

Gunpowder, 1 keg. 8.50 9.50

Gunny bags, 1 bag. 20 21

Hay, 1 ton. 21 22

Northern. 21 22

Louisiana. 21 22

Mexican dry flint. 14 15

Texas stretched ditto. 12 13

Dried salted, city slaughter. 8 12

Iron, 1 ton. 45 50

Pig. 45 50

Country bar, 1 lb. 4 5

English. 4 5

Swedes, assorted. 5 8

Hoop. 5 8

Sheet. 5 8

Bolter. 5 8

Nail rods. 5 8

Cotton ties. 5 8

Castings, American. 5 8

Lime, 100 lbs. 1.75 2.25

Shell, 100 lbs. 1.75 2.25

Rockland, etc. 2.10 2.25

Cement. 2.25 3.25

Plaster Paris. 3.50 3.75

Molasses, 1 gallon. 35 45

Louisiana. 35 45

Cuba. 35 45

Reducers, rolled. 50 75

Moss, 1 lb. 2 34

Gray country. 6 64

Black country. 6 64

Select water-rotted. 9 10

Nails, 1 lb. 4 75

American, 400. 4 16

Wrought, English. 4 16

Naval stores. 10 12

Tar, 1 gallon. 2.25 2.50

Pitch, 100 lbs. 2.25 2.50

Rosin, No. 1. 2.25 2.50

Rosin, No. 2. 2.00 2.10

Rosin, No. 3. 40 55

Spirits Turpentine, 1 gal. 37 40

Varnish, bright. 50 55

Lard, 100 lbs. 1.20 1.25

Coal oil, in barrels. 34 35

Coal oil, in cases. 44 45

Lime, raw. 1.15 1.16

Spiral. 3.00 3.40

White, refined. 1.40 1.50

Cotton seed, crude. 70 75

Cotton seed, refined. 95 1.00

Castor. 2.50 3.00

Tanners, 1 gallon. 1.15 1.50

Oil, 1 ton. 22 50

Provisions, 100 lbs. 22 50

Beef, mess, Northern. 11 12

Beef, mess, Western. 11 12

Beef, dried, 1 lb. 7 50

Beef, tongue, 1 dozen. 7 50

Pork, mess. 11 12

Pork, prime mess. 11 12

Hog, round, 1 lb. 11 12

Hams, 1 lb. 11 12

Hams, canvassed. 11 12

Sides. 11 12

Shoulders. 11 12

Green shoulders. 11 12

Lard, prime, in tins. 11 12

Butter, Northern. 11 12

Butter, Western. 11 12

Cheese, American. 11 12

Potatoes, 100 lbs. 4.50 5.00

Onions. 2.00 2.25

Apples. 3.00 3.50

Cabbages, 1 crate. 10.00 12.00

Rice, 1 lb. 6 10

Louisiana. 6 10

India, (gold, in bond). 6 10

Cavolina. 6 10

Sugar, Louisiana, 1 lb. 7 13

In the city. 7 13

Havana, white. 13 14

Havana, yellow. 11 12

Havana, brown. 10 11

Wood, 1 lb. 10 11

Waxed. 10 11

Burry. 10 11

Louisiana, native. 24 25

Texas, 1 lb. Merino. 24 25

Special Notices.

WOODVILLE DIST. CONFERENCE.

The Woodville District Conference will convene in Liberty, Mississippi, on Thursday, the first day of September, at eleven o'clock A. M. Pastors will please prepare full reports of the condition of the churches under their charge. Local preachers will be expected to present reports of their appropriate work as such. Each steward will please present to the conference an exhibit of the amount collected by him for church purposes this year, with such other facts as he may think proper to report to the conference. Delegates to the Annual Conference will be elected. Brethren, we expect you all.

Jas. A. Godfrey, P. E.

WETUMPKA DISTRICT MEETING.

The District Conference for the Wetumpka district, Alabama Conference, will convene at Lowndesboro, Alabama, on Wednesday night before the fifth Sunday in July. The opening sermon on Wednesday night, by Rev. Robert S. Woodward, Pastors and delegates are earnestly solicited to be present at the opening of the session. Agents and other visiting brethren who expect to attend will please so inform Rev. S. A. Pilley, at Lowndesboro. Ample entertainment will be afforded.

Wm. S. Turner, P. E.

DENOPOLIS DISTRICT MEETING.

The District Meeting for the Denopolis district, Mobile Conference, will be held at the church near Lower Peach Tree Landing, on the Alabama river, commencing on Thursday, July 28, 1870. The official members of the church throughout the whole district are members of the District Conference, and are expected to be in attendance.

A. H. Mitchell.

STARKVILLE DISTRICT MEETING.

The Starkville District Meeting, North Mississippi Conference, will be held at Starkville, commencing on Thursday night, July 28, 1870. Bishop Paine will be with us. We invite brethren from other districts and conferences to attend. Brother K. A. Jones is at Starkville, and will receive all brethren and appoint them their homes.

F. M. Featherston, P. E.

BROOKHAVEN DISTRICT.

The ministers and members of the Brookhaven District Conference will please note that, owing to the failure to procure the presence of a Bishop at the time before specified, I have, at the earnest solicitation of a number of the brethren, concluded to defer the time of the conference till Wednesday, July 27, to embrace the fifth Sunday. It will meet in Brookhaven. We expect Bishop Keener to preside. Brethren will remember that all members of Quarterly Conferences are entitled to membership in the District Conference.

G. F. Thompson, P. E.

MERIDIAN DISTRICT MEETING.

The District Conference for Meridian district, Mobile Conference, will be held at Belmont, Alabama, August 11-14. A full attendance is requested.

J. T. Heard, P. E.

Union Springs District Conference.

The Union Springs District Conference of the Alabama Conference will convene in Greenville, Alabama, Wednesday, July 27. Opening sermon on Wednesday night, by Rev. Angus Dowling.

J. W. Shores, P. E.

NOTICE.

To the Preachers of the Fourth Year, and Committee of Examination for the same, South Alabama Conference:

Dear Brethren:—The Conference year having so far advanced, you will be examined on the studies of the old course.

For mutual convenience I have taken the liberty to make the following distribution of labor among the members of the Committee of Examination, viz:

The Bible, generally, etc.; Powell on Succession; Whatley's Logic—William Shalpard.

Wesley's Sermons, vol. 4; Rivers' Elements of Moral Philosophy; Watson's Institutes, part I—E. M. Bonds.

Discipline; Hymn Book; Luther's Church History; Essay or Sermon—J. Bancroft, Chairman.

New Orleans Dist., Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Felicity street, 6 P. M. July 19

German charges, 7 $\frac{1}{2}$ P. M., at 29

Dryden street. 29

Carondelet street, 7 $\frac{1}{2}$ P. M. Aug. 1

New Orleans circuit, Jefferson

City and Algiers, 7 P. M., at 12

Advocate office. 12

Thibodaux, at Honnau.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCE.

VOL. XVI.

NEW ORLEANS, SATURDAY, JULY 30, 1870.

NO. 28.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 16.—The following is the text of the income tax law:

There shall be levied and collected annually, as hereafter provided, for the years 1870 and 1871, and no longer, two and a half per centum upon the gains and profits and income of every person residing in the United States, and of any citizen of the United States residing abroad, derived from any source whatever, whether within or without the United States, except as hereafter provided; and a like tax annually upon the gains, profits and income derived from any business, trade or profession carried on in the United States by any person residing without the United States, and not a citizen thereof, or from rents of real estate within the United States, owned by any person residing without the United States and not a citizen thereof, there is an exemption of \$2,000, and also the amount paid for rent of dwelling houses. For the purpose of allowing the deduction allowed by law from the income of any religious and social community holding all their property and income therefrom jointly and in common, each five of the persons composing such society, and any remaining fractional number of such persons less than five, shall be held to constitute a family, and a deduction of \$1,000 shall be allowed for each such family. Any taxes on the incomes, gains and profits of such societies, now due and unpaid, shall be assessed and collected according to this provision; and the tax upon dividends of insurance companies shall not be deemed double such dividends are payable in money or otherwise, and money returned by mutual insurance companies to their policy holders, and annual or semi-annual interest allowed or paid to the depositors of savings banks or savings institutions shall not be considered as dividends.

WASHINGTON, July 18.—The State Department to-day received a dispatch from Mr. Hoffman, the acting minister at Paris, stating that France has decided to respect the treaty of 1856, which establishes the principle that the goods of an enemy are free from seizure under a neutral flag, unless they are contraband of war, and neutral goods not thus contraband are not liable to capture even on board an enemy's ship. Similar advice from Bismarck are also at hand. The following, however, is the definition of the treaty referred to, and to which the leading European powers give their assent: The United States, unwilling to give up the right of privateering and to issue letters of marque and reprisal, never became a party to the compact, which is:

1. Privateering is and remains abolished.
2. The neutral flag covers the enemy's goods, with the exception of contraband of war.
3. Neutral goods, with the exception of contraband of war, are not liable to capture under an enemy's flag.
4. Blockades, in order to be binding, must be effective; that is to say, maintained by a force sufficient really to prevent access to the port of the enemy.

Advices received here from North Carolina are of somewhat an alarming character. The Governor of the State has proclaimed martial law and suspended the writ of habeas corpus in several counties, and placed in command of a disorganized and disorderly body of men, called the State militia, a Colonel Kirk, who was somewhat notorious in the Tennessee troubles. Some of the conservative citizens, who are merely charged with being connected with the so-called Ku-Klux, have been arrested without process of law, confined in jail and denied a hearing even. It is telegraphed that the Raleigh Standard of yesterday announced on the authority of Robert Douglass, the President's private secretary, that these proceedings have the full approval of General Grant, who will, on application of the Governor, order United States troops into North Carolina. The Conservatives charge that the whole trouble is manufactured in order that the radicals may carry the election next month.

Both political campaign committees are organizing here for the fall elections. Senator Wilson, chairman of the Republican committee, is writing an address reviewing the work of the session just ended, claiming that it reduced taxation

eighty millions, restored the last of the reconstructed States, etc., and ought to be indorsed in October and November.

The Democrats will issue no address beside that already signed by the Democratic Senators and members of Congress on the twenty-fourth of June, but will distribute campaign documents, etc. The latter committee desire the name and post office address of the chairman of every Democratic State and county committee, and of all Democratic and Conservative candidates for Congress. These may be sent to Hon. Samuel J. Randall, chairman, in this city.

WASHINGTON, July 23.—The attention of the administration has been called to the condition of things in North Carolina. Hon. Bedford Brown, of that State, who was formerly United States Senator, returned this morning to North Carolina after an unsuccessful effort to induce the President to take some steps that would prevent the wholesale arrest of citizens of that State without process of law, and the refusal to allow them bail or a trial by the courts. He informed the President, on the evening of his departure for Long Branch, that there was no more of an insurrection in North Carolina than there was in Washington, and that the whole movement of martial law was for effect on the State and Congressional elections to be held one week from Thursday. The President said that he had been informed by the Senators from North Carolina that the reported outrages on white and colored citizens in several of the counties in North Carolina were true, but in any event it was not his duty to interfere in the absence of a request made by the Governor or Legislature of the State.

ASTORIA, July 25.—Reports from the frontier detail news of serious outrages and state that the country is fairly occupied by the Indians. Horses are carried off by droves, and scores of families are abandoning their homes, and in many instances they are reduced to destitution.

The Indians are breaking up everything in the vicinity of San Saba.

GALVESTON, July 26.—A special train from Waco to the News says: Captain Ballentine, from Fort Richardson, reports that on the fourteenth instant Major McClellan, with fifty members of the Sixth Cavalry, while scouting, met Indians numbering two hundred and fifty, who gave battle, forcing the cavalry back eight miles, killing ten and wounding eleven, among whom was Surgeon Hatch. They also killed nine and wounded twenty horses. Fifteen Indians were seen to fall. The cavalry were compelled to call assistance from the fort to get back to their post.

The Indians were armed with Henry and Spencer rifles and six-shooters, and were commanded by an able chief. They are believed to be on a general marauding expedition, and are all warriors. Major McClellan says they were the best appointed body of warriors he ever saw. He believes they were Camanches and Kiowas from the reservation.

NEW YORK, July 27.—The Cambria reached Sandy Hook at 3.45 P. M., and the Dauntless at 4.55 P. M. The English yacht Cambria arrived this evening at 3.30. The Dauntless was sighted at 4 o'clock. The steamer Scotia takes \$2,500,000 in specie.

BALTIMORE, July 27.—Arrived: Steamer Cuba from New Orleans.

NEW YORK, July 27.—Nine hundred Prussians owing army duty have reported to their consuls. Five hundred have departed for home on neutral ships.

General Sheridan sailed on the steamer Scotia to-day.

Two hundred and eighty Mormons for Salt Lake arrived, and four hundred more are en route from Liverpool.

NEW YORK, July 27.—Dr. Hopkins, president of Williams College, is to be entertained by the alumni to-night.

CINCINNATI, July 27.—All the space at the disposal of the officers of the Industrial Exhibition, which is to be held here in September, has been engaged by exhibitors. Other buildings will be erected immediately to make room for future applicants.

SAN FRANCISCO, July 27.—Nearly ten thousand votes were polled yesterday at the Democratic primary election.

Some excitement reported at the Chinese convention, which was in

session here to-day, in regard to the recent circular of working men and other subjects.

THE CURRENCY BILL.—The currency bill, as it has now passed both houses of Congress, and received the signature of the President, contains the following as its chief features: 1. A provision for the issuing of \$54,000,000 of new national bank notes in States and Territories having less than their share. 2. A provision for the redistribution of \$25,000,000 of the present national bank circulation, after the census of 1870, in the South and West, not now applied with their proportionate share of this circulation. 3. A provision for the redemption and cancellation of \$45,000,000 of three per cent. legal tender certificates, which are required to be withdrawn and canceled at the end of each month in an amount equal to the issue of new bank notes during the preceding month. 4. A provision for free banking on the basis of gold coin, without any restriction of its extent.

Such are the salient features of this bill, which is the result of a compromise between the two houses of Congress. It is a decided modification of the bill of Mr. Garfield as it passed the House of Representatives. That bill proposed to add \$95,000,000 to the present amount of our national currency; and also to remove banks to the amount of \$25,000,000 of currency from States which now have an undue proportion of circulation to those which have less, while providing for the redemption of \$45,000,000 of the three per cent. certificates as the new currency is issued. The Senate declined to adopt this bill, and proposed a conference committee; and the result is the bill which has now become a law.

FOREIGN.

LONDON, July 22.—The following details of affairs at Forbach, which has been variously reported as battle and skirmish between customs patrol, has been published here to-day.

Two regiments of French hussars, and a body of Uhlans German troops, commonly armed with lances, met on the frontier. The French immediately made preparations to receive the attack. At length one of the Uhlans came forward, the French allowing him to approach, regarding him as a deserter, or expecting a parley. On coming near the Uhlans fired at the commander of the French, but missed his mark, and turned and fled amid a shower of bullets.

LONDON, July 23.—The manufacturing of the Lancashire district will soon be put upon short time system. The trial of Jones, who murdered the entire family at Luxbridge some months ago, terminated to-day. The prisoner was sentenced to death.

PARIS, July 23.—Last evening Mme. Essas repeated the Marseillaise at the Grand Opera. The scene, as before, was one of the greatest excitement and enthusiasm. The following is the allocation delivered by the Pope on the occasion of the promulgation of the infallibility dogma:

"The activity of the sovereign pontiff has been great, but it does not destroy, it builds. It does not oppress, it sustains and it often defends the rights of our brethren; that is, the rights of the bishops and of some who have not voted with us. Let them feel that they have voted in error, and let them remember that a few years ago they thought as we do. Have they, then, two consciences—two wills on the same subject? Heaven forbid! We pray, then, that God, who alone makes miracles, will illumine their hearts and minds, that they may return to the bosom of their father—that is, the sovereign pontiff—the unworthy vicar of Christ, and work with us against the enemies of the church. Let it so be that we may say with St. Augustine: 'Lord, you have given your admirable light, and now we see.' May heaven bless you all!"

PARIS, July 23.—A ministerial decree, published this afternoon, forbids from this day publication in any way accounts of the movements of the French army or navy.

The Patrie this afternoon says a dispatch has been received from St. Petersburg containing the following: The Czar addressed a note to the French government to-day. He regrets the precipitate measures taken on both sides, and that the opportunity was not allowed Russia and other powers of Europe to aid in favor of peace. The Czar, while regretting the calamity of a war,

will remain neutral so long as the interests of Russia do not suffer.

ROME, July 24.—A pamphlet, which has been ascribed to Archbishop Kendrick, of St. Louis, entitled, "What has Passed in the Council," made its appearance to-day, and causes profound sensation. Formal complaint has been lodged against it, signed by five cardinal legates and other dignitaries.

LONDON, July 25.—A secret treaty which was projected between France and Prussia monopolizes the attention here of the public press and Parliament.

Intense indignation is manifested at the duplicity of the powers concerned. The action of Napoleon is considered insulting to England.

Complete ignorance of the negotiation is professed at the French embassy.

A dispatch from Brussels states that the account of the treaty projected between France and Prussia, which was printed in the London Times this morning, is perfectly authentic. The Belgian government knew of its existence only a short time ago.

In the House of Lords, Earl Granville, in reply to questions from Lord Stratford de Redcliffe, said he was unable to state where the Times obtained the text of the treaty. After the announcement of the existence of such a remarkable document, it would be the duty of France and Prussia, immediately and spontaneously, to explain the matter to Europe.

ROME, July 26.—The Liberte promises documents that will create a sensation. They show that the Italian government has not even asked for the withdrawal of the French troops, but France has taken the initiative to that end.

COPENHAGEN, July 26.—The government of Denmark has issued a proclamation of neutrality in the war between Prussia and France.

Sailors and pilots, subjects of Denmark, are warned against rendering any assistance to the belligerents.

TORONTO, C. W., July 27.—Terrific storms are constantly occurring throughout the Dominion. Many houses have been unroofed, and the crops are lying flat.

BERLIN, July 27.—The Correspondence to-day prints the text of the treaty offered by the French emperor to Bismarck.

In its comments the Correspondence says the emperor waived all opposition to German unification, provided Prussia would abet the French acquisition of Luxembourg and the reduction of Belgium.

The minutes of the proposed treaty, in Count Benedetti's autograph, are preserved in the war office at Berlin.

Before the war of 1866, between Prussia and Austria, Napoleon had offered to aid Prussia with an army of three hundred thousand men, with which to attack Austria, as an equivalent for the cession to France of the territory on the left bank of the Rhine.

PARIS, July 27.—All the organs represent that the secret treaty was not seriously proposed by France, but rather as an attempt to test Bismarck.

LONDON, July 27.—Revolutionary intrigue is rife in Rome and Italy in view of the probable French evacuation.

Secret deposits of arms in Genoa have been seized.

The Pope is deeply concerned by the projects and plots of the party of action.

The French prelates, who were absent at the final vote, are sending in their adhesion to the infallibility dogma.

TREVES, July 27.—The French yesterday violated Luxembourg soil; one hundred crossed at Schlegel, singing the Marseillaise.

PARIS, July 27.—La Liberte has the following from the front: The Prussians evacuated Weissenburg and have but two squadrons of cavalry at Treves. They are concentrating at Mayence, where King William arrived last night.

A skirmish is reported to have occurred, wherein thirty Germans were killed and eighty captured.

LONDON, July 27.—The Times holds that its publication of the secret treaty has secured the neutrality of Belgium, which, without this warning, would have been liable to violation any moment.

Those who in the day of sorrow have owned God's presence in the cloud will find him also in the pillar of fire, brightening and cheering the abode as night comes on.

VERSES FOR A HOT DAY.

Oh for a lodge in a garden of cucumbers!
Oh for an iceberg or two at control!
Oh for a rule, which at midday the dew chambers
Oh for a pleasure trip up to the Pole!
Oh for a little one-story thermometer.
Oh for nothing but zeroes all ranged in a row!
Oh for a big double-barreled thermometer.
To measure this moisture that rolls from my brow!

Oh that this cold world were twenty times colder!

(That's irony red hot, it seemeth to me.)
Oh for a turn of its drowsed cold slumber!
Oh what a comfort an acre would be!

JOY IN HEAVEN.—You remember the occasion when the Lord met with thee. Oh, little didst thou think what a commotion was in heaven! If the queen had ordered out all her soldiers the angels of heaven would not have stopped to notice them. If all the princes of earth had marched through the streets, with all their jewelry and robes and crowns, and all their regalia, their chariots and their horsemen; if the pomp of ancient monarchs had risen from the tomb; if all the might of Babylon and Tyro and Greece had been concentrated in one great parade, yet not an angel would have stopped in his course to smile at these poor tawdry things; but over you, the vilest of the vile, the poorest of the poor, over you angelic wings were hovering, and concerning you it was said on earth and sung in heaven, Hallelujah, for a child is born to God to-day.—Spurgeon.

CIRCULATION OF THE BLOOD.—Says the Cincinnati Commercial, of the thirtieth ultimo:

Dr. Landon Rives, at the urgent request of Drs. Blackman and Dodge, gave at Avon Hall, Avondale, yesterday noon, an exhibition of the circulation of the blood by the solar microscope. This wonderful instrument, which is the only one of the kind in America, exhibits the flowing of the blood through the blood or capillary vessels. This is the first exhibition of the kind ever given in this city or vicinity, save to a favored few medical students and professors. This truly wonderful instrument was manufactured by a scientific German optician of this city, and is pronounced to be the finest specimen of workmanship ever produced in this country.

FABER'S speaking machine is attracting attention in Germany. It pronounces each letter distinctly, and even laughs and sings. German philologists have heretofore declared it to be impossible to imitate the letter I (as pronounced in German) by artificial means, but this machine speaks the word Mississippi very plainly. During a performance at Berlin, a slip of paper, containing the words, "Long live King William of Prussia," was handed to Mr. Faber, and correctly pronounced by the machine, whereupon there was a great deal of applause.

DR. DUNCAN, a professor in the New College, Edinburgh, was a very absent-minded man. The doctor was coming out of the college, one day, when a cow brushed slightly against him. He mechanically lifted his hat, and muttered, "I beg your pardon, ma'am." He was a good deal rallied about this, and a day or two afterward, as he was again coming from his class, he stumbled against a lady, and at once exclaimed, "Is that you again, you beast?"

A MOVEMENT has begun in Massachusetts to organize the children of the Sunday schools into a cold-water army. The plan is to divide the towns and cities into districts, each school to be a company of the temperance advance guard, with a constitution pledging the members to total abstinence from liquor, tobacco and profanity; the superintendent of the Sabbath school to be commander and the teachers to be lieutenants.

LITERAL ANSWERS.—A lady noticed a boy sprinkling salt on the sidewalk to take off the ice, and remarked to a friend, pointing to the salt:

"Now, that's benevolence."
"No, it ain't," said the boy, somewhat indignantly, "it's salt."

"So, when a lady asked her servant girl if the hired man cleaned off the snow with sincerity, she replied:

"No, ma'am, he used a shovel."

FAME is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave.—Colton.

MISSIONARY.

Letters from our brethren in the Indian Mission Conference indicate that the missionaries in that important and interesting field are suffering for the common necessities of life. I am glad to report that the board has been able to send partial relief; only partial, however, as the state of the treasury is low. Would that we could double the amount at once; indeed, double would only bring them up to the regular quarterly installments now due. If these brethren do not get help they will be compelled to abandon the work to provide bread for their families. I make a most pressing appeal. Besides, our brethren in the German work in Texas need help very much; and many fields are being lost on the frontiers of the States for want of cultivation. Our Bishops could employ scores of laborers in new fields if they only had the means of support.

The old debt is not yet all paid; this rests like a mountain-weight upon us, and cripples our operations. Who will come to our help? Reader, go to your closet and ask God if you have done your duty; and then from your knees go to your pocket and transmit something to the treasury of the Lord for the relief of his church. Your fields are full, your harvests abundant, your flocks and herds are fat and flourishing—how can you withhold from your Master, your precious Saviour, that which he demands? You can spare \$100, \$50, \$20 or \$10; or perhaps only a smaller amount at present; but whatever be the amount, great or small, send it on. Remember that the Lord loves a cheerful giver, and that the liberal soul shall be made fat. Moreover, we are encouraged in this work. Here is the report from a single presiding elder's district in the Indian Mission Conference. The Rev. J. H. Walker writes that since the last Conference, October, 1869, on the Chickasaw district, up to June 28, 1870, he had preached one hundred and four sermons; baptized two hundred and thirty-nine adults, and two hundred and fifteen infants; received into the church four hundred and seventy-five members; thirty-four had died, and the brethren on the district had contributed \$145 65 missionary money. What hath God wrought!

Let the church hold up the hands of her servants, and cheer their hearts by prayers and contributions.

J. B. McFARLAN, Sec'y.

MISSION ROOMS, July 20, 1870.

Delegates to the Annual Conference.

MR. EDITOR: At the district meeting on Mount Carmel district, Mississippi Conference, the following brethren were elected delegates to the ensuing Annual Conference:

Delegates: Isaac M. Applewhite, Dr. J. D. Terrill, William C. Warren, Rev. W. G. Evans. Alternates: Dr. J. D. Finches, T. J. Fozell, Lemuel Lewis, J. W. Williams, of Handsboro.

H. P. Lewis, P. E., Mount Carmel, Miss.

CORRECTION.

MR. EDITOR: In the biographical sketch of Rev. Elisha Callaway the name of "Peniel" should occur in place of "Bethel."

J. BANCROFT.

MOBILE, July 26, 1870.

BISHOP McTYMME informs us that the Western Conference is to be held Sept. 8, instead of 7; St. Louis, Sept. 23, instead of Oct. 5; Illinois, Oct. 12, instead of Oct. 19.—Nashville Advocate.

THE Southern Christian Advocate announces the peaceful death of the Rev. P. N. Maddox, an aged local preacher, in Pike county, Georgia, July 11.

"SAY IT."—A famous preacher once gave some good advice to a young minister, who asked him for some good rules for preparing sermons. "Young man," said the old preacher, "two rules are enough: have something to say, and say it."

A great trouble with most preachers is, that they go a very roundabout way to say anything. Sometimes those who desire to be very eloquent come to the end of their speech suddenly.

MAN must have occupation, or be miserable. Toil is the price of sleep and appetite; of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing.

The Christian Advocate.

SATURDAY, JULY 30, 1870.

GROW NOT OLD.

BY MRS. LOUISA J. HALL.

Never, my heart, wilt thou grow old!
My hair is white, my blood runs cold;
And one by one my powers depart,
But youth sits smiling in my heart.

Down hill the path of age! O no!
Up, up with patient steps I go.
I watch the skies, fast bright'ning there,
I breathe a sweeter, purer air.

Beside my road small tasks spring up,
Though but to hand the cooling cup;
Speak the true word of hearty cheer,
Tell the lone soul that God is near.

Rest on, my heart, and grow not old!
And when thy pulses are all told,
Let me, though working, loving still,
Kneel as I meet my Father's will.

Old and New.

CLAIBORNE PARISH.

OUR PREACHER.—SOME OF HIS WORK.—HOMER CIRCUIT.—COMPARATIVE WEALTH OF CLAIBORNE.—HOME PRODUCTIONS.—MINDEN AND THE MINDENITES.—HOMER AND THE HOMERITES.—LIFE ASSURANCE.—CHOIRS.—SERMON ON BAPTISM.—REV. N. A. CRAVENS, ETC.

EDITOR ADVOCATE: Even before the Rev. T. J. Upton came this year to Homer circuit your (our) paper had considerable circulation, but since his advent the circulation has been greatly increased. In Claiborne parish parlance "he is the out-workingest man alive."

I have never yet heard how that great question, discussed in the Jackson (Mississippi) district conference, viz., "Are our church papers sufficiently laudatory of living ministers?" was decided. If I knew that it had been decided negatively I would just here write down many, very many good things of our circuit preacher. As it is, I can only say that he visits every family in his charge and prays with them; tells them the CHRISTIAN ADVOCATE must be taken by our people; that the Discipline should be in every house, and industriously circulates our publications.

Only one circuit in the Louisiana Conference reports a larger membership than this, viz., Alexandria. I suppose the actual membership of this charge to be about four hundred. It is the wealthiest circuit in the Conference, and on many accounts the most desirable appointment. Homer circuit embraces the central portion of the parish—includes Homer, the county town. The parish is the richest in the State. I do not mean that the lands are the richest, but I mean to say that the real solid wealth, the unencumbered wealth, exceeds that of any parish in the State. Our river parishes were, in the main, bankrupt at the close of the war; and in truth banks and commission merchants owned them principally before the war. Not so here. Just as the war closed a few planters met together and put up an immense cotton factory, seven miles from Homer; and in doing this some of them scarcely touched their available means. Some as fine farms as can be found in the State are in this parish. Fine residences dot the parish all over. Here we grow our own corn (until cotton went up to such a price), most of our own wheat, and have splendid flouring mills to grind it. We raise our own hogs, and most of our stock of all kinds; and even before the cotton factory came to our assistance we made our own cloth, except a little calico for our wives and a Sunday suit for ourselves. As a fruit country it is unsurpassed—apples, pears, nectarines, plums of every sort, apricots, quinces, peaches which are not excelled either as to quality or variety; melons of all sorts. We have apples beginning with May and continuing to ripen until frost, and plenty to be kept all winter. Except a very small portion of the parish—the western portion, on the Bayou Dorcheate—this is without doubt the healthiest portion of Louisiana, if not of the entire Southwest. We enjoy here almost a complete exemption from climatic diseases. Give us a railroad, and we have a country affording and combining as many advantages as any that can be named.

We have too many towns. Now to enumerate: Minden, Homer, Dutchtown, Hayneville, Arizona, Gordon, Lisbon, Colquitt, Tulip. I believe that is all. Now could we have a gentle earthquake to shake them all up into one, we should

then have one town which would be respectable as to size, at least. Claiborne would make two good sized parishes.

Minden is the principal town of the parish in point of business. The population is less than that of Homer. I suppose the trade of Minden exceeds that of all other points in the parish combined. It is the general shipping point for all this part of the country when the Dorcheate is navigable. There are at Minden several churches, some pretty residences with flowers and shrubbery, those certain evidences of cultivated taste. Indeed it is said that Minden is unsurpassed by any town in the State in point of intelligence. Churches, schools and society render Minden a most desirable place to live.

Homer, as I have already stated, is the county town—the capital of Claiborne—one of the loveliest sites for a village I have ever seen away from the mountain regions. It has been but little more than twenty years since the first house was built here. This place was chosen as the seat of the Methodist male college for north Louisiana. The college buildings are sufficiently commodious, and handsomely located. There were about one hundred students last year. The school is under Rev. J. E. Cobb, late of the Little Rock, now of the Louisiana Conference. Prof. Cobb is a man of fine scholastic attainments, and everywhere noted for his deep, earnest piety, and earnest zeal as a Christian minister. We have great hope of constant improvement in the school. Here, too, there is a large female school—say one hundred and thirty pupils—under Prof. L. R. Wilcox, who taught here previous to the war. The Masonic fraternity control this school, and it is therefore necessarily non-sectarian. It is now understood that Prof. Nicholson, of the Arizona school, will next session enter Homer Male College as professor of mathematics. If this arrangement is consummated fifty additional pupils will come in with the opening of the next session. This gentleman has acquired great reputation not only in mathematics, which is his peculiar delight, but also as a fine disciplinarian. He is a native of Claiborne parish, and greatly esteemed.

We have at Homer only two houses of worship—Methodist and Baptist. The Presbyterians worship in the Methodist church. Rev. J. T. Davidson, the pastor, has resided near Homer for many years. Perhaps no minister has ever enjoyed a greater degree of personal popularity than Mr. Davidson. He is the friend of all, and all are his friends. But the houses of worship here are shameful. The richest circuit in the Louisiana Conference has the poorest houses of worship! And in Homer, with mercantile houses comparing favorably with some of the best in your city, a little cramped up, half painted house uninclosed, with old unpainted pine plank benches, windows without blinds, and every rude boy that passes makes an experiment to see how many panes of glass he can demolish at one throw. And then these missing panes! Ah, their absence is painful to contemplate! And then they are likely to be absent so long. The Baptists have a larger house, unfinished and sadly out of repair. Indeed Homer circuit, with all its wealth, has not a single respectable house of worship. I predict, however, that the end of four years will show a different state of things.

Several of the storehouses are large, showy and elegant. The dwellings in the main are neat; hardly one could be called fine; all of them too small; but, like the houses in Jackson, Louisiana, seem to be made of India rubber; for when our colleges are closing and the crowds come swarming in, there is always room enough for all, and for a few more of the same sort.

I suppose the census will show a population of eight hundred. For universal quiet, orderly deportment, our Sabbath or week-day Homer ranks any place of its population. A fine of \$50 is imposed for opening the door of a business house on

the Sabbath. No rows occur upon the streets, no reeling drunkards startle ladies in their promenades. Our business men, our lawyers, our doctors and our judges are sober men, and almost without exception total abstinence men. Can you beat this?

The temperance reform has wrought a great good all over this country. Old and young, men and women, all have been swept along by its resistless power, and even those who have not joined the societies are sober for want of somebody to drink with. And the work goes bravely on.

The crop prospects have never been more flattering. Abundant rains thus far give us now almost the full assurance of corn in plenty. The worm and the frost have the cotton to look after. Our people are working quietly and peaceably. No disturbances occur. The fifteenth amendments are perhaps working better than since the surrender.

Life assurance is the great business. Agents swarm in town and country. As Bishop Keener remarked in his Alabama letter last winter: "Whereunto will this thing grow?" I stopped a few days since at an old gentleman's house, and as soon as I had told him where I lived he struck the life assurance question in this way: "Is menmy of um tuck out a policy whar you live?" "A policy of what?" said I. "A policy of onshorunce," replied he. "Oh, yes," said I, "a good many." "Well," continued he, "a right smart of um tuck out in the colliny down here; but I'm a thinkin these shorunce companies all bust up, so menmy's a jinin. Ef I was onshored I'd be mighty oneasy, I would." Like to see an agent strike that cnsioner. But so it goes. The learned and ignorant, rich and poor, men and women, discuss this question of "onshorunce." You are perpetually bored with it. A man gave me a figurative illustration of the numerical strength of these life agents in one town. Said he: "I was walking the street, slipped, and was only saved from a severe fall by being caught in the arms of three life insurance agents."

Rev. N. A. Cravens, though appointed this year to Minden, still resides in Homer, which is very pleasant, both on account of having him with us now and then, and his lovely family all the while. I should be glad, by the way, to see that sermon of his on baptism issued from our Publishing House. This is one of the clearest expositions of the mode of baptism I have yet found. The author has piled up some blocks in the path along which immersionists tread to get down into the water, which they cannot get over, cannot get around; nor are they strong enough, with all the forces they can muster between this and the river Jordan, to roll these blocks out of the way. They must take the highland route to heaven, or throw the Bible aside. This, however, they have practically done already.

You have no regular correspondent in this region; your paper circulates extensively; I do not trouble you often. These facts will justify this long letter, the last you may have for many a day from

PILGRIM.

CLAIBORNE PARISH, LA., JULY, 1870.

MR. GILMORE is getting up a grand international jubilee for next year, which is to eclipse all his former efforts. He purposes collecting not only a chorus and orchestra of unparalleled bigness, but military bands from all the principal countries of Europe, and famous European musicians to conduct them. There is really good reason to believe that he will succeed. His original purpose was to have it in New York, at the time of the World's Fair, in 1871. But Boston offers to subscribe unlimited dollars if he will have it at the Hub; and as New York as yet has shown no sign of subscribing, why, Boston, we suppose, will carry the day.

Mrs. J. L. L. lives should be like the day, more beautiful in the evening; or like the summer, aglow with promise; and the autumn, rich with the golden sheaves, where good work and deeds have ripened on the field.

It is the greatest of all blessings to know the blessedness that is to be had in the Lord Jesus Christ.

The One Great Romish Falsehood.

MR. EDITOR: All the errors of popery grow plausibly, if not legitimately, out of one single falsehood. That falsehood is that the church, the Christian church, that which everybody calls church, originated in the days of the Saviour's incarnation as a corporation. I use the word corporation because it is the best I know of to describe the idea. I mean by it that on some occasion several persons say the twelve apostles, and perhaps some others, organized themselves, or were organized, into a society for the promotion of Christianity, under some positive laws for the perpetual government of the association. Before this day they were not thus united. This church did not exist. It began to exist that day. Its law required perpetual existence by taking in qualified persons and excluding unfit ones. That was the beginning of the Christian church. The society, or compact—call it a church—was thus set up by or under the authority of Jesus Christ or his apostles, or some of them.

That is, I believe, what everybody means by Christ organizing his church; and so we hear of the "original church," the "primitive church," the "first church," when the church "began," that it "was formed on the model of the synagogues," etc. Now this idea of the church's origin, or any such sort of origin, with whatsoever details, is what I call the great Romish falsehood.

The thing is both historically untrue and philosophically impossible. Not only did no such thing, nor nothing like it, ever take place, but it is impossible the church could have originated in such a way. Such a corporation, begun and established upon such principles, would not be, could not be a church. No matter by what authority it was done, human or divine, in the nature of things it could only be a human society for the promotion of religion. If the members were personally immaculate then it would be so.

There are only two ways by which that or any other supposable or possible thing can be disproved. First, That no history mentions it or alludes to it. Second, That it would be incompatible with what was known and admitted. On the first point it is only necessary to say that in the New Testament there is not the slightest historic allusion to the formation of a church—any kind of church. Matt. xvi, 18 has more the appearance of such a thing than any other passage; but only speaks of a new feature which the church must ever have after that time. This new feature is naturally and unavoidably necessary, whether the Saviour or any one else had said so or not. His saying so did not make it so. He merely reminded the apostles of a natural and necessary truth—a necessary deduction from a great and vital fact. That fact was that Jesus was Christ. The necessary truth growing out of it was that ever after that time, and not before, true religion, the fundamental church principle, must rest, grow or be built upon that fact, viz: The Christship of the man Jesus. The church must now, as in the nature of things it could not do before, rest, grow, be built or build itself on that great truth.

A new church is incompatible with many known and admitted things. It is notorious that both Jesus and the apostles lived and died in the church of their fathers. Paul was still "a Pharisee," and a Jew or Hebrew, in the very last years of his life. No one in that age changed his ecclesiastical relations except the denying or apostatizing Jews. The "myriads," to use a Scripture term, of Jews who accepted Jesus as Christ, and stood firm and still more firmly by him, certainly did not. We are sometimes told that the Christian church (or churches) was built after the model of the synagogues. Model, indeed! They were exactly the synagogues themselves; the very identical houses then and always called synagogues. In process of time the Christiansynagogues—that is, those and by those Jews that acknowledged

the Christship of Jesus, to distinguish them from "the synagogues of Satan," the houses of the repudiators—came to be called by other names, which we now call "church." But the notion of a new church, another church or a Christian church, in contradistinction to the then existing church, the church of the prophets, is not only false in fact, but is the greatest, most mischievous and unfortunate ecclesiastical falsehood that ever marred the peace of the church of God. May it die and not live! It is not only the greatest and worst, but it is the only fundamental falsehood that I know of that is justly chargeable against popery. The others, commonly complained of, are only the plausible or legitimate fruits of this primary error.

Step into the channel of any of our ecclesiastical troubles, and trace it upward, and you will find it to originate right there in this supposed origin of the church. It is wonderful what a sea of trouble has flowed from this single point.

R. ABBEY.

CENTENARY INSTITUTE.

REPORT OF THE BOARD OF TRUSTEES.

The attention of the public is respectfully called to the existence of two large schools in the immediate vicinity of Selma, which have been successfully conducted for more than thirty years under the fostering care of the Methodist Church in Alabama. Their location is Summerfield. The female department, under charter as a college, has educated and graduated scores of young ladies, who are among the most cultivated women of the State. Many of these are the daughters of Methodist preachers, whose services in the cause of the church have been recompensed in part at Summerfield by the gratuitous education of their children. Others have received all the advantages of Centenary Institute without cost to parent or pupil; and since the foundation was laid no boy or girl has been denied admission or refused an education on account of poverty. Familiar with the school, and with the people of Summerfield, we have known many instances in which the houses of the citizens have been thrown open to young men struggling for an education, and board and lodging cheerfully furnished them.

These institutions still live after the death struggle of the past five years, and now command, by thoroughness of culture in all the branches of a solid, practical education, and by the achievements of the last quarter of a century, the substantial support of the country made tributary to Selma by the various railroads concentrating here. Appreciating this convergence of the railroad system of Alabama to Selma, the Board of Trustees are scattered all along these various lines, and meet annually to watch over the interests of Centenary Institute, and provide for its development and progress. In view of the demands made upon them by the requirements of the age for an eminently practical education, they have placed Prof. W. J. Vaughan at the head of the female college, and Prof. John Massey in charge of the male department—both graduates of the University of Alabama—both accomplished scholars, and whole-souled, honest-hearted gentlemen, with as little humbug or clap-trap about them as ever fell to the lot of a college president. These gentlemen are aided by a full corps of assistants in their respective departments.

In the appointment of these gentlemen the Board of Trustees was governed by an intimate knowledge of the men, and their peculiar fitness for the responsibilities and duties of educators of Southern youths, now and here; and they take pleasure in indorsing the wisdom, management and capacity of President Vaughan and Prof. Massey.

The boarding department is admirably and sumptuously conducted for the young ladies by Mr. and Mrs. John J. Heard.

The young gentlemen are provided for by Prof. Massey and the citizens of Summerfield.

The board was gratified at the exercises of the late commencement

occasion. The speeches of the young gentlemen evinced a sternness of purpose and maturity of thought that left no fears in regard to their performance upon the stage of active manhood life.

It was refreshing to hear the young ladies recite their compositions. All were impressed with the beauty and richness and expressiveness of our language by the exact rendering of Tuesday and Wednesday. Mrs. Vaughan deserves all the credit of the training, we heard it whispered. But President Vaughan received especial praise for the perfect pronunciation and recitation of the Latin and French compositions. The sad and touching valedictory closed the scene.

We look to the future with hope and faith, relying upon the good sense and progressive spirit of our people, upon the living witnesses of the worth of Centenary, and above all upon the justice and benevolence of him to whom this institution was dedicated, who still presides over the destinies of the youth of Alabama, doubt it as you may.

B. M. WOOLSEY,

Rev. J. BARKER,

Committee.

OPELIKA HIGH SCHOOL.

MR. EDITOR: Although the Opelika High School does not belong to the Conference, it is, nevertheless, emphatically a Methodist institution, and deserves notice in the organ of the church. This school is in every sense closely identified with all the interests of the church in this city. Rev. E. D. Pitts is a member of the Alabama Conference, and his entire corps of teachers are members of the Methodist Church, and devoted laborers in the Sabbath school. The annual examination exercises began June 30, and closed July 5.

On Sabbath the annual sermon was preached by Rev. A. Means, D. D. of Georgia, to a large and appreciative audience.

The singing on Sabbath by the choir and children, led by the mellow tones of the organ, was delightful. To hear more than a hundred sweet little voices, all mingling together in sweet strains of music, was enough to attract the admiration of angels.

Sacred music is taught in this school, and too much praise cannot be awarded the female teachers for the great care they have bestowed in this department.

The speeches by the young men, and compositions by the young ladies, on Monday and Tuesday, could not have been more interesting.

The annual literary address by Rev. William Shapard, of the Alabama Conference, and the prize delivery addresses by Hon. W. H. Barnes, of Opelika, and Major A. M. Allen, of Columbus, Georgia, were all excellent, and well adapted to the time and occasion.

From the beginning to the close the whole of the exercises were interesting, and the community feels greatly in debt to Rev. E. D. Pitts for such a feast of fat things.

This closes the eighth annual session of this valuable institution, and the past session has been more prosperous than any preceding one—numbering one hundred and fifty-four pupils.

The next session opens August 15, and we urge all the patrons and friends of the institution to rally to its help and make the incoming year still more prosperous.

To the people of east Alabama we can most heartily recommend the Opelika High School. Opelika is easy of access; tuition as low as in any school of the same grade in the country, and board can be obtained in the best families at from \$15 to \$20 per month.

OPELIKA, ALA., JULY 19, 1870.

There is some of sadness as well as reproach and expostulation in these words of the divine Saviour: "Ye will not come to me." They were addressed to a crowd of his bitter enemies—the self-righteous, bigoted and hardened Jews, by whom all his gracious offers of salvation were despised, all his claims to be the Son of God were ridiculed as those of an impostor, and by whom with deeper guilt all his wonderful works in attesting those claims were ascribed to the promptings and assistance of the Devil.

The Christian Advocate.

SATURDAY, JULY 30, 1870.

TOWARD EVENING.

Father, the shadows fall
Along my way;
The past the dream of day.
My "wondering soul" tells that the eye is near;
I know, but feel no fear,
And loved ones have gone home—
A holy band.
I hear them call me from the spirit land;
A gentle call;
Yes, dear ones, I shall come.
O not alone I though now
I lead the van.
And with uncovered head
Press on where others lag.
Where my young life began.
I am not left alone,
Though they are gone;
Sweet voices of the past,
And of to-day—
The loved that round my way
Still twine around my heart.
Tell me how good thou art.
O holy Light and Love!
Beam on my soul,
My latest life control;
Then may each pure thought spring,
And peace, with gentle wing,
Brood like the dove.

Monthly Review.

NEWS FROM THE CHURCHES.

MARTINSVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

Mr. Editor: We have just closed our first protracted meeting on the Martinsville circuit, Brookhaven district, Mississippi Conference. It was at old Providence camp ground, on Pearl river, among the oldest Methodist churches in southern Mississippi. It was among the best revivals I ever attended, though the number of conversions did not likely go over forty, and twenty-eight accessions to the church. It was a time of gathering in of the old members from the circuit. I don't know that they ever were together at a revival meeting before, or will be again, but they made the welkin ring. A large portion of the converts are young men—escaped the perils of the war, came home and married, and engaged in agriculture. We have already some noble, pious young men on the war path, well prepared for the fight, and will be at the next Conference, ready to go anywhere the Master bids. Others will be called, no doubt. It makes my heart glad to see so many young men out in the farming districts being converted to God, and that in the old Methodist style—converted all over.

A. B. NICHOLSON.

To the Alumni of Lagrange College and Florence Wesleyan University.

At the recent reorganization of the Alumni Association of the Florence Wesleyan University we were appointed a committee to address the absent alumni. We desire, therefore, to call your attention to a plain statement of facts.

1. The association which we represent includes all the graduates of Lagrange College to the time of its formal removal to Florence, in 1851. In the adoption of the constitution, by-laws, etc., of the original association, this fact was made prominent as early as 1855. The action of the Board of Trustees acknowledged the same fact by a unanimous resolution. The present president of the association is a graduate of Lagrange College, as is also the vice president. It is also the fact that after the action of the Conference, removing Lagrange College, it was created into a military academy, which was burned by the Federal troops during the war. The Florence University, then, claims all the graduates of the old institution as its alumni, and we recognize that claim.

2. The University is fully reorganized, and has entered again with hopeful prospects upon its career of honor and usefulness. The Rev. W. H. Anderson, D. D., is president. He is a gentleman of large experience, and of rare and elegant accomplishments. By his refinement and polish, his learning and elegance, his piety and zeal, he has made the finest impression upon the community, and proves to be worthy to follow successfully in the work commenced so gloriously by the late Bishop Paine, more than forty years ago. He is assisted in the literary department by Prof. Meek and Rice, the former of whom is a classical scholar of extraordinary elegance, accuracy and depth. He has charge of the department of ancient

languages, and we feel assured that the chair was never better filled. Prof. Rice is well known to us, having been connected with the institution for more than sixteen years. The law department is conducted by Hon. Wade Keyes and Hon. W. B. Wood, gentlemen widely known as accomplished lawyers and jurists. The repairs on the noble building are rapidly approaching completion, and soon the classic halls and grounds will again, in attraction and elegance, be second to none in the country. The trustees are determined to make haste slowly, but expect to add another officer to the faculty by the beginning of the next term.

3. Our association passed a resolution to aid in the increase of the patronage of the University. We resolved that each alumnus should endeavor to send one pupil by the opening of the next session. This we regard as a most important move in the right direction, and we invoke your most cordial co-operation. Let this resolution be carried out, and the University will at once renew its youth, and re-enter the lists with the first institutions in the land.

4. We now call your attention to the most important action of our association. We determined to make a strong and united effort to endow a chair, to be called "The Alumni Professorship." If each alumnus can raise \$100, the work is done. The Rev. Joseph E. Douglass, an alumnus of 1838, proposed to subscribe \$100, and pay ten per cent. interest annually, until the principal should be paid. This proposition met with favor, and was liberally responded to by those present. We earnestly urge this great enterprise on your consideration. Can you not become one of this number?

The prospects of our Alma Mater are brightening. Her faculty and trustees are greatly encouraged, and we think we can safely say: "The night is far spent, the day is at hand." If energy, enterprise, liberality and zeal on the part of the trustees, learning, ability and determination on the part of the faculty, and a hearty, earnest co-operation on the part of the community, can usher in that day, then it will break upon the University on the fourteenth of September, without a cloud to obscure its brightness, and without a fear as to its future glory.

R. H. RIVERS, Chair'n.
DANIEL COLEMAN.
B. H. MALONE.
J. N. MALONE.
OLIVER KENNEDY.
J. E. DORGLASS.

FLORENCE, ALA., July 7, 1870.

A SINGER AMONG THE LYRISTS.—On the day of Miss Clara Louise Kellogg's recent concert in Utica, New York, it was proposed to show that young lady the State Lunatic Asylum. While there she kindly sang to a roomful of the more quiet patients, very much to their surprise and delight. Not content with gratifying these, however, she begged that she might be allowed to visit the more unbalanced patients. "Let me sing to the mad people," she pleaded. Winning consent, and accompanied by some of the faculty, their ladies and the matron, she proceeded to the wards where the most noisy and destructive subjects were confined. One would think her voice would have failed her at the dreadful sounds that greeted her entrance, at the glaring eyes turned upon her, and the indications of wrath in those poor, ungoverned faces. Not so. The brave-hearted girl knew her power. In an instant all discord and tumult was hushed under the spell of that marvelous voice. It rose and floated above the poor, distracted creatures like a blessing; then seemed to fall upon their upturned, listening faces in a soft, refreshing shower of musical rain. The effect was wonderful. The souls of those stricken women were not so utterly out of tune, after all, but that they could respond now. Some smiled, some nodded, and some gazed at her with streaming eyes. "She is an angel!" cried one. "Yes, she is an angel!" echoed others, as they crowded about her, eager but to touch gently her hand, her gown; or even her feet, while she, happy and fearless, made no effort to escape.

"She is my girl! my Estelle!" cried an old woman, suddenly. "She looks like her! She sings like her! Let me kiss her!" and Louise Kellogg bent and kissed the poor crazed creature, almost as if she were indeed Estelle.

RELIGIOUS INTELLIGENCE.

FROM THE Episcopal Convention reports we learn that the past year the Bishop of Pittsburgh confirmed 766 candidates; Bishop Huntington, of central New York, 1,066; and Bishop McVane, of Ohio, 906.

At the "children's service" in the Universalist church in New Haven, Rev. Phebe Hanford "dedicated" eighteen children on a late Sabbath, after preaching a sermon explaining the object of this new observance.

LOSSES TO ROMANISM.—A Roman Catholic paper, called the Universe, says that two hundred thousand Irish children are lost to the Catholic faith in this country every year. Catholic children are very largely reached by our Sunday schools, though probably a great deal more might be done in this way of losing the children to Romanism and gaining them to Christ.

A RITUALISTIC wedding in St. John's church, East Hartford, Connecticut, makes some small stir. The Eucharist was administered, the wedding-ring blessed, and the sign of the cross made over it and over the elements when administered; a procession was headed by a crucifer with a silver cross; lighted candles were employed, and white satin crosses and embroidery decked the ushers and rector.

The populace in Peking has risen against the French Catholics, destroying the French cathedral and government buildings, and killing some priests and sisters of mercy. The Russians have also suffered to some extent. We do not hear that the Protestants have been involved; though it is not improbable. The Imperial College, of which Dr. Martin is president, is under official protection, and has probably escaped.

The American Baptists are unwilling to abandon the idea of establishing their own mission in Spain, because their missionary in Madrid, Prof. Knapp, has connected himself with the Presbyterians. The Executive Committee of the Missionary Union have decided to take immediate measures to establish a Baptist mission in Spain, and have instructed the corresponding secretaries to open a correspondence with Prof. Knapp on the subject.

The Paris correspondent of the London Guardian says that at the meeting between Dr. Dollinger and Pere Hyacinthe, who spent three weeks visiting at the former's house, there was much discussion of the position to be taken if the council should decree infallibility; and that the decision was not voluntarily to quit the church, but to make no secret of their repudiation of some of its doctrines, and await the issue of tolerance or of excommunication.

The rigor with which the Russian government has lately been pressing the attendance at the national churches of Catholics and Protestants on occasions when prayers are especially offered for the reigning family has excited considerable opposition. M. de Pressance, of the Evangelical Consistory of Paris, lately by appointment visited the Emperor of Russia to plead for the Russian Protestants. The meeting is said to have been satisfactory, as relief was promised.

WE SEE in the Valparaiso Record an account of a meeting of Protestant churches in Chile, at which five pastors were present, one church being unrepresented. The chaplaincy in Callao will soon be vacant, and a request has been sent to the South American Missionary Society requesting that a Nonconformist be sent out to fill the vacancy. At Talca the new Protestant burying-ground received as its first interment the remains of a Polish Jew, the Protestant missionary offering prayer at the grave.

The rumor gathers force that the Marquis of Bute will soon leave Rome for the Church of England. They say that reading Disraeli's "Lothair" converted him. There is a hitch in the purchase of property in St. Giles, which the Marquis intended to buy for a Roman Catholic cathedral. He has paid only the deposit money, and hesitates to carry out the project. Recent proceedings at Rome have compelled several other late converts to reconsider their position; and very likely they will go back to the English church.

The Interior has a table giving the strength of the Presbyterians in various States.—Over one-half of the churches (2,671) are found in the four States—New York, Pennsylvania, Ohio and Illinois. New York has 730, Pennsylvania 319, Ohio 580, Illinois 446, Indiana 710, Iowa 286, New Jersey 214, Missouri 158, and Michigan 150; making, with smaller amounts, a total of 4,100. Of the cities, Philadelphia has 63, New York 39, Brooklyn 23, Chicago 16, Newark 15, Cincinnati 16, Baltimore and San Francisco 11 each, and Washington and Pittsburgh 10 each.

Rev. H. H. Jessup, of Beirut, says that the Mohammedans in Syria are coming more under Christian influence.

He has several Moslems in his Bible class. The governor-general of Syria was recently telegraphed to from Jerusalem, to know whether a Damascus Moslem, then in Jerusalem, who had become a Christian, should be imprisoned. He telegraphed back, giving orders to set the man at liberty, as the conscience is free in the Turkish empire. A Moslem woman became a Christian lately in Beirut, with the approbation of the governor of Lebanon, and the city authorities, who comprise Moslems, Greeks and Maronites.

AN EXTRAORDINARY sale has just taken place at Saragossa, in Spain. The Roman Catholic archbishop of that city, having been anxious to restore the celebrated cathedral of "Our Lady of the Pillar," and being short of funds for that purpose, hit upon the expedient of selling by auction a portion of the votive offerings of the pilgrims to the cathedral during the past century. Among the lots offered was a beautiful pendant by Cellini, which, after severe competition between an English and a French gentleman, was knocked down to a native for a sum of about \$5,000. An emmeled watch presented by Philippe the Fourth, diamond pins by Marie Christine de Bourbon, and some splendid specimens of cinque cento work secured high prices. It was the first public sale ever held in the south of Spain.

The Augustana Swedish Lutheran Synod has met in Andover, Illinois. The Andover church is the oldest in the country, having been organized in 1850, through the munificent aid of Jenny Lind. It then had ten communicants, including the pastor's family; and now has 999. There are now not far from fifty Swedish Lutheran pastors in the country, and thirty-three new churches, applied for recognition to the synod. The single Swedish Episcopal church in Chicago is even older than the Lutheran one in Andover; and, like that, owes its existence to the liberality of Jenny Lind. It remains but one, and has been able to continue in existence only by adopting the Lutheran Prayer Book. At this meeting the Norwegians separated from the Swedes, as had been arranged two years ago, forming the Norwegian Augustana Synod. The final separation was an affecting one.

THE IRISH CONFERENCE.—The committee meetings, preparatory to the assembling of Conference, were held at Dublin, commencing Wednesday, June 15, the Rev. Dr. Johnson, president, occupying the chair. The several districts were represented, and, after some deliberation, a draft of the statutes was made out.

On Thursday, the sixteenth, the committee for the revision of circuits met and accomplished its work, after which the Rev. James Tobias, secretary of the Conference, announced the number of members in the society to be 19,963, being an increase of 304. There are on trial 830. The number of emigrations has been 121, and deaths 364.

In the evening the General Education Committee met. To this committee is confided the care of both Sunday and daily schools. The report respecting the former exhibited several features of an encouraging character. They number 267—increased, 13. The teachers employed amount to 2,193—increased, 164; and the scholars on rolls are 19,931—increased, 705.

The hundred and first Conference assembled on Tuesday, June 21, under the presidency of the Rev. Dr. Johnson. The Rev. Joseph W. McKay was elected secretary, and the Rev. John Dwyer assistant secretary.

On Wednesday, June 22, inquiry was made respecting the young men recommended as candidates for the ministry, and nine were accepted.

A MARRIED REBUKE.—The editor of the National Baptist, present at the convention recently held in Louisville, rebukes thus mildly the reprehensible practice of chewing tobacco in church: "Perhaps we had no right to be shocked by an object so common as tobacco juice, but we were rudely roused from our meditations above suggested by the incessant recurrence of short and sharp spits all over the house, like the firing of miniature musketry. The explanation, we soon discovered, was in the fact that we were in the midst of a company of tobacco-chewers, and that, without thought of irreverence or uncleanness, they were, each for himself, firing their saliva and their 'quids' under the seats in front of them. Many a poor spittoon was the target for multitudinous shots, which only missed their mark to spatter their filth upon the floor and furniture. Little lakes of tobacco saliva were numerous over the fine carpet, under the pews, and around the pulpit, and the excellent and hospitable hosts of the Walnut Street church, if they fed as ladies usually do about such matters—must have been almost disgusted with some of the habits of some of the guests."

TEMPERANCE.

The cause of temperance is making more progress in Texas at this time than in any other State of which I have any knowledge. About six months ago, or a little more, the Rev. James Young, late of Virginia, and formerly a temperance lecturer in Kentucky and portions of Tennessee, came into this State under commission from the Supreme Council of the Friends of Temperance, holding its headquarters at Suffolk, Virginia—a Southern institution—and commenced his labors in Houston. After three lectures on the subject he formed Houston Council No. 1, with 150 members. From this place he proceeded into the interior towns, and wherever he has gone he has met with most astonishing success. At Waco, Waxahatchie and several other places his councils, including a Band of Hope for the juveniles, number largely over 300 members each. At last accounts from him he had organized 75 councils in our principal towns, and expected to increase the number to 85 or 90 by the fourth of July. Allowing the councils to average 150 members each, which I think is not too high, we have not less than 13,000 names enrolled upon our temperance pledge, under a very perfect and efficient organization. This speaks well for Texas!

On the fourth of July we are to hold a great temperance convention in the city of Waco, for the purpose of organizing a State council, in which all the subordinate councils are to be represented. When this is accomplished we shall be prepared to push our organization into every part of the State. I have to-morrow to attend this convention, 200 miles distant. On my return I hope to be permitted to remain quietly at my home, attending to the duties of my station.

With five Annual Conferences in Texas, four or five colleges, male and female, in successful operation, the Sabbath school cause everywhere in a flourishing condition, and a temperance organization of 13,000 members, I think Texas may justly assert her right to take rank with almost any State of equal population as a civil and religious commonwealth.—Rev. Dr. Kavanaugh in St. Louis Christian Advocate.

DIVIDING FAMILY GOVERNMENT.

What ought, what can a mother do when a good, pleasant, careless husband constantly thwarts all her efforts to teach or govern the children, and yet cannot be made to see or feel what he is doing?

Let us illustrate and sketch from memory, not imagination:

"Mamma, please give me a piece of pie?"

"No, darling, no piece is enough."

"Half a piece, please, mamma?"

"No, Freddie, no more."

"A very little piece, mamma dear?"

"No, Freddie, no."

"Do give the child a little piece. I'll risk its hurting him."

"And the mother gave it."

"Mamma, may I go out and play?"

"It is very chilly, and you have a cold; I don't think it is best."

"Bundle me up warm, mamma, and I won't take cold."

"I fear you will. You must play in-doors to-day."

"Just a little while, please, mamma?"

"No, Freddie, you must not go out to-day!"

"Do let the child go. What a girl you are making of him. Women never were fitted to bring up boys. Dress him warm, and let him run; it will do him good."

And Freddie went out.

"May I have my blocks in the parlor, mamma?"

"No, Willie, make your block house in the dining room. Miss L. is an invalid, and I want the parlor very quiet."

"I will be very quiet."

"You will intend to be, but you cannot help making some noise; and as Miss L. very rarely goes anywhere, I fear she will be very tired at best; so be a good little boy and play in the dining room this afternoon."

"I won't make a bit of noise, nor tire her one speck."

"You must play in the dining room, Willie, and not say any more about it."

"Nonsense; it will do her good to see a happy little face. It will give her something besides her own pains and aches to think of. Let him bring his blocks in the parlor."

And he brought them in.

"What a torment that boy has got to be! It's tease, tease, tease, tease, from morning till night. It's enough to wear out the patience of Job. If you won't whip him, I will."

And he whipped him.

Query—Who ought to have been whipped?—Mother at Home.

Bad thoughts are worse enemies than lions and tigers; for we keep them in the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your hearts full of good thoughts that bad thoughts may find no room to enter.

HEALTH HINTS.

Dr. HALL says "picking the ears" is a most mischievous practice. In attempting to do this with hard substances, an unlucky motion has many a time pierced the drum; nothing sharper or harder than the end of the little finger, with the nail pared, ought ever to be introduced into the ear, unless by a physician. Persons are often seen endeavoring to remove the "wax" of the ear with the head of a pin; this ought never to be done, first, because it not only endangers the rupture of the ear by being pushed too far in, but if not so far, it may grate against the drum, excite inflammation and an ulcer which will finally eat all the parts away, especially of a scrofulous constitution; second, hard substances have often slipped in, and caused the necessity of painful operations to fish or cut out; third, the wax is manufactured by nature to guard the entrance from dust, insects and unmodified cold air, and when it has subserved its purpose it becomes dry, scaly, light, and in this condition is easily pushed outside by the new formations of wax within.

There are probably few persons who have not at some time in their lives had, if not for more than a moment, palpitation of the heart. The disease is dependent on over-excitement of the nerves of this organ. Where not caused by disease of the heart or its valves, it is not a dangerous affection. The best treatment is perfect quiet and composure in a recumbent posture. If it continues long, apply hot compresses over the region of the heart, changing them often. To prevent their occurrence, avoid over-exertion, tight clothing, nervous excitement, a crowded or unventilated room, and, above all, loading the stomach with indigestible articles of food.

There is no such thing as a good stimulant, so there can be no best stimulant. Stimulants are all bad. What is a stimulant? It is a poison. To stimulate means to goad, to excite. Alcohol is a stimulant. When alcohol is taken into the stomach the vital powers, recognizing it as a poison, are excited to resist it and throw it out, which they do with all the force they are capable of exerting, and this action to rid the system of poison is stimulation. Stimulation is really poisoning, and nothing else; therefore, if there is a best poison, there is a best stimulant.

WIRZ.—Scrap of History.—The New York World, in criticizing Judge Black's defense of Stanton in the Galaxy, introduces the following incident:

"Nor is it amiss here to state a fact not generally known, but susceptible of proof, that when, on trial of Wirz, Judge Ould, the commissioner of exchange, came to Washington as a witness under subpoena to prove the facts as we have stated, Stanton sent him word that if he did not return home at once his parole would be determined. He went away and Wirz was hung!"

To which we would add the additional fact, not generally known, that General Robert E. Lee and General Howell Cobb were also subpoenaed and ordered to Washington as witnesses for the accused, but were subsequently met en route by dispatches from the government ordering them not to come on. General Cobb got as far as Savannah, and receiving his dispatch turned back. The prosecution had both these gentlemen rejected as witnesses on the ground that having engaged in the rebellion they were personally infamous and not to be believed on oath!

We may also state, as an interesting fact in this connection, that General Cobb, who was in command at Macon during the year 1864, had been allowed to reach Washington, would have testified that upon receipt of a very large number of wounded Confederates from a recent battle, more than could be accommodated in Macon, he wrote to Andersonville to have a quantity of lumber that had been collected there sent up immediately, to be used in the construction of temporary hospitals. Wirz refused to let it go, alleging that he had been trying long, and had procured it with great difficulty in order to shelter his prisoners. We have this circumstance from General Cobb's own lips.

Thus it was that witnesses for the defense were silenced by that blood-thirsty court, and poor Wirz, innocent though he was, sent to his last account. Stanton has gone to meet him before a higher tribunal, where no witnesses will be required.—Savannah Republican.

—Remember God's day of salvation is now, as it respects both justification and sanctification, yet it would be fully and presumption to expect an unawakened sinner to believe for the pardon of his sins. So, as it regards the believer; if there be not the hungering and thirsting after his righteousness, he cannot be filled. "The kingdom of heaven suffereth violence, and the violent take it by force."

bers of the Northern Presbyterian Church twenty-two and a half per cent. take one of their own papers. In the Southern States the percentage of subscribers to communicants is as follows:

	Per cent.
Presbyterians	27
Methodists	20
Episcopalians	15
Baptists	14
Roman Catholics	14

More than one in four of all the Presbyterians in the South take a Presbyterian paper, and as every paper has on an average four or five readers, very few of our people do not read their church papers. In the Roman Catholic Church, on the contrary, less than one in sixty take a church paper. What a striking commentary on the spirit and tendencies of the two systems! What will be the future of this country if Rome should ever obtain the immense supremacy for which she is so earnestly struggling? Let papal Italy and Portugal, and priest-ridden southern Europe, with its poverty and rags, answer. These statistics show that the tendency of Romanism in the United States is the same as elsewhere.

NEW PUBLICATIONS.

FREE RUSSIA. By William Hepworth Dixon. New York: Harper & Brothers, publishers. 1870. Type and binding most satisfactory, and three hundred and fifty-nine pages of reading matter as fresh and spicy as William Hepworth Dixon can make them. The author's chief reputation was made by a work of great popularity: "Her Majesty's Tower." Free Russia is the Russian of to-day—since the Crimean war, and especially since the emancipation of the serfs. The government, the religion and social condition of this vast empire are particularly described. Incidents of travel are described in a lively and often humorous vein, and roads and forests and manners are portrayed in a graphic manner. The chapters on New Seats and Disent are unusually entertaining and instructive. We have received the work through George Ellis, near the post office, New Orleans.

THE ROYAL OF THE JORDAN, NILE, RED SEA AND GENSSEMET, ETC. A canoe cruise in Palestine and Egypt and the waters of Damascus. By J. Macgregor, M. D. New York: Harper & Brothers, publishers. 1870.

Here are between four and five hundred pages, and every page worth reading. The author had a little boat built for the express purpose of exploring the celebrated rivers and lakes of the East, and he sailed in it on the Nile, the rivers of Damascus, the Jordan, the Sea of Galilee. Since "The Land and the Book," by Thomson, we have met with no work of Eastern travels at all to be compared with this. It is embellished with numerous engravings, and contains some valuable maps. The narrative is sprightly, and the author seems to be in full sympathy with the sacred scenes which he describes. It is a good book for the Sunday school library. For sale by George Ellis, New Orleans.

THE WRITINGS OF ANNE ISABELLA THACKERAY. With illustrations. New York: Harper & Brothers, publishers. 1870.

An octavo of four hundred and twenty-five double column pages, and elegantly bound in green cloth. In the table of contents we note "The Village on the Cliff; From an Island; Fine Old Friends; The Story of Elizabeth; Soli and other stories."

MAN AND WIFE. By Wilkie Collins. With illustrations. New York: Harper & Brothers, publishers. 1870.

Another octavo, and said to be the author's best. **KILMERY.** By William Black. New York: Harper & Brothers, publishers. 1870.

We have received the three above mentioned works of fiction through George Ellis, New Orleans.

STERN NECESSITY. A novel. By F. W. Robinson. New York: Harper & Brothers, publishers. 1870.

GWINDOLESE'S HARVEST. A novel. New York: Harper & Brothers, publishers.

The above works have been received from the publishers through George Ellis, opposite the post office, New Orleans.

ARTHUR'S HOME MAGAZINE for August, and the Children's Hour, have been received. Both are choice numbers. We have had occasion

heretofore to notice the excellent moral tone of Arthur's publications. The Home Magazine has contained some of the best temperance literature we have met with anywhere.

LIPPINCOTT'S MAGAZINE for August is most richly and tastefully illustrated. We shall aim to give our readers frequent samples from its welcome pages. The article on Southern Society, though open to objections, will be read and pondered with thoughtful interest.

EXCELSIOR AND HOME MONTHLY. The Home Monthly is now united with the Excelsior, and is published in New York. The number for July is before us, and is filled with the instructive and entertaining, also the humorous and the poetical. Its pages are embellished with engravings and a piece of music. We wish the editors and publishers success. The new magazine is published by C. S. Van Allen, 171 Broadway, New York.

THE GALAXY FOR AUGUST. This number has an engraving of the great humorist, Mark Twain; and among other articles of interest contains: "Bread and its Adulterations," "Diplomatic Incidents," "How Napoleon the First Managed a Theater," "Edward Bulwer, Lord Lytton," "The Vaccination Question," "Drift Wood," and finally, "Nebula," by the editor.

THE ATLANTIC MONTHLY for August. In this number we have the usual varied and entertaining literary repast. "Joseph and his Friends" and "The English Governess at the Siamese Court" are continued. We have also among other articles worthy of special notice: "The Burden of the Day," by Bayard Taylor; "The Grand Traverse Region of Michigan," "Mr. Hardhook on the Sensational Literature and Life," "Color Blindness," "Some Memories of Charles Dickens," and reviews and literary notices in the Atlantic's best style.

The Rev. Dr. Sawrie informs us that he has rented a commodious frame building on the corner of Church and West Carroll streets, at the terminus of the Broad street railroad, which will be opened for preaching at three o'clock tomorrow afternoon, and at half-past four o'clock for Sunday school. This is to be the nucleus of the West Nashville church. A lot has been purchased on Church street, Hines' Addition, on which a large, handsome brick edifice is to be erected. We hope our friends will stir themselves, and build it without delay, as it is greatly needed in that growing part of the city. Brother Sawrie is still the chaplain of the penitentiary, where he has a Sunday school of three hundred and twenty-five scholars, and a congregation of five or six hundred hearers. Many of them give evidence of reformation—the gospel proving the power of God to their salvation.—*Nashville Christian Advocate*, July 23.

Rev. J. B. B. coming to the Missouri Conference from Georgia about two years ago, and last fall transferred to the St. Louis Conference and appointed to the Independence circuit, finds it necessary, in the condition of the health of himself and family, to return to a more southerly climate. A transfer to the Mississippi Conference was granted by Bishop McVey, but did not reach Bishop McVey, the presiding Bishop, during the session of that Conference. It has, however, been recognized by Bishop McVey, and Brother Bright has arranged with Rev. Dr. Marshall to take the circuit to which the latter was appointed. Brother Bright passed through the city week before last. We hope he may be cordially received and find a congenial climate and a fruitful field of labor.—*St. Louis Advocate*.

THE BOOK COMMITTEE has been in session this week. None of the members from abroad were present but Dr. Watson and Mr. J. S. Lithgow. Dr. Evans started for Nashville, but was recalled by the lamented death of a grand-son—the child of the Rev. G. P. Patillo, pastor of the church at Americus. We sympathize with our bereaved friend, and regret the absence of Brother Evans and the sad occasion. Mr. Dempsey Weaver, of the Third National Bank of Nashville, was chosen a member of the Book Committee, in place of the lamented W. H. Ellison, deceased.—*Nashville Christian Advocate*.

THE REV. W. P. HAMMOND, D. D., who was elected editor of the New Magazine, reached Nashville, July 19. He is in good health, and ready for his work. We hope the committee will rally at once to this new enterprise.—*Nashville Advocate*.

Married.

On the nineteenth instant, at the residence of Mr. Stephen Tinsie, in Yazoo county, Mississippi, by the Rev. A. B. Stewart, Dr. ROBERT B. CAISON and Miss A. E. LUSE.

Obituaries.

TRIBUTE OF RESPECT.
CARONDEL STREET SUNDAY SCHOOL,
July 24, 1870.

At a special meeting, called this day, the following preamble and resolution were unanimously adopted:

WHEREAS, God in his wise Providence has called from time to time our young friend, J. WELLINGTON WATKINS, who was for many years a member of our Sunday school; therefore be it

Resolved, That we as a Sabbath school do deeply sympathize with his bereaved family, and tender them our sincere condolences, praying that God may so sanctify this affliction to them that they may be able to feel that it is not in wrath but in mercy.

Mrs. AMANDA MONROE, formerly Miss Fogg, and long a resident of Summerfield, Alabama, and immediate vicinity, departed this life May 24, 1870.

Very unexpectedly the messenger came, but he found her all packed up and ready for the journey. Few of my acquaintances had more to live for than she. In the bloom of life, the mother of an infant child, happy in her married relations, a member of a most harmonious and affectionate family, from the midst of such a scene as this she was called to lay down her charge and render up her account to God. Her testimony was firm and decided. "To depart and be with Christ is far better. For me to live is Christ, and to die is gain."

While a school girl at Summerfield she sought and obtained that religion which made her so cheerful and happy in all the relations of life, which gave her such a peaceful and tranquil hour, in which to die, and from whose principles she never once swerved from the hour of her espousal to God till the Master said: "It is enough; come up higher."

In the department of wife and mistress of her own home perhaps the virtues of the deceased shone most conspicuously, as her stricken husband testified to me when he requested me to write this obituary notice. Her husband is a physician, and with what winning ways she could beguile the long moments he could snatch from his laborious profession to spend in the bosom of his family no one knew but he; and now that all these beguilements, wife, home and all, are gone, who knows but he the power of that blighting, withering stroke? God grant him grace and strength to endure hardness as a good soldier of Jesus Christ.

Sister Monroe was also a member of an infant church recently established as Marion Junction, on the railroad, and just sprung into being. How the services of one so faithful and true, always at her post, night and day, in the prayer meeting, in the Sabbath school—how the services of such an one are to be dispensed with in the future operations of the church is a problem not to be solved by us. But faith says: "It is God's church, and he will provide." The workman may die, but the work goes on still. The church has lost another faithful working member, the family circle has been robbed of its brightest ornament; but heaven has gained another inhabitant, the angels have shouted: "Another pilgrim is home at last." O ye sorrowing sons and daughters of earth! dry up your tears, and hail the day when you shall meet your loved and lost in that world where you shall lose them no more forever.

A. H. MITCHELL.

Miss MARY WALSH, daughter of Margaret and Dudley Jones Warner, died of bilious fever, on the first day of July, 1870, after a brief illness, at the residence of Thomas Owen, in Catahoula parish, Louisiana. She was born in the parish of St. Tammany, Louisiana, and was twenty-five years old when she died.

Intelligent, discreet, amiable and affectionate, she commanded the confidence and love of all who knew her. Her sudden death was a severe blow to the loving relations with whom she had been residing for two or three years previous to her departure. It will rejoice her far-away friends to know that in her last sickness she was surrounded by those who dearly loved her, and that she received every attention which ardent affection could prompt. She had been brought up in the nurture and admonition of the Lord, and in her dying moments testified that she enjoyed the consolations of living faith. Shortly before her departure she said that the glory-hall was unveiled to her, and that she saw her departed loved ones, and was ready and anxious to go to them.

The sudden and unexpected death of this lovely young woman is well calculated to impress her bereaved friends with the solemn lesson that life is un-

certain and death is certain. May the remembrance of her untimely death ever be to them as a voice from the tomb, warning them to "watch and be ready," and inviting them, in sad, sweet accents, to a happy reunion in the brighter and better land. J. F. M.

LET THE DEAF HEAR.

Dr. W. L. DAVIS, No. 10 Rampart street, gives his whole attention to afflicting sensations pertaining to the Ear, such as Deafness, Noise and the like.

OSBRYE. Dr. DAVIS' NOTES ON DEAFNESS can be had of Steel & Co., 72 Camp street; Eyre, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 399, New Orleans Post Office. Price, Forty cents. my14 ft

NEW ADVERTISEMENTS.

WANTED.—SITUATIONS IN FEMALE Colleges or High Schools, as **TEACHERS**, by three Young Ladies, sisters, daughters of a Southern Minister. They are graduates of Southern institutions, and are competent to take charge of any department of a literary institution. They would prefer to have charge of a Young Ladies' High School, where young ladies might find education. Address either Rev. G. BRIGHT or Rev. Dr. C. K. MARSHALL, Vicksburg, Miss. j330 2m

\$1,000 REWARD FOR ANY CASE of Blind, Bleeding, Itching or Clevered Piles that

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falls to cure. It is prepared expressly to cure the Piles, and has cured cases of over twenty years' standing. Sold by all Druggists.

VIA FUGA.

De Rugs' Via Fuga is the pure blood of Marks, Herbs, Roots and Herbs, for

CONSUMPTION.

Inflammation of the Lungs; all Liver, Kidney and Bladder diseases, Organic Weakness, Female Affections, General Debility, and all complaints of the Urinary Organs in male and female, producing Dyspepsia, Costiveness, Gravel, Dropsy and Scrophula, which most commonly terminate in Consumption. It purifies and enriches the blood, the urinary, glandular and secretory system; corrects and strengthens the nervous and muscular forces. It acts like a charm on weak, nervous and debilitated females, both young and old. None should be without it. Sold everywhere. LABORATORY—142 Franklin street, Baltimore, Maryland. j330 1y

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Next Session will begin on the First Monday in October.

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The Higher Education of Women.

With a Faculty of ten able, experienced teachers, it is prepared to give young ladies a course of instruction equal in extent and thoroughness to that pursued in the best colleges for men. Best facilities in music. In the family of the principal young ladies will find the most kind and considerate of homes. The best rooms are large, airy, newly furnished and carpeted. Number of boarders limited to twenty-five. Apply early. Terms moderate. Session opens first Monday of September, 1870. Address

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STATION, VIRGINIA.

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President. With Thirteen Professors, Teachers, etc., etc.

Them this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French and Latin taught in the order of the language. Professor in Department of Music has superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Ruhl. This is one of the healthiest climates in America, and young ladies who come here from the south with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, famed by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State.

(From Hon. John B. Baldwin.)

The Wesleyan Female Institute is surrounded by influences which make it in all respects the most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of a liberal and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

From personal knowledge I believe that it is the president of a female college. Rev. William A. Harris has no superior in the pursuit of his noble and useful career.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make the department excellent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOLASTIC YEAR: Board and tuition in the Collegiate Course, \$225. Music and other extra studies not included.

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WARREN STONE, M. D., Professor of Surgery.

T. G. RICHARDSON, M. D., Professor of Anatomy.

SAMUEL M. BEMIS, M. D., Professor of Midwifery.

STANFORD E. CHAILLE, M. D., Professor of Physiology.

FRANK HAWTHORN, M. D., Professor of Materia Medica.

JOSEPH JONES, M. D., Professor of Chemistry.

C. J. BICKHAM, M. D., Demonstrator of Anatomy.

The thirty-third annual course of instruction in this department will commence on MONDAY, November 14, 1870, and terminate on the second Saturday of March, 1871. Preliminary Lectures on Clinical Medicine and Surgery will be delivered in the amphitheater of the Charity Hospital, beginning on the eighth of October, without any charge to students. The Anatomical rooms will be opened at the same time.

The members of the Faculty are Visiting Physicians and Surgeons to the Charity Hospital, and give instruction daily at two hours of the sick. The practical advantages thus offered to students are invaluable.

FEES.—For all the Lectures, \$140; Maternity, \$5; Practical Anatomy, \$10; Dissection, \$30. Payment required in advance. For further information address

T. G. RICHARDSON, M. D., Dean. j330 2m

TUSKEGEE FEMALE COLLEGE.

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President. REV. H. B. GIBBS, M. A., Professor of Latin and Mathematics.

DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particularly attention to the fact that Rev. H. B. Gibbs, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Gibbs is a graduate of Lagrange College, Illinois. He was professor of Greek Mathematics in that institution for two years. Subsequently he was President of Tuskegee Female Institute. His classical education, his experience in the practical business of teaching, his acceptable character of character, his many excellent personal and social qualities, have secured him the confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are superior, the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The laundry and laundry are in charge of a thoroughly trained housekeeper, Miss Shelley, of Talladega, is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in grammar and enlivened exercises, thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system. The moral and civil virtues are taught, and the truth as it is in Jesus is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from \$25 to \$40

Tuition in music..... 40 00

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Board, washing and fuel..... 220 00

Instruction in vocal music, free of charge.

Change for board, tuition by day extended.

Use of models in art, free of charge.

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Use of library of reference, free of charge.

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Tuition for each term payable in advance.

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WINTHROP FEMALE COLLEGE.

BROOKHAVEN, MISSISSIPPI.

On the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty miles north of New Orleans, and fifty miles south of Jackson, will reopen on

The 21st of September, 1870.

Thorough instruction in all the branches given.

Change for board, tuition in English, English text books, school-room stationery, washing, fuel, lights, medicine and medical attendance, \$25 for the term of forty weeks. The languages and music, extra. A deduction of \$50 made for pastors of churches.

Number of pupils last term, 165.

For catalogue address

j330 3m H. F. JOHNSON, President.

MONTVALE SPRINGS.—1870.

This favorite Summer Resort, situated in Blount county, East Tennessee, will be open for the reception of visitors on the first of June.

The marked beneficial results attending the use of these waters in functional derangements of the

Liver, Bowels, Kidneys and Skin, and the Cure of Chronic Diseases, ATTEST THEIR MEDICINAL PROPERTIES

The buildings at Montvale have been repaired, refitted and repainted, and everything put in good order.

All the necessaries for enjoyment and recreation at the best watering places will be found here.

The facilities for reaching Montvale this season are improved by the extension of the Knoxville and Charleston Railroad, and regular trains are running to Maryville, whence passengers are conveyed in coaches to the Springs, nine miles distant.

RATES OF BOARD, Per day, \$2 50; per week, \$16; per month, \$48.

Admission for pamphlets, containing analysis and descriptions of waters, etc.

JOSEPH H. KING, j330 1m Knoxville, Tenn.

ONE DOSE OF DR. SHALENBARGER'S

FEVER AND AGUE ANTIDOTE

ALWAYS SPARES THE CHILD.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose, and under all circumstances, and is the most reliable that will

Cure immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

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These are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleansing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Ivoire Windsor, Ivory-Glycerine, Musk, Citron, Spring Violet, etc. For sale at all first class Drug Stores.

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SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rethreading. Every Machine is furnished with Feller, Hemmer and Thimble.

All the different first class Sewing Machines for sale. SLOATS celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

The Child's Corner.

HEATH'S WORK.

"I wish I were a fairy,
And had a magic wand;
To make you all so happy,
And fill the world with gladness."
"I'd change this old so humble
Into a palace fair,
And fill its walls so lofty
With treasure rich and rare."
"Papa should leave his workshop;
Mamma should live at ease;
And Ben should go to college,
The darling rough and lea."
"We'd have such heaps of silver,
With gold in plenty too!
Oh! would we were so merry,
With no more work to do!"

"My dear, the best of fairies
My little girl may be,
And she can bring us daily
Rich gifts most fair to see—
Kind looks, and smiles so loving,
And duties promptly done.
Oh! these would make our home-hest
As cheerful as the sun."

"Better than kingly palace,
Better than gold, my love,
These precious plants of kindness,
Which take their root above;
They'd lighten father's labor,
And soften mother's care;
And, twining round our heart-strings,
They'd bloom in beauty rare."

"I thank you, dearest mother;
I'll try your magic wand,
And be a real home-hest
Said little Nettle Bond."
"And if we can't have riches,
We'll have what's better far—
Hearts full of love and sunshine."
"My pet," chimed in mamma.

THE LITTLE BROWN SEED.

BY AMELIA E. DALEY.

It was only a little brown seed,
That the autumn wind had blown to
the widow's garden. It lay close
to her door-step, and before long
the loose earth blew over it.

The widow was very poor. She
tried to support herself and her
lame daughter. She used to plant
a few common flowers in her garden
for her daughter to look at, but she
could not bestow much time upon
her cultivation. On summer days
her daughter would sit by the win-
dow, and look at the morning-
glories and the scarlet beans that
climbed over the fence; at the grass
pinks and the pansies that grew in
one corner. In autumn she would
watch the marigolds and the "youth
in old age"—flowers that grow to
be large, as little children grow to
be men and women. While day-
light lasted her pale face was always
to be seen at the window. She had
never walked; her hands were al-
most useless, but she always seemed
happy.

The village children loved her,
and brought her flowers, the earliest
and the latest that bloomed. In
return she told them stories that
she said the flowers made her think
of. She knew the name of every
bird that flitted past the window or
hopped in the garden, seeking food.
She could tell by the sky what the
weather was going to be. She knew
the time when every tree blossomed,
and when every wild flower was
most abundant.

The little brown seed was so very
small that the lame girl did not
see it, neither did the hungry spar-
row that hopped on the door-step.
It lay where it had fallen, and when
winter came, it was snug and warm
under the snow.

Early one spring morning, as the
widow was sweeping her door-
step, she saw something green peep-
ing above the soil, at its side. She
thought it was a weed, and was go-
ing to pull it up, but her daughter,
who sat by the window, said:

"Oh, no, mother! Please let it
grow. If it is only a weed, its leaves
will be green and beautiful."

Summer passed by. The "weed"
grew taller and taller. It was very
graceful and was very unlike any
other weed that the widow and her
daughter had before seen. When
summer flowers were gone, and the
marigolds and the "youth in old
age" were in bloom again, the weed
threw out long, slender branches,
which in time became buds. The
buds opened, and soon the weed
was crowned with drooping branches
of scarlet. Before many days it was
one mass of scarlet. Oh! how that
brilliant flower beautified the win-
dow's garden!

One day several children were
gathered about the lame girl. It
was a warm afternoon, so her chair
had been drawn to the open door.
The sun shone on the scarlet flower.
The children made many exclaima-
tions of delight, and the widow's
daughter smiled to hear them.

"I wonder how it came here!"
cried one child.

"I think I can tell you," replied
the widow's daughter. "Many seeds
are so small and light that they can
be carried about by the wind. I
think the seed of this plant was
brought here in that way. It must
have been very small. Perhaps it
was blown from a beautiful garden,
full of rare flowers. Just think; so
tiny a seed for so wonderful a flower.
Do you know what it makes me
think of? It makes me think of a

man whom I saw a few days ago. He
was travel-stained, and worn, and
poor. He sat down to rest on a log
near our gate. While he sat there a
little girl went by. She had been to the
spring for water, and had her little
tin pail in her hand. When she
saw the weary man she stopped,
and said:

"Don't you want some water,
sir?"

"He held out his hand, and she
gave him the pail, saying:

"Drink all you want. The spring
is near."

"When the man stopped drink-
ing she took a little red-checked
apple from her pocket, and gave it
to him with a smile. Then she ran
back to the spring for more water.
The man looked after her, and
said in a low voice: 'God bless you.'"

"Then he rose and went away
with a more cheerful face, and I
heard him say:

"I won't be discouraged yet."
"How does the flower make you
think of that?" asked one of the
children.

"The child's kind action was as
small among actions as is the seed
of this flower among seeds. The
child, perhaps, does not remember
it. It was done as easily as the
seed was wafted here by the wind;
yet it came from a loving heart,
and love for the sorrowing and the
poor is born in heaven. One thing
more: do you think this flower
would look so beautiful if it were
surrounded by other as beautiful
flowers?"

"No," said the eldest of the chil-
dren. "I see what you mean. That
little action was a great deal to the
poor weary man; just as much as
this beautiful flower is to your gar-
den."

So the little brown seed, wafted
by the wind to a desolate place,
taught the widow's daughter and the
children a lesson for life.—*The
Bright Side.*

Like Jesus.—A dear little girl,
only six years old, was promised by
a friend, who kept a number of
fowls, some feathers for her doll's
hat. The next time the friend called
she brought with her not only
several feathers, but also some beau-
tiful patches, out of which to make
dresses for her doll. When the
friend had gone away the little girl,
who was very glad and grateful for
her presents, said to her mamma:

"Mamma, do you know what I
have been thinking about?"

"No, my dear."

"I've been thinking Mrs. Bell is
like Jesus, for she gave me more
than she promised."

Was not that a sweet saying for
so young a girl? She had found
out that the grace of the Lord Jesus
is exceedingly abundant, and that
he gives to them that trust in him ex-
ceedingly, abundantly above all they
ask or think.—*Children's Friend.*

BEAUTIFUL ALLEGORY.—Once on a
time a little leaf was heard to sigh
and cry, as leaves often do when a
gentle wind is about. And the twig
said:

"What is the matter, little leaf?"

"The wind," said the leaf, "just
told me that one day it would pull
me off, and throw me to the ground
to die."

The twig told it to the branch,
and the branch told it to the tree.
And when the tree heard it, it
rusted all over, and sent word back
to the leaf:

"Do not be afraid; hold on tightly
and you shall not go off till you
want to."

And so the leaf stopped sighing,
and went on singing and rustling.
And so it grew all summer long till
October. And when the bright
days of autumn came the leaf saw
all the leaves around becoming very
beautiful. Some were yellow and
some were scarlet, and some were
striped with colors. Then it asked
the tree what it meant. And the
tree said:

"All these leaves are getting ready
to fly away, and they have put on
these colors because of their joy."

Then the little leaf began to want
to go, and grew very beautiful in
thinking of it. And when it was
very gay in colors it saw that the
branches of the tree had no colors
in them, and so the leaf said:

"O, branch, why are you leaf-
colored and we golden?"

"We must keep on our work
clothes," said the tree, "for our
work is not yet done, but your
clothes are for a holiday, because
your task is over."

Just then a little puff of wind
came, and the leaf let go without
thinking of it, and the wind took it
up and turned it over, and then let
it fall gently down under the edge
of a fence among hundreds of leaves,
and it never waked up to tell what
it dreamed about.—*The Nation.*

A REAL CHRISTIAN loves close,
pointed, searching preaching, and
seeks not the ministry of those who
speak with enticing words of man's
wisdom.

There is only one thing worse
than ignorance, and that is conceit.
Of all untractable fools, an over-
wise man is the worst.

The Farm and Garden.

FATTENING HOGS IN THE FIELD.

As I have been feeding and fatten-
ing hogs for more than fifty
years, I wish to give you a little of
my experience.

Some years ago two of my neigh-
bors and myself took hogs to feed
by the pound. We took our hogs
to the same day and returned them to
the owner the same day. My neigh-
bors said to me, at the start, that
they were going to beat me in mak-
ing pork, so I did about as well as
I could. They had the first pick
from the herd, and selected about
ninety smooth, straight hogs. I
took one hundred and sixty.

My neighbors fed their hogs three
times per day, having rye ground
and made into slop for two of the
meals, and the third was of corn in
the ear. We commenced about the
first of September. My hogs were
put into stubble fields well set with
wheat, rye and corn stubble. They
gleaned over some one hundred and
fifty acres. I fed them some wheat
in the sheaf once a day, then oats
once a day for a couple of weeks. I
then cut up green corn and fed
stalks and all for ten days, at the
end of which time they were turned
into a five acre lot, then into a nice
fifteen acre field of timothy and
white clover.

In this pasture I placed five
troughs, in which I kept a good sup-
ply of bran, salt and wood ashes,
mixed together in the proportions
of say two bushels of bran, half a
bushel of ashes and half a bushel
of salt. I commenced feeding them
husking corn in the ear, scattering
it well over the sod, so that all
could get a chance to eat. I
gave them sufficient at a time to last
them eight or nine days. When
they had cleaned it up well, another
similar allowance was given them.
Having previously tested the time
it takes a lot of hogs, say fifty head,
to eat fifty bushels of corn, I found
that one bushel would last, fed in
this way, six days, so I easily got at
the allowance needed.

On the day of delivery my friends
weighed their hogs and found that
they had gained about two and one-
half pounds per day in the fifty
days they had been feeding them.
Mine showed a gain of one hundred
and eighty pounds per hog; so you
see where the best "came in."

Now for the philosophy of my
plan of feeding: I found by watch-
ing the habits of my hogs that they
would, when fed my way, get up
very early in the morning, and while
the dew was on, take a feed of grass,
return past the troughs and take
some of the mixture, then go to the
corn and make out a breakfast.

They would then take a sleep till
toward noon, when they would go
to the water, take a drink, then take
another feed of grass, and then corn
again, till about five o'clock; then
grass, corn and a sleep. At about
ten o'clock they would quietly get
up and take a feed of corn, then
sleep until about three o'clock in the
morning, when their fifth meal was
eaten. This manner of taking feed
was regular in good weather.—*Cor-
respondent of Prairie Farmer.*

Summer Management of Horses.

A member of the Royal College
of Veterinary Surgeons, writing to
the Times, exposes the fallacy of the
popular belief that a horse is bene-
fited by "a month's run." He says
that now pastures are beginning to
look green, and the weather promises
to become warm, owners are think-
ing of giving their horses a treat by
turning them out to grass. "I have
worked my horses hard," say they,
"and they need a summer's run. It
will rest their legs and feet; be-
sides, green food is the natural
providence for horses, and they will
enjoy a few months' rest at grass
and be all the better for it." It is
all very well for the young animal,
protected by long hair, lengthy
mane and tail, whose time, while
young, has to be got over one way
or another, and it is found con-
venient to let him forage for himself;
but with staid and "groggy" horses
requiring rest, and whose owners
turn them out with this object, the
matter is entirely different. "Rest,"
properly so called, is not to be had
in the pasture. In the simple process
of gathering his food the horse
walks many miles during the twenty-
four hours, if the pasture be bare,
and the same process obliges him
to throw extra weight on his fore
legs and feet, which it has been the
intention of the owner to "rest."

Besides, in the summer months,
witness the poor horses huddled to-
gether for shelter from the myriads
of insects which surround cattle
when grazing, and watch them
nervously tossing their heads, switch-
ing the tail, stamping, and thus jar-
ring the feet and legs, moving to and
fro in the vain hope of escape from
their tormentors, and ask if this be
"rest." When the sun is powerful
the feet become hot and parched,
the horn is rendered brittle, and
breaks off in pieces. Besides, noth-
ing throws a horse so soon out of
condition as green food. The con-
sequence, in eight cases out of

ten, is that the animal comes up
from the grass in much worse form
than when turned out "to rest"—if
he escapes getting staked or being
kicked by his companions. What,
then, is the best method of dealing
with horses in the summer, when
either rest is a necessity or other-
wise desirable? Put them into a
loose box or shed, well littered with
tan, bark, sawdust or straw, or all
combined; remove the shoes, and
rasp off the sharp edges of the crust
to prevent them breaking, supply
water without stint, give a liberal
allowance of oats, Indian corn and
bran, with-out chaff and hay, the
whole of which will be better for
being made ready damp with water.
If on the part of the owner there is
a predilection for green food, give
it in small quantities mixed by hand
with the hay, always remembering
that the fat which it invariably pro-
duces is so much lumber, not con-
dition, and that when the horse re-
turns to work the fat is thrown off
at the cost of additional wear in
the feet and legs.—*Country Gentle-
man.*

A DROVER ON FATTENING CATTLE.—
Mr. Bela S. Hastings, who is one of
the leading drovers from Vermont
in supplying cattle for the Boston
market, gave his experience and ob-
servation in relation to fattening
stock, at a late meeting of the Cal-
caldonia County Farmers' Club:

He said the main object of the
farmer was to get the most out of
his fodder. It does not pay to feed
grain to a poor creature, one that
does not take flesh on rapidly.
Farmers will do better to dispose of
such stock for what it will bring,
and procure animals of good style.
He believed that one-half of the
grain fed was wasted by not being
fed to good cattle. Another im-
portant point is, farmers do not feed
heavy enough. He would com-
mence with as much feed as they
could bear at first, and then increase.
In feeding twelve quarts of meal,
the last four quarts are worth twice
as much as the first four for fatten-
ing purposes. Some farmers com-
plain that they do not get pay for
the grain they feed out, but he had
noticed that it was only those who
fed light that had thus complained.
Whether the animal was to be fed
a long or a short time, he would
recommend heavy feeding. Mr.
Hastings said he knew nothing bet-
ter than corn meal. The cob is not
worth much, if anything. Those
persons of whom he purchased fat
stock, who were the most success-
ful, and made it most profitable,
were those who fed meal largely. If
a farmer has potatoes or other roots
it is well enough to feed those in
part, but a farmer will do better to
exchange some of his roots for corn
than to feed roots altogether. It is
important to feed regularly and not
too often, as the stock will eat
and lie down and ruminate. It is better
to feed cattle but three times a day,
and sleep but once.—*N. E. Home-
stead.*

RAISING TOMATOES.—*French Method.*
As soon as a cluster of flowers are
visible the stem is topped down to
the cluster, so that the flowers ter-
minate the stem. The effect is that
the sap is immediately impelled into
the two buds next below the cluster,
which soon push strongly and pro-
duce another cluster of flowers each.
When these are visible the branch
to which they belong is also topped
down to their level, and this is done
successively. By this means the
plants become stout dwarf bushes,
not above eighteen inches high. In
order to prevent their falling over
sticks or strings are stretched hori-
zontally along the rows, so as to
keep the plants erect. In addition
to this, all the laterals that have no
flowers, and after the fifth topping,
all laterals whatsoever are nipped
off. In this way the ripe sap is di-
rected into the fruit, which acquires
a beauty, size and excellence unat-
tained by other means.—*Horticultur-
ist.*

A MOUNTAIN OF SALT.—In Phari-
naga district, in the southwestern
part of the State of Nevada, distant
from Austin about one hundred and
eighty miles, there is a remarkable
mountain of salt, about seventy
miles south of the mines. It is re-
ported to be about five miles in
length, and six hundred feet in
height. The body of the salt is of
unknown depth. It is chemically
pure and crystalline, and does not
deliquesce on exposure to the at-
mosphere. Like rock, it requires
blasting from the mine, whence it is
taken in large blocks, and is as
transparent as glass. This would
afford an abundant supply to the
world could it be cheaply mined and
cheaply transported; but it now
stands in the wilderness, an object
for the admiration of the curious
and the inspection of the scientific.

It is believed that there is but one
other place on the globe where it
exists in such a state of purity in
workable quantities, and that is at
Czazow, Poland.

There are promises in Scripture to
help our weakness, but none to over-
come our wilfulness.—*Whitcomb.*

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The Christian Advocate.

SATURDAY, JULY 30, 1870.

RHENISH PRUSSIA.

Rhenish Prussia, Napoleon's objective point, is divided midway by the Rhine, and comprises an area as large as the State of Indiana, containing five millions of people. It includes, on its left bank, the cities of Treves, Cologne, Cleves, Aix la Chapelle, Bonn and Coblenz. Passing down the Rhine, the first German city the traveler reaches on the left bank is Bingen. Just above Bingen a clearly defined spur of mountains, called the Scharlach, runs some distance on either side into Germany and France, forming the natural "divide" between France and Prussia. Westward, along this high land, runs the German jurisdiction and language, and from Bingen, down the Rhine, to Holland, the cities are and have always been largely German.

Coblenz, the fortified capital of the Prussian province of the Rhine, is a town of twenty-two thousand five hundred population, with a stone bridge across the Moselle and one of boats across the Rhine, uniting with the great fortress of Ehrenbreitstein on the right bank, constructed by Carnot and Montalibert, and capable of accommodating one hundred thousand men. Coblenz has so long been a point of refuge for French fugitives and emigrants that, for this season, it has more French blood than any other of the Rhenish cities.

We next come to Bonn, world-renowned for its great university, which has an unusual grant from the Prussian government of one hundred thousand thalers, whose university buildings are the finest in Europe, and whose library numbers one hundred and forty thousand volumes. No German city is more thoroughly German than Bonn, where Beethoven was born, Von Schlegel lived, and Niebuhr died. Its historic associations date back prior to the Christian era. From the terrible fortitude with which it has again and again been defended through eighteen centuries, it is no doubt, in any regular siege, would hold the largest army seriously in check. Under the dominion of the First Napoleon the university was closed.

Fifteen miles below Bonn, on the left bank, stands Cologne, or, as the Germans spell it, Koeln, so called because the Emperor Claudius, about twenty years after the death of Christ, planted a "colony" in honor of his wife, the Empress Agrippina, who was born here. It is a fortified capital, and contained in 1855, with the small town of Deutz, across the river, which is properly a suburb of Cologne, about one hundred and five thousand five hundred inhabitants. It is well known to us for its manufactures, the chief of which is the Kaule Cologne, and is attractive to travelers for its magnificent cathedral and works of art.

Dusseldorf lies upon the right bank of the Rhine, but so closely associated in its manufactures with Cologne and other towns on the left bank as to make the Rhine a bond of union and commerce between them, rather than a line of separation. It is chiefly celebrated as the center of the art union of Rhenish Prussia, and has been under Prussian dominion for centuries. In 1855 it contained fifteen thousand inhabitants, and was the capital of a district on both sides of the Rhine, numbering one million two hundred thousand.

The last Prussian town immediately on the left bank of the Rhine, before it enters Holland, is the half Dutch town of Cleves, the center of a "circle" of one hundred thousand inhabitants. It came into the hands of the house of Brandenburg (Prussia) in 1699, and has since so remained, except when conquered by France in 1805, and until receded to Prussia by the treaty of 1815.

The local subdivisions or provinces of Coblenz, Cologne and Dusseldorf lie on both sides of the Rhine. Off the Rhine the left bank is thickly studded with cities and considerable towns, including Treves, Dusseldorf and Aix la Chapelle. The last is near the border of France, and was the birth-place and residence of Charlemagne, and is the most nearly French in its associations of any of the towns of Rhenish Prussia.

CHEAP LIVING IN EUROPE.—Off the traveled routes everybody knows that one may live better and cheaper than in the United States, but in towns, large in population or frequented by strangers, almost everything depends upon adaptation to the customs of the people. Against these in none of the old countries can a contest be successfully waged. The customs (mores, in Latin) of a people represent its virtue, and they are sanctified by the traditions from the distant past. In London, for example, life in the same style—clothing, furniture, rents, food, servants,

horses and amusements being as near alike as the habits of the two countries will permit—costs less in New York or Philadelphia, Boston or Washington, provided the customs of those with whom you have to do are respected. The service rendered is the very best, the housewifery neat, attendance constant, cookery perfect, address respectful, and hours of work punctual. But your servants must have their table supplied separately from yours, and whatever rules may be adopted in the dining room, the kitchen has its four meals a day. The tea, sugar and beer allowed to each servant is commuted by a money payment on the Monday of each week. Your chamber or dressing maid claims the cast-off ladies' wearing apparel; your footman the gentleman's, your cook the drippings of the kitchen; and your coachman the manure of the stable. A new suit of livery must come to two of them on Christmas and a "Christmas box" be given to each of the others—a word meaning simply a money-gift of any sum made the day after Christmas. If you purchase or sell a horse your groom receives a sovereign, while if you buy a carriage and pair, your coachman expects five pounds, but himself settles with the groom and stable boy. You may not discharge a servant without giving a month's previous notice, nor may your servant quit you without the same. These and other like customs observed as every Englishman observes them, and the cost of living in London will be found less in the sum total than the cost of living in New York.—*Lippincott's Magazine.*

STORMS IN THE SUN.

Prof. J. D. Steele has communicated the following to the *Elmira Advertiser*:

There appeared in the *Advertiser*, some weeks since, a paragraph, copied, I believe, from a Michigan paper, declaring that a column of magnetic light is shooting out from the sun at a prodigious speed—that it already reaches half way to the earth, and that in all probability, by another summer, we shall have celestial and atmospheric phenomena beside which our roughest winter winds will seem like a "June morning in paradise." In fine, that when this big tongue of fire touches the earth, it will likely lap up the earth at one mouthful. Very many have made inquiry of me concerning this prodigy, and, with your leave, I will try to satisfy their curiosity, and perhaps allay their fears.

It has been known for some time that during a total eclipse red flames were seen to play about the edge of the moon. During the eclipses of 1868 and 1869 it was definitely settled that they were entirely disconnected from the moon, and were dark tongues of fire darting out from the sun's disk. By observations with the spectroscopic, and also by means of the wonderful photographs of the sun, taken by De la Rue during the eclipse of 1869, it was discovered that these fire-mountains consisted mainly of burning hydrogen gas. This was precious information to secure in the midst of the excitement and novelty, and in the brief duration of a total eclipse. It did not, however, satisfy scientific men. For two years Mr. Lockyer, aided by a grant from Parliament to construct a superior instrument, had been experimenting and searching in order to detect these flames at other times than at the rare occurrence of a total eclipse. On the twentieth of October, 1868, he obtained a distinct image of one of the prominences, which he afterward traced entirely around the sun. Astronomers can, therefore, now study these flames at any time.

Observations now being taken show that storms rage upon the sun with a violence of which we can form no conception. Hurricanes sweep over its surface with terrific violence. Vast cyclones wrap its fires into whirlpools, at the bottom of which our earth could lie like a boulder in a volcano. Huge flames dart out to enormous distances, and fly over the sun at a speed greater than that of the earth itself through space. At one time a cone of fire shot out eighty thousand miles, and then died away, all in ten minutes' time. Beside such awful convulsions the mimic display of a terrestrial volcano or earthquake sinks into insignificance.

There is nothing in these phenomena to alarm us. They have, in all probability, happened constantly for ages past. That we have now means of investigating their nature, and measuring their height and velocity, furnish no cause of anxiety. Rumors of these discoveries have crept into the papers, and exaggerated by repeated copying and sensational additions, have given rise to these mysterious and uncalled for predictions.

As a ship held by an anchor looks, as though it were going out with the tide, yet never goes, so some souls that seem constantly to be getting nearer to Christ never come, because they are anchored and held by some secret sin.

A WORD TO THE GIRLS.—Do our young women know what it is that strikes one who has been away from the country for a time the most unpleasantly on his return? It is not their faces, assuredly, which for regularity of outline, and delicacy, and freshness of tint, are unsurpassed—indeed, are not equaled by anything that one sees abroad, save in the finest pictures. Nor is it their forms, which are lithic, supple and graceful, with a spring in the step and a freedom of carriage that are always a delight to the eyes. Nor can it be said to be their dress; for though they dress too much, in colors too positive and decided, and are in this respect far behind the French women, they are yet in advance of all others, English, German or Italian. But it is the voice, and the management of the voice. After looking at our American girls, it is almost always a disappointment to hear them speak. What they say is perhaps well enough, but the tone and mode in which they say it is not well enough. Their voices are commonly too thin and shrill, and when they are not, are pitched in too high a key. Sometimes they come through the nose a good deal more than is desirable. They have a metallic ring, or at least a reedy quality, like the *tor humana* of the organs, and not that soft, low and gentle quality which Shakespeare proclaimed so "excellent in woman." Climate has no doubt a good deal to do with this result, for the fault is most perceptible at the North and East, but least perceptible at the South; but carelessness has quite as much to do with it. Our mothers and teachers, we suspect, do not take much pains to train their children and pupils into good habits of enunciation. They are carefully taught to sing, but they are not carefully taught to read and to speak. Yet more than half the charm of all social intercourse depends upon the agreeable or disagreeable use of the voice. How repulsive, when one has been lost in admiration of a beautiful face and a noble figure, to hear the mouth open like the grating of a hinge, or the "squawk" of a guinea fowl! How delicious when it opens with the sweet trill of a flute, or with the warble of birds, or with that deep, rich, mellow and sympathetic liquid quality which no other instrument but the human throat ever attains!—*Poet's Magazine.*

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, AUGUST 6, 1870.

NO. 29.

NEWS OF THE WEEK.

DOMESTIC.

MOBILE, July 31.—On the eastern division (Mobile to Pascagoula) of the New Orleans, Mobile and Chattanooga Railroad the last rail was laid last night, and it will be opened for traffic this week, and the entire line to New Orleans will be running early in September. The great drawback at the Riglets is nearly finished. This road, though encountering great engineering difficulties, is constructed most thoroughly of any road in the South. Its equipment in every detail is first class. The road will be very fast, besides greatly facilitating commerce between Mobile and New Orleans, and will shorten the New York and New Orleans line several hours.

MEMPHIS, Aug. 1.—The steamboat Silver Spray, from New Orleans to Cincinnati, exploded her boilers, thirty miles above this city, at twelve o'clock last night. The boat immediately took fire and burned up.

About twenty-six lives are known to be lost, including A. M. Jordan, captain; Thaddeus Wirthling, clerk; Ash Taylor, second mate; Charley Jordan, steersman; William Batie, second steward; Alfred Comings, second cook; Boyd Smith, berth maker, and the colored chambermaid.

Fatally Wounded.—E. Long, barkeeper; Dick Cagle, cook; Colonel Porter; name unknown, and Geo. Williams.

Severely Wounded.—A. R. Singleton, second clerk; James Corcoran, mate, and Richard Nichols.

Slightly Wounded.—Edward Patterson, pilot; William Fay, W. S. Hayes and J. W. Gill.

The survivors swam ashore and were picked up by the City of Cairo, which turned back and brought them here. The wounded were sent to the hospital.

The boat was owned by Captain U. S. Patterson, of Newport, and was valued at \$15,000.

There were only ten passengers on board the Silver Spray at the time of the explosion, most of whom were saved; among them Heinrich Meyer, of New Orleans.

WASHINGTON, Aug. 1.—The debt statement shows a decrease of over \$17,000,000.

MEMPHIS, Aug. 1.—A dispatch has just been received by the chief of police from Cairo Junction, stating that two hundred armed negroes were marching on that place to release some prisoners, and asking for assistance.

A negro desperado, named Charles Wilson, attempted to kill his wife, at Buntyn's Station, yesterday. The woman flew to the house of her employer, Colonel A. J. Martin, and was followed by the negro. Mrs. Martin attempted to save her, when the fiend shot her, inflicting a severe and probably fatal wound, and then shot his wife through the body and fled. Citizens are scouring the woods in search of him.

Later accounts from Grand Junction state that the trouble grew out of the killing of a negro by a white man. The man was arrested. Negroes flocked to Grand Junction for the purpose of lynching him; but, through the exertions of Rev. Mr. Bryant, they were quieted, but still insist on an immediate trial.

CINCINNATI, Aug. 2.—The Democrats carried Covington and Newport in the election yesterday.

RALEIGH, N. C., Aug. 3.—Some Northern papers doubt the press telegram from here, that Kirk's men hung up men to make them confess that they were Ku-Klux. The statement was true; Berger, Kirk's subordinate, acknowledges it, and says there is no other way to make them confess. Others were treated in the same way. There were several arrests in Alamance county yesterday. Several of the parties were released to-day. Except the acts of the military, there is no disturbance in the State.

Both political parties profess to be confident of success in the election to-morrow. There will be a full vote polled, except in Alamance and Caswell counties.

In the decision of Chief Justice Pearson yesterday, he said he had no power to enforce the writ of habeas corpus in Caswell and Alamance or any county declared in insurrection by the executive, as though the writ was suspended.

WASHINGTON, Aug. 3.—The French minister has officially informed the government of the existence of war between France and Prussia.

Strenuous efforts are being made to secure the pardon of the Fenian General O'Neill.

The Northern Pacific Railroad has deposited the first mortgage bond, thereby securing the issue of their bonds. There was \$5,000 worth of revenue stamps attached to the document.

FOREIGN.

CONSTANTINOPLE, July 27.—The war demoralizes business. There have been many failures, and more are expected.

Official notification has been received by the Porte of Austria's neutrality.

LONDON, July 28.—A French cruiser is off the Isle of Wight, and is said to be boarding all merchantmen.

MADRID, July 28.—The indignation at Grammont's aspersion of Cortes is unabated and tends to avert the sympathies of many from France.

LONDON, July 28.—The old blockade runners are being sold for service in the Baltic. The steamer Darien has changed hands, and her name has been altered to Gernina.

PARIS, July 28.—The American Legion now forming here is to have a French commander, nominated by the French government.

PARIS, July 28.—It having been reported that several American officers desire to follow the French army in the campaign against Prussia, for the purpose of making observations for the use of the American government, petitions were lately filed with the government for necessary permission. The request was declined, the highest military authority of the empire repeating that no foreign officer, however high his rank, will be permitted near the French army.

LONDON, July 28.—Advices from Shanghai of July 14 show that the attack on foreigners at Peking was directed only against French, although other foreigners were accidentally killed. The house of the Sisters of Mercy was destroyed and its inmates ravished by Chinese.

BERLIN, July 29.—The Prussian government has declined to allow foreign military officers at army headquarters.

VIENNA, July 29.—The National Bank has been licensed to treat for foreign bills to the amount of thirty million florins as a portion of specie reserve.

VIENNA, July 30.—Austria consults Italy on the attitude to be pursued. She is said to contemplate giving notice to the Pope that the concordat will no longer be considered binding.

PARIS, July 30.—M. Olivier had an interview yesterday with the principal editors of Paris, during which he explained the position of the government on several questions relating to Prussia. He gave some explanation of the secret treaty project that Count Benedetti had previously given relative to measures taken by the cabinet some time since to effect a general disarmament. He said these efforts were merely intermediary to those of Earl Clarendon for a like purpose.

Count Von Bismarck replied to Earl Clarendon that King William refused absolutely to disarm.

M. Olivier said that he gave the honor of his name and that of his colleague, that no offer was made to Prussia other than that made by Earl Clarendon.

On the Rome question, M. Olivier said, it has seemed equitable and useful to the French government to evacuate Rome; equitable because Italy has kept her promises; and useful because keeping her promises unites us more closely with Italy and Austria.

LONDON, July 30.—In the House of Commons to-day, during a discussion on the low quality of the coal furnished to the British navy, suspicions of robbery were expressed.

ROME, July 30.—General Kautzer, of the War Department, proposes the fortification of this city.

The Pope's chaplain has gone to Paris to receive the Canadian defenders of the Pope.

LONDON, July 30.—It is now thought that the Prussian army will cross the Rhine from Baden into France, near Huningen, two miles below Basle. There is much activity in German military circles to-day.

The French press, regardless of politics, praise the emperor's address to the people.

PARIS, July 30.—The Journal Official this morning published Count Benedetti's explanation of the secret treaty affair. It is well known that Count Von Bismarck made France an offer before and

after the war with Austria. The substance of the offer was that France should take Belgium as compensation for the aggrandisement of Prussia. The emperor declined the proposition the very moment the treaty of Prague was concluded. Bismarck again betrayed his desire to restore the equilibrium, and made proposals to form combinations affecting the integrity of the States bordering on French territory. During one of these conversations Count Von Bismarck dictated to Count Benedetti this secret treaty project, which has just been made public, and which Count Von Bismarck has kept ever since. This accounts for the handwriting of Count Benedetti, who gave notice of the proposed treaty to the emperor and the government, but the proposition was promptly rejected. Count Benedetti adds that the King of Prussia was not favorable to Count Von Bismarck's plans.

PARIS, July 30.—To-day the emperor assumed the commander-in-chiefship of the army. He has been hard at work to-day with General Le Bon, arranging necessary details.

The prince imperial visited the camps to-day and was received with great enthusiasm.

The health of the army is perfect. There has been on serious engagement yet; rumors to the contrary are false.

It is reported on the best of authority that the recent mission to Vienna was a complete success.

Austria will not take umbrage at the presence of Italians in Rome, and will remain in accord with Italy.

PARIS, Aug. 1.—In addition to the revival of the passport system, applicable to all persons, the subjects of States fighting France must have the special permission of the minister of the interior to enter, leave or travel through France.

French citizens found in Baden were conducted to the frontier in chains, and compelled to pay for the places wherein they were locked up, to save them from the violence of the people.

Duke Cadore, now at Stockholm, goes to Copenhagen on a similar mission.

Liberte says the occupation of Belgium by England would unsettle Belgium, wound France, and probably draw Austria and Russia into the war.

The Belgian army of observation occupies the line between Liege and Aix la Chapelle.

ROME, Aug. 1.—Another detachment of the French army left Civita Vecchia for Marselles to-day.

BERLIN, Aug. 1.—The hesitation about the opening of hostilities and the delay in the imperial declaration of war is here ascribed to the consciousness on the part of Napoleon that the war would be long and painful, owing to the superiority of the needle gun over the chasspot, as has been already demonstrated in the encounters between skirmishers.

LONDON, Aug. 1.—British troops don't occupy Antwerp.

PARIS, Aug. 1.—A volunteer artillery corps for the defense of Paris, in case of need, is to be formed. Three o'clock—No serious engagements.

LONDON, Aug. 1.—No battles, though the streets are full of rumors, which are not credited, that the French fleet has attacked the defenses of Hamburg.

MADRID, Aug. 1.—Captain General De Rodas asks for fourteen thousand reinforcements for Cuba. In view of this demand several journals urge the government to seriously consider the situation of that island.

There is no day fixed for the assembly of the Cortes.

The French cabinet explained recent expressions regarding Spain, which are considered satisfactory.

PARIS, Aug. 1.—The Journal du Peuple was fined five thousand francs for an offense against the authority of the emperor. The chief editor was sentenced to three months' imprisonment and two thousand francs' fine for an article inciting insubordination among the troops. Rochefort has been notified that he will not be released until he has served out the several terms for which he was committed.

Pere Hyacinthe has written a letter against infallibility which creates a sensation.

CONSTANTINOPLE, Aug. 1.—The Viceroy of Egypt embarks to-day on his return to Alexandria.

FLORENCE, Aug. 1.—The treaty between France and Italy, for the evacuation of Rome by the French

troops, has been completed. Italy guarantees order in Rome.

The Pope has been advised by some people to go to Malta and by others to remain at Rome. It seems he has decided to remain at Rome.

The police have seized a quantity of arms, secreted in the city.

PARIS, Aug. 2.—Though the religious element takes no part in the present war, the sentiment of the Catholic population in neutral countries is adverse to Prussia, and by some it is feared that the advance of the French armies will be regarded in the light of a crusade.

PARIS, Aug. 2, Evening.—An official dispatch from Metz announces that to-day, at eleven o'clock in the morning, the French had a serious engagement with the Prussians. Our army took the offensive, crossed the frontier and invaded the territory of Prussia. In spite of the numbers and position of the enemy a few of our battalions were sufficient to carry the heights which overlook Saarbruck, and our artillery was not slow to drive the enemy from the town.

The plan of our troops was so great that our losses were slight. The engagement commenced at eleven o'clock and ended at one.

The emperor assisted at the operations, and the prince imperial, who accompanied him everywhere, received on this first field of battle his baptism of fire. His presence of mind and sang froid in danger were worthy of the name he bears.

The emperor returned to Metz at five P. M.

LONDON, Aug. 2.—Dispatches yesterday from Saarbruck report no important operations along the entire line.

A large body of French are moving on Forbach.

Replying to questions, Gladstone said in the House of Commons that the policy of the government was not one of armed neutrality, but of friendship to both combatants. He declared that the obligations of the Vienna treaty ended with the German empire. The government was doing everything to enforce the observance of neutrality, but British power was restricted to British waters. He also stated that all legal restrictions had been imposed on the sale of coal.

LONDON, Aug. 2.—The Times, this morning, has a long editorial on the war prospect. The writer thinks the delay in military movements on both sides can be ascribed to the demoralization of the troops from having been moved by rail. The French have also been delayed on account of the hesitation of the South German States, and are now necessarily confined to the narrow ground of the Saar valley. In fact, the entire preconceived plan of the emperor has been altered by unforeseen circumstances of this sort, and has acted probably to form a new one.

The Times argues that the aim of the French chasspot, on account of its fouling speedily, will be found to be infinitely less efficient than the needle gun, and the difference in this respect will probably be sufficient to govern the result of the war.

ROME, Aug. 2.—Italy is concentrating troops on the Roman frontier.

The French Chasseurs left Civita Vecchia yesterday.

LONDON, Aug. 2.—Evidence hourly accumulates of the superiority of the needle gun over the chasspot. The fact creates deep concern in France.

The Pall Mall Gazette estimates that the Prussian army on the frontier now numbers half a million.

There is extreme activity in English ports and dock yards. Extensive preparations are made to put coast defenses in condition to resist an attack.

FLORENCE, Aug. 2.—The Opinione says that England, though she remains neutral, declines to enter into engagements with other powers for the preservation of neutrality.

The statement in *Nazione* yesterday that England had joined Italy and Austria in an alliance of neutrality, was premature.

LONDON, Aug. 2, 3 A. M.—The impression prevails that the arrival of the French fleet in the Baltic alone prevented the advance of the Prussians through France to Paris.

BRUSSELS, Aug. 2, Noon.—A correspondent of the Independent Belge, writing from Metz, asserts that the first great battle will be fought on Saturday or Sunday next, or on Monday at furthest. He underscores the sentence following, viz: *This is sure.*

LONDON, Aug. 2.—Advices from

Prussian sources mention the prevalence throughout Germany of the unwavering assurance of ultimate victory.

VIENNA, Aug. 2.—Austria is mobilizing fifty thousand men to watch the Bohemian frontier.

METZ, Aug. 2.—The French troops passed the frontier at eleven o'clock A. M. They instantly encountered the Prussians, strongly posted on the heights commanding Saarbruck, which were carried by a few battalions. The capture of the town instantly followed, the artillery compelling the Prussians to evacuate it in great haste. General Frossard with one division defeated three divisions of the enemy.

The buildings in Saarbruck caught fire from French artillery and half the town was destroyed. The mitrailleurs were used for the first time and are reported to have worked wonders.

The emperor, on his return to Metz, after the battle, sent the following telegraphic dispatch to the empress:

"Louis has received his baptism of fire. He was admirably cool and little impressed. A division of Frossard's command carried the heights overlooking Saarbruck. The Prussians made brief resistance. Louis and I were in front where the bullets fell about us. Louis keeps a ball he picked up. The soldiers wept at his tranquility. Well on officer and ten men."

NAPOLEON.

Metz was illuminated last night in honor of the victory.

After the retreat of the Prussians from Saarbruck the French did not occupy the place.

LONDON, Aug. 3.—It is rumored that England and the United States are urging negotiations whereby Hamburg and Bremen will be kept open ports during the war.

BERLIN, Aug. 3.—King William has issued a proclamation at Mayence, assuming supreme command of the Prussian army.

LONDON, Aug. 3, Noon.—The following are details of the engagement at Saarbruck: The fight began at eleven o'clock yesterday forenoon, when the French passed the frontier in force. The Prussians were driven from their strong position by the sharp artillery fire of the French, the latter remaining masters of the position, which they had won without serious loss.

The emperor and prince imperial witnessed the conflict, and returned to Metz to dinner.

LONDON, Aug. 3.—A telegram from Amsterdam confirms the report of the French exploit at Saarbruck, but calls it a *coup de theatre* to act on Paris, and not a military success.

PARIS, Aug. 3.—The *Moniteur* says: All arrangements for the evacuation of Rome have been terminated between France and Italy. The latter government will issue a declaration, giving renewed force to the September convention. Affairs may now be considered as regulated to the satisfaction of all parties interested.

NEW YORK, Aug. 3.—A Paris dispatch, dated midnight, reports: A crisis is threatened in the Prussian and English cabinets.

The special envoy of France at Copenhagen has arranged an alliance between Denmark and France.

The report of a naval engagement in Prussian waters is untrue. The French easily shelled the Prussians out of Saarbruck, who retired to the hills in the rear of the town.

This capture opens Prussia to the full shock of the French invasion.

NEW YORK, Aug. 3.—The following dispatch has been received:

PARIS, Aug. 3.—Strong rumors are current of the consummation of an alliance between Austria, Italy and France.

The French government has issued five hundred million treasury notes.

NEW YORK, Aug. 4.—The following dispatch has been received:

LONDON, Aug. 4.—The statement of the News, yesterday morning, that the French government had declined the services of Generals Lee and Beauregard, was without foundation. No offer of service had been tendered by those gentlemen. Saarbruck is in ashes. The French captured three thousand prisoners.

It is proposed to expel the Germans from Paris.

The Rev. William H. Evans—brother of Dr. James E. Evans—an excellent minister of the North Georgia Conference, and pastor of Decatur circuit, died at Oxford

Georgia, July 20. A dispatch to that effect was received at Nashville, directed to his brother, who was expected to be in attendance at the meeting of the Book Committee on that day. He was seized with apoplexy at nine o'clock A. M., and died at one P. M. Dr. Haygood informs us that this is the third preacher in the North Georgia Conference who has died since the last session, and the thirteenth since the session of the Georgia Conference at Americus, when that Conference was divided. Not one has died in the South Georgia Conference during that time, unless some one has died recently. The venerable Dr. Pierce was reported very sick at Oxford last week. Thousands of prayers will ascend to heaven for the prolongation of his life. The death of our brother, William H. Evans, will be deeply deplored, especially in Atlanta among the old citizens, as he was their pastor in 1852-3, when the church was blessed with a glorious revival, whose fruits will long remain. Evans chapel, originated by him, destroyed during the war, and since reconstructed, and now a flourishing station, is a monument of his zeal and success. Verily, the works of such men do follow them! *Nashville Advocate.*

REVIVALS.

The Rev. J. Anderson writes as follows to the Southern Christian Advocate from Jacksonville, Florida: "It has pleased God to revive his work in this, the first charge. A few weeks ago my son was brought to Christ and joined the church. Last week quite a number sought and found the Saviour. Fourteen were received into church fellowship on last Sunday, some of whom were heads of families, and some were Sabbath school scholars. Three other applicants are yet to be received. About twenty in all have come out on the Lord's side. We look for gracious seasons when our district conference assemblies on the thirteenth instant. Praise be to God."

UNION CITY, TENNESSEE.—W. C. Brown, writing, July 20, says: "We have a glorious revival of religion here. Brother J. E. Book, our pastor, and Rev. J. W. Morrow, pastor of the Cumberland Presbyterian Church, commenced a protracted meeting the first Saturday in this month. There are over fifty persons who have professed faith in Christ, and there are yet over twenty-five penitents seeking peace. God's people have been greatly blessed." *Western Methodist.*

The Rev. T. L. Moody writes us that he supposes we have received the particulars of the commencement exercises of Florence Wesleyan University. But we have not. He favors us with the following interesting items: "There were two graduates in law—Messrs. Wood and Jones. The degree of A. B. was conferred on E. A. O'Neal, Jr.; that of A. M. on Messrs. Kennedy, Steinback and Moody; that of D. D. on the Rev. John G. Wilson; of Huntsville, and Rev. C. D. Oliver, of South Alabama; and that of J. L. D. on Prof. Chase, of Louisville, Kentucky. Brother Wilson preached the commencement sermon, and Dr. Rivers addressed the literary society, both of which were fine efforts. The examinations were close and thorough, and did credit to both faculty and students. All the exercises passed off pleasantly, and to the delight of all concerned. We were sorry you did not get to the district meeting on Thursday. The Sunday school day was a 'high day.' The fine, orderly crowd; the large arbor, with its comfortable seats—everything was decidedly ante-bellum. The Sabbath was another great day; it will be remembered as such not only at Oakland, but through the region round about." Many came from far to see a Bishop; and they saw one; Bishop Paine was 'himself'; early fire was in him; it blazed out into one of his happiest efforts at eleven o'clock on Sunday morning. And now you will be surprised when I tell you that after having delivered a Sunday school address on Thursday, in addition to the usual labors attendant on conducting a district meeting, this noble veteran preached twice on Sunday—with a distance of eight miles intervening, he came to Florence and preached at night. You will join me, I know, in saying: Remarkable man, grand old leader, long may such an example of quenchless ardor and tireless activity linger in blessing on those that come after!" *Nashville Advocate.*

The Christian Advocate.

SATURDAY, AUGUST 6, 1870.

THE COMING RAIN.

BY MIGNONETTE.

Midsummer sleeps upon the hills,
And high in heaven the red sun glows;
The languid wind scarce moves the scent
Of clover and belated rose.

The panting pine adown the air
His hot balsamic fragrance flings;
Upon the meadow's swaying reed
The scarlet-shouldered blackbird sings.

The shimmering fields are faint for rain;
The dew-damp marks the hillside road;
The shriveling leaf and puny bud
Show where the rose and lily glowed.

Far in the amber-havened south
A long, low, stammering shadow lies,
Like cloud and mountain softly blent,
And softly mingling with the skies.

It is the rain! A subtle touch
Lies in the south wind's languid palm;
A subtle prophecy floats down
The pine tree's fervid breath of balm.

With closed eyes, I hear the drip
Of raindrops in far forest shades,
The ringing laugh of brooks that leap
The mossy stairway of the glades.

I breathe the perfume, honey-sweet,
Of meadow blooms and vine-roofed bower;
The rich, moist incense of the woods,
The scent of new-born leaf and flower.

And see the sick fields growing green,
The lily cups all brimming o'er,
The daisies dancing, wild with glee,
Beneath the low cloud's steady pour.

And know that when the morrow comes
We, too, shall laugh to greet the rain—
To hear the mountains whisper praise,
And all the vales rejoice again.

So if thy life, O friend! does seem
To lie beneath a cruel sky—
If fondly you come to see
Each darling hope adrop to die—

Oh! wait and watch with heart of faith!
Beyond your small horizon press
The Bounteous Hands, all over-filled
With power to recompense and bless.

Heath and Home.

LETTER FROM WINNSBORO.

WINNSBORO, July 8, 1870.

MR. EDITOR: The church here is certainly not as well organized as it might be; but I truly believe that it will compare favorably with most other circuits and stations in the Conference. I find a good many who are ready to work in any way they can for the glory of God and the good of men. I find at every point large and attentive audiences, such as, in appearance, you do not see excelled, except perhaps in numbers, not even in the Crescent City. The members of these congregations seem kindly affectioned to one another, and devoid of that hateful hypocritical spirit so often found, and which is keen-eyed and ready-tongued against what don't agree with it. All the people, whether church members or not, seem to feel as if in some sense they were identified with the church. The Baptists, with their pastor, Rev. Mr. Nash, are as liberal and brotherly as you can find anywhere. There is a gentleman here who, though a member of no church, has built a beautiful house, and given it to the community as a church.

There are not many Advocates taken here. But I assure you it is a wonder to me that any are taken. The mails are so irregular that we can hardly count on one out of four. This prevents subscription to many periodicals, and stands an unanswerable argument in the way of an Advocate agent. I have succeeded in getting some to promise that they would write to their merchants to send the Advocate to them, and pay their subscription; but I wish some of your superior agents who get so much praise—deserved, I doubt not—would try in some of the places where some of their brethren have tried and failed. Depend upon it, Mr. Editor, many of us unsuccessful agents work harder to get the few we get than some of the brethren who get so many.

Franklin parish is full of rich farming land; never (i. e., most of it) overflows, and is not so sickly as is generally supposed. Land varies in price from \$1 25 to \$20 per acre. In many respects it is a desirable country to live in. In winter some of the roads are very bad; in summer they are all good. Game is abundant within a short distance of where I live—i. e., across the Macon, in the swamp. Bear, deer, turkeys and smaller game are obtained almost any day with a little trouble. There are lakes and bayous easily reached, where fine fish, such as

trout, perch, etc., are caught in abundance.

If there was a good parsonage here, and the mails were more regular, I would scarcely desire to live in a better country; and I know I could not find society that more nearly agrees with my notions of what good society is than I find here.

DANCING.

MR. EDITOR: The advocates and devotees of social and promiscuous dancing are not the exemplary and pious members of the church. They are not the devoted laborers in the cause of Christ. They are not the people found at the prayer meetings. They are not the light of the world to lead sinners to Christ. They are not the supporters of religious literature. They are not in sympathy with the Bible and missionary causes. They are not the people who have family altars on which the fire is kept burning all the while. They are not the people for whom you send to see you and pray with you when you are in trouble or sick, or think you are about to die. They are not the people to whom you look as examples worthy of imitation. They are not the people, though some of them, are members of the church, who are deeply interested for the conversion of the world. They are not the people who are self-denying and make sacrifices for the cause of Christ.

They are not the people to be relied upon in extending the cause of Christ. They are not the people who are cross-bearing and following the Saviour daily, under all the vicissitudes of life—in fair and foul weather, when encouraged and opposed, when the prospects are encouraging and discouraging.

Why, then, do any of you say anything to countenance or encourage the practice of dancing? When you have no confidence in the piety of dancers, why do you ever say or do anything that in any way encourages persons to dance?

Dancing is one of the most seductive weapons used by the devil to lead unwary souls away from Christ and heaven. It has always been the favored amusement of the licentious and profane. They are its firm supporters and constant attendants. Hence all Christians, whose paramount effort is to keep a conscience void of offense toward God and man, fly from the atmosphere of the ball room as from the breath of a plague.

WATCHMAN.

PLEASANT HILL, LOUISIANA.

MR. EDITOR: In looking over the Advocate of the twenty-fifth of June my attention was attracted by a letter written by J. P., one of your worthy correspondents, whose geographical, political and religious description of Shreveport district is quite gloomy, especially when he speaks of decaying foundations and broken pillars, and remarks that the only evidence of science and experiment, and that clabber supplies the place of breakfast bacon for the preacher. The Pleasant Hill and Manny circuit, more particularly alluded to, was once able, and did supply its preacher with meat and bread, as well as clabber. It is a fact too well known to repeat, that the people of this circuit have been stripped of their ability to supply their own families with the necessities of life, as well as their preacher.

The people of this circuit are in high hopes at this time. Already can they see the day of prosperity shooting forth its strengthening rays, and when the enemy shall have been vanquished, and the commissary replenished, they will be glad these old veterans of the cross will venture back and take with them a good bowl of clabber with the cream on it, as in the days of yore.

We have four hundred members of the Methodist Episcopal Church South in the Pleasant Hill and Manny circuit, who are determined to have a camp meeting this fall. We have secured means sufficient to repair the east wing of the Pierce and Paine College, and purchased a bell for the same. We have a fine school in these buildings, situated

at Pleasant Hill, Desoto parish, under the direction of Mr. Joshua W. Foster, a worthy citizen, a good teacher, and a graduate of the University of Alabama, of the class of 1847. Mr. Foster is desirous of procuring competent assistance to aid in carrying on every branch of an education usually taught in such schools. His next scholastic year will commence September 5, 1870. This institution, founded on the prayers and tears of good men, braced by energetic teachers, nourished by an interested community, guided by a wise and prayerful body of men, watched over by divine Providence, can and will succeed.

J. F.

NEWS FROM THE CHURCHES.

CHINA GROVE, MISSISSIPPI CONFERENCE.

MR. EDITOR: Brother Liverman has just closed a meeting at China Grove, on what was, till our last Conference, Pearl river circuit, Mississippi Conference. The meeting began on Saturday before the third Sabbath in July, and closed the Thursday evening following. He was assisted by Brothers H. T. Jones, E. R. Strickland and H. Winborn. It was my privilege to be there the two last days. From the first the interest was encouraging, and it increased more and more till the close. On the last day of the meeting, "that great day of the feast," there were ten adults and sixteen infants baptized, and twenty-seven persons received into the church. I have been acquainted with China Grove from my childhood, and I do not think I have ever seen a better state of things there than they seem to have now. The number of conversions is not known. At the close of the meeting the altar was crowded with penitents. It is truly refreshing to know that God is pouring out his Spirit upon his people in some places. May it not be so, everywhere?

W. B. LEWIS.

HOLMESVILLE, MISS., July 25, 1870.

MOUNT OLIVET, MISSISSIPPI.

MR. EDITOR: We are having a gracious revival of religion at Mount Olivet. The church has been greatly revived. Sinners are being converted, and the Sabbath school children are also being converted—two yesterday and three to-day. The meeting is still in progress, and we trust much good will be accomplished in the name of Jesus.

Your brother in Christ,

THOS. W. FLOWERS.

JULY 25, 1870.

BRANDON DISTRICT CONFERENCE.

MR. EDITOR: The district conference for the Brandon district, Mississippi Conference, was held at the pleasant little village of Garlandville, in the county of Jasper. The conference was opened and organized for business on Thursday, July 14. The Bishop not having arrived, Rev. H. J. Harris, the esteemed and efficient presiding elder of the district, acted as president at the opening of the meeting. On the next day (Friday) Bishop J. C. Keener, as was expected, appeared and at once entered upon the duties of president of the conference.

The pastoral reports of the condition of the work in the various circuits were a means of information to the church that we fondly hope, will stimulate the zeal of all for the welfare of our Zion.

The subject of home missions, especially to the colored people, received careful attention.

The subjects of education, of Sabbath schools, of our church literature, of ministerial support, and the circulation of our church papers and periodicals, were all duly considered, and we hope for good results.

The following named individuals were duly elected lay delegates to the next Mississippi Annual Conference: J. E. Watts, W. A. Moore, D. M. Womack and W. C. Dowd. The following were elected reserve delegates: Rev. Irvine Miller and W. J. Seals.

The next conference for the Brandon district is appointed to be held at Forest.

After passing resolutions of thanks to the Bishop, to the Baptist church for the offer of their house of worship, and to the people of Garland-

vile and vicinity for their generous hospitality, the conference adjourned sine die on Saturday evening, July 16.

G. W. CHATFIELD, Sec'y.

RELIGIOUS INTELLIGENCE.

The Baptists have organized their work in Greece by ordaining Mr. Sakellarios, formerly in the employ of the American and Foreign Christian Union. The services were conducted by American Baptists, Mr. Constantine acting as interpreter.

A FRANCISCAN monk named Hotyl, who had written in defense of Dr. Dollinger, has been summoned to Rome by order of his superior "ad recreandum animum," and is now recreating himself in a narrow cell, deprived of books, thus enjoying a Roman summer.

A Jew in Hanover, Germany, recently refused to have his son circumcised, and the synagogue refused to enter the child on the list of the congregation. The father appealed to the courts, and the congregation was directed to enter the name. They have appealed to the higher court.

The Cumberland Presbyterians report twenty-five synods, one hundred presbyteries, two thousand churches, one thousand four hundred ministers, and one hundred and fifty thousand communicants, of whom ten thousand were added the past year. It will be seen that these round numbers are only rough estimates.

The education question is now the all-absorbing topic of interest in England. The Dissenters have united against Mr. Foster's bill, as allowing denominational instruction in schools supported by the public rates. There is no special opposition to the reading of the Bible in the schools, and that question has not yet arisen.

BISHOP SCHREINER, with seven missionaries, all of the Norwegian Society, arrived last September at Antananarivo, the capital of Madagascar. Whether they were heartily welcomed by the London missionaries seems doubtful from the conflicting accounts we have seen. The mission was started three years ago, at Befato, among the Betsileo.

The synod of the Vaudais Church has just held its sittings at Turin. The report of the Committee of Evangelization states that the Vaudais Church has to-day in Italy thirty missionary stations without country off-shoots. The number of those who frequent these little churches averages three thousand three hundred and thirty, and the communicants are one thousand nine hundred and ten. The commission employs twenty pastors, fifteen evangelists and fifty-four school masters.

A TARIFF account of the missions of the American Board given in the Evangelist shows that of its missionaries eighty-nine are Congregationalists and forty-nine Presbyterians, besides some not known. Of the secretaries of the board Drs. Trent and Wood are Presbyterian and Dr. Thompson a Congregationalist. The Presbyterians have a majority of the missionaries in Syria, Persia, Madura, and among the Dakotas and Ojibwas. In the Gaboon and Fuh Chau missions the number is the same.

The Southern Presbyterians contributed last year \$29,045 for foreign missions, an advance of nearly fifty per cent. Nearly one-half of the one thousand four hundred churches contributed nothing. They have fifteen ordained missionaries, of whom four are natives, and labor among the Choctaws, Cherokees and Creek Indians, and in China at Hang-chau and Gu-tsin, cities one hundred and fifty and three hundred miles west of Shanghai. The running expenses of their society last year were \$3,503, about twelve per cent.

In his letter to Sir Bartle Frere, published last November, Dr. Livingstone speaks of a tribe of Troglodytes living under ground in Ruia, probably the Urwa of Captain Speke, a region west of Lake Tanganyika. He speaks of a great subway thirty miles long, in which these people live. Captain J. A. Grant, who accompanied Captain Speke, says that a very intelligent African whom they had with them told of a similar passage which it took from sunrise to noon to go through, which passed under a river, and was so high that the top could not be reached from the back of a camel. Captain Grant believes that such a subway really exists, being a natural passage, caused by the displacement of strata of slate.

REV. I. S. GREEN, an old missionary to the Hawaiian Islands, writes to the Pacific that the constant decrease of the Sandwich Islanders has left nearly all the large churches built years ago much too large for their present congregations. Some of them have been reduced several times. He says:

"I do not expect that the race will be utterly extinct in my day, and thus my work among the peo-

ple be finished ere I put off my armor and cease to wield the sword of the Spirit. There will doubtless be a remnant of Hawaiians and half-castes, to whom I can preach the gospel while I am able to preach at all; still it is no ordinary trial to address a handful of people in the places once thronged with multitudes of attentive listeners."

C. F. HEVEN is a Lutheran missionary in India, aged seventy-seven. In a late diary we notice that on the evening of April 8 he walked eight miles, and slept on the ground under a banyan tree. The next day he started before day and walked till eight o'clock, when he rested till after the heat of the day; and then, after teaching in the evening some converts who were to be baptized the next day, he traveled till midnight, examined in the morning candidates for baptism, baptized twenty-one in the afternoon, and preached on the occasion. He was intending to visit a school thirty miles distant; but the canal-boats had ceased running, and the distance was too great for a pedestrian of his age.

A JOURNALIST correspondent to a London paper writes from Beyrout: "There has recently been a move of the Musselmans of Damascus toward Christianity. It is said that some fifty families—representing about five hundred individuals—are now really Christians. About two months ago twelve of these came forward as representative men, and applied to the Greek patriarch to be received into his communion. He declined, however, to receive them, fearing disturbance, and apprised the governor-general of the fact. The latter for a time took no notice of the matter; but when the fanatical Moslems took it up the persons implicated were arrested, questioned, and finally sent to Beyrout for shipment to Constantinople as exiles."

THE MORAVIAN mission among the Thibetans reports no marked progress the past year. The main station is in Khyelang, which is in the extreme north of the British territory, although the mission extends farther north into Ladak. Dewi Chand, the Governor of Khyelang and vicinity, has shown himself quite favorable—at least so much so as to give largely for the support of the school. A lama, a poor man who has been in the employ of the missions, and who had secured the ill-will of his fellow-priests by defending the missionaries, died very suddenly, under suspicious circumstances, and it is feared that his death will deter others from joining the Christians. The mission in Khyelang was started in 1856, and it was not till 1865 that the first convert was received, followed soon by several others. The suicide of one of the first converts was quite a drawback. A second station, Poo, in the Province of Kuniawur, and very near the borders of Grand Thibet, was occupied in 1865. A journey in Thibet by the medical missionary, made in 1868, during a period of the prevalence of small-pox, is the only opportunity as yet which they have had to go beyond the control of the British government.

THE NESTORIAN mission has reached a critical period, when it will probably be necessary to reorganize its policy. When modern missions among the Eastern churches first began, it was a fond dream of the early pioneers that they could by working within those churches so mold them as gradually to reform all their abuses out of them. Nowhere has this policy had a better opportunity for trial, and nowhere has it been longer persisted in than among the Chaldean churches of Ooroomiah and vicinity. For a long time all seemed as favorable as could be wished. The leading ecclesiastics, such as Mar. Yohanan, aided the missionaries in every way. Still it was found necessary long ago to form a sort of church within the church—a select body of communicants. The results of this reforming movement have not been quite satisfactory. In the schools a grand influence has been exerted, and interesting revivals have occurred. Of late years the desirability of completely separating the new body from the old has been made more apparent, and this will doubtless soon be done. Action on this matter is precipitated by an extreme Anglican and ritualistic influence from England, from which country money is expected to establish a mission which will subsidize the party opposing reform in the church, still allowing them all their old rites and especially the indiscriminate administration of the sacraments. Mar. Yohanan, says Mr. Cochran, in the Missionary Herald, has for years secretly, and often openly and most offensively, opposed spiritual and reformatory labors. Priest Joan, a most untrusting and reckless man, is arousing a furor of zeal for old churchism—a zeal and fanaticism which will not be likely to subside with the spasmodic efforts he may make. He and others are now administering the communion every few weeks to the whole people,

without distinction of character. They also enjoin the fasts and saints' days, resume the use of the liturgy in ancient Syriac, burn incense daily, bow before the altar, and make the sign of the cross; though some, as yet, refuse to come into all these measures. In Geog Tapa, Priest John's town, one hundred members have withdrawn from all participation in the services conducted by him; and this movement will become general if the reactionary influence is strongly developed elsewhere. These and other distractions have seriously hindered the spiritual growth of the churches the past winter; but of late quite an extensive religious interest has existed in several places.—*Independent.*

WEBSTER'S DEATH-BED.

In the evening the will, which had been drawn up by Mr. Curtis, was brought to Mr. Webster to sign. He was then in a sitting posture, supported in his bed by pillows.

By this time nearly the whole household were assembled in his room. He asked if Mrs. Webster and his son had seen his will, and if they approved it; both assured him that they fully assented to it. Then he said: "Let me sign it now." It was placed before him, and he affixed his signature to it, strongly and clearly written; and, as he returned the pen to Mr. Curtis, he said, looking at him with a peculiar smile: "Thank God for strength to do a sensible act," and then immediately, and with great solemnity, raising both his hands, he added: "O God! I thank thee for all thy mercies!"

He then looked inquiringly around the room, as if to see that all were there whom he wished to address. As he was manifestly about to say something that ought to be preserved, Mr. Curtis took notes of his words. He spoke in a strong, full voice, that might have been heard over half the house, and with his usual modulation and emphasis, but very slowly and with an occasional pause. He said:

"My general wish on earth has been to do my Maker's will. I thank him now for all the mercies that surround me. I thank him for the means he has given me of doing some little good; for my children—these beloved objects; for my nature and associations. I thank him that I am to die, if I am, under so many circumstances of love and affection. I thank him for all his care."

"No man, who is not a brute, can say that he is not afraid of death. No man can come back from that bourne; no man can comprehend the will or the works of God. That there is a God, all must acknowledge. I feel him in all these wondrous works. Himself, how wondrous!"

"The great mystery is Jesus Christ—the gospel. What would be the condition of any of us if we had not the hope of immortality? What ground is there to rest upon but the gospel? There were scattered hopes of the immortality of the soul, running down, especially among the Jews. The Jews believed in a spiritual origin of creation. The Romans never reached it; the Greeks never reached it. It is a tradition, if that communication was made to the Jews by God himself, through Moses and the fathers. But there is, even to the Jews, no direct assurance of immortality—in heaven. There is, now and then, a scattered intimation, as in Job: 'I know that my Redeemer liveth'; but a proper consideration of that does not refer it to Jesus at all. But there were intimations—crepuscular—twilight. But—but, thank God, the gospel of Jesus Christ brought life and immortality to light—rescued it—brought it to light. There is an admirable discourse on that subject by Dr. Barrow, preacher to the Inner Temple. I think it is his sixth sermon."

"Well, I don't feel as if I am to fall off; I may."

He now paused for a short time; a drowsiness appeared to come over him, and his eyes were closed. In a moment or two he opened them, and looking eagerly around, he asked: "Have I—wife, son, doctor, friends, are you all here?—have I, on this occasion, said anything unworthy of Daniel Webster?" "No, no, dear sir," was the response from all.

He then began the words of the Lord's prayer; but, after the first sentence, feeling faint, he cried out earnestly: "Hold me up; I do not wish to pray with a fainting voice." He was instantly raised a little by a movement of the pillows, and then repeated the whole of the prayer in clear and distinct tones, ending his devotions with these words: "And now unto God, the Father, Son and Holy Ghost be praise forever and ever! Peace on earth and good will to men—that is the happiness, the essence—good will toward men."—*George Trehear, Curtis in Life of Daniel Webster.*

CHRISTIANITY is ennobled not by the dignity of men's persons, but by the strength of their faith.—St. Gregory.

The Christian Advocate.

SATURDAY, AUGUST 6, 1870.

WESLEYAN METHODISM.

SOME STRIKING FACTS.

We have already noticed the statistics returned by the Wesleyan district meetings, and last week published the completed table. Some facts contained in the returns are of great interest. In the second London district the gross number of removals for the year was one thousand seven hundred and nine; deducting six hundred members received into the district, a net loss by removals of one thousand one hundred and nine was shown. Assuming the change to be from one circuit to another within the district, the matter stands thus: Out of every hundred members twelve have during the year changed circuits; and of the twelve only four have turned up as members in the circuit to which they removed. If it be supposed that many persons marked "removed" went to other districts, still the fact remains that for every seventeen members who remove from a circuit only six are received elsewhere. This leak troubles the Wesleyans greatly, and its causes are much discussed.

The work of forming children's classes progresses slowly. In the same district it appears that the aggregate number of children in a membership of fourteen thousand three hundred and seventy-two, met by ministers in Bible or catechumen classes, or in children's meetings, on week days, is five hundred and twenty-seven. We presume that even this is a better showing than would be made in a district of our own church containing fourteen thousand members. In day schools the Wesleyans exhibit an admirable zeal. In the same district (second London) the number of day schools is thirty-five; of scholars, five thousand nine hundred and forty-one—costing \$23,545 32, or \$3 96 for each child, derived from the following sources: Children's pence, 9s. 9d.; subscriptions and collections, 2s. 3d.; government grant, 5s. 10d.

But the most difficult question for Wesleyan Methodism at present is the "Connexional Leakage," as it is termed. One writer attributes it in part to the neglect to give full employment to local preachers, some of whom, not having work in the "Connexion," go out and build up independent congregations; another writer thinks that fully one-third of the local preachers are incapable of correct and forceful preaching, and so alienate the people from chapel attendance. The same writer is of opinion that many of the traveling preachers adhere too much to old sermons and stereotyped forms of thought, so that the young, who love freshness, forsake Wesleyan ministrations. We must leave to the Wesleyans to determine the sources of this great trouble. One thing is certain: they will discover that machinery, no matter how perfect, will not do everything for them. Life is more than forms.—*Methodist*.

PASTORAL VISITING.—Pastoral visiting may be done in such a way as to be absurd. I saw a caricature the other day in one of our papers in reference to it: A Presbyterian minister going around with an elder, reading a chapter, catechizing the children, etc. You can put that in such a way as to make it look supremely ridiculous; but the thing rightly done is not ridiculous. No man of sense would now go about it in that way. The charm, the essence of pastoral visitation is this—that a man goes into the bosom of the family; he talks to them in their own vernacular. The children, perhaps, as they looked up at him in the pulpit, on a Sunday, did not realize very distinctly that he belonged to the human race at all. The language he spoke, even the box in which he stood, is peculiar to a church; but when the man goes into the family it is a kind of pleasant surprise to the children to see that he is really a man of flesh, and in many respects something like their own father. We can bring down to the family the tones, and common, ordinary feeling of humanity, and they will feel themselves a little nearer to him than before. He asks them about the children, and if he has children they will ask about his own in return; then the sorrows come up; they perhaps weep, and if he is a true man, perhaps a tear will come into his own eye. There is no studied ceremony about it; if he sees the family is not just then engaged, he will perhaps say in a quiet, serious way: "These troubles we can best get rid of by telling our Father of them." A simple prayer is offered, but it has linked in communion the hearts of these people to his heart. He knows them now. They know him now. They feel they know him. When he goes to speak to these people in the pulpit it is a conversation to his friends, a talking to those who trust him. A bond of sympathy is one of the strongest helps

that you can have toward thoroughly good preaching.—*Dr. John Hall*.

PLAIN PREACHING.

From many years' observation and experience I am convinced that many good and true men in the ministry, of excellent conversational talents, fail to preach the gospel effectively and interestingly because when they attempt to preach they read, and read in a reading tone, or put on airs of the orator, speak in an artificial, declamatory and unnatural manner. This is a great mistake. Preaching the gospel, as to manner, should always be in the plainest diction possible. I am convinced we should preach to, and not for, or over, the hearers. Earnest men, addressing their fellows to persuade them, look them directly in the face, and talk to them in concise, simple, plain, luminous language. And this is the way to preach Christ and the resurrection. In the first place, let the preacher get his own heart warmed up with the theme, and his mind thoroughly filled with a scriptural, logical digest of the topic, and then he may go into his pulpit with or without his manuscript, and, casting himself upon the Lord for his blessing, may hope to preach a sermon that will not be dull, or lull his hearers to sleep. When you attempt to preach the gospel, brother, having carefully looked over the subject, and adopted a good, logical arrangement, and turned and prayed the matter over until your heart and mind are thoroughly surcharged with the subject, you may safely ignore your manuscripts, and cast to the moles and bats all artificial airs, and tones, and attempts at playing the orator, and speak in your plainest, simplest, most concise and conversational manner. If you will do this you will find that you have suddenly become effective, interesting and even eloquent to your people. It is amazing that good men can ever become dull in preaching the blessed gospel; and they never would if they could only be emancipated from the miserable bondage of professional airs and tones, and tell the story of the cross in a plain, simple, natural and earnest manner. Men always become interested when they find themselves addressed by one with a full heart and a luminous mind, talking earnestly and affectionately to them. Their minds are at once put into sympathy with the speaker, and the mind of speaker and hearer travel on together in sympathetic union to the end. But when the preacher speaks with airs and artificial tones, and does not seem to be simple-hearted and earnest in his Master's work, the hearer naturally takes the place not of a learner, but of a spectator who is witnessing an exhibition, and he feels that he is there not to feel and act, but to look on the farce and criticize the performance.

All the most efficient, effective preachers of our day are men who talk—yes, that is the word—talk to the people, and they talk in plain, simple, concise language, and the people understand and appreciate the talk; and this is the secret of the great pulpit power of such men as Prof. Finney, Newman Hall, Henry Ward Beecher, Mr. Spurgeon, Mr. Knapp, Mr. Earle, and many others, who are found to be sons of thunder in the pulpit.—*Watchman and Reformer*.

SPASMODIC EFFORTS.—Spasmodic efforts are not the ones calculated to accomplish the most in the end. In this age of the world, when the body is carried a mile a minute and thought transmitted with lightning speed, people think that everything, however hard—and soul-winning is included—must be done in a moment or not at all. They forget that to evangelize a community, or that to evangelize a something more, or the world, requires something more than paroxysms of labor. Moral and civil reforms are not produced in a day. A large practice is not built up in an hour. Why, then, expect to produce religious reforms in a day or week? The sun does not dart into his meridian splendor. He tells from early morn till noon. The scholar, the artist, the mechanic, do not leap into eminence. The just man does not vault into excellence. The path of all these is as the shining light which shineth more and more. The reason why that they trust too much to spasmodic action and too little to persistent work. They lack that superior quality called the power of application. So, my Christian friends, if you wish to see a work of grace going on this year in your community, and the church to which you belong revived, you must settle down to steady work for Jesus. Duty must prompt you when inclination is wanting. You promised to serve Christ. You are under obligation to work for him. You should have a religious as well as business sense of honor. You must work in darkness, and amidst doubt—bear reproach, endure trial. Why need you fear, grasping, as you proceed, the hand of the Master?

THE TWO HEARTS.

Some time ago I dreamed that I was in a kind of laboratory, in the midst of which sat a venerable man, deeply occupied in examining something on a table near him. I drew near, and on looking closer discovered he was employed in the dissection of a human heart! At the first glance it appeared fair to the view; but the operator, whose name was Truth, applied to it a small mirror of exquisite workmanship, and invited me to examine it. I did so, and was surprised to find the heart of a very dark color, and in many places deformed; it felt also, when I touched it, very hard and cold. "You seem astonished," said the surgeon; "know you not, that the heart is deceitful above all things, and desperately wicked; and this is a heart in its natural state. The name of this mirror is the Law of God, and it is so perfect as invariably to detect the slightest flaw." He then pointed out to me certain words engraved very legibly on the surface of the heart. In the most prominent part I distinctly read: for it was in strong characters—the word Self. Lower down were Pride, Anger, Hypocrisy, Ambition, Craft, Avarice and many others of a similar kind. In one corner my director informed me I should find the motives; but they were so heaped together and in such a confused state that I was unable to distinguish them. He then took a sharp kind of probe, called the Word of God, and by it dividing the mass, laid them out in order before me.—*Heb. iv, 12*.

I turned away from the picture in sadness and disgust. "Yes," said he, "as in water face answereth to face, so the heart of man to man. The dim light afforded by reason and conscience is too often obscured by the shades of passion and self-love; no light but that of truth is adequate to the discovery."

"But cannot this heart be rectified?" asked I eagerly. "No," replied the old man; "but a new one may be substituted. There's but One who can effectually change it, and he promises to give new hearts to those who seek them. I have a heart of his workmanship. If you like I will show it to you."

He then produced, in careful preservation, a heart widely different from the other—in fair color, and soft to the touch; appearing in some parts as though it had been broken. On inspecting it more narrowly for the words I had seen on the other, I found in large letters—what the surgeon informed me was the first impression the Maker stamped on it, and with his own private seal—the word Love. Below, indeed, I perceived Self, but on a level with it was Neighbor. And while in the former everything relating to God was omitted, here in every part, in the most inward recesses, I met his name. Faith, hope, devotion, humility and many other graces were there; but I should have very imperfectly distinguished them without the assistance of a lamp, called Good Works.

I noticed, however, a few spots here and there, which I remarked to my companion. "These," said he, "are the cause of great sorrow to the owner of the heart, for they open again those wounds in it which you have perceived, and often erase the word Peace, which had been stamped upon it. In spite of all his efforts these stains are ever coming. There is but one fountain in which they can be cleansed—a fountain rising in Mount Calvary, and called the Blood of Christ."

I was proceeding to make further inquiries, when, to my sorrow, I suddenly awoke, and found it was only a dream.

SELLING THE SOUL.—Before the court in the province of Pesth, Hungary, a suit was pending in which an aged Jew was to make a statement under oath. He was ready to take the oath, when another Jew arose and protested against it.

"This man dare not take an oath." "Why not?" asked the judge. "There exists a Hebrew prayer which contains the sentence that 'every Jew has a share in the life to come.' It is now about twenty years ago, and I was present, when the man who is now about to take an oath sold his 'share in the life to come,' guaranteed to him in the prayer, to another Jew, a Mr. Y., who paid him a certain amount of money for it. As he, therefore, cannot count any longer on a future existence, he has nothing to fear or hope for in the life to come; it must be certainly indifferent to him whether he swear to a truth or a falsehood."

The matter was examined into, and as the strange transaction was found to have taken place in reality, the court granted the protest of the old man, and the party who sold his 'share in the life to come' was declared incapable of taking an oath.

A LADY SAYS she always feels well dressed when she has on handsome fitting gloves and shoes, no matter how plain the rest of her dress may be.

THE POWER OF A LOOK.

A company of young ladies were assembled one evening to make arrangements for a series of tableaux, which were to be given for the benefit of the Sabbath school with which they were all connected either as teachers or scholars. One of the number, Miss Hattie G., who was a leading spirit among them, sat with pencil and paper in her hands, ready to take down the names of those who were to take part in the entertainment. She was a girl of fine abilities, energetic and resolute, and exercised a great influence over the young people of the place; which influence, unfortunately, was not always employed for good, owing chiefly to the exercise of an unbridled tongue. Witty, sharp, sarcastic, and possessed of a most keen sense of the ridiculous, her trenchant tongue was apt to ent right and left, without consideration for the feelings of others. Notwithstanding this fault she was a professing Christian, and zealous in the discharge of every outward duty. But much of the good she might have done was counteracted by this unrestrained trait in her character.

"What other name shall I put down?" said she, resting the tip of her pencil on her lips.

Several names were mentioned, and duly inscribed on her paper. "Put down Emma N.," said one thoughtless girl with a laugh; "she would do very well for one of the camels in that Eastern picture; I'm sure her neck is long enough."

At this sally they all laughed, and each, in turn, tried to show her wit by a fling at the unfortunate absent lady, amid the boisterous laughter of the rest.

But there was one person present who did not join in their merriment. Miss E. sat near Hattie G. with a very grave face. She was deeply pained by the thoughtless mirth of the others. She knew that Emma N. was a most estimable person, a member of the same household of faith with themselves, and a fellow-teacher in the Sabbath school. To make a mock of her deformity was not only unkind and unbecoming, but it was a reproach to her Maker. She would fain have reproved the young girls for their thoughtless folly, but diffidence kept her silent. So she sat still and grave, while the room rang with the merry laughter of the rest.

It so happened that the eyes of Hattie G., looking with mirth and fun, fell accidentally on the face of Miss E. She saw its pained expression; she read its silent condemnation. Conscience-struck, she stopped suddenly short in the midst of a laugh, checked the merry jest she was about to utter, and grew grave in an instant.

"I won't say another word," she said; and turned, sobered and subdued, to her pencil and paper again.

Her example edified the rest, and a better spirit was manifested during the remainder of the evening.

From that hour an understanding sprang up between Miss E. and Hattie G. that was of inestimable value to both.

O Christian! wherever you are, be true to yourself; and if, through diffidence or delicacy, you are not able to rebuke sin, at least show by your silence and your looks that you disapprove of it.—*Christian Banner*.

IMMENSITY OF THE UNIVERSE.

The late Prof. Mitchell closed one of his lectures on astronomy with the following passage, which, delivered in his impassioned manner, must have produced a thrilling effect. After speaking of the unfathomable distances which no telescope can penetrate, lying far beyond the system in which the earth revolves, and yet filled with independent systems of worlds of infinite numbers, he said: "Light traverses space at the rate of a million miles a minute, yet the light from the nearest star requires ten years to reach the earth, and Herschel's telescope revealed stars two thousand three hundred times further distant. The great telescope of Lord Ross pursued these creations of God still deeper into space, and having resolved the nebulae of the Milky Way into stars, discovered other systems into stars—beautiful diamond points glittering through the black darkness beyond. When he beheld this amazing abyss—when he saw these systems scattered profusely throughout space—when he reflected upon their immense distance, their enormous magnitude, and the countless millions of worlds that belonged to them, it seemed to him as though the wild dream of the German poet was more than realized.

"God called man in a dream into the vestibule of heaven, saying: 'Come up hither and I will show thee the glory of my house.' And to his angels, who stood about his throne, he said: 'Take him, strip

him of his robes, of flesh; cleanse his affections; put a new breath into his nostrils; but touch not his human heart—the heart that fears and hopes and trembles. A moment and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sounds of flying pinions, they sped away from the battlements of heaven. Some time on the mighty angel's wings they fled through spheres of darkness, wildernesses of death. At length, from a distance, not counted save in the arithmetic of heaven, light beamed upon them—a sleepy flame as seen through a lazy cloud. They sped on their terrible speed to meet the light—the light with lesser speed came to meet them. In a moment the blazing of suns around them—a moment the wheeling of planets; then came long eternities of twilight; then again, on the right hand and the left, appeared more constellations. At last the man sank down, crying: 'Angel, I can go no further; let me lie down in the grave, and hide myself from the infinitude of the universe, for end there is none.' 'End is there none?' demanded the angel. 'And from the glittering stars that shone around there came a choral shout: 'End is there none.' 'End is there none?' demanded the angel again; 'and is it this that avers thy soul? I answer, and there is none to the universe of God! Lo, also, there is no beginning.'

GEMS FROM WATSON (1649).

Heaven is the highest link of the saint's happiness. The lamp of glory will be ever burning, never wasting. As there is no intermission in the joys of heaven, so there shall be no expiration. When God has once planted his saints in Paradise he will never transplant them—"they shall be for ever with the Lord."

Prayer delights God's ear; it melts his heart; it opens his hand. Plead with him earnestly, and either he will remove the affliction or remove the impatience.

God being an infinite fullness, there is no fear of want for any of the heirs of heaven.

That grace is tried gold which can stand in the fiery trial and withstand fiery darts.

He that loseth his heart in the morning, in the world, will hardly find it again all the day after.

The Lord's Supper is the most spiritual ordinance ever instituted; here we have to do more immediately with Christ. In prayer we draw near through Christ; in this ordinance we become one with him. In the word preached we hear of Christ; in the supper we feed on him.

Though our sins go up to heaven as the smoke of a furnace, yet Christ's prayers go up as incense.

Men can never pray fervently that do not pray feelingly like Samson, when he said: "Shall I die for thirst?" Daniel in the den prayed fervently and feelingly, and God did slay the lions' mouths, and did open the lions' den. "The fervent prayer of the righteous man availeth much."

Prayer is the wall and bulwarks of the land. God's vials of indignation are not poured out while the shutters of prayer are open.

When men cast off prayer, it is as if they have cast off God; it is the brand of an apostate: "Thou restrainest prayer before God."

Sin casts the soul overboard, and the loss of the soul is an unparalleled loss; it can never be made up again.

Mental prayer is not unheard—"Hannah spake in her heart."

When the heart is so full of grief that it can only groan in prayer, yet God writes that down: "My groaning is not hid from thee."

God's ministers must have their hearts fired—not with passion, but with love; and as they are Christ's ambassadors, must come to sinners with an olive-branch of peace. The thunderbolt may crush, but the sun melts. It is better to love as a pastor than speak as an angel.

It is easy to turn white into scarlet, but not so easy to turn scarlet into white; yet God hath promised the repentant sinner to make the scarlet of a milk-like whiteness: "Though your sins be as scarlet, they shall be white as snow."

A REAL HIT.—In Chatham street, New York, a countryman was clamorously besieged by a shop-keeper. "Have you any fine shirts?" said the countryman.

"A splendid assortment. Step in, sir. Every price and style. The cheapest in the market, sir."

"Are they clean?"

"To be sure, sir."

"Then," said the countryman, with great gravity, "you had better put one on, for you need it."

"Mamma," said a wee child, one Sunday evening, after having sat still in the house all day, like a good child, "have I honored you to-day?" "I don't know," replied the mother; "why do you ask?" "Because," said the little one, shaking her head sadly, "the Bible says, 'Honor thy father and mother, that thy days may be long;' and this has been, oh, the longest day I ever saw."

HEAVENWARD.

There was once a little child who wanted to touch the sky. Day by day she looked with longing at its soft, blue depths; and watched the white clouds come forth and play and frolic there. Morning and evening she saw the glory of the sunrise and sunset painted there. Night by night the stars came out and danced, and twinkled, and the moon rode in a car of silver and peeped up its lime arches. So the little child looked and longed. "O, that I might lay my hand on the sky, and wrap its soft folds around me as they floated by!" And the child looked with longing at the far-off line where earth and sky kissed each other.

"If I were only standing on the tops of the trees in the pine forest over there," she said, "or if I were on the top of yonder hill, I could reach it."

So she set forth to go to the place. Little feet they were that pattered softly along the dusty road. A sweet little, eager face, with eyes full of longing, that looked over to the far-off line.

On and on she went, over the valley and up the distant hill-slope. The path was steep and rough, but she stood on the brow at last. Surely this was the place she had been seeking; here was the old house, and the woods, and the broad green field, where the sky bent down to the earth.

But, alas! the sky was as far away as before. This could not be the place; on and on, a weary way further on, was the place. So the tired little feet pattered on again. Ah! it was a great way off, and it came no nearer. Then the light of hope faded from the young face, the steps of the little feet became weary and slow, and at last the child, tired and sad, lay down and sobbed herself to sleep.

The frightened parents missed the child from their home; they were filled with sorrow and fear; they looked long and anxiously for the little wanderer. They found her at last, as the twilight shades were closing in, asleep by the roadside, remote from home. Her clothes were soiled and torn, the tears were wet on her burning cheeks, and she sobbed and moaned in her sleep. Ah! but they took her up tenderly, and folded her close in their loving arms, and carried her back to her home.

O, poor child, dear child! how many of us, like you, are looking toward God's distant heights, and longing for them! Ah! if we were standing here or there, in this place or that, then we could reach up our hands and touch the heavens; the breath of God's Spirit would be upon us, and we should be good and holy."

We forget that the kingdom of heaven, if it is ours indeed, is round about us, near to us, in our own hearts, inspiring even the plainest, lowliest duties of our daily life.—*The Little Corporal*.

SOMETHING ABOUT WHEELS.—The Vermont Chronicle relates the following incident about a sermon which might probably be repeated with profit: "A brother in the ministry took occasion to preach on the passage in Luke xvi, 10—'He that is unjust in the least is unjust also in much.' The theme was, that men who take advantage of others in small things have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded. The preacher exposed the various ways by which people wrong others; such as borrowing; by mistakes in making change; by errors in accounts; by escaping taxes and customs duties; by managing to escape postage; by finding articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned."

"One lady the next day met her pastor, and said: 'I have been up to Mr. —'s to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday.'

"Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it."

"A man, going home from meeting, said to his companion: 'I do not believe there was a man in the meeting house to-day who did not feel condemned.'

"After applying the sermon to a score or more of his acquaintances, he continued: 'Did not the pastor say something about finding a pair of wheels?'

"I believe not, neighbor A. He spoke of keeping little things which had been found."

"Well, I thought he said something about finding a pair of wheels, and supposed he meant me. I found a pair down in my lot a while ago."

"Do you," said his companion, "know whom they belong to? Mr. B. lost them a short time ago. The owner was soon in possession of his wheels."

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The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, AUGUST 6, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office Order, Draft, or by Express. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

A GOOD TIME.

This is a good time to subscribe for the ADVOCATE. The church news for the next few months will be of more than usual importance, as during this time the Annual Conferences will be held, and it will embrace the customary season for holding protracted and camp meetings. Then, again, the war in Europe is assuming gigantic proportions, and threatens to shake the Old World to its foundation. The NEW ORLEANS CHRISTIAN ADVOCATE will furnish full and recent intelligence from the battle-field. The latest dispatches up to the time of going to press will always be found on our first page. Let our agents and friends make a note of these considerations, which are of special force just at this time. We shall aim to supply our readers with the secular and religious news, so that where no other paper is taken, they may be fully informed of what is going on.

HEALTH OF THE CITY.—We can assure our friends at a distance that New Orleans is at present about the healthiest city in the United States. The total number of deaths last week was one hundred and eighteen. This includes the former suburbs from Carrolltown down, and Algiers. There is no yellow fever, and no intimations of its approach. We can almost certainly predict a healthy season from this time on.

THE WAR.—The capture of Saarbrück is reported in the latest dispatches. The French were victorious in this first encounter with the Prussians. It is probably a victory of little importance, but the line is crossed, and a bloody campaign is about to be inaugurated. The complications of European affairs increase every day, and it is not unlikely that all the leading powers, including England, will become involved.

NOTICE TO BUILDERS.—By reference to the advertisement in another column it will be seen that those who have charge of the repairing of Centenary College are calling for sealed proposals. Builders and architects are invited to examine into the matter. See particularly the notice.

MEMPHIS CONFERENCE FEMALE INSTITUTE.—We call attention to the advertisement of this excellent institution, which is published in this week's issue of the ADVOCATE.

THE KORAN was translated into Latin in 1143 A. D.

HOPE IN SORROW.

Exemption from sorrow is no part of the believer's lot. The lives of the most eminent saints exhibit scenes of the deepest suffering. The Saviour himself is described, in the language of prophecy, as "a man of sorrows and acquainted with grief." His tears at the grave of Lazarus do not rebuke ours. The anguish of Abraham, of Jacob and of David, in the hour of their bereavement, was not prevented by their faith in the world to come. Neither do we find that the gospel condemns the grief which the severance of earthly ties occasions. There is a tender recognition of it, but it is not censured as inconsistent with the highest realizations of Christian experience. The teachings of Christ and of the inspired writers of the New Testament manifest in them all the workings of sanctified sorrow. As to the apostles, we may suppose that this was an essential qualification for their ministerial work. None but a suffering soul could have penned the eighth of Romans or the fifteenth of First Corinthians, and no other could well have appreciated and recorded the fourteenth of John.

This ministry of tears is everywhere apparent in the sacred page, showing that the writers were not separated from us by the divine afflatus which rested upon them. It does indeed seem to irrigate and fertilize the whole field of revelation, and causes it to bloom with consolations for the stricken heart. The highest and best utterances of the word of God come to us through the channels of tribulation, and are the outpourings of spirits deeply and sadly chastened by the ordeal of woe. So true is this that in order to fully interpret and apply the promises we must ourselves have passed through some overwhelming affliction. Some of the sublimest and most wonderful declarations of the gospel are sealed until they are opened to the soul by the power of suffering; and how little do we know of the divine art of consolation until the great deep of our own natures, broken up by misfortune, has been calmed and tranquilized by the peace of God! In our troubles we instinctively turn for sympathy and support to those who have drank of the same cup. The preacher's bereavement is not seldom followed by a remarkable revival, and the greatest success in winning souls is born of an indescribable and mighty grief. The Christian's spirit takes a softer mold under the action of sanctified sorrow, and is thus qualified to minister tenderly to others. The self-condemnation of the bereaved will often be that they have hitherto felt so little for others.

It is manifest that, if affliction is to do us good, it must be felt. The more keenly and deeply felt, the more likely it is to have a lasting influence upon the heart. The stoical philosophy has no place in Scripture. The sensibilities and affections are purified but not destroyed. Sordid and sensual vices may paralyze all the finer feelings and destroy the natural affections, but religion refines and exalts them. The good man may for this reason be capable of greater pain, under the ordeal of affliction, than the man whose nature has become imbruted by sensuous indulgences. Affliction, in the case of the latter, may fail of all good, because the soul is past feeling; whilst in reference to the former it is fruitful of spiritual and eternal benefits. Through the agency of affliction a "weight of glory" is to be wrought for the believer; and the affliction itself is "not worthy to be compared with the glory which shall be revealed in us."

The aim of the gospel, therefore, is not to exempt us from "the sufferings of this present time," but to sanctify them. Our sorrow is neither censured nor arrested, but qualified by the injunction "that ye sorrow not, even as others which have no hope." Where the future life is a matter of doubt, or where it is utterly rejected, we may not be surprised at the rayless gloom, the blank despair of the desolate heart. If the shadow of death is peno-

trated by no assuring beam, if its night yields to no harbingers of a coming morn, and if its pall-like horizon affords no earnest of "the day-spring from on high," then is our sorrow hopeless indeed! But with life and immortality brought to light through the gospel, and with a Saviour waiting at the door of our hearts, who is "the resurrection and the life," we may triumph over all. The child of God already feels the resurrection power in his soul, and rejoices in the earnest of the heavenly inheritance. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

LOCAL VERSUS GENERAL.

The last paragraph is taken from a letter of Dr. Cunningham's in the St. Louis Christian Advocate. It appears from the doctor's statement that the Nashville Advocate is the recognized organ of the two Conferences in Kentucky. With this fine territory, and a large part of Tennessee besides, we know of no church paper that has so large and promising a field. The editor of the Western Methodist protests against the policy and justice of claiming local and general patronage at the same time. He says:

Undoubtedly this policy always has been and always will be a source of weakness and dissatisfaction—resulting in comparative failure. Only give the Christian Advocate its just and proper relations to every Annual Conference, as the general organ of the whole church, and its circulation would be increased four-fold by the next General Conference. We are willing to pledge for it an increase in our bounds according to this ratio—assured it would be as it should be, a great power in the church. But as long as it is a Tennessee journal, and a Kentucky journal, or a local organ, in any sense which impinges upon its relations to the whole church, it must suffer the consequences—it must depend upon local support mainly.

There is evidently some friction, and by doubling the size and reducing the price of the Nashville paper nearly one-half, there may be a very damaging competition. Dr. Redford has renounced the purpose of making the Advocate a source of profit for the future, and we have no idea that he intends to use the prestige and capital of the Publishing House to affect injuriously the interests of our other journals. The existence of a recognized primacy in our connectional journalism is liable to this abuse, but it is by no means a necessary consequence. But to Dr. Cunningham's paragraph:

THE WESTERN METHODIST.

Such was to be the title of a paper projected by several members of the Kentucky Conference, the prospectus of which was issued some months ago.

Dr. Redford, in a letter to the Nashville Advocate, says: "A large subscription was procured, with every prospect of success. Their love for the Nashville Advocate and for the Publishing House overruled them; and believing their wants can be supplied by the Advocate, they have abandoned the enterprise." Dr. Henderson is announced as a regular contributor of Kentucky news to the Nashville paper.

Western Methodist, the title of the proposed paper for Kentucky, it seems to me, would have been inappropriate, had the paper made its appearance. On a line almost due west from upper Kentucky we have two Methodist papers. The St. Louis Advocate is more than three hundred miles west, and the Spectator, of San Francisco, is more than twenty-five hundred miles west of the so-called Western Methodist, that was to be. To us out here, west of the Mississippi river, yet more than two thousand miles east of our Methodist paper on the Pacific coast, it looks a little presumptuous in our Kentucky brethren to be claiming western honors. Brother Johnson, of the Memphis Advocate, stole the western thunder of our Kentucky brethren by changing the name of his paper to Western Methodist before us yet the non-appearance of the Kentucky paper was announced.

HUNTSVILLE FEMALE ACADEMY.—The advertisement of this institution is published this week. It is a Methodist school—the buildings are the property of the church. Last year there were one hundred and sixty pupils in attendance from six different States, and we doubt not a much larger patronage awaits the academy during the coming year. It is located in the most beautiful part of north Alabama.

THE MISSIONARY APPEAL.

The appeal of our Missionary Board, which we publish on our fifth page, should be read and pondered by every member of our church. The debt must be paid. Our honor and integrity as a church are at stake, and our missionary work will be crippled and embarrassed until this burden is removed. Let every one who loves the church and desires to see her moving forward in the great mission to which she is called, lend a helping hand immediately. Thirty thousand dollars is a small matter for half a million of people to manage, if a tenth part of them would do their duty. We hope many other churches, according to their ability, will follow the example of the McKendree church in Nashville. The proposition of a member of that church to be one of twenty to pay \$500 each is a challenge that ought to meet many responses. We sincerely trust that there will be a general awakening upon this subject, and that the close of the year will witness the gratifying result of a missionary treasury out of debt, and with abundant means in hand to sustain and extend our missionary operations.

CHURCH PROPERTY.

In that gem of a church paper, the San Francisco Spectator, we find an able and suggestive article on the hinderances and helps to the growth of our church in California. We give below the concluding paragraphs on the importance of securing church property. The sentiments apply equally well to every latitude:

Fourth, and though last, by no means the least, we mention another help to church prosperity, very much needed by us—the securing of church property, not for property's sake, but for safety, permanency and peace. When the organization of a church extension society was proposed at our last Conference, looking to this end, it was unanimously agreed that neglect of this important object had been, heretofore, one of our greatest weaknesses. To-day we are the next largest Protestant denomination in California, with very nearly no church property at all. The spiritual kingdom of Christ can live and grow without town lots and houses; but the Methodist Episcopal Church South cannot, at least in California. Our church is an organized institution in the midst of similar institutions. It is not altogether a spiritual thing. It must have "a local habitation and a name." Help is very much needed in this direction, and we cannot proceed too speedily or too vigorously to render it. Let us be ashamed of our past neglect, and though late, yet not too late, let us mend our ways.

Brothers, one and all, lay and clerical, this is not a mere essay written to while away the time, and to be read for a similar purpose. We have earnestly, if not wisely, stated some of the hinderances and helps to our prosperity as a church on the Pacific coast. As you do not know who the author is, let his personal identity be forgotten, while you calmly consider the suggestions. If you object, discuss the matters with us. If you approve, act upon them at once and vigorously. The church has not much to fear, except a death-like indifference.

MANFIELD FEMALE COLLEGE.—The advertisement of this school appears this week. The college is owned and entirely under the control of the Louisiana Annual Conference. Rev. Charles B. Stuart needs no endorsement from us. He is one of the foremost men in Southern Methodism, and an educator of long experience. The people of Louisiana cannot find a better school for their daughters by going far from home. There is no institution, far or near, to which we would give preference over this. We sincerely hope that the preachers of the Conference will use all suitable means to keep the claims of our Conference school before the people.

BISHOP ANDREW WASHT OXFORD, but was extremely feeble. On Tuesday he had an attack of vertigo and came near falling, and his friends were for a time much alarmed for him. But he soon rallied, and went to the country, where he remained with his son-in-law, T. M. Merriweather, Esq., considerably improved, as we learned on Wednesday.—Southern Christian Advocate.

SLOW PEOPLE.

As nature abhors a vacuum, all materialities and all creatures must have their uses. From our finite nature we must often be ignorant of the specific use of many things, many creatures; while careful observation will teach us the purpose of some.

What is the use of slow people? We cannot, perhaps, give an exhaustive answer; but some of their uses are apparent. They are highly conservative. They are a standing protest against all novelties, innovations and seeming precipitancies. They have a few most conservative proverbs and maxims: "Rome was not built in a day;" "Let well enough alone;" "There is safety in caution;" "Haste makes waste;" "There's time enough yet." There are impulsive people, perhaps precipitate, and if not restrained would possibly run away with the car of Progress, set the axle on fire, and burn up the vehicle. So these slow people act as brakes, and moderate speed and conduce to safety.

Another use may be to exercise the patience and forbearance of the whole class of energetic workers. If this is an office of these slow people, they certainly discharge its functions well. The fiery chargers champ the bit, paw the ground, and flock their bodies with impatient foam; but it's no use. The mountain will not come to Mohammed, so Mohammed must needs wait, or continue his labors and walk himself to the mountain. In this aspect these slow people, like all other trials, may be a means of grace. But trials are not always sanctified. They, alas! are often no better than temptations. These slow people, as every earnest and active worker has long since learned, are temptations to impatience and irritability. They keep thousands on thorns and in hot water.

The vis inertia may be a valuable element of character, but it certainly may be in excess. We are quite sure if too much might be done by the progressionist, that too little would be done by the slow coaches. It is beyond debate that there is a great deal to be done, and somebody must do it. These slow people are willing enough to reap the benefits and comforts which zealous enterprise produces and secures. They cannot be got up until late, but they will eat the breakfast which the early marketer has brought home and the early cook has prepared. They readily enough take to the railroad after somebody else has built it. They will get up and warm their toes at the fire which another has kindled.

We are not sure but the virtue of conservatism must be diluted and abated by a considerable infusion of laziness and selfishness. We think that much of the so-called conservatism and prudence are little better than a love of ease—a conservation of individual comfort—and not the wise, forecasting and cautious things they get credit for being. Honor to whom honor is due. But we are sometimes a little weary of the conservatism that throws the burdens and the hard work of the world on the prompt and the diligent. If some people are too fast, there are a great many too slow; and if something has been lost or wasted by precipitancy, a great deal more has failed through delay. We believe in being zealously affected, and in giving all diligence in all good things. W.

WOODVILLE FEMALE SEMINARY.—The advertisement of this school will be found in another column. Too much can hardly be said in favor of it as a first class institution for the education of girls. The gentlemen who constitute the Board of Trustees, and those who are engaged to conduct the school, guarantee everything that can be desired. The course of instruction is thorough, the seminary buildings are spacious and the location delightful. The sixth annual session will begin on Wednesday, October 5, 1870.

FAITH and works are as necessary to the spiritual life of the Christian as soul and body are to our life as men: for faith is the soul of religion and works the body.—Colton.

NEW PUBLICATIONS.

LIFE IN UTAH, OR THE MISTERY AND CRIMES OF MORMONISM.—Being an expose of the secret rites and ceremonies of the Latter-day Saints, with a full and authentic history of polygamy and the Mormon sect from its origin to the present time. By J. H. Beadle, editor of the Salt Lake Reporter, and Utah correspondent of the Cincinnati Commercial. National Publishing Company: Philadelphia, Pennsylvania, Chicago, Illinois, Cincinnati, Ohio, St. Louis, Missouri, Boston, Massachusetts, and Atlanta, Georgia. In this volume of five hundred and forty pages, octavo, is everything that any one can wish to know of Utah and the Mormons. The history is traced from the birth of Joseph Smith, the Mormon prophet, down to the present day. There is a full account of the doctrines of Mormonism, their religious rites, and the present social condition of Utah. The work will prove of more than usual interest at this time, when the attention of the nation has been directed to Utah by the opening of railroad communication, and by the proposed action of Congress in reference to this singular people. The volume contains a map of Utah, and has numerous illustrations.

THE RIVERSIDE MAGAZINE, FOR YOUNG PEOPLE.—August, 1870. Published by Hurd & Houghton, New York. This magazine has been a favorite with us and a perfect delight to our boys from the first. The present number opens with a story by Hans Christian Andersen, called "Great Grandfather." Beside this there are fifteen other first rate articles, and among them some most interesting and instructive subjects, as "How Bees are Born and Bred," and "How Railroads are Made."

BURKE'S WEEKLY FOR BOYS AND GIRLS.—An illustrated journal of instruction and entertainment. Macon, Georgia: John W. Burke & Co., publishers. July, 1870. The monthly part for July is a very superior number. We are pleased to mark a decided improvement from month to month in the material, typography and embellishments, and also in the quality and variety of the reading matter. A copious and well digested index is furnished for volume three. This is a magazine of great merit—the best of its kind in the South. Our children cannot be supplied with a purer and better literature.

THE NEW ECLECTIC MAGAZINE.—August, 1870. Baltimore: Turnbull & Murdock. This number, as usual, is filled with articles of a high order of merit; among them "A Victim of Patents," "A Singular Narrative," "The Hampton Roads Conference," by Hon. Alexander H. Stephens, and chapter twelve of "The Mystery of Edwin Drood," the last and unfinished story of the lamented Dickens.

THE METHODIST QUARTERLY REVIEW.—July, 1870. D. D. Whedon, J. L. D., editor. New York: Carlton & Lanahan. Contents: Mommson's History of Rome; An Inquiry into the Meaning and Aim of Matthew xxiv, 1-26; The Twenty-second Psalm; Southern Reconstruction; The Earnest versus the Easy Minister; Training of Deaf Mutes; The Methodist Hymn Book and its Associations; Foreign Religious and Literary Intelligence, and the Quarterly Book Table.

THE LITTLE CORPORAL.—August, 1870. Published by Sewell & Miller, Chicago, Illinois. A superior number of a charming periodical. The matter is nearly all from original contributors, and the whole is made up and edited with ability and taste. There are some gems of poetry this month, among which we note "Baby Bell" and "Our Baby's Gone."

It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.—Bishop Taylor.

HE is worthy of honor who willeth the good of every man; and he is much unworthy thereof who seeketh his own profit, and oppresseth others.—Cicero.

CONSIDER in prayer, and watch in the same with thanksgiving.

MR. THOMAS K. PRICE.

Mr. Thomas K. Price was born in 1802, whether in Maryland or Kentucky is not certainly known. Some forty years ago he was born again, joined the Methodist Church in Nashville, Tennessee, and lived in its communion until his death, July 28, 1870, at his residence in this city.

We would not let this good citizen, this faithful Christian, this diligent servant of the church and beloved friend pass away without lingering a little while in mournful and tender recollection of what he was to the world, to the church and to us.

Brother Price sought and found God in early manhood, and consecrated to God his best affections, and to the church his most devoted service, up to the very last day of health and strength—"ceasing at once to work and live."

In his business and temporal relations Brother Price was diligent and painstaking. He was a beautiful exemplification of the compatibility of business and piety; for while he was "not slothful in business," he was "fervent in spirit, serving the Lord." As a merchant, a member of banking and insurance companies, and of the City Council, he was diligent, prompt and unimpeachably honest. As a church officer he was most active, punctual and faithful. He has long been a steward and treasurer of the church, a class leader, a trustee, a Sunday school superintendent, and vice president of the Southwestern Bible Society.

As a neighbor and citizen he was most kind and hospitable. In Nashville, as in New Orleans, he was like "Justus, whose house joined hard to the synagogue." From the venerable McKendree down to the last elected, all our Bishops have been his guests, and hundreds of our ministers have shared his hospitality. He sought out strangers, especially Methodist, and invited them to share his board and to attend his class.

He was charitable to the poor, and visited the bereaved and sick and attended funerals almost like a pastor, to impart his Christian sympathies and show neighborly respect. As a friend he was warm and unswerving. Sometimes his manner seemed a little abrupt and forbidding; but it was only a seeming, for underneath these beat a kind and sympathizing heart. In his church duties and devotions he was most constant. His class might calculate on him. Whoever else might fail at prayer meeting, the pastor would be sure to meet him. So much was this the case that if he was unavoidably away the question went round: "Is Bro. Price out of the city? Is he sick?" It was felt something must be the matter, or he would be there. He loved the courts of Zion, and felt it an honor to be "a doorkeeper in the house of the Lord."

In his domestic relations he was most affectionate and religious. All in his house—children, children and servants—shared his love and watchful solicitude. As a Christian he planted himself on the Bible. He believed in the necessity of pardon, regeneration and holiness, and hoped for salvation alone through the atoning Lamb. He made no compromise with fashionable sin, but kept himself unspotted from the world. He loved the Bible and good books, and gave many away with words of exhortation and warning.

He was a profoundly earnest man, and deeply realized the solemnities of his immortal being. His last work was to prepare reports and attend the quarterly meeting. His last guests were his presiding elder and pastor, and by a happy coincidence the last two sermons he ever heard were on peace: "The Lord will bless his people with peace;" "Peace I leave with you; my peace I give unto you." From perfect health to death, only two days and nights! His sufferings were sharp but short. He sleeps well. Embalmed in our hearts be his virtues, and farewell until we meet where no enemy enters and no friend departs.

His old friend and pastor,
J. B. WALKER.

At the official meeting of the Board of Stewards of the Carondelet street Methodist Church, South, of which Brother Price has long been an official member, the following paper was presented and unanimously adopted:

WHEREAS, It has pleased God in his wisdom to call our esteemed and beloved brother, T. K. Price, from labor to rest; therefore,

Resolved, That the official board of the Carondelet street church recognize that they have lost a long-tried and valuable collaborator, the church a faithful member, and the community a useful citizen.

Resolved, That we tender the bereaved family our kindest sympathies, and that we invoke upon them the blessing of our Father.

J. B. WALKER, Pastor.
JOHN L. DUNNICK, Sec'y.

THE MISSION DEBT.

To the Ministers and Members of the Methodist Episcopal Church South:

The Board of Missions, after mature deliberation, have judged it proper to set forth the following brief statement of their embarrassments, and to entreat the church to come at once to their help.

At the General Conference of 1866, held in the city of New Orleans, the indebtedness of our Missionary Society was found to be about \$60,000. This amount was distributed among the Annual Conferences. After all the efforts that have been made we are humiliated to have to say to you that we recognize as justly due by our church, on account of the "mission debt," \$31,278.

Our creditors have shown a forbearance for which we cannot be too thankful.

When every consideration of church honor and Christian integrity obliges us to the payment of this debt, we feel that an argument would be an insult to our brethren. Indeed we do not know a person among us who is doubtful as to our duty in the case.

Three Annual Conferences—Tennessee, North and South Georgia—as we are informed, have fully paid their assessments, and we thank them. Others have paid the largest part of their assessment; these we exhort to complete what they have so well begun. Many others have the largest part to pay—these we entreat, that they will now bestir themselves, and use every means to meet their obligations.

Let this be done, at farthest, by the next session of the Annual Conferences. Be assured, brethren, we shall never have done with this debt until we pay it. We cannot pay it unless we give the money.

To those Conferences and churches that have met their assessments we most respectfully appeal once more.

We know that our representatives have promised that they should hear no more about this "old debt."

We appeal to your magnanimity and to your love for our church. Brethren, help us once more. It is your cause, for it is the cause of our church and of Christ.

After this Conference year the new constitution of the Board of Missions comes into operation.

The Domestic and Foreign Boards have been consolidated. Forty per cent. of the moneys raised for missions will, after this Conference year, be paid to the treasurer of this board. With this forty per cent. we are required to conduct the entire missionary work confided to us. With this we are to sustain one mission in China, our mission among the Indians, our German missions, and to aid our struggling Mission Conferences.

We believe that, under the constitution adopted by the late General Conference, we can meet these obligations, provided this old debt be extinguished.

Embarrassed with this terrible incubus, we do not see that it will be possible to sustain our missionary operations; we greatly fear that some of our hard-won spoils will fall from our grasp.

This forty per cent. will yield no surplus for the debt. The money for this we must raise, and it is of the last importance that we do this by January 1, 1871.

The board do not hesitate to say that the secretary, Rev. J. B. McFerrin, D. D., is doing and will continue to do his utmost; but we most earnestly request the zealous, prompt and continued co-operation of all our brethren.

We particularly request the Bishops to present our cause at all of the meetings that they may attend, and to lend us the full benefit of their influence.

We may make the same appeal to each presiding elder in the church. We request of each pastor in the connection that, at the very least (surely not one will deny us this) he will read this statement and appeal, and give the people opportunity to help us. We further ask that each member of the church consider this as a personal appeal, and help us "as God has prospered him."

Meantime this effort to pay our

debts must not interfere with the usual missionary collections of the current year. We must not—we dare not—stop the wheels of our enterprise. We are abundantly able to pay our debts and to extend our operations.

Finally we commend you, brethren, to the illustrious example of the ancient churches in Macedonia: "How, that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality."

In behalf of the Board of Missions,
ATTORNEY G. HAYWOOD.
ROBERT A. YOUNG.
A. P. McFERRIN.

MISSION ROOMS, NASHVILLE, July 27.

Accompanying this appeal we have the pleasure of submitting the following generous proposition, coming from a single congregation that is behind none other in missionary enterprise and liberality.

J. B. McFERRIN, Sec'y.

A PROPOSITION.

To the pastors in St. Louis, St. Joseph, Louisville, Covington, Parkersburg, Baltimore, Richmond, Petersburg, Norfolk, Charleston, Savannah, Augusta, Columbus, (Georgia,) Atlanta, Macon, Mobile, Montgomery, Selma, Vicksburg, Columbus, (Mississippi,) New Orleans, Galveston, Houston, Memphis, Little Rock, San Francisco, Knoxville, Raleigh, or to any others who feel able and willing to respond to this proposition:

McKendree church, in Nashville, has paid on the "old mission debt," this year, \$1,458 90. A member of this church now proposes to be one of twenty who will pay \$500 each on this debt immediately. This proposition is made with the understanding that \$10,000 can be raised in this way, and \$20,000 by the usual agencies of the church. So the whole debt can be paid this Conference year. Pastors, surely each one of you will be able to find a liberal soul that will give \$500 to accomplish this purpose. Please send your responses to Nashville, Tennessee, by October 1, 1870.

ROBERT A. YOUNG.

BROOKS' REVOLVING WROUGHT IRON COTTON SCREW PRESS.

Special attention is called to the advertisement of this press. J. B. Jennings & Co., No. 14 Union street, are the proprietors. Cotton planters will find this press a great improvement on the old-fashioned wooden screw—more durable, more easily worked, and far cheaper. We can heartily commend Messrs. Jennings & Co. to the patronage of our friends throughout the country. Their press has the endorsement of many planters and factors.

Mrs. Young J. Allen, wife of our missionary to China, reached this city on Saturday last, the twenty-third instant. She is accompanied by her three children. She left our city on Tuesday evening for Atlanta, Georgia, via Louisville and Nashville, intending to make a brief sojourn at the latter place. She left China on the eleventh ultimo, and arrived at San Francisco on the fourteenth instant. The journey was made safely and pleasantly. She reports all at the mission in good health, and pursuing their usual labors—Brother Allen being increasingly interested in his Chinese newspaper, and hopeful of its usefulness. She expects to rejoin her husband some months hence in that distant field of self-sacrificing toil, where there is so much of peculiar and painful privation to be endured. They deserve human applause, and have a rich heritage of divine blessing.—St. Louis Advocate, July 30.

Married.

In the city of New York, at the Twenty-fourth Street Methodist Episcopal church, between Eighth and Ninth avenues, on Sunday evening, July 17, by Rev. Dr. James E. Gorse, ZENAS PRESTON, Esq., of Tennessee parish, Louisiana, to Miss MARY ELIZABETH MERRIMAN, of that city.

Obituaries.

Died, July 14, 1870, JOHN COPELAND, son of Rev. John C. and Emily R. Miller, aged one year and eleven months. Hope looks beyond the bounds of time; Where what we now deplore Shall rise in full immortal prime, And bloom to fade no more.

Died, July 1, 1870, at the residence of her son-in-law, A. G. Ward, Esq., Isaacson county, Mississippi, opposite Lake Providence, Louisiana, SUSAN E. widow of G. N. Parks, in the fifty-sixth year of her age.

Mrs. Parks was born in Carroll parish, Louisiana, July 13, 1814. Her maiden name was Susan E. Brown. She was married twice. Her first husband was John Tompkins, Hennessee county, Louisiana. He died in 1841. She joined the Methodist Episcopal Church South a number of years ago.

A few months before death she was deprived of speech. Her friends feared her mind was impaired. Only by signs was she enabled to communicate with them. Through this means they were satisfied that she heard and understood all that was spoken.

Her daughter, anxious to know the state of her soul, asked her to raise her hand as a token of readiness to die. She did so; and even when the grim monster came she met him with undaunted courage—was ready; and as one falling asleep she breathed her last. She died without a struggle. Her peaceful spirit took its happy flight to the God who gave it. "Let me die—the death of the righteous, and let my last end be like hers." R. A. D.

Memphis Avalanche will please copy.

Departed this life, on the ninth of December, 1869, in the town of Greenwood, Mississippi, MARGARET E. CHAPMAN, wife of William H. Chapman and daughter of W. T. and M. A. Jones.

The subject of this notice was born in Haywood county, Tennessee, September 5, 1842. She was dedicated to God in holy baptism in infancy, and was brought up in the church. She was converted about ten years before her death. As a member of the church she was in her place in the house of God; frequently led in the female prayer meeting and other social meetings, and was a teacher in the Sabbath school when she died. She frequently spoke of her trust in her Saviour and her hope of heaven.

Her husband is left to mourn her early death; and her two children—one aged three years and the other four months—will have to be raised without a mother's love and care. But they are left a legacy to the church, whose duty it is to see to their religious training. Rest, dear sister, until the last trump shall wake thy dust.

W. WILKINSON.

LET THE DEAF HEAR.

Dr. W. L. DAVIS, No. 19 Rampart street, gives his whole attention to afflicting sensations pertaining to the Ear, such as Deafness, Noise and the like.

Observe—Dr. D.'S CURE OF DEAFNESS can be had of Steel & Co., 72 Camp street; Eyre, 130 Canal street; Ellis, opposite the Post Office; also by mail, of the author, Glass Box 399, New Orleans Post Office. Price, Forty cents. my14 tf.

NEW ADVERTISEMENTS.

NOTICE TO BUILDERS.

Sealed proposals for the repairs of Cathedral College buildings, Jackson, Louisiana, will be received by the undersigned until the first proximo. These repairs are to embrace the Center Building and both Wings. For terms and specifications apply to the Mayor of the town of Jackson, in whose hands the same have been placed for reference and greater certainty.

THOS. F. COLLINS,
T. S. JONES,
B. C. LAUDER,
Building Committee.

P. S.—Persons making proposals will direct them to Thomas F. Jones, Jackson, Louisiana, and to Thomas F. Collins and D. C. Hardee, Clinton. aug 11

AGENTS WANTED FOR GOD IN HISTORY.

A grand theme, and the grandest book of modern times. All History analyzed from a new standpoint. The rules among the nations. AN OPEN BIBLE in every land. No other book like it. Approved by over one hundred divines and all the leading papers. The best terms for Agents ever before given. Our new plan assures a sale in every family. Address at once,
J. W. GOODESPEED & CO.,
37 Park Row, New York, or
148 Lake St., Chicago. aug 6m

WANTED—AGENTS, L. O. P. OR GEN. Agents everywhere for "THE LIFE AND WRITINGS OF CHARLES DICKENS," by Mrs. P. A. Hamford. A handsome \$1.50 volume, destined to meet with no innumerable sale. Now is your time to make money. B. B. RUSSELL,
Boston, Mass. aug 4tf

MANFIELD FEMALE COLLEGE. Owned by the Louisiana Conference.

The Fall Session of this institution for the year 1870 will commence on WEDNESDAY, September 28. The advantages offered are a healthy location, commodious buildings, thorough instruction, uniform and excellent discipline, and a constant regard to comfort and moral improvement.

TERMS FOR A SESSION, PAYABLE IN ADVANCE. Board, including washing, fuel and furniture, in gold, \$47 50
Regular tuition, in currency, 25 00
Made on piano or melodeon, in currency, 25 00
Use of instrument in music, in currency, 7 50
Vocal music in class, in currency, 5 00
French, in currency, 15 00
Incidental fee, paid by every pupil, in currency, 2 00
For catalogues, containing full particulars, address
CLAS B. STUART, President,
and Mrs. M. E. Stuart, of the same parish, La. aug 3m

HUNTSVILLE FEMALE COLLEGE, HUNTSVILLE, NORTH ALABAMA.

REV. J. G. WILSON, D. D., President.

Faculty of eight superior teachers. Buildings commodious and elegant. Boarding department furnishes a comfortable home.

TERMS.
Board and English tuition for five months' term, washing, fuel and lights included, \$125 00
Payable in advance.
Fall session opens MONDAY, September 5, 1870.

MEMPHIS CONFERENCE FEMALE INSTITUTION, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College and is steadily improving.

Charges are moderate. Full session begins September 5, 1870. Address
For catalogues, address the President, and Mrs. A. W. JONES, D. D., aug 3m

NEW ADVERTISEMENTS.

WOODVILLE FEMALE SEMINARY.

WILKINSON COUNTY, MISSISSIPPI.

TRUSTEES.

Hon. Edward Metcalfe, President.
E. H. Wallis, Vice President.
George T. Metcalfe, Secretary.
Scott C. Metcalfe, Treasurer.
Dr. T. J. Henderson.
G. H. Metcalfe, Esq.
L. K. Barber, Esq.
H. S. Vaneaton, Esq.
Rev. C. Chamberlin.
W. A. Simral, Esq.

The Sixth Annual Session will begin on WEDNESDAY, October 5, 1870, and close June 30, 1871.

The founders of this school have organized it on an elevated basis, and design that it shall afford to young ladies the means of a liberal collegiate education. It is empowered by law to confer degrees. The system of instruction seeks to train the mental powers to independent and accurate thinking, and to cultivate a refined taste. The teachers employed are well qualified for their work, and sufficient in number to give full attention to each pupil.

The Seminary buildings are spacious and airy and in a healthy district—have a beautiful location in a large grove, affording ample room for exercise. The school possesses high social advantages, and the nucleus of a good library. It is accessible by railroad from the Mississippi river, at Bayou Sara—twenty-eight miles distant.

CHARGES FOR THE ACADEMIC YEAR.

Board, with furnished rooms, lights, washing and fuel, per month	\$240 00
Tuition in Primary grade	40 00
Tuition in Middle grade	60 00
Tuition in Collegiate grade	80 00
Lessons on piano	72 00
Lessons in vocal music	72 00

Pupils are received at any time, but must remain to the end of the current half session.
Mr. E. H. WALLIS is in charge of the school and boarding department. Dr. T. J. HENDERSON, or at Bayou Sara, Physician.
For further particulars address
CLARA B. WALLIS, Principal.

aug 2nd

WANTED.—SITUATIONS IN FEMALE Colleges or High Schools, as TEACHERS, by three Young Ladies, sisters, the daughters of a southern itinerant minister. They are graduates of Southern institutions, and are competent to take charge of any department of a literary institution.

They would prefer to be in charge of a Young Ladies' High School. Here you may find their names. Address either Rev. G. BRIGHT or Rev. Dr. C. K. MARSHALL, Vicksburg, Miss. j330 2m

\$1,000 REWARD FOR ANY CASE of Blind, Bleeding, Itching or Ulcerated Piles that

DE RING'S PILE REMEDY

fills to cure. It is prepared expressly to cure the Piles, and nothing else, and has cured cases of over twenty years' standing. Sold by all Druggists.

VIA FUGA.

De Ring's Via Fuga is the pure juice of Barks, Herbs, Roots and Berries, for

CONSUMPTION.

Inflammation of the Lungs; all Liver, Kidney and Bladder diseases, Organic Weakness, Female Affections, General Debility, and all complaints of the Urinary Organs in male and female, including Dyspepsia, Catarrhes, Gravel, Dropsy and Scrofula, which most generally terminate in Consumptive decline. It purifies and enriches the blood, the biliary, glandular and secretory system; corrects and strengthens the nervous and muscular forces. It cures all chronic weakness, nervous and debilitated humors, both young and old. None should be without it. Sold everywhere. LABORATORY—142 Franklin street, Baltimore, Maryland. j330 1y

CENTENARY FEMALE COLLEGE.

SUMMERFIELD, ALABAMA.

Next Session will begin on the First Monday in October.

PRICES AS LOW AS CAN BE MADE.

Every advantage offered to those seeking a thorough and substantial education. The Institution is the property of the Alabama Conference.

For circulars address

WM. J. VAUGHN, President.

j330 3t

UNIVERSITY OF LOUISIANA.

Medical Department, New Orleans.

FACULTY.

A. H. CENAS, M. D., Emeritus Professor of Obstetrics.
JAMES JONES, M. D., Professor of Obstetrics.
WALTER STONE, M. D., Professor of Surgery.
T. G. RICHARDSON, M. D., Professor of Anatomy.

SAMUEL M. REMISS, M. D., Professor of Medicine.
STANFORD E. CHAILLE, M. D., Professor of Physiology.

FRANK HAWTHORN, M. D., Professor of Materia Medica.
JOSEPH JONES, M. D., Professor of Chemistry.

C. J. BICKHAM, M. D., Demonstrator of Anatomy.

The thirty-third annual course of instruction in this department will commence on Monday, November 14, 1870, and terminate on the second Saturday of March, 1871. Preliminary Lectures on Clinical Medicine and Surgery will be delivered in the amphitheater of the Charity Hospital, beginning on the eleventh of October, without any charge to students. The Anatomical rooms will be opened at the same time.

The members of the Faculty are Visiting Physicians and Surgeons to the Charity Hospital, and give instruction daily at the bedside of the sick. The practical advantages thus offered to students are unrivaled.

FEES.—For all the Lectures, \$140; Matriculation, \$5; Practical Anatomy, \$10; Graduation, \$30. Payment required in advance.

For further information address
T. G. RICHARDSON, M. D., Dean.

j330 2m

ONE DOSE OF DR. SHALLENBERGER'S

FEVER AND AGUE ANTIDOTE

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will.

Cure Immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists. del 1yr

A VALUABLE GIFT.—50 PAGES.—DR. A. S. S. "The Domestic Family Physician" describes all diseases and their remedies. Sent by mail free of charge.

DR. S. S. FITCH,
714 Broadway, New York.

j330 3m

NEW ADVERTISEMENTS.

S. M. PETTENGOILL & CO.,
37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers. del 1y

NINE TOILET SOAPS.

"AMERICAN COMPANY."

These are acknowledged to be the best ever made in the United States, and for purity of materials, fragrance of perfume, style, cleansing and softening effects on the skin, fully equal to any imported. The production and variety of this manufactory is very large, over 200 different kinds, including Brown Windsor, Honey-Glycerine, Musk, Citron, Spring Violet, etc. For sale at all first class Drug Stores.

McKEONE, VAN HAAGEN & CO.,
my7 3m New York and Philadelphia.

85c. 90c. 95c.

WILCOX & GIBBS' LOOP-STITCH

SILENT FAMILY SEWING MACHINE.

Always in order and ready to sew. Such is the simplicity and the ease with which it is understood that the child of six years and the grandmother of seventy can operate it successfully. The thread is used from the original spool, without rethreading. Every Machine is furnished with Feller, Hemmer and Brulder.

All the different first class Sewing Machines for sale. SLOATS' celebrated Elliptic, and the HOWE Sewing Machine—the first invented; the one from which all others take their origin.

All kinds of Machines repaired. Needles Silk, Thread and Oil for all kinds of Machines. Machines can be sent by express, with the bill to be collected on delivery of Machine. All Machines warranted at the Great Southern Sewing Machine and Variety Store. Agents wanted.

M. S. HEDRICK,
87 and 118 Canal street,
New Orleans.

fe19 9m

CHILDREN TEETHING.

MRS. WINSLOW'S SOOTHING SYRUP.

FOR CHILDREN TEETHING.

greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by anyone who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WHAT WE KNOW," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup,"

having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world. j18 6m

OUR NEW CHURCH MUSIC BOOK.

THE PALM—THE PALM.

BY C. M. WYMAN.

The unprecedented circulation and popularity of the "Triumph," coupled

The Child's Corner.

GARDEN SONGS.

Know where there's a beautiful shoe,
They are sweet, but it won't fit you;
It hides away in the balm of oak,
And you find a pair in less than an hour.

Thank you, my liddle; now this I'll do,
I'll pluck a heart flower just for you;
The hearts hang close on a bending spray,
And every heart hides a lye away.

How shall you find it? I'll tell you true;
You gently under the heart in two,
And under the color, as white as milk,
You'll find the lye with its strings of silk.

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bushes, he was startled by a peculiar sound like the cry of a child. He paused and listened. The sound was repeated. Looking intently he saw a dark object in the thicket. Knowing that some wild animal imitated the cry of children, he supposed it to be one of them and drew up his rifle to fire. But just at that moment, reaching out from the bushes, he saw the hand of a little child.

Dropping his rifle, he approached the spot, and there found a little girl not far from three years old. Speaking kindly to her, he easily won her confidence. Taking her in his arms, he asked her name, the name of her parents, her home, and how she came there. Her own name she gave, but she could give no further information. She lived at home with papa and mamma. She went into the woods after berries, and could not get back. When it was dark she lay down on the nice leaves by a log. She had found plenty of berries, but now was hungry.

To find one so helpless, there in the depths of the forest, alone and unprotected, and though there was danger on every side, still unharmed—no wonder the traveler was amazed.

But she must be saved. So, giving her the little food remaining in his game bag, he arranged his blanket after the Indian fashion, and placed her in it, swung her upon his back, shouldered his rifle and started on.

Wearied with his labor and long travel, and the additional weight of the child, he was several times on the point of giving up. However, he pressed forward, and just as darkness was gathering in the forest, he reached a rude shanty, where some men had been making shingles. From this point there was a trail leading to the nearest settlement.

After a brief rest he resumed his burden and his walk, and about ten o'clock at night reached the settlement.

Here another surprise awaited him. Instead of the darkness and silence he expected at that hour, late as it was, lights were gleaming from every cabin, and the people were all astir. Entering the first house, he inquired the cause of the excitement, and was told that a little girl, the only child of the parents whose house he had entered, had strayed into the forest, and had been missing two days and nights. Two days had been spent in fruitless search, and now, though they had but faint hope of success, they were preparing for a more extended and thorough search on the following day.

Through an open door he saw in another room the father bowed with grief, and the mother in mute, unutterable anguish, too deep for tears.

Up to this moment, strange to say, he had not thought of the little one quietly sleeping in his blanket. Suddenly the truth flashed upon his mind. Stepping into the room he swung the burden from his back, and, as it rested on the floor, awakened by the light, the child looked up, and called: "Mamma!"

To the mother, roused by that voice, one glance was sufficient. With a wild cry she sprang forward and clasped the little one in her arms, sobbing, "O God, I thank thee," and then sank, fainting, on the floor.

With lightning speed the news, "The lost one is found!" flew from house to house, and soon the entire population were gathered to rejoice with those parents who had been so recently overwhelmed with grief, and to unite in fervent thanksgiving to God.

As the stranger told his story, none could fail to see the hand of God in it. Had he crossed the river on the first tree, he would have gone directly on, and the little wanderer must have perished. He had been almost ready to murmur at being turned two miles out of his way. But he now saw that the hand of a kind Father in heaven had directed his way, and thus brought him to the spot to which the little one had strayed—all of which went to show that the eye of that kind Father was on the child, and in his own good time and way he had provided means for her rescue.

And who but that Father could have protected her by day, and especially through the darkness of night, "wherein the wild beasts of the forest do creep forth?"

I hope the story may interest you as much as it did me when I first heard it, almost forty years ago. Then I was a young minister—now the little folks call me "Grandpa."—Rev. E. W. Taylor in Interior.

The Farm and Garden.

NATURAL FAMILIES OF PLANTS.

CRUCIFERÆ (MUSTARD FAMILY.)

Cruciform flowers have an interest and charm apart from mere beauty. They have, as the poets say, "something than beauty dearer," a form around which lingers the charm of association, sacred in many eyes and admired by all, as much to-day as in centuries long gone by. It is true that the cruciform family cannot show as many brilliant garden ornaments as some that might be mentioned, but they make up for this in other ways. The family is a large one—more than one thousand species; of these about one hundred are natives of the American continent, and almost all are found in the temperate zones. It is a trying family for botanical beginners; the blossoms are so much alike that one cannot tell one from another, and the genera have often to be determined by the seed-vessels and seeds; still, much of the difficulty vanishes when one becomes familiar with the pervading characteristics—the four parted calyx, the four regular petals supported by claws and spreading above the calyx in the form of a cross, and the fruit a pod. It is a most important family; to it we owe many of the most valued and nutritious of the culinary vegetables and popular condiments. Some of the species possess an acrid, pungent principle; others abound in sulphur, nitrogen or etheral oil; and though many are burning, biting and blistering, none are really poisonous. Here are found all the varieties of cress, delighting to grow beside spring, rivulet or river, or to spread beneath the silvery waters; they are pretty and poetical—the cool, green leaves adorning all they touch. The writer has seen an old well made beautiful by a perfect carpet of these crisp and shining plants, which, filling all the space within the well-curb, crept over the sloping edge and down the cool stones, and into the still water, no one knew how far; and every time the "old oaken bucket" went down and up, they were deluged with crystal drops. Here belong those "breathings of spring," the pink-tinted radishes, the peppery peppercress, and pungent mustard and horse-radish, and that pretty vegetable so prized by Teutons, and not unprized by Anglo-Saxons, with all its delicate ramifications spreading out into broccoli, Brussels sprouts and cauliflower, and kale, so elegantly and elaborately crimped and curled. Those who have not considered the cabbage a handsome plant had better glance at the frontispiece in Washburn's Horticultural Catalogue for 1870, or at Mr. Vick's delineations of Brussels sprouts and fildekraut and drumhead savoy.

The turnip tribe comes also with agreeable names—early white, golden ball, red top, purple top, white sweet, German and others; and that singular vegetable, the white and purple kohlrabi, where the stem, just above the surface of the ground, swells out into a large bulb crowded with leaves. This bulb when cooked is pronounced tender and delicate, combining the flavors of cabbage and turnip. One variety, called purple giant, often weighs six or eight pounds. After the useful, the ornamental, and in this very respectable, substantial family may be found many pretty and what is a most desirable addition—many charmingly fragrant flowers; among them the well known Hesperis or Rocket, from Siberia and Europe, also found on the shores of Lake Huron; the sweet Alyssum from Grecian isles; the many varieties of candytuft from southern Europe; the pretty purple and white Arabis from Switzerland; the sulphur-yellow erysimum from Palestine and the bluffs of Arkansas; the showy clusters of white and purple warea from Southern hills; and the lilac-tinted heliophila, and the really magnificent varieties of gillyflower or July-flower, natives of England and Germany. And who does not love the dear old, honest honesty or lunaria from Germany? Pleasant always to the eye are the moony, soft, silvery silicles of the biennis, or the rarer and more graceful perennial, with slender, oblong, silken, satiny pods.

But beyond and above all, for beauty and sweetness and poetic fame, is the English wallflower, delighting to expand its glowing cross and send out its delicious fragrance on the deserted tower and crumbling wall.

"Flower of the solitary place,
Gray Ruler's golden crown,
Lending a melancholy grace
To haunts of old renown."

This charming flower grows wild abundantly in England, and is also a deservedly prized garden and house plant. There are double varieties, but the single has more of the true cruciform grace; the colors are rich, and varying shades of orange, brownish red, and golden yellow.—Hearth and Home.

Love is an alchemist that can transmute poison into food.

GLANDERS IN HORSES.

Glanders is a very contagious disease, and generally a fatal one. It is found among horses that are kept in close, ill-ventilated and filthy stables. The infection is communicated by eating or drinking from the diseased horse, and not unfrequently it is taken by an inhalation of the breath, even if the horses are several yards apart.

The ordinary symptom is the running of one nostril, generally the left. The fluid at first is nearly transparent and thin; it soon grows thicker and stickier, its color changing to pale yellow; it then takes on a mucoous character, till at length a stream of filthy and sometimes bloody pus issues from the nostril. Up to this time the horse can be cured, although during these stages the horse will lose flesh, spirits and appetite; but if this point is passed, tumors soon form in the head, and the horse dies.

Dr. Stewart, of considerable notoriety as a veterinarian, gives the following treatment for the glanders, which, if used before the last stage of the disease, is said to effect a cure:

"Bleed in the neck-vein, removing about three quarts of blood. Have ready a strong decoction of tobacco, of which put one gill in a pint of warm water and turn this down the horse. It will make him very sick, but it will affect him much less than when in health, and thus used is not really dangerous. Wash out his nostrils with the tobacco decoction weakened with water. Be at pains to reach as high up the nostril with the mop as you can. The mixture must be as hot as he can bear it. Continue this treatment from two to four weeks, or until a favorable change is apparent. Use the mop in the nose for eight or ten days; drench with the tobacco mixture two or three times, at intervals of three days. Give the horse as much sulphur and rosin as you can get him to eat, for the space of ten days. A full dose will be four ounces of sulphur and two of rosin, both pulverized. Let the food be light and relaxing—grass if it is in season; if not, boiled roots thickened with shorts, and salted. A quantity of salt should be placed where the animal can help himself. Attend promptly to disinfecting your stable. Fumigate it with tobacco smoke while the horse is in it. Make him and all his companions inhale as much of the smoke as you can. Fill the stable with the smoke until you can no longer remain in it yourself. Wash every part of it, and especially the mangers, with a strong decoction of tobacco, and keep pounded tobacco leaves in every feeding place used by any horse that has been exposed to the disease. An occasional fumigation of the stable when any infectious disease is suspected will act as a preventive."

[Unless there is absolute security that the affected horse can be completely separated from his fellows, we should recommend the shooting of an animal—no matter how valuable—that was unmistakably attacked with the glanders. It is not only a contagious but a loathsome disease, and it is said to be dangerous for a man to breathe the odor which emanates from the mucous discharges of a horse in the final stages of glanders.—Editor of *Hearth and Home*.]

THE GRASS WORM.—The grass worm is making great havoc in the corn and cane fields of southwestern Louisiana. It strips the corn and cane leaves, eats the tender tops of cotton, and devours grass and weeds extensively. All the crops will be somewhat injured by them, except early corn. The real cotton worm has not made its appearance, but millers abound in many cotton fields. *Planter's Banner*, July 27.

LEANING ON GOD ALONE.—Sir William Hamilton was doubtless the most learned Scotchman of our century, the omniscient Lord Macaulay not excepted. He was familiar with every branch of philosophy; he had analyzed, with wonderful power, all religions into their simplest elements. He was an inspiring teacher—one of the few masters of philosophy and letters; an admitted leader of his generation.

But while at home in the learning of all ages, and exciting the wonder of his contemporaries by the bold sweeps of his genius, no less than the vastness of his attainments, he sat as a little child at the feet of Jesus. He was a sincere believer. His mind rested on the great truths of the Christian system. There is an exquisite pathos in the record of his last hours, that when his spirit was hovering on the borders of the unseen world, just ready to penetrate its great mysteries, he was heard to murmur: "Thy rod and thy staff, they comfort me!"

A little learning often breeds skepticism. Profound knowledge leads back to Jesus.

Without memory the judgment must be unemployed, and ignorance must be the consequence. Pliny says it is one of the greatest gifts of nature.—Montaigne.

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"We, the undersigned, purchased last season, from Messrs. J. B. Jennings & Co., the Brooks' Improved Cotton Screw Press for our customers, and, so far as we heard from, they have given entire satisfaction."

"Messrs. Greenwell & Son, Warren, Crawford & Co., C. L. Walmsley, Irby, McDaniel & Co., Frank & Daniel, Campbell & Strong, Chapman & Co., E. F. Golan & Co., R. S. Walker, Violet, Black & Co., Block Bros., Wright, Allen & Co."

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Particular dining rooms and bed rooms, late especially in time of summer, are in this improved combination thoroughly ventilated and lighted at pleasure, without the slightest inconvenience to the sleeper or patient, or exposure to the passers-by.

It can be attached to any window with the least alteration and at moderate expense. Orders solicited and promptly attended to. State Rights for sale by

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This remedy will cure Rheumatism, and all kinds of disease of the skin, and variety of Cutaneous Eruptions, from the most obstinate, such as Bores, Pimples, Boils, Discolorations, Scaly Skin, Tetter, Itch, Worms, Itch, Liver Complaints, Kidney Affections, Sore Throat, Cancer, Scars, Piles, Scalds, and all other diseases, and its influence in a few applications.

PRICE, \$1 PER BOTTLE.

Within two months this remedy has cured a sensation among the people and with the above diseases. It never fails to cure radically the very worst cases, and demand for the medicine is very great.

DR. HANCOCK'S

Rocky Mountain Indian Salve

FOR CORNS, BUNIONS AND ETC.

This Indian Salve cures Corns, Bunions and all other

Scientific.

THOMPSON'S ROAD STEAMERS.

The adaptation of the locomotive to common roads has long been the object of numerous and varied experiments. The first road locomotive was constructed by Mr. Goldsborough Gurney. This gentleman, sharing an error prevalent at that time among all scientific men, namely, that there would not be sufficient adhesion between the wheels and the ground to permit locomotion, made use of levers and propellers, which, acting as the human leg and foot, drove the vehicle forward. With only one supporter, Dr. Wollaston, Mr. Gurney persevered, and in a few years produced an engine which not only moved without propellers, but ascended several steep hills, and, like its railway cotemporary, was attached to a carriage. Space will not permit us to describe the numerous other projects which were subsequently tried. It is sufficient to say that a machine has recently been constructed which has every probability of soon becoming a common traveler on the high roads.

The great peculiarity in this road steamer is that the wheels are bound round to the depth of five inches with an India rubber tire. This covering, which at first sight does not appear capable of sustaining much hard work, possesses innumerable advantages, being at the same time perfectly noiseless and exceedingly durable. It also enables the steamer to pass over wet grass and newly-made land with an incredible ease and lightness—an immense improvement on the ponderous traction engines which, a few years since, were wont to wander about London, to the intense disgust of coachmen and to the terror of nervous invalids, and which even now cause great apprehension to the benighted countrymen by their midnight prowls about the country roads.

The steamer is commonly used to draw an omnibus or carriage. It is also, however, capable of dragging a plow, thus successfully solving the problem of plowing by direct steam traction, as the India rubber tires enable the steamer to go over the softest ground without showing the slightest sign of sinking.

In 1868 extensive experiments were made in Edinburgh to test the powers of the steamer, when it not only hauled several heavily loaded wagons up a very short incline, but ran across a soft grass field with the greatest ease, and without leaving the slightest track; and in August, 1869, its plowing capacities were severely and successfully tried.

On the twenty-fifth of June a further experiment was made in Edinburgh with the steamer and omnibus. The omnibus has only two wheels, and is a handsome and commodious vehicle. It is built to carry sixty-five passengers—twenty inside and forty-five out. The journey, which was to Leith and back, was accomplished without the slightest hitch, and the whole of the party, among whom may be mentioned the Lord Provost of Edinburgh, expressed themselves highly satisfied with the performance of Mr. Thompson's ingenious and useful invention.—*The Graphic.*

The experiments of Prof. O. W. Holmes make the rate of transmission of nerve influence to and from the brain considerably greater than those of other observers. By experimenting on a single person, Helmholtz, Fizeau and others have reached rates of from forty to eighty or one hundred or more feet a second; so that, as has been occasionally repeated, it would take a whale a second to feel the stroke of a harpoon in his tail. Fizeau says it takes one-tenth of a second to transmit an order from the brain to the muscles, and one-hundredth of a second for the muscles to get into motion.

Dr. Helmholtz put ten intelligent students in a circle, with joined hands, and had a hand-pressure communicated from one to another ten times round the circle. Here was "a nervous circle of about sixty-six feet," (less than sixty, we should think, unless the students had arms like apes,) repeated so as to make it "six hundred and sixty feet," where the impression of a hand-pressure had to be conveyed to the brains as many times to the other hand. He found, after practice, that the time required was ten seconds, making one-tenth of a second for the passage through the nerves and brain of each individual—less than the least time assigned by any other experimenter.

The Quakers of Philadelphia and the Catholics of a New England town have reached a point of agreement. The Quakers proposed to discourage costly presents at weddings; the Catholics to frown against more than two or three carriages at funerals. As the wedding of many a nun has been the death of him, the necessity of the Quaker and Catholic action at the two extremes of life is apparent. It is a pious effort to make both ends meet.

HOUSEKEEPERS' DEPARTMENT.

To SET COLORS.—A spoonful of ox-gall to a gallon of water will set the colors of almost any goods soaked in it previous to washing.

To PREVENT FLIES FROM SITTING ON PICTURES.—Let a large bunch of leeks soak for five or six days in a pailful of water, and wash your pictures or any other piece of furniture with it. The flies will never come near anything so washed.

PLAIN RICE PUDDING.—Half a pint of rice, one quart of milk, half a pint or less of sugar, nutmeg or cinnamon. Bake it slowly two hours. Tapioca may be cooked in the same way, after soaking in warm milk for an hour or two; and sago, after thoroughly washing and soaking over night, is good in the same fashion. It is possible to dilute the milk one-half and yet have the pudding good, if care is exercised in soaking and cooking.

SAFETY from moths for furs consists in leaving them undisturbed through summer in a snug place. Muff-boxes are not secure. Taking them out occasionally to air exposes them to the moth. No pepper, camphor or tobacco is needed. After you have worn them for the last time in spring put them into a linen pillow-case, tie up the end in a tight knot, and shut them up in a drawer which will not be often opened. A true and tried prescription.

CHURNING.—Churning should be slow at first, until the cream has been thinned and becomes a uniform mass. The motion may then be increased, but not to too great an extent, else undue heat may be generated and the butter become frothy. Butter should come in thirty to forty minutes; if much sooner, it will be soft and acquire a bad taste. Metallic churns, as those wherein metal forms a prominent part, should never be used, as such affect the flavor of the product unfavorably.

IMPORTANCE OF AIRING BEDS.—The desire of an energetic housekeeper to have her work completed at an early hour in the morning causes her to leave one of the most important items of neatness undone. The most effectual purifying of bed and bed-clothes cannot take place if no time is allowed for the free circulation of pure air to remove all human impurities which have collected during the hours of slumber. At least two or three hours should be allowed for the complete removal of atoms of insensible perspiration which are absorbed by the bed. Every day this airing should be done, and occasionally bedding constantly used should be carried into the open air, and when practicable, left exposed to the sun and wind for half a day.

MAKE use of time, if thou lovest eternity; know, yesterday cannot be recalled; to-morrow cannot be assured; to-day is only thine, which, if thou procrastinate, thou lovest; which lost, is lost forever; one to-day is worth two to-morrows. *Enchiridion.*

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ADVOCATE CALENDAR, 1870.

MONTHS.

January.

February.

March.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market continues extremely dull, with very little movement in any branch of trade. The receipts and supplies of sugar have been too inconsiderable to admit of more than a retail business, but prices have been fully maintained. Flour has shown rather more animation within a day or two, but Western produce generally has continued inanimate, without any marked change in prices.

Our accounts from the country are still conflicting, those from some localities being decidedly favorable to both cotton and sugar, while other reports of the former are even more discouraging and gloomy than last week. The alarm with regard to worms continues to prevail in many parts of Mississippi, Arkansas and Louisiana. From some points, however, we hear of their disappearance. The prospect is still involved in a good deal of uncertainty, and it would be rash to predict a material increase over last year, if any at all. We are still without any receipts of new cotton, except the two bales received on Thursday from the Rio Grande, which cannot be regarded as a part of our crop, or any indication of its forwardness. No doubt it is considerably behind hand, however early a first bale may be rushed forward from some Louisiana plantation.

The river is now eleven feet eight inches below high water mark.

COTTON.—The following are the arrivals since the twenty-ninth ultimo:

Louisiana and Mississippi bales	680
Mobile	4
St. Louis	8
Texas	7
Total	699

On Saturday the movement commenced with only a limited inquiry, mostly for the better qualities, and notwithstanding less discouraging accounts from Liverpool, the demand subsequently continued confined to a very few brokers, resulting in sales of only 470 bales, at irregular prices, showing a pretty general decline of $\frac{1}{16}$ ¢, with some lots at a still greater reduction. On Monday, under the advance reported at Liverpool and New York, factors were more stringent in their pretensions, but buyers stood aloof, and the business was confined to 180 bales, partly at previous rates, and partly at $\frac{1}{16}$ ¢ to $\frac{1}{8}$ ¢ less than inside quotations. On Tuesday the market opened under a favorable influence of still more encouraging accounts from Liverpool and New York, and buyers coming forward rather more freely, 600 bales changed hands at prices still more in favor of factors, showing a partial recovery of the previous decline. Ordinary sold at 12¢, low middling at 17¢, middling at 17 $\frac{1}{2}$ ¢ and 17 $\frac{3}{4}$ ¢, strict middling at 18¢, and good middling to middling fair at 20¢.

This makes an aggregate for the past three days of 1,250 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,133,907 bales, against 794,481 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 783,879 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 472,644 bales to Great Britain, of 126,648 to France, and of 117,833 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	11 $\frac{1}{2}$ to 12 $\frac{1}{2}$
Good ordinary	13 $\frac{1}{2}$ to 14 $\frac{1}{2}$
Low middling	16 $\frac{1}{2}$ to 17 $\frac{1}{2}$
Middling	17 $\frac{1}{2}$ to 18 $\frac{1}{2}$
Strict middling	19 $\frac{1}{2}$ to 20 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	699
Arrived previously	119,260
Made from waste and damaged cotton, samples, etc.	9562-120,807
Total	120,637

Exported past three days	3489
Exported previously	115,510
Burned	1317-115,916
Total	143,721

MONEY.—Gold, 120 $\frac{1}{2}$ to 121 $\frac{1}{2}$. American silver half dollars, 113 to 115. Mexican dollars at 3 $\frac{1}{2}$ to 4 per cent. premium in gold.

The stock market has been almost stagnant, with a general weakness in prices, and quotations are nominal. On Monday 50 shares Bank of New Orleans sold at \$37.50. The Citizens' Bank has declared a dividend of 8 per cent. from the profits of the past six months.

City Treasury notes are quoted at 20 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, August 2, 1870.

Texas cattle, choice, per head	\$40 to 45
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	20 to 30
Angus, per lb. gross	\$4 to 11c
6 wags, first quality, per head	\$4 to 6
6 wags, second quality, per head	3 to 4
6 wags, third quality, per head	2 to 3
6 wags, choice, per head	80 to 125
6 wags, cows, per head	50 to 70
6 wags, per head	7 to 12
Calves, per head	5 to 10

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements	\$4.00	\$20.00
Cotton and sugar scrapers	8.50	0.50
Yeast's plows and scrapers	5.50	0.00
Cotton scrapers	5.50	0.00
Cotton sweeps	10.00	11.00
Shovels	8.00	10.00
Spades	9.00	17.00
Axes	10.00	15.00
Hay, per yard	30	33
Kentucky	30	32
Star, per 100 lbs.	95	1.00
East India	5.00	0.00
Crackers	0.00	0.00
Bricks, per M	10.00	12.00
Lake	55.00	60.00
English fire	55.00	60.00
Candles, per lb.	50	50
Sperm, New Bedford	13	19
Tallow	13	19
Adamantine	124	184
Chocolate, per lb.	35	55
No. 1 and spiced	35	07
Cider, per bbl.	13	00
Northern	13	00
Coal, per ton	15	00
Canal	11	00
Anthracite	11	00
Western, per bbl.	50	50
Coffee, per lb.	35	35
Havana (stirreny)	35	35
Java	25	28
Cordova	25	28
Cotton seed	15	00
Bough, per ton	20	00
In sacks	31	33
Copper, per lb.	31	33
Braziers	31	33
Sheathing	31	33
Copper bolts	31	33
Yellow metal	26	27
Collage, per lb.	23	24
Manilla	23	24
Tarred, American	23	24
Russia	30	30
Corn meal, per bbl.	5.00	5.25
Dyes, per lb.	4	44
Logwood	4	44
Logwood, St. Domingo	44	44
Fustic, Tampico	1.75	1.85
Indigo, per lb.	1.75	1.85
Madder	20	22
Eggs, per dozen	15	20
Feathers, per lb.	90	95
Fish, per box	1.50	1.60
Cod	1.50	1.60
Herrings	26.00	26.50
Mackerel, No. 1, per bbl.	16.00	16.50
Mackerel, No. 2	10.50	11.00
Mackerel, No. 3	4	6
Flaxseed, per lb.	5.75	7.50
Flour, per bbl.	5.25	5.50
Superfine	5.00	5.25
Common	4	25
Flour, per lb.	15	16
Primes	15	16
Flour, drum	15	16
Dried apples	15	25
Almonds, soft shell	4.65	4.75
Raisins, layer	4.65	4.75
Lenions, Palermo	8.00	12.00
Lenions, Malaga, per box	1.20	1.40
Oranges, La. per box	1.60	1.65
Oranges, Palermo, per box	8.50	9.50
Glass, per box of 50 feet	3.25	3.75
French, 8 by 10	3.60	4.00
French, 12 by 12	4.00	4.50
French, 12 by 15	4.00	4.50
Grain, per bushel	55	60
Oats	1.05	1.10
Corn, shelled	7.00	7.50
Beans, per bbl.	25	28
Peas, per bbl.	25	28
Malt, Western	1.20	1.40
Malt, Canada	1.60	1.65
Gunpowder, per keg	20	21
Gunny bags, per bag	20	21
Hay, per ton	24	25
Northern	24	25
Louisiana	24	25
Hides, per lb.	14	15
Mexican dry lint	14	15
Country dry lint	12	13
Texas stretched hide	12	13
Dry salted	12	13
Wet salted, city slaughter	8	12
Iron, per ton	45	50
Pig, per ton	45	50
Cow, per ton	45	50
English	45	50
Swedes, assorted	45	50
Hoop, per lb.	45	50
Sheet	45	50
Boiler	45	50
Nail, per lb.	45	50
Cotton lics	45	50
Castings, American	45	50
Lime, per bbl.	1.75	2.25
Western	1.75	2.25
Shell lime	2.10	2.25
Rockland, etc.	2.10	2.25
Refractory	2.10	2.25
Black Portland	3.50	3.75
Molasses, per gallon	35	45
Louisiana	35	45
Cuba	35	45
Refinery reboiled	35	45
Moss, per lb.	2	34
Black country	2	34
Select water-rotted	94	10
Nails, per lb.	4.75	5.00
American, 40d	14	10
Wrought, German	14	10
Wrought, English	14	10
Naval stores	10	12
Tar, per gallon	2.25	2.50
Pitch, per bbl.	2.25	2.50
Rosin, No. 1	2.25	2.50
Rosin, No. 2	2.00	2.10
Rosin, No. 3	37	40
Spirits Turpentine, per gal.	50	55
Varnish, bright	50	55
Oils	1.20	1.24
Lard, per gallon	34	35
Coal oil, in barrels	44	45
Coal oil, in cases	44	45
Linsed, raw	1.15	1.16
Sperm	2.75	3.00
Whale, refined	1.40	1.50
Cotton seed, crude	70	75
Cotton seed, refined	95	100
Custor	2.50	2.50
Tanners, per gallon	1.15	1.30
Oil cake	25	25
Linsed, per ton	25	25
Provisions, per bbl.	7.00	7.50
Beef, mess, Northern	7.00	7.50
Beef, mess, Western	7.00	7.50
Beef, dried, per lb.	7.00	7.50
Beef, tongues, per dozen	7.00	7.50
Pork, mess	7.00	7.50
Pork, prime mess	7.00	7.50
Hog, round, per lb.	22	23
Hams, per lb.	22	23
Hams, canvassed	26	26
Shoulders	14	15
Green shoulders	14	15
Lard, prime, in tierces	18	19
Butter, Northern	30	35
Butter, Western	16	28
Cheese, American	10	10
Potatoes, per bbl.	1.50	3.00
Onions	2.50	3.00
Apples	2.25	4.00
Cabbages, per crate	10.00	15.00
Rice, per lb.	0	10
Louisiana	0	10
India, (gold, in bond)	0	10
Carolina	0	10
Sugar, Louisiana, per lb.	74	13
In the city	74	13
Havana, white	134	13
Havana, yellow	134	13
Havana, brown	10	11
Wool, per lb.	10	15
Washed	10	15
Unwashed	10	15
Texas, 40d Merino	24	25

Special Notices.

MACON DISTRICT CONFERENCE.

The District Conference for Macon district, Mobile Conference, will convene at Macon, Mississippi, on Thursday, September 8. It has been deferred until the revival season is over, with the promise of a full attendance of preachers and official members. Opening sermon by Rev. William Murrah, D. D. J. B. STONE, P. E.

SHREVEPORT DIST. CONFERENCE.

The District Conference for Shreveport district will meet at Greenwood, Louisiana, on Thursday, September 22. The official members of the respective churches are pressed with the importance of attending. JOHN PIPES.

VICKSBURG DIST. CONFERENCE.

The District Conference for the Vicksburg district, Mississippi, will be held in Port Gibson, Mississippi, on Wednesday, September 7, 1870. Opening sermon by Rev. Thos. Nixon, on Wednesday night. Bishop Keener has promised to be present. JOHN A. B. JONES, P. E.

WOODVILLE DIST. CONFERENCE.

The Woodville District Conference will convene in Liberty, Mississippi, on Thursday, the first day of September, at eleven o'clock A. M. Pastors will please prepare full reports of the condition of the churches under their charge. Local preachers will be expected to present reports of their appropriate work as such. Each steward will please present to the conference an exhibit of the amount collected by him for church purposes this year, with such other facts as he may think proper to report to the conference. Delegates to the Annual Conference will be elected. Brethren, we expect you all. JAS. A. GODFREY, P. E.

MERIDIAN DISTRICT MEETING.

The District Conference for Meridian district, Mobile Conference, will be held at Belmont, Alabama, August 11-14. A full attendance is requested. J. T. HEARD, P. E.

COMMITTEES OF EXAMINATION.

NORTH MISSISSIPPI CONFERENCE.

Admission on trial—George Shaffer, John Brerford, A. C. Allen.

First year—W. P. Barton, R. J. Jones, M. H. Ford.

Second year—A. J. See, A. Kendall, M. H. Ford.

Third year—T. Y. Ramsey, F. S. Pettway, E. E. Hamilton.

Fourth year—Isaac Elbert, W. T. J. Sullivan, J. H. Brooks.

MISSISSIPPI CONFERENCE.

Admission on trial—R. Albey, T. Nixon, J. G. Jones.

First year—J. L. Forsyth, W. H. Leith, J. M. Pugh.

Second year—H. T. Johnson, C. G. Andrews, J. T. Heard.

Third year—B. Jones, W. L. C. Hunt, W. H. Harrington.

Fourth year—H. H. Montgomery, J. A. Godfrey, Josiah Barker.

D. S. DOUGGETT.

RICHMOND, VA., July 6, 1870.

CAMP MEETINGS.

A camp meeting will be held on Pleasant Hill and Manny circuit, at Baylath, commencing on Friday evening, the thirtieth of September. Preachers will please note it. JOHN PIPES.

There will be a camp meeting at China Grove, between the Westville and Ozark circuits of the Marina district, Alabama Conference, commencing on Friday before the second Sabbath in September. Brethren, come!

W. A. SAMPEY.

T. S. ARMISTEAD.

There will be a camp meeting held in Springville, Springville circuit, Louisiana Conference, beginning on the first day of September next. Let the preachers come. JESSE FULTON, P. E.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September. U. L. THOMPSON, P. E.

New Orleans Dist., Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Felicity street, 6 P. M., July 10

German charges, 7 $\frac{1}{2}$ P. M., at

Dryades street, 7 $\frac{1}{2}$ P. M., Aug. 1

Carondelet street, 7 $\frac{1}{2}$ P. M., Aug. 1

New Orleans circuit, Jefferson

City and Algiers, 7 P. M., at

Advocate office, 20.21

Thilodux, at Honma, 20.21

Moreau street, 7 $\frac{1}{2}$ P. M., Sep. 5

Baton Rouge, 20.21

Plaquemine, 24.25

During this round each Quarterly Conference is required to nominate by ballot one lay representative to the Annual Conference, and out of the nominees the District Conference is to elect four. It is important that these nominees should be made, and their names promptly reported. The District Conference will probably be convened in October.

LINUS PARKER, P. E.

Opelousas District, Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Washington circuit, Aug. 13, 14

Vermillion circuit, 15, 16

Opelousas, 20, 21

Conocochee, 25, 26

Bayou Mallet, 28, 29

Abbeville, Sept. 1, 2

Grand Chenier, 10, 11

Plaquemine, 17, 18

Pattersonville, 24, 25

Franklin, Oct. 1, 2

New Iberia, 6, 7

Lake Charles, 22, 23

The District Meeting for Opelousas district will begin at Fletcher chapel, September 1. It is to be a camp meeting also. Bishop J. C. Keener is to preside. BISHOP J. C. KEENER, P. E.

J. D. ADAMS, P. E.

Lafayette Dist., Montgomery Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Arbaeche mission, at Hurri- 10

Lineville circuit, at Lineville. 17

Marble Valley circuit, at An- 24

drew chapel. 31

Pineknobville circuit, at Mt. Moriah 31

Soanpaty et., at Mt. Pisgah. Aug. 7

Tylassee et., at Pleasant Grove 14

Dadeville et., at Dadeville. 21

Lafayette et., at Sweet Home. 28

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, AUGUST 13, 1870.

NO. 30.

NEWS OF THE WEEK.

DOMESTIC.

SALT LAKE CITY, Aug. 6.—The election passed off quietly. Partial returns indicate that two thousand votes were cast for General Maxwell, the opposing candidate.

The Mormon women generally voted.

The entire vote of this city is above four thousand.

The Mormon family, with whom Maxwell boarded for a year, turned him off under positive orders from the church, because of his part in the election.

MEMPHIS, Aug. 6.—The election returns from west Tennessee show a decided victory for the Democrats, and large gains for that party.

RALEIGH, Aug. 6.—The election returns to-day confirm the previous opinion expressed that the State had gone Democratic by 5,000 to 15,000 majority.

Cobb, Republican, first district, and Dixon, to fill the vacancy occasioned by the death of Eaton, and Thomas, both Republicans from the second district, are certainly elected.

Additional returns render the election of Waddill, Conservative, over Dockery, Republican, as certain.

Gilliam, Conservative, to fill Dewey's vacancy, and Rogers, Conservative, are both elected. Rogers beats Harris, colored, about 900.

Leach, Conservative, is elected over Scott, Republican, for the sixth district.

Harper, Conservative, is doubtless elected over Jones, Republican, in the seventh district.

Both houses of the Legislature will be largely Democratic. Some claim a two-thirds majority in each house.

WILMINGTON, N. C., Aug. 6.—Returns enough have been received to settle the fact that the Conservatives carry both houses of the Legislature by decisive majorities. They also carry the third, fourth, fifth, sixth and seventh Congressional districts, which makes the delegation stand five Conservatives and two Republicans. In the third district Waddell, Conservative, is undoubtedly elected, though there are two counties yet to hear from. Careful estimates fix his majority at 375.

It is conceded that Shipp, the Conservative candidate for attorney general, carried the State.

NEW YORK, Aug. 10.—Per cable come the following dispatches:

PARIS, Aug. 10.—The excitement in the chambers last night was unparalleled. Several members struck each other, and threats were made to shoot such members as opposed the imperial policy.

Julius Favre demanded the recall of the Emperor, as unfit to command the army.

FOREIGN.

CARLSRUHE, Aug. 4, 3 P. M.—There was hard fighting at Weissenburg yesterday.

To-day a large force of Prussians advanced between Weissenburg and Lauterburg ten miles into French territory, driving the advanced posts of the enemy, and destroying miles of railroad between Lauterburg and Strasburg, along which it is supposed that McMahon was preparing to advance.

The French loss is heavy, including many prisoners.

LATENT.—The Prussian victory at Weissenburg was decisive. The troops engaged were regiments of the fifth and eleventh Prussian army corps, and of the second army corps of Bavaria, led by the Crown Prince in person.

The French force consisted of Donay's divisions of McMahon's corps.

Weissenburg and Geishall, in the rear of that town, were carried by storm at the point of the bayonet after an obstinate resistance.

The general who commanded the French in the absence of Donay was killed, with two officers of his staff.

A French encampment, one piece of artillery and five hundred wounded prisoners, including many Turcos, fell into the hands of the Prussians.

On the German side General Killbach was wounded. The grenadier guards and fiftieth regiment suffered severely.

BERLIN, Aug. 5.—A dispatch dated near Weissenburg, at six o'clock Thursday evening, says:

"We have won a brilliant but bloody victory."

The attack was made by the left wing of the Prussian army, consisting of the fifth and eleventh corps of Prussians, and the second corps of Bavarians.

This force carried by assault, under the eyes of the Prince Royal, the fortress of Weissenburg and Giesburg.

Donay's division of Marshal McMahon's corps was splendidly defeated, being driven from its camp, and General Donay himself was killed.

Five hundred prisoners were taken, none of them wounded. There are many Turcos among the captured.

Prussian General Kirschaek was slightly wounded.

The Royal Grenadiers and the left regiment of the line suffered heavy losses.

BERLIN, Aug. 7, 4 A. M.—The Prince Royal reports, August 6, in the evening, a battle was fought in which we defeated McMahon, whose corps had been reinforced by divisions from corps of Failly and Canrobert. We have taken two eagles, six mitrailleurs and at least four thousand prisoners. General Daze was wounded. Loss great on both sides.

BERLIN, Aug. 7.—The French have been defeated along the entire line in two days' fighting, and are in retreat on Metz and concentrating for the defense of Paris. Their losses are immense.

McMahon was beaten on the right, and Frossard on the left.

The Prussians captured four thousand prisoners, thirty guns and six mitrailleurs from McMahon.

BERLIN, via London, Aug. 6.—The French Emperor has withdrawn his entire line, and is concentrating his troops for the defense of Paris. His losses have been enormous. The Prussians overtook the retreating French forces early on Saturday morning, west of Saarbrücken, near Spicheren Hills. The position at which the French endeavored to make a stand during their retreat was carried by Prussians at the point of the bayonet. This battle is known as that of Haguenau.

BERLIN, Aug. 7.—King William sends the following dispatch to the Queen: "Good news; a great victory has been won by our Fritz. God be praised for his mercy. We captured four thousand prisoners, thirty guns, two standards and six mitrailleurs. McMahon, during the fight, was heavily reinforced from the main army. The contest was very severe, and lasted from seven in the morning until nine at night, when the French retreated, leaving the field to us. Our losses were heavy."

Metz, Aug. 7.—The morale of our troops is excellent this morning. It is impossible to give the exact figures of our losses.

General Coffiniere is organizing defensive measures.

Three corps here are still able to give the enemy much trouble, and stop his onward movement.

PARIS, Aug. 7.—The Journal Officiel says the defense of Paris is assured.

It would require an army of half a million to invest its fortifications, while thirty thousand men would suffice to defend them, and there are troops enough now in and around the city to furnish the necessary garrison, together with the sailors from the fleet, which could be procured. The Garde Nationale, the Garde Municipale and firemen would make up a solid army of one hundred thousand.

PARIS, Aug. 7.—Special to the New York Times: I learn on the very best authority that Italy sends fifty-five thousand troops this week to aid France, and it is believed in official quarters that Austria will also send a contingent at once.

In the battle of Haguenau, noon, sixth, General Colson, General McMahon's chief of staff, was killed by his side.

General Raoul is missing. Preparations are going on at Metz for a vigorous defense.

PARIS, Aug. 7.—La Liberte has the following from official sources: General Frossard has only retreated a short distance.

Marshal McMahon fought near Niederbronn.

His headquarters were at Haguenau, and he has fallen back to St. Avertin. Thus Strasburg is menaced.

PARIS, Aug. 7.—The Journal Officiel, in its second edition, to-day, publishes the following proclamation:

"ALL FRENCHMEN.—Up to this hour we have always given without reserve all certain news which we have received, and we continue to do so. Last night we received the following dispatch:

"Metz, Aug. 7, midnight.—Marshal McMahon has lost the battle."

"General Frossard, on the Saar, has been obliged to retire. His retreat was effected in good order."

"All can be re-established."

Metz, Aug. 7, 3.30 A. M.—My communications have been interrupted with Marshal McMahon. I am going to place myself in the center of the position.

ROME, Aug. 7, via Paris Aug. 9. General Dinnont, commanding the French forces, left Rome last night with another detachment of troops. He goes to Lyons to take command of a division of the army in the field.

General Guilhem, who remains to superintend the embarkation of the remainder of the troops, had an audience with the Holy Father to-day, and was most courteously treated.

BERLIN, Aug. 8.—General Steinmetz telegraphs the following particulars of the contest between Von Goeben and the French force under General Frossard:

"The fight was opened on our side by the fourteenth division, which was subsequently reinforced by artillery and cavalry. A fierce and bloody struggle raged along the line between Saarbrücken and Forbach, lasting until night."

"The heights of Spicheren were carried at the point of the bayonet, and the enemy thrown back on Forbach. Meanwhile our fifteenth division had advanced from Völklingen, taken Rosel, and reached Forbach at nightfall, when a broken division of the French army being driven upon that point, their baggage and camp equipment, and many prisoners, were taken."

LONDON, Aug. 8.—The Prussians claim that they will have eight hundred thousand men at the theater of war by this evening.

Rumors of the purchase of the Stevens battery by Russia are discredited here.

PARIS, Aug. 8.—The Temps this evening announces that Marshal Bazaine has been appointed commander-in-chief, and General Trochu major general of the army. General Le Boeuf retires.

Le Parlement says the ministry have determined to create a national committee, with power to act under all circumstances arising from the war.

LONDON, Aug. 8.—French dispatches to-day represent that actual hostilities are suspended, but a rumor prevails that the Prussian armies have concentrated, and that a battle is raging before Metz.

LONDON, Aug. 8.—At last accounts Marshal McMahon was at St. Avertin. His corps suffered less than was at first supposed. The reports that General Colson was killed by his side, and that General Raoul is missing, have been confirmed.

The Pall Mall Gazette says the result of this battle means the triumph of the Prussians in the war.

The German press generally consider the French loss irretrievable, but there are three French corps which have never yet been under fire.

The movement of retreat for the purpose of concentrating has been effected, and a new line of defense taken up in the passages of the Vosges.

A general battle in front of Metz is considered probable to-morrow. The Prussians are moving in that direction by forced marches.

LONDON, Aug. 8.—It is said that the Emperor Napoleon's attack is a return of his old disease, provoked by equestrianism. The American generals, Sheridan and Forsyth, have gone to the Continent.

LONDON, Aug. 8, 4 P. M.—It is stated, privately, that the Emperor is ill at Châlons, and that Drs. Nélaton and Ricord have gone to attend him.

PARIS, Aug. 8.—The Journal Officiel contains the following:

"Metz, Aug. 7, 9.30 A. M.—Our artillery suffered heavily."

General McMahon is now in communication with General Failly.

Metz is being prepared for a vigorous defense.

The Journal Officiel adds: The relations with foreign governments are not prejudiced by Saturday's events. On the other hand they develop the significant fact that which other governments desire in common with France is the maintenance of European equilibrium.

The remainder of the Garde Nationale is to be incorporated with the Garde Mobile, and the two corps will be organized in a single body at once.

The Journal Officiel, of to-day, says: "The relations of France with other powers are satisfactory, and late events have developed rather than weakened this feeling."

Metz, Aug. 8, 9.10 P. M.—General Changarnier has arrived here. He was conducted from the railway station to prefecture by honorable citizens. The general was in civilian's dress. He was immediately taken into the presence of the Emperor.

The public here receives with favor the advent of General Changarnier.

LONDON, Aug. 8.—The Times, of this morning, says: "It is a momentous question whether the Emperor's health leaves him in possession of his ordinary faculties."

"The war is marked by his usual hesitation, which is attributable to random and purposeless strategy and puzzling inaction, which have probably brought calamity to the national arms."

"The Emperor is now bound to accept battle instantly; yet he has on hand the task of concentrating his forces and restoring esprit to his defeated army; and this while his army is concentrating in the heart of Lorraine."

"Circumstances will soon exact the reappearance of England in the character of a mediator."

It is said that the Orleans Princes are prodigal of their money in relieving the wounded of the French army.

Ships still enter the Elbe and the Weser rivers, notwithstanding the blockade.

PARIS, Aug. 9.—A correspondent of Le Temps thus describes the interview between the French minister and Cardinal Antonelli on the twenty-fifth ultimo: The former having read Duke de Grammont's dispatch, directing the evacuation of Rome by the French troops, Antonelli said, imperturbably: "I will mention it to the Holy Father."

"Then I may expect an answer in the evening?" inquired the minister.

Cardinal—"Shall receive you with pleasure."

In the evening the Marquis de Beauville called on the cardinal, and the following brief colloquy took place:

Marquis—"What does his holiness say?"

Cardinal—"He says God will provide for me. May I never see French troops again?"

Marquis—"Is that all?"

Cardinal—"All."

PARIS, Aug. 9.—The minister of the interior has issued a proclamation, announcing that according to the terms of the law of 1849 on the declaration of a *stat de siège*, the military authorities have a right to interdict all publications of a nature to excite or keep up disorders. As such propositions as that made by the Siecle, to institute a committee of defense, tend to anarchy, and compromise a unity of action, and creates useless agitation, on advice of the council of ministers it has been decided that the military authorities shall apply proscriptive measures to any journal renewing such propositions.

PARIS, Aug. 9.—The Republican and Democratic journals advise an immediate meeting of the Corps Legislatif and the arming of the people. They all censure strongly the disorders which have taken place in the streets, and counsel calmness and moderation.

The deputies to the Corps Legislatif, who are now in Paris, met yesterday afternoon and called upon the Emperor.

There is great activity in enrolling volunteers in all parts of the city.

Thirty-three thousand workmen are strengthening the fortifications, assisted by twenty thousand sailors from the navy.

The Gaulois says the false news of victory was disseminated at Strasburg last week at the same hour it was sent out here, and shows that there was a preconcerted attempt to deceive the nation.

Metz, Aug. 9, 8.30 A. M.—By cable to the Associated Press: The enemy has in a large measure concentrated in front of Metz. Marshal Bazaine has the direction of operations.

The corps of General Frossard has retired in good order upon Metz. All has been quiet during the night. The Emperor has just gone to the general headquarters of Marshal Bazaine.

LONDON, Aug. 9.—Authentic advices from France show that Marshal Bazaine, commander-in-chief, has one hundred and thirty thousand men at Metz, Marshal McMahon fifty thousand at St. Avertin,

and Marshal Canrobert fifty thousand at Nancy.

LONDON, Aug. 9.—The following official dispatch is dated at Homberg, in the Palatinat, at 9.45 A. M., August 8:

"Yesterday, after the battle of Worth, the enemy retired in the greatest disorder. The French artillery endeavored to make a stand at Wiedeburn, but that town was taken by the Bavarians. The enemy retired on the route to Bitscho. The cavalry of Wurtemberg captured the enemy's stores and four pieces of artillery at Regelsbachen."

"The enemy's dead and wounded covered the route of the retreating army. This A. M. we have occupied Haguenau, which had been evacuated by the enemy. German troops held both banks of the Saar river, having occupied Sarreguemines and Forbach after slight resistance."

MUNICH, Aug. 9.—The King of Bavaria makes the following report concerning the battle of Worth:

"Early on the morning of the seventh instant, just as our troops had left their bivouac to march on Ergolzheim, the thunder of cannon was heard. This hastened our movements, and we soon came up with the first corps, which was engaged with the enemy."

"The Bavarian troops were placed in action at once, and participated in the assault upon the height of Guemere, which was carried about five o'clock, the French being repulsed in disorder and with heavy loss. The action was severe and sanguinary."

"The King issued congratulatory orders to the second corps, thanking them for their splendid conduct and gallantry."

PARIS, Aug. 10.—The session of the Corps Legislatif opened at two o'clock this afternoon, M. Schneider presiding. As soon as the formalities of the opening were over M. Ollivier addressed the house as follows:

"Messieurs: The Emperor in his proclamation told you if circumstances should prove unfavorable, the Emperor would call you to her. We have not waited until the situation was compromised before calling you. [Interruption.]

Mr. Favre exclaimed—This is too audacious."

M. Ollivier continued—We call you at the first signs of trouble. Some of our troops have met with reverses, but the greater portion remain unvanquished. Our citadels, our natural defenses and our munitions are intact. We ask you to aid us in organizing the national guard."

Deputy Pere—All sacrifices without you."

M. Ollivier resumed—We are all prepared. We can arm forty-five thousand men in Paris, and that the departments which are threatened are in a state of siege. Prussia hopes to add to her own advantages by our intestine trouble, but her expectations will not be realized. We shall defend ourselves. Order is safety. Now, Messieurs, one word: It were impatience at such a time to dwell upon personalities. Accuse us, doubt us; we shall not answer except to defend the measures we intend to prepare. If the chamber is not with us [ironical laughs and interruptions] it is wanting in the performance of its first duty. Let us not lose time in discussion. This I beg, as perhaps this is the last time I shall mount this throne. Make no more speeches. Send us away if you deem it best. [Shouts from the left, Yes, yes.] Deputy Dumenilin interrupts, and proposes that the presidency of the council of ministers be conferred on General Trochu."

Julius Favre demanded that the chambers should at once assume the direction of public affairs.

Paul de Cassagnac said: "If he was a minister he would send before a council of war men sustaining such a proposition."

A scene of great violence here ensued between the members.

Picard asked that the chambers pronounce a vote of censure against the ministers. The members on the left were continually demanding calls to order."

Paul de Cassagnac, who was temporarily presiding, refused to accede to these demands, saying that violence on one part would only produce violence on the other."

Finally, M. Ollivier, after great effort to make himself heard in the confusion, said: "Some of my colleagues ask me if I would have them shot." The Duke de Grammont exclaimed: "They all ought to be."

At this expression Deputy Estalclm rushed toward Duke de Grammont, shaking his fist in his face. Deputy

Favre also left his seat and threatened the Duke. The members of the right rushed from their seats and interfered, restored order, and the president put on his hat in the midst of the confusion, and the session was temporarily suspended."

M. Jules Favre on the resumption of session demanded the immediate consideration of his proposal, but it was refused by a vote of 190 to 53."

M. Clement Duvivier then proposed an order of the day declaring that the chambers, desirous of insuring energy in the national defenses, pass to the order of the day."

M. Ollivier refused to accept the order of the day, and rested the fate of the ministry on its passage, but the order was adopted, and at the request of M. Ollivier a recess was taken that he might withdraw and consult with his colleagues."

M. Ollivier returned after a brief absence, and mounting the tribune said: In the presence of the vote of the chamber, the ministry has given its collective resignation to the Emperor Regent, who has accepted it. I am instructed to declare that General Palikao has been charged with the duty of forming a new ministry. [Applause.]

As for us, we shall continue to do whatever our country demands of us, and from the present moment on our successors, whatever misfortune they may encounter, will have our support."

After the declaration the chambers separated in great agitation. In the Senate the resignation of the ministry was also announced."

LONDON, Aug. 10.—It is reported that a great Prussian victory was achieved to-day."

PARIS, Aug. 10.—General Changarnier has been placed on the general staff, and his presence has an excellent effect."

PARIS, Aug. 10, via London Aug. 10.—A dictatorship is anticipated, with General Trochu as anpromote head."

The Emperor has been invited to return to Paris and await the reconstruction of the government. His refusal is considered certain."

LONDON, Aug. 10.—The Prince Imperial of France has arrived with the Emperor's confidential agent and the Empress Eugenie's jewels."

LONDON, Aug. 10.—Paris telegrams of Tuesday afternoon and night, now coming in, do not change the aspect of affairs."

It seems true that the Emperor, when solicited to return to Paris, replied he would return "dead or victorious."

Houses, trees and all obstructions within five thousand yards of the fortifications of Metz have been destroyed."

LONDON, Aug. 10.—The Prince Imperial of France has arrived in London in charge of W. F. Smith, the Emperor's confidential agent. Smith also brought with him the Empress Eugenie's jewels and valuables, and the famous diamonds of the Duke of Brunswick."

NEARING THE OTHER SHORE.—When, after the weary voyage that I first made across the ocean, sick and loathsome, I arose one morning and went upon the deck, holding on, crawling, thinking I was but a worm, I smelt in the air some strange smell, and I said to the captain: "What is the odor?" "It is the land breeze from off Ireland," I smelt the turf, I smelt the grass, I smelt the leaves, and all my sickness departed from me; my eyes grew bright, my nausea was gone. The thought of the nearness of the land came to me, and cured me better than medicine could cure me. And when, after off, I saw the dim line of land, joy came and gave me health, and from that moment I had neither sickness nor trouble; I was coming nearer to the land."

Oh! is there not for you, old man, and for you, wearied mother, a land breeze blowing off from heaven, waiting to you some of its sweetness? Behold, the garden of the Lord is not far away; I know from the air. Behold the joy of home. Do I not hear the children shout? The air is full of music to our silent thought. Oh, how full of music when our journey is almost done, and we stand upon the bound and precinct of that blessed land! Hold on to your faith. Believe more firmly. Take hold by prayer and by faith. Away with troubles and buffetings! Be happy; you are saved. In a few hours visions of God and all the realities of the eternal world shall be yours, and you shall be saved with an everlasting salvation."

The Christian Advocate.

SATURDAY, AUGUST 13, 1870.

OUR ANGELS.

Oh! not with any sound they come, or sign,
Which deeply ear or eye can recognize;
No curiosity can compass or surprise
The secret of that intercourse divine
Which God permits, ordains, across the line,
The changeless line which bars
Our earth from other stars.

But they do come and go continually,
Our blessed angels, no less ours than His;
The blessed angels whom we think we miss;
Whose empty graves we weep to name or see;
And vainly watch, as once in Galilee,
One, weeping, watched in vain,
Where her lost Christ had lain.

Whenever, in some bitter grief we find,
All unawares, a deep, mysterious sense
Of hidden comfort come, we know not
whence;
When suddenly we see, where we were blind;
Where we had struggled, are content, re-
signed;
Are strong where we were weak—
And no more strive nor seek—

Then we may know that from the far glad
sides
To note our need the watchful God has bent,
And for our instant help has called and sent,
Or all our loving angels, the most wise
And tender one, to point to us where lies
The path that will be best,
The path of peace and rest.

And when we find, on every sky and field,
A sudden, new and mystic light which fills
Our every sense with speechless joy, and
thrills
Us, till we yield ourselves as children field
Themselves and watch the spells magicians
And the world,
With tireless, sweet surprise,
And rapture in their eyes—

Then we may know our little ones have run
Away for just one moment, from their play
In heavenly gardens, and in their old way,
Are walking by our side, and one by one,
At all sweet things beneath the earthly sun
Are pointing joyfully,
And calling us to see!

Ah! when we learn the spirit sound and sign,
And instantly our angels recognize,
No weariness can tire, no pain surprise,
Our souls rapt in the intercourse divine,
Which God permits, ordains, across the line,
The changeless line which bars
Our earth from other stars.

H. H. in Heart and Home.

TRENTON SUNDAY SCHOOL.

Mr. Editor: I give you an account of a recent celebration of the Juvenile Missionary Society of Trenton. About three months ago Bro. J. Lane Borden inaugurated a society, under circumstances rather discouraging, in this little town, and by dint of repeated efforts induced the children to take an interest in its work and object. After they began to appreciate it, however, they became enthusiastic. It was early stipulated that they should not give to the Lord that which cost them nothing, but should make their contributions out of the proceeds of their actual labor. It was amusing to see twenty or thirty boys during the day entering the stores in search of little jobs that might realize their monthly dues, and as many little girls over sewing or garden patches, or on errands, in the same spirit of self-denying toil. When their meeting transpired, as each one brought his contribution he was asked and stated whence he got his money, and it might have put the utilitarian in a brown study to have heard their responses as they deposited their mites upon the desk.

At the celebration the children were dressed appropriately and uniformly, and presented as bright a constellation of beauty as could be found, for the same numbers, in the land. The exercises consisted of hymns, speeches, recitations, etc., with a dramatic representation of their usual monthly meetings. At the close, of course, came the inevitable but ever pleasant collection and making of life members. In consequence of the weather being very inclement, the skies dripping and the streets running, we had but a limited audience, but sufficient to realize the snug little sum of \$135. Felicity street and Carondelet may look to their laurels, for Trenton Sunday School Missionary Society, under the faithful tutelage of that inimitable superintendent and friend of children, Brother Borden, aspires to be the banner society of the Conference.

Brother Borden's success with children is indeed astonishing. He will, if persevering, accomplish a great work in the Conference—a work that will multiply itself every year.

MONROE, LA., July 25, 1870.

Bigots ever think others most perversely and willfully wrong-headed.

BROOKHAVEN DIST. CONFERENCE.

Mr. Editor: This body convened at Brookhaven on the twenty-seventh of July, and remained in session three days. Eight appointments were represented. Rev. Geo. F. Thompson, presiding elder, and L. R. Redding, secretary.

In response to the first question, written reports from the several charges represented were read and discussed.

Crystal Springs and Hazlehurst charge was represented as in a hopeful condition. "Encouraging prayer and class meetings, which are generally comfortable and sometimes happy meetings."

At Wesson and Beauregard Rev. R. B. Downer reports: "Increased interest manifested in the attendance on public worship at eleven A. M. on Sabbath, but astonishing indifference and carelessness in reference to class and prayer meetings and love feasts."

Brother Day reports of Georgetown: "Some vitality in the church, and symptoms of improvement manifest."

Brookhaven was reported as in a very cold condition. No prayer or class meetings.

Brother Nicholson, from the Martinsville circuit, gave a very encouraging account of this work. All the social meetings of the church well attended, and, as a consequence, glorious revivals. More than forty converted at Bahala chapel recently.

Pleasant Valley and Rehoboth were represented by Brother Wadsworth as decidedly lukewarm. Social meetings of the church much neglected, and much indifference among the membership.

The secretary failed to get Bro. Sharbrough's report, of Scotland circuit.

The financial condition of the several charges, excepting Martinsville, is discouraging. Sunday schools flourish everywhere.

The second question, "How can the spiritual interests of the church be promoted?" elicited a very interesting discussion, participated in by the delegates generally.

Pleasant Valley was selected as the place for holding the next conference.

The prayer meetings, held morning and evening during the session, were "seasons of refreshing from the presence of the Lord."

Rev. M. J. Whitworth, Jehn Dunning, V. J. Wroten and Levi Godbolt were elected lay delegates to the ensuing Annual Conference.

Rev. Thomas King, Jesper Thompson, J. M. Wesson, Jr., and Fletcher Enoch, alternates.

Conference adjourned at noon on the twenty-ninth of July.

L. R. REDDING, Sec'y.

MINISTERIAL EDUCATION.

Mr. Editor: I notice in your issue of the twenty-third instant an article from Rev. H. J. Harris on the above subject. He calls upon me, as the president of the Ministerial Educational Association of the Mississippi Conference, to bring the subject of auxiliary organizations and the giving of material aid before the friends of the cause within the bounds of our Conference.

As you are aware, Mr. Editor, I have heretofore done so in your paper, early in April last. But as it is a subject near my heart, I thank the brother for his interest in the cause, and do most earnestly entreat all who are interested in this important enterprise—and who is not?—to at once go to work. There are a number of interesting young men who are asking the church to assist them in their literary and ministerial education. Let us help them. Organize at once. Concentrated effort will accomplish the great design, and send out many polished shafts into our Master's vineyard. I solicit clerical and lay members to redeem their pledges.

Yours in Christian love,

THOS. REED.

FAYETTE, July 29, 1870.

Worldly pleasures are no more able to satisfy the soul than the light of a candle to give day to the world.

The man who is venial himself believes that everybody has his price.

SHARON FEMALE COLLEGE.

TO THE LADIES WHO HAVE ATTENDED SCHOOL THERE.

The dormitory and boarding house

of this institution was burned down in August, 1868, and owing to the stringency of money matters has not been rebuilt. Such a building is felt to be a necessity to the college. We must have a boarding house for the young ladies who attend this school. To help us erect this house we make an appeal to all the ladies who have ever attended school in this college—however limited or long the term—to send us a contribution for this purpose. Cannot each one of you send me from \$1 to \$10? Cannot each one of you raise and send me \$10, if not able to pay that amount yourself? Please to try, and let me hear from you.

If you will do it the house will go up speedily, for there are thousands of these ladies. They are to be found in Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky, Illinois, Missouri, Massachusetts, California, and in how many more States I am not now prepared to say.* Remit by post office money order on Canton, Mississippi, or draft or registered letter to me at Sharon, Madison county, Mississippi.

I doubt not but many ladies and gentlemen who may see this will feel it to be a privilege to respond to this call for help. Please to send me your contribution at once.

H. H. MONTGOMERY, Agent.

P. S.—The papers of the States above named will confer a favor on the trustees of the college and advance the cause of education by publishing this appeal and calling attention to it.

* Brazil and Honduras also.

THE LATE HON. A. B. LONGSTREET.

HIS LAST HOURS.

The week just gone has called on the literary world to mourn the loss of one of its highest ornaments, and has robbed religion of one of her most zealous and able servants. On Saturday, the ninth of July, the Hon. Augustus Baldwin Longstreet died, covered with the honors accumulated through a life of eighty-one years. For a week previous to his decease he had been suffering from a severe attack of chills, but after the first two or three days had rallied so far as to sit up, to read and to write. Late on Wednesday evening he declared his intention of sitting up through the whole of the next day; but early in the morning he was seized by a chill, which rapidly developed into pneumonia, and then he sank rapidly.

His last hours were remarkable, even for those of a true Christian. To within two days of his death, and while prostrated by disease, his aged and trembling hands were eagerly writing on a work of a religious character, to which the last part of his life had been devoted. An ineffable peace settled around him, quieting even the grief-stricken about his bedside. All the numberless moments of his life, which had been consecrated by his remarkable, unhesitating trust in God, seemed to gather from the by-gone years, drawing around him in the trying hour of death to sustain and brighten him and his. When questioned respecting his spiritual condition, raising his hand, he replied: "There is not a cloud." So unshaken was this repose that he watched the approach of death with the curious interest of one making a new and important chemical analysis rather than with the tremulous apprehension of one about to enter the unknown and awful hereafter.

The parting of the soul and the body was an event which he had made the topic of his daily conversation. When the time came, with a wonderfully lucid mind he gave the closest scrutiny to the loosing of every tie which united the two; and it is very doubtful whether any soul of the millions departed can tell more of the rationale of death than that of Judge Longstreet. With his own fingers he counted the failing pulse. When he could no longer move his hand he made one of his attendants place it on his wrist, and, looking around on the loved ones he was leaving, he quietly exclaimed: "Almost gone." At four o'clock in the afternoon, and without pain, he expired, with the light of a glorified smile playing over his face. In St. Louis Christian Advocate.

J. M. ST. LOUIS CHRISTIAN ADVOCATE.

ONE of the most important rules

of the science of manners is an al-

most absolute silence in regard to

yourself.

Gilt tassels, as a sign of noble

birth, will no more adorn the caps

of Oxoniens.

RELIGIOUS INTELLIGENCE.

THREE PEERS—Lords Radstock, Farnham and Teynham—are at present preaching in Great Britain.

The Established Church of Scotland asks of Parliament \$85,000 this year to supplement the salaries of its poorer ministers. The Free Church gives all its ministers a living salary, and asks no favor.

A DREADFUL massacre of Christians is said to have taken place at Pekin, China, on the twenty-first of June. A French secretary of legation, with a number of Sisters of Mercy, priests and Russians, were ruthlessly slaughtered, and a cathedral burned.

The anniversary of the institution of Christianity in the Hawaiian Islands was celebrated at Honolulu with unusual enthusiasm. The entire native and foreign population from that and adjacent districts, and many persons from other islands, attended.

PEWS.—The rental of pews in eight or ten of the principal churches of Chicago, of several denominations, was found by actual examination, a short time since, to average from \$60 to \$75 per pew, which, says a contemporary journal, is a virtual exclusion of the poor.

THE German Protestants in Egypt, who, for a long time, have had a church and hospital in Alexandria, have established a second congregation in Cairo, and recently the Crown Prince of Prussia laid the corner-stone of this new church, to which his father made a donation of twenty thousand guilders.

A TIME OF REFRESHING.—For a week past our Minna street church has been enjoying a time of refreshing from the presence of the Lord. Many of the members are spiritually much revived, and an unusual interest is manifested by other members of the congregation. The evening services are still continued. San Francisco Spectator.

THE English Bishop of Colombo, Ceylon, writes that Bishop Colombo's writings are being used vigorously against the religious work of the missionaries by the Buddhists there. They have printed tracts made up of the Bishop of Natal's objections to the Pentateuch, and used them in attack of the Bishop of Colombo. They have excited some considerable feeling of alarm among the Christian converts.

THE BAPTISTS OF GREAT BRITAIN.—The latest statistics show the churches to number 2,563; ministers, 2,504; members, 237,435; missionary churches, 1,209; members of ditto, 163,311. Of these churches 46 were built during last year; the increase during the year was 9,982. Of the churches 219 are in London. Wales contains over 600 churches, and more than 60,000 members, the recent growth there having been very great.

MORAVIANS.—The membership of the Moravian Church in America, Northern and Southern Province, British Province, and "German," is twenty-five thousand, a gain over last year of one hundred and seventeen. The missions of the church employ seventeen missionaries, two of them women, and have congregations containing sixty-nine thousand one hundred and twenty-three persons, making the Moravians number in all ninety-four thousand five hundred and twenty-four persons.

THERE appears to be some truth in the report that the Marquis of Bute will return to the Church of England. The John Bull says: "We hear on good authority that there is every probability of the Marquis of Bute returning to the Anglican Church. When his secession to Rome was first announced in these columns, six months before it was avowed, the statement was received with an indignant denial, and, doubtless, the same will be the result now. Our information, in both cases, is from the same quarter."

CHRISTIAN WORK reports \$3,396,350 raised in England last year for foreign missions by thirteen societies, \$1,177,690 for home missions by twelve societies, \$304,000 for Jewish missions, \$235,630 for colonial and continental missions, and \$821,715 for educational societies, including fees. The largest receipts are \$911,325 for the Bible Society, including sales, after which come the large missionary societies in the following order: Wesleyan Missionary, Church Missionary, Propagation Society and London Missionary.

SEVERAL of the Presbyterian churches of Brazil report additions, and chiefly converts from Romanism. At the last communion in Rio Janeiro two young men were received on profession of their faith. At Lorena three persons were baptized and admitted to the church on profession of their faith. At Brotas one old man—"a miracle of grace"—was received, and at Sao Paulo three were admitted to the church on examination, and three on certificate, and four children were dedicated to God in baptism. The brethren in Rio de Janeiro have at last been enabled to purchase a desirable property for a chapel.

THE Cross Gazette, of Berlin, learns from Rome that the Oriental Catholic Church of the Armenians has entirely separated itself from the papal chair. This news has caused much ill feeling at the Vatican, where the blame is attributed to France. The United Chaldeans now, it is said, intend to break off all connection with Rome, and the Copts are about to do the same.

The Eastern bishops approve of the course adopted by their sees, and Mgr. Pluyin announced, in his last dispatch from Constantinople, the approaching withdrawal of the Maronites, Syrians and Greek Melchites from communion with Rome.

In this case the Pope will have entirely lost all his power in the East.

THE Sacramento Union gives an account of a Chinese wedding in that city. The bridegroom, Som Hing, is a well-to-do Chinaman, and a member of one of the Chinese Sunday schools. The bride, Miss Gut Quill, had been betrothed to him since childhood, and arrived by the last steamer. Two or three American families accorded her protection before marriage, as it was not safe for her to reside on the Chinese street; and the wedding, which was to take place in the Congregational church, was celebrated the day before at the residence of Rev. S. C. Dwinell, as the parties were afraid she might be kidnapped. This is the first case in California of a Chinese marriage by a clergyman.

DR. HERRMAN, the Presbyterian missionary in Japan, writes, under date of May 19, that he is engaged regularly in the translation of the gospels. He has finished Matthew, Mark and John, and was about half through Luke. His Bible class continues prosperous, and the dispensary was never so hoped as it has been of late. "I would the kingdom of Christ is steadily but quietly advancing in Japan. There is a good deal doing in a quiet way which will tell some days hence."

Rev. Mr. Cornes writes in a similar strain. Several Buddhist priests are studying the Scriptures with the missionaries at Yedo. More than one inquirer is mentioned. A reinforcement of men is called for from the united church.

THE Congregationalist says that Mr. Nathaniel Willis, the father of the poet, whose death was recently announced, deserves the honor of being the founder of the "first religious newspaper (Boston Recorder) ever published in the world." The Christian History, issued at Boston, March 5, 1743; the Herald of Gospel Liberty, published at Portsmouth, New Hampshire, September, 1808; and the Religious Remembrancer, printed in Philadelphia, in 1813, were in the field before it, but they were not designed to be newspapers. The Recorder was "the first journal which presented to the public a newspaper complete in all its parts, yet distinctly religious in its character, aims and ends."

The past year the American Home Missionary Society employed 946 ministers in its service. Of these 311 were in the New England States, 71 in the Middle, 6 in the Southern, and 556 in the Western States and Territories, including 31 on the Pacific coast. Of the whole number 556 have served a single congregation, 257 have ministered to 2 or 3 congregations each, and 131 have labored in a yet wider field. They report 3,322 additions by profession and 3,082 by letter, and revivals in 73 places. They have organized 76 new churches, and 52 have become self-supporting. The receipts have been \$283,103, an increase of about \$40,000. New England contributed \$208,034, and expended within her own limits \$64,775.

The nineteenth Annual Conference of the Evangelical Methodist Church of France and Switzerland opened on June 17, in Lausanne. The whole number of ordained ministers in the Conference—twenty-five—were present. The Conference was larger this year than formerly, the Conference of last year deciding that this should be a general one. Several important questions were to be brought up for decision—such as the holding of the Conference only once in two years, the admission of laymen as delegates, and the division of districts. Rev. L. Pulsford presided, and Rev. J. P. Cook was secretary. Two young men were taken into full connection, and two were received on trial. In the afternoon of the first day several propositions were made in regard to the period of holding the Conference.

A CORRESPONDENT of the Evangelical Witness (Canada) writes that paper that "the adoption of the principle of lay representation by the Episcopal Church in Ireland has evoked a discussion on the same subject in Wesleyan Methodist circles in that country, and the result has been that memorials have been sent from Belfast and other towns urging the introduction of the same principle into the Wesleyan Conference. If the laity act wisely they will keep the ball

rolling; if the Conference act wisely they will permit no bitter agitation on the matter, but be prepared to concede the rights of the laity when public opinion among them is ripe for this modification of their system. The adoption by the senior body of the principle of lay representation would lead to a fusion at no distant period of several Methodist bodies. But old and large bodies in an old country are intensely and stubbornly conservative, and not in our day do we expect to see so desirable a consummation realized as that we have indicated."

OPINION in favor of the disestablishment of the Anglican Church is gaining in England. The motion recently introduced in the House of Lords for excluding all bishops hereafter created from a seat in that body has considerable significance. The passage of the bill was urged with much vigor, but it did not obtain. Mr. Beaumont, who introduced it, believes that it would be better for the State if its connection with the church were severed. The object of the resolution, however, was to confine the bishops to their ecclesiastical duties. If the bill had been passed, how long would it have preceded disestablishment? The National Church would then be without representation in Parliament.

Dissenters, Jews, and others who are hostile to the establishment, enter largely into the composition of the House of Lords, and, would, it is safe to predict, if the bishops were denied seats in the House, soon sever the connection between church and state.—Methodist.

THAT \$5,000,000.—The Presbyterians, it is generally known, have resolved to raise a "thank-offering" of \$5,000,000 as a memorial of the reunion of their churches. The plan, says the Christian Union, resolved upon by the committee for doing this includes the distribution among the four hundred and thirty-five thousand members of the church of one million "free-will offerings" of ten cents each week for fifty weeks, each contributor becoming responsible for one or more contributions. Instead of contributing to the general fund, contributors are enabled to subscribe directly to any of several religious enterprises—to "theological seminaries and colleges, and seminaries, for the education of our daughters, including buildings and endowments of the same, it being understood that such institutions shall be chartered and shall be in connection with the Presbyterian Church;" to "literary institutions for the raising of a native gospel ministry in heathen lands;" to "church buildings and mansees originating subsequently to the union, and otherwise entitled to public aid; hospitals and orphan asylums in connection with the church;" to "institutions for the education and evangelization of the freedmen;" or "for the establishment of a permanent sustentation fund, which shall include appropriations for the support of disabled ministers and their families." The names of donors are to be preserved in the archives of the church, and certain certificates issued to them.

THE HAWAIIAN JUBILEE.—These semi-centennial jubilee commemorating the introduction of Christianity in the Hawaiian Islands commenced at Honolulu on the fifteenth of June and was to be continued for one week. The Honolulu Gazette gives the following account of the initiatory services:

"On Sunday morning Rev. M. Kuaca delivered a semi-centennial sermon in Hawaiian at Kawaiahaeo Church, and in the evening Rev. Dr. Damon delivered the semi-centennial sermon in English at the Fort street church. On Monday evening Mrs. Thurston gave readings of reminiscences of fifty years ago, at Fort street church, to a large audience, which was deeply interested in the recital of the experiences of the venerable lady, who is one of the few remaining of those devoted missionaries who, fifty years ago, landed on these shores and commenced the work of evangelizing this people—a work which they have so gloriously accomplished. Last evening the reminiscences of Rev. A. Bishop and Mrs. M. P. Whitney were read at the same place."

The Gazette describes the jubilee procession composed of clergymen, members of the Legislature, Sunday schools, citizens, etc., and gives a programme of the various addresses and other public exercises of the occasion.

"A collation was given at the close of the exercises to which the King, to show his good will and desire to co-operate, made a right royal donation of ten thousand pounds of poi, twenty hogs, eight sheep, four hundred mullet fishes, one bullock, etc."

"There were also examinations of schools, missionary meetings, commemorative speeches, and social festivities. The jubilee, in honor of the greatest event in the history of the islands, was observed in a spirit worthy of so great an occasion."

The Christian Advocate.

SATURDAY, AUGUST 13, 1870.

TWO MOONS.

I picked the barrels as I went
Singing above the river side;
The skies above were opulent
Of sunshine. "Ah! what'er betide,
The world is sweet," I cried,
That morning by the river side.

The curlew called along the shore;
The hounds put out from sandy beach.
After I heard the breakers' roar
Mellowed to silver-sounding speech:
And still I sang it o'er and o'er—
"The world is sweet for evermore!"

Perhaps to-day some other one,
Trotting along the river side,
Content beneath the gracious sun,
May sing again: "What'er betide,
The world is sweet." I shall not chide,
Although my song is done.

CONCERNING PREACHERS.

Not concerning priests; for they have "gone out"—or, at least, are going out, like last year's bonnet. So great were the sacerdotal institutions of Judaism that they projected their rugged shadow across nearly two thousand years of Christian history. But it is only a shadow. And the light is scattering it. We do not wish to write of priests Catholic or priests Protestant, High School priests or Puritan priests. Neither Christ, nor Peter, nor Paul knew anything of the special privileges of a special class who might claim to have access to the private ear of God. And in this day we are coming back, not to apostolic succession, but better, to apostolic simplicity. We are learning to see God as he is, with eyes and ears open alike to the voices of all his children, and to know that every trustful soul is a king and a priest unto God.

We are not writing about ministers. A minister is a servant. But, like many other humble titles, it has come to have a cant sense the very opposite of its etymology. A minister is a far more respectable person than a preacher. You cannot tell why; but it is so. Some years ago a Presbyterian divine, in a catholic and brotherly frame of mind, attacked his Methodist brethren fiercely in a series of diatribes headed: "Letters from John Smith, a Presbyterian minister, to Peter Smith, a Methodist preacher." The very essence of Christian generosity was wrapped up in the distinction between a minister and a preacher. A Methodist gladiator entered the lists, however, with a series of "Letters from Peter Smith, a Methodist minister, to John Smith, a Presbyterian preacher." He had the advantage of the alliteration, which was probably as high an advantage as either of the combatants sought. But the incident illustrates the assumption of a class distinction in the title, minister. It is the professional badge. We have too many ministers; we have too few preachers.

A minister is a member of one of the learned professions, and he feels it. A preacher is a man who has something to say, and who says it. What we wish to call attention to is, that there is an ever-increasing demand for preachers. And no means are taken to supply the want. A theological seminary does not make preachers. It turns out ministers.

Let us be more definite. To be a divine, one must know theology. To be a preacher, one must know men. In the business of preaching the knowledge of man is the chief thing. A man may be a theologian and a preacher. But he may be a preacher without being a theologian, while speaking of Spurgeon's theology is an indifferent, second-hand article, held without any intelligent thought or any particular learning. But Spurgeon's knowledge of men and sympathy with men is all but boundless. We doubt if Henry Ward Beecher ever mastered systematic theology. We feel very sure that his opinions are not susceptible of formulation. Theological professors have not cared to conceal their contempt for his views. But what theologian in the country, with all his erudite mastery of the lore of the schools, can so lay bare the human heart, can so quicken the human conscience, can so lift up into trust the human soul? We question much if Bishop Simpson could pass any kind of muster at a theological examination. He was never in a seminary in his life. But he knows the secret spring that opens the fountain of human feelings; he can melt the heart and lift the soul of thousands. He is a preacher.

Do not misunderstand. We say not a single word against theological knowledge and study. No man is the better for his ignorance. But we do say that the churches, orthodox and heterodox, are not crying out for scholars, but for preachers. We do say that ten years in academy, college, seminary, at the formative period of a man's life—ten years of monkish isolation from all but students and scholars—has a tendency to wither those sym-

thies that are indispensable to the preacher. Men of exuberant life and tender feelings survive the process. But many a man is sent out to be a mere minister, a white cravat, surmounted by gold-rimmed spectacles, without much human blood or feeling, who might, under a right treatment, have attained to the high destiny of being a preacher. For a preacher need not be eloquent, but he must be fresh; he need not be pathetic, but he must be tender; he need not be learned, but he should be devout; he must be, as a great preacher once put it, "More a man and less a clergyman."—*Independent.*

DEATH WARRANT OF CHRIST.

Chance has put into our hands the most imposing and interesting judicial document, to all Christians, that has ever been recorded in human annals—that is, the identical warrant of our Lord Jesus Christ.

We transcribe the document from a copy of the translation: Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross. In the year seventeenth of the Empire of Tiberius Caesar, and the fourth of March, in the city of Holy Jerusalem: Adams and Caiaphas being present, sacrificators of the people of God.

I, Pontius Pilate, Governor and procurator, condemn Jesus of Nazareth to die on the cross between two thieves—the great notorious evidence of the people saying:

First. He is a seducer.
Second. He is seditious.
Third. He is an enemy of the law.
Fourth. He calls himself, falsely, the Son of God.
Fifth. He calls himself the King of Israel.

Sixth. He entered the temple followed by a multitude hearing palm branches in their hands.

Order the Centurion Quirinius to lead him to the place of execution. Forbid any person whatsoever, poor or rich, to oppose the death of Jesus.

The witnesses that signed the death warrant of Jesus are:
First. Daniel Robani, a Pharisee.
Second. James Morhable.
Third. Caiaphas, a citizen.

Jesus shall go out of the city by gate Srenuous.

The above sentences are engraved on a copper plate. On one side is written these words: "A similar plate is sent to each of the tribes." It was found in an antique vase of white marble while excavating in the city of Aquilina, in the kingdom of Naples, in the year 1822, and was discovered by the commissioner of arts attached to the French army. At the expedition to Naples it was found closed in a box of ebony in the Sacristy Courten. The French translation was made by members of the commissioners of arts.—*New York Courier Etats Unis.*

MARTYRDOM OF PASCAL.—Of all its opponents Rome most hated the Vandois. To bind one of the primitive Christians to the stake seemed to give strange satisfaction to their modern persecutors. In September, 1560, Pope Pius the Fourth and his holy college gathered at Rome to witness one of their favorite spectacles. A pile had been raised in the square of St. Angelo, near the bridge over the Tiber. The people assembled in a great throng. The condemned, a pale and feeble young man, was led forth, when suddenly he began to speak with such rare eloquence and force that the people listened. The Pope grew angry and troubled, and the inquisitors ordered the Vandois to be strangled, lest his voice might be heard above the flames. Pius the Fourth then saw the martyrdom in peace, and directed the ashes of his foe to be thrown into the Tiber.

The martyr was John Louis Pascal, a young pastor of great eloquence, who had been called from Geneva to a congregation of Vandois in Calabria. The post of danger had a singular charm for the brilliant preacher. He was betrothed to a young girl of Geneva. When he told her of his call to Calabria she cried, with tears: "Alas! so near to Rome and so far from me!" Yet she did not oppose his generous resolve, and he went to his dangerous station. Here his eloquence soon drew a wide attention. He courted, by his boldness, the crown of martyrdom. He was shut up in a deep dungeon, was chained with a gang of galley slaves, was brought to Rome where Paul had suffered, and was imprisoned in a long confinement. His persecutors strove to induce him to recant; but no bribes nor terrors could move him. He wrote a last fond exhortation to Camilla Gnarina, his betrothed; his eloquence was heard for the last time—*Harper's Magazine.*

He who truly loves God delights to meditate of him, and to discourse of him, and to hear the mention of his name, and is weary of the conversation where God is seldom, slightly or never remembered.

ARCHBISHOP USSHER.

This great man was a strong and a sound Protestant. Were he living in these our days many would style him a bigot, a sectarian, or a hot polemic; but in his times the fear of Romanism had generated both the knowledge of the system and the hatred of it, for the blood, poured out on English soil, of the Marian martyrs had scarce had time to be exhaled to heaven, or their ashes borne away on the winds.

Three years after his marriage he assisted much and materially in drawing up the articles of the Irish Church, at that time a distinct establishment from that of England. It was a sister church in doctrine, in its liturgy, and in the mutual participation of its pulpits with those of the English clergy; but still each church was a complete body by itself, and remained so till the Act of Union with Ireland in 1800, which international tie has been lately severed by Mr. Gladstone's bill.

At this union the two churches became one, as "the United Church of England and Ireland," the English Thirty-nine Articles having been received and adopted by the Irish sister long before, through Land and Stratford's agency, and with the consent of Ussher. But we have reason to believe that as Ussher advanced in years the sterner Puritanism which Travers had taught him in college gave way, his views became enlarged, and his mind was imbued with more genial and scriptural conceptions of the wide-spread love and grace of God to a sinful world.

These Irish Articles are now a mere matter of history, having been in abeyance for two hundred and fifty years. We are told, however, that Ussher would still recur to them when he was examining candidates for the ministry.

About 1655 Cromwell heavily oppressed and evil-entreated the Episcopalian party. The clergy were forbidden to exercise their functions, or even to teach their children. Ussher went to the Protector to mediate. He found him in the hands of a surgeon, who was dressing a boil on his breast. "I shall be all right," he said, "when the core is out."

"I fear," answered the primate, "that the core lies deeper—there is a core in the heart which must be taken out before all this is right."

"Ah," said Cromwell with a sigh, "it is so, indeed."

The primate's mission was a failure. He had abundance of civil speeches, but Cromwell would give him no satisfying promise, and Ussher left him sad and foreboding.

On the twentieth of March, 1655, this great and good archbishop fell asleep in Christ, and entered into the rest prepared for the people of God. He was seventy-six years of age, and had held his episcopate for thirty-five years. His death was rather sudden. He was ill but two days, and these he spent in prayer and preparation for his change. He had perfect peace even to the end, and the last words which his lips framed were: "Oh, Lord, forgive me, especially my sins of omission."

Cromwell, on hearing of his death, issued an order that he should be honored by a public funeral in Westminster Abbey. This was fully carried out, and his revered dust reposes in St. Erasmus chapel, next to the tomb of Sir James Fullerton, his early instructor in Dublin. Toward the heavy expenses of this unburied funeral Cromwell contributed out of the deadlands in his almoner's chest £200; while Ussher's family, who all along desired that he should be interred quietly and privately in the Peterborough vault at Reigate, had to pay fully £600!

There is a striking anecdote related of Ussher on the authority of one man, which tallies so well with the traits of his character as almost to establish its authenticity. He had been benighted, and lost his way when traveling; and seeing a rectory at hand, he knocked at the door and demanded a night's lodging, concealing his name and rank, and merely stating his sacred profession. This the clergyman rudely questioned, saying that he doubted "whether he knew the number of the commandments."

"Indeed I do," said the archbishop; "there are eleven!"

"Eleven!" rejoined the clergyman; "tell me the eleventh and I will assist you."

"If you obey it," said Ussher, "you certainly will."

"A new commandment give I unto you, that you love one another."

Some minds may have attained to a degree of what the people of his day called the "stupendous learning" of the great archbishop, but very few men have been found to combine his natural genius and acquired knowledge with such a measure of Christian activity, such holy consistency of walk and way, such a ready upstanding and valor for the truth at all times, yet ever sweetened and adorned with the meek and quiet spirit which is in the sight of God of great price. These qualities, fully as much as his intellectual power, threw a halo around the character of James Ussher in life, and now that he is gone the remembrance of them rests brightly on his name.

HOME.—Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and enfolding hearts. It is the spot where expressions of tenderness rush out without any sensations of awkwardness, and without any dread of ridicule. Let a man travel where he will, home is the place to which his heart, untraveled, fondly turns. He is to divide all pleasure there. He is to divide all pain. A happy home is the single spot of rest which a man has upon this earth for the cultivation of the noblest sensibilities.

And now, my brethren, if that be the description of home, is God's place of rest your home? Walk abroad and alone by night. That awful other world, in the stillness and the solemn deep of the eternities above, is it your home? Those graves that lie beneath you, holding in them the infinite secret, and stamping upon all earthly levity the mark of frailty, and change, and fleetingness—are those graves the prospects to which, in bright days and dark days, you can turn without dismay? God in his splendor—dare we feel with him affectionate and familiar, so that trial comes softened by this feeling—it is my Father; and enjoyment can be taken with a frank feeling—my Father has given it me, without grudging, to make me happy. All that is having a home in God. Are we at home there?—*Robertson's Sermons.*

VOICELESS FLOQUENCE.—The following touching story of "a handsome English coach dog" and his drunken master is vouched for by a leading Boston paper:

"The man pursued his devious course, closely followed by his four-footed companion, until at length he approached the door of the saloon referred to, and was about to enter, when, to the surprise of all who had witnessed the affair, the dog jumped up and, catching the skirts of the man's coat, sought to prevent him from going in. The infuriated biped spoke in angry tones to the beast, but without avail, until a more than ordinarily severe command induced him to relinquish his hold, and the man hastened inside, followed by his faithful companion and would-be protector.

"Actuated simply by curiosity, we also went in, and as we gained a position near the bar, saw in close proximity thereto the beast and his master, the latter trying to reach the bar, and the former standing on his hind legs, with his fore paws placed against the man's breast, vainly endeavoring, even at the eleventh hour, to prevent him from again indulging in the intoxicating cup."

"To the credit of the bar-tender he is stated, he refused to furnish the man with more liquor, and tears were drawn from eyes that had long been numbed to the mellowing mood, as at each refusal the undoubtedly heart-stricken canine would hew a look, intended doubtless to be one of gratitude upon the dispenser of 'juleps,' 'slings' and 'tads,' and then turning, would, as it were, mutely beseech his liquor-loving master to abstain."—*Exchange.*

EXTINCT FAMILIES.—Robert Stephenson leaves no family behind him. His wife died many years ago, and he remained a widower; so the direct line from George Stephenson, the eminent English engineer, has died out. James Watt, the noted English inventor, left no descendants. It appears that the men noted for mechanical genius, like many of those famous in literature, science and government, leave no children to perpetuate their names. Shakespeare, Milton, Bacon, Newton, Harvey, Pope, Mansfield, Goldsmith, Congreve, Hume, Bishop, Butler, Locke, Hobbs, Adam Smith, Bentham, Davy, Sir Joshua Reynolds, Sir Thomas Lawrence, Byron, Lord Clyde and others well known to fame in British annals, have no living representatives now living.

A snip should not be made to depend on one anchor, or life on one hope.

"MEN OF HOT HEARTS."

The earnestness of the adherents of error is enough to crimson our cheeks. It is not long since thirty young Jesuits (imitating the men of the Solemn League and Covenant high three centuries ago) opened a vein in their arms, and dipping their pens in their own blood, wrote a letter to their superior, announcing their willingness to go wherever he was pleased to send them. Will not the true "Order of Jesus" send forth an increasing number of illustrations of kindred earnestness?

"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts, the other day. This is what the church needs—"men of hot hearts."

"I would ye were hot," is the Master's cry.

If we are to succeed we must be on fire about it. Dr. Arnot, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was: "Is there a want of water?"

"Plenty of water, sir," was the prompt reply, "but it's no' bilin'."

That's the trouble with the church to-day. There's abundance of machinery—the engine is all in order, the train is made up, the men are all at their posts—"there's plenty of water, but it's no' bilin'." The great motive power is wanting. We need to heap on the fuel of sound doctrine; not shavings of sentiment which may make a big blaze only to go out as quick, but the solid logs of fundamental truth—chunks, if you will.

But we need yet more the fire—to be baptized with the Holy Ghost as with fire.

"Come, Holy Spirit, heavenly dove, With all thy quickening powers; Come, shed abroad a Saviour's love, And that will kindle ours."

"Christ formed us, dwelling in our hearts by faith"—that will do it. "Deeper, deeper and you will find the Emperor," cried one of the scared veterans of Napoleon's Guard, as the surgeon, probing a deep wound with his lancet, had got very near the heart. Can we, who profess to be soldiers of a grander army and a more illustrious Commander, say the same? A whole burnt offering; a living sacrifice; a thorough, whole-hearted service; a soul with the zeal of our Father's house consuming it; and the love of Christ constraining it; *this* is what we want.

Let us throw our hearts, then, into "the great battle of God Almighty."

The heart of the Captain of Salvation is in it all the time. Having spoiled the principalities and powers, triumphing over them on his cross, he hath set down on the right hand of the Majesty on High, from henceforth expecting (always *expecting*, in the darkest period of the world and church never doubting,) until his enemies be made his footstool. Though his body be on the throne, his soul is on the battle-field.

When the heart of the Prince of Bannockburn was being borne in an urn to Jerusalem, the noble Douglas, with the brave escort who accompanied it, were assailed by the infidel Turks.

Almost overcome by the swarming horde, the little band of heroes recoiled, when their leader threw the casket which contained the precious treasury into the midst of the enemy. It roused the lagging spirits of his men. They fought with redoubtable energy for the heart of their dead king, and their enemies did lick the dust.

Not the heart of a dead but a living King is with us. And as we, rather than those who claim it, have the best right to claim it, "Brethren and sisters of the sacred heart, let us be stimulated by the thought that the heart of the living, loving Christ is here, in the world's great field of battle."

"Oh! who would not a champion be in this the fiercest rivalry? To see ye, then, brave brother hand, With honest hearts and working hands. We are but few—toll-tried, yet true, And hearts beat high to dare and do; Oh! there be those who need to see The day dawn of our victory. Work, brothers, work—work hand and brain. We'll win the golden age again."

A GREAT change seems to be coming over Constantinople in the matter of female education, thanks to the efforts of Munif Effendi, who is endeavoring to establish a normal school for the training of female teachers. This will doubtless prove an important step toward the deliverance of Turkish women, and the elevation of Turkish domestic life, now so barbarously tyrannical. The idea that women must receive some education has been gaining ground in Turkey for the last few years, and the example of the successor to the throne will aid its growth: he has just placed one of the ladies of his household in the family of a European physician for mental training, and she has even adopted the European costume.

Thy friend has a friend, and thy friend's friend has a friend—he disceet.

Boys AND GIRLS.—Boys and girls are not the same. They are born different, and show it while they are infants. The boy-baby is restless and uneasy in his mother's arms. He is never still except when asleep, and even then tumbles from side to side in his crib with sudden flings of arms and legs. When he grows beyond babyhood he plays differently. Without ever being told of it, he instinctively turns away from dolls, lays them aside in indifference, and freely donates them to whatever little girl will have them. He demands balls and bats and drums; he turns down chairs for horses, lays hold on all the strings of the house for lines, wants all the little sticks made into whips, mounts lounges and drives four-in-hand; he asks for guns, and wants you to tell him stories of bears and lions and tigers, and is amused beyond measure at their leaping upon and eating up crows and oxen. The girl-baby is gentle, even from the first, and looks quietly out of the blue eyes, or laughingly out of the dark ones. She takes naturally to her dolls, and never wearies of dressing them and arranging the baby-house; she is gentle in her plays, and would be frightened with what would fill her brother with a paroxysm of delight; she loves fairy tales, and will not laugh and ask some absurd question about the babes in the wood, but rather cries over their sorrows. The sister will smooth pussy and hold her lovingly in her lap, while the brother wants to see if the cat can jump, and when she tries to get out of his undesirable company, will detain her by the leg or tail. And these same divergences of disposition and character perpetuate themselves as the boy or girl grows older. There are exceptions, it is true; some boys have all the tastes and gentleness of a feminine nature, and some girls have much that is masculine. I do not regret seeing it in each. The gentle boy will not make any the less noble man because there was so much that was girl-like in his childhood, nor will the girl that was, in her rudeness, often called a boy, be any the less, but perhaps all the more a true and lovely woman.—*Dr. Allen's Life at Home.*

STEPHEN ALLEN'S POCKET-PIECE.—The following was found in the pocket-book of the Hon. Stephen Allen, who was drowned from on board the Henry Clay:

Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquors.

Ever live, misfortune excepted, within your income.

When you retire to bed think over what you have been doing during the day.

Make no haste to be rich if you would prosper. Small and steady gains give competency with a tranquil mind.

Never play at any game of chance. Avoid temptation, through fear you may not withstand it.

Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow if you can possibly avoid it.

Do not put off until to-morrow that which should be done to-day. Do not marry until you are able to support a wife.

Never speak evil of any one.

Keep yourself innocent if you would be happy.

Save when you are young, to spend when you are old.

Read over the above maxims at least once a week.

A JAPANESE encyclopedia gives us an interesting account of the sun and one of their Joshinas in ancient times. In the year two hundred of our era a battle was fought in the Corea, between the consort of the Mikado and the State Suira. Before the battle was decided the sun was on the point of setting. The sacred princess then drew her sword and beckoned to the sun, when that luminary turned back in its course, and it became noon. The spirit of the Pure and Good then came to the aid of the sorely pressed Japanese fleet, and aided it in gaining a complete victory over its enemies.

AN AMERICAN, making the tour of Ireland, stepped into a school of some forty children in the Black Valley, and, in the midst of his talk with the children, asked them what they expected to do when they became men and women; and with one inspiration they responded, "Go to America."

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, AUGUST 13, 1870.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

THE SUNDAY SCHOOL VISITOR for September has been received. The new editor shows much taste and care in the preparation of this number. Its appearance promises well for the future. May the day soon come when Brother Haygood shall be able to send forth a weekly to our Sunday schools larger and better than the present semi-monthly. See the editor's notice in another column.

SOUTHERN UNIVERSITY, GREENSBORO, ALABAMA.—The advertisement of the University is published in this week's paper. Read and send for circular. No institution of its age has turned out more first rate scholars, and many of our most promising young men are among its alumni. The faculty is composed of gentlemen of eminent scholarship, and favorably known throughout the church. It will be seen that the next session begins on the first Wednesday in October.

GOOD, IF TRUE.—We find the following paragraph in the New Orleans Picayune of the eighth instant. We hope it is true, and that Dr. Deems will be presently in possession, and engaged in his great and successful mission as pastor of the Church of the Strangers.

A Noble Deed.—We learn that Commodore Vanderbilt has purchased the Mercer street Presbyterian church, and made it a present to Rev. Dr. Deems, of North Carolina, the well known and popular pastor of the Church of the Strangers. The doctor will now have a church of his own in which to display his fine oratorical powers.

NEW ADVERTISEMENT.—Attention is directed to the advertisement of L. B. Lassiter, of Opelousas, Louisiana. Mr. Lassiter is real estate agent, and agent for Brooks' screw press. The references of Mr. Lassiter are satisfactory, and "the Brooks screw press" is well known to the public.

BISHOP WIGHTMAN writes that he expects to pass through Nashville, August 11, accompanied with Mrs. Wightman, and to spend Sunday, August 14, in St. Louis, en route to the Columbia Conference, which meets at Dallas, September 7. He is now organizing the colored South Carolina Conference, at Abbeville, South Carolina.—Nashville Advocate.

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

THE most charming necktie which any mother can wear is her baby's arms.

AN INSTRUCTIVE MINISTRY.

People may abuse and pervert the truth, but they must have it in order to be saved. Generally they may know a great deal better than they do, but they cannot do well without knowledge. Salvation is through the knowledge of the truth. The preacher tells his hearers that they are already sufficiently informed, and that what is needed is, that they put the information they have into practical operation. He acts upon this assumption of religious intelligence, and seeks to arouse and incite to immediate action, while no effort is made to instruct. There is a foundation for this assumption, but it may be pressed too far. The golden mean lies practically in the union of the didactic and the hortatory. The sermons of Christ are of this character, and the apostles followed their Master in this respect, as in every other. The men of power in the early days of Methodism were not mere exhorters. Whitfield and the Wesleys often expounded large portions of Scripture consecutively, and their regular sermons were full of doctrinal instruction.

Fifty years ago our ministry was distinguished for its statement and defense of the doctrines of religion, and for its careful exhibition of the leading features of gospel truth. Very little was taken for granted in those days, but arguments and Scripture references were set in array to overwhelm error and to establish "the right ways of the Lord." There was a spice of controversy in the preaching of "the fathers," and a sharply militant and polemic spirit was often manifested. It was likewise noted for particular and pungent application, and for the stirring exhortation which concluded every sermon. The nail, however, was driven before it was clinched, and the foundation was made sure before the walls and cornices were thought of.

It is safe for the preacher to assume that his congregation is ignorant even where intelligence ought to be found. Religious ignorance is often the greatest where the general intelligence is of a superior order. The busy merchant, the professional jurist, the learned doctor, the refined and cultivated lady of the world, and the planter of enterprise and education, are not necessarily familiar with their Bibles. They need instruction in spiritual things as much as the most illiterate and obscure. It is a grievous error to suppose that because people live in these days of wonderful enlightenment and mental activity, surrounded by the most startling discoveries and inventions, and smothered under the mountain piles of books and periodicals which hourly teem from the press, that they are proportionately wise in the lore of the gospel. Too much intelligence may be predicated of the various agencies which are at work in the diffusion of religious knowledge. These agencies are doing much to diminish the ignorance of the world, and to mitigate the gross darkness which covers the people. But with our Bible societies and Sunday schools in full operation, and with churches all around us, the amount of religious ignorance is astonishingly great.

A close examination of the membership of a church will reveal a great lack of accurate and thorough acquaintance with the word of God, and the duties and obligations of our religious profession. Converted men must be instructed in the doctrines of the gospel, and guided into the higher experiences of the spiritual life; and what is sometimes set down to their meanness, indolence and selfishness, is the result of ignorance rather than perverseness. Instruction does not necessarily hinder revival influences. Jonathan Edwards testifies that he found doctrinal preaching the best to promote religious awakenings, and the same thing is shown in the great and permanent reformation which have taken place. Neither Luther nor the Wesleys would have accomplished anything without the clear and persistent exhibition of divine truth. Times of great interest are the very best in which to instruct. The awakened soul is peculiarly prepared to receive and apprehend sound doctrine. The good ground is ready for the seed of the kingdom, and the sower casts his bread upon the waters rather than upon the barren rock. To promote the work of revivals there is need of judicious and godly tact, the wise improvement of favoring circumstances, and motion, prayer, exhortation, and the power of sacred melody. But these, without instructive preaching, will fail of the highest and most lasting effect.

The mischievous notion that people are already sufficiently instructed must be guarded against, while we aim to lead them up to the practice of what they really know.—Preaching is needed as well as exhortation. The "people perish for lack of knowledge," and furnish for the bread of life. With all possible incitements and exhortations, the gospel must be preached with the Holy Ghost sent down from heaven. "Because the preacher was wise, he still taught the people knowledge." Paul, the model New Testament preacher, preached Christ, "warning every man, and teaching every man in all wisdom." The spiritual qualifications are paramount—all must be fused and aglow with the heavenly baptism; but without the aim or capacity to teach, the ministry will fail in the great commission to which it was called when the Master commanded: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Quarterly Conference Reports.

We have found that where the preacher in charge takes pains, all the reports are usually brought in. If he reminds the trustees in time, and insists upon its importance, they will be ready at the last Quarterly Conference with a statement of their affairs; and if he directs the attention of his stewards to the matter they will have a written exhibit of the finances, and not detain the Conference while they are making up their accounts. The trustees and stewards ought to attend to their business without prompting from the pastor, but they will seldom do it. Those two reports which the Discipline requires the pastor to make in writing are very frequently neglected. When the written report of the Sunday schools is called for the presiding elder is often referred to a report from the Sunday school superintendent. But this does not meet the obligation of the preacher to make a written report to the Quarterly Conference. A verbal statement from any one is not sufficient, and a written account from the superintendent cannot discharge a duty which is incumbent upon the pastor. The same is true in reference to the state of the church. No one is in a position to make this report fully except the preacher in charge. Neither the secretary of the church conference nor anybody else can do it. The report should, of course, be written, and cover all the ground of the question, not of statistics alone, but of the spiritual condition, and many matters of interest and importance to the presiding elder and the Quarterly Conference. It is very rarely, indeed, that those reports are made in a satisfactory manner, and the fact is due to the culpable negligence and indifference of the preachers, and the equally culpable negligence or good nature of the presiding elders. The latter ought to insist upon reports in due form, as required by the Discipline; and where this fails, the Annual Conference might take cognizance of the matter in the passage of character. We agree with a correspondent of the Western Methodist that this careless and slipshod manner of doing business in the Quarterly Conference should be ended in some way. He writes as follows:

"The form of the reports made to our Quarterly Conferences, and the manner of their presentation, have often caused me to wish for improvement in those regards. The Discipline requires that two written reports be presented by the preacher in charge to each Quarterly Confer-

ence—one on "Sabbath schools and pastoral instruction of children;" the other on the "general state of the church." Any intelligent preacher or layman, in hearing the majority of these reports, is left with the painful impression that the highest ambition of the reporter was to get rid of the matter with the least possible labor. Do our brethren forget that these reports are to form a part of church history, and that their standing in this history will be affected by these very reports? I might give here specimens of reports I have heard that would crimson the cheeks of those presenting them, if their names should accompany them. Will some Bishop or presiding elder, or other competent person, give us a specimen of reports to serve as a guide for younger brethren, and by which older ones might profit? At any rate, let brethren prepare and present reports somewhat after parliamentary usage."

THE SOUTHERN REVIEW.

The contents of the number for July, 1870, are: 1. Human Nature. 2. The Bible and Egypt. 3. Derby's and Bryant's Iliad. 4. The Aesthetics of Friendship. 5. Birds and Flying Machines. 6. Hamlet. 7. Progress of Astronomy in the Nineteenth Century. 8. Ireland in 1870. 9. Gladstone's Ecce Homo. 10. Notices of Books. 11. Poem, The Song of the Sea. A glance at the title of the several articles gives some idea of the variety and scope of the work, but they must be read in order to reach the inevitable conviction that the Southern Review is superior to any quarterly in Europe or America. Some misunderstanding has existed in reference to Dr. Bledsoe's acceptance of the terms proposed by the General Conference. We do not think this misunderstanding was altogether groundless; but the following card, which we find in the Baltimore Episcopal Methodist, will remove every objection. The terms upon which the General Conference consented to adopt the Review were:

The committee appointed to consider the proposition of A. T. Bledsoe, LL. D., to identify the Southern Review with the interests of the Methodist Episcopal Church South, has carefully considered the same, and recommended its acceptance upon the following terms:

1. The elimination from said Review of party politics, and the substitution of a theological department.
2. Its advocacy of the doctrines and polity of the Methodist Episcopal Church South.
3. The exemption of the church from all pecuniary responsibility and legal liability on its account, and the relinquishment by the church of all claim upon its emoluments.
4. The acceptance by Dr. Bledsoe of an editorial committee, to be appointed by the College of Bishops, and to be associated with him in conducting the theological department.
5. That on these conditions the church accept the proposition, and recommend the adoption of all suitable means for its extensive circulation throughout the church.

We understand that the above terms are accepted by Dr. Bledsoe without reservation. We can, therefore, recommend the Review on its own merits, and also as having the endorsement and recognition of the General Conference as a publication of the Methodist Episcopal Church South. We shall boglad in all possible ways to promote its circulation. Every preacher must have a copy, and hundreds of the laymen in Louisiana, Mississippi and Alabama. They cannot afford to be without it.

A CARD.—DR. POISSAT.—Dear Sir: You say, in your issue of the sixteenth instant, that the letter which I addressed to you at Memphis, and which you laid before the General Conference, has not, "from motives of delicacy, been made public." You are at perfect liberty to publish that letter. It was, indeed, on the showing of that letter that the General Conference adopted the Southern Review, and recommended all the ministers of the Methodist Church to use their influence to increase its circulation, provided I would agree to certain conditions prescribed in their resolutions. Having most cordially and fully accepted those terms, or conditions, I am prepared to discharge any part of the obligation, which may be seen in said letter. It has been said, by one writer, that it seems "that the Southern Review must teach Dr. Bledsoe's politics and Dr. Bledsoe's theology—which is all right—and, further, that there is a difference on the subjects, in their relations to the Southern Christian Advocate."

Review, between Dr. Bledsoe and the General Conference." Now this cannot be shown, for the fact is otherwise. Dr. Bledsoe will, it is true, teach his theology in the Southern Review; but then there is no difference between his theology and the theology of the Methodist Episcopal Church. They are in fact one and the same. For more than twenty years there has been a perfect agreement between my theology and that of the Methodist Episcopal Church South; and there is, at this moment, not one of her twenty-five articles which I cannot subscribe as the very truth of God's eternal word. The theology of the Southern Review will, then, be the theology of the Methodist Episcopal Church, as well as my own. Had it been otherwise, sir, I should not have written the letter in question to you, or appealed to the General Conference for assistance. I did so, sir, simply because I believed their theology to be founded on the word of God, and because I hoped, with their aid, sympathy and support, to be able to show that it is far in advance of that of any other sect or denomination under the sun. It omits all these things in the thirty-nine articles of the Episcopal Church which I have long been constrained to reject as a monstrous perversion of divine truth. Very truly yours, A. T. BLEDSOE.

REV. CHARLES J. HALLBERG.

Rev. Charles J. Hallberg, of the Louisiana Annual Conference, died in Issaquena county, Mississippi, July 29, 1870. Brother Hallberg was, we believe, of Swedish parentage, and born in the West Indies, on the third of June, 1820. He came with his family to New Orleans while quite a youth, and was converted in his seventeenth year. He was admitted on trial in the traveling connection at the session of the Mississippi Annual Conference held in Port Gibson, Mississippi, December 11, 1844, and was appointed junior preacher on the Vidalia circuit.

In 1845 he was appointed to Plaquemine, Louisiana. At the session of the Mississippi Conference held in New Orleans, December 10, 1845, the Louisiana Conference was set off, and Brother Hallberg fell within its bounds. At the first session of the Louisiana Conference, held in Opelousas, January 6, 1847, he was admitted into full connection, ordained deacon by Bishop Soule, and appointed to the Houma and Bayou Black circuit. In December, 1848, he was appointed to the Richmond circuit, and in 1850 he traveled the Monticello circuit. At the Conference held in New Orleans, December 25-31, 1850, Bro. Hallberg was elected to elder's orders, and ordained by Bishop Capers. In 1850 he continued on the Monticello circuit. His subsequent appointments were: Chicot, Caddo, Monticello, Richmond circuit and Madison colored mission, Alexandria, New Orleans city missionary in 1858, on Trinity circuit in 1859-60, in 1861-62 at Pecan Grove and Willow Bayou, in 1863 at Carroll, in 1864 at Providence and Bunche's Bend. Circumstances having compelled him to move to Mississippi, he was left in the bounds of that Conference, in 1865, without any definite work. The Conference which met at Mansfield, in November, 1865, granted him a supernumerary relation, and he continued in this relation until his death.

For a number of years Brother Hallberg had been a great sufferer from inflammatory rheumatism, and rendered incapable of preaching. For some weeks previous to his death his mind was in a wandering condition, but in his last hours he was perfectly rational, and his end was peace. He was a good preacher, a faithful and self-denying laborer in the ministry, and had endured and suffered much in the service of the church. He leaves to the care of the church a dependent family, consisting of a wife and five children.

DECATUR CIRCUIT, SOUTH GEORGIA CONFERENCE.—The Rev. William Hayes writes: God has graciously visited us with an outpouring of his Holy Spirit, reviving a good part of the church, reclaiming a few backsliders, and converting a number of the young men and women of our community. Bro. Her Bond's faithful labors are now yielding fruits of righteousness. May the Lord continue to bless him with this mark of his favor.

BISHOP MARVIN reached home last week, on the twenty-fifth instant. We need not say how joyful and affectionate the home welcome. Concerning the effects of his sojourn in Virginia upon his health, the Bishop will speak for himself next week in the closing letter of the series of his Virginia correspondence. He believes strongly in pulpit hygiene. If ever he visits Virginia again, it will be on a preaching tour. In truth, however, the record shows much preaching, and our readers will thank him for some part and benefit of it in the analysis of one of his sermons given in his letter of this week. His superior love for preaching itinerancy will find ample gratification in the present tour, commencing on Sunday last at Pleasant Hill, and ranging down to the Great Southwestern camp meeting in the Granby district, at Red Oak—appointments nearly every day for two weeks or more, and for every Sabbath till he leaves for his Texas tour, including several camp meetings in Missouri and Illinois.—St. Louis Christian Advocate, Aug. 6.

ACCIDENT TO DR. L. PIERCE.—The Augusta Constitutionalist of Wednesday, July 27, says: "One of the wheels of the passenger car attached to the down way freight train on the Georgia railroad gave way near the fourteen-mile post yesterday morning, throwing the car from the track. The venerable Dr. Lovick Pierce, a passenger on the train, was regret to learn, received painful injuries on one of his feet, which is likely to interfere with his walking for some time. The venerable divine was on his way to Louisville to attend the Savannah district meeting, and came to the city, and is stopping with Rev. Dr. Mann, the pastor of St. John's (Methodist) church." We have heard nothing more of this sad affair than the above paragraph gives. We trust, however, with Dr. Pierce's multitude of friends, that the accident is not serious, and that he will be able very soon to appear in the pulpit again.—Southern Christian Advocate.

SYLVANIA CIRCUIT, SOUTH GEORGIA CONFERENCE.—The Rev. W. T. McMichael writes: We are in the midst of a revival at one of our appointments. The altar is crowded with penitents, and the Holy Spirit in melting power falls upon the people. There is a decided purpose on the part of the people to seek for that which is vital—not satisfied with the formal religion that has been so prevalent in this region almost since the war. One powerful conversion took place at home at midday, creating such a sensation in the neighborhood as to prompt us to protect the meeting. This conversion was like a thunder clap in a clear sky. It shows that the fires of piety are smoldering under the ashes of form. We have had several accessions, and are looking and praying for better times in Sevier county. Brethren, pray for us.—Southern Christian Advocate.

BISHOP WIGHTMAN.—A private letter received from Bishop Wightman states that he expects to spend Sunday, the fourteenth of August, in St. Louis, and start for California the next day. So he may be expected here on the nineteenth or twentieth of August. May Providence vouchsafe to him a safe and pleasant passage.—Spectator.

A CORRESPONDENT wishes to know if she must "rest in the promises of God, regardless of emotion." Of course she must. She must live by faith, by which she is justified—not by feeling, which is a result of faith. If she is conscious that she depends alone on the merits of Christ for acceptance, and that she has consecrated body, soul and spirit to him, and that she is living in accordance with this act of consecration—all is well. Emotions are variable—changing with one's health, the state of the weather, trials, etc. In all cases, where faith is genuine, there will be the direct witness of the Spirit; but if our faith be weak the evidence will not be so clear; and if our minds are affected by any of the causes suggested, we may fail to derive that comfort from it to which we are entitled. Still if we hang by faith on the cross and discharge every known duty, our condition, though not so satisfactory as we might wish, is nevertheless safe; and it dishonors God to doubt our acceptance in the Beloved. If you renounce all sin—if you trust alone in Christ for pardon—if you depend upon the Holy Spirit to help your infirmities, invoking and using the grace which he supplies—fear not; God loves you. Honor him by your confidence and obedience, and he will honor you with "the tokens of his grace." That is the way to meet the requisition: "Let Israel rejoice in him that made him; let the children of Zion be joyful in their King." "Rejoice in the Lord alway, and again I say, rejoice."—Nashville Advocate.

A YOUNG LADY in this city has just celebrated her wedding by marrying a blockhead.

NEW ADVERTISEMENTS.

The Child's Corner.

LITTLE FINGERS.

Busy little fingers,
Everywhere they go,
Rosy little fingers,
The sweetest that I know.

Now into my work-box,
All the buttons finding,
Tangling up the knitting,
Every spool unwinding!

Now into the basket,
Where the keys are hidden,
So mischievous looking,
Knowing it forbidden.

Then in mother's tresses,
Now her neck enfolding,
With such sweet caresses,
Keeping off a scolding.

Darling little fingers,
Never, never still;
Make them, heavenly Father,
Always do thy will.

For the Advocate.

THE THREE FAIRIES.

"Come here, Ellie!" The person addressed was a bright looking child about ten years of age. A young man, her only brother, was calling her. "Come here," he continued, "I have something for you to do; if it is done nicely I will tell you a beautiful story as a compensation for your services." Ellie went to work in great glee, for nothing delighted her more than for Brodie to tell her a story. In a few minutes the task was completed, and going to her brother she said: "Now I am ready to hear that pretty story." Lifting her upon his knee, he began: "Well, there were once three lovely fairies; they were named Torahayda, Torayda and Tayda. The queen of the fairies being both a wise and good woman, one evening, just as the cold, pale hour of twilight had veiled the earth, called the three sisters to her, and to each one gave a beautiful dew-drop, saying the one who made the best use of her present should have an office of high degree conferred on her. They departed to perform the task allotted them, each one wishing to obtain the promised reward. Torahayda, the eldest, soon came to a fountain, which was in the garden of a king. The silvery waves of the fountain sparkled and danced in the sunlight like so many diamonds. Into this she let fall her precious dewdrop. The waves leaped and danced as before, and the dewdrop was lost without accomplishing any good whatever. Torayda, the second fairy, saw a crown, adorned with earth's most valued gems. She changed her dewdrop into a jewel of surpassing loveliness, and placed it in the crown. Again the mission of the tiny drop was not accomplished, for there were other jewels there of equal beauty.

"Little Tayda, after many hours of weary travel, found a bird lying on the ground, perishing for water. The kind-hearted fairy immediately let the dewdrop fall into the mouth of the poor little bird, which so much revived its strength that it arose and flew far away into the bright blue sky."

The fairies, after the completion of their tasks, returned from whence they came, and related the history of their dewdrops to the good queen. "And, Ellie, who do you think performed the noblest deed?" "Oh! I think Tayda was the one; don't you?" "She saved the life of one of God's creatures, and neither of the others did." "You are right, Ellie; and Tayda did receive the reward she so well deserved. Little sister, learn from this simple narrative an important lesson. It teaches that goodness of heart never goes unrewarded. If though 'tis only a little bird on whom you bestow a kindness, the act is remembered, and another pearl will be added to the crown given you in the spirit land."

MAY OLIVE.

The Little Gentleman in the Velvet Coat.

BY G. E. HATHAWAY.

I will introduce you to a charming European gentleman, and trust you will find the acquaintance to your mutual advantage. I prophesy, however, it will be a very one-sided friendship, for, although the gentleman wears a velvet coat, and belongs to a good family, his habits are very remarkable, and he has but little intercourse with young people.

He differs vastly, in his tastes, from you and I, preferring even a

rainy season, such as that of last summer, to a dry one. When the rain falls in heavy showers he rejoices! Now one would think he must love to see the treasures which the rain brings us; that he would delight in the diamonds which fall from the dripping leaves; that he would sail a boat in the stream when it is calm, or skip stones on the lake, or water his house plants, or clean out his cistern, or do something that other people do. Not so. He loves the rain because he is—thirsty! He starts out in his velvet coat, which never lets the water or the wind touch his skin, and then he—drinks! Another reason why he cares so little for the pretty rain drops, and the light of the sunbeams on them is, he cannot see very well; the little gentleman has such very small eyes that many think him blind. So I suppose he does not think it worth while to look about him much, though he is a great traveler, taking long journeys by water, always preferring to swim rather than cross a bridge. He never drives. You should see his magnificent house. As eccentric in that as in anything else, he builds his house an entire basement. It contains a great central *salon*, and numerous arches, supported by pillars, but all is under ground. He is a timid little man, and has many means of entrance and egress to and from his dwelling, so that in case of surprise from an enemy he may easily effect a retreat. Though I should think he might always do that readily enough, for he is his own mason and carpenter, and in almost an incredibly short time he could build a new stronghold.

I suspect it is on account of his wife and children he is afraid, for he is of a very fierce disposition. Though he is very industrious, as you may see from his being his own architect and builder, he still has so much leisure that he sleeps half the time.

Perhaps you do that, too? Yes, but you divide the time differently. This little gentleman lies down in his velvet coat for three hours, and then labors for three again.

Should you like to do that? I am sorry to say some boys of his own country make "game" of him. If they knew how much good his cellars and sub-cellars do sometimes, they would not be so thoughtless.

I have spoken of his "love of drink," but not yet of his food. He lives on a fellow-worker, though he is not at all a cannibal, as his food is not related to him, except that their labors have the same relation to mankind. His food is *worms*, which he skins before eating. One can thus be dainty, yet subsist upon worms!

You begin to suspect that you are not entirely unacquainted with this gentleman in the velvet coat, do you not? Although you do not know himself, yet his *American cousin*, the *shrew mole*, is probably quite familiar to you all.

Moles and worms bring to the surface the earth which lies far beneath, thereby providing nourishment for the seed when planted. They are untiring workers, and are so numerous that they effect what man could scarcely attempt.

When you reflect upon what I have told you of the European mole you will find him possessed of many virtues, and I hope you will be willing to accept him for a friend, though he is but six inches in length. *Little Corporal*.

"COULD I KEEP THE GOOD NEWS?" A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavored to dissuade her. They said:

"Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people—everybody will have forgotten you."

"What!" she said, "do you think that I could keep the 'good news' to myself? Do you think that I could be content with having got pardon, and peace, and eternal life for myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"

The Book of Job has just appeared in German imitations from the pen of Dr. Andrea, of Marburg. Critics say that the measure has been chosen with much skill, and the desire to adopt this classic poem of old Hebrew poetry to the taste of the actual reading world is eminently successful. The poem seems much more effective than the prose, especially as the rendering is effected, even in the severest passages, as much as possible in the sense of the original, without in any way detracting from its original dignity and beauty. It reminds us of the recent rendering of Ecclesiastes in English rhythm by Dr. Layton Lewis, in the Lange series of commentaries.

The Farm and Garden.

CHINESE AGRICULTURAL ART.

The Chinese have long been celebrated for their minute knowledge of the art of agriculture. Thus they will take an acre and, by peculiar methods, grow therefrom a perfect tree, but so dwarfed that it will not attain a height of more than twelve inches, and the roots will all be contained in a four or five-inch flower pot.

They are the most persistent cultivators and irrigators of any nation upon earth. They manufacture and apply manures both solid and liquid, wasting nothing that contains the organic elements of plants. They are particularly careful in the selection and saving of seed, plucking them stem by stem. They cure them in the most careful manner, and wash thoroughly before sowing.

One of the most striking evidences of their good farming is the entire absence of weeds among their growing crops. Labor is plenty and cheap. Their population is dense, and land is consequently scarce and must be made the most of. They are fully alive to the fact that, just in proportion to the weeds growing in a crop, in just such proportion will the crop be diminished.

The Overland Monthly for June contains some interesting information relating to their social economy, and yet more relating to their superstitions. One of their superstitions is that—

If, in the beginning of winter, a carefully measured quantity of grain be put in an earthen vessel, and left for fifty days, and then measured again, that the season will be good if it has increased in bulk, or the season will be bad if it has decreased.

There may be some peculiarity in the climate of China, to make this rule work uniformly, but it would not be a safe guide in ours. An earthen vessel will absorb moisture from a damp atmosphere, and give it back to a dry one, and the atmosphere is usually damp during the season of the germination of seeds. The last season's crop, for instance, would with us have continued to shrink until March, and then would have swelled for two months, and then again have shrunk from that time forward. The season, upon the whole, has been very unfavorable. During the season of 1869 it would have swelled during the winter, remained stationary during March and April, and then would have reached the germinating point during May and June, and yet the season was disastrous from the drowning of the crops. Maxims are excellent in their place, but they must not be founded upon superstitions.—*Interior*.

THE HORSE AND ASS.—In a very able paper in the Old Guard for August, the origin respectively of the horse and ass is thoroughly discussed, and after a clear and learned statement of the facts reaches the following conclusions:

The horse was used by the Aryans from the remotest period to which we can trace their history, and prior to the separation of their western and eastern tribes—that is, before they penetrated into Egypt.

The ass, on the contrary, was wholly unknown to them at that period. The various Aryan nations of Europe and Asia received it much later, and separately in the countries where their great migration led them. It was brought to the Iranians, of Persia, by the Semites, of Mesopotamia; hence it passed into India, preserving, however, its Semitic name, which indicates its origin.

The ass had been brought to the Greeks by a race speaking a Semitic tongue—probably the Phoenicians; but it was completely naturalized among the former when the Homeric poems were written. It was from the Greeks that the Latins received it; and they, in their turn, spread it among the people in the north and west of Europe, Kelts of the Continent or of Great Britain, Germans, Scandinavians, and even Slavonians. In the time of Aristotle there were no asses in Seythia, or in the neighboring lands, nor even in Gaul. (Aristotle, *De gener. anim.* ii, 8.)

These facts, which philosophy has disclosed, are strengthened by those which we think we can draw from the monumental representations of ancient Egypt, and from Bible texts, which confirm the opinion that the horse and ass originated in countries widely separated. The horse became domesticated in the highlands of upper Asia; and the Aryan migration was the most powerful means of spreading that species through the world; it was rather lately adopted by the Semites, and did not appear in Egypt until about twenty-five centuries before the Christian era. The ass is an African species, which first must have been domesticated on the shores of the Nile. From Egypt it early passed into the hands of the Semites, who transmitted it afterward to the Aryan tribes, in Greece on one side, and Persia on the other; and this animal followed exactly the oppo-

site course from the horse, but finally found its way to every part of the world. Thus the two species, though starting from opposite points, were destined to meet and be useful in every land.

TOMATO CATSUP.—As it soon will be time to preserve tomatoes and make catsup (ketchup) the following will be found to give a superior article: Tomatoes, one-half bushel; salt, six ounces; allspice, ground, six drachms; yellow mustard, ground—one ounce—five and a half drachms; black pepper, ground, three ounces; cloves, ground, six drachms; mace, ground, three drachms; cayenne pepper, ground, two drachms; vinegar, one gallon. Mix.

Cut the tomatoes to pieces; boil and stew in their own liquor until quite soft. Take from the fire, strain and rub through a middling fine hair sieve, so as to get the seeds and shells separated; boil down the pulp and juice to the consistency of apple-butter (very thick), stirring all the time; when thick enough, add the spices, stirred up with the vinegar; boil up twice; remove from the fire; let cool and bottle.—*Druggist's Circular*.

Scientific.

FROM GERMANY we have intelligence of the discovery of a process of making ice.

A certain Franz Windhausen, of Brunswick, has invented a new machine for freezing water without the aid of chemicals. The process takes place in a cylinder, "where the air is first powerfully condensed, then cooled by the admission of water, and finally expanded till its pressure is about equal to that of the atmosphere." By this means, it is asserted, the very astonishing result is obtained of lowering the temperature of the air to fifty degrees Celsius (four degrees Fahrenheit), so that when conducted in moderate quantities into a space through which water flows, "the water is almost immediately turned into ice, of which enormous blocks may be thus obtained if desired." The invention will also, it is said, be applicable to the cooling of large apartments, such as theaters, hospitals and churches.

At the same time we hear that Dr. P. H. Van der Weyde, of Paterson, New Jersey, has just constructed a machine for a similar purpose. It is designed to freeze ten tons of water in twenty-four hours, at a cost of \$2 per ton. The machine occupies an area—including the engines, but not the boilers—of twelve feet square, and it is nine feet high. Instead of ammonia, ether or other fluids hitherto used for the same purpose, a petroleum product termed "Rhigolene" is employed to render latent, by its volatilization, the heat abstracted from the water to freeze it.

A beautiful proof of the undulating theory of light is afforded by Angstrom's late measurements of the so-called wave-lengths. Nine years ago Fizeau made some curious observations on "Newton's rings." If a watch crystal be pressed tight on a flat piece of glass, around the point of contact will be seen rings of prismatic colors. By calculating the distance between the crystal and the plane glass, at the color nearest contact, we get the wave-length of that color. By using light of a single color we get rings of that color separated by dark bands. Fizeau found that he could produce about five hundred of these successive rings by using a yellow soda light, and gradually withdrawing the convex from the plane surface; but then the rings disappeared to reappear again, increasing and then diminishing in distinctness, and thus breaking up into batches of about one thousand each. This phenomenon he was able to continue until he had counted fifty-two such batches, and the glasses were nearly half an inch apart. The explanation is that the light of soda is not strictly homogeneous, but composed of two elements of very nearly the same wave-length. One of these gradually overlaps the other until it counteracts it, and then in turn re-enforces it. Fizeau found that it was necessary to move the glasses apart a distance of 0.28945 millimeters to go through the entire phase from one obliteration of the rings to another. Now Angstrom finds the wave-lengths of the two elements of soda light to be 0.000589513 and 0.000588912 millimeters. These allow respectively nine hundred and eighty-two and nine hundred and eighty-three waves in the distance 0.28945 determined by Fizeau—that is, if the wave theory is correct, these two elements of soda light ought completely to interfere once in nine hundred and eighty-three vibrations; and such is the fact, as given in the round number one thousand by Fizeau.

There is a captivity of the reason and an enraging of the passions. It hinders business and distracts counsel. It sins against the body and weakens the soul.—*Bishop Taylor*.

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Parlors, dining rooms and bed rooms, the shade especially in time of sickness, are by this improved mode of construction thoroughly ventilated and lighted at pleasure, without the slightest inconvenience to the sleeper or patient, or exposure to the passers-by.

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J. W. HUNTON, M. D.

The Christian Advocate.

SATURDAY, AUGUST 13, 1870.

NAPOLEON'S INFERNAL MACHINE.
The mitrailleuse, which is as yet untried in practical warfare, is considered by the French as the most destructive military weapon known. Recently three hundred wretched horses, already condemned to the poleax, were purchased at the rate of four or five francs each, and ranged at a considerable distance. Two mitrailleuses were brought to play on them, and in three minutes the animals remained standing. On a second occasion five hundred horses were brought down at a single trial. This formidable weapon is constructed as follows:

It is a thirty-seven-barreled gun, arranged so that its barrels may be discharged simultaneously or consecutively. The thirty-seven cartridges, intended for one charge, are contained in a small box. A steel plate, with corresponding holes, is placed on the open box, which is then reversed, and the cartridges fall points foremost into their respective holes. They are prevented from falling through by the rims at their bases. The loaded plate is then introduced into the breech slot, and when the breech is closed by a lever a number of steel pins, pressed by spiral springs, are only prevented from striking the percussion arrangement in the cartridges by a plate in front of them. When this case is moved slowly by a handle, the cartridges are fired one by one. If the plate be withdrawn rapidly, they follow each other so quickly that their discharge is all but simultaneous. The invention seems very well adapted for use in forts or other permanent places of defense or offense, but its carriage and management in the field would present many and insuperable obstacles to its general use.

A CORRESPONDENT writing from Canton says that Ward, the American filibuster, who went to China and entered the service of the emperor, aiding in suppressing the rebellion, has been deified. The people accept all the gods that may be decreed, and now that an American has been thus favored they will have still more confidence in our country and countrymen. The correspondent says:

"Ward was of great service to the emperor in putting down the rebellion. His success was wonderful to the Chinese, and at the time when he was accidentally shot by his own men, they looked upon him as the greatest general that had existed for two thousand years."

"At his own request his coffin was left at Ning Po, according to Chinese custom, above ground and uncovered. Nine months after (1863) the emperor ordered the body to be removed to Sung Kong and deposited in the court-yard of the Temple of Confucius. Within the temple was set up a tablet bearing his name as the 'Captor of Sung Kong and many other cities.'"

"The emperor has seen fit to go further, and in a recent edict has placed him among the major gods of China, commanding shrines to be built and worship to be paid to the memory of this American."

"The people are worshipping him along with the most ancient and powerful deities of their religion as a great deliverer from war and famine—as a powerful god in the form of a man. In every household, school and temple his name will be thus commemorated. The remembrance of millions of people secures his immortality."

THE BOTTOM OF THE SEA.—Prof. Carpenter, in his recent lectures before the Royal Institution, states the general results of the recent explorations of the deep sea by dredging to be: 1. That there is certainly no limit to the depth at which even highly organized animal life may exist; 2. That the distribution of living creatures under the sea is affected far more by temperature than by pressure, but even where the climate is steadily a little below the freezing point at the bottom, there is a rich abundance of varied life; 3. That a vast number of animal forms, hitherto supposed to have become extinct in remote geological periods, are still preserved in the sea depths; and 4. That a very large number of new types have been discovered, with every indication that these are merely an earnest of coming discoveries, and that "the treasury of the deep is inexhaustible."

A BOSTON LADY, now studying medicine at the High School at Zurich, is said to be a constant surprise to her professors on account of the extraordinary nerve exhibited by her at the clinics and post-mortem examinations of the institution. There are eleven other girls in the same class, but most of them get rather nervous when the blood spurts freely and the saw is hissing through the bones.

A TOUCHING INCIDENT.

A friend of mine, seeking to relieve the poor, came to a flight of stairs that led to a door, which led into a room reaching under the slates. He knocked. A feeble voice said: "Come in," and he went in. There was no light, but as soon as his eye became adapted to the place he saw, lying upon a heap of chips and shavings, a boy about ten years of age, pale, but with a sweet face.

"What are you doing here?" he asked of the boy.

"Hush, hush! I am hiding."

"Hiding? What for?" And he showed his white arms, covered with bruises and swollen.

"Who was it beat you like that?"

"Don't tell him; my father did it."

"What for?"

"Father got drunk, and beat me because I wouldn't steal!"

"Did you ever steal?"

"Yes, sir; I was a thief once."

(These London thieves never hesitate to acknowledge it; it is their profession.)

"Then why don't you steal now?"

"Because I went to the Ragged School, and they told me, 'Thou shalt not steal; and they told me of God in heaven. I will never steal, sir, if my father kills me!'"

Said my friend: "I don't know what to do with you. Here is a shilling; I will see what I can do for you."

The boy looked at it a moment, and then said:

"But please, sir, wouldn't you like to hear my little hymn?"

My friend thought it strange that without food, without fire, bruised and beaten, as he lay there, he could sing a hymn; but he said: "Yes, I will hear you." And then, in a sweet voice, he sang:

"Gentle Jesus, meek and mild, Look upon a little child; Pity me, O pity me, Suffer me to come to thee."

"Fain would I to thee be brought; Gentle Lord, forbid it not; In the kingdom of thy grace Give thy little child a place."

"That's my little hymn; good by!"

The gentleman went again in the morning; went up stairs; knocked at the door. No answer; opened it and went in. The shilling lay on the floor. There lay the boy with a smile on his face—but he was dead! In the night he had gone home. Thank God that he has said: "Suffer little children to come unto me!" He is no respecter of persons, black or white, bond or free, old or young. He sends his angels to the homes of the poor and destitute, the degraded and wicked, to take his blood-bought little ones to his own bosom.—J. B. Gough.

A PROFESSOR'S COURTSHIP.

When Prof. Aytoun was making proposals for marriage to his first wife, a daughter of the celebrated Prof. Wilson, the lady reminded him that it would be necessary to ask the approval of her sire. "Certainly," said Aytoun, "but as I am a little diffident in speaking to him on this subject, you must just go and tell him my proposal yourself." The lady proceeded to the library, and taking her father affectionately by the hand, mentioned that Prof. Aytoun had asked her to become his wife. She added: "Shall I accept his offer, papa? He says he is too diffident to name the subject to you himself." "Then," said old Christopher, "I had better write my reply and pin it to your back." He did so, and the lady returned to the drawing room. There the anxious squire read the answer to his message, which was in these words: "With the author's compliments."

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GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

[NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

[NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS.

JAN. 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

MAR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

APR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

MAY. 1 2 3 4 5 6 7

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no improvement to notice in the general market, which continues extremely dull. The receipts and supplies of sugar have been too inconsiderable to admit of more than a retail business, but prices have continued firm. Western produce generally has continued inanimate, without any marked change in prices.

Our accounts from the country are still conflicting. The alarm with regard to worms continues to prevail in many parts of Mississippi, Arkansas and Louisiana. A letter from De Soto speaks in a desponding tone. On the other hand, travelers by the Jackson railroad give cheering reports from parts of Mississippi and Tennessee. The prevailing impression in our cotton circles appears to be that there will be no increase.

The river is now twelve feet four inches below high water mark.

Cotton.—The following are the arrivals since the fifth instant:

Louisiana and Mississippi, bales.	522
Mobile.	3
Florida.	7
Total.	532

On Saturday a buyer came forward and took 401 bales for the North, in addition to which another took 13. On Monday the demand was equally limited, and the sales were confined to 313 bales. On Tuesday the inquiry appeared to be confined to two parties, who came forward and took 191 bales, part at 12½ to 14c., and part at 17½c. for strict middling. We have rarely seen the market more stagnant. On Thursday inferior was quoted at 7½c., low ordinary at 9 to 10½c., ordinary at 11 to 12½c., good ordinary at 13 to 15½c., low middling at 16½ to 17c., middling at 17½c., and strict middling at 18c., but from the indications of prices paid the market may now be quoted nominal as below.

This makes an aggregate for the past three days of 925 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,139,059 bales, against 794,770 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 788,188 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 475,281 bales to Great Britain, of 126,648 to France, and of 118,378 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.	11 to 12½
Good ordinary.	13 to 14½
Low middling.	16 to 16½
Middling.	17 to 17½
Strict middling.	17½ to 18

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.	770
Arrived past three days.	507
Exported previously.	113,970
Made from waste and damaged cotton, samples, etc.	9,562-120,379
Exported past three days.	4470
Exported previously.	113,949
Burned.	1317-116,574
Stock on hand and on shipboard.	38,827

SUGAR.—There is little or none coming in. Louisiana is scarce, while the stock of Cuba is very light.

MOLASSES.—There is little or none coming in, and the stock on hand is so light as to be merely nominal.

Flour.—The market has continued dull, with some inquiry for export, though without any change in prices.

MONEY.—Gold, 116½ to 117½. American silver half dollars, 110½ to 112. Mexican dollars at 3½ to 4 per cent. premium in gold.

Warrants have been dull, with no sales reported, except \$1,200 Metropolitan Police, on Saturday, at 99½, \$1,600 old State, on Monday, at 90c. Dealers have bought State warrants at 70c. for new, and 90c. for old, and Metropolitan Police at 98½ to 99c., and sold the former at 72c. for new, and 93c. for old, and the latter at 99 to 99½c.

The stock market has been almost stagnant with a general weakness in prices, and quotations are nominal. The sales embrace 200 shares Mississippi Valley Navigation Company, on Saturday, at \$2, 100 at \$2, 25 at \$2 12½, 600 at \$2 10, and 500 at \$2 10; and 205 Sugar Shed Company at \$23 50; 100 Slaughter House, on Monday, at the reduced rate of \$16; and 500 Ship Island Canal, on Tuesday, at 60½c., 500 at 62½c., and 50 Sugar Shed Company at \$26. Slaughter House was better on Tuesday, with \$17 bid.

City Treasury notes are quoted at 15 per cent. discount.

CATTLE MARKET.

New Orleans, August 9, 1870.

Texas cattle, choice, per head.	\$4 to 45
Texas cattle, second quality, per head.	30 to 40
Texas cattle, third quality, per head.	20 to 30
Hogs, per lb. gross.	9 to 11c
Sheep, first quality, per head.	\$4 to 6
Sheep, second quality, per head.	3 to 4
Sheep, third quality, per head.	2 to 3
Milk cows, choice, per head.	60 to 125
Milk cows, per head.	0 to 10
Milk cows, with calves.	0 to 10
Yearlings, per head.	7 to 12
Calfes, per head.	5 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton and sugar plows.	\$4 00	\$20 00
Yost's plows and scrapers.	5 50	9 50
Cotton scrapers.	5 50	6 00
Cotton sweeps.	10 00	11 00
Cultivators.	8 00	16 00
Shovels.	9 00	17 00
Spatulas.	10 00	15 00
Axes.	10 00	15 00
Bazooka, 3 yard.	30	33
Kentucky.	30	32
East India.	30	32
Baby Rope, 1/2 lb.	95	1 00
Brass, 1/2 lb.	5 00	
Crackers.	6 00	
Bricks, 1/2 M.	10 00	12 00
Lake.	55 00	60 00
English fire.	55 00	60 00
Candles, 1/2 lb.	58	
Sperm, New Bedford.	13	
Tallow.	13	
Adamantine.	12½	
Star.	35	
Chocolate, 1/2 lb.	55	
No. 1.	55	
Sweet and spiced.	35	
Older, 1/2 lb.	35	
Western.	13 00	
Northern.	13 00	
Coal, 1/2 ton.	15 00	
Canal.	11 00	
Anthracite.	11 00	
Western, 1/2 ton.	50	
Coffee, 1/2 lb.	35	
Havana (currency).	35	
Java.	25	
Corvado.	25	
Cotton seed.	15 00	
In sacks.	20 00	
Copper, 1/2 lb.	31	
Shenling.	35	
Copper bolts.	35	
Yellow metal.	26	
Corlaze, 1/2 lb.	23	
Manilla.	21	
Tanned, American.	30	
Russia.	30	
Corn meal, 1/2 ton.	5 00	
Logwood, Campy.	4	
Logwood, St. Domingo.	4½	
Flaxseed, 1/2 lb.	1 75	
Madder.	20	
Eggs, 1/2 dozen.	10	
Western.	10	
Feathers, 1/2 lb.	90	
Fish, 1/2 box.	1 50	
Cod.	50	
Herrings.	50	
Mackerel, No. 1, 1/2 lb.	26 00	
Mackerel, No. 2.	16 00	
Mackerel, No. 3.	10 50	
Flaxseed, 1/2 lb.	4	
Flour, 1/2 lb.	5 75	
Superfine.	5 25	
Fine.	5 00	
Common.	4 25	
Fruit, 1/2 lb.	15	
Plums.	16	
Pigs, drum.	16	
Dried apples.	6½	
Currents, new.	15	
Almonds, soft shell.	25	
Raisins, No. 1, 1/2 box.	45	
Raisins, No. 2, 1/2 box.	40	
Lemons, Palermo, 1/2 box.	5 00	
Lemons, Malaga, 1/2 box.	5 00	
Oranges, La. 1/2 box.	5 00	
Oranges, Palermo, 1/2 box.	5 00	
Glass, 1/2 box of 50 feet.	3 25	
French, 8 by 10.	3 75	
French, 10 by 12.	4 00	
French, 12 by 18.	4 00	
Grain, 1/2 bushel.	55	
Oats.	10	
Corn, shelled.	10	
Beans, 1/2 lb.	7 00	
Peas.	25	
Hops, 1/2 lb.	1 20	
Malt, Western.	1 60	
Malt, Canada.	1 60	
Gunpowder, 1/2 keg.	8 50	
Crating bags, 1/2 bag.	21	
Hay, 1/2 ton.	21	
Western.	24 00	
Northern.	25 00	
Louisiana.	25 00	
Mexican dry flint.	14	
Country dry flint.	14	
Texas stretched flint.	12	
Dry salted, city slaughter.	8	
Wet salted, city slaughter.	8	
Iron, 1/2 ton.	45 00	
Country bar, 1/2 lb.	44	
English.	4	
Swedes, assorted.	7	
Hoop.	5½	
Sheet.	5½	
Galvanized.	9	
Nail rods.	7½	
Cotton ties.	5½	
Castings, American.	6½	
Lime, 1/2 ton.	1 75	
Shell lime.	1 75	
Rockland, etc.	2 15	
Common.	2 15	
Plaster Paris.	3 50	
Molasses, 1/2 gallon.	35	
Cuba.	45	
Refined, reboiled.	50	
Moss, 1/2 lb.	2	
Gray country.	6	
Black country.	6	
Select water-rotted.	9½	
Nails, 1/2 lb.	4 75	
American, 1/2 lb.	14	
Wrought, German.	14	
Wrought, English.	14	
Naval stores:		
Tur, 1/2 gallon.	10	
Pitch, 1/2 lb.	2 25	
Rosin, No. 1.	2 25	
Rosin, No. 2.	2 00	
Rosin, No. 3.	2 00	
Spirit Turpentine, 1/2 gal.	27	
Varnish, bright.	60	
Oils:		
Lard, 1/2 gallon.	1 20	
Coal oil, in barrels.	34	
Coal oil, in cases.	45	
Linseed, raw.	1 15	
Sperm.	2 75	
Whale, refined.	1 40	
Cotton seed, crude.	70	
Cotton seed, refined.	75	
Castor.	2 00	
Tanners, 1/2 gallon.	1 15	
Oil cake:		
Linseed, 1/2 ton.	25 00	
Provisions, 1/2 lb.	25 00	
Beef, mess, Northern.	7 00	
Beef, mess, Western.	7 00	
Beef, dried, 1/2 lb.	7 00	
Beef, longmess, 1/2 dozen.	7 00	
Pork, prime mess.	22	
Hog, round, 1/2 lb.	22	
Hams, 1/2 lb.	22	
Hams, canvassed.	25½	
Sides.	19	
Shoulders.	14	
Green shoulders.	14	
Lard, prime, in tins.	18	
Butter, Northern.	30	
Butter, Western.	16	
Cheese, American.	10	
Potatoes, 1/2 lb.	2 75	
Onions.	2 50	
Apples.	2 25	
Cabbages, 1/2 crate.	10 00	
Rice, 1/2 lb.	6	
India (gold, in bond).	10	
Carolina.	10	
Sugar, Louisiana, 1/2 lb.	7½	
In the city.	13	
Havana, white.	14	
Havana, yellow.	11½	
Havana, brown.	10	
Wheat, 1/2 lb.	60 to 125	
Washed.	10	
Barley.	10	
Louisiana.	24	
Texas, 1/2 lb.	25	
Marino.	25	

Special Notices.

ALEXANDRIA DIST. CONFERENCE.

The District Conference for Alexandria, Louisiana Conference, will convene in Centerville, Catahoula parish, Louisiana, on Friday, the sixteenth of September, 1870, at eleven o'clock A. M. Local preachers, pastors and stewards will please come prepared to present their reports. Delegates to the Annual Conference will be elected.

J. F. MARSHALL, P. E.

PENSACOLA DIST. CONFERENCE.

The District Conference for the Pensacola district, Alabama Conference, will hold its annual session in Milton, Florida, beginning on Thursday, September 23, at eight o'clock A. M. Opening sermon by Rev. J. A. Pace, on Wednesday night, September 28. Ministers from abroad are expected and invited to attend.

J. A. PARKER, P. E.

NOTICE.

To the Official Members of the Yazoo District, Mississippi Conference:

Failing to secure the co-operation of a sufficient number of tent-holders for the camp meeting at Fletcher chapel, our District Meeting is transferred to Richland, Holmes county, Mississippi, and will begin on Thursday morning before the first Sunday in September, at ten o'clock.

MACON DISTRICT CONFERENCE.

The District Conference for Macon district, Mobile Conference, will convene at Macon, Mississippi, on Thursday, September 8. It has been deferred until the revival season is over, with the promise of a full attendance of preachers and official members. Opening sermon by Rev. William Murrell, D. D.

J. B. STONE, P. E.

SHREVEPORT DIST. CONFERENCE.

The District Conference for Shreveport district will meet at Greenwood, Louisiana, on Thursday, September 22. The official members of the respective churches are pressed with the importance of attending.

JOHN PIPES.

VICKSBURG DIST. CONFERENCE.

The District Conference for the Vicksburg District, Mississippi Conference, will be held in Port Gibson, Mississippi, on Wednesday, September 7, 1870. Opening sermon by Rev. Thos. Nixon, on Wednesday night. Bishop Keener has promised to be present.

JOHN A. B. JONES, P. E.

WOODVILLE DIST. CONFERENCE.

The Woodville District Conference will convene in Liberty, Mississippi, on Thursday, the first day of September, at eleven o'clock A. M. Pastors will please prepare full reports of the condition of the churches under their charge. Local preachers will be expected to present reports of their appropriate work as such. Each steward will please present to the conference an exhibit of the amount collected by him for church purposes this year, with such other facts as he may think proper to report to the conference. Delegates to the Annual Conference will be elected. Brethren, we expect you all.

JAS. A. GODFREY, P. E.

CAMP MEETINGS.

We will have a camp meeting (D. V.) at Frost's Bridge, on the Clark and Shubuta circuit of the late Mobile Conference, embracing the second Sunday in October. Brethren in the ministry, who can do so, are especially invited to attend, and any others who feel interested in this great work. Come over, Mr. Editor, and help us.

WILL H. LETH, Pastor.

A camp meeting will be held on Pleasant Hill and Manny circuit, at Benah, commencing on Friday evening, the thirtieth of September. Preachers will please note it.

JOHN PIPES.

There will be a camp meeting at Chin Grove, between the Westville and Ozark circuits of the Marians district, Alabama Conference, commencing on Friday before the second Sabbath in September. Brethren, come!

WM. A. SAMPY.

T. S. ARMISTEAD.

There will be a camp meeting held in Springville, Springville circuit, Louisiana Conference, beginning on the first day of September next. Let the preachers come.

JESSE FULTON, P. E.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September.

U. L. THOMPSON, P. E.

Lafayette Dist. Montgomery Conference.

Arbaconchee mission, at Humri-racine.

Lineville circuit, at Lineville.

Marble Valley circuit, at Andrew chapel.

Pineknayville circuit, at Mt. Moriah.

Socapatoy circuit, at Mt. Pisgah.

Tallassee circuit, at Pleasant Grove.

Dadeville circuit, at Dadeville.

Lafayette circuit, at Sweet Home.

Frederick circuit, at Pleasant Grove, Sept. 4.

Wedowee circuit, at White's chapel.

F. L. B. SNAPE, P. E.

Woodville Dist. Mississippi Conference.

Buffalo, at Mar's Hill.

Moulville, at Beech Hill.

Anite, at Adam's.

St. Helena, at Synd.

Wilkinson.

Liberty, at Liberty.

Woodville.

Percy Creek.

JAS. A. GODFREY, P. E.

Opelousas District, Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Washington circuit.	Ang. 13, 14
Vermilion circuit.	15, 16
Opelousas.	20, 21
Canice Crocho.	25, 26
Bayou Mallet.	28, 29
Abbeville.	Sept. 1, 2
Grand Cheniere.	10, 11
Plaquemine Brulee.	17, 18
Pattersonville.	24, 25
Franklin.	1, 2
New Iberia.	6, 7
Lake Charles.	22, 23
District Conference, at New Iberia.	Oct. 6-9

J. D. ADAMS, P. E.

Clinton District, Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Jackson, at Salem.	July 2, 3
Greensburg, at Greensburg.	9, 10
Clinton, at Clinton.	16, 17
E. Feliciana, at Olive Branch.	23, 24
Livingston miss., at Friend-ship.	30, 31
E. Baton Rouge, at Manchac.	Ang. 6, 7
Covington miss., at Hyde's.	13, 14
Thompson, at Thos. Nixon.	20, 21
Arcola, at Wesley chapel.	24, 25

JOS. NICHOLSON, P. E.

Ouachita District, Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Onatchita ct., at Moss Hill.	July 16, 17
Monroe and Trenton, at Trenton.	23, 24
Vernon, Castor and Lewisville, at Longstraw.	30, 31
Homer, at Mt. Pisgah.	Ang. 6, 7
Colored ct., at Mt. Pisgah.	8
Hayneville.	13, 14
Minden.	20, 21
North and South Bossier.	27, 28
Colored circuit.	29
Sparta and Lake Bisteneau.	Sept. 3, 4
Mt. Lebanon.	10, 11
Farmerville.	17, 18

The District Meeting for Ouachita district will be held at Minden, August 17-20.

The Conference sermon will be preached by Rev. C. F. Evans, of Monroe, Louisiana. Ministers in charge will come prepared to report on the several interests committed to their care.

S. ARMISTEAD, P. E.

Tuscaloosa District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Portville.	June 4, 5
Selma.	18, 19
Summerfield.	July 9, 10
Randolph.	16, 17
Tuscaloosa.	23, 24
Havana.	Aug. 6, 7
Forkland.	20,

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, AUGUST 20, 1870.

NO. 31.

NEWS OF THE WEEK.

DOMESTIC

WASHINGTON, Aug. 14.—There is an immense amount of cable dispatches to the effect that the French have certainly evacuated Metz and Nancy, crossing the Moselle to the Fortress of Toul. The French destroyed a fine bridge of seven arches. Large quantities of stores were captured. The fighting was confined to the outposts. The headquarters of the united armies of Frederic Charles and General Steinmetz are at Henry, twenty miles from Metz.

NEW YORK, Aug. 15.—A special to the Herald: London advices from Forbach say the French, in retreating to the west side of the Moselle, were attacked by the Prussians of General Steinmetz's army. The French were thrown into great confusion, and after a gallant stand were routed with great slaughter. A dispatch from Carlsruhe says: The Prussians occupy Mulhouse and Besancon.

One hundred thousand landwehr are crossing the frontier.

CHICAGO, August 15.—President Grant's attention having been called to a dispatch from New York in this morning's Chicago Tribune, stating that it was understood in Republican circles that he opposes the nomination of Mr. Greeley for Governor of New York, he pronounced it utterly untrue. On the contrary, he expresses himself quite favorable to Mr. Greeley's nomination, and thinks no candidate can be put in the field who can get more votes against Hoffman than Greeley.

Dr. Nelson von Patten committed suicide by shooting himself, on Saturday, at Maple Plain, Minnesota, on the St. Paul and Pacific railroad. Previous to doing so he dressed himself for burial. He left considerable money, and also a letter saying he was weary and wanted rest.

Captain J. F. Webb, of the government steamer Montana, at work at the bar a few miles below St. Paul, had his leg terribly crushed yesterday by the reaction of a cable.

President Grant, Vice President Colfax, Governor Palmer and General Logan and party of friends visited the Elgin Watch Factory to-day.

President Grant left here this evening at five o'clock for the East, via Cleveland.

Governor Seward left for San Francisco and China this morning. This morning Christopher Thiers, at Horsier's Grove, near this city, aged nineteen years, while attending the threshing machine, fell among the works and had both of his legs frightfully lacerated. He lived but a short time.

ST. LOUIS, Aug. 15.—John D. Perry, president of the Kansas Pacific railroad, received a dispatch from the end of the track this P. M. stating that seven miles of track was laid between five and eleven o'clock this morning. The remaining gap of three and a quarter miles will be laid this P. M., when another grand through route to the Pacific will be completed. This is the fastest track laying ever done before.

OMAHA, Aug. 16.—Hon. W. H. Seward arrived here to-day, and goes west to-morrow on his trip around the world.

On the thirty-first of July Fred Sawyer and Thomas Johnson hired a conveyance at Lincoln, Nebraska, for the purpose of locating land on Blue river. Sawyer returned to Lincoln on the ninth of August alone, and reported having left Johnson at his homestead. Suspicion being aroused, his neighbors went in search of him. He was found sixteen miles west of Beaver Crossing, by the side of old Fort Kearney and Nebraska City road, with seven bullet holes in his body. His remains had been partially eaten by wolves. Sawyer has been arrested. Johnson's friends reside at Dixon, Illinois.

CINCINNATI, Aug. 16.—The National Labor Convention admitted Sam F. Cary to a seat.

A stormy time followed the motion admitting John W. Langston, colored. The motion was objected to on the ground that Langston did everything he could to injure the labor movement. He was finally admitted by three or four ladies voting aye.

SAN FRANCISCO, Aug. 16.—Two German military commissions to-day remit an additional \$10,000 to Berlin.

The French residents yesterday observed the fete of Napoleon.

At the village of New Almaden a quicksilver mine was destroyed on the fifteenth, and fifty or sixty houses burned.

CHICAGO, Aug. 16.—The Post of this evening says Mr. Frelinghuysen having concluded to decline the mission to England, President Grant offered the place to Senator Trumbull, who, it is understood, will not accept, preferring to remain in the Senate.

NEW YORK, Aug. 16.—The latest telegrams show that the French were defeated in the battle near Metz.

A Berlin dispatch says the battle was fought at Pagay, near Metz, and raged furiously for six hours. The Prussians numbered sixty thousand, under command of General Steinmetz.

The French were commanded by Marshal Bazaine, number unknown. The fire of the French infantry and artillery was terrific, but the Prussians, never wavering, followed up every advantage, and finally broke the French line, when a general panic ensued, and the troops fled to Metz and Verdun.

The loss on either side is unknown, but it is believed to exceed that at Woerth.

It is rumored that a secret alliance has been entered into by England, Holland and Belgium.

Antwerp is being rapidly fortified.

NEW YORK, Aug. 17.—The Prussian minister of war emphatically denies the reported loss of forty thousand to the Prussians in Monday's battle, but admits that they received several checks which obliged them to abandon their effort to cut off the French on their line of retreat.

NEW YORK, Aug. 17.—Midnight dispatches put Steinmetz at Metz, the Crown Prince at Bar Le Duc, and the Prussian center, under Frederic Carl, between Metz and Verdun. The entire French army is moving toward Chalons, and a Paris correspondent says:

"The impression is universal in that city that Bazaine will fight his battle at Chalons. The fighting is with the French rear guard in hopes of forcing a general engagement at some point short of that picked battle ground."

M. Gallardet telegraphs that advances from the army represent the French soldiers as eager for revenge and ready for battle. He also says Trochu has an army of two hundred thousand already at Chalons, and that the Imperial Guard are forming at Mourmelon.

NEW YORK, Aug. 18.—Berlin telegrams report Metz to be invested on all sides by the Prussians.

Ten thousand wounded Frenchmen arrived at Chalons on Sunday.

The regular army remains faithful to the Emperor.

The Prussian loan, failing at home, has been offered at a heavy discount in London.

Russia and England are anxious to mediate between the belligerent powers in the interest of peace.

Cannading has been heard off Cuxhaven.

NEW YORK, Aug. 18.—Per cable comes the subjoined dispatch:

"Paris, Aug. 18.—There was a battle of twelve hours' duration near Metz on Tuesday. No reliable account of the result has been received; but what is known shows that the French position at Metz is impregnable. The losses on both sides were fearful."

"Marshal McMahon's proclamation had revived confidence among people and soldiers."

"Routes had advanced one per cent."

NEW YORK, Aug. 18.—Later intelligence confirms the news of a disastrous defeat to the Prussians in the battle of Tuesday near Metz.

The French army was commanded by Marshal Bazaine, and gave battle to the combined Prussian forces under Prince Frederic and General Steinmetz.

The losses on both sides, it is reiterated, were fearful.

General Frossard, of the French army, was dangerously wounded.

Several Prussian generals were killed and wounded.

Olivier, late prime minister of France, has fled the country, amidst the derision of the populace.

FOREIGN

LONDON, Aug. 14.—The fortifications around Paris are becoming immense and rapidly increasing. The railroads around Paris have been cut. Drawbridges will be placed over the cuts to allow the approach of friendly trains.

LONDON, Aug. 14.—The French are retreating. They have retired from Metz and Nancy, and the Prussians occupy the latter.

LONDON, Aug. 14.—Advices from Metz state that the French army

has been withdrawn to the east bank of the Moselle. Marshal McMahon is at Toul, twelve miles west of Nancy.

The evacuation of Metz is considered certain.

Prussians count on starving out the defenders of Strasburg without recourse to bombardment.

A dispatch from Nancy, via Berlin, dated Saturday night, says that a French battalion, moving toward Metz, was encountered in the morning on the railway, near Port-a-Mousson, and retreated, leaving its baggage train in the hands of the Prussians.

The Prussians have occupied Nancy, which had been evacuated by the French.

The Prussian cavalry have destroyed a portion of the railway between Frouard and Paris, cutting off supplies and forage for the French troops sheltered under the glais of Metz.

PARIS, Aug. 14, noon.—There is nothing new from the headquarters of the army. Telegraphic communication was interrupted yesterday between Paris and Nancy.

The authorities at Toul have sent a dispatch to Paris stating that Nancy had been occupied by a Prussian detachment. The news is confirmed this morning.

LONDON, Aug. 14.—The Emperor Napoleon's retreat from Metz is fully confirmed from Cuxhaven.

It is stated that nine French ironclads and avisos are in the offing. The French Admiral Bouet Villamez is off Kiel.

The French deny having committed any violation of the protocol of Geneva by the neglect of wounded soldiers.

Metz, Aug. 14, 8.10 A. M.—The prefect of the department of the Moselle sends the following telegram to the minister of the interior: The Emperor left to-day at two o'clock, for Verdun, accompanied by the Prince Imperial.

Before leaving his majesty issued the following proclamation: "On quitting you to fight invaders, I confide to your patriotism the defense of this great city. You will never allow the enemy to take possession of this great bulwark of France, and I trust you will rival the army in loyalty and courage. I will ever remember with gratitude the reception I have found within your walls, and I hope, in more joyous times, I may be able to return to thank you for your noble conduct."

PARIS, Aug. 15.—The city of Mulhouse is still in the hands of the French.

L'Opinion Nationale computes the force for the defense of Paris at one hundred and thirty thousand men, with six hundred guns mounted.

LONDON, Aug. 15.—Great events are expected at Kiel immediately.

LONDON, Aug. 15, 2 P. M.—The French order in regard to telegrams has been modified. Private telegrams can be accepted for and through France, except for the following departments: Moselle, Bas Rhin, Vosges, Haute Rhin, Haute Marne, Marne, Meuse and Haute Savoie.

The time allowed neutral ships to leave the blockaded ports of Germany is only ten days instead of fifteen, as at first reported.

PARIS, Aug. 15.—Reports say that Marshal McMahon is at Toul. The Constitutionnel, however, says he is at Nancy. Edmund About is still missing, and it is feared he has been killed.

LONDON, Aug. 15, 2 P. M.—A second pitched battle is reported as having occurred near Metz this morning, in which the Prussians were victorious.

Revolutionary movements of a formidable character have recently occurred in Italy, as well as in Spain. Proclamations establishing republics in both countries are hourly expected.

NEW YORK, Aug. 15.—The Telegram has the following: LONDON, Aug. 15.—Disturbances of a serious character have occurred at Marseilles and Lyons. Crowds collected in the streets shouting, "Abas L'Empereur." Three persons are reported killed. Very strong rebellious feeling has been manifested. Serious fears are entertained of trouble to-day, it being the Emperor's fete day. Advices respecting the Prussian flank movement upon Metz are confirmed by a statement that the German troops held Port-a-Mousson.

VIENNA, Aug. 15.—The Austrian government denies having moved troops to the Transylvania frontier.

BERLIN, Aug. 15.—Hundreds of German families have been expelled from Paris. Many have just reached Cologne. Subscriptions for their relief are opened in different parts of Germany.

PARIS, Aug. 15.—Twenty French citizens of Worth have been shot by the Prussians in retaliation for cruelties said to have been inflicted on some wounded German prisoners.

FLORENCE, Aug. 15.—A dispatch from Palermo announces the arrest, yesterday, of Mazzini. He had just arrived from Genoa. He was taken to Galt.

PARIS, Aug. 15.—Advices from the Rhine indicate that the enemy does not readily intend to lay siege to Strasburg, but merely to cut off communication, and for this purpose they blew up the bridges and railway to Basle. It is thought that the surrounding forces of the enemy are inconsiderable in number.

The city is fully garrisoned and provisioned for a siege, and the supply of water is under the control of the authorities and cannot be cut off.

The Gaulois reports that Victor Emmanuel wrote a long letter to the Emperor Napoleon, saying: "I gave you my word and am ready to keep it, but I must tell you should I leave Italy I may never re-enter it."

The Gaulois adds, the Emperor released the King from his promise.

The Presse admits the mission of the Duke de Cadore to Denmark appears to have failed, and quotes a statement of a Danish journal that the King, Christian, declined to receive him through the pressure of England and Russia. The Presse also gives up all hopes of an armed assistance from Italy, where Garibaldians are doing everything in their power to turn the minds of the people against the nation which so chivalrously aided them in their hour of need.

Advices from Rome represent the soldiers of the Legion d'Antibes as anxious to join the armies of France.

The French residents are much affected by the news of the reverses, but the clerical authorities and partisans of the Pope seem to rejoice and flock to the new Prussian legation, where they are received with unusual favor.

The press in all parts of France resolutely denounces overtures of peace until the Prussians are driven from the French soil.

VIENNA, Aug. 16.—Baron Von Benst denies any attempt on his part to mediate between France and Prussia.

LONDON, Aug. 16.—The statement of the total destruction of the steamer Pennsylvania is erroneous; the cargo was destroyed, but the vessel will be able to go to sea on the twentieth instant.

Prussian dispatches to the Prussian minister are full of triumph, and express the greatest confidence in the result of the war.

PARIS, Aug. 16.—The Journal Officiel declares Cherbourg, Brest, Lorient and Rochefort, in a state of siege.

The French left two dispatch boats in the Tiber upon evacuating Rome.

LONDON, Aug. 16.—Extracts from the French official bulletins state the Prussians are not in force before Strasburg, and that Bitsche still holds out. The bridges at Tergesheim and Basle have been destroyed by the enemy.

English experiments with the mitrailleuse indicate their destructive at close quarters, but troops handling them may be annihilated before they come in range.

The Times sympathies are strongly with Prussia, and rejoices in Prussian successes.

It is reported that the Bavarians have captured Marsal with six cannon.

VERDUN, Aug. 16, 6 A. M.—No news from Metz. Nothing has occurred to-day. All day yesterday cannon was heard between Metz and Verdun. Persons from that direction say a great battle was fought, in which the Prussians lost more than forty thousand, and that the Prussians were completely defeated yesterday morning at the extremity of Verdun. The enemy had been seen directing his retreat to the south.

Though this is transmitted by authority, the government has not been able to verify it. It is given to the public under reserve by the minister of the interior.

The Bishop of Luxemburg and several clergymen have gone to Metz to comfort the dying.

HAVANA, Aug. 16.—The Panama and West India cable met with an accident after reaching deep water.

A defect was also discovered in the cable across the shallows.

VIENNA, Aug. 17.—In consequence of the abolition of the concordat, the Papal Nuncio has been recalled.

LONDON, Aug. 17.—A dispatch from Carlsruhe, the headquarters of Baden army, dated the fourteenth, says: The garrison of Strasburg is to complete the fortifications, but the besiegers have destroyed much of their work.

VIENNA, Aug. 17.—The Abendblatt corrects the statement of the London Times regarding Von Benst's friendliness to French pretensions, and positively denies that the premier offered to form an alliance with France.

FRANKFORT, Aug. 17.—General Sheridan has received permission to follow the campaign with headquarters of the King.

LONDON, Aug. 17.—Napoleon's growing unpopularity is entirely owing to his interference with the army, instead of leaving it with military experts.

The Times says the French received the finishing stroke at Metz; that a battle will be fought at Chalons, when English intervention will occur.

FLORENCE, Aug. 17.—The Italian army has been increased. An extraordinary loan for war purposes has been negotiated.

Children's Missionary Societies.

MR. EDITOR: The late General Conference, as you remember, recommended the organization of missionary societies in connection with all our Sunday schools. The attempt has been made in some places with great success. Below you have the result of the efforts of two schools, as given by the editors of the Sunday School Visitor and the Christian Advocate. At Jonesboro, Holston Conference, the plan is working well. The Rev. E. E. Hoss, the pastor, is training the dear children of his charge, and they are doing nobly.

J. B. McFERRIN, Sec.

MISSION ROOM, Aug. 10, 1870.

CHILDREN'S MISSIONARY SOCIETIES.

The condition of our mission work painfully demonstrates the fact that we are not a missionary church. We never wrote these words before—we write them with reluctance now, and with qualifications too. We must develop the missionary spirit in the church, or, perhaps, we should say, of the church—for the missionary spirit is of the very essence of Methodism. On this subject we shall have more to say on a fitting future occasion. For the present we wish simply to state that we must take hold of the children, and imbue them with the spirit of missions. The late General Conference made a move in the right direction when it recommended the formation of children's missionary societies in all our Sunday schools, and that monthly missionary collections be made in them. The juvenile missionary societies in the British connection, by their numerous tributary streams, swell largely the great current which fills the missionary treasury of that great missionary church. Let us imitate their example. A communication in the September number of the Sunday School Visitor shows how this matter is attended to in the Monumental City:

"I take the liberty of giving you a brief account or history of a children's missionary society connected with Trinity church, Baltimore. 'Trinity Sunday School Missionary Society' was organized in June, 1866. Its officers consist of a president, vice president, secretary and treasurer, the first three being chosen from the scholars of the school. It has such a constitution as is needed for its efficient working. The school, as a whole, forms the society. The names of the scholars are usually selected by the teachers, upon the suggestion of the teachers, having reference to beauty and appropriateness. I will mention a few of the names of this society: 'Heirs of Immortality,' 'Priceless Laurels,' 'Crimbs for the Comfortless,' 'Little Gleaners.' Upon the second Sunday of each month this society holds its regular monthly meeting. After appropriate religious exercises, and the reading of the minutes of the preceding meeting, the secretary calls the name of each class, which, in response, sends forward to the treasurer the amount of money collected during the month. The secretary

reports the amount collected to the school as often as is expedient. Suitable persons are procured to address the children at these meetings in a manner to encourage them, and induce them to give more largely, and to keep before their minds the principle which, entering into a gift, makes it acceptable to God. At the end of the year the society holds an anniversary, which has always proved a success. It would make your heart glad to see with what happiness the children witness their anniversary. It is, of course, a public meeting. As at the monthly meeting, each class, when called by the secretary, sends forward to the treasurer an envelope, upon which is written the whole amount collected during the year. Then upon a card in the envelope is written a scriptural motto corresponding to the name of the class; also upon the card the name of some person selected to address the class from this motto. The treasurer receives the envelope, reads the amount written upon it, hands the card to the person whose name it bears, who makes a brief and pertinent address to the class. Each class also has an emblem suggested, if possible, by its name, or a floral one of some beautiful design. To assure all of the great good to be accomplished by this means, let me give the amounts collected each year by this society. In March, 1867, they reported \$1,050. In March, 1868, \$1,179. In March, 1869, \$1,258 46. In March, 1870, \$1,636 74. Every feature, in both the monthly and anniversary meetings, is calculated to create a great interest among the children in the proceedings, and to beget within them a spirit of generous rivalry to excel. If you could see the spirit with which they enter into it, you would be convinced, if you are not already, of the good likely to be accomplished by such organizations, both in the amounts actually received for beneficent purposes, and in the fostering of that spirit of charity and unselfishness, the opposite of which the wisdom of this world is so inclined to teach. God has permitted us to see good accomplished by this work, and when the records of all acts and their results shall be opened to our view, souls, we have no doubt, will ascribe their salvation through Christ to these missionary efforts."

The Rev. G. G. N. MacDonell writes to the Southern Christian Advocate, Savannah, Georgia, July 21:

"Inclosed find \$30, the second installment of Wesley Church Sunday School Missionary Society for the China mission. Our mission school is prospering, and I think we will report at least one hundred and fifty scholars, and \$100 missionary money at Conference. Urge upon the Sunday schools everywhere the importance of organizing societies."

Sunday School Convention, 1871.

The General Conference, at its session in Memphis, provided for a grand Sunday school convention. The object is to bring together, from all sections of the church, Sunday school workers, who will meet not to legislate, but to investigate methods, appliances and regulations, and spread before the entire connection the result of their investigations. A committee was appointed to arrange for said convention. As secretary of that committee, it has been made my duty to call the attention of each Annual Conference, through the Advocate, to the importance of electing delegates. The committee earnestly desire every Conference to send delegates.

The convention will meet in Nashville, Tennessee, on the third Thursday of May, 1871. The delegates are to be chosen "by the Annual Conferences from their most efficient Sunday school men, in the ratio of one member for every forty members of each Annual Conference; provided, however, that every Annual Conference shall be entitled to one representative."

JOHN MATHEWS, Secretary of Committee.

Is there any connection between those book children who are described as "perfect little lambs" and the "muttonheads" we sometimes find in society?

There is no real use in riches, except it be in the distribution; the rest is but conceit.

The Christian Advocate.

SATURDAY, AUGUST 20, 1870.

THE SONG OF THE BOW.

SECOND PART, 1, 17-21.

Beauteous hills of Israel!
The slain are on thy sides:
The mighty and the beautiful,
How sunk in martial tides!
O, tell it not in boasting Gath,
Nor yet in Askelon!
Philistia's daughters else will laugh,
And boast the battle won!

Upon Gilboa's silent hills
Fall not, ye gentle showers!
Cease your rippling, crystal rills!
O dew! be not the flowers!
For there the shield of Saul was lost;
'Twas in a sudden war;
And Jonathan—the mountain crossed—
The raging onset bore.

The bow now hangs near Dagon's head,
The sword to Gath hath gone—
And on the hills are Zion's dead,
While Israel doth mourn.
O, tell it not in boasting Gath,
Nor yet in Askelon!
Philistia's daughters else will laugh,
And shout the battle won!

A. in Interior.

PROVING THE WORD OF GOD.

"That ye may prove what is that good, and acceptable, and perfect will of God."—ROMANS XII, 2.

In 18—, when I was junior preacher on C— circuit, G— Conference, while preaching one beautiful Sabbath, I observed a fine-looking old gentleman, sitting far back in the congregation, who paid very close attention to every word of the sermon. On making inquiry I learned that he was a wealthy planter of the neighborhood, and was a very intelligent man, and that he was an infidel. The people were astonished to see him at church, for he had not been there before in many years. Some one informed me, however, that he had learned there was a boy on the circuit, and had come to hear what the boy could say. He was pleased with the boy, and so he frequently attended my appointments during the year.

In the latter part of October, when I arose to preach I saw the infidel sitting quietly before me. The services over, he sought an introduction to me, and gave me a pressing invitation to accompany him to his home and spend the afternoon and night. My brethren urged me to go:—"For," said they, "you may do him and his son some good." I consented. When we reached his elegant mansion rain was falling and the cold wind was blowing, which made us enjoy the beautiful parlor and the blazing fire. Dinner was announced. It was rich, and I enjoyed it. I felt that the lines had fallen unto the youthful itinerant in one very pleasant place.

While dining Mr. S— informed me that he had lost his wife about two years before, and that he and his son had led a lonely life. He seemed very much affected while speaking of his departed wife. I had learned from others that she was a devoted Christian, a member of the Methodist Episcopal Church South, and died most triumphantly, in the full assurance of glorious immortality.

After dinner we gathered about the fire, and Mr. S— began the conversation by saying:

"Mr. T—, will you please to give me a reason for believing the Bible is the word of God?"

I had been reading Watson's Institutes, Alexander on the Evidences of Christianity, Butler's Analogy, etc., and was ready to reply: "Certainly, sir, with great pleasure."

I gave him a reason. He began to argue, and soon, it seemed to me, he undermined and overturned my reason!

I was a boy then, and was not prepared for the conflict. It was cruel in him to treat me so. I gave him another reason, and, so far as I could see, he destroyed that! I continued to present reason after reason, and he swept them all away. I was troubled—almost overwhelmed. What shall I do? What will become of me? The stormy night was gathering around the mansion; but infinitely worse was the storm, and the night which were gathering about my soul!

I sat and viewed Mr. S—, who seemed to lift himself in triumph above his youthful and fallen antagonist.

I thought of my past life, and looked forth to the future. I re-

membered my precious mother, and asked myself: "What will she say when she hears that I have become an infidel?" I called to mind her modest, consistent and devoted Christian life, and how she taught me to believe the Holy Bible, and how she patiently and faithfully trained me in the way in which I should walk.

To heaven my sinking heart cried for help in that hour of deepest sorrow. Quick as lightning the light burst upon me, and I was ready to turn with all my might upon my cruel foe.

"Now," said I, "Mr. S—, you may out-reason me on these evidences of the truth of the Bible which we have had under consideration, but there is one kind of evidence which we have not touched."

"Well, sir," said he, rather defiantly, "let us have that."

"It is," said I, "the testimony of experience. Every one's privilege and duty is to prove for himself the Bible to be what it purports to be—the revealed will of God. Now, sir, when quite a child I was taught in the Bible to repent of my sins; and therefore, when a youth of fifteen summers, I repented. The Bible then taught: 'Believe on the Lord Jesus Christ, and thou shalt be saved.' I believed. And, sir, glory be to God, I was saved! I received an inward assurance that my sins were forgiven, and I was happy. Yes, I rejoiced in hope of the glory of God!" And thus I continued to speak of the joy, the life and the power of experimental religion for a long time, until I felt that my soul was filled with the glory of God.

Oh, it was good to be there! The old infidel relented and began to weep. His son, an intelligent young man, also wept. It seemed to me we were in heaven's gate! Supper was announced. Not much was said while we ate. Not long after the old man opened his elegant library and took out a large, well worn Bible and an old hymn book, and brought them to me.

"This," he said, "was my wife's Bible. She believed in it and loved it. This was her hymn book. She delighted to sing these hymns." (His tears flowed freely.) "My wife was a true Christian—if there are any Christians. She died happy and is in heaven—if there is a heaven. Now I wish you to read a chapter out of my wife's Bible and sing a hymn out of her hymn book, and pray for me and my son."

When I had read a suitable lesson he said: "Please sing my wife's favorite hymn, commencing:

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

I sang and was happy. I prayed and was more happy. Never have I seen a happier night in all my pilgrim course.

Next morning, after prayer and breakfast, I exhorted the young man to trust in his mother's God, and induced Mr. S— to promise me that he would try to believe the Bible and meet his wife in the Bible's heaven. I promised to pray for them. I left, and have never heard anything further of them. I know this, however: I have been saved from infidelity to this day, and mainly by the influence of a pious mother; and have fully proved in my own heart "what is that good, and acceptable, and perfect will of God." Glory be to God for Christian mothers! Glory be to God for the Bible!

"Holy Bible, book divine,
Precious treasure, thou art mine."
W. S. TUCKER.

AUGUST 5, 1870.

SHARON FEMALE COLLEGE.

Mr. Editor: The annual examinations of the pupils of this institution were had on the nineteenth and twentieth of July, 1870, and were as thorough as the time allotted to this work would permit. In all the branches in which the young ladies were examined they showed that they had been well instructed and had applied themselves to their studies.

The commencement exercises were on the twenty-first of July. There was no senior class this year, and consequently no graduates; yet the

entire school took part in the exercises of commencement day. Dialogues, short addresses, compositions and music filled up about three and a half hours, to the pleasure, profit and delight of the large audience present to hear and appreciate. It was a good day for the college. The past term has had a full attendance of regular scholars throughout the term than for several years before. There were five in the junior and eleven in the sophomore class, so that if these classes continue we shall have the pleasure of graduating several young ladies within the next two years.

This college dates back thirty-five years! It was the mother of schools for young ladies in central Mississippi. It is a fine and pleasant location for schools, and those to whom it belongs should do more for it than they do. The boarding house ought to be rebuilt. It is a necessity. All feel this to be so. Many hearts have a place for the old college, and we expect to see her arise and accomplish a great work yet. She has been engaged too long in this noble work to now be silent or idle. Let all in this part of Mississippi send their daughters and wards to this place for education.

Rev. J. M. Pugh's health is such that he has had to resign the presidency of the college. The Rev. W. L. C. Hunnicutt has accepted the position, and the exercises of the college will be resumed under his presidency on Monday, the nineteenth of September next.

Visitor.

Florence Wesleyan University Commencement.

Mr. Editor: Knowing the deep interest felt by you in all that concerns the North Alabama Conference, its people and institutions of learning, we are satisfied you will hear with pleasure that the old college, established by the church almost half a century ago at Lagrange, and removed in 1855 to Florence, Alabama, where, under the name of the Florence Wesleyan University, it became one of the most flourishing and useful institutions of our Southern Church, has been reorganized, and promises soon to resume the proud position it held before the war under Dr. Rivers. The first annual examination since the war began on Wednesday, June 29, and closed with the commencement exercises on the sixth ultimo.

The commencement sermon was delivered on Sunday by Rev. J. G. Wilson, president of Huntsville Female College. Theme: "Great is the Mystery of Godliness." It was a plain, unpretending gospel sermon, chaste in language, simple in arrangement, clear, concise and logical, sometimes warming into an elevation of thought or melting tenderness that moved the whole audience.

Monday evening was devoted to literary addresses. About twenty speeches were delivered. The magnificent chapel was crowded with the elite of town, country and visitors from afar; and, if we can judge from the rapturous applause, the close attention, and the beautiful bouquets that, thrown by fair hands, fell in showers upon the young orators, we must conclude they had a great success.

On Tuesday, at half-past two, the law class was examined by Chancellor Wade Keyes and Judge William B. Wood, who, reinforced by the Florence bar, seemed to exhaust all the knotty points and hard learning of the law on the class without causing it to fail or hesitate.

At half-past eight P. M., O. S. Kennedy, Esq., delivered a beautiful and appropriate address to the alumni society of old Lagrange and the University.

On Wednesday, at half-past ten A. M., the commencement exercises opened with prayer by Bishop Paine, after which a band discoursed sweet music, and then a speech was delivered by Mr. James K. Powers, of the sophomore class. From his appearance and character we expected a fine speech, and were not disappointed.

George P. Jones, law graduate, next spoke. Theme: "The Crucifixion." The speech was well con-

ceived, and abounded in beautiful thoughts and sound deductions. William J. Wood, law graduate, followed with a speech full of fun, wit and satire.

Rev. R. H. Rivers, D. D., of Louisville, Kentucky, then delivered the literary address. Theme: "Truth and its Conflicts." Of the speech we will only say that Dr. Rivers' friends say it was one of his best efforts. It was solid, practical and pointed, and when he closed the audience was "very much stirred up."

President Anderson then conferred the degree of LL. B. on George P. Jones and William J. Wood; A. B. on E. A. O'Neal, Jr.; A. M. on Rev. Thomas Moody, Captain O. S. Kennedy, Prof. William E. Steinback, of Tuka, Mississippi, and E. A. Luckett, of Missouri; D. D. on Rev. J. G. Wilson, of Huntsville, Alabama, and Rev. C. D. Oliver, of Tuscaloosa, Alabama; and LL. D. on Prof. Chase, of Louisville, Kentucky.

We were sorry that the lateness of the hour prevented Dr. Anderson from delivering the usual address to the graduating class. We expected a rich treat from President Anderson, and that we were disappointed was no fault of his.

Mr. Editor, Florence is a beautiful, growing place, healthy and easy of access. The Tennessee and North Alabama Conferences are thoroughly united in the support of our University. Our building is spacious and beautiful, our professors learned, pious and indefatigable, and our citizens refined and intelligent. Our law school equals any in the South for thoroughness and extent of learning. Will you help us to build up a university worthy of the great Conferences under whose patronage it is, and to whom it belongs—worthy of the Southern people, and worthy of the great aggressive Methodist Church?

The alumni of old Lagrange and of Florence Wesleyan University met and reorganized their society. They passed a resolution to endow "the alumni professorship" with \$25,000, to be raised by donations and subscriptions. The old feud about the removal has died out. The Federal army burned the college buildings at Lagrange. All are now united, and look to this as their alma mater. We have had help from Louisiana. Let us have it again.

FLORENCE, ALA., AUG. 1, 1870.

JACKSON DISTRICT CONFERENCE.

Mr. Editor: The Jackson (Mississippi) District Conference was begun and held in Canton, Mississippi, July 28-30. In the absence of one of the elect ten, Rev. Richard Abbey, presiding elder, acted as Bishop. Brother John T. Cameron, of Canton, was chosen secretary. All the traveling preachers of this district were present but two. Several local preachers attended, and six of the appointments were represented by official members.

Quite an interest, not to say excitement, was gotten up by a discussion of some resolutions strongly condemning dancing and social card-playing. The entire conference, with two exceptions, voted the above named diversions to be sinful, that they must be discontinued under all circumstances, and that the general rule, under the interpretation of the Bishop's pastoral, must be judiciously yet firmly enforced. Even the dissenting voters claimed to be no advocates of dancing, but doubted the expediency of condemning it in such unmeasured terms.

The preachers in charge of circuits gave accounts of the spiritual condition of their pastorates, which were generally very encouraging. A comprehensive digest of these various reports would be that the Jackson district is in a healthy condition, and that the preachers are devoting themselves to their work. All the interests under the jurisdiction of district conferences were had under advisement, and proper action taken thereon.

Sharon, Mississippi, was selected as the place of holding the next meeting.

The election of lay members to the Annual Conference resulted as follows, viz: Messrs. John T. Cam-

eron, M. J. McKie, J. W. Hall and G. W. Harper. Alternates: A. M. Gurley, J. H. Postell, Dr. Catehings and Thomas Green. C. G. A.

"SAND IN THE EYES."

Mr. Editor: I suppose that almost every novice has had "sand in his eyes." I believe there are some cunning, tricky persons in every trade, occupation or profession. From this fact almost every beginner suffers some whilst "cutting his eye-teeth." We see this powerfully exemplified in the case of the newly enfranchised as soon as he places his foot on Northern soil. Physical and mental inferiority is the reason why a colored individual cannot be a cadet at West Point—i. e., "so-called." We might expect to find trickery among hucksters, horse dealers, lawyers, etc., knowing man's depravity and love for worldly gain; but one does not look for it in the church, and especially among the ministry.

The young fledgling—just born of God's Spirit, just baptized with the commission to preach, his heart all fired with charity, filled with tender emotions, panting to obey the call, and truly rejoicing in every means and opening for the furtherance of the Master's kingdom—little dreams that, under cover of the most sacred professions, and seemingly in the use of the most powerful and most approved arrangements, some of the older brethren are simply throwing "sand in his eyes." For instance, the Sunday School Union Publishing Society, at Philadelphia, employs a minister to sell their books. He is paid a good salary, and is sent forth as a "Sunday School Union missionary." His professed object is to establish Sunday schools wherever none exist, provided it can be done. He is generally a "managing man," and can either sing well or tell anecdotes well, or do both well; or he has some especial qualification which makes him take with the young. He goes along very quickly and agreeably, until he finds a novice in the field. He will immediately curry favor with him. He will ask advice of the older preachers of the vicinity, readily agree with and thank them; but will so manage as to get out with the novice; profess great love for his church, and groan in his spirit that there is so little union among the churches. He would just as soon reorganize a Methodist Sunday school as any other; proposes, however, to show no sectarianism, and suggests that the vote of a promiscuous congregation (made up of all sorts and shades of character) in a Methodist society, in a Methodist Sunday school (where probably not a half dozen gospel sermons were ever preached, save by the self-deifying Methodist preacher,) whether the Sunday school will continue a Methodist Sunday school or be made a union Sunday school. Then, with charity not minified, he will have the same congregation elect a superintendent for the school, even though it be still a Methodist school, and in face of the fact that such superintendent is a member of the Quarterly Conference, and is, by discipline, the appointee of the preacher in charge of the work; then, with still greater charity, he will proceed to take a collection for the purchase of Sunday school books, and supply this Methodist Sunday school with his books; thus starve our Publishing House, and accomplish his first object—i. e., sell his books and get his commissions. He has thrown sand in the gentle, loving, devoted young preacher's eyes. I like a Sunday School Union missionary. I like him to go to the untrodden fields, and there plant his scions of Sunday schools. But, Mr. Editor, I don't like them to "throw sand in my eyes."

ONE WHO HAS GOT THE
SAND OUT OF HIS EYES.

A TRADER of the sex thinks that Echo is always of the feminine gender, because the consistent grammarian discovered that she always succeeded in having the last word.

It is an excellent thing when men's religion makes them generous, free-hearted and open-handed, seeming to do a thing that is paltry and sneaking.—*Henry.*

NEWS FROM THE CHURCHES.

FOREST HILL, MISSISSIPPI CONFERENCE.

A REVIVAL.

Mr. Editor: We have just closed one of the most remarkable meetings of the year—my privilege to attend, at Forest Hill, on the Jackson circuit, Mississippi Conference, resulting in the accession of fifty-one to the church at Forest Hill, and I suppose about twenty-five conversions, probably more. Three united with the church in Jackson. I learn that some two or three more will yet join us.

There was less excitement during the entire time than is usual in such meetings. Everything was done dispassionately, deliberately, evidencing a calm, determined purpose on the part of most or all to make it a lifetime business. There were many heads of families and some entire families among them. Men and women, advanced and in the prime of life, embarking in the cause of Christ, give evidence of a permanent increase to the church. From a little crippled membership of thirteen we now boast a strong, healthy, promising membership, with a weekly prayer meeting, and some seven or eight new family altars erected. Revs. C. G. Andrews and John Lusk were with us, and did nearly all the preaching—doing good service; and much is due them for their faithful, effective labor in the meeting. We have others appointed, which we hope will result in great good to the church of Christ. "Pray for the peace of Jerusalem."

Yours in Christ,

JULIUS T. CURTIS.

MARBLE VALLEY, ALABAMA.

Mr. Editor: Permit me to say, through our CHRISTIAN ADVOCATE, that the Lord has done great things for us, whereof we are glad.

Our third Quarterly Meeting was at Andrew chapel, commencing on the twenty-third of July, and was protracted until the night of the twenty-eighth. The Lord was with us in his soul-reviving power. We received seventeen into the church, and about that number were converted.

Brother F. L. B. Slaver, our presiding elder, filled his office well, and preached the gospel in its purity. We all love Brother Slaver, and hope he will remain with us the next three years to come. We most heartily sympathize with him in his bereavements, as also in his recent losses by fire. We pray God's grace to sustain him. Pray for us.

Your brother in Christ,

HENRY YOUNG, P. C.

SPIRITUAL DISSIPATION.—The Examiner and Chronicle has some appropriate remarks on this subject: But there is a class of Christians in our churches who are chronic sufferers from the effects of spiritual dissipation. The men and women to whom we refer are never satisfied with the appointments of their church, however numerous. They contrive, somehow, to drop into every adjacent parish at least once a week. They devote no time to that religious meditation which promotes digestion; they have no inclination for that religious work which is to the full soul, what exercise is to the over-fed body. Their one idea of religious life is to cram with sermons and prayer meetings, day in and day out—always receiving, seldom or never imparting—their ideal of Christian experience being most aptly typified by the process which fits a Strasburg goose to minister to the tastes of the epicure. Such persons need to realize that there is such a thing as spiritual dissipation, and that their excesses seriously endanger their spiritual life. As the examining process goes on they lose their taste for the plain, simple, nourishing food of the gospel, and seek far and wide for high-spiced and dangerous viands. The constant excitement of their emotional nature, unaccompanied by any attempt even to give religious emotion expression in religious action, leaves them as thoroughly demoralized, as callons as regards real suffering, as much a prey to gross sensationalism as the professional novel reader.

HAZLITT believes that the greatest efforts of intellect have almost always been made while the passions are in their greatest vigor, and before hope loses its hold on the heart, and is the elastic spring which animates all our thoughts.

Mr. HEMMERT, the Swiss minister at Yeddo, Japan, says that every woman throughout the empire is able to read, write and cipher.

The Christian Advocate.

SATURDAY, AUGUST 20, 1870.

A CAPTIVE HUMMING BIRD.

BY JOEL T. HART.

Fleet, flying gem of burnished crest,
And silver-tipped wing,
With azure, gold and sapphire breast,
Aolian, captive thing.

Tell me the secrets of thy song,
And whence thy robe of beaus;
If to the earth thou dost belong,
Or Paradise of dreams?

Born for one season, of a ray,
To banquet 'mid the flowers;
Or wilt thou chant another May,
Sweet minstrel of the flowers?

The coiest honey-suckles still
Their daintiest buds unfold,
For thee to kiss with honeyed bill
Their nectar lips of gold.

The lily opens its snowy cell,
The pink its crimson door;
"Sip," whispers every fond bluebell,
"My honey to the core."

While blushing flowers for thee all things
Their fragrance on the air,
And purple morning-glories cling
On high in beauty bare.

The tiny chalice of the lily,
And daisies, plead below;
Each dew-eyed, too small to climb:
"Come, kiss me ere you go."

Away on thy melodious wing,
To Love's mysterious bowers,
Still thy free hand of minsters bring
To revel 'mid the flowers.

Breathe on their bosoms fair and sweet,
And rosy lips apart,
And give and take, in Love's retreat,
The honey of the heart!

FLORENCE, ITALY, June, 1870.

RELIGIOUS LIFE IN RUSSIA.

CHAPTER FIVE.

A friend is one day driving me from house to house in Archangel, making calls, when we observe from time to time a smart officer going into courtyards.

"This man appears to be dogging our steps."

"Ha!" laughs my friend; "that fellow is an officer of police."

"Why is he following us?"

"He is not following us; he is going his rounds; he is warning the owners of all good houses that four candles must be lighted in each front window to-night at eight o'clock."

"Four candles! For what?"

"The Emperor. You know it is his angel's day; you will see the streets all lighted—by police suggestion—at the proper time."

"Surely the police have no need to interfere. The Emperor is popular; and who can forget that this is St. Alexander's day?"

"There you are wrong; our people hardly know the court at all. You see these shops are open, you stalls are crowded, that mill is working, as they would be on the commonest day in all the year. A mujik cares but little for kings and queens; he only knows his own angel—his peculiar saint. If you would test his reverence, ask him to make a coat, repair a tarantass, or fetch in wood, on his angel's day. He would rather die at your feet than sully such a day with work. In fact, a mujik is not a courtier—he is only a religious man."

My friend is right in the main, though his illustration takes me as a stranger by surprise.

The first impulse in a Russian heart is duty to God. It is an impulse of observance and respect, at once moral and ceremonial; an impulse with an inner force and an outer form; present in all ranks of society, and in all situations of life; in an army on the march, in a crowd at a country fair, in a lecture room full of students; showing itself in a princess, dancing at a ball, in a huckster writing at his desk, in a peasant tugging at his cart, in a burglar rioting on his spoil.

This duty adorns the land with fane and altar, even as it touches the individual man with penitential grace. Every village must have its shrine, as every child must have his guardian angel and baptismal cross. The towns are rich in churches and convents, just as the citizens are rich in spiritual gifts. I counted twenty spires in Kargopol, a city of two thousand souls. Moscow is said to have four hundred and thirty churches and chapels; Kiev, in proportion to her people, is no less rich. All public events are celebrated by the building of a church. In Kiev, St. Andrew's church commemorates the visit of an apostle; St. Mary's, the introduction of Christianity. In Moscow, St. Vassili's commemorates the conquest of Kazan; the Donskoi convent, Fedor's victory over the Crime Tartars; St. Savion's, the expulsion of Napoleon. In Petersburg, St. Alexander's commemorates the first victory won by Russia over Sweden; St. Isaac's, the birth of Peter the Great; Our Lady of Kazan's, the triumph of Russian arms against the Persian, Turk and Frank. Where we should build a bridge, the Russians raise a house of God; so that their political and

social history is brightly written in their sacred piles.

By night and day, from his cradle to his grave, a Russian lives, as it were, with God; giving up to his service an amount of time and money which no one ever dreams of giving in the West. Like his Arabian brother, the Slavonian is a religious being, and the gulf which separates such men from the Saxon and the Gaul is broader than a reader who has never seen an Eastern town will readily picture to his mind.

An Oriental is a man of prayer. He seems to live for heaven and not for earth; and even in his commonest acts he pays respect to what he holds to be a celestial law. One hand is clean, the other unclean. One cup is lawful, another cup is unlawful. If he rises from his couch a prayer is on his lips; if he sits down to rest a blessing is in his heart. When he buys and when he sells, when he eats and when he drinks, he remembers that the Holy One is nigh. If poor in purse, he may be rich in grace; his cabin a sanctuary, his craft a service, his daily life an act of prayer.

Enter into a Russian shed—you find a chapel. Every room in that shed is sanctified; for in every room there is a sacred image, a domestic altar, and a household god. The inmate steps into that room with reverence; standing for a moment at the threshold, baring his head, crossing himself, and uttering a saintly verse. Once in the house, he feels himself in the Presence, and every act of his life is dedicated to him in whom we live and move.

"Slava Bogu"—Glory to God—is a phrase forever on his lips; not as a phrase only, to be uttered in a light vein, as a formal act, but with an inward bending and confession of the soul. He fasts very much, and pays a respect beyond our measure to sacred places and to sacred things.

He thinks day and night of his angel; and payments are made by him at church for prayers to be addressed in his name to that guardian spirit. He finds a divine enjoyment in the sound of cloister bells, a foretaste of heaven in kneeling near the bones of saints. The charm of his life is a profound conviction of his own unworthiness in the sight of God, and no mere pride of rank ever robs him of the hope that some one higher in virtue than himself will prove his advocate at the throne of grace. He feels a rapture, strange to a Frank, in the cadence of a psalm, and the taste of consecrated bread is to him a fearful joy. Such things are to him not only things of life and death, but of the everlasting life and the ever-present death.

The church is with a Russian early and late. A child is hardly considered as born into the world, until he has been blessed by the Pope and made by him a "servant of God."

As the child begins, so he goes on. The cross which he receives in baptism—which he receives in his cradle, and carries to his grave—is but a sign. Religion goes with him to his school, his play-ground, and his workshop. Every act of his life must begin with supplication and end with thanks. A school has a set of prayers for daily use; with forms to be used on commencing a term, on parting for holidays, on engaging a new teacher, on opening a fresh course. It is the same with boys who work in the mill and on the farm. Every one has his office to recite and his fast to keep. The fasting is severe; and more than half the days in a Russian year are days of fasting and humiliation. During the seven weeks before Easter no flesh, no fish, no milk, no eggs, no butter can be touched. For five or six weeks before St. Peter's day, and for six weeks before Christmas day, no flesh, no milk, no eggs, no butter can be used. For fifteen days in August a fast of great severity is held in honor of the Virgin's death. A man must fast on every Wednesday and Friday throughout the year, eating nothing save fish. Besides keeping these public fasts, a man should fast the whole week before making his confession and receiving his sacrament; abstaining from every dainty, from sugar, cigarettes, and everything cooked with fire.

On the eve of Epiphany—the day for blessing the water—no one is suffered to eat or drink until the blessing has been given, about four o'clock, when the consecrated water may be sipped and dinner must be eaten with a joyful heart. To fetch away the water, people carry into church their pots and pans, their jacks and urns; each peasant with a taper in his hand, which he lights at the holy fire, and afterward burns before his angel until it dies.

Every new house in which a man lives, every new shop which he opens for trade, must be blessed. A man who moves from one lodging to another must have his second lodging purified by religious rites. Ten or twelve times a year the parish priest, attended by his reader and his deacon, enters into every house in his district, sprinkles the rooms with holy water, cleanses them with

prayer, and signs them with the cross.

In his marriage, on his dying bed, the church is with a Russian more than at his birth and baptism. Marriage, held to be a sacrament, and poetically called a man's coronation, is a long and intricate affair, consisting of many offices; most of them perfect in symbolism as they are lovely in art. Prayers are recited, rings exchanged, and blessings invoked; after which the ceremony is performed; an actual circling of the brows with a golden rim. "Ivan, servant of God," cries the Pope, as he puts the circlet on his brows, "is crowned with Nadia, handmaid of God." The bride is crowned with Ivan, servant of God.

Some people wear their bridal crowns for a week, then put them back into the sacristy, and obtain a blessing in exchange. Religion touches the lowliest life with a passing ornament. The bride is always a queen, the groom is always a king, on their wedding day.

A man's angel is with him early and late; one whom he can never deceive. He puts a picture of this angel in his bedroom, over the pillow on which he sleeps. A light should burn before that picture day and night. The angel has to be propitiated by prayers, recited by a consecrated priest. His day must be strictly kept, and no work done, except works of charity, from dawn to dusk. A feast must be spread, the family and kindred called under one roof, presents made to domestics, and alms dispensed to the poor. On his angel's day a man must not only go to church, but buy from the priests some consecrated leaves, which he must give to servants, visitors and guests. On that day he should send for his parish priest, who will bring his gospel and cross, and say a prayer to the angel, for which he must be paid a fee according to your means. A child receives his angel's name in baptism, and this angelic name he can never change. A peasant who was tried in the district court of Moscow on a charge of having forged a passport and changed his name, in order to pass for another man, replied that such a thing could not be done.

"How," he asked in wonder, "could I change my name? I should lose my angel. I only forged my place of birth."

So closely have religious passions passed into social life that civil rights are made to depend in no slight degree on the performance of religious duties. Every man is supposed to attend a weekly mass, and to confess his sins, and take a sacrament once a year. A man who neglects these offices forfeits his civil rights; unless, as sometimes happens in the best of cities, he can persuade his Pope to give him a certificate of his exemplary attendance in the parish church!—*Free Russia, by William Hopworth Dixon.*

A NEW TRANSLATION.

BY REV. S. L. GRACEY.

The question whether it is possible to have a new translation of the Bible that shall be generally acceptable, and as the King James edition has it, "with former translations diligently compared and revised," is one that bids fair to be soon solved through the "Convention of Canterbury," England. As your readers may know, the convocation is ecumenical in character, embracing the world's denominations as found in England; but as Protestantism did not put in an appearance at Rome, Rome will not go to Canterbury; for though Dr. J. H. Newman, of the liberal Roman Catholic school, was invited to represent his church at the meeting, he declined, doubtless fearing the hostility of his church to all heretics friendly to the Protestant version.

All other "dissenting" churches of England have been recognized, and are participating in the movement—even the Jews being represented, as Dr. Adler, a Jewish rabbi and profound Hebrew scholar, has accepted an invitation and has gone heartily to work. Our present translation of the English Bible is venerable with age, and the ablest scholars and critics combine to bear testimony to its general faithfulness and its extraordinary force and beauty, and yet the work was performed by fallible men; and more recent research and learning seem to indicate many improvements in the text.

There is much of romance to be found in the history of the English version. It was the result of a full century of toil and study, for Tyndale seems to have turned his attention to the translation about 1511, and in the year 1611 the authorized version was published. During the years intervening the ripest scholars of England were devoting time and careful study to the work, and the ablest biblical critics of Europe gave it aid.

The men who worked on this massive block in the Master's great temple were so deeply in earnest that many of them gave the best years of their lives, and endured hardship, persecution, and even

death itself, for the accomplishment of the cherished plan.

Tyndale, Rogers and Cranmer became martyrs to the noble purpose to give their countrymen the true word of God. The later translators gave the finished work to the world, with the following introduction:

"It remaineth that we commend thee to God and to the spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes and the veil from our hearts; opening our wits that we may understand his word; enlarging our hearts, yea, correcting our affections, that we may love it above gold or silver, yea, that we may love it to the end."

And yet these translators were not infallible; and it is now claimed that the grammatical knowledge of the Hebrew and Greek is much more thorough now than it was in the sixteenth and seventeenth centuries. The peculiarities of Hellenistic Greek, especially, have received the attention of scholars, and much light and beauty of expression could be gained by a more careful rendering. The frequent repetition of one Hebrew or Greek word with several English meanings, while frequently two or three more Hebrew or Greek words entirely dissimilar in sense are represented by one English word, call for more careful renderings.

Bishop Ellicott says very truly: "If we are persuaded that there are errors and inaccuracies in our version; if we know that by far the best and most faithful translation the world has ever seen still shares the imperfections that belong to every human work, however noble and exalted; if we feel and know that these imperfections are not less patent than remediable, then surely it is our duty to him who gave that blessed word for the guidance of man, through evil and through good report, to labor to supply what is amiss, to render it more perfect, and thus hand down the most blessed heritage to succeeding generations."

The large number of learned gentlemen who have undertaken the work of revision did so at the invitation of the prelates of the Church of England, and have been divided into two companies—the one revising the Old, the other the New Testament. The former is to begin the work on the Pentateuch, the latter on the three Synoptic gospels.

The Old Testament company consists of the Bishops of St. David's, Llandaff, Ely, Lincoln, Bath and Wells, with four scholars from the lower house. They have invited a number of learned ministers of all opinions, churches and sects, ranging from Dr. Pusey to Dr. Davidson, to join them.

The New Testament company embraces such men as the Bishops of Winchester, Gloucester and Bristol, and Salisbury, with the Deans of Canterbury and Westminster, and Canon Blakeley, with a similar number from all theological schools, including even the Unitarian, the latter being represented by a learned biblical scholar, Rev. G. Vance Smyth. The object aimed at is to make no alteration that is not really of import, and even then to make it as much as possible in the style of our authorized version, and to make none on the MS. reading for which there is not a decidedly preponderating evidence. They hope to get rid of what are generally admitted errors by all scholars without undermining popular reverence for the Bible.

The company on the New Testament met for the first time on June 22 in London, and sat for upward of five hours, the Bishop of Gloucester and Bristol acting as chairman. Twenty members were present, including the Bishop of Llandaff, the chairman of the Old Testament company.

All preliminary arrangements connected with the form and carrying on of the work were discussed and agreed to, and some progress was made in the actual work. The London Times, in stating these facts, says that "the whole tone and character of the meeting was such as to suggest a well-grounded belief that this great and important work will be carried on with harmony, promptitude and success."—*Methodist.*

A CHEMICAL EXPERIMENT.—When Isaac Hopper, a member of the Society of Friends, met a boy with a dirty face or hands, he would stop him and inquire if he ever studied chemistry. The boy, with a wonderful stare, would answer: "No."

"Well, then, I will teach thee how to perform a curious chemical experiment," said Friend Hopper. "Go home, take a piece of soap, put it in water, and rub it briskly on thy hands and face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That's a chemical experiment. I advise thee to try it."

PEOPLE who are always fishing for compliments do not need very long lines—they will get the best bites in shallow water.

Scientific.

Soluble glass has been successfully applied on bands of machinery to restore elasticity and polish, and is found to be better adapted for the purpose than gum arabic or similar substances. Experiments upon the leather strips of a spinning jenny proved entirely satisfactory, and as liquid quartz or soluble glass is now largely manufactured, a fair trial of it is worthy the attention of our machinists.

M. Borely has given a course of lectures on "Madness in Man and Animals." He has collected three hundred and two cases of rabies, taking place in six years, and finds that hot weather is not a predisposing cause, as seventy-six cases occurred in summer, and seventy-five in the winter, eighty-nine in the spring, and sixty-six in the autumn. Male animals seem to be more subject than the female to this disease.

Mr. L. Trouvelot has been noticing the tendency of trees to bend their branches in certain directions. He says this is especially observable in the cherry tree, whose small branches so generally bend to the east that one can tell thereby the points of the compass. This is not due to winds, as it is equally observable in trees that are sheltered by walls or houses. As the cherry tree is one especially difficult to make live when transplanted if several years old, this gives color to the notion of farmers that trees must be set out with the same relation to the points of the compass that they had before being transplanted. Mr. Trouvelot knew a case in which twenty rather large trees were set out, all of which were pretty well bent. Only the five lived which happened to be set out with the bend toward the east.

TEACHERS of botany often instance the case of the barberry as showing how the sensitive stamens when touched throw the pollen on the stigma. But this explanation implies a natural device to produce self-fertilization, while in most plants there are special devices to prevent this, and to insure crossing by having insects bring the pollen of other flowers. If this case be examined more closely, it will be found that the stamens are veritable only close to its base; and that, if touched there, even with a hair, it will spring forward. Now, when a bee in search of honey brings his proboscis to this sensitive point, the stamens, in springing forward, will generally strike the bee's leg, or proboscis, or body interposed between the stamens and the stigma, and will thus carry the pollen to the next flower. The stamens then slowly recovers its regular position, so as to be ready for the next insect.

A new process for the preparation of hydrogen on a large scale has been suggested by Messrs. Tessie du Motay and Marechal. It consists of heating to redness a mixture of damp coals and alkaline hydrates. A mixture of hydrogen and carbonic acid is thus disengaged, and conducted over certain carbonates, which retain the carbonic acid and become bicarbonates. The pure hydrogen is collected in a gasometer to be used as required. The bicarbonates are employed as such, or as reservoirs of carbonic acid. As to the oxides produced by the combination of the alkaline coals, they may be utilized for the purpose of agriculture or other industries, or, better, to form the hydrates for subsequent operations. They likewise propose to produce pure hydrogen by passing ordinary illuminating gas over lime heated to cherry redness; the dry residue will be carbonate of lime.

IN A LONG paper in Nature, H. Charlton Bastian gives the details of his experiment to discover whether he could obtain, by what is often called "spontaneous generation," any low forms of life in vegetable solutions that had been protected from the ingress of foreign germs. He suspected that in many experiments with sealed flasks the generation of gases caused such a pressure as to retard the development of life. Accordingly he exposed the flasks for some time to a boiling heat, allowing the steam to escape through a fine glass tube, which he sealed up with a blow-pipe. He now had a vacuum over the liquid, which he thought might render the equilibrium of the fluid more unstable, and thus favor the development of organisms. He says that his experiments, which were conducted with the greatest care, were quite successful, and that he found abundant proof of the genesis of vital forms. The particulars are to begin in a succeeding number of Nature.

A MICROSCOPE has recently been constructed in New York which magnifies objects nine billion times. At this rate of enlargement, an ordinary fly could cover a space equal to New York city below Wall street; a man would appear more than a hundred miles high, and a hair of the ordinary length from a lady's head would reach half way from

New York to New Haven. Yet, under this enormous magnifying power, the creations of the Lord only display new beauties. A microscopic shell called an *angulatum*, of which about one hundred and forty placed end to end will reach an inch, and which, when examined under ordinarily powerful microscopes, is simply marked with lines of the most exquisite delicacy, exhibits under the new instrument half globes of white silice, whose diameters appear to be an inch and three-quarters, and of which only fifteen can be seen at once. In reality, the point of a cambric needle is larger than the circle upon which these fifteen half globes exist, and yet that circle appears like a desert-plate covered with lady apples.

HEALTH HINTS.

CURE FOR FELON.—As soon as the felon makes its appearance, bind on to it a poultice of yellow clay wet with cold water, from an eighth to a quarter of an inch thick. Wet it as often as it begins to get dry, and put on a fresh poultice two or three times in twenty-four hours. It will almost entirely relieve the pain, and the felon will be ready to lance in an almost miraculously short space of time.—*Mrs. C. R. Fare.*

HOW TO PROCURE SLEEP.—Many years ago a curious plan for procuring sleep was announced as a great discovery by a Mr. Gardner. At the time, and was reported to have seldom or never failed, we shall give a full description of it. Testimonials of the efficacy of this method were published by Mr. Gardner, from his royal highness the late Prince Albert, Sir F. Buxton Bart, Sir W. Cockburn, Mr. Sheridan Knowles, and other men of eminence. It may be, then, that some of our readers may owe us a deep debt of gratitude for once more placing the priceless blessing of sleep within their reach upon easy terms. Let us suppose, then, a person to be in a particularly wakeful state, and that he has tossed and tumbled about into the small hours of the morning without any feeling of somnolence. If he should now desire deep repose, the following proceeding must be adopted: He is to lie on his right side, with his head comfortably placed on a pillow, having the neck straight, so that respiration may be unimpeded. Let him close his lips slightly and take a rather full respiration, breathing through the nostrils as much as possible. This last, however, is not absolutely necessary, and some persons breathe habitually by the mouth. Having taken the full respiration, the lungs are to be left to their own action—that is, respiration is not to be interfered with. Attention must be fixed upon the respiration. The person must imagine that he sees the breath passing through his nostrils in a continuous stream, and at the instant that he brings his mind to conceive this, apart from all other ideas, consciousness leaves him and he falls asleep. Sometimes it happens that the method does not at once succeed. It should be persevered in. Let the person take in thirty or forty respirations and proceed as before, but he must by no means attempt to count the respiratory acts, for if he does the mere counting will keep him awake. Even though he may not now succeed in procuring very sound sleep, he will at least fall into a state of pleasant repose. *John A. Fleming.*

CURIOUS THINGS TO KNOW.—Besides the fact that ice is lighter than water, there is another curious thing about it which persons do not know perhaps, namely, its purity. A lump of ice melted will always become purely distilled water. When the early navigators of the Arctic seas got out of water they melted fragments of those vast mountains of ice called icebergs, and were astonished to find that they yielded only fresh water. They thought that they were frozen salt water, not knowing that they were formed on the land, and in some way launched into the sea. But if they had been right the result would have been all the same. The fact is, the water in freezing turns out of it all that is not water, salt, air, coloring matter, and all impurities. Frozen sea water makes fresh water. If you freeze a basin of indigo water it will make it as pure as that made of pure rain water. When the cold is very sudden these foreign matters have no time to escape, either by rising or sinking, and are thus entrapped with the ice, but do not form any part of it.

A LONG SERMON.—A preacher, whose custom it was to preach very long sermons, exchanged with one who only preached half as long. At about the customary time for dismissing the audience began to go out. This he continued until nearly all had left, when the sexton, who had stood it as long as he could, walked up to the pulpit stairs, and said to the preacher in a whisper: "When you have got through please lock up, will you, and leave the key at my house, next to the church?"

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BISHOP KEENER returned last week from Hamburg, Arkansas, where he attended a most interesting District Conference. A most encouraging revival was in progress when the Bishop left, and an altar more than filled with mourners. Bishop Keener left on Thursday for Mobile, whither he goes to attend the Mobile District Conference, which convened at Mobile yesterday.

PERSONAL.—Rev. Dr. W. H. Watkins, of Natchez, has been in the city for the last ten days. The doctor's health has been exceedingly feeble since the adjournment of the General Conference, but we are glad to learn that there is decided improvement since his arrival in the city. He proposes to leave in a few days on a trip of rest and recreation.

Dr. Harmon, one of the traveling agents of the Southwestern Bible Society, dropped into our office this week. He is fully occupied with his great work, and is accomplishing much good in his field of labor. The society is fortunate in having the services of so effective an agent.

Rev. James L. Wright, of the Thibodaux circuit, Louisiana, Conference, gave us a brief call. We were sorry to see him looking in bad health, and to learn that his family have suffered much from sickness during their sojourn at Thibodaux.

ARIZONA, LOUISIANA.—Rev. T. J. Upton, writing under date of August 9, says: "We are in the midst of a gracious work at this place; concluded a very interesting and profitable meeting at Harmony chapel on Thursday evening last. Have not time to give particulars now."

A GARDEN is a beautiful book, with the finger of God: every flower and every leaf is a letter. You have only to learn them—and he is a poor dunce who cannot, if he will, do that—to learn them and join them, and then to go on reading and reading. And you will find yourself carried away from the earth by the beautiful story you are going through. You do not know what beautiful thoughts grow out of the ground, and seem to talk to a man. And then there are some flowers that seem to me like over-dutiful children: tend them but ever so little, and they come up and flourish, and show, as I may say, their bright and happy faces to you.—*Douglas Jerrold.*

God made both tears and laughter, and both for kind purposes; for as laughter makes mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the easy privileges of reason, being confined to the human species.

HONEST DOUBT.

The skepticism of a malignant and sensual nature must be distinguished from that of an honest and inquiring soul. To put all doubt in the same category of wickedness, and to brand it with hard names and unmeasured condemnation is neither just nor charitable. When it is found in fellowship with gross immorality, and is evidently used as a justification for vice, it deserves little else than sharp rebuke. A man who thrusts his doubts into your face as a reason for sinful indulgence, and who takes more pains to vindicate his unbelief than to ascertain the truth, places himself beyond the pale of our commiseration. The religious distrust of those who are too indifferent or too lazy to investigate Christian evidence scarcely merits any serious treatment. In such cases the real trouble is in the love of sin, and in the hatred of purity. Disbelief is the cherished shelter from all serious convictions, and from all reproaches of conscience. It is a determined effort to entrench and fortify the soul in the sophistries and follies of infidelity, and thereby to prevent that uneasiness which ripens into "a certain fearful looking-for of judgment and fiery indignation which shall devour the adversaries." Instead of turning to the stronghold of the gospel, which must be entered through self-denial, this refuge of lies is chosen because it serves as a cloak and apology for wrong-doing.

It is not difficult to discover the hollowness and insincerity of the scoffer who regards religion with suspicion because it is not in accord with his own depraved tastes and vile practices. In this effort to vindicate sin, men may at last deceive themselves, and settle down into the persuasion that the gospel is "a cunningly devised fable," but the tone of mind and the life reveal the true animus which may be at times concealed from themselves. There is, however, such a thing as live doubt found in association with exemplary morals and the love of the truth. The root of unbelief is in the evil heart; but the noblest natures are compelled to struggle with this, as well as with other manifestations of inward corruption. It is the easily besetting sin of some who are striving to become Christians. Peculiarities of mind or temperament may specially predispose in this direction, or early influences and associations may have imbued them with the subtle poison. To judge such persons harshly, because we have not ourselves been troubled in the same way, is utterly unreasonable. "This tendency to doubt may harrow and distract, and be the fearful burden of some sincere seekers after God, though others have been strangers to such conflicts. The life may be strict to asceticism, the thirst for truth scarcely less than supreme and all-absorbing, and yet these speculative difficulties overcast the sky, and shut out every ethereal ray.

Investigation and the careful sifting of Christian evidences, however valuable, do not always bring relief. These may fail altogether of securing permanent comfort to the spirit in its fight with these spectres of uncertainty. Tossed and driven upon the sea of doubt, and ready to be swallowed up by the angry deep, the voice of the divine Redeemer alone can calm the warring elements. Experimental proof alone can satisfy and silence all distrust. The certainty which the troubled soul craves is found in the inward assurance of pardon and acceptance in the Beloved. Christ himself prescribed this remedy for honest doubt when he said: "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." A humble and submissive will leads to the clear and joyous sunshine of assurance, and drives every cloud from the heavens. The soul beset with all-perplexing problems has only to come to God himself for aid in this extremity of weakness and ignorance. Performance of what is plain, and prayer for guidance as to the rest, is sure to end in the knowledge of the doc-

trine. It is as much the privilege of the penitent to take his doubts to God as it is to carry thither any other sin or infirmity. If he starts at the initial point of all creeds, that God is, "and that he is a rewarder of them that diligently seek him," he will surely come at length to that inward certainty and peace which shall put all his doubts to rest.

After conversion doubt may return to tempt and disturb the child of God. Some who were never so troubled before, detect the budgings of skepticism in their hearts. Dark and withering suggestions, as from Satan himself, press upon the citadel of the soul, and at times gain temporary possession. Revelation and experience are both called in question, and the wretched insinuation steals upon us that the high-wrought hopes of life are no better than the dreams of a distempered imagination. The unutterable groanings of believers so tempted, their anguish and tears are known only to the Father of spirits and to themselves. It is wholesome to review the evidences of Christianity, to freshen up and verify the conclusions of other days, and to furnish the mind with all the arguments. But the effectual remedy is in a closer walk with God. The "throne of grace" is the best place to obtain relief from this most distressing form of spiritual suffering. The love of God, shed abroad in the heart, will dispense the gloomy suggestions of the tempter, and fill the heart with serenity and peace. Let the Christian who is harassed with doubt give himself to frequent and earnest prayer, and God will prove himself to be "a very present help in trouble."

CLINTON DISTRICT.

MR. EDITOR: We are having marked indications of an approaching glorious work of grace. We have seasons of tears, of renewings, healings, restorations from backsliding, and occasionally a shout in the camp; good love-feasts, prayer meetings and sacraments. Brother Forsyth has had a goodly number of conversions and accessions at Jackson, Louisiana, and at the third quarterly meeting for East Baton Rouge circuit. We commenced on the fifth of August. God's presence was felt. We had preaching day and night, with the exception of one day. Such was the divine presence and power that there was no room for preaching. It was turned to joy. Congregations increasing, old quarrels between sinners and members all settled, friendship re-established, a goodly number of conversions, altar crowded day and night. I was compelled to leave for my quarterly meeting, seventy-five miles away, and I left on Thursday night at eleven o'clock, and by hard travel I reached my appointment, where we met the Lord's presence also. There was an accession, when I left East Baton Rouge, of twenty-eight, and others expected to join. The meeting is still in session. E. W. Simmons, pastor in charge, assisted by Rev. Joseph Young, of the Cumberland Presbyterian Church. May God bless these good men, and continue their unbounded charity.

Yours in Christ,

J. NICHOLSON.

TANGIPAHOLA, LA., Aug. 15, 1870.

A SMALL AUDIENCE.—One of the Saviour's most delightful discourses, second only to the Sermon on the Mount, is that delivered at Jacob's Well to but one listener—and that one, a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescension, when the occasion calls for it, to speak the truths of the gospel to solitary listeners, or to "two or three," gathered together in the name of Jesus. For he that converteth but one sinner from the error of his way, saves a soul from death, and hides a multitude of sins.—*Old School Presbyterian.*

MAN must have occupation, or be miserable. Toil is the price of appetite—of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing.

LEISURE is sweet to those who have earned it, but burdensome to those who get it for nothing.

SWORDS AND ROSES.

The Methodist Quarterly Review has given to the public its matured estimate of the reception of the Union Commission by our General Conference. The lapse of a full month since the event gives its editor ample time to recover from the satisfaction which the several Advocates of our Northern brethren expressed at the time with the consideration with which their distinguished representatives were received on that occasion. Dr. Whedon cannot be pleased; his insight is too deep, his intuitions too rapid, and his charity too nicely adjusted to take truth at its plainest statement. A most remarkable instance of the blundering unreasonableness of his morbidly suspicious nature was in his treatment of the Southern General Conference four years ago, just after the close of the war.

The New York East Conference was at that time in session. It occurred to the doctor that it would be greatly in the interest of his Master's cause if a mutual prayer could be offered by these Northern and Southern Conferences for the restoration of good feeling, Christian and other, between the two sections of the country. He set the movement on foot, and the Conference at the North telegraphed to the Conference at the South. It took us all by surprise as something in excess; but as it was in the right direction we agreed to it and went to prayer. After we were through a telegram was received—the brother had changed his mind! There he stood, as we could see him in imagination, pointing and sullen—it had all gone wrong! "What's the matter now?" The answer was (and it ought to be engraved on steel): "You did not pray for the Union!" That was true. Just emerging from a four years' war, whipped but not convinced, we had not prayed for the Union. In fact we had never thought of it, did not know that it was expected, nor supposed that any body could be found with so little common sense and human sympathy as to ask it of us. To pray with and for the brethren for the mutual restoration of Christian sentiments throughout the country was in our minds the true and only object of the telegram. The doctor, however, saw more rebellion, the spirit of the Evil One, intentional insult, and no one knows what else, in the fancied omission. A single individual challenges an entire General Conference to prayer, and then refuses to pray himself at the precise instant when all are kneeling! A mind that could so draw back and find fault on an occasion so grave—one so likely to kindle in every healthy Christian the most enlarged charitable sentiment—would be apt to render unfairly any act or word that in the least degree excited the habitual shapes of its distempered fancy. And the doctor's estimate of the "genuine moral character" of so considerable a body of Christian men as were assembled at Memphis in May last, would have much greater weight if he had not already called attention to this narrowness of his vision. As the editor of the Review, however, his opinions represent the Methodist Episcopal Church, and largely indicate its future policy toward us. We therefore insert this significant article, that our people may be duly informed.

THE SOUTHERN GENERAL CONFERENCE.—"That notorious commission," as it was courteously styled by the St. Louis Advocate, presented itself before the Southern General Conference in the persons of Bishop James and Dr. Harris. They were received with unsurpassable hyperboles of cordiality and courtesy in both word and action. They were waited upon by a most honorable committee selected by the Conference, were invited to unfold their message audibly before that venerable body, were listened to with the profoundest respect and attention, were honored personally with a complimentary resolution, were greeted in private with the heartiest and most winning Southern frankness, and invited to fill pulpits belonging to the Church South. There is nothing more fascinating than the blandishments of our chivalrous Southern brethren. We have known some of the noblest specimens of human nature belonging to that kind. And when underlaid with a stimulus

of genuine moral character, no spiritual magnetism is more attracting. Yet, alas! in this case, as often, underneath the rosy wreath was the double-edged sword. Cut and dried for the crisis of the presence and speech of our two victims, Dr. Keener, the most bitter of the Southern editors (leaving the rabid and ribald "Tom Bond" out of the count), drew from his pocket a series of resolutions denying that the delegates had any official business there, declaring that separate organizations must be firmly maintained, and reaffirming the response of the Southern Bishops at St. Louis. The entire triad of resolutions, after review by a committee, were, with silent, prompt, automatic precision, all passed in lump by a unanimous rising vote.

The most significant point of the three is the indorsement of the episcopal manifesto. And the most significant point in that episcopal manifesto was the declaration that the absolute condition to the South's hearing any proposals of fraternalization is our recognition of the so-called "Plan of Separation." And the significant point in said "plan" is, that both churches must retreat to the boundary line that divided the free and slave States; that is, the Methodist Episcopal Church must abandon her three hundred thousand members in the Southern States, with all her churches and other institutions, confess the sin of her intrusion, limit herself north of Mason and Dixon's line, and then the Church South will graciously listen to and consider her petition for an exchange of ecclesiastical courtesies. It was thus that the Southern Bishops, with the profoundest professions of Christian love and burning desire for Christian union, did, with the most graceful and decisive explicitness, lay down conditions for fraternalization which they very well knew included self-stultification, self-impairment and self-degradation on the part of our General Conference. Confess yourselves fools and knaves, and then we will hear your proposals; and then we will trample on your proposals, because, by your own profession, you are fools and knaves. And let no one for a moment imagine that both the Bishops and the General Conference South do not understand and deliberately intend the full force of this "plan." In 1848 Dr. Pierce said, in his parting words to our General Conference, the condition of our receiving any offer from you is the "Plan of Separation." The Bishops at St. Louis quote his language, and in 1869 say: "His words are our words." Their unanimous General Conference in 1870, by the most plainly concerted action, unanimously adopted the "words" of these same Bishops. So that through twenty-two eventful years this pseudo "Plan of Separation" has been the sole condition for reconciliation. The conclusion, therefore, is as irresistible as fate, that the representative bodies of the Church South mean to make ecclesiastical recognition an impossibility by prescribing terms which no man's self-respect would permit him to consider. But perhaps another quadrennium may work a revolution.

Meantime a new South is coming into existence, upon which we must concentrate our attention and our forces. Already our Southern Methodist Episcopal Church numbers nearly half as many as the Church South. Immigration from Europe and the North will constitute a new population, with no warlike recollections, no regret for dead slavery, no sympathy for an obsolete church, demanding the ministrations from a Methodism of a free and loyal history. Ready to co-operate with every Christian body, yet accepting no restraining limitations, let us enter with renewed energy the inviting field, and another generation will see a free, unsectional, untrammelled Methodism covering our entire country.

"Victims," "the double-edged sword," "self-stultification," "self-degradation," "self-impairment!" Was ever man so perverse in understanding, to find in the straightforward action of our General Conference so much room for dark suspicion! One would have supposed that his former blunder would incline him to conceal if not correct this more than mental distortion. But no; he comes forward again to challenge the sincerity of our response to the overtures of the North. He sees under the "rosy wreath" a "sword!" What there was to conceal in our action we cannot even imagine; or how any answer could have been more undisguised than the one that absolutely declared against any union, present or future. What inconsistency was there, then, in the courtesy shown the commission and in the response to it? As there was nothing to be hid, we claim from him the full admiration which the doctor is willing to in-

dulge sometimes for that "heartiest and most winning Southern frankness," that "profound respect and attention" which were shown Bishop James and Dr. Harris on that occasion. Their proposition was a plain one; we answered it in a plain way. The commission proposed union; we declined it. We doubted their legislative authority to make the proposition, but still did not quibble upon the point. We admitted for the sake of answering, and answered. Where was the need of acting? There was nothing to affect; no, not even "unsurpassable hyperboles of cordiality and courtesy." It was because we intended to be outspoken that we were cordial. That condition of mind which unites cordiality with insincerity is with the doctor, not with us.

Four years ago this distinguished minister of Christ was full of intricate statement explanatory of the "net result," as he termed it, of his own superlative discourtesy, and that of his Conference, toward the General Conference of the Methodist Episcopal Church South; now he is equally pregnant with fault-finding because the last Southern General Conference received the representatives of his church with "unsurpassable hyperboles of cordiality and courtesy." Verily it is hard to satisfy the brother. He must excuse us if we return him good for evil, and if we show him that it is quite possible to entertain a messenger with due consideration, and yet with promptness reject his message. It would be well for the doctor to consider that we are still beforehand with him, that he and his friends still owe us that proposed prayer, and when they pay up it will be in judgment upon the good intention or the good taste of our conduct.

But that which cannot be found in the letter of this action—the ingenious editor sets himself to discover in its spirit! The "cut and dried" character of the resolutions, the "silent, prompt, automatic precision," and the "unanimous vote" of their passage are points upon which he conjures up the dark shapes which haunt his own mind. He sets down the whole as "the most plainly concerted action"—no doubt sees the caucus, or thinks he sees the well drilled actors; the silent submissive puppets who will vote but not speak, when the hour arrives; and that "most bitter" moult piece crammed for the encounter and the signal, etc. The one only thing wanting to give some shade of probability to this piece of constructive history is the fact that the commission did not arrive at Memphis until late in the day; as suddenly as angels coming out of the shadows of evening they appeared, and very early the next morning were introduced to the Conference. There was no time for all this drilling and drying and cranning; in fact the ink was not dry on the "triad of resolutions" when they were first read to the Conference in answer to the address of Bishop James. Dr. Whedon thinks he knows how things are done; but we have seen that his facts take the color and form of his fancy, and have no existence beside.

A much more serious part of this article is its deliberate intention to torture the reception of the Northern Bishops at St. Louis, and the commission at Memphis, into intentional insult—that the conditions laid down "for fraternalization" of those two occasions were tantamount to saying: "Confess yourselves fools and knaves, and then we will hear your proposals." The conclusion is constructive: The "triad of resolutions" indorse the Bishops' answer at St. Louis; the Bishops' answer indorses the "Plan of Separation," the main point in the "plan" is that both churches retreat to the boundary lines between former slave and free States; to do this would be, says Dr. Whedon, "to abandon three hundred thousand church members;" therefore, to demand this is simply to demand an impossibility, which is an insult, etc. A very elaborate process, therefore to arrive at a meaning already expressed. It is a well settled principle that the construction meaning of an article in any docu-

ment is not to be taken when the same point is distinctly expressed in it elsewhere. "When a law is clear and free from all ambiguity, the letter of it is not to be disregarded under the pretext of pursuing its spirit."—Civil Code, article 13. The resolutions of the Southern General Conference say expressly: "That we earnestly desire to cultivate true Christian fellowship with every other branch of the Christian church, and especially with the Methodist churches of this country and Europe." Here are no conditions. So that all that logical chain of the indignant editor falls to pieces before the plain statement that we are ready to fraternize with all Christian churches that wish it. But the Methodist Episcopal Church has never at any time, or by any official act, proposed fraternization with us. Their General Conference has never indicated anything of the kind, even in a general way. We are beforehand with them in our resolution of fraternity. We are before them in our action, for we actually sent a fraternal messenger. Their Bishops have come, and propositions have been informally made, but never for fraternization. When the Review can show that the offer has been made, it will be time enough to accuse us of laying down insulting conditions thereto. The truth is, if we were as suspicious as the Review we might say they offered union to escape offering fraternal relations; but we will not anticipate their next General Conference. Meanwhile Dr. Whedon looks to a new heaven and a new earth wherein dwell the righteous—a "new South," upon which we must concentrate our forces." So far as we know, the Methodist Episcopal Church has never ceased "concentrating;" no, not during her most loving moods. She has never ceased the work of "disintegration and absorption." "Let us enter the inviting field," she has already entered it with flying banners and rattling drums; by force, military and other, she has long since shown a disposition to embrace all that we have.

This warlike breathing accords fully with the sentiments and policy, freshly announced by the Christian Advocate a few weeks since. Speaking of the union of the Canadian Methodists and Wesleyans, as proposed by a correspondent, Dr. Curry says: "If the differences between these diverse ecclesiastical bodies is too inconsiderable to justify their continued separate existence, we cannot see why the smaller should object to being absorbed into the greater. This brings us back to our old doctrine of 'disintegration and absorption' as the best and the only practical method of church unification." The pipe or the tomahawk are the alternatives which these high officials offer our church. Inasmuch as we have refused their proposals for union, they are resolved to open the campaign with renewed vigor. Well, we must only consent to stay longer in the field. Their expressions of animosity, of love indeed, were so engaging that we were well nigh beguiled, both at St. Louis and at Memphis, into the belief that the time for the singing of birds had come—that with so much demonstrative "union" they surely meant peace; but it now seems we were mistaken, for under that "rosy wreath" there was hidden a "sword."

Sometimes a book appears which has a remarkable success, and gets all the credit of being based on an entirely original set of ideas, as the "Pilgrim's Progress." Now nearly all the leading incidents in Christian's journey are founded on a book of the fourteenth century, by one De Guilleville, or De Deguileville—for his name is written both ways. This work had a great popularity. It was translated into English, certainly early in the fifteenth century; and there cannot be the least doubt that the story so captivating, so readily adapted to almost any view of the problem of life, never quite died out of men's minds, and that some of the fragments were heard by John Bunyan, perhaps, in his childhood.

Those who in the day of sorrow have owned God's presence in the cloud will find him also in the pillar of fire, brightening and cheering the night as night comes on.

MISSIONARY.

JEWISH EVANGELIZATION.

The following communication from C. Van Noorden, secretary of the Western Hebrew Christian Brotherhood, correcting a statement made in one of our foreign notes, will be read with pleasure by those who are interested in the progress of Christianizing the Jews. He says:

"Mr. Editor: In your issue of today, July 21, I find the following paragraph under the 'Foreign Notes':

"The missions for the conversion of the Jews to Christianity seem to be growing quite unpopular, as they are so barren of results. It is said that the wealthy English society pays out half a million of dollars for every Jew converted, and even then it is claimed that most of these conversions are influenced by the interest of the parties. An effort is being made to turn this money into a channel to assist the suffering Jews along the Danube and in western Russia, countries where the poor Jews are now receiving most inhuman treatment from the government, and willing persecutions on the part of the people."

"Permit me to make the following correction. I have before me the last report of the London Society for Promoting Christianity among the Jews, dated June, 1870, kindly sent me by the secretaries."

"From this I gather that instead of giving up the missionary labors among the Jews, an effort is now being made to extend the labors of this society, which is evident from the following resolution passed at its last meeting:

"That this meeting rejoices to learn that the committee has increased the value of the society's work in Asia and Africa; and whilst cordially accepting the proposal to reoccupy Damascus as a mission station, regards the present continued liberality of the Ottoman government toward European residents as a loud call for extended efforts among the many thousands of Jews dwelling in that vast and important empire."

"The whole income from different sources has been \$165,000. Two thousand five hundred and nine Bibles, three thousand five hundred and thirty Testaments, fourteen thousand two hundred and eight portions of the Holy Scriptures, sixty-nine thousand one hundred and fifty-eight missionary tracts and books, thirty-three thousand nine hundred and seventy-one home tracts and appeals have been distributed during the year. One thousand five hundred Jewish children have received instruction in the religion of Christ. One hundred and sixty-three adults were instructed, of whom one hundred and thirty-three were hopelessly converted. Twenty-one Jews joined St. John's church on the twentieth of March, all of which goes to show that the source of your information was totally incorrect."

MISCELLANEOUS.

Mr. H. C. Hall, writing to the Christian World, communicates the following interesting information regarding the condition of affairs in Spain:

"The advance of Christ's truth in Spain has surpassed the expectations of the most sanguine. The Spanish government some time since gave notice to the Bishops and other clergy of the Roman Catholic Church that in case they did not come forward and take the oath of fidelity to the new and liberal constitution before the first of May, their 'livings' would be withdrawn. Up to the latest dates the priesthood gave no indication of yielding to this requirement, and the friends of an entire separation of church and state, with Castellar at their head, were preparing to improve the opportunity to assert, by act of Cortes, that Spain no longer has or sustains a State church."

"The distribution of the word of God continues unabated."

"Two theological schools have been established, and are in a flourishing condition. Funds are needed to enlarge these opportunities to train and educate native preachers. Sabbath schools, as well as public free schools, are being opened in all the provinces. To aid in supplying these with teachers and books, funds in large supply are solicited."

"Nothing more decidedly indicates the advantages of Christian effort in Spain than the fact that one man, a member of one of our city churches, has sold in that country a greater number of copies of the word of God, during the last sixteen months, than have been sold and given away in all Italy by all the different agencies at work there since the revolution of 1859 (a)."

Of the chief missionary societies of England, the Wesleyan Missionary Society reports a revenue of \$728,500, the Church Missionary Society of \$709,000, the Propagation Society of \$532,000, the London Missionary Society of \$524,500, and the Baptist Missionary Society of \$197,000, being in most cases an advance over last year, and forming

a total for the five societies of \$2,690,000.

Several of the churches of the Brazil mission report additions, and chiefly converts from Romanism. At the last communion in Rio Janeiro two young men were received on profession of their faith. At Lorena three persons were baptized and admitted to the church on profession of their faith. At Brotas one old man, "a miracle of grace," was received, and at Sao Paulo three were admitted to the church on examination, and three on certificate, and four children were dedicated to God in baptism. The brethren in Rio Janeiro have at least been enabled to purchase a desirable property for a chapel.

From Talca, Chili, comes the cheering intelligence that a young man had presented himself, expressing not only a personal acceptance of the offers of the gospel, through faith in our Lord Jesus Christ alone, but a desire to make the requisite preparation for advocating it before his countrymen.

A native, who recently attended the Spanish service at Valparaiso, came next morning to the depository and purchased a Bible. He said he had been gratified and instructed, adding that he had never heard so good a sermon, and promising that he would attend regularly hereafter.

CHURCH NEWS.

Rev. W. S. HALTOM, South Fork circuit, North Carolina Conference, reports seventy-two accessions and nineteen bright conversions.

Rev. W. HIRTO, St. George's circuit, South Carolina Conference, reports that charge doing well generally—particularly the Sunday school.

The Union (N. C.) Times says that a series of meetings are being held at Bethlehem church—sixty-six persons have professed conversion. At Flat Rock church thirty to forty were added to the church.—Baltimore Episcopal Methodist.

The Western Virginia Conference will meet September 7 instead of August 31. Bishop Kavanaugh will preside in the place of Bishop Paine, who will hold the North Alabama Conference, heretofore assigned to Bishop Kavanaugh—time to be announced.

Newbury, South Carolina.—Rev. O. A. Durby writes: Our District Conference, which has just closed, has left us in the midst of a general revival. Last night our altar was filled with penitents, seven of whom professed faith in Christ.—Southern Christian Advocate.

At last accounts the revival at Bonnetsville, North Carolina, was still in progress and increasing in interest. Eight or ten had professed religion and quite a number had joined our church. The congregations were large and serious, with many penitents at the altar.

The Southern Methodist Church is built, and the congregation organized, in Augusta, Kentucky, something less than two years ago, and we have now there an efficient membership of over sixty persons. Brother S. S. Deering's labors there have been greatly blessed. The church edifice is the newest in the town.—Nashville Advocate.

The Rev. G. D. Taylor, M. D., a venerable superannuated minister of the Tennessee Conference, died last week at Pulaski, and was buried on Sunday, August 7. He was, we believe, in his seventy-ninth year. He was universally esteemed and beloved. A memoir of this excellent man may be expected to soon appear in our columns.—Nashville Advocate, August 13.

The residence and grounds of Mr. George M. Cochran, Sr., of Stanton, Virginia, have been purchased by the Rev. William A. Harris, president of the Wesleyan Female Institute, for the use of that flourishing female college, for the sum of \$25,000. Mr. Harris will proceed at once to erect a large building in addition to the fine edifice which already occupies the ground.

A "WOODS MEETING" for Fauquier circuit will be held at St. Stephen's, near Catlett's Station, on the Orange and Alexandria railroad, commencing on Sunday, August 28. Preparations will be made for the accommodation of a large number of visitors. The ground is easily accessible. The members and friends of the Methodist Episcopal Church South are invited to attend. All persons wishing to tent upon the ground can obtain the required information by addressing Rev. E. H. Henry, Warrenton, Virginia.

PUNCH AND JUDY gives a remarkable illustration of "proof-positive." Wife (who has been sitting up): "Well, this is a pretty time to come home. Four o'clock!" Husband (who has taken but one glass of a curious compound, spoken of by himself, as "whiskawarra"): "What you mean, madam, by 'Four o'clock'?" "Unfortunately for you, madam, it is a happy hour, madam, for I have just heard that your husband has retired to bed in triumph in his boots."

Miss MULDER says to parents that the time must come in every family when it is the children's right to begin to think and act for themselves, and the parents' duty to allow them to do it; when it is the wisest gradually to slacken authority, to sink "I command" into "I wish," and to grant large freedom of opinion, and the expression of it.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up in a flower.

Married.

In Madison county, Mississippi, by the Rev. H. H. Montgomery, July 28, 1870, Mr. R. E. LAWSON and Miss EVA SADLER.

Obituaries.

Died, in Crenshaw county, Alabama, March 16, 1870, Sister M. E. JAYNOE. She was born in Montgomery county, Alabama, and was raised by Christian parents, who taught her the principles of our glorious Christianity. She made an open profession of religion in the twenty-first year of her age, at which time she connected herself with the Methodist Episcopal Church South. She honored that profession for twenty-three years by a consistent walk and a godly conversation. She lived the life of a Christian, and died leaving her works to follow her. She left eight children and an affectionate husband to mourn her death; but, thank God, they mourn not as those who have no hope. Oh, may the Lord save her little ones.

Heaven M. GULAS, P. C.

Died, in Winnsboro, Franklin parish, Louisiana, Mrs. ANNIE ELIZABETH FURN, wife of Henderson A. MORSE, in her twenty-fourth year.

The deceased was born in the city of New Orleans, November 12, 1846, and was married in the same city, August 13, 1868. In April of the present year she removed with her husband to Winnsboro, Louisiana, where she sickened and died. Sister MORSE was converted in the Baptist Church, and was a member of that church at the time of her marriage. Soon after her marriage she joined the Methodist Church, and became a member of the Felicity street church of New Orleans, in which church her husband had long held his membership. She died an acceptable member of this church, and I can bear witness to her consistent religious profession. She was naturally most amiable, but divine grace had further refined and beautified her character. She was a guileless spirit, full of charity and all good works. Her end was peace. She testified to the faithfulness of her Lord in the last and trying hour, declaring that she was happy in the assurance of a blessed immortality. She leaves a husband and two little children. May God sustain the bereaved, and guide them and us all to the haven of eternal rest.

L. PARKER.

Jessie H. SETTLE was born in Sumpter district, South Carolina, May 24, 1854, and died in the town of Lexington, Mississippi, May 28, 1870, aged sixteen years.

In her early training in the Sunday school she had been pointed to the Saviour. During her long and painful sickness she was brought to feel the need of that Saviour. The importance of Sunday school training was developed in her case. Her friends and pastor, who prayed with her, had reason to believe that she "remembered her Creator in the days of her youth." On her dying bed, just before death, she distributed with her own hands, to her father, mother, brothers and cousin, keepsakes of her memory—the toys of her infancy, mementoes of her childhood, rewards of her Sunday school—extending her distributions down to the last article of her wardrobe, proffering what she should have and how each article should be used. Then, as if she had fully set her house in order, she calmly laid her down and died. Her pure and interest in every domestic economy, and the sweetness of her temper and spirit, can never be supplied to the family save by the consolations of holy religion.

JOSEPH D. NEWSOM.

Died, on the thirteenth of January last, near Crystal Springs, Mississippi, SARANNA E. PIERCE, daughter of Rachel H. and Rev. William P. PIERCE. Sarannah was born in Copiah county, Mississippi, July 16, 1817. She had religious parents, and was taught to pray early in childhood, and in 1860 sought and found the Saviour in the forgiveness of her sins. She was taken with typhoid pneumonia in January last, and from the first seemed to have a presentiment that she would die. Her mind was occupied with spiritual and eternal things; so much so that it pained and distressed her when any other subject became the topic of conversation in the room. Her pastor visited and conversed with her, and after w-

AMICUS CERTUS.

ship she expressed herself very happy. Her mind was stayed on the Saviour, and she had peace, all-satisfying peace, with God.

When she was dying her father asked her if she knew she was dying, and told her she would soon be in her Father's house. She said: "In my Father's house are many mansions;" and calmly and sweetly talked of a sainted mother and other loved ones who had gone before, and whom she would soon join in those mansions of light, to live with God forever; and now she sleeps with the blessed dead, and lives with the sainted throng, and sings the sublimest song "unto him that loved us and washed us in his own blood."

What solid comfort, what subdued and chastened joy must fill the parents' hearts. How beautifully are the gloomy clouds gilded—how transparent with the bright light from the other side.

WILLIAM B. HINES.

PHENICE L. PIERCE, son of Harriet A. and Rev. William P. PIERCE, was born March 18, 1864, and died August 2, 1868. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

WILLIAM B. HINES.

Died, in the city of Selma, July 12, 1870, of disease of the heart, GEORGE W. THURMAN, aged sixty-six years, nine months and two days.

He was a native of Georgia, but moved with his parents, in his boyhood, to Dallas county, Alabama, where he grew up to manhood, married and settled. Soon after his marriage he became deeply interested in the subject of religion, and after a careful investigation sought it earnestly, refusing to be satisfied until he should receive such an evidence of his acceptance with God as should put all doubt to flight. This he received at a camp meeting, in rather a strange, miraculous manner. From that time he became a man strong in faith and powerful in prayer, active in revivals, and identified with all the enterprises of the church, both educational and missionary. His house was a home for the preacher, his purse open to supply their wants. The family altar was a fixture in the house. An active-steward, a faithful class leader, he was ever at his post. In him the fatherless and widow ever found an abiding friend.

Being a man of energy, he amassed a heavy fortune, which was swept away by the disasters of the late war, and he was thrown back upon the wreck of his fortune for a support in old age. This he bore with becoming fortitude. He suffered greatly some months before he died; but every means that affection could invent, money purchase or tender care apply was used to alleviate his sufferings, but all of no avail. As calmly as sinks the summer evening sun behind the western hills, without cloud or dimming vale, so calmly sank Bro. Thurman in the arms of death, leaving a bright example in the bosom of the church, and a light still shining along the path of the life he has left. O let me die the death of the righteous, and let my last end be like his.

WM. J. VAUGHN, President.

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Ask for excursion tickets from New Orleans to Cooper's Well and return—good till November 1, 1870. Price, \$12. Board and lodging, \$15 per week; \$3 per day.

Direct letters: Cooper's Well, via Byram or Raymond, Mississippi. Water to be had in New Orleans at Frederickson & Harlow's.

J. C. McALLISTER & CO., Proprietors.

NOTICE TO BUILDERS.

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THOS. F. COLLINS, T. S. JONES, D. C. HARDEE, Building Committee.

P. S.—Persons making proposals will direct them to Thomas S. Jones, Jackson, Louisiana, and to Thomas F. Collins and D. C. Hardee, Clinton.

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Cure immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

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SATURDAY

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ON, M. D.

The Christian Advocate.

SATURDAY, AUGUST 20, 1870.

RELIGIOUS INTELLIGENCE.

A MINISTER and sixty-one members of Kendrick chapel, of United Brethren Association, near Indianapolis, recently joined the Methodist Episcopal Church.

The Congregationalists of Boston have just contributed the magnificent sum of \$37,000 to the cause of foreign missions. Zion's Herald foregoes the example may stimulate the Methodists to give to the same cause at least \$10,000.

Forty-one Episcopal clergymen died in the United States during the past year. The ages of twenty-one of them are known, and amount to one thousand four hundred and sixty-seven years, being an average of seven years. The oldest was eighty-three, and the youngest twenty-seven, being, with one exception, the only one under fifty-six years old.

ORANGE JUDG, of New York, has inserted a clause in his will bequeathing \$80,000 for the new professorship at the Wesleyan University of Middletown. He places the sum at interest, so that the chair may be immediately filled. This, added to the gift for the Scientific Hall, makes his donation to the institution \$100,000 within a year. Isaac Rich, of Boston, and Daniel Drew, have increased the interest on their endowments one per cent., which adds in each case \$1,000 per annum to the income of the University.

On Sunday, July 16, Bishop Ames and Chaplain C. C. McCabe were in Corinne, near Salt Lake City. They organized a society there, and steps were taken to raise means to build a church. Bishop Ames preached in the morning, and Chaplain McCabe in the evening. After services, it was agreed to build a church to cost \$3,000. Chaplain McCabe said he would give \$1,000 if the citizens would make up the balance, which they did, raising \$2,100 in a very short time. The church will be ready for dedication about September 20.—*Methodist.*

It is one of the notions of Boston to have a charitable society, called the "Silent Mission," that operates unseen and almost unknown. The receipts of the past year amounted to \$4,675 18, the expenditures, \$3,896 92; eight hundred and twelve visits had been made to families among the poorest and most unfortunate classes, their physical wants attended to, and instruction given how to live with due regard to cleanliness and virtue. Employment has been found for eighty-nine women and girls, and fifteen boys and eight men; fifteen have been induced to join temperance societies; there have also been found homes for ten children in good Christian families. The society is composed of men and women.

CUMBERLAND PRESBYTERIANS.—The Cumberland Presbyterians are almost unknown among Eastern churches, western Pennsylvania being their limit in that direction. Illinois, if we may judge from certain of their published statistics, is one of their rallying points. In that State they have three synods and twelve thousand members, most of them in the smaller country towns and the agricultural districts, while evidence of their prosperity is afforded by the fact that within the past two years they have built twenty new church edifices in Illinois. At Lincoln, in the same State, they have a college, whose cost and endowment amount to some \$110,000, and which is under the patronage of the three synods of Illinois and the two of Indiana and Iowa.

The Moravians of the United States are divided into two provinces—one in the Northern and the other in the Southern States. The statistics of the Northern Province have just been published, from which we learn that it contains 62 churches, having 5,970 communicants (an increase of 200,) 992 non-communicants, 3,610 children, and 5,494 Sunday school scholars. The largest church—that at Bethlehem, Pennsylvania—has 1,012 communicants, and at Hope, Indiana, Nazareth, Pennsylvania, and Philadelphia, there are churches with between 250 and 300 members each. Their ministers number 43. The Southern Province is much smaller, having 1,050 communicants, and 635 children and other members. The British Province contained, in 1868, 3,280 communicants and a total of 5,448 souls. The German Province, in the same year, 4,895 communicants and a total of 7,270 souls. It will be seen that the North Province of the United States is the largest in the Moravian community.

Mr. A. M. KIMBALL, a generous and noble-hearted man of Morristown, New Jersey, has just completed a large and commodious Orphans' Home, and has made the same over to the Methodist Episcopal Church in a deed of trust to Bishop James.

The deed stipulates that the trustees to whom the property is to be conveyed shall be appointed, from time to time, by the Bishops of the Methodist Episcopal Church, and that they shall hold the lands and premises, with their appurtenances, as a home for the female children of foreign missionaries of the Methodist Episcopal Church of the United States of America; and for the female orphans and half-orphans who are children of ministers of said church, and for such other female orphans and half-orphans as the trustees may select. The gift of Mr. Kimball is valued at \$50,000. It is not the first from him for the same general purpose. Some time since he established a fund within the bounds of the Genesee Conference for the benefit of widows and orphans of deceased Conference preachers.

WESLEYAN METHODISM IN AUSTRALIA.—Methodism in the antipodes is gradually, we might even say rapidly, increasing. The minutes of the Australasian Wesleyan Conference, held recently at Adelaide, show that during the year there had been a clear increase of 3,588 church members, two-thirds of which has occurred in the two mission districts of the Friendly and Feejee Islands. The total number of members in those Polynesian Islands, the missions in which, for the last sixteen years, have been carried on under the direction of the Australasian Conference, is reported as 29,011, of which more than 20,000 are in what was hitherto the cannibal islands of Feejee. In the colonial districts, including Australia, Tasmania and New Zealand, 26,545 church members are reported. There is an army, 1,351 strong, of local preachers in Australia and New Zealand, or about nine to one in proportion to the regular ministers. The proportion of Sunday school scholars to church members is two to one, there being upward of 50,000 scholars in the colonies.

A PAMPHLET has lately been published, entitled "Statement of Facts," which dwells on the great mortality assumed to exist among missionaries' wives. It says: "Probably not one out of 20 of the missionaries to-day in the field, that are of middle age, but has his second or third wife. Women may well ask: 'To what purpose is this waste of noble woman's life?' This statement is utterly wide of the facts. Of the missionaries of the Presbyterian Board 42 have been from 10 to 35 years in the field, and 29 have been married but once, and 13 more than once. There are 5 widows of missionaries in the field, while 19 have returned to this country, and some others have remarried there. In Corisco, West Africa, with 13 male and 17 female missionaries, 2 more of the former have died than of the latter. In China, since 1842, 50 males and 48 females have been engaged, and 12 males and 6 females have died. In other countries there has been a greater mortality among the females, but the average is almost the same of each. In Asia there have been laboring 133 males and 144 females, and there have died 27 males and 31 females. Of the 105 missionaries that have died since 1833 the males numbered 52, the females 53. It is not true that mission life is especially fatal to females.

The difficulty of expressing oneself in a foreign language is illustrated by the remark of a German girl, who went to see a fine boy baby, in endeavoring to express her admiration, said: "O my, what a nice babee. How fat she is, don't he?"

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, AUGUST 27, 1870.

NO. 32.

NEWS OF THE WEEK.

FOREIGN.

LONDON, Aug. 20.—Another dispatch from King William, dated Thursday evening, says: "We have defeated the French, under Bazaine, after a battle which lasted ten hours. There were forty thousand killed and wounded. The garrison were taken prisoners. I commanded in person. The defeat of the French was complete."

WILLIAM.

PARIS, Aug. 20, noon.—Nothing yet from the front. There are rumors of an engagement between Canrobert and Prince Frederik Charles; also that the Prince Royal has penetrated France as far as Vitry le Francois, nineteen miles south by southeast of Chalons, and had an engagement with the forces under Marshal McMahon.

The advices from Chalons are encouraging. They show the presence there of several large and well appointed armies, the forces of which, combined with that of Marshal Bazaine, should effect much.

LONDON, Aug. 20.—The following is the Pope's letter to King William, proposing mediation:

Your Majesty: In the present grave circumstances it may appear an unusual thing to receive a letter from me; but as the vicar on earth of God and peace, I cannot do less than offer my mediation. It is my desire to witness the cessation of warlike preparations, to strip evils of their inevitable consequences. My mediation is that of a sovereign whose small dominion excites no jealousy, and who inspires confidence by the moral and religious influence he personifies. May God lend an ear to my wishes, and listen also to those I form for your majesty, to whom I would be united in bonds of charity.

Given at the Vatican, July 22, 1870.

LONDON, Aug. 20.—Postscript to the Pope's letter:

"I have written identically to the Emperor."

King William's reply is as follows:

Most August Pontiff: I am not surprised but profoundly moved by the touching words traced by your hand. They cause the voice of God and of peace to be heard. How could my heart refuse to listen to so powerful an appeal? God witnesses that neither I nor my people desired or provoked war. Obeying the sacred duties which God imposes on sovereigns and nations, we take up the sword to defend the independence and honor of our country, ready to lay it down the moment these treasures are secure. If your holiness could offer me from him who so unexpectedly declared war, assurances of a sincerely pacific disposition and guarantees against similar attempts upon the peace and tranquility of Europe, it certainly will not be I who will refuse to receive them from your venerable hands, united as I am with you in the bonds of Christian charity and sincere friendship.

WILLIAM.

LONDON, Aug. 20.—A serious disturbance has occurred in the department of La Vendee. The bigoted peasantry believe that the present war is the Lutheran against the Catholic Church. The Protestants have been relentlessly assailed.

MADRID, Aug. 20.—The government is preparing for heavy shipments of troops for Cuba early in September.

Some two dozen republican leaders, including Paul Arjula, have returned to Madrid, taking advantage of the amnesty recently offered them. Senor Perrand has not yet returned.

FLORENCE, Aug. 20.—There were violent debates in the Italian chambers yesterday. Deputy Wellana accused the ministers of violating the neutrality of Italy by sending Italian troops to defend the Pope. One of the ministers replied that Mazzini had been arrested for traveling in Sicily under a false name, that the government was well aware of his plans, and was determined to defeat them, and that Mazzini would have a fair trial in Sicily. It was especially inflammatory. Belani denounced the arrest as illegal.

LONDON, Aug. 20.—It is said that there are more than four hundred thousand Germans between the Rhine and Paris.

The French have succeeded in victualing the garrison at Strasburg. It is admitted that the corps of Frederick Charles suffered severely.

PARIS, Aug. 22.—The Gaulois says: The diplomatic corps meets daily. The English embassy anxiously awaits a favorable moment to introduce peace propositions. It is

said, let events take what turn they may, the interposition will certainly be made within a month.

LONDON, Aug. 22.—A letter from Queen Victoria to the Empress Eugenie, under the date of August 15, 1870, relating to mediation, has been published. The Queen regrets her inability to mediate, but intimates that mediation is a cabinet affair. She thinks the time is inopportune.

The Prussians are surrounding Verdun. The camp at Chalons has been abandoned, and the troops there have been ordered along the line.

The plan of the Crown Prince seems to be to advance along the valley of the Aube.

It is said that McMahon is performing a strategical movement preliminary to action, which action Bazaine is expected to support.

Bazaine has at last been supplied with food and ammunition.

The Paris Siecle, of to-day, says: "It is certain we must accept a siege."

Two of Bismarck's sons have been wounded.

McMahon's headquarters are at Dizier.

MADRID, Aug. 23.—The success of the Prussian armies has caused the revival of the question of Hohenzollern's candidature. There are rumors that Prim proposes submitting the question to the people by means of plebiscitum.

LONDON, Aug. 23.—It is reported the Crown Prince is abandoning the march on Paris, and has gone to the support of the Prussian armies west of Metz, which are threatened with formidable attacks from Bazaine, who has been reinforced by McMahon.

A dispatch from Alexandria says the frigate Hertha, of twenty-eight guns, has been captured by the French.

PARIS, Aug. 23.—The Journal Officiel has a dispatch which has been received from Bazaine, declaring his intention to remain in the vicinity of Metz. Without giving further explanation, the dispatch admits that Bazaine's communications were at one time endangered, but asserts them now secure.

All quiet at Rheims.

NEW YORK, Aug. 23.—A special to the Telegram, from London, says: "Nothing official has been received from either army since yesterday."

Private advices assert that the Chalons army is moving toward Thionville, in a desperate effort to effect a junction with Bazaine, escaping the Prince Royal and passing the German army north of Verdun.

McMahon is left the choice of two evils, either to leave the road to Paris open, or, by holding it, sacrificing Bazaine.

A special to the Des Etats Unis says: Preparations are going on for a combat all along the line.

Paris is virtually in a state of siege.

It is generally conceded that the issue of the campaign will be decided under our walls. If we are able to hold out for a week—and we are able against an enemy destitute of all material for carrying on a siege—all France will come to the sneer of the capitals.

LONDON, Aug. 24.—Prussian officers in the field don't believe that Paris will resist. They expect an insurrection will follow their approach, resulting in the displacement of the present authorities, when peace will be easily guaranteed.

Comte Renard, a noted writer on political economy and finance, has been appointed Governor of Alsace.

The Times recognizes the fact that there is a determination in the French Corps Legislatif for self-government, which will be irresistible should Napoleon fall.

Prussia has sent Bavaria a subsidy of ten millions in gold.

The Figaro's electric light proposition meets with favor in military circles. The glare will perplex besiegers and aid the besieged.

The Orleans party are hopeful. The Princes here watch events closely, and will have an agent of great skill and experience in Paris, advising them of every event affecting their interests.

The transportation of the wounded is assuming considerable importance. Holland refuses, and Belgium replies that her consent to allow the wounded to pass through her territory will be construed by France as an act of hostility.

ST. PETERSBURG, Aug. 24.—The Journal denies that Russia is committed against the dismemberment of France. She is, however, unfavourable to that measure.

NEW YORK, Aug. 24.—A special to

the Times from their correspondent at Paris, says he saw a letter from a high St. Petersburg official, stating that Russia was seriously alarmed about Polish affairs. There is great agitation there in favor of France, and many Poles are leaving for the French service. On the other hand, there is a movement afoot in the Russian Baltic provinces for annexation to the German Confederation of Prussia on terms which have already been determined upon.

It is believed that in self-defense Russia will be compelled to participate in the war.

NEW YORK, Aug. 24.—The following dispatches have been received:

"PARIS, Aug. 24.—La Patrie announces that all of McMahon's forces have joined Bazaine in the Ardennes mountains, by a flank movement. Other authorities say that only the regular Chalons army, forty thousand strong, has effected a junction with Bazaine, and that McMahon is probably in the south collecting forces."

"All communications continue open."

"Letters describing Thursday's battle say that a part of the army under the Crown Prince appeared on the scene at the close of the conflict, and thus saved the Prussians from utter defeat. Bazaine, therefore, really fought the three Prussian armies."

"The French government is telegraphing to America and Russia for supplies."

"The Russian fleet in the Baltic is under sailing orders."

The London Times contains another canon to the effect that the Empress Eugenie has written to Queen Victoria, soliciting the mediation of the British government.

This act, according to the Times, has caused great indignation in France.

The Courrier des Etats Unis says: It is reported that Bismarck has indirectly informed France that Prussia will never consent to peace except upon the basis that France shall be disabled to such an extent as to be powerless hereafter to revenge herself for the disasters of the war. In other words, Bismarck would reduce France to the rank of a fourth rate power.

The Courier adds: To this France will reply by force of arms. Cholera is raging in the Prussian army.

A serious conflict has occurred at Rome between the German and French troops in the papal army.

PARIS, Aug. 24, midnight.—It is reported that the Prussians are at Segonne to-day. Segonne is a small town of five thousand inhabitants, twenty-five miles southwest of Eprenoy, and sixty-five miles from Paris.

NEW YORK, Aug. 25.—Advices from Paris report that the minister of war announces that the army will soon be ready to take the offensive, and that in the battle of Sunday the French were victorious.

Large numbers of Prussian prisoners have arrived at Soissons from Gravelotte, which indicates that the French achieved some glory there.

The minister emphasizes a declaration that decisive events will soon occur at Metz. This announcement, taken in connection with his former statement that the French army at Metz is nearly ready to take the offensive, shows that Bazaine is confident of the success of his combinations whenever he decides to move.—Pittsburg.

LONDON, Aug. 25, noon.—McMahon's entire command left Rheims on Monday, hoping to protect Paris.

A WORD OF COMFORT.—Our sweet sufferer lay panting in distress. Our souls cried out: "Come, Lord Jesus, come quickly! Cut short this torture! Take her gently to thy rest!"

So fragile, so lovely, so ready for heaven, so meek and lowly in heart, why need she suffer so! Had she not borne his will all these years with Christ-like patience, and now, at the last, why could he not loose the bonds at once and let her fly to his breast?

She did not know what bitter thoughts were swelling at her bedside, but she lifted her tender, trustful, steadfast eyes to our pitying faces, and whispered: "He loves me just the same."—Congregationalist and Recorder.

The Chinese only pay their physicians when they are in perfect health; as soon as they get sick the pay of the doctor ceases, and it is, therefore, for his interest to cure them as quickly as possible.

NEWS FROM THE CHURCHES.

MOBILE, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have just closed a meeting at Mount Zion. The Lord was with us, and many precious souls were persuaded to come out on the side of the Lord.

Thirteen accessions to the church, and eleven infants baptized. There were many young men of the same church who pledged themselves to take up their cross and hold family prayers. "Glorious things are spoken of thee, O Zion!"

Yours truly,

J. M. WEEMS, P. C.

MOUNT ZION, MISS., Aug. 9, 1870.

SIMS' SCHOOL HOUSE, LOUISIANA.

MR. EDITOR: We commenced a two days' meeting on the thirtieth of last month, at Sims' school house, which continued for five days. The result was, the church much revived, and an accession of twenty-seven to the church, and we trust to Almighty goodness. We were somewhat discouraged at the prospect for good on the work. But this outburst of the goodness of our divine Master has cheered my drooping spirits, and now I can go on rejoicing in God, my salvation, for his manifestation of the Spirit on the people. My prayer is that he may continue his visitations until the whole country shall be in one sacred flame of love and zeal for his kingdom on earth.

Dr. W. M. Jennings, local preacher, and Rev. Jesse M. Randolph, Baptist minister, rendered good service during the meeting. May God bless them in their labors.

Yours in Christ Jesus,

JOHN H. BOULT.

RAYVILLE, LA., Aug. 10, 1870.

CAYUGA CT., MISSISSIPPI CONFERENCE.

MR. EDITOR: The Lord is doing great things for us, whereof we are glad. I held three protracted meetings on Cayuga circuit during the month of July, to wit: Utica, Bear Creek and Cayuga, attended with encouraging results. There have been fifty accessions to the church during the year, and at the meeting at Cayuga, which closed last Sabbath night, there were three conversions. Dr. Bell was with us two days; Brother Brown, from Raymond circuit, also assisted much. He has the spirit of the gospel, and preached with power. Brother Ford was with us, full of earnestness and zeal.

It would surprise you, Brother Parker, to see and hear my venerable colleague, Brother Thomas Nixon, preach, exhort and pray. You would not think he could be over fifty years of age, while he is in his seventy-seventh year. He is a noble old veteran. Pray for us.

Your brother in Christ,

INA B. ROBERTSON, P. C.

HINDS COUNTY, MISS., Aug. 12, 1870.

NO STATE in the Union is better organized in respect to Sunday school work than Illinois. Conventions are held in almost every township in the State, and a grand rally of the friends of Sunday schools is made once a year in every county in the form of an enthusiastic, largely attended county convention. These township and county gatherings are occasions of great religious interest, usually resulting in the conversion of scores of persons. Last year the convention in Gallatin county, on the Ohio river, held at Shawneetown, was attended by more than two thousand persons. A revival of religion followed it, resulting in the conversion of many. The organization of a Young Men's Christian Association was another result. This association has kept up a noon daily prayer meeting for nearly a year. Ohio and Indiana should bid Illinois God-speed in this glorious work, and then follow her example.—Western Christian Advocate.

MULTIPLY IN PARVO.—There was a refreshing directness in John's solution of this theological problem, propounded by his wife:

"John, do you think we shall know each other in heaven?"

"Yes. Do you expect we shall be bigger fools there than here?"

THE SOUTHERN UNIVERSITY, OREGONSHORO, ALABAMA.

The Southern University was commenced with the very liberal subscription of some \$230,000. A magnificent college building was erected, an extensive and complete apparatus was procured, a learned and able faculty was elected, and the University started under the most auspicious circumstances.

Of the faculty let me say, that the trustees had their choice from the whole territory of the South, and that choice has never been regretted. They have given eminent satisfaction, both to those who elected them and to the public who know them.

Soon after the University was opened the war came on and greatly retarded its success, though it has never suspended its operations. Much of its endowment was lost in the general prostration, though we fully expect to weather the storm, and look to a long and prosperous future. It was the intention of its founders to have the institution of the highest grade, and to maintain the highest standard of scholarship; from this purpose they have never swerved. The curriculum is liberal and comprehensive, embracing as much as any young man can accomplish in the ordinary term of college life, and preserve health. But scholarship is not determined by a curriculum, but by the examinations of students upon their studies. It is in this that the University has maintained its test. The examinations are rigid and searching, being conducted upon the plan of the highest institutions of this country and Europe, and entirely by writing. The subjects and propositions upon which the examinations are to be had are all written upon the blackboard, and embrace the principles and facts of the branches that have been studied. The students take their seats, with the themes and writing materials before them, but without books or permission to communicate with each other. When they have finished their papers they hand them to the presiding professor and retire; and the result is a sure indication of what the student knows on the branches under consideration. Such a course cannot fail to send forth scholars in those who receive the honors of the University, for if any young man refuses or neglects to stand the examination he gets no degree. The faculty take no excuse. It is a trying ordeal, and some become discouraged, and fail to "stand," and especially for A. M.; and not a few are deterred from entering the institution, fearing they cannot succeed. But the trustees and faculty have the satisfaction of knowing that when a young man carries away upon his A. M. there is no sham put upon the public; it is given to no one who has not taken the University course. And the degree of A. B. indicates scholarship proportionably high. In support of the claims set up, and in proof of the appreciation of the scholarship of graduates of the Southern University by those prepared to judge, and of the stand they take in competition with those from other institutions, even the best, I may be permitted to state a few facts.

MR. H., one of our graduates, was elected to a professorship of mathematics in a college in Tennessee, and so well were those in charge of the college pleased with him that in a month or two they wrote for another; and nearly every graduate of the University has a good situation offered him immediately. And the faculty have frequent calls by letters: "Send us one of your A. M.'s." Some time since one of our graduates took the law course in the University of Virginia, and easily stood at the head of a large class.

Another is now taking the medical course in the same University, and one of the professors writes his father that he is "justly at the head of his class." Another took the course in the Medical College of New York, and bore off the first prize from competitors from ten or fifteen States. And still another sought a prominent place in the High School in one of our cities, and those whose duty it was, undertook to examine him, but they soon found the "table turning," and dropped him; he got the place! I state these things to show your readers that in order to give their sons a thorough education it is not necessary to go as far North even as Virginia. All things considered, we can do a better part for them than will be done there.

If among your readers, either in Tennessee, Mississippi or Arkansas, there are young men who wish to be fitted for any position for which education prepares men, if they wish to be prepared for the presidency of the highest academies, or professorships in the best colleges, or professorships in the Southern University and do their duty, and we will guarantee them this preparation. But it will be no matter of amusement.

Our professors are all thorough Methodists, and this is a Methodist university. Young men are brought to Christ here; from thirty to forty of the students were converted during the last session. It is doing a great work for the church, and deserves to be well sustained. Twenty students were taught gratuitously the past year.

For confirmation of what I have said, and for further information touching the claims of the University, I refer all interested to Bishop Keener, Dr. J. B. Walker and Dr. T. O. Summers, each of whom have had a son graduated there.

J. HAMILTON.

JACKSON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I write you a hasty note to inform you that we are in the midst of a gracious revival of religion in the church at Spring Ridge, on the Jackson circuit, Mississippi Conference. We began the meeting on Saturday, the thirtieth instant, and it still continues with increasing interest. Twenty-five have joined the church as new members and four by letter, making twenty-nine in all.

We closed the services this afternoon, with over thirty persons at the altar as seekers of religion. We think more will yet join the church. I have had but little help during the whole time, compared to the necessities of the case. Bro. Lusk, from the Raymond circuit, has been with me part of the time, and has done good service—preaching with acceptability and power.

From the two meetings held thus far on the work eighty members have been received into the church, and a considerable number of conversions—I am not able to tell how many. There seems to be a general move among the people on the subject of religion. The meeting here will continue for some days yet. "The Lord is doing great things for us, whereof we are glad."

Yours in Christian bonds,

JULIUS T. CURTIS.

SPRING RIDGE, MISS., Aug. 21, 1870.

A WEATHER GUIDE.—Two drams of camphor, half dram of pure saltpeter, half dram of muriate ammonia and two ounces of proof spirits, in a glass tube or narrow phial, will make a pretty sure weather guide. In dry weather the solution will remain clear. On the approach of change minute stars will rise up in the liquid; while stormy weather will be indicated by the very condition of the chemical combination.

TWO CERTIFICATES of death in the San Francisco coroner's office read: "Died from rapture of the head," and "Suffocated from eating poison."

The Christian Advocate.

SATURDAY, AUGUST 27, 1870.

AT THE LAST.

The stream is calmest when it nears the tide,
And flowers are sweetest at the eventide,
And birds most musical at close of day,
And saints divinest when they pass away:
Morning is lovely, but a holier charm
Lies folded close in evening's robes of balm;
And weary man must ever love her best,
For morning calls to toil, but night to rest.

Coming from heaven, she on her wings doth
bear

A holy fragrance, like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of day in peace.
All things are hushed before her as she
throws

O'er earth and sky her mantle of repose;
There is a calm, a beauty and a power
That morning knows not, in the evening
hour.

Until the evening we must weep and toll,
Plow life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and stormy
way,

And bear the heat and burden of the day,
Oh! when our sun is setting, may we glide
Like summer evening down the golden tide:
And leave behind us, as we pass away,
Sweet, starry twilight round our sleeping
clay.

LAFAYETTE DIST. CONFERENCE.

Mr. Editor: Permit me, through your columns, to give a brief account of the proceedings of the Lafayette District Conference of the North Alabama Conference, Methodist Episcopal Church South, which met at Lineville, Alabama, July 14. As we were not favored with the presence of a Bishop, the conference was called to order at half-past two P. M. by the presiding elder, Rev. F. L. B. Shaver; and on calling the names of the preachers and delegates quite a respectable majority answered to their names, after which the necessary committees were appointed and the preliminaries arranged for the future business of the conference.

The Sabbath school cause was presented in an able report by Rev. R. E. Oslin, a local elder of the Fredonia circuit, in which he set forth sufficient reasons why the church should put forth all her energies in this great work. He regarded "Sabbath schools as the best auxiliary to the ministrations of the gospel, and the early inculcation of the love of the Bible as the surest safeguard against infidelity in all its forms, and the best guarantee for the success of the cause of Christ. We earnestly invoke the co-operation of every preacher and member of the church in establishing Sabbath schools in all practicable places."

Neither the committee nor the conference seemed to favor public demonstrations in behalf of Sabbath schools as a means of accomplishing the grand object of the institution—the indoctrination of the children and youth of the country in the plain truths of the gospel, so as to be led by them to the cross, in humble penitence and faith in Christ for the remission of sins.

The financial interests of the church received a full share of attention. Our brethren in the laity are waking up to this important means of securing a successful ministry.

The Committee on the Support of the Ministry contend that the itinerant ministers are to some extent culpable for the deficiency so much and justly complained of, in that they neglect to preach upon and instruct our people in Christian liberality; that our people are fully able to support their preachers, and the failure is to a considerable extent for the want of proper gospel teaching on this subject.

A committee was raised to consider the propriety of establishing a district parsonage.

In their report the committee say that the church should not only make liberal assessments for the presiding elders, but each district should provide a good parsonage, well furnished with neat and substantial furniture. The establishment of a district parsonage at some central point will tend very much to the permanency of the district boundaries, and thereby promote the unity and strength of the church. The following resolutions were adopted:

Resolved, That this conference heartily concurs in the proposition to provide a district parsonage.

Resolved, That we recommend to

all the quarterly conferences the importance of adopting such measures as they think best to secure the object at as early a date as possible.

On the second day of the meeting Brother W. D. Nicholson offered the following, viz:

In view of the pressing demands of the missionary work, and the necessity of every member of the church bearing an equal proportion of the burden in this great enterprise; therefore,

Resolved, That we organize a missionary society in the bounds of this district.

The resolution was referred to the Committee on Missions, with instructions to report as early as possible. The committee reported in favor of the resolution, and the society was organized under the following constitution, viz:

Art. 1. This organization shall be known as the Lafayette District Missionary Society.

Art. 2. The officers of this society shall consist of a president, vice president, secretary, treasurer and five directors.

Art. 3. Any person may become a member of this society by paying \$1 annually.

Art. 4. The amount raised by this society shall be appropriated to missions within this district, so far as the drafts in favor of those missions extend; the remainder, if any, to be forwarded to the treasurer of the missionary society of the North Alabama Conference.

Art. 5. The anniversary of this society shall be held on Saturday night of each District Conference.

The officers and managers are: Jos. T. Curry, president; James M. Towles, vice president; L. R. Bell, treasurer; J. W. Garrison, secretary; E. G. Richards, R. J. Sewell, Jos. R. Hood, W. M. Spruce and R. E. Oslin, managers.

Brother Towles presented the following resolution, which was unanimously adopted:

Resolved, That we respectfully suggest to all the District Conferences of the North Alabama Conference the propriety of organizing themselves into missionary societies.

The anniversary was held on Saturday night, in the Methodist church, before a very large and attentive assembly. The meeting was addressed by Rev. A. West, of Talladega, in a deeply interesting and telling speech, every way worthy of the man and the occasion. He was followed by Rev. F. L. B. Shaver, presiding elder, in a manner and style well calculated to instruct and interest the congregation.

After the addresses a call was made for members, and about seventy names were enrolled and the money necessary to constitute membership laid on the table. Whereunto will this "little rock cut out of the mountains" grow?

The delegates to the Annual Conference are: Rev. R. E. Oslin, Colonel Jos. D. McCann, J. Percival Oliver and D. Wordlaw Sims. Alternates: Rev. Jos. R. Hood, J. W. Garrison, Richard J. Sewell and Wash. L. Smith.

The next conference is to be held at Lafayette.

A vote of thanks to the community for their hospitality, and to the Baptist brethren for the use of their house of worship, was unanimously adopted.

The conference then adjourned, with benediction by the presiding elder. Jos. T. Curry, Sec'y.

Reskin truly and beautifully says that we treat God with irreverence by banishing him from our thoughts, by not referring to his will on slight occasions. His is not the finite authority or intelligence which cannot be troubled with small things. There is nothing so small but we may honor God by asking his guidance of it, or insult him by taking it into our hands; and what is true of the Deity is equally true of his revelation. We use it most reverently when most habitually; our insolence is in ever acting without reference to it; our true honoring of it is in its universal application.

FOLLOWING Christ personally, individually, as well as collectively, is our great business—not following him in a certain way; not following him by giving services and ordinances and ceremonies; but following him in trust, in joy, in peace, in hope, in love, in faith in the invisible. And they are the best Christians who, following Christ thus, follow him the most closely.

JASPER DISTRICT CONFERENCE.

Mr. Editor: The District Conference for Jasper district, North Alabama Conference, met in Jasper, July 29, and adjourned on the following day. No Bishop being present, Rev. J. M. Bohand, presiding elder, took the chair.

After the usual committees were appointed the pastors gave a verbal report of their several charges, which showed that the state of the church was encouraging throughout the entire district. The Sunday school cause was reported as increasing in interest, and new schools being organized where there have been none heretofore. The finances of the district are coming up, in the main, very well.

The second day was occupied in reading and discussing the reports on all these various interests of the church. Special attention was given to religious exercises, and the result was that we had no wrangling, but a good spiritual feast all the time. Scarcely a report was read and discussed but what there was a gradual increase of spiritual manifestations visible in the conference, so that before we got through the whole conference was bathed in tears time and again, while we all "thanked God and took courage."

The preaching of the word was attended with power and demonstration. On Sunday night the altar was crowded with penitents, and ten or twelve were powerfully converted. The meeting is still going on successfully. The effects of the signal baptism of the Holy Ghost which was poured out here will be felt all over the district, while it was a special blessing to the church and community at Jasper. Every one who attended this District Conference was doubtless impressed with the idea that this piece of our machinery may be so managed as to do good work in spreading Scripture holiness over the land. Over \$100 was raised on Sunday for missions.

The conference elected the following brethren as lay delegates from this district to the next Annual Conference, viz: Rev. F. A. Gamble, L. Ceale, S. Parmer and G. W. Hewitt. Alternates: Rev. G. Teirce, Dr. Rosamond, F. A. Hewitt and Dr. F. Prince.

Yours in Christ,
J. W. HAMPTON, Sec'y.

REPORT ON THE STATE OF THE CHURCH.

Your committee, appointed on the state of the church, beg leave to submit the following report:

The Sunday school interest is reported to be gloriously spreading and triumphantly progressing, blessing the rising generation, rescuing them from vice and ruin, and elevating them to the lofty position of sons and daughters of God. For these reasons we are constrained to report the church not a corpse, not a dead letter, but a living, energizing power. The ark of the Lord is still with us.

We would point to the success of our beloved church since the close of the late demoralizing and devastating civil war. Our ministers went forth in great poverty—some even on foot—not knowing from whence their own bread and that for their families would come, yet trusting in God. A scattered and demoralized church has been reorganized, re-inspired, and stands forth to-day all clad in armor bright, with weapons, offensive and defensive, reflecting the divine power and glory—foremost in point of numbers, and foremost in line of battle in the great army of heaven.

We have much to stimulate us to wise and noble deeds of daring. Then onward, brethren, to the charge! Our mountain country is rich in mineral resources, and through the medium of rapidly progressing railroads will soon be developed in an almost unprecedented manner. The population, in all probability, will be more than quadrupled within the next decade of years. The wealth of the country will develop in proportion to the increase of population. It is the mission of the church to meet and drive back each tide of vice and sin which may flow in with the influx of population.

By thus laboring and ever stand-

ing upon the watch-tower the church may sanctify the growing wealth of the country, and, better still, may instruct the people in righteousness, control their moral energies, and then lead them to heaven.

A very great responsibility rests upon the ministry of the Methodist Episcopal Church South. They are to sound each note of alarm, raise each battle-cry, rush into the thickest of the fight, and then, thank God, it is their privilege to catch the first glimpse of Satan's retreating forces, and to cry: "They fly, they fly!"

It is the duty of all our preachers, local and itinerant, to preach and practice the doctrines and precepts of our beloved Methodism.

Dear brethren, let us inquire for the old paths and walk therein. Let us go back to the type and style of preaching God's word practiced by our fathers. Teach, by precept and example, Methodism in its primitive purity. Then will the secret of God be with us. Darkness and superstition will give way; heathen temples will topple and fall; teleged ceremonies and imaged symbolism will fly before the advancing sons of Wesley. Courage, brethren! Go onward to evangelize the world. Go forth to duty; and may the great Head of the Church verify in us his ancient promise: "Lo, I am with you always, even unto the end of the world."

All of which is respectfully submitted.
J. D. ANTHONY,
For pastors of the District.

Brandon District, Mississippi Conference.

Mr. Editor: In your last issue I saw and read a notice of our District Conference, recently held at Garlandsville, Mississippi. While I regard the style of our worthy secretary as truly a model, worthy of universal imitation—I may venture to say something more of that interesting occasion.

There were features of this meeting that will not soon be forgotten. More than twenty preachers were present, beside our excellent Bishop Keener. Every preacher in charge of a circuit or station in the district was present save one. Beside the traveling and local preachers of the district, we had the pleasure of greeting and hearing the ministrations of Brothers E. H. Moninger, of Yazoo City; K. A. Jones, of Starkville; H. F. Johnson, president of Brookhaven Female College, and Brothers Spillman and Black, of the Mobile Conference.

From the very beginning throughout there was a manifest devotional spirit, and all seemed to regard the occasion as one for spiritual improvement. A blessed unction rested upon the pulpit, and the word of God was glorified. The love-feast, on Sunday morning, was indeed a "season of refreshing from the presence of the Lord." Many pronounced it the happiest season of the kind they had ever enjoyed.

As Brother Chatfield, our secretary, has so appropriately stated, all the important enterprises of the church were considered, and an effort made to awaken general interest in their behalf.

A measure of special import was inaugurated, which, I hope, will not be forgotten, viz: To provide a parsonage for the presiding elder. Will the preachers in charge of the several circuits do what they promised in this matter? We shall see.

The religious exercises were continued for several days after the adjournment of the conference, under the direction of the devoted and efficient pastor of Garlandsville circuit, Rev. George W. Boyles, assisted by Revs. John D. Hays and K. A. Jones. Several were converted; eleven added to the church. A profound religious impression was made upon the community, and I am persuaded a gracious influence has gone thence to all the district.

The presence and labors of Bishop Keener will be long remembered by the preachers and people of this section. We did not exactly "thank" him for his presence and the exhibition of all those noble qualities of head and heart so freely ascribed to our Bishops, and in which we regard him by no means inferior. But we

did and always will thank the Lord that he was permitted to come among us.

Since the District Conference at Garlandsville I have held a quarterly meeting at Lake Station, on the Forest circuit, which lasted six days, with good results. This was a season of rejoicing, indeed, to the people of God, and we were blessed with some valuable additions to the church.

Returning to Garlandsville, I must say that the good people of that village deserve the thanks of all who shared their hospitality, for never have I seen a community more zealous in their efforts to accommodate, and I trust God will amply reward them.

H. J. HARRIS, P. E.
AUGUST 10, 1870.

A Revival on Martinsville Circuit.

Mr. Editor: I now propose to give an account of a revival of religion on our circuit. In the first place, in 1868 it paid its pastor between \$70 and \$80. He was a man well received and respected by all, and very dependent. If another dollar was paid by the circuit for any church purpose, I do not know it. In 1869 I was appointed to the work. The stewards met promptly and assessed the circuit \$500 to meet all the claims the church makes upon it, and at the last quarterly meeting the last dollar was reported paid, with a large addition of converted men and women to the church.

This year the revival interest has largely increased. Since I last wrote to you we have held two more protracted meetings, with great success. I don't know that I ever saw such converting power at any time. In many instances, in a few minutes or hours after a sinner resolves to be religious, he is rejoicing with the Christians. His change is clear and positive. He needs no committee to wait on him to tell him he has got religion. He goes out to tell others he has found him of whom Moses and the prophets did write.

Now for the results. All the converts of last year who are heads of families, together with the older members who had heretofore neglected family worship, are now holding family prayers. The converts of this year are falling into line. There are but few Methodist families who do not have their regular religious family worship. The children of the country are being sprung up in the churches and the school houses. Wherever a class can be formed there is a call for Sunday school books, hymn books, Bibles and Disciplines of the church.

Right here you will ask me: "Brother, do they take the New Orleans Christian Advocate?" I answer: Not to the extent they should, would or will. We have at this time but one post office. That is at the depot, ten to twenty miles away, and those that take it cannot get half their numbers. These are difficulties, we trust, which will soon be removed.

We have three church houses—one building, and two of them at new places, where societies will be organized in connection with the circuit. The last quarterly conference appointed an assistant preacher to help meet the increasing demand.

Now, Mr. Editor, I have given you the best account I can. Is it not a religious revival? If so, is it not truly encouraging to Zion? The Lord has come to save. Our local preachers deserve great praise for their abundant labors and great success. We are expecting still greater things. Many old members declare plainly that they have found depths of religious experience they did not know were attainable in the present life.

A. B. NICHOLSON, P. E.,
Martinsville Ct., Miss. Conf.

Answer.—A teacher, wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said: "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "O no!" replied the little one; "we let out the

Union Springs District Conference.

Mr. Editor: The District Conference for Union Springs district, Alabama Conference, met in Greenville, Alabama, July 27. The opening sermon was preached at night, in the Methodist church, by Rev. Angus Dowling. The Conference, however, did not assemble for the transaction of business till Thursday morning at eight o'clock, and was called to order by Rev. J. W. Shores, presiding elder of the district. Rev. Angus Dowling was elected secretary, and J. L. Foster assistant.

Committees were appointed upon the following subjects: Discipline and state of the church, local preachers, Sunday schools, education, finance, parsonages and church property, religious literature, Bible cause, missions and religious interests of freedmen. These several subjects were carefully examined, and interesting and edifying reports made by the committees to whom the matter was referred.

While it is proper to refer in a general way to the work of the committees, it is not amiss to make special mention of the report upon education, which, perhaps, will be published. At the close of this report, Rev. G. W. F. Price, president of the Tuskegee Female College, addressed the conference. He pressed the claims of the East Alabama Male and Tuskegee Female Colleges upon the people of this State, and especially upon the people of the Methodist Episcopal Church South. Interesting and stirring speeches were made in the same direction by Revs. C. L. McCartha, J. B. Cottrell, W. M. Motley, J. W. Shores and Colonel R. H. Powell. At the close the following was offered and adopted:

Resolved, That, fully impressed with the importance of educating our sons and daughters beneath the shadows of their own homes and within the influence of the paternal fireside, we most earnestly recommend our own educational institutions to the patronage of our people.

The report of the Committee on Finance shows that for the support of the ministers in charge, within the bounds of the district, there had been assessed \$12,270, and \$3,753 of that amount had been paid—net quite twenty-five per cent., although more than half the year was gone.

Brother Rogers offered the following resolution, which was adopted:

Resolved, That we of the laity who are here assembled will endeavor in the future not only to do our duty more faithfully, but will make an honest effort to stimulate our brethren at home to do their duty also to afford a competent support to the ministers of God who are sent to dispense the word of life to us.

At the close of the report upon missions it was resolved that every pastor in the district preach a sermon upon the missionary work, and take up a collection therefor before the close of the year.

At the close of the report on religious literature the committee urged the great importance of a more general circulation of our own publications.

Reports from the entire district, as was shown by the Committee on the State of the Church, declare most hopefully that there is gradual improvement for good. Class meetings are much revived, and bid fair to do great good. The church is also being toned up by wholesome discipline.

Reports from the local ministry show greater activity in helping the itinerant to "spread scriptural holiness over these lands." In some portions of the district revival power is manifest, and the shouts of triumph are heard. The church is stirred and fired, and sinners are being saved.

The following were elected delegates to the ensuing Alabama Annual Conference: T. E. Branscomb, W. C. Menefee, J. L. Dunklin and J. R. Rogers. Reserves: R. H. Powell, R. H. Crop, T. Pullum and D. F. McCall.

The next Conference will be held at Fort Deposit. Secretary.

A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by.

Sometimes are like tempest clouds: when afar off they look black, but when above us scarcely gray.

The Christian Advocate.

SATURDAY, AUGUST 27, 1870.

A CONVENT SPECTER.

A land alive with goblins and specters, in which every woman is thought to be a witch, presents the proper scenery for such a legend as the story of the convent specter, called the Spirit of the Frozen Sea.

Peled in the existence of this phantom is widely spread. I have seen with evidences of this faith not only in the northern seas, but on the Volga, in hamlets of the Ukraine, and among old believers in Moscow, Novgorod and Kiev. All the Ruthenians, most of the Don Cossacks, and many of the Poles, give credit to this tale, in either a spiritualized or physical form.

Rufin Pietrowski, the Pole who escaped from his Siberian mine, and crossing the Ural mountains, dropped down the river Dvina on a raft, and got as near to Solovetsk as Onega Point, reports the specter as a fact, and offers the explanation which was given of it by his fellow-prisoners. He says it is not a ghost, but a living man. Other and later writers than Pietrowski hint at such a mystery; but the tale is one of which most would rather whisper in corners than prate in books.

"You have been to Solovetsk?" exclaimed to me a native of Kalatch, on the Don, a man of wit and spirit. "May I ask whether you saw anything there that struck you much?"

"Yes, many things; the convent itself, the farms and gardens, the dry dock, the fishing boats, the salt pits, the tombs of saints."

"Ah! yes, they would let you see all those things; but they would not let you go into their secret prison."

"Why not?" I said, to lead him on.

"They have a prisoner in that building whom they dare not show."

The same thing happened to me several times, with variations of time and place.

Some boatman from the Lapland ports, while striving, in the first hard days of winter, with the toes of ice, is driven beneath the fortress curtain, where he sees, on looking up, in the faint light of dusk, a venerable figure passing behind a loop-hole in the wall; his white hair cut, which proves that he is not a monk; his eyes upraised to heaven; his hands clasped fervently, as though he were in prayer; his whole appearance that of a man appealing to the justice of God against the tyranny of man. A sentry passes the loop-hole, and the boatman sees no more.

This figure is not seen at other times and by other folk. Three months in the year these islands swarm with pilgrims, many of whom come and go in their craft from Onega and Kem. These visitors paddle below the ramparts day and night; yet nothing is seen by them of the aged prisoner and his sentry on the convent wall. Clearly, then, if the figure is that of a living man, there must be reasons for concealing him from notice during the pilgrim months.

"Hush!" said a boatman once to a friend of mine, as he lay in a tiny cot under the convent wall; "you must not speak so loud; these rocks can hear. One dares not whisper in one's sleep, much less on the open sea, that the phantom walks on the wall. The Pope tells you it is an imp; the elder laughs in your face and calls you a fool. If you believe your eyes, they say you are crazed, not fit to pull a boat."

"You have not seen the figure?"

"Seen him—no; he is a wretched one, and brings a man bad luck. God help him—if he is yet alive!"

"You think he is a man of flesh and blood?"

"Holy Virgin keep us! who can tell?"

"When was he last seen?"

"Who knows? A boatman seldom pulls this way at dusk; and when he finds himself here by chance, he turns his eyes from the east wall. Last year a man got into trouble by his chatter. He came to sell his fish, and fetching a course to the south, brought up his yawl under the castle guns. A voice called out to him, and when he looked up suddenly he saw behind the loop-hole a bare and venerable head. While he stood staring in his yawl, a creak ran through the air, and looking along the line of roof, he saw, behind a puff of smoke, a sentry with his gun. A moment more and he was off. When the drink was in his head he prated about the ghost until the crier took away his boat and told him he was mad."

"What is the figure like?"

"A tall old man, white locks, bare head; and eyes upraised, as if he were trying to cool his brain."

"Does he walk the same place always?"

"Yes; they say so; always. You don't, between the turrets, is the phantom's walk. Let us go back. Hush! That is the convent bell."

The explanation hinted by Pietrowski, and widely taken for the

truth, is that the figure which walks these ramparts in the winter months is not only that of a living man, but of a popular and noble prince; no less a personage than the Grand Duke Constantine, elder brother of the late Emperor Nicolas, and natural heir to the imperial crown!

This prince, in whose cause so many patriots lost their lives, is commonly supposed to have given up the world for love; to have willingly renounced his rights of succession to the throne; to have acquiesced in his younger brother's reign; to have died of cholera in Minsk; to have been buried in the fortress of St. Peter and St. Paul. But many persons look on this story as a mere official tale. Their version is, that the prince was a liberal prince; that he married for love; that he never consented to waive his rights of birth; that the documents published by the Senate were forged; that the Polish rising of 1831 was not directed against him; that the attack on his summer palace was a feint; that his retirement to Minsk was involuntary; that he did not die of cholera, as announced; that he was seized in the night, and whisked away in a garret, while Russia was deceived by funeral rites; that in the year of emancipation he suddenly appeared in Penza; that he announced a reign of liberty and peace; that he was followed by thousands of peasants; that, on being defeated by General Drenikine, he was snuffed to escape; that he was afterward seized in secret, and sent back to Solovetsk, where he is still occasionally seen by fishermen walking on the convent wall.

The facts which underlie these versions of the same historical events are wrapped in not a little doubt; and what is actually known is of the kind that may be read in a different sense by different eyes. *Free Russia, by William Hepworth Dixon.*

The old Spartans had a great deal of good sense about the right way of communicating ideas. In an age of sophistry and unprincipled rhetoric they testified to the superiority of directness and truth. During the Peloponnesian war a Spartan was sent to the Persian satrap Tissaphernes, to engage him to prefer the alliance of Sparta to that of Athens. He stated his business in a few words, and after listening to the elaborate oratory of the Athenian ambassadors he confined his reply to drawing two lines to one point. The one was straight and direct, the other curved and crooked. "There," he said to the satrap, "take your choice." Two centuries before, the inhabitants of an Aegean island being pinched with dearth, sent to the Spartans for help. The council heard the speeches of the messenger and replied: "We have forgotten the first part of your harangue and we did not understand the last." The humiliated speech-maker went home without the needed provisions and reported his failure. The Aegeans sent another, with instructions to say as little as possible. He determined to match the Spartans in their own style. So he marched into their council with an empty flour sack and said: "Fill it." They immediately ordered the provisions to be sent, but rebuked the ambassador for having been too long-winded.

"How?" said he. "I said only 'fill it.'"

"That was unnecessary," was the reply. We think that we have passed through the Athenian age of oratorical and literary diffuseness. The necessities of newspapers have compelled condensation. Speeches are delivered now to be printed rather than heard. What was oratory in Parliament and Congress only a few years ago would be purer now. In the pulpit, however, the object is yet to affect the hearers, and the preacher sacrifices his opportunity if he cultivates a literary style. Dignified conversation without observable eloquence, the style of a man who has instruction to give and feeling to impart, is what we should aim at; and the best way to accomplish it is to be conscious that we know something that the hearers do not, and feel it.

Baltimore Christian Advocate.

Is the recently published *Life and Letters of Dr. Bethune* it is related that one evening when he was crossing by the Fulton ferry to Brooklyn, upon entering the cabin he found all the seats occupied.

Soon he heard a thick, husky voice exclaim: "Dr. Bethune, Dr. Bethune." Turning in its direction, he found a man standing, who said: "Doctor, take my seat; it is an honor to give such a man a seat."

Ever since I heard of that big church in New York trying to get you away by giving a call of \$5,000, and you said you'd see 'em—first, I have had great respect for you, and I think it an honor to give you a seat."

It is needless to say that the well-meaning man was not in a condition to judge of the terms most appropriate for such an interview.

God thinks more of the good than of the influential.

CONCERNING BOOKS.

BY A REGULAR CONTRIBUTOR.

"Was not Dr. Kippis a very clever man?"

"He might be a very clever man for aught I know," replied Dr. Robert Hall, "but he laid so many books upon his head that his brains could not move."

The fate of Kippis is a warning to all who love literature. "We live in an age of books. They fly from the printing press thick as snowflakes on a wintry day, and almost as quickly fade away. Each book is heralded to the world by an interested publisher, whose zeal at times outruns his judgment. It is, indeed, 'a creation of genius,' and has already 'made a sensation unparalleled in the history of the book trade,' while the 'demand for it is so appalling that twenty lightning printing presses, running day and night, cannot supply it.' It is a literal truth that 'no library can be complete without it.' The temptation to purchase and read such a book is almost irresistible; but happy is he who is not led away by it."

We confess to a feeling of alarm when we see the docks of books which come from the press, and think of the time wasted, or worse than wasted, in their perusal. It is easy to say, "Good judgment should be used in the choice of books," but good judgment is a gift which few possess. It is easier to make a wise choice of friends than of books. Who can gather a thousand volumes—especially of modern publications—and not have a volume but is worthy to live while the language in which it is written endures? "Read only good books," do you say? But good books are so many, and life is so short, that a selection must be made. Who can make a selection successfully? Let no one aspire to be deeply versed in books unless he is a robust genius who can grapple by the day with musty libraries, and master them.

Few persons are aware of the vast number of books which have appeared in the world. Step into the Imperial Library at Paris, founded only five hundred years ago, and there you will find one million printed volumes and eighty-four thousand volumes in manuscript—over ten times as many as fill the shelves of the Astor Library. And then remember that the book publishing business has only fairly begun. We tremble for the fate of our great grandchildren yet to be born. What an avalanche of books will descend upon them!

There is comfort in the thought that many ancient books have utterly perished. The comedies of Menander trouble not the student with their venerable jokes in perplexing Greek. The Alexandrian Library was turned into ashes. Fifteen of Plutarch's "Lives" have ceased to be, though he has many more remaining. But alas! since the art of printing, books do not perish, as formerly, through fire and flood. They multiply their species so rapidly that annihilation is impossible. Does neglect drive them from the book store and the parlor? They gather in many a public and private library, and there, though their usefulness is ended, they live from age to age, though laid upon the shelf.

Authors, as a class, lack discretion. They like to write—which is, or ought to be, a harmless amusement; but then they fancy the public will be eager to read, so they make haste to print. They print poor books as well as good ones, and despise brevity. They are impatient of revision, and are never guilty of the sin—if sin it be—of omission. So good a man as Richard Baxter to publish what will fill sixty octavo volumes of moderate sized print! Does he think future ages will find time to read all he has written? So wise a man as a professor in Oxford University giving the memoirs of Lord Broughley in three volumes of two hundred closely printed pages—filling fifteen hundred cubic inches of space, and weighing sixty pounds! So great a poet as Spenser writing one of the noblest poems in the language—"The Faerie Queene"—yet so long that not one in a hundred presses his way through it to its close. And yet six books are wanting to complete it, which have fortunately been lost. So great a historian and critic as Macaulay starting out to write, as he says, "the history of England from the accession of King James the Second down to a time which is within the memory of men still living," and filling five volumes with the events of eleven years. Suppose he had lived eighty years longer, and had written, as he proposed, the events of a hundred and twenty years, who would have read this magnificent history in fifty or sixty volumes?

Think of the volumes of learned lore in answer to such questions as "Who is Junius?" "Who was the man in the iron mask?" Think of the volumes of criticism written on useful and useless books, of the ponderous ovetives launched against

heresies which died with their utterance; of the solemnly stupid books written and published against every discovery of science, every invention of art, and every widespread revival of religion!

Life is short, and there is much to be done besides reading books. Modern authors must avoid length and tediousness, or their books will not be read. There is already a growing disposition to gain knowledge from reviews and encyclopedias rather than to go to original sources. They have already become a necessity. Meanwhile, it is a comfort to know that in the race for popularity the best book will in the long run win the day.—*Methodist.*

TREASURES OF SONG.

The great battle song of the Lutheran Church, Luther's *Eine feste Burg*—a tower of safety is our God—is said to have come into the heart of the Reformer on his way to the Diet of Worms. Both it and the little song of Gustavus Adolphus, the lofty Christian hero of his age, were consecrated for all time by a memorable incident, worthy of all honor.

On the morning of his last battle, when the armies of Gustavus and Wallenstein were drawn up waiting for the morning mist to clear away ere they sounded the charge, the king commanded Luther's grand hymn to be sung, then his own, accompanied with the trumpets and drums of the whole army. As they ceased singing the mist broke away, and the sunshine burst on the two armies. For a moment Gustavus knelt beside his horse, in the face of his soldiers, and repeated his battle prayer: "O Lord Jesus Christ, bless our arms and this day's battle for the glory of thy holy name." Then, passing along the lines with a few brief words of encouragement, he gave the battle cry, "God with us," with which he had conquered at Leipzig, and rushed on the foe. In the thickest of the fight he was found, bleeding with a death wound, but from the dying lips of the martyr fell these noble Christian words: "I seal with my blood the liberty and the religion of the German nation."

Thus have the hymns of the past been embalmed for us. We cannot gather up all the precious names of men out of whose hearts the dear cross pressed the living songs of the church; Saints Ephraim, Ambrose and Gregory; Luther, Gerhard and Tersteegen; gentle George Herbert, borne to his grave with cathedral chants; Richard Baxter, so basely brow-beaten by the infamous Jeffreys; Bishop Ken, the non-juror; Watts and Doddridge, the two great Nonconformist hymn writers; the brothers Wesley, pelted, threatened, mocked, yet distilling out of their hearts sweet songs, that go chiming everywhere like silvery bells, cheering death-beds, giving courage to brave men, and patience to suffering women; the gentle, tortured spirit of Cowper, pouring out, in the intervals of his terrible malady, his trembling but immortal songs, and many others, not to mention those great masters of music whose chorals have a deathless life. The treasury of all the past is ours, and much of the best of it has come down to us in Christian song.

As in the early autumn the birds begin to look from the North-southward, and, springing up from the shrubs, the reeds, and the waters, begin their flight, and as they wind their way out of every tree and copse, from orchard and garden come forth new singers, increasing in number at every furlong, until at length, coming down from their high pathways, they cover provinces, and fill forests, and are heard caroling and triumphing through all the unfrosted orchards, amid all the groves, and the vines, the olives, the palms, and the oranges of the tropics, with their wondrous bursts of song; so, like these birds, these sacred hymns of the past, whose nests have been found in every age, from the very gray and twilight of creation, seem to have risen up, spread and plumed their wings, and flown down to our day, and into the pleasant gardens and vineyards God has given to his church, and their sweet and heavenly music, as they lit from branch to branch, fill the church with melody, comforting and cheering, as in old time, the hearts of God's people, as if once again the advent was renewed, and God's angels were in the air.—*Dr. T. H. Robinson in Evangelical Quarterly.*

MISSIONARY LABOR.—An excellent but somewhat eccentric clergyman whose field of labor was in New England, one Sunday, at the close of the services, gave notice to his congregation that in the course of the week he expected to go on a mission to the heathen. The members of his church were struck with alarm and sorrow at the sudden and unexpected loss of their beloved pastor, and one of the deacons, in great agitation, exclaimed: "What shall we do?" "Oh, Brother C—," said the minister, with great apparent ease, "I don't expect to go out of town."

RELIGIOUS INTELLIGENCE.

PHILIP KNAPP'S Presbyterian church in Madrid had sixty-nine adult members at its second communion.

The Society of Friends in England report an unusual increase the past year in the number of its members.

A COMMISSION of Scotch Presbyterians are visiting Syria and Lebanon, with a view to investigating the best openings for native schools.

The Bombay Guardian says that the entire number of those who have identified themselves with Keshub Chunder Sen in India is a little less than two thousand.

A LETTER from Pere Hyacinthe protesting against the declaration of the dogma of papal infallibility has appeared, and causes a sensation. The Catholic organs attack the letter and its author with much bitterness.

IN ABOUT fifteen populous counties of southeastern Texas there is not a single Presbyterian minister. Through this region of country two railroads are projected, one of which will be in running order within the next twelve months.

The increase of colored Baptist churches in Louisiana for the year has been two thousand, with at least twenty churches formed.

The total membership, white and colored, of the Baptist denomination in Louisiana is said to be forty thousand.

At the meeting of the Board of Managers of the American Bible Society thirteen new auxiliaries were recognized. The entire number of books printed in various languages was seven thousand seven hundred and thirty-seven, besides others to the value of \$350.

THIRTY thousand dollars nearly, in gold, given last year for various Christian objects, the sending forth of five foreign missionaries to the regions beyond, and the employment of a native Chinese to labor among his immigrant countrymen, attest the love and devotion to the cause of Christ of the Hawaiian churches.

The sixth session of the Nevada Annual Conference of the Methodist Episcopal Church was held in Virginia City, July 21, Bishop Ames presiding. Two were admitted on trial, three were ordained deacons, and one ordained elder. There were fourteen appointments made. The church property at Austin was purchased by the Church Extension Board for \$7,000.

It is said that there are now 86 missionary societies and 40,000 missionaries in the field; the word of God is preached in 15,000 localities in the heathen world; \$5,000,000 are annually collected to sustain them; 687,000 converts are enrolled in Africa, and 713,000 in Asia. The whole amount contributed last year by Christians of every name for the spread of the gospel among heathen nations is estimated at about \$5,000,000.

THE Publication House of the Presbyterian Church, at 1334 Chestnut street, Philadelphia, was entered by burglars on Sunday, July 31. The fire-proof safe was entered through a hole cut in the wall; but the thieves found but little plunder. About \$20 in cash was all they took with them, and a few gold pens. Some registered United States bonds were left behind, and the thieves worked hard for the little booty they obtained.

THE Dutch Reformed Church in Cape Colony is in trouble, having expelled, four years ago, two rationalistic members for heresy. The colonial court and privy council have ordered that they be reinstated. The church synod has avoided the matter till this year, but will be compelled next October to meet the question. Four-fifths of the members wish the rationalists out of the synod, but a majority may vote to receive them back under protest.

EVANGELICAL ALLIANCE.—At the meeting of the Executive Committee of the Evangelical Alliance, held August 5, 1870, it was unanimously resolved, in view of the European war, to postpone the General Conference, which was to take place in September, until some future time. This action was taken with great reluctance, but as all the European branches urgently advised a postponement, the New York Executive Committee deemed it necessary to grant their request.

AN EXCELLENT Sunday school superintendent, whose name we could easily mention, having looked around his community in vain for pious persons suitable for teachers, selected over twenty unconverted persons for the purpose, and, after much persuasion, succeeded in inducing them to accept the office. In less than six months all of them professed conversion, and with them more than half of the pupils in their classes. They were led to Christ through the instrumentality of the teachers' prayer meeting. Sunday school workers everywhere, don't fail to foster the prayer meetings!—*New York Christian Advocate.*

WE see it stated in the *Christi-*

that sixty of the clergy in Madrid have left Rome and formed a new free church, and that a priest in Estramadura has come out, bringing fourteen parishes with him. The infallibility question has helped on this movement. A priest in Madrid, of Jewish blood, has joined the Protestants, and is reported to be a very eloquent man. He went six weeks ago to Avila, a town where there is a seminary of Catholic priests; and his preaching drew such crowds that the theaters were shut up, except on Sunday, when some footlardy player on the stage undertook to abuse the Protestants. He was immediately whistled at and hooted by the audience, who insisted on his reappearance to retract all he had said. The result is a new church in Avila.

In a French Protestant paper we find some spicy things in regard to the council and the Pope; the latter it styles "the blesser of Chassapots." In a conversation with Cardinal Guizié the Pope is said to have given utterance to the sentence: "Tradition—it is I." Or, as it sounds better in French and more like Bonaparte's words, we give it as we find it: "*La tradition c'est moi!*" The holy see is said to be in want of money; Rothschild, according to the French paper, not wishing to accept a hypothecation of the apostles' patrimony. In allusion to the Pope's arbitrary demand that the bishops should close their discussion within a given time, the Duke of Cactani said: "The bishops came into the council shepherds; it is designed that they shall go out sheep."—*Independent.*

THE Sadhs are a small sect in India who do not worship idols, and in their religious views and conduct are superior to the mass of Hindus. Mr. S. H. Kellogg, of the Presbyterian mission at Furrukhabad, Northern India, says in the Foreign Missionary that one of the Sadh leaders in that place, a banker, reputed to be worth about \$2,000,000, seems to be greatly interested in Christianity and has attended the Christian worship. He recently invited Mr. Kellogg to preach the gospel to the Sadh people in their own place of worship on their monthly holy day. Mr. Kellogg did so, and found among the thousands assembled in the spacious buildings and grounds a cardinal state of mind and nowhere an averted glance. They invited him to be present with them at every monthly meeting.

THE Methodist Episcopal Church in Ohio now includes four Conferences and four branches of Conferences. Methodism was introduced in Ohio shortly prior to 1800. The minutes for 1860, of the Northwest Territory, named two circuits—Miami, with a membership of 99, and Scioto, with a membership of 158. In 1805 the minutes named four circuits and a membership of 1,556. In 1810 there were returned two presiding elder districts, 21 traveling preachers, and a membership of 6,529. In 1815 there were four presiding elder districts, 45 traveling preachers, and 14,561 members. In 1820 there were 28,083 members and probationers in the church; in 1830, 40,192; in 1850, 112,483; in 1860, 141,080. The membership is divided into 575 pastoral charges, 500 of which are single charges, and 75 have two preachers.

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, the fourth instant. Thirteen new auxiliaries were recognized, of which four are in Georgia, three in Alabama, three in Missouri, two in Tennessee, and one in Kansas.

Communications were received from Rev. Dr. Maclay, of the Methodist mission, Fochow, returning thanks for funds to that mission, and giving important views as to the need of the Bible in Christian missions; from Rev. Chancey Goodrich, of the American Board at Peking, as to Bible work in that mission; from Rev. A. L. Blackford, Rio de Janeiro, as to the prospects of Bible distribution in Brazil, which are not particularly encouraging; from Per Palmquist, Esq., Stockholm, returning thanks for funds granted to the Baptist Missionary Society for Sweden, with interesting remarks; and from Rev. I. G. Bliss, dated at Paris. Mr. Bliss is, by authority from the board, on his way to New York. His letter was dated July 22.

Grants of books were made to the American Tract Society, to the American Seamen's Friend Society, to the French Canadian Missionary Society, to the National Asylum for Disabled Soldiers in Maine, and numerous grants to feeble auxiliaries, with eleven volumes in raised type for the blind. The entire number of volumes, large and small, in various languages, was seven thousand seven hundred and thirty-seven, besides others to the value of \$350.

Rev. Dr. Revell, of Florence, president of the Waldensian synod, made some interesting remarks as to the religious condition of Italy.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, AUGUST 27, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

Centenary College of Louisiana.

The session of this college year will begin on the first Monday in October. The tuition for college classes is \$60 per annum, payable semi-annually in advance. Board at \$16 per month. This institution is located at Jackson, Louisiana, twelve miles back of Bayou Sara. It is one of the oldest in the South, and its graduates fill important positions throughout the States of Mississippi and Louisiana.

Students, upon arriving at Jackson, will report to Prof. A. R. Holcombe.

The board and faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the students committed to their care, in both preparatory and collegiate departments.

For general information we state that the repairs necessary to the center building are going forward, and have already been contracted for. The members of the Mississippi and Louisiana Conferences will please do all in their power to send forward students, so that the term may begin with a large list.

J. C. KEENER,
Pres. Board of Trustees.

Conducting District Conferences.

We append a paragraph from an account of the Atlanta District Conference, published in the Southern Christian Advocate. It seems to us that Bishop Pierce's method is a good one, and most perfectly meets the end for which these conferences were established. We can see no utility in converting them into a small Annual Conference, and adopting reports which are usually prepared for it.

The venerable Bishop Andrew was present much of the time—quite feeble—but he contributed much to the interest of the occasion by his presence and by words of loving, apostolic counsel. At the opening Bishop Pierce addressed the conference briefly. These meetings were designed for spiritual edification rather than the formal transaction of business. He would not appoint the usual committees, but advised the conference to regard itself as "a committee of the whole" upon any question proper for its consideration; exhorting its members first and chiefly to make the occasion a means of grace to themselves and the community, and to go forth again to their respective charges, and places of abode, "sanctified and meet for the Master's use, and prepared unto every good work." This was the programme, and it worked well. Under it every interest of the church, usual on such occasions, passed in review in order, and without tedious monotony.

RELIGIOUS SELF-RELIANCE.

It is desirable to have all outward and human aids in working out the salvation of the soul. When the domestic surroundings are favorable, and husband, wife and all the inmates of the house are united in the service of God, and where family religion is a living and daily realization, personal piety becomes comparatively easy. The atmosphere of such a home is congenial to the devotional spirit, and love and faith are strengthened. The religious services of the home altar are among the greatest aids and encouragements to holy living. When the Christian is so fortunate as to be surrounded by pious neighbors, who are in full accord with himself in their faith and practice, he derives untold benefits from these religious associations. He is made stronger to resist temptation, and is cheered by the sympathy of those who are striving after the same immortal prize. To be almost the sole representative of the church in a community, and to stand alone in society as a witness for Christ, is a severe test of our fidelity. The social support which a religious neighborhood affords to individual believers cannot be too highly estimated. The perseverance of many depends upon this favorable circumstance. Their piety must have these social props, or it declines and ultimately is altogether lost.

The means of grace, where they are abundantly enjoyed, enable us to advance hopefully in the divine life. Regular and edifying preaching nourishes and stimulates, and the social meetings inspire and cheer the devout heart. These weekly repasts of grace, ministered by the social gatherings of praying people, become as the necessary food of the soul. There is a wonderful blessing in them, and the most stable and intelligent feel that it is unsafe to do without them. Besides the sin of neglecting these chosen helps to godliness, there is felt to be an almost irreparable loss when for any cause they are missed. To be deprived of such aids to personal piety is the greatest of misfortunes, and it often leads to discouragement, if not to recklessness and despair. There may be in the domestic relations nothing to aid, but much to hinder and depress. The family altar is unknown, and a spirit of indifference or of ungodliness prevails. All these social relations are unfriendly to a spiritual life, the church is disorganized, and a destitution of the word of God exists. Without preaching, and deprived of the ordinances of religion, how natural that the pious remnant in a godless community should yield to depressing circumstances, and surrender all as lost.

It is at this point, where these most valued and precious aids to piety fail, that we need to develop the quality of religious self-reliance. In the absence of those means which ordinarily are so essential and helpful, we must fall back upon our own resources, and determine to help ourselves. If we find no counsel nor sympathy in man, and if the ministry and church fellowship are beyond reach, it only remains that we work out our own salvation. We may rely too exclusively upon outward means, and attach too much importance to the assistance of others. Where this is the case the spiritual life will be unsteady, and an excuse for sin and backsliding will be sought in the deprivation of religious privileges. Coldness in the church will be a sufficient vindication of our own lukewarmness, and the infirmities of the preacher will be made the ground of our personal backwardness in the work of Christ. With the Bible in hand, and with the privilege of secret prayer, every man may make a successful fight for his soul's salvation. He may be deprived of the ordinary means of grace, an exile, solitary and forlorn as to all human instrumentalities, and yet win the crown of life. If he is waiting and depending upon anything outside of God and himself, he is liable to failure and disappointment. Personal responsibility is absolute, and our ability, alone and single handed,

God helping us, to achieve the conquest over all enemies is certain.

The principle is that of self-reliance, as opposed to a guilty and inert dependence upon outward and human instrumentalities. The essence of a right self-reliance is, in its other aspect, an entire and felt reliance upon God; it is of self, as opposed to man, and it is of God, as opposed to unqualified confidence in our own strength. The reason which Paul assigns for working out our own salvation is, that "it is God which worketh in you both to will and to do of his good pleasure." So long as it is God which worketh in us, rather than Paul or Timothy or Epaphroditus, and God, rather than any merely outward conditions, we may work out our own salvation in spite of the privation of gospel privileges, and the combined opposition of all the powers of darkness. The warrant and encouragement to help ourselves are found in the sufficiency of the grace of God. The hopeful and self-reliant Christian is therefore the humble and trustful believer, who feels that he "can do all things through Christ which strengtheneth me."

The conclusion we reach is one of condemnation to those who are laying their sins at the door of circumstances, and who plead the want of adequate helps to piety. These things may make it more difficult for them to be religious, but they do not make it impossible. They must break away from these sophistries of the Devil, and save themselves by relying upon God alone. No human priesthood, no privileges in themselves, can effect this great work; nor can the presence of all opposing elements hinder it. If determined upon salvation, the boon is within the reach of the weakest child of adversity and sorrow. And we would urge this message of hope upon all weary and discouraged believers who are battling with adverse circumstances. There are many who are alone, in the family circle, in their devotion to God; many who are deprived of the ministrations of the gospel, and whose social influences are all opposed to godliness; and many more fainting under manifold burdens and privations. It is a time for such to save themselves from this untoward generation, to gird up the loins of their minds, and to hope unto the end. Without aid or sympathy from man, and without many precious gospel privileges, they must go forward with a resolute self-reliance which has its root in the abiding conviction of God's all-sufficient grace.

PACIFIC METHODIST COLLEGE.—The trustees of this institution, at a meeting held at Vacaville, August 2, resolved upon the removal of the college from Vacaville to Santa Rosa. The following report was adopted. We copy from the Spectator:

The committee appointed to receive propositions from other localities, with a view to the removal of the college, report—

That they had a meeting at Santa Rosa, June 1, 1870, and received a proposition from the citizens of Santa Rosa, through a committee appointed by them for that purpose, offering a college site of ten acres of land, on which they proposed to erect a building at a cost of not more than \$15,000, according to a plan to be furnished by your committee; and to have said building ready for use by the first of January, 1871, and to deed said property to the trustees of the Pacific Methodist College, on condition that we remove the college to that point.

Your committee accepted their proposition, and appointed one of our number to procure a plan for said building, which we now have.

We also, by appointment then made, held another meeting at Vacaville on the fourteenth of June, in conference with a local committee, consisting of Messrs. Stevens, Davis and Dobbins, when these joint committees, after discussion, agreed to request the president of the Board of Trustees to call the board together to consider the matters committed to them. All of which is respectfully submitted.

W. R. GOVER, Chairman Com.

It is a good thing to obey the law of God, but it is a better thing to love it. The former is to live a new life, the latter is to have a new heart. A slave may obey a master whom he fears and hates, but the child loves the laws of a father.

METHODS AND PRINCIPLES.

In the midst of so many Quarterly and District Conferences, and near the time for holding the Annual Conferences, the problem of church finances is being pretty generally and thoroughly sifted. The study of this subject has been so general and persistent that it has doubtless exerted a marked and developing influence upon the mind of the church. The mental discipline derived from it must be nearly equal to that which our Calvinistic brethren realize from the vindication of the "decrees." If no new light is shed upon the question, we may hope that the reflex benefits in sharpening the intellect compensates in some measure for failure in every other direction. The very despair of the subject is calculated to drive us back to more spiritual matters, and to the wholesome conclusion that there is a special providence which takes care of us. Faith has been developed, as well as mental acumen. Neither preacher nor stewards over see their way through the year, and yet they manage to get through. There is no chance to "trust in uncertain riches," nor in funds secured, and they are shut up to faith. The confidence and boldness with which our system moves on amidst these chronic financial perplexities is astonishing. The Bishops send the preachers to their posts, and the whole itinerant host, with the chief pastors at their head, go forth every year, pass through the same ordeal of scant and uncertain support, and close up the campaign with meager pay, and often with great spiritual spoils. Always at the point of breaking down, yet ever moving forward, we have ceased to be nervous about the result. Our faith and hope are greatly strengthened by the very anomalies and contradictions under which Methodism manages to live and even to thrive. Here and there a man is sacrificed and sent back to his trade or profession, and some fields are turned out or very partially cultivated, but, on the whole, a large business is done on a comparatively small capital.

All our deliverances, resolutions and utterances crystallize around methods and principles. Too much importance is, perhaps, attached to the former. The plan of assessing the members is a favorite one, and we believe is now generally adopted. The stewards know how much is needed to meet the demands of the year, and they are in a position to tell what each member ought to pay, better even than the individual himself. Some are trying weekly collections, and the plan of dividing the assessments into weekly or monthly installments, to be put in envelopes, accurately marked and handed in at the Sunday morning service. In many instances the stewards call upon the members, and in others the members are left to call upon the stewards, or in any way to contribute what they please. For the current expenses of a circuit or station we believe the plan of assessments, to be paid in regular installments, weekly or monthly, is the best. We must recognize the right of the stewards to make these assessments, subject to any reasonable modifications by the members, and the duty of stated payment; otherwise, should be insisted upon. No member should put the stewards to the trouble of seeking him out and dunning him for his church dues. The methods of raising money for the support of Bishops, missions and Sunday schools generally resolve themselves into public collections for these objects. On these the pastor must do his duty bravely and wisely, and display what genius he is possessed of. Generally where the preacher faithfully represents these interests there will be a gratifying response. Methods we must have, but they should be few, simple and direct. People are easily bewildered on the subject of church finance, and too much machinery defeats the end for which it is devised.

We have had prize essays written about the principles of religious giving, and our church presses teen with their exposition. Moses and

the prophets, and Christ and the apostles are exhausted as authorities. After all, we are making haste slowly. Some of the District Conferences rather censure the preachers for their timidity and culpable silence. They may be to blame, although it is natural that they should shrink from pleading for their own bread and butter. For this service they need to be specially endowed with the spirit "of power, and of love, and of a sound mind." The preacher, however, is at a disadvantage, because it touches himself in a vital point, and his appeal may be misconstrued, and his arguments received with a grain of allowance. Still he ought to exhibit and defend the principles of giving, and never yield to the unjust imputations which too often originate in other motives than the love of the truth. We expect a good deal from our laymen in this direction; now that they have a place in the councils of the church. They are disinterested so far that their motives are beyond suspicion, and their good offices are needed more in the establishment of principles than in the origination of methods.

Giving as a grace is not generally developed equally with other graces. People are soundly converted, live acceptable members, and die in the odor of sanctity, and are fearfully derelict in this particular duty. It appears to stand by itself in the conscience, and separated from the other departments of the spiritual life. The conversion of the soul seems often to leave this department of conviction and regeneration untouched, and while there is growth in some graces there is absolutely none in this. It is the most difficult chamber in the soul to illuminate, and the most impenetrable stronghold of inbred sin to overcome. There is want of light. The stingy Christian is not self-condemned; he has an approving conscience, enjoys religion in a manner, and bears witness to the assured hope of heaven. He does not know his duty; he does not see the high obligation of consecrating his substance to God. Blinded by avarice, deceived by selfishness, he is still sincere in his ignorance. This department of duty must be recognized as a specialty, a grace to be cultivated and rescued from all-detracting covetousness, and a conscience which lies in almost complete isolation from all the other religious convictions. The cure of such a disease surely is not in methods of finance, but rather in awakening Christian men to the special obligations which rest upon them. And this is the most difficult of all undertakings—how to penetrate the darkness, to disperse it, and to infuse the soul with a love that gives cheerfully, largely, spontaneously, irrepressibly! What penitent sinner thinks, as he ought, of the sin of robbing God, and what believer, groaning after holiness, owns to the guilt of covetousness, and prays for victory over it? If it is a special and often independent phase of inbred sin, it requires a specific treatment; and if it is often the offspring of ignorance and want of thought and consideration, the gospel of giving, like every other gospel, must be preached "with the Holy Ghost sent down from heaven."

COLLEGIATE INSTITUTE.—The announcement of the fourteenth annual session of this popular school will be found in our advertising columns this week. This is one of our most thorough institutions of learning, and the principal has no superior as a teacher. Prof. Magruder is a prominent layman in our church, and is widely known and esteemed. A better school for boys is not to be found in the country. They will be under the best social and religious influences, and most conscientiously cared for in every respect.

IN ANOTHER COLUMN will be found the advertisement of a boarding and day school for young ladies, located in this city, at No. 579 St. Charles street. The principal of the school, Mrs. A. M. Faquier, is a lady of ability and experience as a teacher, and every way qualified to do justice to her pupils.

To whom you betray your secret you betray your liberty

NEW PUBLICATIONS.

LIFE, LETTERS, LECTURES AND ADDRESSES OF FREDERICK W. ROBERTSON, M. A., incumbent of Trinity chapel, Brighton, 1847-1853. Complete in one volume. New York: Harper & Brothers, publishers. 1870.

The volume contains eight hundred and forty pages, one-half of which are taken up with "the life and letters," and the other half embraces the lectures on the Corinthians, and other lectures and addresses on various subjects. The lectures are suggestive, though often fragmentary, and in style and thought are like the author's sermons. "The life and letters" give a tolerably complete revelation of the life of Robertson, physical, mental and spiritual. The letters are introduced into the several chapters in connection with the biography, and are thus made to illustrate every period of the author's life. Scarcely a paragraph in any of these letters can be read without meeting with something to arrest attention and to quicken thought. The effect may be described as rather stimulating than nourishing. Robertson's life was spent in honest devotion to his great calling, but it was shortened by overwork and intense excitement. In theology his mind was in a transition state, and had he lived until the present day it is difficult to tell what conclusions his restless soul would have reached. He was gifted exceedingly, of a high and almost preternaturally sensitive organization, and thoroughly brave and honest. With a great deal of heart, with abundant sympathy for all sufferers, with a fearless love for truth, he is yet a very uncertain and unsafe guide in matters of doctrine. With much acumen, and rich in intuitions, he is wanting in the logical faculty, and sometimes reaches very wild conclusions. The present volume should be read before reading the sermons; and both combined constitute one of the rarest and most instructive courses of reading which any recent publication affords. For sale by George Ellis, New Orleans.

SPEECHES, LETTERS AND SAYINGS OF CHARLES DICKENS, to which is added a sketch of the author, by George Augustus Sala, and Dean Stanley's Sermon. New York: Harper & Brothers, publishers. 1870.

The volume is bound in paper, and contains one hundred and forty-seven pages. It presents the great novelist especially as a speech-maker, and some of them are very good speeches. There are also specimens of his poetry, descriptions of his readings, Dean Stanley's sermon, and a great many piquant things which will interest immensely the many admirers of Dickens. For sale by George Ellis, New Orleans.

JOHN. A love story. By Mrs. Oliphant. New York: Harper & Brothers, publishers. 1870.

One of Harper's Library of Select Novels. Also for sale by George Ellis, New Orleans.

REVIVAL IN MEMPHIS.—A correspondent of the Western Methodist furnishes the following account of a revival in the Hernando street charge:

A revival has been in progress at the Hernando Street church for the last ten days. It commenced under the ministrations of the Rev. L. D. Mullins, pastor of the church. There have been, up to this writing, twenty-two members added to the church; and the work is still progressing, attended by the divine influence of the Spirit, under the effective and earnest sermons of the pastor. God is crowning his efforts with marked success, causing him to win many souls for Christ. A deep interest is awakened in the congregation, and sinners are constrained to inquire: "What must I do to be saved?" On last Sabbath morning eighteen persons were baptized at the altar by the pastor, all kneeling at once, meekly receiving the "outward sign of the inward change." The ceremony was performed in the most solemn manner, and deeply impressed the whole congregation. God speed the work of conviction and conversion, until the nations of the earth shall forget war, and learn to love and serve God aright.

The moon is said to be nearer the earth than it has been for twenty years past, and nearer than it will be again for a hundred years to come.

TUSKEGEE FEMALE COLLEGE.—The advertisement of this institution will be found in our columns. It is one of the very best of our Southern Methodist schools, and under the control of President Price has been eminently successful. The president, Rev. George W. F. Price, is a teacher of rare accomplishments, and has had a long and successful career as an educator. The boarding department is immediately under the control of the president and his excellent family, and the pupils will be most carefully and tenderly watched over. We observed that the able president has as many as twelve assistants, comprising ladies and gentlemen distinguished for their experience and literary qualifications. The location is in one of the finest regions of Alabama, in the midst of a cultivated society, and in a healthy situation. Nearly every condition of a good school is found in the Tuskegee Female College, and we do most heartily commend it to the patronage of our people. By reference to the advertisement it will be seen that the fifteenth annual session begins September 15, 1870.

STONEWALL INSTITUTE.—The attention of our readers is directed to the advertisement of this excellent school for boys. The principal, Rev. D. C. B. Connerly, a minister of our church, is a ripe scholar, and a gentleman of rare capacity as a teacher. The following extract from the Southern Argus gives a brief account of the origin and character of the school:

It is an institute founded and named, in 1865, to perpetuate and cherish, in the minds of Southern youth, the name and fame of one of the greatest of Southern generals—Stonewall Jackson. And nobly it is performing its mission. Patronized by the best men of Alabama and Mississippi, it every year sends forth young men of talent and high promise to the extreme borders of these States. Many of its students have taken the highest honors in several different universities, and all who have patronized the institute concede to its superiority as an academic school. This is due to several causes: its freedom from everything that might tend to divert the minds from study, owing to the retired situation of the school, the healthfulness of the location, and the zeal and tact of the principal in imparting instruction.

HIWASSEE COLLEGE.—This institution is advertised this week. Let none interested in schools fail to read the advertisement. Rev. F. M. Grace was recently professor of English literature in the East Tennessee University, and commands the entire confidence of the whole church. We predict that his control of Hiwassee College will prove eminently successful. The terms are so low that the poorest can give their children the advantages of a thorough education. Think of \$150 covering the entire cost of board and tuition for ten months!

UNIVERSITY OF MISSISSIPPI.—See the advertisement which appears this week. The University is ably manned with professors of great ability and wide reputation. Among them are Rev. Dr. Wheat and Dr. Garland, of our church. Rev. Dr. John N. Waddel, chancellor, is professor of moral science and Christian evidence. The curriculum is ample, and the mode of instruction thorough. The exercises are to be resumed on the first Wednesday of October.

DEATH is still busy among the foremost men of our church. Since our last, Dr. Thomas Sewell, of the Baltimore Conference, has passed away. His eloquent voice is now hushed forever. We are called upon to chronicle also the sudden death, by fever, of Mr. Theodore B. Stout, son of A. V. Stout, Esq., and a member of the banking firm of Stout & Dickinson. Mr. Stout was one of the foremost young men of New York Methodistism. Sincerely pious, zealous, cheerful, affectionate, laborious, he was beloved by all. Eminent as a man of business, and growing as a Christian, he gave great promise of usefulness. Sudden and unexpected death has brought sorrow into the midst of a large circle of friends.—*Methodist.*

RELIGIOUS need not, should not, make me gloomy. What says the author of it to his disciples? "These things I say unto you, that your joy may be full."

CORRECT AN ERROR.

MR. EDITOR: I always try to read every one of the NEW ORLEANS ADVOCATES; but I have missed one, and learn that in it some one reports me as leaving South Warren circuit, and Brother G. Bright as succeeding me. Please let me say this is quite an error. I would go to Africa and work my year out if the Bishops required me to go, and I would not go reluctantly; I am this year on the first circuit of my boyhood in the ministry, surrounded with the most devoted friends and the descendants of my early friends, and I could not ask a place I should or could serve with greater pleasure.

But as imperative and old obligations required my absence a month or six weeks after September 1, I obtained the assistance of Brother Bright to keep the work in full action. It is my pleasure to preach this year, as it was on this work thirty-eight years ago. I only regret that with me food and finances have been such as to turn me aside one day of my life from the regular work. And though the present prospect is unfavorable to my taking work at the next Conference, I mean to do as much *real work* for and in the church as I can by any possibility do on a circuit; and I mean to give my best powers to the dear old church of my early love till the last day of life.

Respectfully,

C. K. MARSHALL.
Vicksburg, August 21, 1870.

THE CHINA MISSION.

Brother Lambuth has built a house for an orphan school in Shanghai, and has seven boys and one girl under his care. He expects (if he has not already) to add six more girls. To feed, clothe and educate them will cost \$40 gold a year for each, which will be \$600. How much will you send me for that purpose? How many Sunday schools will help me in this matter—will try to raise \$40 a year to educate a boy or girl? If you will do that you may name him or her, and you will get monthly reports from the school in reference to his or her progress; also a photograph of the school, including Brother Lambuth. Here is a good opportunity of doing a permanent good. Who will accept it, and send me money for this special purpose? If you cannot invest \$40 in it, send any amount you can to me at Canton, Mississippi. I will acknowledge the receipt of it, and send it on to Brother Lambuth.

H. H. MONTGOMERY.

The next total eclipse of the sun will occur on December 22. It will be invisible here, but can be watched at the Mediterranean astronomical stations. An effort will be made by the Royal Astronomical Society on this occasion to solve the problem of the causes and nature of the corona always observed during a total eclipse of the sun, but as yet not explicitly defined.

Great talent renders a man famous; great merit, respect; great learning, esteem; but good breeding alone insures love and affection.

Obituaries.

Died, near Canton, Mississippi, August 13, 1870, JOHN MOTT, youngest child of L. B. and L. E. Coffey, aged thirteen months and two days.

This a lovely lad has been taken from fond and loving parents and transplanted to the garden above. How cheering the words of the Saviour: "Of such is the kingdom of heaven." May the parents so trust in Christ and so live for him that they may meet their loved one in heaven.

H. H. MONTGOMERY.

Mrs. JULIA A. WOLF was born near Richmond, Virginia, July 18, 1818, and died at the residence of her husband, John D. Wolf, in Madison county, Mississippi, July 1, 1870, in peace and in the hope of the gospel.

For sixteen years or more she had been a member of the Methodist Episcopal Church South, and when health admitted she was always in her place in the house of God. She had raised a large family, who are intelligent, moral, and most of them religious—members of the Methodist Episcopal Church South. She was highly respected and loved by all who knew her great worth and many virtues. She had no fears of death, and passed calmly and sweetly

away from us. May all the family be ready to join her in heaven.

H. H. MONTGOMERY.

Mrs. MARY L. McCracken was born in Sumpter district, South Carolina, in 1800, married Rev. William McCracken in 1818, and died at her daughter's home, near Marion, Alabama, in May, 1870.

Her husband was born in Belfast, Ireland, in 1790; moved from South Carolina to Alabama in 1823, and settled near Bragg's Store, in Lowndes county, where they lived ten years, and then moved to the place now occupied by their son, Jos. T. McCracken, near Oak Hill, Wilcox county. Here Bro. McCracken lived, beloved by the church and a large circle of acquaintances, until his useful life closed in peace, November, 1867.

Sister McCracken continued to live with her son at the old homestead, loved and respected by all who knew her. She was converted and joined the Methodist Episcopal Church in 1825, at what has been long known as McCracken's camp ground. Brother and Sister McCracken, by industry and economy, acquired a large property, and dispensed a generous hospitality. Their house was the preacher's home for many years. Sister McCracken was a Methodist of the olden stamp—plain and unassuming in her manners and dress, and sincerely and consistently pious. When able she was in her seat at church, and loved the services of the house of God and the society of the good. She gave her contributions to the preachers in a private, quiet way, and in amount as large as her means would allow. She was a most devoted and excellent mother, and her children raised up and call her blessed. Though called suddenly away—she was sick only twenty minutes—yet no one who knew her doubts that she "sleeps in Jesus."

A FRIEND.

ELECTUS WILLIAMS was born in the District of Columbia, July 25, 1783, and died in Franklin county, July 16, 1870, having lived almost fourscore and seven years.

He was a man of solid character, and his adherence to principle was more abiding and tenacious than his long life to the body. In 1829 he joined the Methodist Episcopal Church and turned his face heavenward; and up to the time of his death, through many storms and dark valleys, and over many rugged hills, he maintained his onward course. He was a modest man. His life was inscribed with no blazing deeds, and his goings in the earth were heralded by no trumpets or waving banners; yet his modesty never carried him from the fields of contest in the world, or caused him to shield himself behind the driftage. He was a brave Christian, always fighting with the church in her organized efforts against sin; and then single handed he could stand, though the world swept a mighty opposition around him.

For more than forty years he was a living monument of Methodism always standing before the world. In any company he was a man to sustain the dignity of the church and its superiority over all that the world could offer. No price or influence was ever sufficient to induce him to lower, for one moment, the standard of the Christian cause. His cry was always: "Raise it; keep the church above the world." He was a faithful watchman along Zion's walls, seeing danger as it approached, and giving warning. His quiet, loving words were constantly leading his friends to the cross and the Saviour.

Such as Brother Williams are the men who mold society and give it a healthy tone; and such men in the church "are epistles, known and read of all men," though we write not their names upon the walls. His last hours were peaceful, cheerful and full of Christian confidence. His life had been such as to build for him a strong habitation of hope; and though he be dead now, yet we feel assured that he lives again.

that the good work was deepening. At length he was favored with the pious precepts and example of a local preacher, who was also his teacher, by whom he was pointed daily to Christ. Twelve days before his death he was in the glow of health, and no more uneasiness was felt for his spiritual condition than for any of the rest of our young charge. But when the news reached us we asked, "What of the night?" nor felt easy until assured that upon him "the morning dawneth."

In May last, on a bright Friday night, Isaac W. was preaching to his school children. Parents and pastor were there. He preached; God drew near, sinners trembled under the message, children wept, parents shouted and greeted their children, preachers sang and shouted too, and there, amid these heavenly scenes, God set Jesse's sins in the light of his countenance, then read them out, then forgave them and loved him freely for Jesus' sake. Upon his death-bed he told his teacher the glorious news. And should teacher and friends, parents and children of this widely scattered family, and the pastor and members of his church, ever land on the sunny banks of sweet deliverance, one of the blood-washed we expect to hail is the subject of this sketch—that good boy, Jesse Comery. Father and mother, another silver chord has been stretched across the river, beside the "golden chain," to draw you to heaven. Brothers and sisters, will you go?

R. H. ADAIR.

SUMMERFIELD SUNDAY SCHOOL.

August 16, 1870.

WHEREAS, It has pleased God, in his wise providence, to remove from an earthly to a heavenly home our beloved young friend, BETTIE POOLE, who was so lately a member of our Sunday school; therefore, be it

Resolved, That we recognize in her death a loss to the Sunday school and church of one of their purest and most consistent members, and to society one of its brightest ornaments.

Resolved, That through her death the Alumni Society of Centenary Institute has deeply suffered; for, though a stranger to some, she could not have failed to win the esteem of all its members.

Resolved, That the voice of none has ever echoed within the walls of Centenary Institute who was more fondly loved, or who was more diligent and faithful in the discharge of her duties.

Resolved, That while we tender the bereaved family our kindest sympathies, we pray that all who mourn her death may be able to bow submissively to the will of our heavenly Father, and be as fully prepared for their change as she was, and leave as bright a testimony of their acceptance with God.

Resolved, That these resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and a copy be sent to the parents of the deceased.

BETTIE VAUGHAN,

IDA RICHARDSON,

MAGGIE DAVIS,

Committee.

NEW ADVERTISEMENTS.

SOUTHERN METHODIST.

Male High School, New Orleans.

The exercises of the second session of this institution will commence on MONDAY, the 10th day of September proximo, in the basement of the German Methodist Church, by Adams street, between Felicite and Enterprise. The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that can be desired by its patrons; and to accomplish this end, he has no expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning of a thorough education so much demanded, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their mental qualifications, but also their ability to impart instruction.

The rates of tuition have been fixed as low as is consistent with thorough instruction. For further information as to terms, etc., apply at the School.

D. I. RAST, Principal.

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MRS. A. M. FAQUIER, PRINCIPAL.

The seventh session of this school will commence SEPTEMBER 5, 1870.

References: Bishop Keener, Judge T. Conley, Judge W. Conley, Sam. E. Moore and Rev. R. Jones, New Orleans; Mrs. H. E. Ross, well, Jacksonville, Arkansas; J. S. Stary and A. H. Sharp, Donaldsonville, Louisiana.

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NEW ADVERTISEMENTS.

UNIVERSITY OF MISSISSIPPI.

OXFORD, MISSISSIPPI.

The exercises of this institution will be resumed on the FIRST WEDNESDAY (10th day) of October next, under the following corps of instructors in the various departments:

FACULTY OF ARTS AND LAW.

John N. Waddel, D. D., Chancellor, Professor of Moral Science and Christian Evidence.

W. S. Sear, M. A., Professor of Mathematics and Acting Professor of Civil Engineering.

J. J. Wheat, D. D., Professor of Greek.

A. J. Gholston, M. A., Professor of Latin and Modern Languages.

S. G. Hursey, D. D., Professor of English Literature.

E. W. Hildard, Ph. D., Professor of Chemistry, etc., etc.

L. C. Garland, LL. D., Professor of Analytical Physics and Astronomy.

Hon. J. A. P. Campbell, Professor Elect of Law and Governmental Science.

James A. Lyon, D. D., Professor Elect of Metaphysics, Logic and Pol. Science.

George Little, Ph. D., State Geologist.

R. H. Longbridge, Assistant in Chemistry, with such other assistants as may be demanded by the patronage of the institution.

It is the design of the authorities to inaugurate, at the earliest possible period, an efficient change in the system of instruction, so as to give to the institution the character of the full University. The advantage of a finished education in special courses of study, as well as in the usual classical course, will be furnished, and students will have the option of such course as they may select, and for every course a degree will be given to such as sustain the required examination. The complete details of this system will be announced as soon as sufficient time shall have been given to mature and organize the system.

For the present the system of Special Schools of Science and Literature is in operation, and students may make a selection of such studies as they may prefer, not less than three hours for each in the case of Special Chemistry, which occupies the entire time of the student.

THE CHEMICAL LABORATORY

will be open, as heretofore, for the reception of special students in Practical and Analytical Chemistry, and Pharmacy, under the direct instruction of Prof. Hildard. Disputations will be given in the case of Special Chemistry, which occupies the entire time of the student.

A POPULAR COURSE

In Natural Philosophy is also given by Prof. Garland, and students are instructed in the subject by lecture and text-book, illustrated by experiment.

CIVIL ENGINEERING

will be taught for the present by the Professor of Mathematics, General Sear.

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will be opened at the same time for the reception of students, under Hon. J. A. P. Campbell, professor. The diploma from this school entitles the graduate to practice law in any of the courts of Mississippi.

THE PREPARATORY CLASS.

tought by the professors of Latin, Greek and Mathematics, will be continued for the present.

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Tuition in the classical course, payable in advance, for the entire school year of nine months \$50 00

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Board at Stewart's Hall, per month 18 00

Board in private families in Oxford, per month \$18 00 to 20 00

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Lights, 50 to 75 cents per month.

Rooms in the dormitories are free of rent; and as two students occupy one room the expense is divided.

Sundry expenses need not exceed \$200 to \$250 or \$300.

The plan in operation during the last session, of having the Steward's Hall under the control of the Executive Committee, and employing a steward at a fixed salary, is discontinued, and the hall will now be conducted by Dr. J. B. Farrel on his own responsibility.

FREE STUDENTS.

The free tuition feature has been restored, and gives to the meritorious student of good moral character, and unable to pay a fee, the opportunity of obtaining a liberal education.

Candidates for the ministry of any denomination, properly recommended and certified to be such, are entitled to the same privilege.

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The States of Tennessee, Alabama, Kentucky, Louisiana, Texas and Arkansas are invited to continue and enlarge that patronage which they have hitherto extended to us.

For further information and catalogues apply to the Secretary of the Board, Colonel Thomas E. B. Pegues, Oxford, Mississippi, any member of the Faculty, or to the undersigned.

J. N. VANDERLINDEN, Chancellor.

ad27 2t N. H.—Text-books for sale in Oxford.

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This School for Boys opens its sixth annual session OCTOBER 3, 1870.

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Refer to J. N. VANDERLINDEN, and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor.

D. C. B. CONNERLY,

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ad27 1m Madisonville, Tenn.

NEW ADVERTISEMENTS.

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W. H. N. MAGUIRER, Principal.

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Full directions for using will accompany each bottle. Be sure to call for

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Scientific.

WHENCE COME METEORITES?

In examining a mass of meteoric iron found in the Cordillera of Deesa (Chili), M. Stanislas Meunier, of the Museum of Natural History in Paris, has discovered evidences of an unexpected relationship between this iron and two meteorites fallen at a great distance from Chili, viz: A mass of iron found at Caille (Alpes Maritimes), and a stone which fell at Setif (Algeria), June 9, 1867.

The meteorite of Deesa is a mixture of these two rocks; it is composed of iron, which is identical with that of Caille, injected in a state of fusion into a stone which is identical with that of Setif. The iron of Deesa is thus, evidently an eruptive rock, and is the first hitherto observed among meteorites. Besides this, it is asserted that the iron resembling that found at Caille, and the stone resembling that of Setif, have been mutually connected by stratification upon an unknown globe, and it is the first time that such a connection has been materially demonstrated.

M. Meunier remarks that the meteorites which now arrive upon the earth are not of the same mineralogical nature as those which fell in past ages. Formerly iron fell; now stones fall. During the last one hundred and eighteen years there have been in Europe but three falls of iron, whereas there have been annually, on an average, three falls of stones. The greater number of meteoric irons, which exist in the Paris collection, have fallen on the earth at undetermined epochs; all the meteoric stones are of comparatively recent date. Perhaps we are even justified in saying that stones of a new kind are beginning to arrive, for falls of carbonaceous meteorites were unknown before the year 1803, and four have been observed since then.

From this assemblage of facts M. Meunier concludes that meteorites are the fragments of one or more heavenly bodies which, at a period relatively recent (for the waifs are never found except in superficial strata), revolved round the earth, or perhaps round the moon. Having, in the course of ages, lost their own proper heat and become penetrated by the cold of space, they have arrived, much sooner than the moon, by reason of their inferior volume, at the last term of the molecular actions which are operating upon our satellite, and which are rendered evident to our eyes by the enormous craters, the deep fissures with which it is furrowed. Split in all directions, they have fallen to ruin, and their fragments, remaining scattered along the orbit, so as to form a circle more or less complete, have at the same time become arranged, according to their density, in zones concentric with the focus of attraction toward which they are constantly impelled by the resistance of the ethereal medium through which they move. The masses nearest to the center, and which were principally composed of iron, were the first to fall; afterward came the stones, in which period we now are. Hereafter, perhaps, will arrive meteorites analogous to our crystallized formations, and perhaps even to our stratified beds.

Thus meteorites, the veritable products of demolition, represent, according to M. Meunier, the last period of the evolution of planetary bodies. The incandescent orb, the sun, figures at the present day in our system as the sole representative of the primitive state through which the earth, and all the other bodies which revolve around it, have passed; the moon representing the future which awaits the terrestrial sphere, now in all the plenitude of life; and finally, meteorites show us what becomes of the dead stars, how they are decomposed, and how their materials return into the vortex of life.

MAN AND THE APES.

M. Pruner Bey has recently sent in a communication to the "Societe d'Anthropologie," of which an abstract is furnished in Cosmos of May 28, on the question whether the anatomical differences between certain apes are greater than those which exist between man and those apes which most closely resemble him, and which (very erroneously) are termed anthropomorphous; in other words, can we class man with the primates? The author admits that at first sight the resemblance between man and the higher apes is very great; all their bones for example, with two exceptions, precisely correspond; but on further investigation, he observes, the resemblance becomes less apparent. He lays stress on the importance of considering not only the points of resemblance but also those of difference; and cites the opinions of Huxley and Crisp. He then proceeds to compare the man and ape while living, and points out that, independently of the difference that exists between them in attitude, gestures, movements and aspect,

which relegates the ape so decisively to the brute creation, there are three characters that are common to all the apes, rendering them fundamentally distinct from man. The first of these characters is the clothing of hair with which they are covered, the absence of which, in man must possess so powerful an influence in leading him to exercise his ingenuity in improving his clothing by the discovery of fire and the wearing of clothes. In addition, the periphrastic sensibility arising from the conformation of his hand and of its tactile papillae, is the correlative of a sixth sense, the *geometric sense*, the employment of which is manifest. Secondly, the ape has a canine tooth, which serves him as a weapon, and the absence of which in man has led him to invent arms of steadily advancing improvement. Thirdly, a difference exists in the direction of the axis of the body when the natural posture is assumed; and this, as is rendered evident by the form, arrangement and structure of the bones, down to their most minute details, is horizontal in the ape, but vertical in man. In regard to the muscular system, the most marked points of difference exist; and the same may be said of the circulatory system; in which, as Gratiolet observes, the arterial process is much more completely developed in man. The structure of the viscera, again, in the gorilla and chimpanzee, clearly indicates their herbivorous nature. Lastly, there are the differences which depend on the nails, the beard and the penial bone. M. Pruner Bey then contrasts the cranium of the negro and the Chinaman with those of the gorilla, the chimpanzee, orang and two others, all of which latter present an appearance similar to, yet distinct from that of the two former. In the latter, however, it may be noted that the surface of their cranium is less than that of their face, appearing in fact as if it were only an appendage of the latter, while in man the opposite obtains. So also the supra-orbital crests are enormous in the apes, and destitute of function, for they contain nothing. "They constitute simply a symbol of bestiality." The cranial sutures, again, are precocious, and the forehead is absent. An examination of the simian skull as a whole shows it to be contracted laterally, posteriorly and even superiorly, by muscles which contrast strongly with those of the skull of man. The concave face and retreating chin produce a muzzle or tendency to prognathism, which contrasts even with the negro. The eye is not placed below the brain, and its axis, instead of being horizontal, is directed downward and outward. The inter-orbital septum is narrow, and the nose is flattened. M. Bey then points out the characters of the superior maxillary bone, and notices the persistence of the inter-maxillary bone and sutures. He then discusses the differential characters derived from the teeth, and from the internal mold of the cranium, and concludes by remarking that the ape differs anatomically from man, not only by simple degradation, but by a contrast evident in every part. Even from its first appearance in the Miocene, if we may judge from the mandible and the bones of the extremities, the ape presents all the characters observable in existing species; "man, in fact, constitutes not a kingdom only, but a world apart."—*The Academy*.

PATIENCE.—"I remember," says the celebrated Wesley, "hearing my father say to my mother, 'How could you have the patience to tell that blockhead the same thing twenty times over?' 'Why,' said she, 'if I had told him but nineteen times I should have lost all my labor!'"

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ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

FEB.

MAR.

APR.

MAY.

JUN.

JULY.

AUG.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY.

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known throughout the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprehensive in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiate in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes..... \$30 00

Tuition in Grammar School..... 25 00

Tuition

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have no improvement to notice in the general market, which continues extremely dull. The new crop of cotton comes forward very slowly, the receipts being confined to three bales on Monday, making the total to date (including the two bales from the Rio Grande) sixteen bales, against eighty-one last year. Sugar and Western produce show no material change. The movement in the latter is mostly confined to the local trade.

The weather has been generally clear and warm, but with frequent showers. The accounts from the country present no new features. From some points we hear reiterated complaints, especially of excessive rains, but from others the reports are favorable, and the prospect is more encouraging.

The river is now twelve feet nine inches below high water mark.

Cotton.—The following are the arrivals since the nineteenth instant:

Louisiana and Mississippi.....bales.	366
Mobile.....	21
Total.....	387

On Saturday, under the improvement at Liverpool and New York, factors generally raised their pretensions, but the sales, which embraced 435 bales, although at fuller prices, especially for the lower grades, showed no quotable advance. On Monday, with a further advance at Liverpool and New York, factors were still more stringent in their pretensions, and 350 bales changed hands, at an irregular advance of 1/4 to 1/2 c. On Tuesday the market opened with a fair inquiry, but the movement was checked by the higher pretensions of factors, who predicated their claims to advanced figures on the favorable accounts from Liverpool, but especially the light stock remaining unsold. Later in the day, however, parties came together more freely, and the business summed up 626 bales, taken by several buyers, at prices showing a decided advance on previous quotations, 10 1/2 to 11 c. being paid for low ordinary, 15 1/2 c. for strict good ordinary to low middling, and 17 1/2 c. for strict low middling.

This makes an aggregate for the past three days of 1,311 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,140,702 bales, against 795,987 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 791,574 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 478,465 bales to Great Britain, of 124,021 to France, and of 120,132 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....	11 1/2 to 13
Good ordinary.....	14 1/2 to 15 1/2
Low middling.....	17 to 17 1/2
Middling.....	18 to 18 1/2
Strict middling.....	19 to 19 1/2

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales.....	770
Arrived past three days.....	357
Arrived previously.....	119,530
Made from waste and damaged cotton, samples, etc.....	9562-1205770
1206549	

Exported past three days.....	2210
Exported previously.....	117,178
Burned.....	1897-1175691

Block on hand and on shipboard.....	30558
-------------------------------------	-------

SUGAR.—The season for supplies is over. There is little or none coming in. Louisiana is scarce, while the stock of Cuba is very light. There is not much demand, but the market is firm, and we quote 10 1/2 to 10 3/4 c. per pound for common, 11 1/2 to 11 3/4 c. for fair, 12 1/2 to 12 3/4 c. for fully fair, 13 c. for prime, 13 1/2 to 13 3/4 c. for choice, 13 1/2 to 13 3/4 c. for yellow clarified, and 14 to 14 1/2 c. for white.

MOLASSES.—There is little or none coming in, and the market is about bare. Louisiana fermenting is quoted at 25 to 35 c. per gallon. City refinery reboiled commands 50 to 75 c., sirup \$1 per gallon. There is no movement in Cuba molasses.

MONEY.—Gold, 110 1/2 to 110 3/4.

American silver half dollars, 109 1/2 to 110 1/2. Mexican dollars at 1 to 2 per cent premium in gold.

The stock market has continued quiet, the only sales reported being 50 shares Slaughter House, on Saturday, at \$15, 50 do. at \$15 75, and 50 at \$16, 2 Germania National Bank at \$140, and 12 New Orleans City Railroad at \$160; 10 Jackson Railroad, on Monday, at \$8 1/2, and 350 Slaughter House at \$16. We have heard of other sales of stocks; particulars withheld.

City Treasury notes are quoted at 18 to 19 per cent discount.

CATTLE MARKET.

NEW ORLEANS, August 23, 1870.
Texas cattle, choice, per head.....\$10 to 45
Texas cattle, second quality, per head.....30 to 40
Texas cattle, third quality, per head.....20 to 30
Hogs, per lb. gross.....10 to 12
Sheep, first quality, per head.....\$4 to 5
Sheep, second quality, per head.....3 to 4
Sheep, third quality, per head.....2 to 3
Milk cows, choice, per head.....to 100
Milk cows, second quality, per head.....50 to 80
Texas cows, with calves.....to 10
Yearlings, per head.....7 to 12
Alves, per head.....5 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as by Reg. Transpire.

ARTICLES. FROM TO

Agricultural implements:		
Cotton and sugar plows.....	\$4 00	\$20 00
Yost's plows and scrapers.....	8 50	9 50
Cotton scrapers.....	5 50	6 00
Cotton sweeps.....	2 50	6 00
Cultivators.....	10 00	11 00
Shovels.....	9 00	10 00
Spades.....	9 00	10 00
Axes.....	10 00	15 00
Bags, 1/2 yard:		
Kentucky.....	30	33
East India.....	30	32
Bale rope, 1/2 in.....	95	1 00
Keelties.....	5 00	6 00
Bricks, 1/2 in.....	10 00	12 00
English fire.....	32 00	35 00
Candles, 1/2 lb:		
Sperm, New Bedford.....	50	50
Tallow.....	13	19
Aluminate.....	12 1/2	15 1/2
Star.....	38	55
No. 1.....	35	67
Sweet and spiced.....	35	67
Cher, 1/2 lb:		
Western.....	13 00	13 00
Northern.....	13 00	13 00
Coal, 1 ton:		
Channel.....	11 00	12 00
Anthracite.....	11 00	12 00
Western.....	35	35
Java.....	35	35
Havana (currency).....	35	35
Corn meal, 1/2 bbl:		
Logwood, Camp's.....	4	4 1/2
Logwood, St. Domingo.....	4	4 1/2
Fustic, Tampico.....	1 75	1 85
Indigo, 1/2 lb.....	20	22
Madagascar.....	20	25
Eggs, 1/2 dozen:		
Western.....	90	95
Feathers, 1/2 lb:		
Fish, 1/2 box:		
Cod.....	50	65
Herring.....	26	26 50
Mackerel, No. 1, 1/2 bbl.....	16 00	16 50
Mackerel, No. 2.....	10 50	11 50
Mackerel, No. 3.....	10 50	11 50
Flaxseed, 1/2 bbl:		
Flour, 1/2 bbl:		
Superfine.....	5 25	5 50
Superfine.....	5 00	5 25
Common.....	4 25	4 50
Fruit, 1/2 lb:		
Prunes.....	15	16
Figs, 1/2 lb.....	16	18
Dried apples.....	9	7
Currauts, new.....	15	25
Almonds, soft shell.....	4	7 1/2
Raisins, M. R., 1/2 box.....	4	12 00
Raisins, layer.....	8	12 00
Lemons, Palermo, 1/2 box.....	4	12 00
Lemons, Malaga, 1/2 box.....	4	12 00
Oranges, 1/2 lb.....	3 25	3 75
Oranges, Palermo, 1/2 box.....	3 25	3 75
Glass, 1/2 box of 50.....	3 25	3 75
French, 1/2 lb.....	3 60	4 00
French, 1/2 lb.....	4 00	4 50
Gruin, 1/2 bushel:		
Oats.....	53	58
Corn, shelled.....	7 00	7 50
Beans, 1/2 bbl.....	25	28
Boys, 1/2 lb.....	1 20	1 40
Malt, Western.....	1 20	1 40
Malt, Canada.....	1 20	1 40
Gunpowder, 1/2 keg.....	8 50	9 50
Gunny bags, 1/2 bag.....	24	25
Hay, 1/2 ton:		
Western.....	24 00	25 00
Northern.....	24 00	25 00
Louisiana.....	24 00	25 00
Hides, 1/2 lb:		
Country dry flat.....	14	15
Texas stretched ditto.....	12	13
Dry salted.....	12	13
Wet salted, city slaughter.....	8	12 1/2
Iron, 1/2 ton:		
Country bar, 1/2 lb.....	45 00	54
English.....	4	5
Sweet, assorted.....	4	5
Hoop.....	54	9
Sheet.....	6	10
Boiler.....	5	10
Nail rods.....	7 1/2	8
Cotton ties.....	7 1/2	8
Castings, American.....	54	54
Lime, 1/2 bbl:		
Western.....	1 75	2 25
Shelb. lime.....	2 10	2 25
Rockland, etc.....	2 10	2 25
Cement.....	2 10	2 25
Plaster Paris.....	3 50	3 75
Molasses, 1/2 gallon:		
Louisiana.....	45	45
Cuba.....	55	75
Refinery reboiled.....	50	75
Moss, 1/2 lb:		
Gray country.....	2	3 1/2
Black country.....	2	3 1/2
Sweet water-rotted.....	9 1/2	10
Nails, 1/2 lb:		
American, 4/6 in.....	4 75	5 00
Wrought, German.....	14	16
Wrought, English.....	14	16
Naval stores:		
Tar, 1/2 gallon.....	10	12
Pitch, 1/2 bbl.....	2 25	2 50
Resin, No. 1.....	2 25	2 50
Resin, No. 2.....	2 00	2 10
Resin, No. 3.....	37	40
Spirits Turpentine, 1/2 gal.....	60	55
Varnish, bright.....	60	55
Oils:		
Lard, 1/2 gallon.....	1 20	1 24
Coal oil, in barrels.....	34	35
Coal oil, in cases.....	44	45
Lime seed, raw.....	1 15	1 16
Sperm.....	2 15	2 16
Whale, refined.....	1 40	1 50
Cotton seed, crude.....	70	75
Cotton seed, refined.....	95	100
Castor.....	2 50	3 00
Tanners', 1/2 gallon.....	1 15	1 30
Oil cake, 1/2 ton.....	25	25
Provisions, 1/2 bbl:		
Beef, mess, Northern.....	15	16
Beef, mess, Western.....	15	16
Beef, tongue, 1/2 dozen.....	7 00	7 50
Pork, mess.....	15	16
Pork, prime mess.....	15	16
Hog, round, 1/2 lb.....	25	26
Lard, prime, in tierces.....	14	15
Butter, Northern.....	25	26
Butter, Western.....	14	15
Shoulders.....	14	15
Green shoulders.....	14	15
Lard, prime, in tierces.....	14	15
Butter, Northern.....	25	26
Butter, Western.....	14	15
Cheese, American.....	10	15
Potatoes, 1/2 bbl.....	3 00	4 00
Onions.....	2 50	3 00
Apples.....	3 00	5 00
Cabbages, 1/2 crate.....	10 00	15 00
Rice, 1/2 lb:		
Louisiana.....	7	9 1/2
India, (gold, in bond).....	7	9 1/2
Carolina.....	7	9 1/2
Sugar, Louisiana, 1/2 lb:		
In the city.....	7 1/2	13
Havana, white.....	13 1/2	14
Havana, yellow.....	11 1/2	12 1/2
Havana, brown.....	10	11 1/2
Wool, 1/2 lb:		
Barry.....	10	15
Louisiana, native.....	24	25
Texas, 1/2 Merino.....	24	25

Special Notices.

TUSKALOOSA DIST. CONFERENCE.

The District Conference for the Tuskalooza district will be held at Greensboro, commencing on Thursday, September 22, 1870. All official members of the church are entitled to seats in the conference.

JAS. L. COTTEN, P. E.

CAMDEN DISTRICT CONFERENCE.

The Camden District Conference of the Alabama Conference will be held at Bellville, Alabama, October 6-9. Rev. M. J. Law will preach the opening sermon October 6, at eleven o'clock A. M. All are requested to be present at the opening services.

D. M. HUDSON, P. E.

Rev. D. M. Hudson, of the Alabama Conference, and Elder David Adams, M. D., of the Christian Church, will discuss the Mode and Subjects of Baptism, in Greenville, Alabama, September 1-8, 1870. Debate to commence at ten o'clock A. M.

CLINTON DISTRICT CONFERENCE.

The District Conference for Clinton district, Mississippi Conference, will be held at Jackson, Louisiana, September 29 and 30 (Thursday and Friday) and the Quarterly Meeting for Jackson circuit will be held October 1 and 2, at Salem.

J. NICHOLSON, P. E.

ALEXANDRIA DIST. CONFERENCE.

The District Conference for Alexandria district, Louisiana Conference, will convene in Centerville, Catahoula parish, Louisiana, on Friday, the sixteenth of September, 1870, at eleven o'clock A. M. Local preachers, pastors and stewards will please come prepared to present their reports. Delegates to the Annual Conference will be elected.

J. F. MARSHALL, P. E.

PENSACOLA DIST. CONFERENCE.

The District Conference for the Pensacola district, Alabama Conference, will hold its annual session in Milton, Florida, beginning on Thursday, September 29, at eight o'clock A. M. Opening sermon by Rev. J. A. Pace, on Wednesday night, September 28. Ministers from abroad are expected and invited to attend.

J. A. PARKER, P. E.

NOTICE.

To the Official Members on the Yazoo District, Mississippi Conference:
Failing to secure the co-operation of a sufficient number of tent-holders for the camp meeting at Fletcher chapel, our District Meeting is transferred to Richland, Holmes county, Mississippi, and will begin on Thursday morning before the first Sunday in September, at ten o'clock.

SHIREVEPORT DIST. CONFERENCE.

The District Conference for Shireveport district will meet at Greenwood, Louisiana, on Thursday, September 22. The official members of the respective churches are pressed with the importance of attending.

JOHN PIPES.

CAMP MEETINGS.

A camp meeting will be held at Salem, East Pascagoula and Bay Shore circuit, Mobile district, Mobile Conference, commencing on Thursday night before the second Sunday in October. Ministers and people are cordially invited to attend.

A. J. COLEMAN.

We will have a camp meeting (D. V.) at Frost's Bridge, on the Clark and Shubuta circuit of the late Mobile Conference, embracing the second Sunday in October. Brethren in the ministry, who can do so, are especially invited to attend, and any others who feel interested in this great work. Come over, Mr. Editor, and help us.

WILLI H. LITTLE, Pastor.

A camp meeting will be held on Pleasant Hill and Mammy circuit, at Benham, commencing on Friday evening, the thirtieth of September. Preachers will please note it.

JOHN PIPES.

There will be a camp meeting at China Grove, between the Westville and Ozark circuits of the Mariana district, Alabama Conference, commencing on Friday before the second Sabbath in September. Brethren, come!

W. A. SAMUEY.

T. S. ARMISTEAD.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September.

U. L. THOMPSON, P. C.

Tuskalooza District, Mobile Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Perryville.....	Oct. 1, 2
Selma.....	8, 9
Sumnerfield.....	15, 16
Randolph.....	22, 23
Havana.....	29, 30
Tuskalooza.....	Nov. 5, 6
Forkland.....	12, 13
Greensboro and Newbern.....	19, 20
Brush Creek.....	26, 27
Marion.....	Dec. 3, 4

JAS. L. COTTEN, P. E.

Lafayette Dist., Montgomery Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Arzacochee mission, at Harri-	July 10
Liverville circuit, at Liverville.....	17
Marble Valley circuit, at An-	24
brew Chapel.....	31
Pruckneyville circuit, at Mt. Moriah.....	7
Shenandoah circuit, at Mt. Pleasant.....	14
Tallevast circuit, at Pleasant Grove.....	21
Lafayette circuit, at Sweet Home.....	28
Fredonia circuit, at Pleasant Grove.....	Sept. 4
Wedwood circuit, at White's chapel.....	18

F. L. B. SNAYER, P. E.

Opelousas District, Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Washington circuit.....	Aug. 13, 14
Vernon circuit.....	15, 16
Opelousas.....	20, 21
Canoe Creek.....	25, 26
Bayou Mallet.....	28, 29
Abbeville.....	Sept. 1, 2
Grand Chenier.....	10, 11
Phaenomena Bridge.....	17, 18
Pattersonville.....	24, 25
Franklin.....	1, 2
New Iberia.....	6, 7
Lake Charles.....	22, 23

J. D. ADAMS, P. E.

Columbus District, Mobile Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Fayetteville, at Fayette court	June 25, 26
house.....	23, 24
Columbus station.....	July 2, 3
Columbus circuit, at Tabernacle.....	9, 10
Yorkville, at Mount Pleasant.....	16, 17
Bexar, at camp ground.....	23, 24
Athens, at camp ground.....	30, 31
Caledonia, at Vernon.....	Ang. 6, 7
Gordo, at Soule chapel.....	13, 14
Yellow Crk., at Pleasant Hill.....	20, 21
Carrollton, at Pikesville.....	27, 28
Green, at Palmetto.....	Sept. 3, 4
Entaw.....	10, 11

T. C. WIER, P. E.

Woodville Dist., Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Buffalo, at Mar's Hill.....	July 16, 17
Meadville, at Beech Hill.....	23, 24
Anita, at Adam's.....	30, 31
St. Helena, at Synod.....	Ang. 20, 21
Wilkinson.....	27, 28
Liberty, at Liberty.....	Sept.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, SEPTEMBER 3, 1870.

NO. 33.

NEWS OF THE WEEK.

DOMESTIC

St. Louis, Aug. 26.—The express car on the Pacific railroad was captured by disguised men who gagged the messenger, stole \$10,000 and leaped from the car. No clue to the perpetrators.

Chicago, Aug. 26.—The Beaver Dam (Wisconsin) Flouring Mills were burned to-day. Insurance \$35,000.

Atascosa, N. J., Aug. 29.—The Washington express train ran off the track to-day. A brakeman and one German were killed, and several passengers were slightly hurt.

Atascosa, N. J., Aug. 29.—Eight negroes who were prominent in the Louisville riot were arrested to-day in Macon and lodged in jail.

FOREIGN

Paris, Aug. 25.—The Opinion Nationale says that to all who think more than of any other thing than driving the Prussians from the soil of France, it recommends the perusal of the following passage from the published Prussian plan of attack: "Paris will never be ours unless owing to political circumstances or moral reasons, which will oblige the defenders to open to us its gates." Political circumstances, says the Opinion, means revolution, and moral reasons means treachery.

The council of ministers has been in session half of to-day. It has been ordered by the Committee of Defense that on the approach of the enemy, the crops in the environs of Paris shall be destroyed. Great haste is urged on the farmers to store their produce before the enemy seizes it.

A Prussian colonel has written to Emile Girardin, offering a wager Prussians will be in Paris on the fifteenth of September. Girardin publishes a letter accepting the wager.

Rome, Aug. 25.—The Osservatore, Italia's journal, generally favors the Prussian cause, and in consequence has been threatened with violence by the pontifical soldiers unless it speedily alters its tone.

Paris, Aug. 25.—Warning has been given that the ministers will be forced to apply the press laws if certain journals, in spite of representations by the government, continue to publish details of the movements of troops, state of the fortifications, and composition of the armies.

General Trochu reviewed the Garde Mobile. The men made a fine appearance.

The Emperor quitted Courcelles yesterday.

The imperial headquarters are at Châlons.

The grain mills in the valleys of Seine and Marne, with the remaining contents, have been burned. The country people are destroying the roads and doing all they can to impede the march of the Prussians.

Prussian scouts have appeared at Aumame and St. Menchault. The prefect of St. Menchault and the railway officials have left the place.

The camps of the Garde Mobile are formed everywhere. Guns have been distributed on territories corresponding with the grand army corps. In the rest of France, the distribution is nearly completed.

Paris, Aug. 26.—The Opinion Nationale asks why England, whom no one menaces, is in such feverish haste. England, who never spends a pound for any cause not her own, yet she is now spending millions in arms, and the Opinion wants to know what is the object of this unwarranted activity.

The Constitutional denies that the expelled Germans were prevented from leaving when the war began. Those leaving did so on their own accord. Those pretending they were expelled falsely. If, however, Paris is besieged, the authorities will take such measures as the public safety will demand.

The Constitutional wonders why Thiers should refuse to be placed on the Committee of Defense. His great patriotism and knowledge of the construction of the walls of Paris made it natural to select him. It is said Count Daru will be appointed in his place.

New York, Aug. 26.—Cuban advices to the Evening Post state that a Spanish column recently had an engagement with the insurgents in the jurisdiction of South Perita. The Spanish loss was six hundred killed, wounded and missing. Le Vese de Cuba confesses that a detachment of forty Spaniards were surprised and twenty killed. Some accounts say only five escaped.

The Diario says the district of

Sagua has been invaded by the insurgents, under General Ledra. The court of appeals, collector of taxes and schools at Puerto Principe have been closed. This is supposed to be a step toward Spanish evacuation.

Coasting steamers from the North and South arrive daily with sick and wounded.

The yellow fever is very prevalent.

Fighting is incessant throughout the island.

London, Aug. 29.—It is rumored that the French ambassadors have asked the great powers to guarantee the French dynasty.

The Times military articles are attributed to General Burgoyne.

A French frigate is cruising in St. George's channel.

Parisians affect the belief that the Prussians will be caught between two fires and exterminated.

Bismarck's personal train is nearly as heavy as that of King William.

The Times says Paris must and will be saved, but the removal of the seat of government is indispensable, owing to the predominance of vile passions, which are irreconcilable with public order and military movements.

The Times questions McMahon's tactics in moving northeast, when he might at least have threatened the advancing Prussian columns.

M. Thiers asserted at a meeting of the Committee of Defense that the Prussians would never reach Paris without a complete victory over the French army. Even then they would not stay in Paris long.

The Irish war fever is intense. The fund for the wounded rapidly accumulates.

The German bark Texas lately put into a Scottish port for safety.

General Trochu orders all un-naturalized natives, and all enemies of the country, to leave Paris within three days. They must leave France or go behind the Loire.

New York, Aug. 29.—The Evening Telegram's special dispatch from London says a dispatch from Montevideo reports that a great and bloody battle commenced on Sunday evening. The Monseon battle is undecided.

Sixty thousand troops, in excellent order and fine spirits, passed Soissons yesterday to reinforce McMahon.

Madrid, Aug. 29.—The Regent and ministry are in consultation. A coup d'état is daily expected.

Paris, Aug. 29.—A fight has occurred at Lisbon between the French and German citizens, in which many were killed.

Prince Napoleon had a long interview with the Austrian ambassador while at Florence.

London, Aug. 30.—Every German arrested appeals to the American minister, Mr. Washburne, for an examination.

No American has yet been arrested as a Prussian spy. Ten out of every dozen Englishmen are arrested.

The Prussians entered Vonziers on the heels of the retreating French.

King William's route to Paris is by the upper Marne and Meuse.

A French frigate repaired her engines at Lerwick, Scotland. She was notified by the government to leave.

Parisians of all ranks have been enrolled for the defense of the city.

Paris, Aug. 30.—The Patrie says military events of the utmost importance are preparing. Whatever may be the result at Paris, France must redouble her energy and create a third and fourth army. The Germans are active. We must use all our efforts.

Paris, Aug. 30.—Preparations have been made to promptly destroy all bridges and railways around Paris.

Madrid, Aug. 30.—The Carlist bands of North Spain have been defeated and dispersed wherever encountered. Hundreds of them have fled to France, where they have been promptly arrested.

New York, Aug. 30.—Special to the New York Herald:

London, Aug. 30.—A special from Berlin to-day says Austria is secretly arming. Prolonged officers and soldiers are being recalled and other warlike preparations are progressing. The object is unknown.

A Madrid dispatch reports rumors of a disquieting nature regarding Cuban officers. Do Rodas demands twelve thousand reinforcements to supply the losses from sickness. Recruiting progresses slowly.

A special envoy from the French Emperor had an interview with the Regent and Prince yesterday.

A Brussels dispatch says McMahon will make a desperate effort to force his way from Sedan along the line of the Montmedy and Thionville railroads, with the object of attacking, from the north, whatever force may be gathered in the triangle formed by Metz, Verdun and Toul, regardless of their numbers.

McMahon hopes to have a position, at all of these places. The attempt is desperate, as there is no escape from destruction in case of defeat. It is believed the Emperor and son will await the result of this movement at Sedan, and be ready to cross at Bouillon into Belgium in case of defeat at Paris.

London, Aug. 30.—The Prince Imperial was at Sedan on Sunday night, where the Emperor was expected. The nilans at the time were only nine miles south.

Paris, Aug. 30.—The Opinion Nationale says: "War to the last. Let not one German recross the Rhine. For centuries let Germany remember an enemy may enter, but cannot leave France."

New York, Aug. 31.—It is reported that a battle is now going on between McMahon and the fourth Prussian corps, which is doubtless the Prussian body reported to have been interposed between McMahon and Bazaine.

Ten thousand troops from the interior arrive in Paris daily, who are immediately dispatched to reinforce McMahon. His army, therefore, must now number two hundred thousand, composed of the elite of France.

It is rumored that a new Prussian army is marching on Paris. To impede their progress the government is arming the peasants to enable them to harass the approaching army at every step.

The Courier des Etats Unis says editorially:

"A decisive battle is now probably raging. The admirable strategy of McMahon has resulted in isolating the armies of Frederick and Charles. The conflict will be nearly equal, which is almost certain to guarantee French success; but even in the event of defeat the situation will be far from desperate. The entire nation is in arms and two new armies are forming. The fatal hour approaches when the knell of the invaders will be sounded. French rentes are quoted at 59.10. Gold opens at 161.

Noon advices from Liverpool report cotton strong, with sales of twelve thousand bales.—Pittsburg.

London, Aug. 31.—The suffering of the inhabitants of Strasburg is terrible. They are starving and compelled to live in cellars day and night to avoid the increasing fire of the besiegers.

Another fruitless sortie was made by the garrison on Monday.

The Prussian sharpshooters are within five hundred yards of the glacis.

Many houses have been burned; the arsenal at one time was on fire, but the ammunition was safely removed. The fortress continues to resist.

London, Aug. 31.—The courts decide that the Innman steamer City of Boston was not overloaded, and was seaworthy when she left port.

Pasenger travel between England and Calais has been stopped.

The splendid Strasburg library has been destroyed by the bombardment.

VARENNES, Aug. 31.—An official dispatch states that the advance of the twelfth Prussian army corps and a portion of the fifteenth army corps are engaged near Monart. No details received.

The railway between Mezieres and Thionville has been destroyed at two points by the Prussians.

London, Aug. 31.—The Times says McMahon is attempting to retreat upon Soissons, having failed to relieve Bazaine.

Bocazney, Aug. 30, via London, Aug. 31.—The Prussians attacked McMahon's army to-day near Beaumont, defeated it and drove it back upon the Belgian frontier.

The French camp fell into the hands of the Prussians.

The pursuit of the French was continued for a distance of several miles, and was interrupted by the number of cannon and prisoners taken.

The extent of the battlefield is so vast that it is impossible to obtain further details at this moment.

New York, Sept. 1.—The Courier des Etats Unis, of this morning, says:

"No news of a decisive battle has yet been received. Princes Frederick and Charles failed to make a junction, though the latter, in en-

deavoring to do so, left long trains of wounded and stragglers behind.

The conflicts mentioned in the telegraph are only the preliminaries of a great battle. Several serious engagements have occurred on the borders, at Novart, Beaumont and Carignan, of the result of which nothing is officially known. McMahon simply telegraphs that he has succeeded in crossing the Meuse without molestation.

The French cavalry distinguished themselves in three engagements in the front line. Two of these conflicts resulted in victory over Saxon dragoons, whose battery was captured.

The World ridicules the reports of alleged Prussian triumphs, and says that they are great exaggerations to influence the money markets.

New York, Sept. 1.—Metz has been re-provisioned, and is thus prepared for emergencies.

The French Senate has decided that all persons defending their firesides shall be considered as forming part of the Garde Nationale and entitled to soldiers' pensions. This decision is the French response to the Prussian declaration against the right of defense of citizens who are not of the French armies in the field.—Pittsburg.

The offer of Abd-el-Kader to serve against the Prussians has been accepted by the French government. He has been placed at the head of ten thousand Algerine troops. The following is a translation of the letter he addressed to Marshal Le Bon:

"Praise be to God!

"To the most valiant marshal of France, the minister of war.

"Your excellency:

"We have heard by way of rumor that France intends to talk once more, with powder and bullets to her enemies, the Prussians. (May the curse of God and the Prophet rest on their filthy heads!) and that your most mighty sovereign, Napoleon the Third (whom God may favor and protect!) has decided to march at the head of his valorous soldiers, the sons of French Africa.

"He who has fought the French would be the very last of all true believers if he would not place his unsullied sword at the service of his adopted country in this war, and would not claim the honor of marching in the very van against the Prussians.

"Therefore, excellency, the Emir Abd-el-Kader requests you to lay this humble prayer at the glorious throne of Napoleon the Third, to whom God may grant victory!

"From God's humble servant and worshiper,

"ABD-EL-KADER BEN MAH-EDDIN, Benissa, the sixth Rabia el Saoui, in the 127th year of Hegira."

PREACHING AND PAINTING.

We take the following from a recent letter of Dr. Haygood in the Nashville Christian Advocate. The Bishop who is represented as preaching himself to death was, we suppose, recently the rector of one of the Episcopal churches in New Orleans:

Quite a funny paragraph appeared in some Georgia paper recently. One of the Georgia editors, it seems, had been greatly excited by the zeal of a good Bishop of "the church,"

so called, who had averaged five or six sermons a month, besides occasional confirmations. Now, this good Bishop preached twice during one Sabbath, recently, and after the night sermon had a very unpleasant fainting spell. The editor aforementioned recounted his labors and the fainting, and protested that his Bishop was "preaching himself to death." Another editor—somewhat of a wag—forthwith recited the labors of one of Bishop Pierce's tours, with appointments every day, and very gravely declared that upon the last Sunday of that trip he had "preached twice and had not fainted."

DEATH OF THE REV. H. B. COWLES. The Raleigh Episcopal Methodist of August 17 says: "The death of this distinguished minister is announced in the Petersburg Courier of Saturday. He entered the Virginia Conference in 1831, at its session in Newbern, North Carolina, since which time, through a space of nearly forty years, he has been an earnest and constant laborer in the vineyard of his Master, and his labors have been crowned with much fruit."—Nashville Christian Advocate.

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Dr. LOMCK PIERCE.—The first direct intelligence we have had from Dr. Pierce, since the accident we have published, beyond what we gathered from the newspaper notice from which we got our intelligence, is by a letter from himself. He wrote from Bishop Pierce's ("Brightside") August 17, and says:

"My railroad injury took place on Tuesday, July 26. It consisted of a fearful crushing of my right foot, and a flesh wound of about four inches in length, immediately above the inner ankle. This has been the source of my great suffering. The injury of my foot is passing off as kindly as could be expected. The flesh wound is also doing well. But how long it will be before I can resume my work is an open question, nor will I dare to say. I hope, however, to be out by the middle of September. My escape from death or permanent disability was a providential care of me, for which let all my friends give thanks to God."

Were proof wanting, the many inquiries made of us respecting the accident—the manner of it, its damage and its results—would be proof sufficient that Dr. Pierce has the sympathy of a host of friends, who will hail with delight his restoration and return to active duty.—Southern Christian Advocate.

A CONSTITUTIONAL QUESTION TO BE SUBMITTED TO THE ANNUAL CONFERENCE.—The following proposition, having received a two-thirds majority (160 to 4) of the General Conference, meeting in Memphis, May 25, 1870, was ordered to be sent round to the several Annual Conferences; and if it receive a three-fourths vote of the same, it is to be inserted in the Discipline, as the end of section 1, chapter 2, "Of the General Conference."

"Provided, That when any rule or regulation is adopted by the General Conference, which, in the opinion of the Bishops, is unconstitutional, the Bishops may present to the Conference which passed said rule or regulation their objections thereto, with their reasons, in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule; and if thus passed upon affirmatively, the Bishops shall announce that such rule or regulation takes effect from that time."

BISHOP EARLY has been quite ill for a week or two. He went recently to the Lynchburg District Conference, a few miles from home, and preached. He suffered greatly in consequence. The Lynchburg Virginian, of August 17, however, has relieved our anxieties. It says: "We were glad to hear that this venerable gentleman was more comfortable yesterday, and was able to converse with his friends who called to see him."—Nashville Christian Advocate.

The Rev. William Burr writes us: "Rev. John McCurdy, of the Tennessee Conference, died at his residence in Williamson county, Tennessee, on the morning of August 17, in his seventy-first year. I suppose a more extended notice will be furnished." Cannot Brother Burr give us a memoir of this excellent minister?—Nashville Christian Advocate.

BISHOP PAINE writes, Sardis, Mississippi, August 15, 1870: "I have had no rest since the latter part of June. I have just closed my ninth District Conference in so many successive weeks. I have others to hold; am weary, and nearly worn down, but cheered with the hope of doing good."—Nashville Christian Advocate.

Is JESUS IN IT?—The evening meeting was closing. Our pastor, a very discreet man, who never wears us at the last by "long drawn out" remarks, but speaks short and to the point, arose and said: "We have, as you know, in our congregation a little deaf and dumb boy. On Sunday he loves to have his mother find for him the words that we are all singing, though the music never thrills his quiet ear nor touches his little heart. He looks at the hymn, glides his little finger over every word to the end; if he finds 'Jesus' there he is satisfied and absorbed to the close of the singing; but if the word 'Jesus' is not there, he closes the book and will have nothing more to do with it. So should we test the religion of the day—if we find Jesus the central thought of my system of theology it is good, it will do for us; if not, turn away and have nothing to do with it."—Walchman and Reflector.

THE ALABAMA CONFERENCES.—Bp. Paine writes us: "I wrote to you to announce a change of holding the North Alabama Conference from November 16 to December 7. I did so at the urgent solicitation of brethren, and in haste. I now find that the Alabama Conference is to meet then, and it is best the two should not meet at the same time. You will, therefore, please withhold the publication, and if already published try to recall it."—Southern Christian Advocate.

It is quite evident that love must be deformed when it is all on one side.

Tallahassee Circuit, Alabama Conference

Mr. Eason: At Pleasant Grove, in this circuit, God has granted his people a gracious pentecost. Truly, "Jacob rejoices and Israel is glad." The Holy Ghost came upon us, and sat upon each heart as a refiner's fire. The church was built up in faith, filled with love, joy, peace, and quickened in zeal. The lukewarm were restored and backsliders reclaimed. Herein consists the great victory of the meeting (How many laborers would rejoice to record such fat things of their charges! Pray much, brethren, and believe much!) More than twenty sound conversions! Over twenty applied for membership. Of these, twenty choice members were received into fellowship with the Methodist Episcopal Church South, in strict accord with the Discipline; also one by certificate. One of these was a little boy of six years, son of Brother Glenn. He was soundly converted, and resolutely and advisedly joined the church.

The meeting lasted ten days, with a lively interest pending at its close. Brother Shaver, the presiding elder, was present the first two days, holding quarterly conference. The church joins me in thanks to Revs. A. B. Elliott, John S. C. Glenn, John A. Green and Samuel Segrest for labors blessed of the Lord during the meeting. These are of the local ranks. God bless the local preachers! Let me enter here my solemn protest against newspaper war on these men of God. May the Master reward them, their church nourish, the itinerancy love and honor them, and new-born souls rise up all over the land to call them blessed for their abundant labors. Well, this pentecost has set the circuit on fire. Experimental religion is in the ascendant, old style Methodism is prevailing and on the aggressive. Bless God for the triumphs of the gospel! It is enough!

JERE S. WILLIAMS, P. C.

AUGUST 24, 1870.

Centenary College of Louisiana

The session of this college year will begin on the first Monday in October. The tuition for college classes is \$60 per annum, payable semi-annually in advance. Board at \$15 per month. This institution is located at Jackson, Louisiana, twelve miles back of Bayou Sara. It is one of the oldest in the South, and its graduates fill important positions throughout the States of Mississippi and Louisiana.

Students, upon arriving at Jackson, will report to Prof. A. R. Holcomb.

The board and faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the students committed to their care, in both preparatory and collegiate departments.

For general information we state that the repairs necessary to the center building are going forward, and have already been contracted for. The members of the Mississippi and Louisiana Conferences will please do all in their power to send forward students, so that the term may begin with a large list.

J. C. KEENER,

Pres. Board of Trustees.

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The Christian Advocate.

SATURDAY, SEPTEMBER 3, 1870.

GOD BLESS YOU.

How sweetly fall those simple words
Upon the human heart,
When friends long bound by strongest ties
Are doomed by fate to part.
You sadly press the hand of those
Who thus in love career you,
And soul responsive beats to soul,
In breathing out: "God bless you."

The mother sending forth her boy
To scenes untrod and new,
Lips not a studied, stately speech,
Nor murmurs out "Adieu."
She sadly says, between her sobs:
"Where'er misfortune press you,
Come to thy mother, boy, come back."
Then sadly sighs: "God bless you."

"God bless you," more of expressed love
Than volumes without number,
Reveal we thus our trust in Him
Whose eyelids never slumber.
I ask, in parting, no long speech,
Drawn out in studied measure;
I only ask the dear old words,
So sweet, so sad: "God bless you."

A TEMPERANCE APPEAL.

To the Members of the M. E. Church South within the bounds of the Jackson District, Mississippi Annual Conference:
DEAR BRETHREN: We have been appointed a committee, by the District Conference of the Jackson District, Mississippi Annual Conference, to address you on the subject of temperance. In performing this duty we intend to be brief. We cannot enter upon the discussion of the temperance question on its merits, but design merely to call your attention to the subject, and urge you to that course which your enlightened consciences have long since dictated.

We regret, with emotions of sadness, that there is occasion for such an appeal. But the desolation and death, the physical, mental and moral ruin which ardent spirits are constantly producing demand this at our hands. The inroads which intoxicating liquors are making in the church call loudly for earnest efforts to stay their desolating waves, and protect ourselves from their baneful influence, as well as to rescue our fellow-men from endless ruin.

It is impossible, in a brief address, to portray the evils of intemperance; nor shall we attempt it. It is admitted by all that intemperance is a growing evil; and all thoughtful and considerate persons must acknowledge that within the past few years it has very rapidly increased, and like the besom of destruction, it is sweeping hundreds of thousands of souls, for whom Christ died, to the drunkard's grave. It is astonishingly alarming. What shall be done? What will you do to lessen this great evil? Do you use ardent spirits as a beverage or deal in it as an article of merchandise? If so, can we not persuade you to abandon its use and sale? It cannot be conducive to your health, unless used merely as a medicine, nor to the prosperity of yourself or family. Neither will the blessings of God rest upon such gains as are acquired by its traffic. What can you promise yourself in the future, dear brother, if you continue the use of ardent spirits? You may read your certain destiny in the experiences of those who have fallen around you by the insidious destroyer. It is estimated that one out of every thirteen who drink dies a drunkard. Though you should escape a death so horrid, yet your life will be shortened by the deadly poison. Think of the tears and bitter anguish of that wife, of the stigma upon those children, who must bear the reproach of having had a drunken father, and of the laughing fiends of hell, and drink no more!

We adjure you by the love you have for your wife and children, by the love you have for the church, by your hope of heaven, and by the terrors of the judgment bar, drink no more! Dear brethren, the church bleeds, the cause of God is impeded, and souls are lost because some who are within her pale use ardent spirits, and that, too, to intoxication. Are you thus impeding God's work? Think of the terrible responsibility taken at the sacred altar! The church demands that you give up the use of ardent spirits, and abandon forever the intoxicating cup. To say the most, their

use is but a personal gratification. And can you not make so small a sacrifice for the cause of Christ? If not, where is that love for him which should burn upon the altar of your heart? St. Paul said he would not eat meat while the world stood if it caused his brother to offend. Will you not follow such an example in reference to intoxicating liquors? How noble is this sacrificing spirit—how exalting to humanity, and how beneficial to the world!

When you contemplate the alarming extent to which intemperance has gone, the inroads it is making in the church, and the untold evils which it has brought upon society, and is still bringing upon your dearest friends, how can you aid, by your example, and influence, in a work so destructive, or be indifferent to your responsibility? Look around you. Humanity bleeds, orphanage weeps, the family hearthstone is made desolate, the land is drenched in tears, and thousands of our fellow-men are being wrecked forever. War has slain its thousands, but intoxicating liquors their tens of thousands. Five hundred thousand drunkards in these States, to say nothing of those who are dying by moderate drinking, sink annually beneath the waves of intemperance, to reach a drunkard's destiny. Can you look upon the long procession of your fellow-beings, which moves as a mighty army into the jaws of the destroyer, and not feel that self-denial, total abstinence and earnest exertion are demanded at your hands to diminish this desolating evil, and to save the church from the waves of death. Ask not the question: "Am I my brother's keeper?" You are bound by the sacred ties of a common brotherhood, by the endearing chords of affection which unite you to those you love, by the love of Christ and his dying agencies on the cross, and by every principle of humanity and Christian philanthropy, not only to abandon the use of intoxicating liquors, but to use every possible effort to save your fellow-men. Should you escape, that noble boy, in whom your hopes are centered, may become a victim to intemperance, and that beloved daughter, around whom your affections cluster, may become the wife of a drunkard, and in poverty and misery eke out a wretched existence.

We appeal to you, brethren, upon this subject by the claims of humanity, by the love of kindred, by your professed attachment to the church and the solemn vows you have taken at her altar, by the love of God, and by the thunders of the last judgment. What more can we say? Did we know the chord in your bosoms which should vibrate responsive to this call to duty, we would arouse you to a new life, and put in operation a power and influence which should send a thrill of joy to thousands, and awaken the harps of angels to a new song.

"Life is real, life is earnest." The days of our pilgrimage are few, and here is a great work to be done. You are called upon to act in the eventful present, and, dying, leave the world the better because you have lived in it. You are called upon to aid in the moral reformation of those around you. Commence at once—commence at home. Cast the evil spirit from your dwellings, and row total abstinence from all intoxicating liquors, except as a medicine; for this is the only safe ground upon which you can stand. A new and bright future will dawn before you, and the sunset of life will be tinged with the pleasant and sacred remembrance of having done good. But should you heed not the calls of bleeding humanity, or be indifferent to your responsibilities in this important matter, you may have much to regret, and your departing hour will be saddened by the recollection of neglected duty; and the luster of your crown, if crown you obtain, will be dimmed by the tears of orphanage which you might have prevented.

Dear brethren, you are Methodists, and we call upon you to keep the rule of the church on this subject—keep it for conscience sake. That rule forbids the use of ardent

We urge you, brethren, affectionately but earnestly, to meet the claims of the church of your choice in this respect, as in all others, that you may be benefited and the church at large blessed.

The District Conference—your friends and brethren—makes this appeal to you. Will you heed their entreaties, and henceforth preserve inviolate this rule of the church? For the sake of those you love, for the sake of the church, for the sake of our bleeding Saviour, we affectionately urge you up to this line of duty.

Fraternal, in behalf of the District Conference.

J. M. POOR.

J. T. CURTIS.

CANTON, MISS., July 30, 1870.

PRAECATOR'S SUPPORT.

MR. EDITOR: Some months ago your correspondent, "P. O.," made some good hits. I did not exactly understand him on "building." I think I could have understood him better on "husbandry." But he spoke without a figure when he said: "My observation has been that ministers who have been faithful in their labors have succeeded as well, if not better, than any other class of men." I suppose he meant financially, as that was the subject in hand. If so his observation, I think, has been at fault. But I shall not undertake "to give him a frizzling out," as he puts it; and therefore, so far as I am concerned, the Baltimore and New Orleans Advocates need not be at the trouble to defend him.

I shall only say that the case he gives in proof of the correctness of his observation is an extreme one. "Post Oak circuit" had been run down, I infer, and was prepared to place a high estimate on the labors of such a man as was sent there last year. A revival and a financial rebound were the natural results of such self-sacrificing labors as he describes, under such circumstances. It ought to be remembered that our preachers do not enter the ministry to make money. If any of them do, the sooner they get out of it again the better it will be for them and the church. They are called of God to this work, and enter it from a sense of duty. It can hardly be questioned that almost any of them could make more money—succeed better financially—at almost anything else they might engage in. Our Bishops receive \$3,000 a year, or that is their salary—they do not always get it. The highest salary received by any Southern Methodist minister, I believe, is \$4,000. These are the most talented men in our country, who could amass fortunes at the bar, or in almost any other profession.

I suppose "P. O." is a layman, and I was glad to see the interest he manifested in regard to "the neglect of pastoral work," etc., on the part of the ministry.

I do not hesitate to say that when Methodist preachers "while away their time in the most pleasant company they can find, whether religious or not, and engage in conversation and indulge in anecdotes that cause even worldly people to shake their heads in disgust," and neglect their pastoral duties, and appear in the pulpit on Sunday in a bad "plight," without a well prepared sermon, they do not deserve a support from the church. "The laborer is worthy of his hire," but the idler is not.

The church needs the undivided attention and labors of a zealous and efficient ministry; and she ought to provide a comfortable parsonage in every circuit and station, and give all her faithful ministers a competent support, including means to procure suitable libraries and to educate their children, and to lay up a little along for a rainy day.

But when shall these things be, and what shall be the signs of their coming?

W. B. L.

Be very careful of your promises, and just in your performances, and remember it is better to do and not promise, than to promise and not perform.

You will always be reckoned by the world nearly of the same character of those whose company you

WETUMPKA DIST. CONFERENCE.

MR. EDITOR: The first District Conference for the Wetumpka district was held at Lowndesboro, August 7, 8 and 9. It was presided over by W. S. Turner with great ease and efficiency.

The conference organized for business by electing William A. Edwards secretary, and Robert T. Nabors assistant secretary, and appointing regular committees on all the subjects, as required by the Discipline.

Every pastor in the district was in attendance, and from several churches a full lay representation was present.

On the first day of the meeting the pastors reported the condition of their work, which was listened to with interest, and gave the conference a very clear idea of the condition of the entire district, and furnished the committees facts and data for making out their reports.

We have selected a few items from the reports of the various committees, which we subjoin, as containing the principal action of the conference.

The Committee on the Spiritual State of the Church reported the exact spiritual condition of each charge, and gave reasons why some had been prosperous and a few had not. But they were enabled, with the facts before them, to report some gracious revivals and seasons of grace, with good indications and omens from every quarter; and the result of the report was that the district is now in a good condition. They report: First, an improved attendance on church meetings; second, that the ministry is unusually zealous for the salvation of souls; third, that there has been an increased interest in family prayer since the last district meeting. They recommend: First, a revival of class meetings as a means of grace; second, more fasting, with prayer.

The Committee on Missions reported that some portions of the district were destitute of preaching, and recommended: First, that itinerant and local ministers should, as often as possible, call the people in these destitute places together at private houses and school houses, and preach to them the gospel, and that the laymen of the church co-operate with the ministry in spreading scriptural holiness over the land; second, that the presiding elder request the Bishop, at the ensuing Conference, to appoint a missionary for the northern portion of Antigua circuit, and the destitute territory north of that.

The report of the Committee on Sunday Schools shows that there is an increased effort and interest in that institution of the church, and that quite a large number of Sunday school scholars have this year been converted and joined the church.

The report of the Committee on Finance exhibits the fact that the assessments have been liberal, and that over fifty per cent. has been paid. They recommend a continuation of the system proposed by the Montgomery Conference in 1868 for raising funds for the support of the ministry.

The Committee on Education reported our Conference schools in a good and improving condition. The standard of scholarship is reported as high as any in the country. Many of our youth are attending our own schools, but some of our people will yet send their children beyond the Conference, and even beyond the State, with no apparent advantage. The following accompanied the report:

Resolved, That we express our undiminished confidence in the character and claims of the educational enterprises of the church within the Alabama Conference, and cheerfully commend them to the consideration and patronage of its membership as important auxiliaries in giving permanence and expansion to the church.

The Committee on Church Property reported that the property was in good condition.

The Committee on Church Literature reported the total number of papers and periodicals to be two hundred and twelve. Of this num-

ber one hundred and three are Visitors, twenty-five of the Little Soldier, four of Burke's Weekly, and seventy-four designed for adults.

The following were elected delegates to the Annual Conference: Rev. H. Starnes, Dr. C. M. Howard, Dr. S. P. Smith and Hon. T. M. Williams. Alternates: Hon. William A. Allen, Dr. B. F. Davis, Colonel C. S. G. Doster and R. W. Russell.

The next District Conference will be held at Prattville.

WM. A. EDWARDS,
C. M. HOWARD,
B. F. DAVIS,
Publishing Committee.

DANCING.

Do those who attend balls and dancing parties pray and ask the blessing of God on their dancing? Why not? Do they not contend that it is an innocent and harmless amusement—one in which Christians may engage with propriety and without detriment to their good character and fellowship with God? If this be so, I am sure they might pray and ask God to bless the dance. But who ever heard of a dancer doing such a thing? To do so would be to abandon the dance, because the two acts are so utterly opposed to each other in principle and spirit that to perform the one is to leave the other undone.

But as they insist upon its innocence I shall insist upon their praying before they dance, and asking God to bless them in it. Let us draw near while that young lady kneels to pray before entering the ball room. Do you hear? "O Lord God of purity, who cannot look upon sin with approval, grant me thy blessings in that which I am now about to do in going to the ball and dance. Thy word requires that women should dress plain and simple, and be adorned with shamefacedness and sobriety; but I am adorned with costly array, and gold and pearls and diamonds, and plaited, befrizzled and pomated hair; yet, Lord, bless me in all this. Lord, thy word requires truth in the inward parts, and that one should speak truth to his neighbor; but I expect to-night to jest and fit and deceive by word, and avoid the truth; yet, Lord, bless me in all this. Lord, thy word requires me to be sober, meek and humble; but I expect to be gay, light, frivolous and proud, and to show anything but a meek and quiet spirit; yet, Lord, bless me in all this. Lord, thy word requires me to be pure in heart and life, and to love thee, and my neighbor as myself; but I am running in the ways of sin and corruption, and do not love thy ways, and my heart rankles with hatred when I remember some women who are more beautiful and accomplished and attractive than I am; yet, Lord, bless me in all this. Lord, thou hast made me to glorify thee—even in my body and spirit, which are thine; but I am going to this ball to leave thee out of the question, and to seek the praise of men for my own gratification and glory; yet, Lord, bless me in this. Amen."

What do you think of the prayer? Is it not very appropriate?

WATCHMAN.

FROM OUR BRETHREN IN TEXAS.

WHEREAS, Various rumors are sedulously promulgated, designed to create dissension among our congregations, disastrously hindering the success of the Lord's cause:

Resolved, 1. That we, the members of the German District, Texas Conference, Methodist Episcopal Church South, fully indorse the transactions of our last General Conference, and very especially those which have reference to our German work, and to the result of the proposed union with the Methodist Episcopal Church North.

2. That we herewith express our unfeigned gratitude toward our last General Conference for the manifest promptness in coming to our assistance; that we deem it our imperative duty, and now express our unflinching determination by faithfulness, friendly attachment and urgency in building up our branch of Christ's church to prove the sincerity of our gratitude.

3. That these resolutions be forwarded by Brother Abrams for publication in the New Orleans, Nashville and Texas Christian Advocates, and in the Evangelical Apologist.

J. A. SCHAEFER, P. E.
FR. VORDESMANN, Secy.

CHURCH SCHOOLS.

MR. EDITOR: Allow me to say a few words to the Methodist people on the subject mentioned above.

First. We ought to have good schools under the patronage and control of our own denomination.

Second. We can have them if we will.

The only question is as to how we can have them. A satisfactory answer is given by reference to the example of other churches which are in no better condition than ours to support their schools. The effects of war were no more disastrous to the Methodist than other branches of the church in the South. There is as much vim among our people, engaged in the various business pursuits, as among others. Our people are as enterprising and successful in other departments. Why, then, are we behind in the great educational enterprise? I would not be understood as saying we have no schools, but that we have by no means come up to the measure of our duty in providing for the educational wants of those under our care.

Now consider—we have only one male college (Centenary), the joint property of the Mississippi and Louisiana Conferences. This institution has furnished the church and the country some of the best material for the ministry, and all the other professions, that can be found. But now noble old Centenary College barely has a "name to live."

The Mississippi Conference has one female college, at Brookhaven. We are glad to know this institution is in a prosperous condition. But then there is room for several high schools, academies, etc., that might be auxiliaries to these colleges, and through which they might be supplied with pupils ready to enter advanced classes, and complete a collegiate course in one or two years, with a great saving in the way of expense to parents and guardians. Why not have a church school in every circuit? Why not have a high school or academy in each presiding elder's district? These, with one or two first class colleges for each sex, would afford educational advantages adequate to the wants of our people; and it is the duty of the Methodist Church to educate her own children. I hope some one more competent will stir up the pure minds of our people on this subject. It seems to me that one or two competent men would be profitably employed as agents to travel, lecture and arouse our people, especially in the Mississippi Conference, on the subject.

It is true that, beside Whitworth Female College, there is an excellent school at Port Gibson, under the presidency of Rev. B. Jones, and the Woodville Female Seminary, at Woodville, under the care, I believe, of that most worthy layman, Brother Wailes. But the geographical position of these schools is such that they are not accessible without great expense, except to a very small portion of the Mississippi Conference. Sharon Female College is somewhat more accessible; but this institution is barely able to live. The fact is, our people are not devoted, as they ought to be, to this great interest. They need stirring up, and especially to the support of denominational schools. We pay more, in many places, to the schools of other churches than to our own. They rarely patronize ours. But our exceeding catholicity is the death of all enterprises in this direction among our own people. I only intend some hints, and again express the hope that you, sir, or some one else who is competent, will agitate the subject.

Yours truly,

H****.

A new valve slide for locomotives has been invented which will save twenty per cent. in fuel, and increase the speed of ordinary trains to eighty miles an hour.

Under the recent act of Congress, two women in the Treasury Department at Washington have just been appointed to first class clerkships, with salaries at \$1,200.

ADAM CLARK, when asked by a young preacher how to preach, replied: "Go and study yourself to death, and then pray yourself alive again."

The Christian Advocate.

SATURDAY, SEPTEMBER 3, 1870.

THE BALLAD OF KING CORN.

BY G. H. BARNES.

I passed by a field where the royal Corn
His hundred emerald flags unfurled,
Aglow with the glancing banners of morn,
With the crystal drops of dew imperaled.
And waved them out to the free wind's play;
And tossed his feathered plumes high;
And I heard the monarch proudly say,
In a strain of mystic melody:

"Lo! I am King of the fruitful farm!
I'm rightful lord of the cereal band!
I sway the scepter of my strong arm
In majesty over the fallow land.
The farmer's eye is alight with hope
When his shining plowshare turns the mold;
And the glowing gates of promise open
When he hides in the ground my germ of gold."

"The heart of the husbandman thrills a song
When my green blades pierce the mellow
ground;
He delights to see me, tall and strong,
In the maize-month, cast my shadows
round;
And, watching the August sunbeams fall,
And a matchless elixir to my beauty
bring."

"Behold my stately Saul,
My Corn, over all his brethren King!"
"Ay, I was born to rule in the field;
My banners wave on hillside and plain;
The world, for my glory and bounteous yield,
Proclaims me by right, 'King of the
Grains!'"

I make the laborer's fireside glad
With abundant gifts from my full hand;
And the tolling millstone, hunger-sad,
Would welcome my reign in every land.

"When the cool and soft September days
Bring a ripeness to my golden ears,
I'll fling my flags in the autumn haze,
Unplume my helmet, and drop my spears;
Then, as I bow to the reaper's hand,
In the dewy hours of a harvest morn,
I'll bear the shout of the harvest band:
'Room for the King! the great King Corn!'"

Independent.

THE FIXED STARS.

Although the great majority of the stars which sparkle in the heavens are called *fixed*, and were supposed by the ancients to be attached immovably to numerous crystalline spheres which revolved around the earth once in every period of twenty-four hours, yet astronomers have long been of the opinion that the fixedness of these objects is merely apparent, being due to the immense intervals of space which separate them from us, while they may really be moving through space with velocities equal to those with which the planets perform their orbital revolution around the sun. Now this opinion has been proved to be well founded in fact, and although investigations upon the subject were begun many important results were arrived at before the dawn of the present century, yet in view of the great development of this branch of the science since the year 1800, we are justified in ranking it among the specialties of our own period. By a comparison of the recorded position of the stars made at different times, it is found that they are all constantly, though very slowly, changing their apparent places on the celestial sphere. After making all necessary allowances and deductions for such changes as would be due to the known motion of the earth in its orbit, to the precession of the equinoxes, to nutation, and to the velocity of light, there still remains in the case of each star a certain amount of motion which is independent of any of these known causes. By a still closer examination and more profound analysis it has been discovered that there are numbers of stars which actually revolve around each other; that in fact there are away off in what we may call the outer regions of space systems of worlds analogous to our system, composed of stars revolving in elliptic orbits about their common center of gravity, which is placed at the common focus of each ellipse. The science of mechanics informs us that when bodies are so related to each other as to describe ellipses about their common center of gravity, they can only do so under the action of an original impulsive force combined with that of a constant centripetal or attractive force which varies inversely as the square of the distance, and this we have for two hundred years known to be the law of variation of the attractive force which the planets of our own system exert upon each other. Hence we are forced irresistibly to the conclusion that those distant bodies are subjected to the same forces which sway the planets and keep them in their orbits. But how is this difference to be explained between the solar system and those other systems of which we have been speaking, viz: that while in the former we have a number of bodies circulating about a great self-luminous sun from which they derive their light and heat; in the latter the different components are themselves self-luminous, and are therefore to be classed as suns, so that they form systems of suns revolving around each other? Whether these suns are attended by planets or not must be for the most part a matter of

conjecture. Even if they are so attended it is hardly possible that many of the planets will ever be discovered, seeing that they must be to a greater or less extent lost to view by virtue of the intense brilliancy of their primaries. We may state, however, in this connection, that within a few years past astronomers have been laid to suspect the existence of a dark body in the neighborhood of the well-known star Sirius, and that Mr. Alvan Clark, of Boston, has actually discovered such a body through a telescope of his own manufacture. Whether this body is a genuine planet revolving around Sirius as its sun remains to be determined, and it belongs to the future to discover whether there are any other bodies of a similar character.

In addition to this orbital motion of a few of the stars, it is found that all of the stars situated on one-half of the celestial sphere seem to be slowly moving toward a certain definite point in the heavens, while all of those which are in the other hemisphere are apparently receding from a point diametrically opposite to the former. This apparent movement of all the stars in the heavens is exactly what we should expect were our sun with its system traveling through space. Unconscious of this motion ourselves, we should naturally refer it to the motion of exterior bodies, just as when traveling smoothly along the surface of a river we imagine ourselves to be at rest while the trees and other objects on the land seem to be in motion. Accordingly, just as the rotation of the earth upon its axis was inferred from the apparent diurnal revolution of all the celestial bodies, so from this other apparent displacement of the fixed stars it has been inferred that the whole solar system is sweeping through space, the direction of the motion being toward a point in the constellation Hercules, and the velocity being about one-fourth that of the earth in its motion around the sun. The question naturally arises whether the path which the sun describes in his progress is a straight or curved line. In answer to this question it may be said that the time which has elapsed since the first discovery of the motion has not been sufficient to determine the point. The path may be rectilinear, and in fact that part which the sun has passed over within the past ninety years has not varied perceptibly from a straight line. Analogy, however, would lead us to infer that the orbit is an ellipse or some other of the conic sections, and assuming it to be an ellipse its center must be situated somewhere in a line perpendicular to the direction in which the system is now moving. This line passes very near the well-known group of stars called the Pleiades, and accordingly the celebrated astronomer Madler has suggested that Aleyone, which is the brightest star of this group, is really the center about which our sun is revolving, and may therefore be justly denominated the true central sun. This beautiful theory has much of plausibility about it; but it must be remarked that the reasons which Madler has advanced in support of his suggestion have not been deemed satisfactory by all astronomers, and it is therefore proper that we should wait for further developments before accepting it as an established scientific theory. Granting for the moment that it is true, it clearly shows us that the sun and his system, vast as they are, form but a component part of a still greater system, in comparison with which the sun is what Saturn is to the sun, and throughout every element of which the same great law of gravitation prevails.

This view of the motion of the solar system is strikingly illustrative of the wonderful progress which has taken place in our ideas with respect to the position which the earth holds relative to the objects which surround it. In the opinion of the ancients the earth was immovably fixed in the center of space, and the sun, the moon, the planets and the fixed stars moved around it once every day. This was, as is well known, the established theory until comparatively recent times, and we have all read of the persecution to which the illustrious Galileo was subjected scarce two hundred and fifty years ago for venturing to express a contrary opinion, and for declaring that the earth moved. Next came the theory of Copernicus, according to which the sun was the immovable body about which the earth and the planets revolved in circular orbits. This hypothesis at once divested the earth of the great importance which the old notion had attached to it, and placed it in its true position as only one of the planets. With improved instruments and methods of observation came the next step in the progress of discovery and the corresponding perfection of ideas; which was that the planets revolved about the sun, not in circles but in elliptic orbits, the sun being placed in one of the foci of each ellipse. In the next place came the discovery that while the planets are moving around the

sun as a center, this great body is himself rapidly progressing through space and of course carrying along the planets with him, and finally we have the proof of what has for a long time rested upon analogy alone, viz: the diurnal rotation of the earth upon its axis. What a contrast between the earlier and the later ideas! The earth is fixed! The earth is involved in a labyrinth of motions which it is beyond the power of the human intellect to grasp save by resolving it into its component elements!

Before leaving this part of our subject it may be interesting to note the generally received opinions in regard to the relation which the sun sustains to the other stars which compose the visible universe. A single glance at the heavens will make it apparent that the stars are by no means uniformly distributed over the celestial sphere, but that there is a certain belt throughout which they are so closely packed together as to present the appearance of a continuous strip of faint white light. This belt is familiarly known as the Galaxy or Milky Way. It extends entirely around the celestial sphere, but is broken up into two distinct parts not far from the point where it crosses the equator. If we turn our eyes to the heavens, on either side of the Milky Way, we shall find that the number of stars rapidly diminishes, and at a distance of ninety degrees from this belt they are separated from each other by considerable angular intervals. The best opinion in regard to the Galaxy is that it is composed of two nearly concentric rings of stars with their planes slightly inclined to each other, which would account for the apparent bifurcation above alluded to; and that the thickness of the rings is inconsiderable in comparison with their linear dimensions. That portion of space which the rings occupy is literally packed with stars which are at such immense distances from us that the intervals which separate them from each other are to the naked eye reduced to zero. Our own position in space is in the midst of these rings, but out of their center and rather nearer to the point where they seem to separate than to any other part of the system. When we look, in the direction of the plane of the rings we are looking toward the greatest number of stars, and see them crowded closely together; when we look in a direction at right angles to the former, we see as it were entirely through the thickness of the rings, and of course we then see the smallest number of stars. If we were placed outside of the Milky Way, and at a sufficient distance from it, it would appear as a hollow belt or ring of light entirely isolated from all other objects in the firmament. In the beautiful constellation Lyra there is visible just such a ring, which in the powerful telescope at Parsonstown is entirely resolved into stars. This must beyond a doubt present to the inhabitants of some planet situated far in its interior an appearance entirely similar to that which the Milky Way presents to us.

The form of the Milky Way affords good evidence of the unity of plan which, notwithstanding all the apparent diversity, pervades the whole universe. Our own solar system presents the same form on a diminutive scale, for have we not a belt of asteroids forming a ring around the sun and flanked on each side by an equal number of planets? And in the case of the planet Saturn, do we not have on a still smaller scale just such a belt or ring? We have seen that the solar system is in all probability revolving about a central sun, and though it is not an established scientific fact, yet we may infer by analogy that this central sun is attended by yet other suns and planets revolving around it, and together constituting a ring. Again, we have just seen that the solar system constitutes but one element of a vast system of myriads of stars all conglomerated into a ring, and that there is still another ring in Lyra with which the Milky Way has no evident connection. Who can doubt that in these great ring systems there is plan and design and purpose, and that they are all the offspring of the same All-powerful will?—*Southern Review.*

A man who is young in years may be old in hours, if he have lost no time; but that happeneth rarely. Generally youth is like the first cogitations, not so wise as the second; for there is a youth in thoughts as well as in age; and yet the invention of young men is more lively than that of old, and imagination streams into their minds better, and as it were, more divinely.—*Lord Bacon.*

They who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.

RELIGIOUS INTELLIGENCE.

FOURTEEN million copies of Spurgeon's sermons are reported to have been sold in England and three hundred thousand in America; and Spurgeon is but thirty-six years old.

CARDINAL ANTONELLI has recently married one of his nephews to a Spanish lady of fortune, and has proved himself equal to the occasion by bestowing upon the happy pair a sum equivalent to \$1,000,000.

The Universalist denomination are doing what they can to settle women in the ministry. Miss Hanford, at New Haven, Miss Brown, at Bridgeport, and Miss Clappin, at Grinnell, Iowa, are all reported as successful preachers.

Dr. GRINNESS reports great success in the distribution of the Scriptures in France. The officials interfere no objections; the parish priests are unable, even if inclined, to prevent the work; and the people receive the Bible with avidity.

The (Dutch) Reformed Foreign Mission Board has been running badly in debt, being now \$35,000 behindhand. As the annual receipts are only about \$80,000, this is a serious check. The membership of the Reformed Church is about sixty thousand.

The Moravian corrects some mistakes in regard to the statistics of its church. The present membership is twenty-five thousand, being an increase of about four hundred and twenty five over 1869. Sixty-seven missionaries are employed in the *diaspora*, or European home mission field. Those at work among the heathen number over three hundred.

THE China Inland Mission has not been injured by the excitement in reference to the outrage which took place in August, 1868, at Yang-chau. Probably there is no station connected with the society that now enjoys more peace or spiritual prosperity. The income for the last year was only \$1,480 less than the year before, and larger sums have been sent direct to the missionaries. There are now thirty-two male and female missionaries at thirteen important inland towns.

CHURCHMAN illustrates the fact that our religious progress does not lag behind our industrial and commercial enterprise. With a population of about four thousand, this enterprising little city, the capital of Wyoming Territory, contains five churches—an Episcopal, a Methodist, a Presbyterian, a Congregational, and a Roman Catholic—all erected during the last three years, at an aggregate cost of about \$24,000. Three years ago there was but one house of any kind in the place.

THE Jews are revising their "prayer book." At the late Jewish synod, held at Leipzig, the following was resolved: "No bitter or harsh expression shall be contained in any of the prayers under revision, or to be newly composed; the contents shall embrace all human beings of the universe, and nothing shall be said therein with regard to the chosen people which might in the least offend our brethren of another creed." On the other hand, the new prayers or those under revision shall lay stress upon the religious mission of Israel, the providential guidance in its history, the fundamental Mosaic principles of progressive development, a future universal knowledge of the Almighty's commands, a love of peace, justice and humanity.

Born Episcopals and Presbyterians are organizing churches in Utah Territory. The corner-stone of St. Mark's church was laid in Salt Lake City, by Bishop Tuttle, on July 30. It is to be constructed of stone, and ready for occupancy by the first of October. It will be a free church. Rev. T. E. Bayliss sounds us an appeal, too long for insertion, for a Presbyterian church in the only Gentile city of Utah—Corinne. He is the only resident minister in the place, and the only Presbyterian clergyman between Cheyenne, Wyoming, and Elko, Nevada, a distance of seven hundred and ninety-two miles. In three months' time a Sabbath school of fifty-eight scholars has been called together and a church of ten members has been organized. A church edifice is urgently needed. It will cost \$5,000. It will readily be imagined the ten members cannot erect it themselves.—*Independent.*

ENGLAND is in advance of us. She has established several ministerial "intelligence offices." To these offices any vacant parish may apply for a servant (of the church), and any distressed clergyman for a situation. The price of the market is not high at the time of our writing, if we may judge from the quotations in Chambers Journal. Two hundred clergymen are reported as "out of employment." One man—who, with unconscious self-satire, has described his "views" as moderate—ventures to demand £180 a year. Only seven aspire to £150. A single divine underbids these by £10. Thirty-five ask for £120, and the other one hundred and fifty or so of reverend gentlemen are ac-

tually going—or waiting to go—for £100 a year or less; several asking less than a good butler's wages, and one offering himself for "10s. 6d. a service and his traveling expenses." The whole two hundred could be procured for less than half the price paid for a bishop.

The American Methodists are beginning to find that their China missions are bringing them in fruit for their labors. The Fuh-chun mission was organized in 1847. For nine years it secured not one convert. Seven years later it had one hundred. Now there are seven hundred and fifty members and as many more probationers; also seven well qualified native pastors and forty or fifty helpers. The missionary force is very small now, consisting only of Dr. Muelny and Mr. Sites; but two others will be sent in the fall. The converts are largely in the villages to the southwest of Fuh-chun, and are very ready to accept the gospel. The Kiukiang mission was started in 1867, and occupies the province of Kiangsi, with twenty-six million of population, on the south of the Yangtse river. Mr. and Mrs. Hart are the only missionaries there at present; but re-enforcements will speedily be sent. Though so young a mission, there is a little class of converts. A mission at Peking was started last year, and will have four missionaries.—*Independent.*

THE BRITISH CONFERENCE.—The preparatory committees held their meetings, beginning on July 19. The Education Committee held on that day a long session of six hours.

Fifty students of the second year, and four of the first year, were appointed to schools on Christmas last. Seventy-five candidates were admitted, making the number in residence 144, or ten more than the government number.

The number of Sunday schools is 5,443, increase 115; teachers and officers 105,592, increase 2,151; ditto in society or on trial 78,574, increase 1,624; scholars 622,589, increase 20,788; ditto in society or on trial 38,144, increase 1,772; in select classes 20,976, increase 2,095; young persons in Bible classes by ministers or others 13,434, increase 310.

The one hundred and twenty-seventh session of the Conference opened at Burslem, July 26. About six hundred ministers were present. Ten vacancies were filled, and the Conference proceeded to an election of officers. Rev. John Farrar, who has served in that capacity once before, was chosen president.—*Methodist.*

CONGREGATIONAL CHURCH.—The late Kansas General Association reported a total of sixty churches, only eight of which are vacant; sixty-one ministers, forty-nine of whom are in charge of congregations, and but four of the whole number are engaged in secular pursuits. Fifteen have been added to the ministerial force during the year. One has left the State, and one has deceased. The number of new churches during the year is twelve. To a membership of 1,606 last year, there have been 472 additions, 142 by profession. The churches have raised the past year \$55,323 41, of which \$28,936 20 was for church building, and \$17,647 55 for ministerial support. The church at Enocka, Kansas, recently dedicated a new house of worship, and received five new members. A church of eight members was organized in Hersey, Michigan, on the twenty-fourth ultimo. The Congregationalist says: A lady seventy-five years old, and who is obliged to walk two and a half miles to church, received the prize offered by the superintendent of the Sabbath school in Wellington, Ohio, to the member who should bring in the largest number of new scholars in a specified time.—*Interior.*

THE GREEK CHURCH IN AMERICA.—In a recent issue of the Pacific Churchman is the following announcement, made on what is presumed to be reliable authority:

"We have received news by the last mail that it is determined, by the Holy Synod of Russia at St. Petersburg, that a Greco-Russian church be erected in the city of New York. The plans have already arrived, by which it appears it will be of Byzantine architecture. The Empress of Russia takes a great interest in the matter. About \$5,000 have already been collected there. It is expected that the Greeks of America and other parts of the world will also contribute liberally. New York is expected to be, in time, the seat of a Greek Orthodox Eastern Church. Archdiocesan, and of the Cathedral church of that hierarchy on the American continent, New Orleans and San Francisco to be episcopal seats. Mr. N. L. Bjerring, of Baltimore, who has relations in Chambers Journal. Two hundred clergymen are reported as 'out of employment.' One man—who, with unconscious self-satire, has described his 'views' as moderate—ventures to demand £180 a year. Only seven aspire to £150. A single divine underbids these by £10. Thirty-five ask for £120, and the other one hundred and fifty or so of reverend gentlemen are ac-

sixty million to seventy million souls, of whom forty-nine millions are in Russia and twelve millions in Turkey, are embraced in its communion. Though separated broadly from the Romish Church, it yet retains in its creed many of the absurd notions of the communion it has left—such as the seven sacraments, the mass, monasticism, looking with superstitious veneration upon the Virgin Mary and sundry saints, etc. But the Greek Church has cut loose utterly from Rome—scouts the authority of the tremulous old man of the seven-hilled city, administers the Lord's Supper in both kinds, does not require absolute celibacy in priests, and in various other respects shows that freedom from Romish thralldom has given her progress in the direction of truth.—*Interior.*

NATURE'S SPRING SONG.—The lark gave the signal! Up from the fresh, bright turfs of sweet-smiling grass, through the bright springy air, it briskly, cheerily flew—joy in its heart, lightness in its wings, melody streaming from its throat—and darted forth amid the feathered songsters of the grove; blithely sounding the happy key-note of the sweet spring morn! From a thousand forest trees came the melodious responses; the matin air was gaily filled with the pretty preluding; the morning breezes caught the tune, and murmured it softly and caressingly to the countless leaves quivering on the grand old branches of the stately tree; and the leaves prolonged the full rich strain, and swelled with their soft wild harmonies the beautiful spring song—the rejoicing Pean of the new birth of the vernal and floral year. The cattle on a thousand hills, in mellow concord, full contentment lowed; and the fair faces of happy nature basked in God's benignant smile. The morning hymn of the birds, the breezes, and the myriad leaves of the wood, joined their accordant sounds, and the psalm of nature spread, and rolled, and widened, until it reached the serene and lofty abiding places of the spirits of the mountain tops, whose broad and mighty wings were soon harmoniously freighted with the pleasant strains, and whose majestic voices, in glorious tones, enrich the choral songs with chords sublime, with heavenly tranquil themes of peace and grandeur! And lo! from the mountain bed the bounteous rushing river heareth the joy-abounding tumult, thrills with the weird and many-voiced songs, uplifts his white and foamy crest with pride, to bear his potent part in that fair song, and on his broad and rapid breast, o'er crag and rock, and hamlet, field and town, bears the triumphant song to Ocean's well-pleased ears. And then, from the depths of the vast, murmuring sea, all grandly sound the solemn ponderous bass to make the song complete. The waves of the thunderous anthem swell, and the high cherubim themselves seem to touch their golden harps and add celestial tones unto the earth's first soul of spring.—*Musical Bulletin.*

GENESIS VS. GEOLOGY.—The following story is told of the Rev. Dr. Taylor, the noted New Haven theologian: "Profound in metaphysics, but not versed in science, he was an obstinate defender of the literal interpretation of the six days of creation in the Book of Genesis, as against the idea of six long periods of time, which Prof. Silliman advocated. One day Prof. Silliman took Dr. Taylor into the geological cabinet, and confronted him with several trilobites in rocks of the lower strata, and said: 'Now, Dr. Taylor, how did these once living animals get into this position, except as the rock gradually formed about them in one of those long early periods?' 'Nonsense, nonsense,' answered Dr. Taylor; 'do you think that God, when he made the rocks, couldn't have stirred in the things just as easy as a cook stirs raisins in a pudding or cake?' Prof. Silliman was so disgusted that, perfection of courtesy though he was, he put on his hat without reply, walked straight out of the building, and did not say a word to Dr. Taylor for three weeks." So the story goes.

THE word "rentes" is constantly occurring in foreign dispatches, and their rise and fall seem to constitute the financial barometer of Paris. Rentes are the funded debt of France, not, however, in the form of bonds, but simply loans from the people. These loans are entered to the credit of the lenders on the ledgers, and draw a specified rate of interest. The holders of the debt are called "rentes," and the fluctuations in its value denote popular distrust or confidence in the government.

HE who has struck his colors to the power of an evil habit has surrendered himself to the power of an enemy, bound by no articles of faith, and from whom he can expect only the vilest treatment.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, SEPTEMBER 3, 1870.

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When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

TALK TO OUR FRIENDS.

Now that we have reached September, and are entering upon the season of harvest and activity, we shall look for a large increase of subscribers. At the great religious gatherings during the autumn we hope the friends and agents of the NEW ORLEANS CHRISTIAN ADVOCATE will be specially active and zealous. Our paper represents no private interests. It is the exclusive property of the patronizing Conferences, and is published by them. Every preacher in these Conferences is part owner of the paper, and has as much property interest in it as the editor or the members of the Publishing Committee; and, we may add, gets as much out of it in every way, except in the item of hard work. The Publishing Committee would like to make improvements, but in order to do this we must have more subscribers. To be established upon a prosperous basis the circulation should be doubled. With proper effort we believe that this increase can be secured within the next six months. At any rate, a heroic effort ought to be made this fall to enlarge our subscription list. We appeal to our subscribers, as well as to the preachers, to aid in the work. If each subscriber would get us another the work would be done at once. Turn out, brethren and sisters, and see what you can do for the ADVOCATE! We are trying to make it a good paper, and we have the assistance of several gifted writers, whose contributions adorn and enrich our columns nearly every week. The constant aim is to make it the pastor's assistant, and a religious blessing to the communities and families which it visits. To the preachers we repeat that the NEW ORLEANS CHRISTIAN ADVOCATE is your enterprise, your property, and in working for it you are working for Christ and his church.

THE YELLOW FEVER.—Three or four fatal cases occurred in the Charity Hospital a few days ago. We learn that there is one convalescent case remaining. We cannot hear of any cases in private practice, and there are no present indications of its spreading. At this time the city may be regarded perfectly safe and healthy. We shall keep our readers truthfully advised, and shall not fail to give warning when any danger exists.

Philosophy does not look into genealogies.

HARRY LEE whose habits are his friends.

COMMUNION WITH GOD.

The privilege of divine fellowship is so explicitly declared in Scripture that there is no room for doubt on the subject. Experimental religion comprehends it as the ordinary experience of true believers. In all ages and dispensations it has described the spiritual life in its highest attainments of holiness. Enoch, Abraham and John are represented as walking "with God," as walking "before him," and as enjoying a peculiar and intimate companionship with the divine Being. In the New Testament the trine aspect is exhibited: "Our fellowship is with the Father, and with his Son Jesus Christ," "The communion of the Holy Ghost."

Supposing these words to be taken in their most simple and obvious sense, they bring us at once to the great central doctrine of religious purity. To enjoy the intimate companionship of him who is "glorious in holiness," there must be a correspondence of character in ourselves. The reason of holiness, and the necessity, are in the nature of God. The sum of the argument is contained in the command: "Be ye holy, for I am holy." No further reason need be sought. Without the image of God stamped upon the heart there can be no peace for the soul anywhere in the universe. Holiness is an impossibility without it, and every aspect of a spiritual life supposes it. Likeness to God is implied in communion, and every leading grace. It cannot be without love and faith; neither can it be maintained without the utmost devotion.

This fellowship is a matter of consciousness, so that the possession of it may be clear to the child of God. It is hardly conceivable that it should be otherwise when we reflect upon the wonderful change which it implies. "Without God in the world" is the opposite; and as the sinner may realize his inward desolation, so the believer may have the felt assurance of the divine presence and friendship. This is the inner sanctuary of experience, and the point where the "life is hid with Christ in God." Prayer in this state is more than a form of words, more than a religious habit, it is more than the cry of spiritual destitution; it is the realization of all blessedness and joy, in which the divine fullness completely satisfies the soul. Where this communion exists the comfortable sense of it will be generally present in the midst of our daily cares and business. It will be a source of comfort and strength in the wearying and perplexing affairs of the world; and the soul, amid trials and toil, will be constantly returning to God as its rest.

Nothing is so sensitive to sin as this state of union with God. It cannot abide the least indulgence in evil, and is marred, if not destroyed, by things which the world or a loose Christianity scarcely regard as wrong. What may appear reasonable to the unconverted, and entirely allowable in the judgment of a lower religious experience, may prove perilous, if not destructive. If we would have God's presence we must part company with many things which formal Christians defend as eminently right and consistent. Leaving out special texts and arguments, the appeal is to the effect upon this near and spiritual companionship. Whatever hinders communion with God is to be shunned. It is a sufficient reason for the condemnation of any practice, that it weakens or interrupts our fellowship with God; and that it dims or wholly obscures the assurance of the divine favor. The failure of many to gain this experience is owing to some forbidden indulgence; and it is often lost by giving way to temptation. Real communion with God is exclusive and absorbing. It casts out all objects of spiritual idolatry, breaks up the fellowship of the world and of sin, and leaves the Saviour in full possession of the heart.

The Savannah Republican publishes a letter of General Washington to General Woodford, dated September 26, 1777, the copy of which is still in a good state of preservation, in General Washington's own hand.

Disintegration and Absorption.

The Northwestern Christian Advocate, published at Chicago, takes exception to Dr. Curry's views on this subject. The editor admits that disintegration and absorption, "to some extent, are consequent upon our being there." We suppose he is truly sorry that this should be the incidental though unintentional result. We must give the Northwestern credit for Christly sentiments; but Dr. Curry's "practical method of church unification" is that which the representatives of the Northern Church are pursuing. That they have used every means to this end cannot be denied. They have been mainly engaged in the effort, not to save souls, but to steal both church property and church members. Their persistent labors to proselyte, especially among our German people, and the free use of missionary money to further this object, proves that "disintegration and absorption" are the manifest purpose rather than the incidental consequence. The great show of membership, displayed in their statistical tables, is made up of colored churches and members taken from the Church South, either by military order or by political influences, and the irresistible drawings of missionary greenbacks.

Disintegration and absorption are more than incidental. The love of souls is secondary, while these are the leading objects. There may be an occasional protest against this policy, as in the extract from the Northwestern, but it is nevertheless the policy actually followed. There are some expressions of rather objectionable import: "We had a great work in the South to do for God and our country." We know what country means from that standpoint. "There, too, were souls to be saved, and other work to be done, for which the Church South had no facilities." We hope the other work refers to educational interests, and not to the organization of political clubs. We give all credit, however, for fair statement, and sincerely reciprocate the statements of Dr. Reid concerning our work in the North. We shall not at all be sorry to see the Church North in the South, provided she comes to save souls, and devotes herself exclusively to this great mission of the church of Christ. The following is the extract from the Northwestern:

No one can doubt that "disintegration and absorption" have been words unhappy in their influence at the South. They convey to the ears of the Church South an impression that our first great business there is to destroy them; and upon the ruins rear our own church, a work for which the Methodist Episcopal Church never had, and we trust never will have, a heart. We had a great work in the South to do for God and our country. All over the South were those, both white and colored, who were not at all in sympathy with the Church South or its ministry, and yet were Methodists, many of them actual members of the Methodist Episcopal Church. There, too, were souls to be saved, and other work to be done, for which the Church South had no facilities. It was our duty to enter the field. Moreover, to divide the churches of our land by geographical lines was a civil misfortune that led to secession and war, and is still pregnant with alarming evils. It was well for us to break over the boundaries that slavery had set us, nor are we at all sorry to see the Church South in the North, if she can here find a field. Our work in the South is not "disintegration and absorption," although these to some extent are consequent upon our being there. We should carry on our work in the South, as we do everywhere else, for God and souls, without reference to other churches, save to be courteous, with all proper courtesy. We have our own work to do, and will do it; but if they have a work to do let them do it, either in the South or North.

We are not able to discern the propriety of the order of these watchwords as they are sometimes put. Naturally, as the New York editor has it, it would be "disintegration and absorption" if the two processes apply to the same persons; but do those who change the order of the words mean that some are to be absorbed by the Methodist Episcopal Church, and others to be disintegrated, to go where they will, only so that all Methodists but our own shall be got out of the way? There is a ring to these words that is not pleasant to our ears. It is far more Christly to absorb the disintegrated elements than to leave

them out of the pale of Christian care and responsibility. If we disintegrate, by all means let us absorb; but it is scarcely Christly to aim at either in the case of any genuine sister church of the Lord Jesus.

A WORD TO BUSINESS MEN.

As the business season is about to begin, the time for advertising has arrived. The ADVOCATE is in many respects the very best medium through which to reach a most important class of buyers. Our paper circulates extensively in the country; more particularly throughout the cotton and sugar regions of the South. We endeavor to guard our subscribers from imposition by rejecting all objectionable advertisements. Hence a card in our columns goes out with a most favorable and influential indorsement. Thousands of families in Alabama, Mississippi, Louisiana, Arkansas and east Texas receive our paper every week. Their business relations are chiefly with New Orleans, and they visit the city annually. We do not hesitate, therefore, to affirm that there is no better medium for advertising than the NEW ORLEANS CHRISTIAN ADVOCATE. Beside a choice and extensive circulation throughout the Southern States, as many as three hundred ministers of the gospel are acting as agents for the ADVOCATE. We are confident that no other paper in the Southwest offers so many striking advantages to advertisers.

PULPIT VARIETY.

From the remark of the Master that the scribe or minister is like the householder bringing out of his treasure things new and old, we take it the minister is not only to be conservative in caring for and bringing into use the old, but a man of variety, as he is to bring forth things new also.

Variety is one of the most marked characteristics of the works as well as the word of God. But this variety is evolved from a few simple substances. There are less than seventy simple substances out of which all things on earth are made, as air, water, minerals, vegetables and animals. Variety, then, is the result of combination. Some seem to possess in a very slight degree this combining and evolving talent. I knew an old minister once who had but two sermons, each garnished and illustrated with its particular set of anecdotes and comparisons, inferences and applications. I have heard of another minister (?) who is said by his friends and hearers to have but one sermon. This is a minimum example of pulpit variety. Many of the pulpit giants, fifty, sixty and seventy years ago, had but few sermons—many of them, perhaps, having not more than twenty-five; but as they traversed a wide extent of territory, and were frequently changed from place to place, these narrow pulpit resources very well met their necessities and the needs of the times. Their sermons were generally upon the more important doctrinal and practical points. They knew these sermons extremely well—delivered them with but little effort of memory or waste of nervous energy, and could devote to their delivery the best elocutionary attention. These were certainly great advantages, and were some compensation for much travel and frequent changes. This state of things can still exist, it may be, on the frontier, but nowhere else. Denser population, more varied culture and larger variety of life necessitate more variety than opposite conditions demand.

How, then, is this variety to be secured? We remarked in the outset of our article that God, in creation, had produced immense variety by combination. See, for example, the seven primary colors, out of which, by combination, an immense variety of colors and shades have been produced. Green, for instance, has as many shades as there are trees, shrubs, herbs, vines and grasses. The same law holds in relation to form. There are more than a thousand million of human inhabitants on this earth, all generally alike, but perhaps each one of them particularly, distinguishably unlike. No one face two inches longer, or

shorter, or broader, or narrower than any other face; yet on this small surface, by wonderful combinations, more than a thousand millions of varieties have been produced. There are seven primary notes in music, but by combination there have been made, perhaps, thousands of times, and perhaps as many thousands more will yet be made.

In theology there are a few great principles, facts and duties. These doctrines, facts and duties constitute the materials out of which ministers make their sermons. The variety that marks their ministrations will be in exact proportion to their capacity to combine the colors, shape the forms and touch the notes of inspired truth. This combining power will depend mutually upon versatility and activity. A versatile and active mind will be ever gathering knowledge—will be gathering it from all sides and sources. This fullness and versatility will present inspired truth in many angles and varied points of light.

We must utter what is in us—we can do no more. We can only tell what we know. Some men have but a dozen thoughts, and tell them over, each in its accustomed place, from morn till night, from youth to heary age, and never change their course. Such men can have no variety. Some men seem to pass through the world as if deaf and blind. They hear nothing, see nothing and say nothing, for the simple reason that they have nothing to say. This is more a fault than an incapacity—a mental idleness and inattention that has been allowed to mature into a habit. Against this young and forming minds should most carefully and diligently guard. Cultivate a habit of constant attention; then revelation, human nature, in short all creation, will become your treasury, out of which you may bring things new and old. Do not permit your mind, like a machine, to run in a groove; but rather, like the busy bee, roam everywhere in search of treasures with which to store your mind. You will find that there are few things that cannot be used and some time brought into play in the pulpit. It is thus that useful variety and instructive interest in the pulpit may be secured.

If any preacher is lacking in variety, and wearisomely repeats himself, the fault arises from want of capacity or diligence, and not from the poverty of the "treasury" from which his pulpit wealth is to be drawn; for though the cardinal points in doctrine and practice are not many, yet, like the letters in the alphabet, they are capable of immense combinations—indeed almost endless. Such is the fullness, the richness and suggestiveness of inspired truth that we may take almost any divine utterance and turn it like a finely cut diamond, each of its angles emitting a new light and revealing a new beauty. Scripture biography is a rich and varied field for pulpit culture and exposition. In this department very close personal applications may be secured without the fault of personal offense—a great point, to do good without doing harm. The preacher can say of Abraham, Moses, Joshua, Joseph, Daniel or Paul; they were not so and so—thus plow near the corn without actually plowing up and destroying it. No book so abounds with characters as God's, in all relations, and representing all shades and all moral qualities. It is a great point of interest to realize the characters, histories and scenes in the Bible. It gives a vividness and freshness to the word that it could not otherwise possess. In short, read the Bible much and carefully, and read much about the Bible. Then you will be like a full cask of good wine—no matter where you are tapped, you will yield something good.

CENTENARY MALE INSTITUTE.—The announcement of the opening of this well known school will be found in our advertising columns. It is located at Summerfield, Alabama, and is one of our oldest institutions, as the coming October will witness the beginning of the thirtieth annual session.

SUNDAY SCHOOL LEGISLATION.

The following article is one of a series published in the Western Methodist on "The General Conference of 1870." The entire series is of great interest, and we hope may be published in a more permanent form. Although written over the *nom de plume* of three stars, the hand of a Bishop will be readily recognized:

THE APPOINTMENT OF SUNDAY SCHOOL SUPERINTENDENTS.

The Montgomery Annual Conference sent up a memorial, asking that the Discipline prescribe a method for "organizing and relating the Sunday school to the church." It was referred to the Committee on Sunday Schools, of which a distinguished layman, S. Bobo, was chairman, and said committee reported, on May 13, that "the request be not concurred in by the General Conference."

The Louisiana Conference asked that the Discipline be so changed as to require Sunday school superintendents to be appointed by the quarterly conference. Sundry memorials upon the same subject came in, and were referred to the Committee on Revision, of which Rev. Dr. Hamilton was chairman. That committee reported on the twelfth of May, recommending that the quarterly conference be authorized, "upon nomination by the preacher in charge, to annually elect the superintendent" of the Sunday school.

It is to be regretted that this important report did not get before the General Conference, for action, till the twenty-fifth, when the nearness of adjournment was unfavorable to deliberation. A day might have been spent on this one item. We give the whole proceedings on it from the Daily Advocate:

"Report No. 3 of the Committee on Revision was taken up, item by item.

"The first item was read.
"J. E. Edwards moved to add after the words 'preacher in charge' these words, 'of two or more persons.'

"A. W. Wilson moved to substitute for the whole, 'that it is inexpedient for the quarterly conferences to elect superintendents.'

"C. Long moved to lay the substitute on the table, which motion was lost.

"W. H. Potter moved to lay the whole subject on the table, which motion prevailed."

The reader, who is acquainted with the temper of deliberative bodies, sees in this brief record two things:

The Conference felt that something ought to be done. And it was afraid, in the hurry and pressure of that late hour, of doing something wrong. And so everything was left in statu quo.

The question hinges on the appointment of superintendents. Obviously the church cannot defer much longer a distinct definition of the relation of the religious teachers of her children to their pastor. The Sunday school must be organically related—if you please, subordinated—to the church. Matters, at present, are lying at loose ends, awaiting adjustments. We are glad the General Conference did nothing hastily or rashly. These great, living processes require time for working out and shaping. The church is looking in the right direction, and gradually coming to an accurate statement. Perhaps by 1874 we shall have it, and feel no jar.

We asked an eminent Baptist pastor lately: "Who elects your Sunday school superintendent?" With a smile of hopeless resignation he answered: "The children." And then he enlarged on this anomalous condition of things that the most important post in his church, next to his own, should be at the mercy of chance elections and baby electors. It was as bad as "baby-sprinkling."

We asked the rector of a large parish in the Protestant Episcopal Church: "How do you get a Sunday school superintendent?" He studied on the situation a moment and replied: "The teachers appoint the superintendent." "But who appoints your teachers?" we asked. The immaculate white cravat showed, by contrast, a slight color as he replied: "The superintendent." Our friend went on to say that there was no canon regulating the subject, but the theory of his church vested the control and direction in the rector.

The Methodist Protestant brethren have moved up lately, and taken an advanced position. By their law (we quote from memory) the superintendent is elected by the quarterly conference in circuits, and by a majority of male members in stations.

Among some of the Presbyterians the session—which, as a church court, corresponds nearly to our quarterly conference—appoints the superintendent, or holds the power of approving the appointment.

The Northern Methodists have

gono beyond the somewhat indefinite rule that was held in common by us and them up to 1844. Their Discipline of 1868 has these provisions: "The quarterly conference is to have supervision of all the Sunday schools and Sunday school societies within the bounds of the circuit or station, and to inquire into the condition of each; to approve Sunday school superintendents, and to remove any superintendents who may prove unworthy or inefficient." (P. 42.)

And one of the items, in the detail of quarterly conference business, is: "To approve Sunday school superintendents and trustees."

The section of their Discipline on Sunday schools says:

"It shall be the duty of each presiding elder to bring the subject of Sunday schools before the last quarterly conference of each year; and said quarterly conference shall proceed to appoint a committee of not less than three, nor more than nine, who shall be members of our church, to be called the Committee on Sunday Schools, of which the preacher in charge shall be the chairman, whose duty it shall be to aid the preacher in charge and the officers of the Sunday schools in procuring suitable teachers, in promoting in all proper ways the attendance of children on our Sunday schools and on our regular public worship, and in raising money to meet the expenses of the Sunday schools of the charge."

"It shall be the duty of the preacher in charge, aided by the superintendent and the Committee on Sunday Schools, to decide as to what books shall be used in our Sunday schools." (P. 233.)

But how are the superintendents appointed? This question seems to be answered in the Appendix (p. 295), where we have the "Form of a Constitution for a Sunday School Society" in any place. We quote:

"Art. 3. The officers of this society shall be a superintendent, secretary, treasurer and librarian, who shall be elected annually by ballot."

"Art. 4. Teachers shall be nominated by the superintendent, with the concurrence of the pastor, on their entering the school, and be elected by the society one month subsequently."

This draws the Sunday school very close to the church, and recognizes the pastor. In many respects it is good.

We are not without law on this subject. If quarterly conferences had always exercised the power given them in the promises, and if pastors had quietly kept up with their duties, and maintained their disciplinary and gospel prerogative, there would not now be a call for any additional legislation. But they both (quarterly conference and pastors) have in many places let the matter go by default, and Sunday schools have got away and gone ahead of them. See what our old law says, and the law that now is.

First, as to quarterly conference jurisdiction: "Each quarterly conference shall be deemed a board of managers, having supervision of all the Sunday schools and Sunday school societies within its limits." (Dis., p. 114.)

But the quarterly conferences have not managed the Sunday schools. They have let them alone, beyond receiving and recording a report of their condition. The Sunday school and Sunday school society have enjoyed their autonomy so long that, in many cases, if the quarterly conferences should now lay a controlling hand on them they would kick. The General Conference must come in with a more explicit provision before influential and direct control can be established.

As to the pastor: his normal relation to the church and all its parts and interests settles this question. It will not do to have the grown people under one teacher, and the children under another and independent teacher. The latter might be teaching a different gospel from the former. The shepherd of the sheep is the shepherd of the lambs also, and by consequence.

The initial measures connect the pastor with the Sunday school so naturally and inevitably that no special enactment seems to be necessary to secure his position. Our Discipline says now and has said:

"Let Sunday schools be formed in all our congregations, where ten children can be collected for that purpose. And it shall be the special duty of preachers having charge of circuits and stations, with the aid of the other preachers, to see that this is done; to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday schools and religious instruction in each congregation; to lay before the quarterly conference, at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday schools within their respective circuits and stations; and to make a report of the same to their several Annual Conferences."

The quarterly conference has a controlling voice in making preachers, exhorters, stewards and trustees; the pastor in making class leaders; the whole church in making a secretary of the church meeting—and all these officers are members of that important church court. There is one other official person in a quarterly conference, "and none else"—the superintendent of the Sunday school. And shall neither quarterly conference, nor pastor nor church, have a voice in this appointment? Must this important person who superintends the religious instruction of the largest and most impressive part of the congregation; who distributes and selects teachers of classes; who, more than anybody else, determines what sort of books and literature shall be used—must he be a volunteer? or the appointee of the children? or the choice of an irresponsible convention of friends, in and out of the church?

The Sunday school has developed into too vast a power for these questions to remain unanswered.

Two evils, nay three, have already been developed under this state of things.

We have heard of Sunday schools in Methodist churches which the pastor hesitates to report as Methodist Sunday schools. And the inquiry has been raised in Annual and District and Quarterly Conferences, "What determines a Sunday school to be a Methodist Sunday school? The majority of children in it, the books used, the teachers, the superintendent or the house? And for want of the fixed criteria of organic relations the number of 'union' Sunday schools is swelled."

Sometimes you see a modest but conscientious pastor, who would really like to do his duty; but he feels himself a mere visitor, if not an intruder in the Sabbath school of his own church. He has no voice in the teachers employed, or the books used, or in any material arrangement. Perhaps, by courtesy, he is allowed to advise. The machine is run on an independent line.

Again, a pastor spasmodically takes an interest in the children and the Sunday school. He comes in and would upset and reconstruct generally. The earnest and faithful laborers who are working there know what it has cost them to build up that school. It is dear to them. They are not willing to see it put in jeopardy by this new zeal without knowledge. They resist. They see no law defining exactly what the pastor's powers are. He construes for himself, and they construe for themselves. The pastor withdraws in no genial mood; or the contest is carried on, and the strongest wins. The trouble spreads to the church and through the church. So much for undefined relations.

The subject cannot rest as a finally where it is. Our General Conference is well constituted for adjusting it amicably, having ministerial and lay delegates in equal number. We are approaching a solution. In four years we shall be ripe for it; and the measure, we trust, will be forthcoming then which nobody was prepared to offer in 1870. Let us work along peaceably in the direction indicated, and to the objective point. We are not under law, but under grace. Good sense, good temper, mutual respect and forbearance will carry us through this forming era. The Sunday school is, at least in its present importance and activity, so recent a thing that the creeds, canons and disciplines have not been adjusted to it. The Sunday school convention, called by the General Conference, and which meets next year, would do well to take this matter, in some of its aspects, into consideration. May the Shepherd of Israel guide us to a conclusion that shall comport with the responsibility of pastors, the peace and purity of the church, and the right training of the rising generation.

EAST ALABAMA COLLEGE, AUBURN, ALABAMA.—This flourishing institution, located at Auburn, Alabama, has strong claims upon the patronage of the church and the Southern people. There is room for three hundred pupils, and we hope to be able to state in a few months that every place is filled. We observe that Rev. A. D. McVoy has been elected to the Battle professorship of moral science. The chair of modern languages has also been recently filled by Prof. Schindlauer, a graduate of Darmstadt, Germany. For particulars see advertisement in to-day's paper.

SOUTHERN METHODIST HIGH SCHOOL. Prof. Rast opens this school in the basement of the German church on Dryades street, near Felicite, on Monday, September 5. The school is well organized, and all the branches of a high school will be thoroughly taught. Special arrangements have been made for German and French; also for drawing and music. See advertisement in another column.

HOMER COLLEGE.—Let all of our readers, especially in north Louisiana, east Texas and Arkansas, give heed to the advertisement of this institution. It is a Methodist college, belonging to the Louisiana Conference, well located and efficiently conducted. Rev. James E. Cobb is president, and most capable of filling the responsible position. Our friends must rally to the support of this college, and by sending their sons there they will do themselves a service as well as the cause of education in the church.

Annual Conferences for September.

CONFERENCE PLACE TIME. BISHOP.
Columbia, S. C., Sept. 7. W. H. Man-
West Virginia, Sept. 7. K. V. Man-
Kentucky, Sept. 14. P. M. McTeir.
Missouri, Sept. 14. P. M. McTeir.
Ky. Col. Con., Sept. 22. P. M. McTeir.
Louisville, Sept. 22. P. M. McTeir.
St. Louis, Sept. 22. P. M. McTeir.
White River, Sept. 22. P. M. McTeir.

A GIRL hearing the lady of her house, at dinner, ask her husband to bring "Donkey and Son" with him when he came home to tea, had two extra plates on the supper table for the supposed visitors.

Obituaries.

The following resolutions were adopted by the Franklin street (Methodist) Sabbath school, Mobile, Alabama, on Sunday morning, August 21, 1870:

WHEREAS, In the providence of God the faithful and beloved superintendent of our Sabbath school, WILLIAM B. RILEY, has been taken from our midst by the hand of death; therefore, be it

Resolved, 1. That we, the surviving officers, teachers and scholars of Franklin street Sabbath school, recognize in the death of our late superintendent the removal of one of the most devoted and efficient friends with which our school has ever been blessed.

2. That we will ever cherish, with much affectionate regard, the many virtues of him who has so long passed in and out before us in the conscientious performance of his various and responsible duties.

3. That we deeply sympathize with the entire membership of the church with which he was so long and usefully connected.

4. That we likewise present to the members of his bereaved and stricken family our heartfelt condolence in this their hour of affliction and sorrow.

5. That the foregoing be presented to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a copy of the same be sent to the family of the deceased.

J. BANCROFT, (Pastor),
PROF. A. R. HOLCOMBE,
IRMA W. PORTER,
Committee.

Died, in Boston, July 2, 1870, after an illness of eight days, ROBERT EATON REDWOOD. He was born in James City county, Virginia, May 2, 1805—aged sixty-five years—and was married in Petersburg at the age of twenty-three.

God had endowed him with a noble, generous heart, and he never avoided but always sought opportunities which manifested this heavenly attribute of character. Having known him long and intimately, it is with pleasure that memory recalls so many instances where his open purse and ready hands ministered to the necessities of the poor. Through all the phases of fortune, whether basking in her smiles or heaving with her wintry blasts, he was never dead to the cries of the orphan nor the distress of the widow—visiting them in their afflictions and ameliorating their condition.

During his married life—a term of forty-two years—his home was seldom without a guest. When these connected by ties of consanguinity were not at his hospitable board, there were those whom misfortune had placed there to receive his unasked bounty. Ay, methinks there were many of these to greet him on the other shore, who sang a louder note of joy as they welcomed their earthly benefactor into their midst.

He left New Orleans on the sixteenth of June to spend, as he had hoped, six or eight weeks in his old home in Virginia, surrounded by the sweet associations of his childhood, to enjoy for that short period the society of kindred and friends of long ago. It was a specialty of his character to revere with tenderness these sacred memories; and even before leaving, his loving heart fastened on promised pleasures that awaited him. "Man proposes, God disposes." His hopes were not to be realized.

Taken with chills on the train from Cincinnati to Boston, he was conveyed by strangers to a hotel, from there to the Massachusetts General Hospital, where, though blessed with the best medical skill and nursing, these agencies were impotent to stay the hand of the destroying angel, whose cold and icy fingers closed his eyes in death far from home, amid those gloomy surroundings. No fond wife or affectionate children to smooth his dying pillow or receive his parting blessing! O how he lamented this privilege, and what a higher deep in the cup of their sorrow.

For further information as to terms, etc., apply at the School.

D. I. RAST, Principal.

REFERENCES.—Bishop J. C. Keener, D. D., Rev. J. H. Parker, D. D., Rev. J. B. Walker, D. D., Rev. J. C. Miller, Messrs. J. P. Harrison, William H. Foster, H. F. Given, John G. Parham, William H. Dameron, W. S. Mount.

PORT GIBSON ACADEMY.

A SCHOOL FOR YOUNG LADIES.

Rev. B. Jones, President.

Facility and efficient. Buildings commodious and comfortable. Boarding department home-like.

TERMS.
Board, lights, fuel, washing, English tuition, English text-books, and school stationery, per term of 20 weeks, \$120 00.
Full term opens SEPTEMBER 14, 1870.
ad 27 6m

COLLEGIATE INSTITUTE.

HATON BOUGE, LOUISIANA.

The fourteenth annual session will begin OCTOBER 3, 1870.

The best facilities are afforded for the acquisition of a first-rate education, and at less expense than in any other school of high grade, North or South.

Board and tuition, per session, \$200. Day scholars, \$150 in advance, balance on fifteenth of February.

For further information address

W. H. N. MAGUIRE, Principal.

VINEGAR HOW MADE FROM CUMBER.

White, Molasses or Sorghum, in ten hours, without using chills. For circular address

F. L. SMITH,
ad 27 1y Vinegar Maker, Cornwell, Va.

for he was the idol of his family, accustomed to the morning and evening kisses of his children and orphaned grand-children, and to the fervent caresses of these little pets of his old age. Could they have been permitted to stand around his dying bed, imprinted the last fond kiss upon his brow and received his last farewell, how it would have softened the poignancy of their grief! Thank God, they have the consolation remitted from his dying lips: "Tell my family that I am perfectly resigned to death." O what a blessed boon—a bright rainbow of promise athwart the dark troubles of their aching hearts! If we are faithful we shall form an unbroken family circle in heaven.

For many years he was a consistent member of the Methodist Episcopal Church South, and until the war the candle of the Lord burned brightly upon the altar of his heart; but being a philanthropist, the condition of our distracted country caused him so much pain that its light apparently waned, and he seemed not to take so much interest in religious matters as formerly; but it is our happy satisfaction to know that the seed of the kingdom was planted deep in his heart, as was evidenced by his dying testimony. I have no doubt that it now blooms in happy fruition in heaven.

His daughter and grand-son hastened on, upon the receipt of the first telegram informing them of his extreme illness, but only arrived in time to take charge of his remains to convey them to his family, and from thence to Mobile for interment. It was their sad privilege to look upon that dear face in death. To his bereaved family would we tender our heartfelt sympathy, commending them to that God who has promised to be a husband to the widow and a father to the fatherless.

AN OLD FRIEND.

NEW ADVERTISEMENTS.

CENTENARY MALE INSTITUTE,

SUMMERFIELD, ALABAMA.

opens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers.

The total expenses from October to July will be only \$24 50.

Books will run daily between Summerfield and Selma at the opening of the session.

JOHN MASSEY, Principal.

EAST ALABAMA COLLEGE,

AUBURN, ALABAMA.

The next annual session will open on the FIRST WEDNESDAY in October, with a full faculty.

Boys and young men at every stage of advancement can be received either in the Preparatory, Junior or Senior Departments.

Additional schools of Modern Languages, Civil Engineering, and Commercial Arithmetic and Book-keeping have been established.

Economy, health, efficient faculty, good society, thorough discipline and the best of school privileges are the peculiar advantages of this school.

It is just the place to train Men of Letters, and there is room for three hundred. If every preacher and layman will work for it to secure students we will open with two hundred.

For full information or catalogue address the Secretary of the Faculty.

DAVID CLOTON, President Board of Trustees.

SOUTHERN METHODIST

Male High School, New Orleans.

The exercises of the second session of this institution will commence on MONDAY, the fifth day of September proximo, in the basement of the German Methodist Church, Dryades street, between Felicite and Enterprise.

The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which a thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their mental qualifications, but also their ability to impart instruction.

The rates of tuition have been fixed as low as are consistent with thorough instruction.

For further information as to terms, etc., apply at the School.

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C. W. Sears, M. A., Professor of Mathematics and acting Professor of Civil Engineering.
J. J. Wheel, D. D., Professor of Greek.
A. J. Quinche, M. A., Professor of Latin and Modern Languages.
S. C. Burney, D. D., Professor of English Literature.
E. W. Hildard, Ph. D., Professor of Chemistry, etc.

L. C. Garland, LL. D., Professor of Astronomy, Hygiene and Astronomy.
Hon. J. A. P. Campbell, Professor Elect of Law and Governmental Science.
James A. Lyon, LL. D., Professor Elect of Metaphysics, Logic and Pol. Science.

George Little, Ph. D., State Geologist.
R. H. Lockridge, Assistant in Chemistry, with such other assistants as may be demanded by the patronage of the institution.

It is the design of the authorities to inaugurate, at the earliest possible period, an entire change in the system of instruction, so as to give to the institution the character of the full University. The advantage of a finished education in special courses of study, as well as in the usual classical course, will be preserved, and students will have the option of such course as they may select, and for every course a degree will be given to such students as shall have been able to pass the required examination. The complete details of this system will be announced as they will be different from those which have been given to induce and organize the system.

For the present the system of Special Schools of Science and Literature is in operation, and students may make a selection of such studies as they may prefer, not less than three in number, in the case of Special Chemistry, which occupies the entire time of the student.

THE CHEMICAL LABORATORY will be open, as heretofore, for the reception of special students in Practical and Analytical Chemistry, and Pharmacy, under the direct instruction of Prof. Hildard. Dissection will be given to those completing the full course, and certificates of proficiency to those pursuing it but partially.

A POPULAR COURSE in Natural Philosophy is also given by Prof. Garland, and students are instructed in the subject by lecture and text-book, illustrated by experiment.

CIVIL ENGINEERING will be taught for the present by the Professor of Mathematics, General Sears.

THE DEPARTMENT OF LAW will be opened at the same time for the reception of students, under Hon. J. A. P. Campbell as professor. The diploma from this school entitles the graduate to practice law in any of the courts of Mississippi.

THE PREPARATORY CLASS, taught by the professors of Latin, Greek and Mathematics, will be continued for the present.

EXPENSES, UNIVERSITY RULES, BOARD, ETC.
Tuition in the classical course, payable in advance, for the entire school year of nine months, \$50 00
Board, fuel and laundry, 18 00
Deposit for damages, refundable if no fault is found, 5 00
Fees for special students in chemistry, \$75; deposit for use of apparatus, chemicals and damages, \$25, 100 00
A fee is also charged for special students in other departments, amounting to a moderate sum, proportionate to number of schools attended.
Board at Stewart's Hall, per month, 18 00
Board in private families in Oxford, 20 00
Board, with tuition, fuel and servant attendance, in Oxford, 25 00
Board, with lodging, fuel and servant attendance and washing, in country, 18 00
Washing, fuel and laundry, separate charge, per month, 2 00
Lights, 50 to 75 cents per month.
Rooms in the dormitories are free of rent; and as two students occupy one room the expense is divided.
Expenses of excursions need not exceed \$25 00.

The plan in operation during the last session, of having the Steward's Hall under the control of the Executive Committee, and employing steward at a fixed salary, is discontinued, and the hall will now be conducted by D. J. H. Farrel on his own responsibility.

FREE STUDENTS.
The free tuition feature has been restored, and gives to the meritorious student of good moral character, and unable to pay, a chance for tuition. Candidates for the ministry of any denomination, properly recommended and certified to be such, are entitled to the same privilege.

The healthfulness of Oxford, the high moral character of the faculty, the excellent facilities afforded here for the study of the sciences, the easiness of access by railway from all quarters, and other advantages, render the University of Mississippi the most attractive institution of learning in the South.

The faculties of Kentucky, Alabama, Tennessee, Louisiana, Texas and Arkansas are invited to continue and enlarge that patronage which they have hitherto extended to us.

For further information and catalogue apply to the Secretary of the Board, Colonel Thomas E. B. Pezner, Oxford, Mississippi, any member of the Faculty, or to the undersigned.

J. N. WADELL, Chancellor.

N. H. Text-books for sale in Oxford.

STONEWALL INSTITUTE,

Thirteen Miles North of Selma, Ala.

This School for Boys opens its sixth annual session OCTOBER 3, 1870.

P. C. H. CONNERY, Principal and Teacher of Languages.

John P. Seamrock, Teacher of Mathematics.

As few schools accomplish as much for its pupils as this does.

It is in the quiet country. Its teachers give instruction five hours per day, including two at night.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover nine months' board, tuition and washing.

Transportation from Selma to the Institute on every Wednesday and Saturday in October for the first two weeks of the session.

Refer to Bishop J. C. Keener and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor.

D. C. H. CONNERY,

HIWASSEE COLLEGE,

MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, beautiful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has a boarding arrangement for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week.
Tuition is \$10 per month. Students will be received at any time, and charged to the end of the term. For circular address

REV. F. M. GAY,

Madisonville, Tenn.

NEW ADVERTISEMENTS.

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A

Scientific.

The American Chemist says that one great cause of the poisoning of water in lead pipes is the voltaic action between the lead pipes and the copper boilers used in the kitchen range. These boilers are usually tinned when they leave the copper-smith's shop; but in two cases out of three the tinning lasts but a few months, because not done with pure block tin, but with an alloy of tin and copper, while good tinning will last for years. As soon as the tinning is worn off, a galvanic current, dissolving the lead in the pipes, is set in action. In an experiment tried with a flask of aqueduct water, containing clean lead, an exposure of forty hours produced no dulling of the color and no poisoning of the water; but, when lead and copper in contact were tried, forty hours' exposure covered the lead with a white carbonate of lead, and abundant proofs of the lead were found in the water when tested with sulphureted hydrogen.

Moses G. Fanner, of Boston, has fused the native iridosmine by placing the natural grains, such as are used for tipping gold pens, in a groove in charcoal, and subjecting to the action of a current of voltaic electricity produced by a battery of sixty large Bunsen cells. He obtained in this manner bars of perfectly compact metal, brittle and very hard. The operation, says the American Chemist, was anything but pleasant, owing to the intense heat and the fumes of osmic acid, which attacked the eyes and nostrils, producing symptoms similar to those in rose or hay fever, and affecting the face as if by a sunburn. Mr. Fanner estimates the temperature of fusion at about ten thousand degrees Fahrenheit. His object was to prepare a bar of alloy for electric illumination. He found that when near the melting point a square inch of surface produced light equal to two thousand eight hundred candles, and threw a shadow in broad daylight, and produced excellent photographs.

The number of reptiles is so small in England that there is no temptation for a boy to begin a collection in that department, or for a man to devote himself to the study. Therefore, while Great Britain has produced many botanists, conchologists and ornithologists, she has never produced a single herpetologist. But the state of things is different in Australia, which is the very paradise of snake collectors. From six to ten specimens, belonging to different species, were captured some years ago, under a single stone, not many miles from Sydney; and to go snake-hunting has been for years a pastime with the boys, and the collecting bag often forms a part of the outfit of the hunters, who have not forgotten the tastes of their boyhood. What adds zest to the sport is the fact that two-thirds of the species are fully nine-tenths of the individuals are venomous. About eighty of the species are described and figured in a work on "Australian Snakes," by Mr. Krefft, curator of the Australian Museum.

Dr. PARKES, of London, has been experimenting on a healthy soldier to find the effects of alcohol. He had him first take no alcohol for six days; then for six days he took, in divided doses, from one to eight ounces of pure alcohol; then water for six days; and then for three days twelve ounces of fine brandy, containing forty-eight per cent. of alcohol. The effect in modifying weight was quite inappreciable. Alcohol produced little effect on the temperature of the system, though slightly raising it. The pulse was materially affected, rising from 77.5 before alcohol to 94.7 after the largest doses. Estimating the normal daily work of the ventricles of the heart as equivalent to the lifting of one hundred and twenty-two tons a foot, it was found that during the alcoholic period the heart was compelled to lift an excess of 15.8 tons, and during the last two days of 24 tons. Their conclusion was that it was utterly useless in health, and positively injurious in larger quantities than two ounces daily. There seemed to be indicated an advantage in its use if employed in rousing a feeble appetite, exciting a feeble heart, and accelerating a languid capillary circulation.

DRYAN.—There is a dignity about that going away alone we call dying—that venturing away from home for the first time in our lives. For we are not dead; there is nothing dead to speak of, and we only go off seeking foreign countries not laid down on any map we know about. There must be lovely lands somewhere starward, for none ever return that go thither.

If we would have powerful minds we must think; if we would have faithful hearts we must love; if we must have strong muscles we must labor. These include all that is valuable in life.

HOUSEKEEPERS' DEPARTMENT.

HOW TO CAN FAULT.—People can fruit on a false theory. It is that of driving the air out of a jar by steam. This can be done, and perhaps sometimes is, but I think of no circumstances in which I would attempt it. The true way is to fill the jar absolutely full of boiling liquid, and clap the cover on, leaving the particles of air or steam under it. Now to particularize:

1. Take a glass jar. It is unchangeable, and is as good as new till it breaks. No fruit acts on it. You can see its contents. You need not break it.

2. Heat it till it will bear boiling liquids. This may be done by pouring in water that will not break it, and adding successive portions of boiling water, shaking it after each.

3. Dip in the substance to be canned from a boiling kettle, as deliberately as you please, so that the top does not get so cold that boiling water will break it. Fill to within a half inch of the very brim.

4. Lay a circle of stiff paper on the surface.

5. Pour on a quantity of boiling water, letting it run over the top, till the last particle of foam is washed away. The paper keeps the steam from washing away the substance beneath.

6. Put on a hot glass cover, that will project a little into the top of the jar, with a rubber ring between the mouth of the jar and the shoulder of the cover, so that no air can pass the cover.

7. Put on a clasp or other contrivance to hold the cover and rubber firmly against the top of the jar air-tight. The lid touches the surface of the boiling water, and there is no place for air or steam in the jar. But as it cools the surface of the liquid sinks away from the cover, and it looks as if there were air in it. The more rapidly filled the greater will be the vacuum space.

8. Test the jar when cold. Remove the clasp or other contrivance without disturbing the cover. If now you can remove the cover with your fingers the jar is not sealed. If jar or cover be defective, sealing may be impossible. If all be tight, replace the clasp and rest secure.

Of course with many patterns of jars these directions cannot be followed. Reject all such jars. A jar might fulfill all these conditions, but be unsatisfactory and difficult to open, because air cannot be conveniently let in by passing the point of a knife between the jar and the rubber. The covers of my Hiltons last year left a minute bubble of air beneath them. It did no practical harm. The manufacturers promised to make the under surface of the cover a little convex this year.

I see no reason why jars should not be as good after a use of twenty years as at first. They will keep quicklime, potash, spices, ground coffee, putty, and perhaps paints and varnishes—certainly if the mouth and cover can be kept clean. None of these need a vacuum. Rev. I. F. Hilton, in *Journal of Horticulture*.

The poorest men are those who have nothing to do, and the most unhappy are those who make happiness their chief aim of life. The most ignorant are those who know best of themselves, and the most noble are those who are most honest. The greatest are those who feel themselves to be the least; and the best preacher is he whose life most nearly resembles the life and example of Christ.

RELIGION is a personal business; and if all the rest of the world were to forsake Christ, it would be our duty to follow him.

The greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

SCHOOLS AND COLLEGES.

WHITWORTH FEMALE COLLEGE,

BROOKHAVEN, MISSISSIPPI,

on the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles north of New Orleans, and fifty-eight miles south of Jackson, will reopen on

The 21st of September, 1870.

Thorough instruction in all the branches given. Charge for board, tuition in English, English text books, school-room stationery, washing, fuel, lights, medicine and medical attendance, \$25 for the term of forty weeks. The languages and music, extra. A deduction of \$50 made for pastors of churches. Number of pupils last term, 165. For catalogue address

H. F. JOHNSON, President.

Box 300

ROANOKE COLLEGE, SALEM, VA.

Next Session Begins September 5.

This institution has a full corps of instructors, a thorough course of studies, and thus at a high grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about \$210 00. This estimate includes board and tuition, embracing modern languages. A slight advance on the above for students boarding in private families. For further particulars, catalogues, etc., address

REV. D. F. BATTLE, D. D., President of the College.

BOOKS AND STATIONERY.

STANDARD EDUCATIONAL WORKS

PUBLISHED BY

CHARLES SCRIBNER & COMPANY,

651 BROADWAY, NEW YORK.

Guyot's Geographical Text-Books.

"Incomparably superior to anything published."

Introduction to the Study of Geography.

Elementary Geography.

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NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS.

January.

February.

March.

April.

May.

June.

July.

August.

September.

October.

November.

December.

1870.

1871.

1872.

1873.

1874.

1875.

1876.

1877.

1878.

1879.

1880.

1881.

1882.

1883.

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We have no improvement to notice in the general market, which continues extremely dull. The new crop of cotton comes forward very slowly, the receipts for the week being confined to ten bales, making the total to date (including the two bales from the Rio Grande) twenty-three bales, against one hundred and three last year. Sugar and Western produce show no material change. The movement in the latter is mostly confined to the local trade, but latterly there has been more animation, in flour, with increased demand for shipment.

The accounts from the country present no new features. From some points we hear of heavy rains, but from others the reports are favorable, and the prospect is more encouraging. The crop is variously reported from ten days to three weeks backward, which will render early frosts disastrous. The apprehensions of worms appear to have been dispelled, but in some localities they have undoubtedly done considerable injury. The favorable accounts are emphatic, but even they admit the backwardness, and that the extent of the yield depends on the weather for the rest of the season.

The river is twelve feet seven inches below high water mark.

Cotton.—The following are the arrivals since the twenty-sixth ultimo:

Louisiana and Mississippi	662
Mobile	130
Texas	1
Total	793

On Saturday, under an improvement at Liverpool and New York, factors generally raised their pretensions, but the sales, which embraced 435 bales, although at fuller prices, especially for the lower grades, showed no quotable advance. On Monday, with a further advance at Liverpool and New York, factors were still more stringent in their pretensions, and 350 bales changed hands at an irregular advance of 1/4 to 1/2c.

On Tuesday the market opened with a fair inquiry, but the movement was checked by the higher pretensions of factors, who predicated their claims to advanced figures on the favorable accounts from Liverpool, but especially the light stock remaining unsold. Later in the day, however, parties came together more freely, and the business summed up 625 bales. On Wednesday 420 bales found purchasers at irregular and easier prices. On Thursday prices were still weaker, but the sales reached 600 bales. On Tuesday the market opened under the depressing influence of the downward tendency of the Liverpool market, and factors were compelled to meet the demand more freely, but were unwilling to submit to any quotable decline. The sales consequently did not exceed 420 bales, and prices closed at about previous rates.

This makes an aggregate for the past three days of 1,440 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 1,140,993 bales, against 796,161 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 701,733 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 479,753 bales to Great Britain, of 124,021 to France, and of 120,132 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	11 1/2 to 12 1/2
Good ordinary	12 1/2 to 13 1/2
Low middling	13 1/2 to 14 1/2
Middling	14 1/2 to 15 1/2
Strict middling	15 1/2 to 16 1/2

COTTON STATEMENT.

Stock on hand Sept. 1, 1869, bales	770
Arrived past three days	793
Arrived previously	119,583
Made from waste and damaged cotton, samples, etc.	5562-1206185
Total	120,655
Exported past three days	3036
Exported previously	117,158
Burned	1897-1177411

MONETARY.—Gold, 110 1/2 to 110 3/4.

American silver half dollars, 109 1/2 to 110 1/2. Mexican dollars at 2 to 3 per cent. premium in gold.

The sales of bonds include \$1,000 City ten per cents, on Saturday, at 95; \$100 City Water Works, on Tuesday, at 56; \$9,000 City, old sevens (January coupon) at 70, \$1,400 do. (September coupon) at 73, and \$3,000 new at 73.

City Treasury notes are quoted at 20 to 22 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, August 30, 1870.	
Texas cattle, choice, per head	\$40 to 45
Texas cattle, second quality, per head	30 to 40
Texas cattle, third quality, per head	20 to 30
Hogs, per lb. gross	10 to 13c
Sheep, first quality, per head	\$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milk cows, per head	10 to 100
Milk cows, per head	10 to 80
Texas cows, with calves	10 to 12
Yearlings, per head	7 to 12
Calves, per head	5 to 10

NEW ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM	TO
Agricultural implements:		
Cotton and sugar plows	\$4.00	\$20.00
Yoke plows and scrapers	8.50	9.50
Cotton scrapers	5.50	6.00
Cotton scrapers	5.50	6.00
Cultivators	10.00	11.00
Shovels	8.00	10.00
Spades	9.00	10.00
Axes	10.00	15.00
Bagging, per yard:		
Kentucky	50	55
East India	30	32
Bale Rope, per lb:		
Kentucky	95	107
Brass, per 100 lbs.	6.00	6.00
Crackers	6.00	6.00
Bricks, per M:		
Lake	10.00	12.00
English	32.00	35.00
Candles, per lb:		
Sperm, New Bedford	50	50
Tallow	13	13
Adamantine	12 1/2	13 1/2
Star	13	13
Chocolate, per lb:		
No. 1	55	55
Sweet and spiced	35	67
Cider, per bbl:		
Western	13.00	13.00
Northern	13.00	13.00
Coal, per ton:		
Canal	15.00	15.00
Anthracite	11.00	12.00
Western, per bbl:		
Coffee, per lb:		
Havana (current)	35	35
Java	33	36
Coriaria	25	25
Cotton seed:		
Rough, per ton	15.00	15.00
In sacks	20.00	20.00
Copper, per lb:		
Brass	31	33
Sheathing	35	37
Copper bolts	35	37
Yellow metal	28	27
Coriaria, per lb:		
Manilla	28	24
Tanned, American	21	21
Russia	30	30
Corn meal, per bbl:	4.75	5.00
Dyes, per lb:		
Logwood, Campy	44	44
Logwood, St. Domingo	44	44
Flax, per lb:		
Indigo	1.75	1.85
Madder	20	22
Eggs, per dozen:		
Western	25	30
Feathers, per lb:		
Flax	90	95
Cod	1.50	1.60
Herrings	50	65
Mackerel, No. 1, per bbl:	24.00	27.00
Mackerel, No. 2	14.00	15.00
Mackerel, No. 3	10.00	13.50
Flaxseed, per lb:		
Flour, per bbl:		
Extra	5.75	7.50
Superfine	5.25	5.50
Fine	5.00	4.25
Comin	4	4.25
Fruit, per lb:		
Pineapples	15	18
Figs, dried	16	18
Dried apples	6 1/2	7
Currants, new	15	25
Almonds, soft shell	12	15
Walnuts, M. R., per box	4.65	4.75
Lemons, Palermo, per box	8.00	12.00
Lemons, M. R., per box	8.00	12.00
Oranges, La. per box	8.00	12.00
Oranges, Palermo, per box	8.00	12.00
Glass, per box of 50 feet:		
French, 8 by 10	3.25	3.75
French, 10 by 12	3.60	4.00
French, 12 by 18	4.00	4.50
Grain, per bushel:		
Corn, shelled	53	55
Corn, shelled	53	55
Beans, per bbl	7.00	7.50
Hops, per lb	25	25
Malt, Western	1.20	1.40
Malt, Canadian	1.00	1.65
Chin powder, per keg	8.50	9.50
Cumy bags, per bag	24	25
Hay, per ton:		
Western	24.00	25.00
Northern	24.00	25.00
Louisiana	24.00	25.00
Hides, per lb:		
Mexican dry flint	14	15
Country dry flint	14	15
Texas red flint	12	13
Dry flint	12	13
Wet flint, city slaughter	9 1/2	13
Iron, per ton:		
Pig	45.00	45.00
Country bar, per lb	4 1/2	5 1/2
English	4 1/2	5 1/2
Swedes, assorted	4 1/2	5 1/2
Hop	54	8
Sheet	54	8
Bolter	8	10
Sail rods	7 1/2	8
Castings, American	63	63
Liquor, per bbl:		
Western	1.75	2.25
Shell lime	1.75	2.25
Rockland, etc	2.10	2.25
Cement	2.85	3.25
Plaster Paris	3.50	3.75
Molasses, per gallon:		
Cuba	35	45
Hellery rebolled	50	55
Moss, per lb:		
Gray country	2	3 1/2
Black country	2	3 1/2
Select water-rotted	9 1/2	10
Nails, per lb:		
American, 40 to 60	4.75	5.00
Wrought, German	14	16
Wrought, English	14	16
Nail stores	10	12
Wire, per lb:		
Pitch, per bbl	2.25	2.50
Rosin, No. 1	2.25	2.50
Rosin, No. 2	2.00	2.10
Rosin, No. 3	2.00	2.10
Spirits Turpentine, per gal.	37	40
Varnish, bright	50	55
Oil:		
Lard, per gallon	1.20	1.25
Coal oil, in barrels	30	35
Coal oil, in cases	44	45
Linseed, raw	1.15	1.16
Sperm	2.75	3.00
Whale, refined	1.40	1.50
Cotton seed, crude	70	70
Cotton seed, refined	95	1.00
Castor	2.50	2.50
Tanners', per gallon	1.15	1.30
Oil cake:		
Linseed, per ton	4	4
Cotton seed meal	25.00	25.00
Provisions, per bbl:		
Beef, mess, Northern	7.00	7.50
Beef, mess, Western	7.00	7.50
Beef, dried, per lb	7.00	7.50
Beef tongues, per dozen	7.00	7.50
Pork, mess	7.00	7.50
Pork, prime mess	7.00	7.50
Hog, round, per lb	22	23
Haus, per lb	22	23
Ham, canvassed	25 1/2	26 1/2
Sides	19	20
Shoulders	11	15
Green shoulders	14 1/2	15
Lard, prime, in tierces	18	19
Butter, Northern	30	37
Butter, Western	16	16
Cheese, American	10	10
Potatoes, per bbl	3.00	4.00
Onions	3.00	3.25
Apples	3.00	5.00
Cabbages, per crate	10.00	15.00
Rice, per lb:		
Louisiana	8	9 1/2
India (gold, in bond)	8	9 1/2
Carolina	8	9 1/2
Sugar, Louisiana, per lb:		
In the city	74	13
Havana, white	134	14
Havana, yellow	114	12
Havana, brown	10	11 1/2
Wood, per lb:		
Red	10	10
Berry	10	10
Louisiana, native	10	10
Texas, per lb	10	10

Special Notices.

GALDEN DISTRICT CONFERENCE.

The Galdeen District Conference will be held at Spring Creek camp ground, Cherokee county, Alabama, commencing September 29. Opening sermon on the twenty-eighth, at half past seven o'clock P. M. Let every member be present.

A camp meeting will be held in connection with the Conference. Ministers in Alabama and Georgia are cordially invited. Let everybody come. Persons coming by steam will get off at Cedar Bluff; the camp ground is five miles from there. The boat leaves Mobile every Tuesday morning, and Galdeen on Wednesday morning, passing Cedar Bluff at three P. M. and ten P. M.

T. G. SLAYTON, P. E.

TUSKALOOSA DIST. CONFERENCE.

The District Conference for the Tuscaloosa district will be held at Greenvale, commencing on Thursday, September 22, 1870. All official members of the church are entitled to seats in the conference.

JAS. L. COTTEN, P. E.

CAMDEN DISTRICT CONFERENCE.

The Camden District Conference of the Alabama Conference will be held at Bellville, Alabama, October 6-9. Rev. M. J. Law will preach the opening sermon October 6, at eleven o'clock A. M. All are requested to be present at the opening services.

D. M. HUDSON, P. E.

CLINTON DISTRICT CONFERENCE.

The District Conference for Clinton district, Mississippi Conference, will be held at Jackson, Louisiana, September 29 and 30 (Thursday and Friday) and the Quarterly Meeting for Jackson circuit will be held October 1 and 2, at Salem.

J. NICHOLSON, P. E.

ALEXANDRIA DIST. CONFERENCE.

The District Conference for Alexandria district, Louisiana Conference, will convene in Centerville, Ouachita parish, Louisiana, on Friday, the sixteenth of September, 1870, at eleven o'clock A. M. Local preachers, pastors and stewards will please come prepared to present their reports. Delegates to the Annual Conference will be elected.

J. F. MARSHALL, P. E.

PENSACOLA DIST. CONFERENCE.

The District Conference for the Pensacola district, Alabama Conference, will hold its annual session in Milton, Florida, beginning on Thursday, September 29, at eight o'clock A. M. Opening sermon by Rev. J. A. Pace, on Wednesday night, September 28. Ministers from abroad are expected and invited to attend.

J. A. PACE, P. E.

CAMP MEETINGS.

A camp meeting will be held on the road from Greenwood to McNitt, one mile and a half north of Montfort's ferry, commencing on the sixth of October. Preachers and people are invited.

H. WILLIAMSON, P. C.

A camp meeting will be held at Salem, East Pascagoula and Bay Shore circuit, Mobile district, Mobile Conference, commencing on Thursday night before the second Sunday in October. Ministers and people are cordially invited to attend.

A. J. COLEMAN, P. E.

We will have a camp meeting (D. V.) at Frost's Bridge, on the Clark and Shubuta circuit of the late Mobile Conference, embracing the second Sunday in October. Brethren in the ministry, who can do so, are especially invited to attend, and many others who feel interested in this great work. Come over, Mr. Editor, and help us.

WILL. H. LEITH, Pastor.

A camp meeting will be held on Pleasant Hill and Manly circuit, at Bonh, commencing on Friday evening, the thirtieth of September. Preachers will please note it.

JOHN PUGH, P. E.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September.

U. L. THOMPSON, P. C.

YAZOO DISTRICT, MISSISSIPPI CONFERENCE.

FOURTH ROUND OF QUARTERLY MEETINGS.

Carroll et al., at Solilo chapel, Sept. 24, 25
Durant et al., at Center Grove, Oct. 1, 2
Richland et al., at Goodman, 8, 9
Yazoo City station, at Yazoo City, 15, 16
Yazoo circuit, at Tranquil, 22, 23
Greenwood and McNitt, 29, 30
Lexington circuit, Nov. 5, 6
Mt. Olivet circuit, Nov. 12, 13
Black Hawk et al., at Black Hawk, 19, 20

Brothers, please have your statistics, reports and records accurate and ready.

W. P. BAILEY, P. E.

Mt. Carmel Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Columbia, at Pleasant Vally, Sept. 24, 25
Okolay, at Sharon, Oct. 8, 9
Rankin, 22, 23
Mt. Carmel, at Santee, 29, 30
Gainesville, Nov. 12, 13
Hundshoro, 26, 27

H. P. LEWIS, P. E.

Woodville Dist., Mississippi Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Buffalo, at Mar's Hill, July 16, 17
Moultrie, at Beech Hill, 23, 24
Amite, at Adams, 30, 31
St. Helena, at Synard, Aug. 20, 21
Wilkinson, 27, 28
Liberty, at Liberty, Sept. 10, 11
Woodville, at Woodville, 17, 18
Percy Creek, 24, 25

JAS. A. GODFREY, P. E.

Meridian Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Meridian, Sept. 24, 25
Pearce's Springs, at Maunass, Oct. 1, 2
Shubuta and Clarke, Salem, 8, 9
Belmont, at Bruensville, 15, 16
Livingston, 22, 23
Enterprise circuit, at Pleasant Valley, Nov. 5, 6
Gaston, 12, 13
Butler, 19, 20
Bladen Springs, 26, 27

The camp meeting on the Pearce's Springs circuit will embrace the fourth Sunday in September; on the Shubuta and Clarke circuit, the second Sunday in October.

JOSEPH T. HARRIS, P. E.

Alexandria Dist., Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Centerville and Trinity, at Centerville, Sept. 17, 18
Harrisonburg and Sicily Island, at Harrisonburg, 21, 22
Columbia, at Ebenezer, 24, 25
Atlanta, at Liberty chapel, Oct. 5, 6
Rapides, at Alexandria, 8, 9
Alexandria, at Alexandria, 15, 16
Chalazion, at Liberty chapel, 19, 20
Spring Creek, at Laird's chapel, 22, 23
Evergreen, at Big Cauc, 29, 30
Atehalaya, Nov. 5, 6

J. F. MARSHALL, P. E.

Brookhaven Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Bogue Chitto et al., at Bogue Chitto, Sept. 10, 11
Summit circuit, at Muddy Springs, 17, 18
Magnolia et al., at Magnolia, 24, 25
Scotland and Brandywine circuit, at Union church, Oct. 8, 9
Martinsville et al., at Providence camp ground, 15, 16
Burton et al., at Zion, 22, 23
Pleasant Valley and Rehoboth, at Rehoboth, 29, 30
Georgetown et al., at Bethesda, Nov. 5, 6
Brookhaven station, 12, 13
Wesson and Beargard, 26, 27
Crystal Springs and Hazlehurst, at Crystal Springs, Dec. 3, 4

Brethren, this being the fourth round, allow me to remind you of the necessity of attending promptly to the following items of business, viz: The Bishops' fund, Conference fund, missionary cause, and reports and statistics. Brethren, please take due notice of the above and govern yourselves accordingly.

G. F. THOMPSON, P. E.

Tusk

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, SEPTEMBER 10, 1870.

NO. 34.

NEWS OF THE WEEK.

DOMESTIC.

St. Louis, Sept. 2.—The St. Louis and Iron Mountain Railroad Company have perfected transfer arrangements at Columbus, Kentucky, by which freight will be hereafter shipped between St. Louis and all points in the South without breaking bulk.

Three hundred employees of the Toledo, Wabash and Western railroad stopped the trains on account of arrears. The strikers captured four engines.

Memphis, Sept. 2.—Dr. Knade, who killed John Ward at Hot Springs, Arkansas, about ten days since, has been acquitted on the grounds of justifiable homicide.

A party of assassins rode up to the house of Mr. J. Glover, a planter in Johnson county, Arkansas, a few days since, and shot him and his son-in-law, killing them instantly, and wounding his wife and son dangerously; they then rode off.

Richmond, Va., Sept. 2.—A conflagration occurred here this morning, by which the confectionery establishment of C. Zimmer was totally destroyed, and the stocks of L. Jacobs & Baldwin Bros., dry goods dealers, considerably damaged. Loss \$25,000; fully insured.

San Francisco, Sept. 2.—The American brig *Angelle* and the Mexican schooner *Minerva* were wrecked off Mazatlan, in a gale on the twentieth of August.

New York, Sept. 2.—Arrived: Steamship *Leo*. Arrived out: Steamships *Tarifa* and *City of Dublin*.

Savannah, N. Y., Sept. 7.—On the third ballot Stewart L. Woodford was nominated for Governor. He received 258 votes; Greeley received 105.

Philadelphia, Sept. 8.—Five thousand Protestants are having a procession to-day. A strong police force accompanies the line. No disturbance has occurred.

FOREIGN.

Brussels, Sept. 2.—Prussians who entered Belgium surrendered. The officers of both armies were set at liberty on parole.

New York, Sept. 3.—From the conflicting telegrams we gather the following:

McMahon was moving to the relief of Metz, when he encountered and was driven back by the Germans, who pursued closely.

The pursuit involved serious conflicts. There was serious work at Sedan on Tuesday, when McMahon was perched on the heights of Vaux near Carignan, whither the Emperor came.

On that day thirty thousand of McMahon's troops were attacked between Monzon and Moulins.

This was the battle of Beaumont, in which the French were driven over the Meuse to Monzon.

The encounter on the other bank resulted in driving McMahon from Vaux.

McMahon faced about on Wednesday between Donzy and Bazelles, where a severe engagement took place.

The Prussians here, turned the French right, necessitating their retirement upon Sedan, before which the fight was again renewed on Thursday, when the French were driven into the fortress of Sedan.

Washington, Sept. 3.—King William announced the surrender yesterday of the entire French army at Sedan, including the Emperor.

Berlin, Sept. 3.—The following highly important dispatch has just been made public here:

Before Sedan, France, Friday, Sept. 2, 122 P. M.—From the King to the Queen: A capitulation, whereby the whole army at Sedan are prisoners of war, has just been concluded with General Wimpfel, commanding, instead of Marshal McMahon, who is wounded.

The Emperor surrendered himself to me, as he has no command, and left everything to the Regent at Paris. His residence I shall appoint after an interview with him, at a rendezvous to be fixed immediately.

What a course events, with God's guidance, have taken.

New York, Sept. 3.—The Telegram's special from London says: Dispatches from the seat of war report a brilliant Prussian success.

Twenty thousand French lay dead and wounded on the field.

London, Sept. 3.—The Germans are urging King William to declare himself Emperor of Germany.

Brussels, Sept. 3, noon.—General Faily has been shot. One account says by his own soldiers, others state that it was by order of McMahon.

The Empress ordered Prince Napoleon to return to Paris, which he refused, and a decree was issued stripping him of his rank as Prince and Senator.

The *Etoile* of this city says the French were utterly defeated, and that McMahon and the Emperor are prisoners.

French soldiers massacre their own officers. Many officers escaped into Belgium.

On Thursday he destroyed the Prussian left, driving the Crown Prince back on the hills of the Ardennes.

London, Sept. 3.—There is great excitement and anxiety to learn whether the surrender involves the cessation of hostilities and the unrestricted occupation of Paris.

Paris, Sept. 3.—The Journal *Officiel* of this morning represents every event of the campaign as a success of the Emperor.

London, Sept. 3.—A dispatch from Berlin says: Since Wednesday last Bazaine has sought to escape north, but these attempts were always frustrated.

It is really believed in Paris that McMahon is acting on the offensive.

Washington, Sept. 3.—The Secretary of State has a dispatch from Minister Motley, announcing the surrender of the whole French army at Sedan.

Paris, Sept. 3.—The fortifications are complete. Trochu is virtually dictator. My informants left Paris on the second instant. To-day is the last day of grace.

London, Sept. 3.—A Berlin journal says Europe must familiarize itself with the idea that Prussia, in a spirit of self-protection, seeks to rectify the French frontier.

New York, Sept. 3.—A Herald special, dated Sedan, via Bonillon, September 2, midnight, says: The die is cast so far as McMahon's line army and the fortunes of the empire are concerned. All is over with France.

Thursday, at daylight, showed the French force reinforced and occupying a strong elevated position.

At five o'clock in the morning the Prussians recommenced the battle by making a simultaneous attack on the French front and left flank.

The fighting, at first, was confined to artillery, the French evidently having the weaker force of guns.

At noon the Prussians made a fierce infantry attack with the object of breaking the French center. After tremendous fighting the Prussians fell back. A pause seemed to take place at one o'clock, but it was only a prelude to a fiercer assault.

At two o'clock there was a simultaneous movement all along the Prussian line, the infantry charging the French camps. At three o'clock the French line wavered and immediately thereafter broke, when the battle became a rout. McMahon was seriously wounded in the last attack. The roads now presented a terrible aspect. The French left everything—lying in all directions and throwing away arms.

The Prussians pressed forward resolutely, bent on cutting off a retreat towards Belgium. The Prussians used the bayonet with terrible effect.

The Emperor remained at Sedan throughout the battle. At half-past two o'clock he was advised to fly to Belgium, but was too ill to undertake the journey.

This morning the Prussians prepared to attack Sedan, which was not in a condition to resist.

At twelve o'clock a party of officers, headed by General Wimpfel, left Sedan bearing a flag of truce. They were conducted to Prussian headquarters, where General Wimpfel formally surrendered the French army and fortress to King William.

He bore a letter from Napoleon to King William, stating he desired to surrender himself, not having any command.

The formal capitulation took place at half-past one o'clock.

It is said the Emperor will be sent under a strong escort to Magdeburg, but his destination is a secret.

Paris, Sept. 3.—The Public today says rapid communication between Paris and the armies is still lacking.

From private information, we may state that the Prussian accounts are greatly exaggerated, and in some cases totally false.

Bazaine and McMahon have fought for and maintained favorable positions. They are fully supplied with provisions and arms, and it is supposed the fighting to-day.

Workmen have been incorporated in the Garde National.

The *Moniteur* positively denies

that Humbert, the Prince Royal of Italy, congratulated the Prussians on their triumphs over the French.

Prince de Joinville, writing from Belgium yesterday, to a friend here, says: "The battle continues. We have taken thirty cannon. Bazaine marches toward McMahon. Vive la France."

The *Moniteur* announces that the Alsations are enrolling en masse at Lyons.

A large and effective body of sharpshooters have started for the frontier.

In south France the volunteering is generic. Throughout the country the same sentiment is expressed.

Peace is impossible while a single Prussian stands on French soil.

In the Corps Legislatif, to-day, Count Palikao said, from unofficial news, he concludes that Marshal Bazaine, after a vigorous sortie, was compelled to return to Metz.

Subsequently McMahon was at first victorious, but finally compelled to retire before overwhelming numbers. No junction has been accomplished. The situation is grave, but not desperate.

New York, Sept. 3.—Special to the New York Tribune, London, September 3: The King's headquarters were at Vendres, near Sedan, on Friday.

The battle of Sedan began at six o'clock in the morning, September 1. Two Prussian corps were in position on the west of Sedan, having got there by long forced marches, to cut off the French retreat to Metziers.

To the south of Sedan was the first Bavarian corps, and to the east, across the Meuse, was the second Bavarian corps. The Saxons were on the northeast with the guards. I was with the King throughout the day, on a hill above the Meuse, commanding a splendid view of the valley of the Meuse and of the field.

After a tremendous battle, the Prussians having entered the fortifications of Sedan, the Emperor capitulated at 5:05 P. M. His letter to the King of Prussia said: "As I cannot die at the head of my army, I lay my sword at the feet of your majesty."

Napoleon left Sedan for the Prussian headquarters at Vendres.

At seven o'clock in the morning of September 2 McMahon's whole army, comprising one hundred thousand prisoners, capitulated without condition.

The Prussians had two hundred and forty thousand men, either engaged or in reserve. The French had one hundred and twenty thousand.

The New York Tribune's special correspondent telegraphs from Arlon, Friday afternoon, as follows: Every hotel here is filled with French refugees from across the frontier. The frontier villages are crowded, and it is difficult to obtain anything to eat.

One hundred and fifty French and one hundred German soldiers, while trespassing on Belgian territory, were made prisoners and conducted to Namur.

To-night I also saw some Paris refugees on the train; they are not Germans, but Luxembourgers who were expelled from Paris on account of their poverty.

The Parisians are preparing for a famine by expelling all foreigners who are not possessed of means for their own support.

London, Sept. 3.—A Berlin journal says Europe must familiarize itself with the idea that Prussia, in a spirit of self-protection, seeks to rectify the French frontier.

London, Sept. 3.—The city is wild with delight over the Prussian triumph. The streets are filled with the excited multitudes. Englishmen congratulate each other as if it had been an English victory. Sympathies with Prussia were never so strongly manifested.

The news of the surrender was published here by the Daily News in an extra about half-past ten o'clock this morning. The other papers soon followed. Placards were posted everywhere in the streets, and thousands of dispatches were sent in every direction.

The *Pall Mall Gazette* says the news will be regarded as the finale of the Emperor's hopes, by a hastily patched up peace, to find means to transfer the throne to his son. It is the last and greatest delusion of a life of delusions. He may find it easier to begin than to end a war.

Peace is by no means very certain. There is no government to make peace. Imperialism is dead. An Orleans government or a republic can hardly begin. By the surrender France has for the first time acted; her eyes are for the first time opened.

The Standard says Sedan is the Emperor's "Waterloo." The second empire is now overthrown.

The Standard deprecates exultation and expresses heartfelt sympathy with the fallen sovereign.

The *Echo* says the Emperor's last act does what is possible—to surrender himself, not having any command.

The formal capitulation took place at half-past one o'clock.

It is said the Emperor will be sent under a strong escort to Magdeburg, but his destination is a secret.

New York, Sept. 4.—Cable.—Paris, Sept. 4.—The council of ministers have issued the following proclamation:

"To the French people: Great misfortune has come upon the country. After three days' heroic struggle sustained by the army of Marshal McMahon against three hundred thousand of the enemy, forty thousand men have been made prisoners. General de Wimpfel, who took command of the army in place of Marshal McMahon, being badly wounded, has signed the capitulation. This cruel reverse will not shake our courage.

"Paris is to-day in a complete state of defense. The military forces of the country will be organized. In a few days a new army will be under the walls of Paris, and another army is forming on the banks of the Loire."

"Your patriotism, your union, your energy will save France."

"The Emperor has been made prisoner in the struggle. The government, in accord with the public powers, will take all the measures required by the gravity of events."

(Signed) "Count de Palikao, Chevreton, Rigault de Genodrey, Jules Brame, De La Tour d'Auvergne, Grande Perret, Clement Duvernois, P. Mayne, Buisson Billault, Jerome David, of the council of ministers."

Paris, Sept. 4.—General Trochu, the Governor of Paris, has been appointed member of the government of National Defense, and is installed at the Hotel de Ville. He takes the portfolio of war, and his colleagues have conferred upon him the presidency.

London, Sept. 5.—The officers of the provisional government are distributed as follows: Minister of interior, General Gambetta; foreign affairs, Jules Favre; finance, Pierre Magne; public instruction, Jules Simon; justice, Emmanuel Cremieux; war, General Trochu; president of council, Grevy; secretary, General Andre Laverdun.

Scots have been placed on the doors of the Corps Legislatif.

Paris, Sept. 5.—An officer who attempted to reach the army of Marshal McMahon furnishes the following details to the journals of the surrender of the Emperor:

In the second attack of our armies we understand that all the positions of Marshal McMahon were turned. Bazailles, Souzy, Bolan, Villers, Cernay, Givange, La Chapelle, Fleignux, St. Mange and St. Rigue, to the woods of Duchery, formed an ellipse of fire around Sedan, kept up by four hundred thousand soldiers and nine hundred cannon.

At Sedan, with four hundred thousand men before him, and seriously wounded in the shoulder and groin, and with bombs hurled around him, the marshal turned over his command to General Wimpfel. As regards the Emperor, McMahon's corps covered him on the field of battle and the walls of Sedan for an hour longer.

Floing was the headquarters of the King of Prussia. The Prince Royal and a host of German princes and strangers were at these two points.

Sedan and Floing are a distance of three kilometers one from the other. We went through Sorigny without hindrance, but not without difficulty.

Paris, Sept. 5.—The provisional government is in office, without the slightest disturbance. All the ministers are acting with energy. Orders have been issued for the formation of colossal armies.

The Senate is suppressed. The Corps Legislatif is dissolved.

The provisional government is in permanent session in the Hotel de Ville, under the presidency of General Trochu.

Berlin, Sept. 5.—Congratulatory telegrams from all parts of the world continue to pour in. Nearly all protest against foreign interference with German adjustment of peace.

It is reported that Marshal McMahon is dead.

Paris, Sept. 5.—Early this afternoon the crowds disarmed and broke the swords of the police who

did not respond to the shouts "Vive la Republique."

The boulevards are almost impassable on account of the crowds. The National Guards are keeping order.

Brussels, Sept. 5.—The State of Liege has been selected as the Emperor's place of detention.

Several of the Empress' maids of honor arrived here.

Paris, Sept. 5, 6:30 P. M.—The crowds continue to tear down the signs containing imperial arms and medals. The highest stories were climbed to tear the word "Imperial" from the police are no longer seen on the streets.

Paris, Sept. 7.—The Gaulois says the representatives of all foreign powers received instructions from their governments, even before the receipt of the circular of Jules Favre, which was handed them last night, to ratify what they considered great measures necessary to the equilibrium of Europe and the integrity of French territory.

As the Corps Diplomatic leave Paris in case of a siege, the government will place representatives in towns they select as residences.

Paris, Sept. 7.—Immense defense preparations continue.

The French army is retiring before the Prussian advance, which has reached Soissons.

Trains arrive hourly from the front with artillery, cavalry and infantry.

The rolling stock of the Eastern roads is concentrated here and sent west and south.

There seems but one sentiment among the people—defense of the nation.

Organization is quietly proceeding, and there is no dissent from this necessity of the Republic anywhere.

There is great rejoicing at the removal of the press censorship. War news and details are now published without hindrance.

London, Sept. 7.—The journey of the Imperial Prince was strictly private, his governor prohibiting conversation on account of his health.

Duc de Gramont is here. He escaped via Havre. He converses freely, and says the revolutionary government cannot last. All recent tests, he said, proves its members have not the confidence of the people. The men now in power are those whose efforts have heretofore been directed to embarrass the real government, and thus assure the failure of the war.

The Republican agents were constantly endeavoring to shake confidence and destroy the discipline of the army, and attributes the loss of several battles to this cause. He does not see how foreign governments can recognize the Republic, when to-morrow another batch might get up and declare themselves a provisional government and involve Paris in bloodshed. He considers such a result more than probable if arms are placed in the hands of the lower classes. The first new reverse on the approach of the Prussians before the city might be the signal for the overthrow of the present self-constituted ministry and the creation of another.

Gramont confides in Trochu, but apprehends he will not be permitted to have his own way; he believes that France is fully able to vindicate her honor, and expel the Prussians from her territory. He declines to express an opinion as to the future fate of the Emperor or the dynasty. Gramont had a long interview with Gladstone and Granville.

The instructions to Lord Lyons, English minister, etc., at Paris, are to the effect that he is to recognize the actual authorities, but to avoid, as far as possible, a formal recognition.

The English government, in connection with other neutral powers, are about appealing to Prussia to conclude a treaty of peace on the following basis: French territory shall be inviolate, but France shall pay Germany the expenses of the war. A general disarmament of France and the destruction of the forts in Alsace and Lorraine.

It is believed these terms will be acceptable to the Republic.

New York, Sept. 8.—The United States have recognized the French Republic.

Rumors prevail of an armistice between the belligerents.

It is also rumored that England has dispatched Lord Lyons on a special embassy of mediation to Berlin.

An engagement has occurred before Strasburg, in which the French were victorious. Particulars not yet received.

Washington, Sept. 8.—Under instructions from this government, Minister Washburne yesterday recognized the new government in France, and tendered the President's congratulations on the establishment of a republic.

Paris, Sept. 8.—Jules Favre was much moved when Minister Washburne announced the recognition of the new government of France by the American government. Grasping Washburne's hand, he exclaimed: "I receive the notification with gratitude and profound emotion."

It is reported that Louis Blanc goes to London, Ledru Rollin to Washington, and Dufaure to Vienna, as French ambassadors.

Brussels, Sept. 8.—Count Palikao is at Namur.

London, Sept. 8.—It is rumored that France has made peace propositions to Prussia.

Leading bankers here regard the political outbreak in France as unfavorable. No change has been made in the bank rate, but money is rather active.

The Rev. Thomas F. Brown, of the North Alabama Conference, and preacher in charge of Madison circuit, met with a frightful accident on Tuesday last, on the Memphis and Charleston railroad. He was a passenger on the mail train, and was on his way to this city, for the purpose of attending the annual meeting of the stockholders of that road. The train was very much crowded, and to make room for ladies Bro. Brown gave up his seat, though he was suffering very much with sick headache. Leaving the ladies' car, he found the other cars, and even the platform, crowded with passengers, and everywhere he encountered tobacco smoke, to the effects of which he is very sensitive. So he became quite ill, and was seized with a fit of vomiting. To get away from the throng and the tobacco smoke he mounted to the top of the ladies' car, but was very careful in noticing that his seat on top was not sufficiently high to endanger life or limb. He is quite certain that in this respect his position was perfectly safe. But just as the train was crossing the bridge over Wolf river, near Moscow, his illness became most violent, and in a spasm of great pain he rolled off the car, and fell upon the timbers of the bridge, his right arm being caught and crushed under one of the car wheels, and his head and body also sustaining very serious injuries. Immediately the train was stopped, and Brother Brown was lifted into one of the cars and made as comfortable as could be under the circumstances. Upon reaching the city he was conveyed to the Whitmore House, and as soon as possible Dr. J. H. Erskin, one of our best physicians, was in attendance, and amputated the right arm of the sufferer below the elbow, and likewise cared for his other wounds and bruises, the extent of which we cannot state with precision.—*Western Methodist*.

A NEW CONFERENCE OF COLORED METHODISTS.—Bishop Doggett, of the Methodist Episcopal Church South, has issued a call for a meeting of all colored Methodist preachers, licensed or ordained, favorable to the formation of a Colored Virginia Conference, at Farmville, on Friday, September 20. It is the Bishop's purpose, if practicable, to organize such an annual conference in connection with the Methodist Episcopal Church South, and if deemed proper delegates will be elected, at the time named above, to the Colored General Conference to be held at Jackson, Tennessee, in the month of December next.—*Baltimore Episcopal Methodist*.

PREACHERS ARRIVED.—Rev. William Moore and Rev. George E. Butler, with their families, transferred from the Little Rock Conference, passed through the city last week en route for Los Angeles. Bro. Moore is a preacher of age and experience; Brother Butler, his son-in-law, is a man of education, and several years' experience in the ministry; both will be substantial acquisitions to the Los Angeles Conference. We are tempted to covet that they should remain with us of the Pacific Conference. Wherever their lot may be cast, we bespeak for them a California welcome.—*San Francisco Spectator*.

DETROIT has a boat club of young ladies, who go out rowing twice a week, and are put through a regular course of training.

MALTESE cats in Indiana are trained to fight black snakes, and like it.

The Christian Advocate.

SATURDAY, SEPTEMBER 10, 1870.

THE DAY IS DONE.

BY H. W. LONGFELLOW.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
That my soul cannot resist—

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only,
As the mist resembles the rain.

Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bard sublime,
Whose distant footsteps echo
Through the corridors of time.

For like strains of martial music
Their mighty thoughts suggest
Life's endless toils and endeavors—
And to-night I long for rest.

Read from some humbler poet,
Whose songs gush from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start.

Who through long days of labor,
And nights devoid of ease,
Still heard on his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction,
That follows after prayer.

Then read from the treasure volume,
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.

SUNDAY SCHOOL INSTITUTE,
MONTGOMERY DIST., ALA. CONFERENCE.

Mr. Editor: This institution was organized some two years since, and held its first session in Opelika, Alabama, July 22 and 23, 1868.

It is the offspring of the Montgomery District Meeting, the preliminary steps for organizing the institute having been taken at the District Conference of the previous year by appointing a committee to arrange a programme and call the meeting. Well was the idea conceived and nobly carried out; and I propose, Mr. Editor, to give you some account of this institute—its object, its workings, its results—and I may be permitted to speak freely in just praise of the organizers of this scheme, as I am not a member of that district, but have had the pleasure of attending two of its meetings.

The institute was organized for the benefit of the Sunday school workers in the district—to awaken in them a deeper interest in the Sabbath school cause, to impress them with clearer views of their responsibility in the great matter of bringing the children to Christ, and to develop the best means of securing these results. It is very different from a celebration or a mere gala day. True, it is a very pleasant occasion and a delightful time to those who love the cause of Christ; but its object is to render more effective the workers and workings of the Sabbath school cause.

Its exercises are all arranged for before the institute convenes. A programme of exercises is prepared, embracing those subjects which are thought to be of vital interest, and persons selected to open the discussion of each of these subjects. These persons are notified, some weeks beforehand, of the subjects they are to discuss, that they may have them specially and prayerfully under consideration, and be prepared to bring out their prominent points, and make such suggestions as may be deemed important. After this the subject is open for free discussion by all the members of the institute. Then inquiry is made for experience, observation and facts, as developed in the actual workings of the various Sunday schools throughout the district. Some of the subjects discussed at the last meeting were: "The object and design of Sunday schools," "Uniform lesson system," "How to teach," "Sunday schools in relation to temperance," "Parental obligation as respects the Sunday school," "Sunday school music and how to utilize it," "How

to attain spiritual results." You may readily perceive the aim was the practical, and could you have been present and heard the discussions you would have been convinced that the members of that institute were not seeking vain glory, but how they might best work in the vineyard of the Lord.

Who can estimate the ultimate results of such an institution? Yet some of its immediate results have already been seen and felt. This was the first institute, convention or anything of the kind, that I know of, held in the South. But now they are being held in every direction, and many of them on the same plan of the Montgomery District Institute. Thus an enterprise has been started which, I trust, will find advocates in every State, until all our Sunday school labor shall be wisely directed. Every one who attends these meetings cannot fail to be benefited. His mind will receive enlightenment and his heart be impressed. He will go away with more religion, and with more fixed determination to labor earnestly in the Sabbath school cause. Many argue the inefficiency of such organizations from the fact that those who most need the benefits of these institutions rarely attend them, and consequently are not benefited. This is too true, sadly true. It is greatly to be lamented that any one connected with the Sabbath school should fail to attend them, or at least that any Sabbath school in the district should not be represented. But even then they are not entirely useless. These zealous, earnest workers who do attend need to have their zeal renewed. If they stay at home, surrounded by their cold, lukewarm fellow-laborers, they are likely to have their zeal and energy dampened, and their enterprising spirit weakened. But when they come up to these meetings they are renewed in zeal, quickened in energy, enlarged in views, and often baptized with the Holy Ghost, and return home to reflect secondarily these blessed influences on those who have not life enough to attend these precious gatherings.

I would that every district in the Conference had such an organization, and that the State at large could be represented in some general meeting.

A committee has been appointed to confer with the various district meetings of the Alabama Conference in reference to the organization of a Conference institute, to be held some time during the next year, and we hope, when the subject is brought before them, that they will give it their careful attention.

Wide Prevalence of the Great Falsehood.

Mr. Editor: I was next to show the wide prevalence in the popular mind of the great Romish falsehood. This I have elsewhere characterized as the tap-root of Romanism. Its uncontradicted prevalence among Protestants is alarming. It is as alarming that it is, as strange that it should be so. It is strange, though not unaccountable, that the polemics of the Reformation did not bring this point directly forward, and deny at the threshold that the Saviour or his apostles ever organized or formed a church at all, either this way or that way, with these provisions, or with those or any others. Waiving these reasons, we will merely look at the fact that it was so.

Rome argued that as the church was formed so and so, or as Christ or an apostle said so and so, at the origin, or the primitive church said or did not say so and so, that such and such results follow. And again, in the other direction, a posteriori, as the logicians would say, it was argued that the church authority was derived. We reach back to the source of authority for our authority. No, the Protestants replied, these results, these things we object to, do not necessarily follow; they are surreptitiously brought in, and we prove it by the Scriptures; we go by the Scriptures; the Bible is the religion of Christians. We appeal to the Bible, the Bible, the Bible. And never was a great multifarious question argued more ably

or more successfully. But the point lying snugly and quietly back of all this, that the church originated in that way at all, was, unfortunately, not brought prominently forward.

And to this day Protestants talk of "the church as Christ organized it," "the first church," "the new church," "the church as it stood in its embryo, in the college of apostles," "Jesus Christ organized his church," "the church in its original form in Jerusalem," "the primitive church," and the same idea in direct terms, in oblique terms, and by allusion in a thousand forms of language without a hyperbole.

A congregation is not now shocked when the preacher speaks of "the Christian church, in the very first days of its existence, as it came fresh from its divine Founder," or a reader to read, "Jesus organized his church entirely anew."

It is no reply to say that this same preacher or writer understands that the Christian church is but the continuation of the church before existing. That, as far as it is true, is nothing. The doctrine they inculcate—the belief of the masses, yea, and of many of the scholars—is as I state it. It is well known.

R. ABBEY.

NEWS FROM THE CHURCHES.

HOMER CIRCUIT.

Mr. Editor: The Lord has done great things for us on the Homer circuit, whereof we are glad. We have recently concluded two meetings, at which there were twenty-seven accessions to the church, and about as many conversions. The church, too, has been greatly revived.

Valuable assistance was rendered at one of the meetings by Brothers Gino, Aiken and Clemens, local; at the other by Brother Cravens, of the Conference, and Brothers Williams and Jordan, local; also by Brother Harris, of the Baptist, and Brother Davidson, of the Presbyterian Church. Many thanks to these brethren. To God be the praise! Your brother,

THOS. J. UPTON.

AUGUST 24, 1870.

GADSDEN, ALABAMA.

Mr. Editor: We have had a meeting in progress at this place for three weeks. The church has been spiritually benefited. Several professions and additions to the church. Brother Spangler, our Sunday school agent, spent ten days with me during the meeting, and preached every night with acceptability and power. He also assisted me to raise by subscription \$1,250 for the completion of our new church. I am now trying to increase the subscription to \$1,800, which is the requisite amount to finish it up in good style. Many thanks to Dr. Spangler for the efficient aid he rendered us, thus and otherwise, while he was with us. As a Sabbath school agent he is the right man in the right place. We gave to his enterprise as liberally as we felt able in view of the unfinished condition of our church. We wish we could have done more than we did.

I hear of some good revivals in the bounds of the Gadsden district. Brother Slaughter, our presiding elder, is a good worker.

The crops in this portion of the State are very good.

Mr. Editor, may we hope to see you in attendance upon the session of the North Alabama Conference on the sixteenth of November? Do come up and see this fine country, and let us see you.

Yours in Christ,

R. A. TIMMONS, Pastor,
Gadsden Station, Ala.

AUGUST 31, 1870.

COPENHAGEN, LOUISIANA.

Mr. Editor: We are in the midst of a glorious revival at this place. On the twentieth instant we commenced a protracted meeting at Copenhagen, Columbia circuit. The services were conducted by my son, Rev. R. A. Davis, of the Mississippi Conference, he being on a visit to this place. I am just recovering from an attack of fever, and have not been able to assist much in the exercises; therefore, so far as ministerial help is concerned, the labor of the meeting has fallen almost ex-

clusively on him. But the best of all is that the Lord was with us in convicting, converting and sanctifying power. The entire community, indeed I may say the entire circuit, is under revival influence.

Up to last night there have been forty-five conversions and thirty-four accessions to the church. To God be all the glory! If my health is sufficient to push on the work, I think we will have glorious times this fall on Columbia circuit. I am in the hands of my blessed Master. Whatever strength he gives me I will use in his cause.

The good people are comforting our bodies by sending abundant supplies to the parsonage for the table.

May the glorious work go on till not only every sinner on Columbia circuit is converted, but until the Conference shall be ablaze with the love of God.

J. S. DAVIS, P. C.

AUGUST 30, 1870.

KOSCIUSKO, MISSISSIPPI.

Mr. Editor: In the last two or three numbers of the Advocate we see accounts of glorious revivals, which rejoice us much.

I too, with your permission, will speak of things which the Lord is doing for us in this part of his vineyard. The holy fire began to burn in this district at our District Conference, held at Starkville. I hear that it is spreading throughout the district. Having remained with Brother K. A. Jones a few days, we caught the flame, and brought it over to the Kosciusko circuit. We arrived at Kosciusko late on Saturday evening, and opened the battle the next day at eleven o'clock, from First Timothy, i, 15. The Spirit accompanied the word. God was with us, and "the signs of times" were good. Up to Tuesday at eleven o'clock there was not a penitent, though seriousness prevailed—the whole congregation. Brother C. B. Galloway—the boy preacher, as he is styled—at that hour took his seat among us. Kosciusko is his native place. He left here when a school boy. He returned still a boy, but now a profound expounder of the word of God. His presence was an electric shock, and from that moment the battle began to rage furiously. "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend." It proved so in this case. He was made the instrument in leading many of his former associates to the cross.

The meeting lasted nearly two weeks without abatement. Twenty-six persons were added to the church, and as many found peace with God. The church, which had but little above a name, is now alive. We adjourned on Friday morning with a young people's prayer meeting, to meet the next day at Spring Ridge. There we found all things ready, and with flying colors entered the field. At the end of the third day we had ten recruits and fifteen conversions, when we were reinforced by Brother R. J. Jones, Jr., who did us good service. He is certainly a gospel preacher. The conflict lasted a week, and closed by leaving us twenty recruits and twenty-three converts, and five infants and six adults baptized. All the glory be to God!

Your brother,

P. A. JOHNSTON.

KOSCIUSKO, MISS., SEPT. 2, 1870.

SUNDAY SCHOOLS.—The number of Sunday school scholars in this country in 1828 was estimated to be 350,000. In 1834, 1,000,000. In 1869 Mr. Abbott puts the number at 4,000,000, with 400,000 teachers. A writer in the Chicago Teacher thinks that there are now 6,000,000 scholars and 1,000,000 teachers. This last estimate is probably too high, but statistics are so imperfect that it is impossible to get at the exact truth.

SELF-RIGHTEOUSNESS.—As Doctor Dwight once passed through a region of very poor land he said to a farmer: "Sir, I perceive your land here is not very productive." "No, sir," said the honest farmer, "our land is just like self-righteousness." "Ah, how is that?" "Why, the more a man has of it the poorer he is."

The New York Tribune says: "Children are no longer brought up—they are tumbled up; it's done by machinery."

BIOGRAPHICAL.

REV. ISAAC EASTERLY.

Rev. Isaac Easterly was born in Locke county, East Tennessee, October 20, 1800; dedicated to God in baptism by Rev. James Miller, (Lutheran), August 19, 1817; embraced religion and joined the Methodist Episcopal Church October 7, 1823; was licensed to preach and admitted into the Holston Conference the same year, and placed on the Newperr circuit the remainder of that year.

He left his father's house December 23, 1823, and traveled the Tennessee Valley circuit during 1824; in 1825 the Black Mountain circuit, in North Carolina; ordained deacon the same year. That year was one of the brightest of his life for the conversion of souls and increase of the church. In 1826 he served the Washington mission to the Cherokee Indians; in 1827 the Sequelaha circuit, at the close of which year he was ordained elder; was married to Miss Nancy M. Jones, daughter of Thomas and Elizabeth Jones, November 22; in 1828 traveled the same circuit, at the close of which year he was ordained. He settled in Marion county, Tennessee, where he remained a useful local preacher until 1836, when he removed to Mississippi and settled in a village called Nashville. Thence removed, in 1840, to Octibahaw, where he principally raised his large and respectable family of children, all daughters but one. In 1845 was employed and took charge of Greensborough circuit, at the close of which year he was readmitted into the itinerancy in the Mississippi Conference; in 1846 traveled the same circuit. His labors on this circuit were greatly blessed of God—a very large accession. There were hundreds baptized by households—children and adults. It also resulted in the bringing out of some efficient young men into the ministry—among them the Revs. Allen and Thomas Castle. In 1847 and 1848 he traveled the Louisville circuit.

These were two successful, happy years. Conversions were many; a great many baptized, adults and infants; the accession to church fellowship was about five hundred. In 1849 he traveled the Starkville circuit. For want of support by the church he was compelled to locate, but was a useful, working, acceptable local preacher, and a great defender of our doctrines. In 1858 his wife died, in the full assurance of a blissful immortality. In the fall of the same year he removed to Livingston parish, Louisiana. In 1859 he was married to Mrs. Sallie Jane Smith. In 1865 he was employed and commenced to travel the Livingston mission, but his health failed and he was compelled to give up the work. His health steadily declined. That iron frame and wonderful constitution were so far gone as to leave no hope of much more ability to labor. He was greatly deprived of church privileges. The writer never passed anywhere near but what he made it convenient to ride out of the way to see this lonely pilgrim. I was with him shortly prior to our last Conference; left him happy and cheerful, rejoicing in great hopes that the Bishop would send a preacher to that place—unsupplied for some years; but in a few short days he was attacked with brain fever, was devoid of reason for a week, and fell asleep on the nineteenth of December, 1869. But he was ready, for he had fought the good fight of faith.

The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear.

J. NICHOLSON.

Nashville Advocate please copy.

REV. JAMES KING.

Rev. James King departed this life, at his residence in Wilcox county, Alabama, January 13, 1870, aged eighty-seven years.

He was born in North Carolina, December 10, 1782; joined the Methodist Church in 1800; was licensed to exhort in 1805, licensed as a local preacher in 1808, and in 1806 was ordained deacon in Wilmington, North Carolina, by Bishop

McKendree—the first ordination ever performed in that city.

His labors in North Carolina, for many years, were extensive, and crowned with the best results. He moved to Alabama in 1819, settled near Philadelphia (now Montgomery), and was the first licensed preacher who ever preached in that place. In 1820 he moved to Conecuh county, Alabama, and in 1822 was ordained elder by Bp. George. Losing his wife in 1830, and his family being then all married, he for the remaining forty years of his life devoted his Sabbaths exclusively to the ministry, preaching not only in Alabama, but in Tennessee, Florida, Mississippi, North and South Carolina, and was the instrument, under God, of great and permanent good. In many respects he was an extraordinary man. After laboring during the week to support a large family of daughters, he would in many instances walk to his appointment on Sunday. It was wonderful how so feeble a man could stand such work for the long term of sixty-five years. But his zeal abated not; his commitment was decisive, his convictions of duty were strong.

His unction in the pulpit was often overwhelming. He abounded in labor—it was his meat and drink. Though he preached over twelve thousand sermons, and performed all other normal and useful ministerial labors in a degree equal as abundant, yet, being only a local preacher, he received but \$200 in the way of pecuniary compensation for this long life's labor.

We would especially solicit the attention of his numerous friends and spiritual children to this poor tribute. Forget him not. Let his name and labors long have a place in your memories. To you such a man was a gracious dispensation from heaven. Do you not recall his form bending beneath the accumulation of years, and hear him in imagination reasoning of righteousness, truth and judgment to come? Can you not almost recall the tones of his voice as it once fell in melting pathos, as it thrilled you with necessary warning or encouraged you with hope? Will you ever forget the spotless demonstration of pure spiritual Christianity which his life and pure life afforded you? He needs no monument to perpetuate his name among you—he has received one in your hearts more imperishable than brass or marble. The native powers of his intellect were superior, though his culture was limited. But his quick perception, close observation, a long and rich experience, association with the most cultivated and refined society contributed in a large degree to compensate for the want of early facilities. He was firm and unwavering in his adherence to right, brave and self-sacrificing in the discharge of duty. Benevolent, gentle, amiable in his disposition, possessing a large fund of material for the social circle, perfect freedom from austerity—all commended to the hearts and affections of the people. Many of his acquaintances felt that in his death they lost theirs were fearfully increased.

He died as he had lived. His testimony at the gates of death cheering. When death came "His sword was in his hand,
Still warm with recent fight,
Ready, the moment of command,
Through rock and steel to smite!"

He wore out in his Master's cause. Physicians ascribe no disease as the cause of his death.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy!"

JAMES K. ARMISTEAD.
North Carolina, Nashville and Macon counties please copy.

When Henry the Great of France was advised to proceed with his army against some disaffected towns which had fallen into his hands, he replied: "The gratification which may be derived from revenge is momentary, while the pleasure of forgiveness is everlasting."

When a lawyer dies and leaves few effects, it is quite fair to presume that he has had few cases.

No cloud can overshadow a Christian but the eye of his faith will discern a rainbow in it.

The Christian Advocate.

SATURDAY, SEPTEMBER 10, 1870.

THE TUBEROSE.

Underneath the garden mold,
One sunny day in spring,
A bulb, whose brown and withered cheek
Made it an alien thing
Among the early beauties there,
Already blossoming.

She creeps filled her tender cup
With slay slow, till she drew—
By stealthy shook her perfumed bells
To the strewed them all around;
Till she showed the slender spear
Was seen to pierce the ground.

From her hardened heart she raised
The sudden, burial—
A shower of dazzling gold,
Pearled showers of dazzling gold,
Silvery tides of dew beneath
The moonlight of their rolled.

She hastened not, like meager flowers,
To flaunt above her tomb;
But gathered through the golden hours
Soft treasures of perfume
At last, overcharged, her patient heart
Burst purely into bloom.

Due to the ravished air she breathed
Her odors, soft, intense—
So green and quiet nook became
As Eden to the sense—
The golden bee and butterfly
Reeled, drunk with sweetness, thence.

So she with the poet's heart
Great thoughts he hurried long;
He sees, unmoved, a sprig late host
Of scribbles charm the throng,
Till, overfowing with its sweets,
His soul bursts into song!

METEORS.

We refer to the so-called meteors or shooting stars, whose astronomical relations have been ascertained only within the last few years. It is well known that on every night more or less of these bodies can be seen, and their appearance is too familiar to require any description at our hands. But of the actual number which are visible in the course of a single night we suppose that comparatively few persons have any conception. Whatever they may be supposed to be, they are ordinarily looked upon as only occasional phenomena, while the truth is, as we shall see, that they far exceed in numbers the stars of the Milky Way. The following simple calculation will make this clear: Four persons standing together and facing in such a manner that they may take in at a single glance the entire visible hemisphere of the heavens will see in the course of an hour an average number of thirty meteors. Now it has been calculated that from a single spot only one ten-thousandth part of the entire atmosphere can be seen, so that in the course of an hour three hundred thousand meteors are visible over the whole earth, which would give, as the number visible during an entire day, seven million two hundred thousand. This is the number visible to the naked eye, but the most experienced observers are of the opinion that at least sixty times as many can be seen by the aid of a telescope. We are therefore far within the limits of probability in assuming that in every period of twenty-four hours no less than three hundred and fifty million of these bodies enter our atmosphere; we say enter our atmosphere, for it has been shown that most of them are not more than forty or fifty miles above the earth's surface at the instant of their apparition, and we know that the atmosphere extends at least that elevation. Although the number of shooting stars, which make their appearance every day, is so enormous, yet it is found that the number visible during different hours is very far from uniform, and that while comparatively few are visible at any given place before midnight, the number steadily increases from that hour until daylight. The following explanation of this feature has recently been given by the astronomer Schiaparelli. The direction of the motion of by far the larger number of meteors is what is technically termed *retrograde*—that is, contrary to the direction of the orbital motion of the earth. Now it is well known that the earth rotates on its axis in the same direction which it pursues in its motion around the sun. Consequently that portion of the earth which is turned away from the sun is moving ahead, while the other hemisphere is moving in the opposite direction. Moreover, that side which extends from the line of midnight to the line of noon is in advance, and all points on the line where the sun is just rising are the furthest to the front. It is easy to see that as any given point on the earth's surface passes from the position of midnight to sunrise, it is, so to speak, carried against the meteors which are moving in the opposite direction, and it is plain that as the morning advances the point is borne deeper and deeper into the stream of meteors, and consequently their apparent number will continue to increase up to the instant when their light becomes lost in the superior brilliancy of the solar rays.

Up to the year 1833 but little attention had been given to meteors. They were generally supposed to be atmospheric phenomena, caused by the combustion of gases, or perhaps by electricity. But the magnificent, and even terrible, display which occurred on the morning of November 13 of that year, and which was witnessed simultaneously over a large portion of the earth's surface, excited a great degree of interest, and led to the institution of a new series of investigations in regard to their nature and relations. It was soon ascertained that an extraordinary display about this period of the year was by no means of rare occurrence, and that, in fact, the numbers visible from the twelfth to the fifteenth of November, of each year, are considerably greater than at any other season. The examination of the record of the past led to the discovery that once in every thirty-three years there occurs a genuine shower of shooting stars, and that many of these showers have been equal in magnificence to the great shower of 1833. This apparent periodicity of the phenomenon led to the prediction that another return might be looked for in November, 1866. Accordingly all our astronomers were on the *qui vive*. But they were doomed to disappointment. The nights of the twelfth, thirteenth and fourteenth of November passed by, but there was no extraordinary display of meteors, and the astronomers were ready to give up in despair when the news came from England that a magnificent shower had been witnessed in that country; and thus the prediction was fulfilled. In the two following years there were likewise brilliant exhibitions which were visible in this country.

The periodicity of these displays being fully established, there remained to be constructed a scientific theory which would explain it. This involved a vast amount of numerical computation, the details of which would certainly prove very uninteresting, if not unintelligible, to the majority of readers; we shall, therefore, confine ourselves to the simple statement that the problem has been solved, remarking by the way, that for its solution science is largely indebted to the labors of Prof. H. A. Newton, of Yale College. The result is that the meteors, which we see in such numbers from the twelfth to the fifteenth of November, every year, form part of an immense *orbital ring* of matter surrounding the sun, that this ring stretches from its perihelion near the orbit of the earth to that part of the orbit along which the earth passes in November, to its aphelion beyond the orbit of Uranus, that each body in this ring moves around the sun once in thirty-three years, that the direction of the motion is retrograde, and that the meteors are, in respect to their motion at least, true planetary bodies; and, like the planets, subject to the gravitating power of the sun. The density of the ring is far from uniform, as is manifested by the unequal numbers visible from year to year. In general the density, which of course may be measured by the number of meteors visible in a given time, is not more than two or three times that of the space outside of it, while in that portion, which produces the grand star showers of the thirty-three year period, the meteors are crowded closely together. The thickness of the ring must be considerable, as is proven by the fact that the earth occupies several days in passing through it.

In regard to the physical constitution of these meteors we have no positive knowledge. But it is generally supposed that they are either minute conglomerations of vapor or small particles of solid matter, which become ignited or incandescent by friction with the particles of the atmosphere.

Besides the November meteors there are other groups which make their appearance at different seasons of the year. One of the most familiar of these is the August group, so called from the fact that it makes its appearance annually about the tenth of that month. This group also constitutes an elliptic ring, having the sun in one of its foci; its thickness has been calculated to be at least eight millions of miles, while its periodic time is probably more than one hundred years. Like the November ring, its motion about the sun is retrograde.

Closely allied to the shooting stars are the meteoric stones and fireballs, the former of which reach, and sometimes penetrate, the earth, while the latter explode in the air, often with a noise exceeding that of thunder. The meteoric stones were formerly supposed to be masses which had been ejected from lunar volcanoes, but this opinion has long since been abandoned by scientific men, and careful investigation has made it almost certain that they are planetary bodies, and that they move around the sun in orbits closely related to, if not identical with those of their more minute brethren, the shooting stars. A brief account of some of the most remarkable of these bodies would perhaps not be

uninteresting, but as we are at present limited to the consideration of their astronomical relations, we are forced to omit any description of them. Chemical analysis discloses the fact that their metallic constituents do not differ from those with which we are familiar upon the earth itself, but the elements of which they are composed are combined with each other so peculiarly that an expert mineralogist is almost sure to detect at a single glance their extra-terrestrial origin. Many of them have been found saturated with hydrogen gas, an element which several of our metals are known to possess the power of absorbing, and it is reasonable to infer that somewhere, in their progress through space, these stones have passed through an immense stratum of this gas, which has been absorbed by them and brought down with them to the earth, as if to indicate to us something in regard to the chemical composition of those vaporous masses which, with the eye of the telescope, we see floating about in the far-off regions of space.

Of those fireballs which explode in the upper portions of our atmosphere, and are entirely dissipated by such explosion, nothing is known beyond the fact of their existence; but it has very often happened that after an explosion fragments have descended to the earth in large numbers, and have been collected.

These fragments, upon inspection, are not found to differ from the meteoric stones which reach the earth without previous disruption. It is supposed that the bodies of which they were the constituents have entered the atmosphere with an enormous velocity, and that by friction they have become so intensely heated as to be shattered into fragments by the expansive power of heat, and the sudden elimination of the gases which they had previously absorbed.—*Southern Review.*

OUACHITA DIST. CONFERENCE.

Ma. Editor: The Ouachita District Conference of the Methodist Episcopal Church South convened at Minden, on Wednesday, August 17, and adjourned on the following Saturday. The session was harmonious, and we trust profitable. The preaching, too, was earnest and powerful, as a score of penitents can attest.

The usual business was transacted in the ordinary manner. The claims of the *Advocate* were represented with a "viii" by Brother Evans, chairman of the Committee on Religious Literature. His report, which was unanimously adopted, recommended continued effort in behalf of the *Advocate* until a copy of said paper is placed in the hands of every Methodist in our bounds.

The Committee on the Spiritual Condition of the Church reported favorably—several extensive revivals in the bounds of the district.

The Committee on Sabbath Schools reported a considerable increase in the number of schools and pupils; also in the general interest manifested by the church in behalf of this great auxiliary.

The other subjects were ably represented by their respective committees, and reported upon through their chairmen, whose reports I have not time to write, nor have you room to publish.

The following are the lay delegates elect to the next Annual Conference: Rev. N. M. Skipworth, Rev. John L. Williams, S. C. Standifer and B. B. Guthrie.

The next session is to be held at Trenton, beginning on Wednesday before the third Sabbath in August next.

After the usual complimentary resolutions the conference adjourned with the benediction.

Thos. J. Upton, Sec'y.

P. S.—The meeting is being continued by Brother Cravens, assisted by Brothers Miller, Kimball, Alexander and Medlock, and promises great results.

T. J. U.

TOADS IN THE GARDEN.—A correspondent of the Entomologist, who keeps a large number of toads in his garden for the purpose of destroying insects, says that when first a toad is brought into a garden and set at liberty he will usually strike for some other parts the first night, but a few days pending up seems to attach him to the locality. He may be settled for the season in almost any particular locality by simply penning him up in a temporary inclosure for a few days, and then removing the inclosure without disturbing him.

RELIGIOUS INTELLIGENCE.

The annual report of the American Baptist Missionary Union states the encouraging facts that during the past year six hundred and twenty-eight baptisms are recorded among the Telegos of Southern India, sixty-six among the Garos of the Brahmaputra valley, six hundred and twenty-nine among the Karens of Burmah, ninety-seven among the hard-hearted Burmans themselves, and eighty-one among the Chinamen. Rev. D. L. Brayton, the veteran missionary, who has spent the life of a generation among the Karens, has returned to this country, and says the King of Burmah takes great interest in the establishment of Christian churches—that the great want is missionaries to preach to the churches which the King is willing to build and support.

A great change seems to be coming over Constantinople in the matter of female education, thanks to the efforts of Munif Effendi, who is endeavoring to establish a normal school for the benefit of female teachers. This will doubtless prove an important step toward the deliverance of Turkish women, and the elevation of Turkish domestic life, now so barbarously tyrannical. The idea that women must receive some education has been gaining ground for the last few years, and the example of the successor to the throne will aid its growth. He has just placed one of the ladies of his household in the family of a European physician for mental training, and she has even adopted the European costume.

The South African Missions, within the colonies of the Cape and Natal, and the Dutch Republics, employ sixty-nine missionaries, and report eleven thousand five hundred and twenty-four members, with six thousand one hundred and thirty-four day school children. These missions are so mixed up with the mission of the colonial natives, and with the mission in Kaffirland, the Bechuana country, and Natal, that their statistics cannot be separated. Few missions have been, on the whole, more satisfactory. More than one generation of patient toil has been rewarded by an extraordinary measure of success. The great revival of the last two years has resulted in extensive and permanent good. A native ministry has been raised up, and a native literature is in course of formation.—*Western.*

The wanton massacre of French missionaries by a mob in Tien-Tsin, China, will awaken the indignant feeling of the Christian world. Twenty persons, among them M. Fontanier, the French consul, and his secretary, a French priest, a Russian officer and his wife, and a company of Catholic Sisters of Mercy were put to death—the women with every conceivable circumstance of barbarity. The Chinese Governor of Tien-Tsin was in evident sympathy with the mob, and refused the suffering Christians the protection which they sought at his hands. Fortunately an American merchant ship lay at the quay, and, having a supply of guns, became a refuge for the foreign colony; otherwise all the foreigners in Tien-Tsin would have been murdered. The treaty powers must insist upon the fulfillment of treaty obligations by the empire and the summary punishment of all the participants in this horrible outrage.

RETIREMENT OF DR. WADSWORTH.—The venerable Dr. Wadsworth, one of the prominent members of the British Wesleyan Conference, has just been granted a superannuated relation. He presented his request with much emotion. "He felt an ardent attachment to the Conference, an attachment which had continued for many years, and which commenced much sooner than his ministerial career, for he had loved the Methodist Conference ever since he had been accustomed to hear godly conversation about it in his father's house. [Hear, hear.] He had been engaged in that ministry now for forty-five years. They would not wish an old man to state the ailments and defects which made it needful for him to ask that favor. He begged to say that his doing so was the result of prayerful consideration."

After several had spoken of the great services which Dr. Wadsworth had rendered the church, the resolution placing his name on the retired list was unanimously adopted.

A MEMORIAL TO THE WESLEYS.—The London Watchman reports Rev. Dr. Johnson, ex-president of the British Wesleyan Methodist Conference, as saying to that body during the late session that, having received many favors, he had to solicit a favor from the Conference, which was that he and his friends might be allowed to place in Westminster Abbey, the *mausoleum of the nation*, a monumental memorial for John and Charles Wesley. He would not dwell upon it, but he knew from the highest authority of that venerable pile, who had made it appear what it is, the historic key of England, that a reception of the monument, if pro-

vided, would be generously, and in the religious world. War responds to it as a terrible echo in the social system. War is a scourge of God; but in bringing the chastisement, may it not therefore prepare the remedy? In removing the ancient edifice, may it not clear the ground on which the divine Sponse of the church will constrict the New Jerusalem?

THE McMAHON AND MONROE FAMILIES.
BY REV. ANDREW MONROE.

Ma. Editor: I remember that Rev. William McMahon published some months ago that all his valuable papers had been lost, and now that he is dead it occurs to me that his biographer might be at a loss about his early history; and as I suppose I know more about it, personally, than any other living man of the Church South, I feel it to be a duty as well as a pleasure to give a sketch of his early life. I beg pardon for bringing my own family into notice in this narrative. Both families were from Hampshire county, Virginia. The McMahon family lived on the eastern border of the county, among the pine hills, as it was called. We lived at the western border, and on Nelsly mountain. This locality was mountainous, and the surroundings quite romantic, but an excellent limestone soil, by industry, enabled us to make a comfortable living. In regard to soil we had the advantage of the McMahon family. Each family was large, and our mothers were widows before the children had all reached maturity. They were both pious, sensible women, and gave wholesome example and counsel to their children; and, notwithstanding some of them ran counter for a time, all or nearly all of both families became pious members of the Methodist Church. From those two families the church had nine preachers, of whom the writer of this is the junior and most unworthy. Six were traveling and three were local preachers. Five of them were McMahons—three traveling and two local preachers. All are dead, William being the last survivor. Of the Monroes one was local and three traveling preachers. The three traveling preachers are still in the land of the living. William, of East Baltimore Conference, is eighty-six years old, and has been sixty years a minister; Joshua, of the Pittsburgh Conference, is eighty-four years old, and has been sixty-two years a preacher; Andrew is in his seventy-eighth year, and fifty-five years a member of the Conference.

About the year 1806 or 1807 the McMahon family removed, except William. He was a saddler by trade, and remained in that occupation. Being fond of company and sporting, he laid up nothing. My brother William was also pretty wild, and they were often associates, especially in the race course, which was a very popular vice at that time. Not long after this James Ward came on the district. Under his zealous labors a great revival broke out and soon pervaded the whole country. Hundreds were powerfully converted. It was a wonderful work. All classes were embraced. Brother William was one, and not long after William McMahon. Elder Ward held a camp meeting, and at one of these I first noticed William McMahon's religious exercise. He was active and zealous in the altar work. I remember his powerful prayers, and there was talk of his becoming a preacher. I think he continued at his business in the little town of Springfield till the following spring, when he resolved to go to the West. I suppose when he settled up his business he had very little left—not enough to furnish himself for the journey. But he was going, and if he could not ride he could walk. So, having made himself a handsome knapsack and all things ready, he set out on foot to seek his fortune in the new country. Our house being on his route, on Saturday evening before Easter a young gentleman, genteelly dressed, and of quick step (for he was always a quick man, or, as we say now, he was always a live man,) approached, sack on his back and cane in hand. Who should it be but Brother William McMahon. He had come to rest with us over the Sabbath. All were glad to see him. A heavy snow fell that night, put the road in a bad condition, and he tarried several days. When the roads had dried a little he bid us adieu. The next I remember to have heard of him—perhaps two years or more afterward—he had joined the Western Conference. He was, from his youth, possessed of decision, a strong will, energy and activity, get up and be off. He was possessed largely of humor, wit and fun, and if not curbed by the sanctifying influence of religion, it would have been excessive. I see by the minutes his first appointment was Silver Creek, Indiana; then Kingston, then Jefferson, then Fountain Head, where I followed him. But I must stop this long communication.—*St. Louis Christian Advocate.*

The table of missions in Europe and Africa furnish the following summary: 1,571 stations and out-stations, 311 churches, 382 preachers and coadjutors, and 3,096 baptisms, with a total membership of 26,964. Combining the statistics of the missions in Asia, Europe and Africa, we have an aggregate of 1,919 stations and out-stations, 630 churches, 957 laborers of all classes, 4,609 baptisms, with 46,964 members—showing a gain over the previous year, as reported, of 169 stations and out-stations, 12 churches, 110 laborers, 1,059 baptisms, and 1,315 members.

ROMAN CATHOLIC.—The most remarkable protest which has thus far been uttered against the doctrine of papal infallibility comes from Father Hyacinthe. It is as follows:

"At such a moment as the present every Christian has the right to raise his voice in defense of his faith and that of all. For myself, I feel an interior pressure to accomplish that duty, and, as the prophet says, to deliver my soul: 'Te autem animam tuam libera.' I protest, therefore, against the pretended dogma of the infallibility of the Pope, such as it is formulated in the decree of the Council of Rome. The reason is that I am a Catholic, and that I refuse to admit, as imposing on the creed of the faithful, a doctrine unknown to all ecclesiastical antiquity, disputed even to-day by numerous and eminent theologians, and which implies not a regular development, but a radical change in the constitution of the church and in the immutable rule of its faith. Because I am a Christian and wish to remain so, I protest with all my soul against these almost divine honors awarded to a man who is presented to our faith—I was about to say our worship—as uniting in his person both the domination which is repugnant to the spirit of the gospel of which he is the minister, and infallibility, incompatible with the clay of which he is formed like us. One of the most illustrious predecessors of Pius the Ninth, St. Gregory the Great, rejected, as a sign of anti-Christ, the title of Universal Bishop, which was offered him. What would he have said of that infallible pontiff? On the twentieth of September last I wrote the following lines on the subject of the connotation to meet: 'If fears, which I do not share, should be realized, if the august assembly had no more liberty in its deliberations than it already has in its preparation—if, in one word, it was deprived of the essential character of an Ecumenical Council, I should cry to God and to men to demand another, veritably united in the Holy Spirit, not in the annals of parties, representing really the universal church, not the silence of some and the oppression of others.' At present I raise this exclamation: I appeal to a council really free and ecumenical. Above all, to-day, as then, I appeal to God. Men have been unfaithful to God. Men have been unfaithful to justice; let the Almighty arise and take his cause in hand and judge it. The council, which was to be a work of light and peace, has intensified the darkness and unchained discord

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conference of the M. E. Church South.

SATURDAY, SEPTEMBER 10, 1870.

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N. B.—Agents are requested, whenever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

NEW ORLEANS DIST. CONFERENCE.

The New Orleans District Conference will meet at the Carondelet street church on Wednesday, October 5, 1870, at ten o'clock A. M. All the official members of the church within the district are members of the Conference. On Wednesday night it is proposed to have the administration of the Lord's Supper, and on Thursday night to hold a district love-feast.

L. PARKER, P. E.

A WORD TO BUSINESS MEN.

As the business season is about to begin, the time for advertising has arrived. The Advocate is in many respects the very best medium through which to reach a most important class of buyers. Our paper circulates extensively in the country; more particularly throughout the cotton and sugar regions of the South. We endeavor to guard our subscribers from imposition by rejecting all objectionable advertisements. Hence a card in our columns goes out with a most favorable and influential indorsement. Thousands of families in Alabama, Mississippi, Louisiana, Arkansas and east Texas receive our paper every week. Their business relations are chiefly with New Orleans, and they visit the city annually. We do not hesitate, therefore, to affirm that there is no better medium for advertising than the NEW ORLEANS CHRISTIAN ADVOCATE. Beside a choice and extensive circulation throughout the Southern States, as many as three hundred ministers of the gospel are acting as agents for the Advocate. We are confident that no other paper in the Southwest offers so many striking advantages to advertisers.

THE NASHVILLE CHRISTIAN ADVOCATE of the third instant comes out in its new dress—a fine quarto of eight pages, beautifully printed on clear white paper, and abounding in good things from the pen of the accomplished editor and numerous contributors. We congratulate the book agent and the editor. Both are doing their parts well, and the paper is worthy of the connection.

THE EUROPEAN WAR.—For latest news see first page, where the latest telegrams will be found. The reign of Napoleon is at an end, and at present a republic is proclaimed. All the democratic elements of Europe seem to be ready to burst forth in a universal conflagration. Until the Prussians reach Paris it is difficult to tell what course events are likely to take. We hope for speedy peace, but it may be that the war has but just begun.

FRAGMENTS.

Sufficiently wonderful was the miracle of the loaves, but the gathering up of the fragments was calculated more powerfully to impress the disciples. After this they could testify to the creative energy of Christ, and call this exhibition of his care for them to mind. The fragment gathering was the application of the miracle to them. Among other things the Master designed to teach them faith in himself as their provider. It was not then mere economy, but the lesson of the divine care for them, overflowing in resources, and going beyond their present needs. The reason, "that nothing be lost," is not exhausted in the material economy of the transaction. There was danger of an infinitely greater loss in forgetting the higher lesson of trust which the feeding of the multitude should impart. In fact it was forgotten, afterwards, in its import as an exhibition of the divine care, and as a type of the bread which nourishes and sustains the soul.

Like the disciples of old, we need to be reminded of our duty and privilege in gathering up the fragments of God's bounteous gifts. The ordinary and uniform operations of the laws of nature are not miraculous, but they are exhibitions of the same infinite power and wisdom directed to the benefit of man. If any difference exists in this respect it is rather in favor of those processes of ordinary germination, growth and maturity through which we trace the grain until it reaches our tables. To make a loaf in this way, by so many gradual and inexplicable modes, seems rather to draw out and amplify all the creative attributes. To suppose that the creative periods of Genesis embrace myriads of years gives a more impressive view of power and wisdom than their limitation to six natural days. The amazing prescience, the accuracy of plans and purposes stretching through so vast a period, and the exact fulfillment and execution of ends contemplated through the most distant and complicated agencies, are calculated to give the very highest conceptions of the eternal Creator. Christ compressed all the operations of husbandry, of the harvest and of the vintage into a moment; but the creative acts in feeding the multitude, and in converting the water into wine, were not greater than those which are put forth in the familiar phenomena of vegetable life and chemical change. To the thoughtful believer the ordinary course of nature is even more conclusive and impressive than a miracle, as it is the exhibition of the divine attributes on an almost infinitely grander scale. The hand that fed a few thousands on the shore of Tiberias, by miraculous interposition, feeds daily more than a thousand million in the order of providence. There is no room to question which is the grander exhibition of divine power and goodness. The miracle has its value as demonstrating the claims of Jesus and as a branch of Christian evidence, but we are the habitual witnesses and beneficiaries of divine methods which transcend anything miraculous.

If the miracle had its fragments to be gathered, so has the divine providence. And yet we are generally negligent of them, and our hearts are hardened and unbelieving amid the most astonishing manifestations of the divine care and goodness. The lessons of daily mercies are neither recognized nor improved, while in many particulars the overflowing bounties of heaven are wasted. Fragment gathering requires a vigilant eye and a quick hand, and without these the disciples would never have secured their twelve baskets full. In its lowest aspects of temporal economy, this attention to the fragments is often the secret of success and of wealth. Industry and enterprise toil in vain unless they are attended by frugality. The difference between the rich and the poor man lies often in the single circumstance that one has saved where the other has wasted. As may be seen in the miracle of the loaves, the fragments often amount to more than the original stock.

The young man who sets out in life bent on carefulness in reference to the pennies will be the rich man in the end. He who takes care of the small sums need not trouble himself about the larger ones. Time is a most essential and important element of our real capital. To advance in knowledge or to succeed in business the moments must be husbanded, and the opportune hours must be improved. The days, the weeks, the years will take care of themselves if the winged hour and fleeting moment are arrested in their rapid flight.

When we look at the more exclusively religious aspect of the subject, this fragment gathering becomes more important. The feast has its crumbs, and they are likely to be overlooked. How much grace is wasted by the Christian, how much good forever lost for want of careful diligence to gather the overflowings of the divine repast? The full improvement of our gifts in the service of God, the seizure of every available moment for the increase of our personal piety, are in accord with this watchful spirit. There are moments, opportunities, incidental means of grace and usefulness, that we overlook because of their occasional and fragmentary character. It is doubtless true that many believers throw away more than they receive in the spiritual blessings and opportunities which press upon their acceptance. Without the greatest vigilance and the most solemn sense of accountability, the loss from this cause is almost inevitable. Surrounded, as we are, by a profusion of the divine gifts and benefits, and moving amidst the most fearful responsibilities, we must gather up the fragments, "that nothing be lost."

DON'T FORGET THEM.

We mean the widows, orphans and worn-out preachers. God's blessing cannot rest upon us if we do forget them. Their claims upon the church for a support are just. It is due them as a matter of debt rather than of grace. There are many of the aged and infirm ministers who look for their annual stipend, because it is necessary for their comfort. To our certain knowledge there are widows of deceased preachers pinched by destitution, and orphan children deprived of many of the necessities of life, and growing up without education. The amount of claims allowed by the Conferences is a mere pittance—say \$150 to a superannuated minister, as much to a widow or a superannuated wife, and to orphans under fourteen years anything from \$20 up to \$50. In the majority of cases, however, they do not get even this pitiable allowance. The Louisiana Conference last year lacked about \$600 of the amount needed for distribution upon the meager basis we have indicated. Can our well-to-do Methodists, who live in fine houses, realize comfortable incomes, and have all that heart can wish, sleep in peace and keep a good conscience while these things are so? We have in our mind now a widow with five or six helpless children, and actually suffering for bread, clothing and means of education. Let the preachers plead for our widows, orphans and worn-out ministers, and let all the people give liberally.

HEALTH OF THE CITY.—The last report of the Board of Health shows the city to be in a very healthy condition. The total number of deaths, one hundred and nineteen for the week, is unusually small for this season of the year. Only one death from yellow fever in eight days, and no other cases are known to exist. In reference to the fever the board say:

The death from yellow fever, that of Henry Mark, who died at the Charity Hospital on Sunday, August 28, is the only one from that disease which has occurred during the past eight days, and there is not, within the knowledge of this board, a single case of yellow fever existing in this city.

For the present, therefore, we can confidently announce that strangers and unacclimated persons are as safe here as in any part of the country. For the future everything promises the continuance of a healthy season.

Parable of the Unjust Steward.

LUKE XVI, 1-12.

This parable has been regarded as difficult, and has given rise to many theories of interpretation. A German author has written a considerable book on this parable and its various interpretations. Those theories have arisen mainly out of two or three words that have been misunderstood, or that have changed their meaning in the process and lapse of time. We shall consider these in the progress of our article. To many who have not thoroughly considered this parable, it seems to teach that God commands injustice, and advises us so to use ill-gotten gain as to secure everlasting happiness. This view, being at war with scriptural analogy and the revealed character of God, cannot be true. There must be a legitimate method of explaining it more in harmony with Christian doctrine.

The parable was addressed to the general body of the disciples, Pharisees, publicans and sinners who were present, directly to the disciples, and reflectively to the rest. All of these classes were present, and had just heard the parables of "the lost sheep," "the lost pieces of silver" and "the prodigal son."

The "certain rich man," in his character as proprietor, represents him who is "Lord of all." The steward, in his position of responsibility and trust, represents us all, for we are all stewards of the manifold grace of God, and are to occupy until the Master calls us to a reckoning.

The steward in the East takes charge of the estate, and rents the land to tenants, who generally pay the rent in a certain proportion of the products. As the proprietor is often absent, and pays no attention to details, the steward only knows how much the several tenants have produced. It is easy to see how large are his opportunities to commit frauds on the lord of the estate. Some one accused the steward. This is the human side of the parable. So far as God is concerned, he needs not to be told. He knows man, and all that is in him. The lord inquires: "What is this I hear of thee?"—of thee, so trusted and so rewarded. "Give an account"—bring up your books; let me look over your business—"for thou mayst no longer be steward." That is as we understand it, if these reports turn out to be true, for the lord of the steward would hardly turn him off on a mere rumor. The steward seemed for a moment overwhelmed. He paused to consider. He knew his guilt, and was not certain that he could conceal it. "I cannot dig"—he had long led a life of ease. "I am ashamed to beg"—his position had been affluent and luxurious; he could not come down. But he "had wasted his lord's goods"—he had saved nothing. He soon found a solution of the difficulty, and set to work at once. He called on the tenants. To the first he came to be said: "How much owest thou my lord?" He answered: "A hundred measures of oil." "A hundred measures! Surely too much. My lord is rich and in no need, but you are a poor, hard-working man; half that amount is enough. Take thy bill and sit down quickly, and write fifty." To the next he said: "How much owest thou?" "An hundred measures of wheat." Oh, that is quite too much; you must not think of it. "Take thy bill and write fourscore." And thus, no doubt, severally and with all. By making it appear that one owed fifty per cent. and another twenty per cent. less than they really did, he might possibly show that his reports of former crops, as written in his ledger, were much the same as this report; and if the scheme failed, and he lost his place, he would at least have friends whom he might count on to receive him into their houses, or through whose influence he might secure another place. If we make men parties to our crimes, we have a hold upon them through interest and fear. If we help them to prosperity we have a hold upon their gratitude.

The next thing Christ does in the narration is to tell what the lord of the steward thought of the steward.

ard's smartness—for somehow it had come to his ears. "The lord commended the unjust steward." Not that the proprietor commended cheating, especially being cheated himself, but the shrewd and forecasting policy of the steward. This commendation by the lord of the steward is nothing unusual. We often commend a part of an action, or a man's character, without commending all. We commend a quotation from an author whose general sentiments we condemn. We admire the bearing and behavior of a prisoner at the bar, a criminal at the scaffold, but not at all their characters. All readers of Milton's *Paradise Lost* admire the sublime wickedness of the Devil, without, of course, thinking otherwise than that Satan is the worst of beings. The lord of the steward commends him "because he had done wisely," or as Wickliff, in his translation, has it—which all the authorities now think is better—"done prudently."

"Wisdom" and "wisely" in Scripture most always mean moral goodness. It is also stated that "the children of this world are wiser in (or toward) their generation than the children of light." By children of light is not here meant the children of life—the vital, earnest Christian. Wickedness is always folly, and holiness is always wisdom; and so the end demonstrates. These "children of light" are the theoretical servants of God, but who are practically inconsistent, living below their knowledge and responsibilities; while the real man of the world—the mere animal man, who looks upon this world as his all—lives for his "generation," seeks to make of the present all he can. He makes friends, he makes investments, he improves opportunities; in short, is "wise in his generation." But the wisdom of the men of this world is confined to "their generation." They have no hopes beyond the grave, no treasure in heaven.

Here the narrative ends, and our Lord says: "I say unto you, make to yourselves friends of the mammon of unrighteousness." Dr. Hare, our eminent authority, says that the preposition "of" in connection with "unrighteousness," or by the means of "unrighteous mammon, or riches," which is the simple meaning of mammon. For the authority for changing "of" into "by," Hare quotes: "Being warned of God," "being taught of God," meaning, being warned and taught "by God." A stronger quotation is Matthew 1, 22, speaking of the fulfillment of a certain prediction in regard to Christ: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet." This does not mean spoken concerning the Lord, but by the Lord, by the mouth of the prophet. In the Old English, as these quotations show, "of" had in many places the meaning we now attach to "by." It considerably changes the meaning and illuminates the obscurity to read it thus—"Make unto you friends by the religious use of riches." And this, we think is the real meaning.

"Riches are called 'mammon' because Mammon was the name of the Syrian god of riches. They are called 'unrighteous' because often so obtained, and because they are 'deceitful' and false, promising more than they realize. 'Make friends' by the wise and religious use of riches is the meaning—not at all that we are to take ill-gotten gain and consecrate that to God, and purchase heaven with it. No; 'God hates robbery for hatred offering.' The true illustration is Matthew xxv, 35-46, where Christ takes these various kindnesses as done to himself—"Ye did it unto me." Not that we are saved by works—always by grace; but works show forth a gracious state, and as such are a declarative righteousness. These righteous acts, the wise use of all gifts, are evidences of our gracious state, and as such are said to receive us into everlasting habitations.

The expression "when ye fail" is a euphemistic or softened expression, meaning "when ye die."

The moral with which our Lord concludes vindicates the parable from all approbation of or conniv-

ance at wrong. We must be faithful in the use of temporal and inferior things before we can claim to be in spiritual and superior things. If not faithful in the little—in that which pertains to earth and time—God will not intrust us with "the true riches." (Here called "true riches" in contrast with the "mammon of unrighteousness"—the false, deceitful riches of earth.)

The single point to which the great Teacher calls attention is the prudent forecast of the steward. Let us use our gifts as wisely, to secure everlasting habitations, as the steward did his to secure habitations during his generation.

By request of a brother I have written the above, hoping it may render the parable to some readers somewhat easier of apprehension.

BRIEF EXCURSION TO TEXAS.

MR. EDITOR: Our German brethren in Texas having determined upon holding a camp meeting in connection with their annual District Conference, at Industry, Anderson county, I gladly embraced the various urgent invitations to attend. My presiding elder and board of stewards as gladly consented to a brief leave of absence—I suppose to get rid of me for a time. And thus I found myself, on the fourth ultimo, in company with J. H. Keller, and William Lieser, of the Dryades street church, who likewise wished to attend the camp meeting, on my way to Galveston. After a very wholesome spell of sea-sickness, I arrived on the island on the following day. How different things here now look from what they did when, during the war, as chaplain in the army, I preached in these regions to our boys in gray!

Three things attracted my attention here very specially. The first is the Christian Advocate office, recently removed to comfortable and elegant quarters. Bro. I. G. John, the able editor of this worthy journal, than whom there is not a more affable Christian gentleman, received me very cordially. I rejoiced to hear from his own lips that the Texas Advocate pays its way, though on account of the wretched mail facilities its obvious success is seriously impaired. Let our preachers in Texas always rally to their organ. The next thing claiming my special attention was St. John church, on West Broadway, now in process of erection. This will be the largest and finest church in the entire Lone Star State. By New Year, I was told, this elegant structure will be ready for divine worship. From this splendid edifice I proceeded to weep over our dilapidated and forsaken German church. It is but a "cottage in a garden of cucumbers." Once a flourishing congregation worshiped where now spiders and bats revel in their glory. Alas! the "candlestick" has been, though I trust not irrecoverably, removed. I hope and trust that at the next Texas Conference Bishop Marva will make arrangements to send a German missionary to this field, to again gather the outcasts in. The Greeks are at your door! Brethren, neglect them not.

On Saturday evening I arrived at Houston, and was heartily welcomed by our venerable collaborator and pastor in charge of our German work at this place, the Rev. John A. Pauly. Everybody knows Brother Pauly. During the war he had charge of our German churches in New Orleans. Then the Northern army came, war's horrors came, and capping the climax, Bishop Ames came with documents from the War Department to possess himself of all our churches. Brother Pauly was called upon to appear before the Bishop, with the demand to join the Church North, and surrender all our church property to its safe keeping. Is the old man at a loss what to do? No. Tears pearl over his wan and haggard cheeks, and he says: "Bishop, do not attempt to disgrace me." In the Methodist Episcopal Church South I was converted and called to preach. In it I preached nearly twenty years. Hundreds have been converted—many have gone to glory. The Methodist Episcopal Church South

has made me, supported me, its preachers were true friends to me. Bishop, would you advise me to desert them in the hour of their calamity? Would you advise me to be false and recreant? Would you advise me to perpetrate this horrible iniquity? The Bishop thereupon told him to go home and preach the gospel—nobody should molest him. After having preached in Houston three times, having previously called on Dr. Kavanaugh, delighted to find that both the German and American churches are in a superlatively prosperous condition, I proceeded, in company with eleven brethren and sisters from New Orleans and Houston, via Hempstead, Chappell Hill and Brenham, to Industry. How my heart beat when I saw the magnificent University building at Chappell Hill! It was here that for three years I labored incessantly to acquire a thorough education. Tears ran over my cheeks when I remembered how kindly Drs. Tolansbee and Halsey assisted me—the bashful, timid Dutchman—encouraging me to overcome all obstacles, and be a hero in the strife. Brethren, I don't forget your favors! At Brenham I met Dr. Mood, the president of Soule University, and rejoiced to hear that the institution is in a prosperous condition. Our people in Texas know how to appreciate a good education. I will right here state that the German district, Texas Conference, Methodist Episcopal Church South, has resolved henceforth regularly to educate two young Germans preparing for the ministry at this institution, defraying one-half of all their expenses. The amount necessary is apportioned among the various congregations of the district. I promise myself great good from this programme.

The camp meeting, as well as the District Conference meeting, was a brilliant success. With two exceptions, all our German preachers were at their post; and on such occasions, as you well know, preachers shoot off their big guns. I never heard more excellent sermons than at this time. Nor was love's labor lost. Repeatedly large numbers crowded the mourners' bench, and not a few professed to have found what the world cannot give nor take away.

Our German work in Texas is in a very healthy condition. We have preachers here who, in point of intelligence and piety, are fully on a par with any of our American brethren. Ecclesiastically they have their eyes wide open; they have found to their sorrow that under wreaths of roses there was hidden a sword. Yours,

J. B. A. ARNOLD.

CHURCH PROPERTY.—The attention of the preachers of the Louisiana Conference is called to the following resolution, passed at the last session, in reference to reports of church property:

Resolved, That it be made the duty of each preacher to furnish the Conference with reports of the church property in the bounds of his work, so that the Conference, as required by the Discipline, may take account of the same, and that the following items be particularly incorporated in said reports, to wit: Number of church edifices, their value, whether titles are secured; number of parsonages, their value, whether titles are secured; other church property, its value, and whether titles are secured.

A CORRECTION.—In the advertisement of the Collegiate Institute, Baton Rouge, the advance payment was put, through mistake, at \$180. It should have been \$150. We cheerfully make the correction, and again call attention to this excellent institution. Prof. Magruder deserves well of the country and of the church. His school is of the very highest order of excellence.

MADISON COLLEGE.—This well known institution, located at Sharon, Mississippi, is now under the presidency of Rev. J. M. Pugh, of the Mississippi Conference. See the advertisement in another column of this issue. Brother Pugh is an experienced teacher and a minister of high character. Boys placed under his care will be in most judicious

CENTENARY COLLEGE OF LOUISIANA.

The session of this college year will begin on the first Monday in October. The tuition for college classes is \$60 per annum, payable semi-annually in advance. Board at \$15 per month. This institution is located at Jackson, Louisiana, twelve miles back of Bayou Sara. It is one of the oldest in the South, and its graduates fill important positions throughout the States of Mississippi and Louisiana.

Students, upon arriving at Jackson, will report to Prof. A. R. Holcombe.

The board and faculty promise the public that nothing shall be wanting on their part to secure the thorough education of the students committed to their care, in both preparatory and collegiate departments.

For general information we state that the repairs necessary to the center building are going forward, and have already been contracted for. The members of the Mississippi and Louisiana Conferences will please do all in their power to send forward students, so that the term may begin with a large list.

J. C. KEENE,
Pres. Board of Trustees.

PERIODICALS.

THE GALAXY FOR SEPTEMBER, 1870. This is the first of the monthlies for September which has come to hand. Contents, as usual, varied and of a high order of merit. The article on "The Inquisition" exhibits Romanism in its true colors. The Galaxy has done, and is still doing, good service against popery.

ARTHUR'S HOME MAGAZINE FOR SEPTEMBER, 1870.—Beautifully illustrated this month. The Sisters' is a very sweet picture indeed. The literature of Arthur's publications is always sound and wholesome. The prize temperance story of Woods' Household Magazine appears in this number. Ladies will find the fashion plates satisfactory.

THE CHILDREN'S HOUR for September is a little gem in its articles and illustrations. Grandma's Stories, by Kate Sutherland, are continued. Among other interesting articles we notice "Bees and Farm," "The Flying Squirrel," "The Worth of Knowledge" and "St. Bernard." The Children's Hour is edited and published by T. S. Arthur, Philadelphia.

THE SOUTHERN FARM AND HOME.—Published by J. W. Burke & Co., Macon, Georgia. This is one of our best agricultural monthlies. It is especially adapted to the Southern States, ably edited and tastefully printed. The present number contains thirty-eight pages of choice reading matter, besides advertisements. Housekeepers, farmers and planters will find it a valuable monthly visitor.

BISHOP WIGHTMAN arrived last Saturday, in time to attend the District Conference at Rockville, on Sunday and Monday. On Tuesday he passed through the city to San Jose, where he preached on Wednesday night, and to-day he sails for Oregon. He is looking quite well, though physically weary from the excess of travel and labor to which he has been subjected. Ever on the alert in the pathway of duty and usefulness, his entire time until Conference is already promised away, much to our disappointment when we put in our plan for a Sunday. Let every one of us, by earnest prayer, be to our Bishop what Aaron and Hur were to Moses, while our Israel is engaged in the open field. *San Francisco Spectator.*

The fourth change in Atlanta, of which the Rev. W. C. Dunlap is the faithful and useful pastor, has been sorrowfully bereaved in the death of Edwin Payne, "who, in many respects," says the pastor, "may be considered the father of Methodism in Atlanta." He had been identified with the church in Atlanta almost from the origin of the city. Faithfully did he "serve his generation by the will of God." He did much for Methodism and religion in that city. *Nashville Christian Advocate.*

Fully one-half the inventive genius of the world belongs to the United States. During one hundred years France and England have each granted about eighty thousand patents; but within the last forty years the United States alone has granted more than one hundred thousand.

ANNUAL CONFERENCES.

CONFERENCE. PLACE. TIME. BISHOP.
Columbia, S. C., Sept. 7. Wightman.
St. Louis, Mo., Sept. 7. Kavanaugh.
Kentucky, Oct. 11. Paine.
Missouri, Oct. 11. Paine.
Ky. and Tenn., Sept. 22. Paine.
Louisville, Ky., Sept. 22. Paine.
St. Louis, Mo., Sept. 22. Paine.
White River, Ark., Sept. 22. Keener.
Tennessee, Oct. 5. Doggett.
Holston, Tenn., Oct. 5. Kavanaugh.
Pacific, Oct. 5. Wightman.
Illinois, Oct. 12. McVeyre.
Arkansas, Oct. 12. Keener.
Trinity, Oct. 12. Keener.
Ind. Miss. Port Gibson, Oct. 26. Keener.
Los Angeles, Oct. 26. Wightman.
Tenn. Col. C. Brown, Oct. 26. Paine.
East Texas, Oct. 26. Paine.
Miss. Col. C. Vaden, Nov. 4. Doggett.
Virginia, Nov. 4. Doggett.
North Ala., Nov. 16. Paine.
Memphis, Nov. 16. Doggett.
N. W. Texas, Nov. 16. Paine.
N. Carolina, Nov. 16. Paine.
Ala. Col. C. Vaden, Nov. 25. McVeyre.
Ark. Col. C. Vaden, Nov. 25. McVeyre.
Little Rock, Wash. Nov. 30. Keener.
N. Miss. Water Val., Nov. 30. Doggett.
N. Georgia, Nov. 30. Kavanaugh.
St. Texas, Nov. 30. Paine.
Alabama, Montgumery, Dec. 7. McVeyre.
S. Carolina, Charleston, Dec. 7. Pierce.
Mississippi, Crystal Spr., Dec. 14. Doggett.
S. Georgia, Port Valley, Dec. 14. Kavanaugh.
Texas, Chappell Hill, Dec. 14. Paine.
Col. Gen. C. Jackson, Dec. 14. Paine.
Louisiana, N. Orleans, Jan. 4. Doggett.
Florida, Key West, Jan. 4. Kavanaugh.
Col. Colored, Savannah, Jan. 4. Pierce.
Baltimore, Md., Mar. 8. Pierce.

Obituaries.

Died, at two o'clock P. M., August 21, after a brief but painful illness, ROSSELLA KAMELON, aged five months.

How blessed is her lot! Washed in the blood of the Lamb, she is taken into paradise untroubled by the guilt of a single transgression. Let us sorrow not, even as others who have no hope; but let us so live that we, too, may sleep in Jesus, and like the little Rosella, see Him face to face who hath said: "Of such is the kingdom of God."

J. G. MILLER.

WILLIAM DALTON died in the city of New Orleans, August 25, 1870, in the seventy-fifth year of his age.

Brother Dalton was born in Berkeley county, Virginia, September 23, 1795. He removed with his parents to Kentucky when six years of age. He was converted at a camp meeting in that State in his seventeenth year. In 1842 he became a citizen of New Orleans, and connected himself with the Methodist Church in this city. He was a member of the St. Mary's street church in Lafayette for several years, and of the Felicity street church since its organization. It will be seen that Bro. Dalton has been connected with our church in New Orleans for twenty-eight years. He was a long sufferer, and very often in feeble health for many years. During my acquaintance with him I have found him attentive to his religious duties, attending the meetings of the church when able, keeping up family prayer, and never allowing a pastoral visit to pass without devotional exercises. For the last four or five years Brother Dalton's piety appeared to grow deeper, and he seemed to be graciously ripening for eternity. In his last hours he testified that he had not a doubt of his salvation, and that he longed to depart and to be with Christ.

LARRY PARKER.

LARRY H. M., youngest child of John M. and S. A. Pope, and wife of James J. Ford, died at the residence of her husband, in Marion county, Mississippi, June 30, 1870, aged seventeen years and sixteen days.

"As softly as shadows fade, and sweetly as music dies, she crossed the margin of the material to the bright company reclining beneath the Tree of Life, on the ever-green shore." For long months, while flushed with health and active with life's duties, she had cherished this tardy hour that was to reunite her with her father, brother and sisters, and open to her the beauties of the heavenly world. She was naturally modest, amiable, self-sacrificing and affectionate to all around her. Larry was an affectionate daughter, a loving sister, a devoted wife and a tender mother. Her afflictions were severe and her sufferings very great. She was sick nine months, and during that time she did not complain or murmur, but bore all with patience, and seemed to be resigned to the will of her heavenly Father, "who worketh all things together for good to them that love the Lord."

The genial, cheerful manner in which she prosecuted her duties was most remarkable. Kindness of heart was a marked characteristic of her nature. When the hour of death approached she had a noble fortitude and a most admirable self-possession. She whispered out directions as to the disposition to be made of her little Willie, and directed about her burial and other matters according to a very accurate and judicious judgment. The ruthless hand of death, removals, and the demoralizing effects of the war left the church in the community where she lived during her womanhood, almost without organization; consequently she was deprived of that influence which the church has on such gentle spirits as hers. She therefore was not formally received into the church, but gave every evidence of her attachment to it by desiring to have her dear Willie dedicated to God in baptism, as she had been in infancy, and by her willingness to go and be received by the great Head of the Church. She gave her little babe, nine months old, to her mother. And thus she passed away. She leaves many friends to mourn her loss; but our loss is her eternal gain.

S. E. Y.

REV. C. J. HALLBERG.

[After our notice of Brother Hallberg's death the following has been received from a member of the Mississippi Conference.—ED. ADVOCATE.]

Died, July 29, 1870, at Etiler's Landing, Issaquena county, Mississippi, Rev. CHARLES J. HALLBERG, a superannuate of the Louisiana Conference.

Knowing little of Brother Hallberg's history, I will only attempt to give those facts of his last years which may aid in the writing of his memorial.

He had been in the itinerancy some twenty years, serving without complaint all the circuits assigned him—sometimes the hardest—when he was disabled by rheumatism from continuing his effective relation to the Conference. At the time this affliction overtook him he was living comfortably in Carroll parish, Louisiana. The Federal troops got possession of the region where he lived, and he being very outspoken as to his Southern sentiments, they transported him to Issaquena county, Mississippi, to have him outside of their lines. He was never able to move from that place. He rented land and tried to plant for two or three years, but it was during those years of "disaster to planters" which succeeded the war, and so resulted in failure.

Soon after the war his fellow-citizens showed their appreciation of him by electing him probate judge of the county, which office he held with credit for several years, and was able with the salary to support his family. In 1868, when all our officers were substituted by military appointees, he was thrown out of the office. So disabled by rheumatism as to be unfit for any ordinary work, with a wife and five children, and no means of support, he again tried to plant—rented land; bought mules and provisions on credit, and hired hands. But his crop was overflooded so late as to prevent replanting. So he returned the mules and was left in debt. Since then he has been most of the time actually confined to his house, not only unable to help his family, but requiring to be helped by them. His heroic wife has supported the family mostly by sewing. But even when perfectly helpless he was always inventing some plan by which he thought he might make a support. There were friends who gladly helped him as they could. Brother Davis visited and served him as a brother in the ministry of Christ. I saw him in the spring, and though almost bent double by rheumatism, he was uncomplaining, even cheerful; and it was indeed a privilege to breathe the atmosphere of his wise and golly companionship.

He must have been a man of ability in the pulpit, and of great activity and faithfulness in his work. For a time he preached after he had to be helped into the church, and to sit while preaching. At the last his mind gave way. I saw a note he wrote the day before his death—the last he ever wrote. It was so incoherent as to be scarcely intelligible. His mind seemed to be burdened with the helplessness of his family's situation. In the close he said he wished he could write in another strain, but must write as he felt. He died the next day. We need no dying words to assure us that he was ready. Far more confidently can we rely on a life of devotion to Christ.

That life, which might have been successfully spent in providing a home and property for his family, was spent for the church. For he was willing to forego the tempting prospect of comfort, competency and independence, and could wear out the strength of his manhood in hard riding, exposure, preaching, separation from his family, and the wasting anxiety that comes from scarcity and pinching and tears at home. This he endured for the church; and what else God only saw. Will the church forget that he has left in her care those who were dearer to him than all things save the church's cause? With a promise of support to which she asks the preacher to commit fully the future care of his family, will she take care of them when he is gone? She has been recreant to the confidence which she has invited; and the pittance which widows and orphans generally get from her would not keep them from actual starvation. When the preacher who was worn out in her service sleeps in his grave his wife and children look in vain even for that minimum appointment which the church has made for them. Who is to blame? Do the preachers fail to present these things? Can members of the church close their hearts against such a plea? Or are both these true? Let us answer this!

NEW ADVERTISEMENTS.

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

Collegiate department, per session..... \$60 00
Preparatory department, per session..... 40 00
Incidental expenses..... 5 00
Tuition for five months payable in advance.

Boarding can be had in good families at from \$15 to \$20 per month.

For further particulars address
PROF. A. R. HOLCOMBE,
Jackson, La.

MADISON COLLEGE.

SHARON, MISSISSIPPI.

The nineteenth annual session of this institution will open on MONDAY, the third day of October next.

Trans.—Tuition, per session of ten months, \$30, \$40 and \$50. Contingent fee, \$5.

Board can be had in private families at \$15 per month, exclusive of washing.

For further information address Dr. M. J. McKee, president of the Board of Trustees, or myself.

I offer the tuition of young men preparing for the ministry, the sons of ministers in the regular pastorate, and the orphans of deceased ministers, on application, free of charge.

J. M. PUGH,
President.

STONKWALL INSTITUTE.

THIRTEEN MILES NORTH OF SELMA, ALA.

This school for boys opens its sixth annual session OCTOBER 3, 1870.

D. C. B. CONNERLY, Principal and Teacher of Languages.

JOHN P. SEABROOK, Teacher of Mathematics.

But few schools accomplish as much for its pupils as this does.

It is in the quiet country. Its teachers give instruction nine hours per day, including two at night.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover the monthly board, tuition and washing.

Transportation from Selma to the Institute on every Wednesday and Saturday in October to the twenty-second, free of charge.

Refer to Bishop J. C. Keener and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor,
D. C. B. CONNERLY,
near Selma, Ala.

CENTENARY MALE INSTITUTE.

SCHMIDT, ALABAMA.

reopens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers.

The total expenses from October to July will be only \$24 50.

There will cut daily between Schmidt and Selma at the opening of the session.

JOHN MASSEY,
Principal.

EAST ALABAMA COLLEGE.

AUBURN, ALABAMA.

The next annual session will open on the FIRST WEDNESDAY in October, with a full faculty.

Boys and young men at every stage of advancement can be received either in the Preparatory, Junior or Senior Departments.

Additional schools of Modern Languages, Civil Engineering, and Commercial Arithmetic and Book-keeping have been established.

Economy, health, efficient faculty, good society, thorough discipline and the best religious privileges are the peculiar advantages of this school.

It is just the place to train Methodist boys, and there is room for three hundred. If every preacher and layman will work for us to secure students we will open with two hundred.

The best terms to Agents ever before given. Our new plan insures a sale in every family. Address, at once,

J. W. GOODSPEED & CO.,
37 Park Row, New York, or
143 Lake St., Chicago.

WANTED.—SITUATIONS IN FEMALE

Colleges or High Schools, as TEACHERS, by three Young Ladies, sisters, the daughters of a Southern itinerant minister. They are graduates of Southern institutions, and are competent to take charge of any department of a literary institution.

They would prefer to have charge of a Young Ladies' High School, where young ladies may finish their education. Address either Rev. C. BRIGHT or Rev. Dr. C. K. MARSHALL, Vicksburg, Miss. Jy 30 m

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES & CHILDREN,

No. 579 St. Charles Street.

MRS. A. M. FAUQUIER, PRINCIPAL.

The seventh session of this school will commence SEPTEMBER 5, 1870.

References.—Bishop Keener, Judge T. Cooley, Judge W. Cooley, Sam. E. Moore and Rev. L. Jones, New Orleans; Mrs. B. F. Boswell, Jacksonville, Arkansas; J. Sharp and A. B. Sharp, Donaldsonville, Louisiana.

For circulars apply to
J. A. GRESHAM,
92 Camp street.

HUNTSVILLE FEMALE COLLEGE.

HUNTSVILLE, NORTH ALABAMA.

REV. J. G. WILSON, D. D., President.

Faculty of eight superior teachers. Buildings commodious and elegant. Boarding department furnishes a comfortable home.

TERMS.
Board and English tuition for five months' term, washing, fuel and lights included..... \$125 00
Payable in advance.
Fall session opens MONDAY, September 5, 1870. ad 1 m

HAWESSEE COLLEGE.

MONROE COUNTY, EAST TENNESSEE.

"Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week!
Tuition is \$10 per annum. Students will be received at any time, and charged to the end of the term. For circular address
REV. F. M. GRACE,
Madisonville, Tenn.

A VALUABLE GIFT.—50 PAGES.—DR.

S. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Sent by mail free. Address
F. S. FITCH,
1025 3rd Pkwy, New York.

VINEGAR—HOW MADE FROM CIDER.

Wine, Molasses or Sorghum, in ten hours, without using drugs. For circular address
F. S. FITCH,
ad 27 ly. Vinegar Maker, Cromwell, Ct.

NEW ADVERTISEMENTS.

S. M. PETTINGILL & CO.

37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers. ad 1 y

CHILDREN TEETHING.

Mrs. WINSLOW'S SOOTHING SYRUP.

FOR CHILDREN TEETHING.

greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED AS A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Nor did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WHAT WE KNOW," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup,"

having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world.

J. E. G. m

ONE DOSE OF DR. SHALENBARGER'S

FEVER AND AGUE ANTIDOTE

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure Immediately and Permanently every form of Fever and Ague, because it is a perfect Antidote to Malaria.

Sold by all Druggists. ad 4 1/2 m

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A grand theme, and the grandest book of modern times. All history analyzed from a new standpoint. God rules among the nations. AN OPEN BIBLE in every land. No other book like it. Approved by over one hundred divines and all the leading papers. The best terms to Agents ever before given. Our new plan insures a sale in every family. Address, at once,

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F. S. FITCH,
1025 3rd Pkwy, New York.

VINEGAR—HOW MADE FROM CIDER.

Wine, Mol

The Child's Corner.

WINNIE.
Bless me! here's another baby.
Just as cunning as can be;
Eyes as blue as bonnie bluebells,
Breath as sweet as rosemary,
Smile as tiny, dashing sunbeam,
Hair of purest, fairest gold,
Hands and shoulders full of dimples,
Little Winnie, eight months old.

Making funny, cooling speeches,
"Nobody can understand."
Such a quaint and pretty language,
Only spoke in baby-land.
Should I sing all day about her,
All her sweetness were not told—
She's a bud, a bird, a fairy,
Little Winnie, eight months old.

SEA-SIDE WALKS.

Have you ever been to the sea-side, children? I think I can hear the varying chorus of replies. Some of you—like myself—live far inland, where not even a breath of the ocean can reach us on the wings of a wandering zephyr. Some of you, no doubt, could tell of the marvelous grandeur of mountain heights and distant cloud-capped peaks, and some of broad shining rivers, with their green banks and white gliding sails; some only of green fields and quiet woodland walks; while others—alas! how sorry all of us who live beneath the free country sky feel for such—can tell only of close city streets and breathless nights, with only a narrow strip of cool star-sprinkled heaven above to remind them of the beautiful world which lies boundless and pure beyond the city smoke and heat.

But some there are among you, no doubt, who live all their lives close by the dash and roar of the ceaseless waves, and such, perhaps, will smile at the ignorance of us land people, who come only once in a great while to listen to the music of the waters and battle with the foaming surf. Well, it is not for such as these that we will tell our little sea-side tales, but for our inland friends, to whom it is all as novel and strange as it was to our group of young companions who went with us to the sea-shore a few weeks ago. "Katy and Fred, Lucy and Willie, and little Baby Lou—such a nice group as you seldom see by the sea-shore or anywhere else; at least so they seemed to mamma and Cousin Fanny's eyes as we started out for our first walk. Baby Lou went under nurse's care in her little carriage, for she was not yet three years old, and her little toddling feet could not accomplish much distance. Katy and Lucy came next, walking rather demurely at first, as if somewhat in awe of the mighty ocean whose roar they had heard all night from their comfortable beds, while Fred and Willie had started off at a full run for the beach, and were nowhere to be seen until we rounded the cliff and stood upon the yielding sand. Oh then, what a shouting there was! Even Baby Lou joined in the chorus, clapping her little fat hands, and almost jumping out of the carriage into the water which at that moment came surging up beneath the wheels. How the children all scampered then, and what screams of delight mingled with the dashing of the breakers! Oh, it was grand fun! You have felt the fresh delicious sea air know how inspiring it is, and how delightful it is to wander along as close as possible to the edge of the water and watch the waves coming in at your feet. The girls were soon as wild with joy as the boys, and before long quite as daring in their approach to the waves; in fact, I do not think we elders were much less excited or less ready to take part in the frolic.

The tide was coming up rapidly, so we had no time to linger under the cliffs if we intended to have a walk along the beach, so we speedily took up our line of march. A most irregular line it was, however, for every child must walk so close to the water that each wave which came sweeping up and died away in a long curve on the sand made them rush back screaming and shouting; sometimes with wet boots, which added greatly to the fun. Then, too, it was so funny to see the tracks of so many little feet in the firm sand, and Baby Lou had to be let out of the carriage that we might see her tiny irregular footprints. It was a pretty sight, indeed, to see the group as they stood there, Fred holding Baby Lou until the water came seething up to her little blue shoes, and then running with her just in time before the waves caught them, her golden curls floating out under the white bonnet, the laughing face all aglow with baby glee, and the blue ribbons and white frock streaming in the wind.

Then Willie, Lucy and Katy made a halt before some strange object on the sand; it looked more like a mold of jelly which one of the waiters might have dropped there than anything else. What could it be? The children had provided themselves with sticks, and were turning it over so curiously that they did not notice a wave which came in farther and faster than the others, and sweeping over their feet carried

the mold of jelly, and almost the children too, out to sea.

"Oh, Cousin Fanny," shouted they altogether, as soon as they had recovered from the sudden scamper, "it was just the funniest thing! What could it have been?"

"Nothing but a jelly-fish," said Fred, rather contemptuously. "I've read all about them; you'll find plenty more along the shore."

"Fish," cried the children. "You wouldn't have called it a fish, if you'd seen it; it was nothing but jelly; it couldn't swim, and it hadn't any head at all, or tail either."

"It was a jelly-fish, for all that," said Fred decidedly; "and we will find plenty more after awhile. Just look there now."

A wave had washed in almost to our feet laden with sea treasures, and we all rushed forward with our sticks to examine them. There was first a mass of brown cedar-like seaweed, smelling briny and fresh from some ocean cave, then a mingling of clam-shells and pebbles, and in the midst the struggling bodies of two crabs, who were using all their legs to get back to sea again. Fred and Willie lent the aid of their sticks to push the poor stranded creatures into the deep again, and watched with great pleasure the next foaming wave which lifted them out again as it went back.

We elders would have been willing to wait for hours by the shore while the children went on with their discoveries, and quietly watch the great breakers as they came foaming and surging in, curving over and falling with a heavy roar before they reached the beach, and then rushing on with a seething sound over the sand to our very feet. As the waves chased each other in, every one seemed to have a new charm; and if the children had not recalled us by their constant cries, we might have sat there spell-bound until the tide surrounded us. Yes, it was glorious, this first acquaintance with the great sounding sea; and soon Lucy, with her deep quiet eyes, came to stand by mamma's side, and listen awhile in silence to the grand anthem of the waves.

Lucy's heart was full with the majesty and beauty of the waters, and she soon forgot the wild frolic of the children, for her hand sought mamma's, as it always did when she was thinking or feeling very deeply, and an awed, quiet look settled over the sweet childish face. "Mamma," said she presently, when we had watched a larger than usual wave spend its force with a thundering noise upon the shore, "what is that it says—about the Voice—don't you know? I have been trying to think," and Lucy looked up into mamma's face with her dark, earnest eyes.

"The voice of the Lord is upon the waters," said mamma. "Is not that what you mean, dear? 'The God of glory thundereth; the Lord is upon many waters; the voice of the Lord is powerful; the voice of the Lord is full of majesty.' It does indeed seem as if that was the grand anthem of those mighty waves, a message they proclaim from shore to shore."

Lucy stood silent and gazed out over the waves. She heard the voice, and it spoke to the depth of her awed child-heart. She had heard it before, as a still, small voice which spoke to her in the stillness of the night, but now the whole universe seemed full of the presence and the majesty of the Lord. It seemed almost too much for her sensitive nature to bear, but mamma would not break the spell which bound the child's heart and kept it away from earthly things, and she stood there silent until the approaching tide warned us to return home.

There was no more time for thought when we began to gather in our noisy, merry little group. Willie had found another jelly-fish which he was bent on carrying home to papa, who would be sure to know all about it. Fred had laughed enough at the idea, but had not succeeded in discouraging Willie, who with Katy's aid had lifted the slippery mass between two large shells, and was trying bravely to carry it along. They could hardly have found a more troublesome passenger than that jelly-fish; it was so disagreeable to touch, and yet so hard to keep in place, that after two or three stoppages to pick it up off the sand, Katy's sympathy was exhausted, and she joined with Fred in begging Willie to give it up. But it was always very hard for Willie to give up anything which he undertook, and his whole heart was set on taking that pulpy, slippery thing home to papa. "Couldn't he put it in baby's carriage?" he urged. "Baby wouldn't mind, she's so good, and she loves Brother Willie. Don't you, Baby Lou?"

"Yes, yes, Lou loved Willie, but that was nassy fish." And baby's affection would have gone farther than that of older folks if it would have led her to ride in such company.

"No, no, Willie," said mamma at last, "you must be a reasonable boy

and give it up. Papa will come down here with you this evening, and tell you about all the wonderful things; so do not keep us waiting any longer. Come, my son."

When mamma said "my son" that way, Willie knew the jelly-fish could no longer be considered; so he dropped it with a last look of regret, and marched off with his hands behind his back and the heels of his small boots making deep dents in the sand.

Baby sat rather uneasily in her carriage on the way home, but we were all so interested in watching the waters that we hardly noticed her. She was truly a much-enduring baby, and ready to help the children in any little plan; but we could not wonder at her uneasiness, nor admire her patience enough, when, as we went over a rock, she gave a quick cry, and a large shell came tumbling from between her pink legs.

"What on earth have these children been up to?" cried the nurse, taking Baby Lou out of the carriage, and setting her down on the sand. "If they haven't just filled the blessed little pet's carriage with their dirty trash, and she never complaining a word, the patient angel that she is!"

It was a sight indeed that we could not help laughing at, when the carriage was overturned on the sand, and the children rushed forward to claim their treasures; seaweeds, shells, large and small, and even a large king crab, which Willie was taking home for supper, and which he had smuggled in amid a mass of seaweed. Poor baby! She had borne it all with great patience, so that it was a wonder that she had even objected to the jelly-fish; but even to her patience there was a limit.

There was no time to gather up the scattered treasures, or do anything else now but hurry for the cliffs, for the tide was almost up, and our path was very narrow; so taking the younger children by the hand, mamma and Cousin Fanny hastened on to a place of safety, promising to spend a long afternoon on the beach when the tide was out.

We all paused when we reached the top of the cliff, and looked down upon the thundering breakers. Lucy was quiet still, and the grave, far-reaching look had not left her eyes. It was not the white sail far off against the horizon, which attracted the other children, at which she gazed. She looked far beyond into the blue sky with its fleecy clouds, and her heart was full with the grand thought which came with the sound of the waves: "The voice of the Lord is upon the waters; the God of glory thundereth!"—*Baltimore Christian Advocate.*

The Farm and Garden.

TRANSPORTATION OF EGGS.—R. L. Maitland, Jr., of New Jersey, writes to the Country Gentleman some interesting facts about the hatching of eggs shipped long distances. In 1865 his father imported eggs from Liverpool, England, to which place most of them had been brought by rail. Of these, twelve were eggs of Sebright bantams; none of this lot hatched. Of twenty-four Black Spanish eggs fourteen hatched, of twelve Gray Dorking eggs two were broken and six hatched, while of thirteen game eggs nine hatched. Mr. Maitland last spring imported another lot of eggs from England. Of twenty-four Buff Cochins eighteen hatched. Dorking eggs did poorly.

Mr. Maitland thinks eggs very seldom hatch well after being carried by rail, and says he would never ship eggs by express. He prefers oats to anything else for packing eggs for hatching.

SALTING CABBAGE PLANTS.—G. W. T. Rahway, New Jersey, considers salt necessary to the development of the cabbage, especially in places far from the coast. He finds them more crisp, of better flavor, and to keep better when salt is used than without. He uses it as follows: "A few days after setting out the plants, and when they are damp, either after a rain or when dew is on, I take a small dish of fine salt and walk among the rows, sprinkling a little pinch of salt on the center of each plant when the leaves begin to grow. I repeat the salting; and when the center leaves begin to form the head I apply salt again, scattering it over the leaves. After this I look them over occasionally, and, if I find plants that do not head well or appear diseased, I sprinkle the salt over freely; this will save all such plants. A quart of salt is sufficient for five hundred plants in a season, although more can be used with safety."—*American Agriculturist.*

BEST WAY TO USE WOOD ASHES.—A Southern writer says he has found the most economical application of the unslacked ashes of wood to be in combination with caustic lime slacked, so as to preserve both in a fine dust powder, as follows: Spread the quicklime six or eight inches thick, throw upon the center of the

layer of lime one or more buckets of water, and when slacked then dump a barrel of ashes thereon; now heap up the quicklime, adding a bucket full of water for every bushel. When cold, preserve it in a sharp heat under cover or in barrels, filling each by a shovelful from the center and sides of the pile alternately, and allowing one bushel of ashes to each barrel of slacked lime. For the destruction of all fungi, and especially rust in wheat, a top-dressing for clover, grass or corn, one bushel of lime thus combined is worth any ten bushels of a manure, and may thus not only economize time, but eke out the usual scanty supply of wood ashes on the farm and double its efficiency.

MEDICINE FOR TREES.—The Boston Journal of Chemistry quotes from a scientific journal, which recommends boring holes in the trunks of trees and inserting calomel to destroy insects, and comments thus:

"This idea of endeavoring to force into the circulation of a tree mineral poisons to destroy injurious insects upon the leaves and branches seems to us very vulgar and absurd. We hope no one of our agricultural friends will engage in experiments of this nature; for by so doing we fear they will greatly endanger their fruit trees. The sap in vegetable structures corresponds in many of its functions and characteristics with the blood of animal organisms; and it is well understood among physiologists and surgeons that this fluid is exceedingly sensitive to the presence of foreign agents. No more sudden or effective way can be devised to destroy life than to eject into the circulation any extraneous agent, solid or fluid. Blood will abstract from food or medicine what it requires healthfully to perform its proper work, and can obtain it from no other source; and so with the sap. It will draw from the soil the constituent particles it needs; and any attempt to force an abnormal substance in an abnormal way can but result in irreparable injury to the structure."

ALSKIE CLOVER FOR BEE PASTURE.—Early in the year 1868 I purchased a pound of the seed, which I sowed upon a small piece of land (about a quarter of an acre). Though too much seed for the quantity of land, it germinated well, and, like the red clover, only made a good stand. But in the spring of 1869 it came up well, and on the sixteenth of June it would stand, if erect, twenty to thirty inches high, and was covered with blossoms and bees. Indeed, I have rarely seen bees more numerous on buckwheat blooms than on this clover. I shall sow a lot of buckwheat for fall pasture; but for May and June I think the Alskie clover furnishes more food than any plant I have ever seen. When not too cool or rainy for them to be out, you will find the patch covered with bees pretty well all day, and at times almost in swarms. They have sent forth a goodly number of swarms, and filled the bodies of the hives well with store honey. The Alskie yields an abundant crop of hay; not so much as the red clover, but the sweets furnished to the bees more than make up any difference. The bloom is like that of the white clover, folding back in such a way as to enable the bees to get into every part of it; while on the red clover, coming up in the same patch, you never see one.—*Southern Planter.*

SAGE CONCLUSION.—"The fact is," said an elderly wife, "a man does not know how to straighten up things. He does not know where to commence. I don't wonder," she remarked in conclusion, "that when God made Adam he went right to work and made a woman to tell him what to do."

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COOPER'S WELL, HINDS COUNTY, MISSISSIPPI.

The Christian Advocate.

SATURDAY, SEPTEMBER 10, 1870.

HOUSEKEEPERS' DEPARTMENT.

GINGER SNAPS.—One cup of butter, two cups of sugar, one-half cup of milk, one teaspoonful of ginger, one-half teaspoonful of soda; mix quite hard.

LEMON CAKE.—Three cups of sugar, one cup of butter, one cup of sweet milk, five cups of flour, five eggs, one-half spoonful of soda, one grated lemon.

SODA BISCUIT.—Six cups of flour, three cups of sweet milk, two-thirds of a cup of butter, two teaspoonfuls of cream of tartar, one teaspoonful of soda, and a pinch of salt.

WHITE CAKE.—Three cups of sugar, one cup of butter, the whites of twelve eggs, one cup of sweet milk, one teaspoonful of soda, two teaspoonfuls of cream of tartar, five cups of flour.

EXCELLENT BROWN BREAD.—Two pints of corn meal, one pint of flour, a small tablespoonful of soda, one cup of molasses, a little salt, one quart of sour milk. Bake slowly two hours.

SOFT GINGERBREAD WITHOUT EGGS.—One cup of molasses, one-half cup of sour milk, one-half cup of lard or butter, a heaping teaspoonful of soda and a large spoonful of ginger, with flour enough to make it very stiff.

CHEAP SPONGE CAKE.—Three eggs beaten four minutes, add one and one-half cups of sugar, then beat five minutes, one teaspoonful of cream of tartar, one teaspoonful of soda, one-half cup of cold water, and two cups of flour.

WINE-JELLY.—The whites of four eggs, one nutmeg, three ounces of isinglass, two sticks of cinnamon, two quarts of water, one pint of wine, two pounds of sugar, four lemons. Boil twenty minutes and strain through a flannel.

BUNNS.—One cup of yeast, two cups of sweet milk, one cup of sugar. Let it rise. Then add one cup of butter, two cups of sugar, one cup of currants, a little cinnamon and soda. Mix hard enough to roll out and then rise again.

DELICIOUS CAKE.—Beat the whites of three eggs to a froth, add one cup of sugar, four tablespoonfuls of milk, butter the size of an egg, one-half teaspoonful of cream of tartar, one-fourth teaspoonful of soda, one and one-half cups of flour.

FRUIT CAKE No. 2.—Two cups of sugar, two cups of butter, one cup of molasses, four eggs, one cup of milk, six cups of flour, one-half pound of raisins, one-half pound of currants, one-fourth pound of citron, one-half teaspoonful of soda and one spoonful of cream of tartar; add spice to taste.

LILY CAKE.—Two cups of sugar, one cup of butter, one cup of milk, one cup of starch, two cups of flour, the whites of five eggs, one-half teaspoonful of cream of tartar, one-fourth of a teaspoonful of soda; beat the starch, milk, soda and cream of tartar together, and flavor with rose or lemon, or anything you desire.

CUSTARD SUBSTITUTE.—Boil one quart of milk, and while still on the fire, add four tablespoonfuls of maida dissolved in milk, and stir five minutes; then remove from the fire and add one egg, well beaten, still stirring, after which add sugar and salt, and flavor with lemon, nutmeg, etc.; to be eaten cold. It is a very simple, wholesome and palatable article, and if frozen is a good substitute for ice cream.

FRUIT CAKE.—Twelve ounces of brown sugar, thirteen ounces of flour, nine ounces of butter, six eggs, one pound of raisins, one pound of currants, one-half pound of citron, one glass of domestic wine, cinnamon, nutmegs and cloves to the taste. Stir sugar and butter to a cream, and add the eggs well beaten, then stir in the flour and add the fruit and a half teaspoonful of soda. This will make two loaves.

FRUIT CAKE.—Five coffee cups of flour, two and a half teaspoonful of molasses, one and a half cups of butter, one coffee cup of sugar, one-half cup of milk, one teaspoonful of soda, one pound of raisins (stoned), two pounds of currants, one quarter of a pound of citron, four eggs, one heaping teaspoonful each of cinnamon and cloves, two whole nutmegs. Beat the eggs, butter and sugar together about ten minutes, then add all the rest as soon as you please; it is not necessary to beat it any longer than to get it mixed thoroughly. Line your pans with thick letter paper and grease them well with butter; bake in a slow oven from two to three hours. I have kept this cake perfectly good for two years.—*The Householder.*

Charity is never lost. It may be of no service to those it is bestowed upon, yet it ever is a work of beauty and grace upon the heart of the giver.

Scientific.

M. DIDIEJEAN, a red-lead manufacturer in France, found that two of his workmen never were affected by any symptom of lead poisoning. The only peculiarity of their habits, that he could learn, was that they always drank milk at their meals at the works. He then made the use of milk obligatory on the others, and during eighteen months has kept all his men free from lead disease.

PROF. GUMBEL, of Munich, has been examining microscopically the limestones of various ages, including that from the chalk and the Potsdam and Trenton of the Silurian. With those he has compared the deep-sea ooze taken up in the late dredging expeditions. He finds in all these cases the peculiar minute coccoliths and other remains of an extremely simple structure which now exist in the depths of the ocean; so that it seems to be proved that the same sort of ooze existed at the dawn of life on our planet at the bottom of the sea as is now found.

INFUSION OF BLOOD.—A memoir recently published upon the transference of blood from one living subject to another mentions, as the principal points reached in the investigations of the author, first, that blood collected and kept in contact with the air at a medium temperature remains unchanged in its constituent histological condition, and preserves its chemical peculiarities for two or three hours; second, that the red globules, saturated with oxygen, are the actual revivifying principle, the fibrin not being an essential part. On this account, to insure safety, and to prevent the introduction of clots into the circulation, blood deprived of its fibrin is to be preferred to that in its normal condition. Third, the defibrinated blood of any species, transfused into an individual of the same species, can revivify that individual, compensating for loss of blood, fulfilling all the functions of the normal and primitive blood, and being subject to all its physiological laws. In the same way we can combat an alteration of the blood by exchanging it for that which is healthy. Fourth, the blood of animals of one species can revivify, if even in a transitory manner, animals of another species. Such blood is readily decomposed, and if it has been injected in small quantities it may be eliminated; if injected in large quantities, it may produce death. Fifth, transfusion well executed is not a dangerous operation. The practical dangers signified by the author lie in the introduction of foreign bodies with the blood, the formation of clots even in injecting the defibrinated blood, the introduction of air into the circulation, and the precipitation of the injection, and, finally, phlebitis, or inflammation of the inner membrane of the punctured vein.—*Harper's Magazine.*

LAY DELEGATION IN THE BRITISH CONFERENCE.—The question of lay delegation was brought up by the consideration of the address of the French Conference. That paper recommended the district meetings to thoroughly examine the subject of the representation of the laity. The following debate occurred upon it:

Dr. Osborn.—As far as lay delegation goes, I hope we shall forbear at present to give any distinct deliverance on the subject; but we may safely assure our brethren that all their representations will be affectionately and respectfully considered, and that such modifications of their system as they think necessary, and as we feel to be consistent with our duty, we shall be glad to consent to.

Mr. Hocart.—That is all we ask. The ex-president (Dr. Jobson) said that he fully subscribed to what Dr. Osborn had said. The phrase "lay delegation" was employed in reference to Methodism in different parts of the world in a way that was very misleading to some of their friends in this country. He was prepared to show that in the British Conference they had more full lay representation than there was in some other Conferences which made a boast of it. But they had better not raise that question. He would suggest to Dr. Osborn that instead of saying, "We will consent to such and such proposals," it would be better for them to say, "We will consider them."

Dr. Rigg.—If we were to say, "In accordance with the essential principles of Methodism," we should be safe.

Mr. Arthur.—The fact is that one word in two different places means two different things. If you take a Conference in which the laymen have had no official position whatever—no representation of any kind, as in the American Conference, where they have had nothing in the way of lay representation—of course the words "lay delegation" have a very different meaning from what they have here. In our Conference the laymen have a very considerable representation indeed.

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Garrett & Cottman Plows,

Hall's Valley Plows, cast iron,

James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. R. BODLEY & CO.,

Dealers in Machinery and Agricultural Implements, 6190 ly No. 9 Perdido St., N. Orleans.

COMMISSION MERCHANTS.

J. L. DENNICK, THOS. A. HAMILTON,

New Orleans, La. Memphis, Tenn.

O. P. HARRISON, New Orleans, La.

J. L. DUNNICK & CO.,

COTTON AND PRODUCE.

COMMISSION MERCHANTS.

90.....POYDRAS STREET.....90

[NEW ORLEANS, LOUISIANA.]

Agents for the following

BRANDS OF FLOUR,

which we are constantly receiving, and always have a good supply on hand:

Crescent Mills, Can't "B" Beat.

Heinrichshofen's Extra.

Red Sea.

W. Rosborough & Co.

Union Mills, "Spuria, III."

Spuria Belle.

Olive Branch.

City Mills, "Spuria, III."

Missouri Mills, St. Louis.

Sixony Belle.

Berg & Becker's Choice.

Pleasant Ridge.

Camp Spring Mills, St. Louis.

Great Western Mills, St. Louis.

Also, various brands of

SUPERFINE, SINGLE, DOUBLE AND TREBLE EXTRAS,

which we are selling at the lowest market rates. J21 ly

J. R. POWELL,

Cotton Factor & Commission Merchant,

186.....COMMON STREET.....186

NEW ORLEANS.

W. R. STUART Agent. J21 ly

W. H. DEAN, JOHN M. FAKES,

Of Clarksville, Tenn. Of New Orleans.

DR. B. R. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

77.....CARONDELET STREET.....77

NEW ORLEANS.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies. J21 ly

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON.

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

J21 ly

H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

J21 6m NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS

JAN

FEB

MAR

APR

MAY

JUN

JUL

AUG

SEP

OCT

NOV

DEC

To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-lender received, a circle the amount of dollar received, and a half circle the amount of cents.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY,

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprehensive, and includes the departments of Literature, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Lectures in the ministry and sons of ministers are regular work, and admitted in relation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes.....\$30 00

Tuition in Grammar School.....25 00

Tuition in Law Department.....40 00

Incidental fee.....2 00

(Tuition and incidental fee required in advance.)

Chemical fee, paid once.....5 00

Boarding can be had in the best families at from \$16 to \$20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. H. Wood.

J23 ly GEO. W. FOSTER, President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.

REV. B. H. ROSS, M. A., Professor of Latin and Mathematics.

DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. H. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution.

Professor Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of liberal service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed its most successful year. Its prospects are never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations of the students, and the duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in care of a thoroughly trained housekeeper. Miss Shiley, of Talladega, is the governess, and brings to the office high social position, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, thereby developing their physical powers, strengthening their constitutions, and accustoming and adapting to their movements. Religion is the basis of the system of education, and girls are taught that "the truth is in Jesus" is the highest attainable wisdom.

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CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from \$25

to.....\$60 00

Tuition must be paid in advance.....40 00

Tuition in art from \$20 to.....40 00

NEW ORLEANS MARKETS.

From the N. O. Price Current.
We remarked in our last report that the supply of our leading staple, although limited, afforded some scope to buyers, and that a fair business had been done at stronger prices, showing a decided improvement on the rates current at the close of the old year, since which the course of the Liverpool and New York markets, under the news from the seat of war—showing an advance of $\frac{1}{2}$ to $\frac{1}{4}$ in the former and $\frac{1}{4}$ in the latter—has caused a further advance of $\frac{1}{2}$ to $\frac{1}{4}$. Flour and corn have been in request for Cuba, but with these exceptions the movement in Western produce has been confined to the local trade.

The weather has been clear and fine, and if it has been of a similar character in the country we may expect more favorable accounts. Thus far, however, the reports since the commencement of the year have been decidedly discouraging. From nearly all points come complaints of excessive rains, the lower growth rotting, injury from the boll worm, shedding, etc., to say nothing of damage to the open cotton, and early picking being prevented.

The river is thirteen feet four inches below high water mark.

Cotton.—The following are the arrivals since the second instant:

Louisiana and Mississippi... 1132
Mobile... 12
Texas... 1

Total... 1145

On Saturday the market opened with a fair inquiry, and before the receipt of the foreign news a moderate business was done—embracing a moiety of the whole—at about previous rates, but the subsequent transactions were at an irregular improvement of $\frac{1}{4}$ to $\frac{1}{2}$ and $\frac{1}{4}$ c., ordinary closing at 12 to 13 c., good ordinary at 15 c. to 15 c., and low middling at 17 c. to 17 c. The sales embraced 508 bales. On Monday the inquiry continued fair, and had factors met the demand freely at the previous advance a considerable business would have been done in proportion to the supply offering, but all desirable lists were held more stringently, and the sales did not exceed 466 bales, taken in small lots by seven buyers, at about previous rates. On Tuesday the market opened with a fair inquiry, and as factors met the demand rather more freely, 1,126 bales changed hands, partly at about previous rates, and partly at prices which would have been previously refused, not showing, however, any notable decline. Low middling sold at 17 c., strict low middling at 17 c., and several lots of middling at 18 c.

This makes an aggregate for the past three days of 2,100 bales.

Referring to our remarks above, we quote as follows:

Ordinary... 12 to 13
Good ordinary... 15 to 15
Low middling... 17 to 17
Middling... 18 to 18
Strict middling... 18 to 18

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales... 20696

Arrived past three days... 1145

Arrived previously... 395—1540

Exported past three days... 3500

Exported previously... 1035—5504

Stock on hand and on shipboard... 10732

Flour.—Flour has been in good demand for export since our last semi-weekly review, with a scarcity of superfine, double and treble extra. There were sales on Saturday and Monday of 5,500 barrels.

Corn.—The supply is light and the demand is limited, although there is some inquiry for Cuba. The market is firmer, however.

Oats.—The supplies are light and prices are still firmer.

Wheat.—The supply is light and prices are firmer.

Money.—Gold, 113 $\frac{1}{2}$ to 114 $\frac{1}{2}$.

American silver half dollars, 110 $\frac{1}{2}$ to 111.

Mexican dollars nominal.

In bonds we notice sales of \$10,000

City ten per cents, on Monday, at 95,

and \$7,000 new City sevens, June coupon, at 71 $\frac{1}{2}$; and \$13,000 new City

sevens, on Tuesday, on private terms.

The sales of city certificates embrace

\$1,100 Fiscal Agency, on Saturday, at

84 $\frac{1}{2}$; \$700 do., on Monday, at 85, and

\$500 7-30s at 74 $\frac{1}{2}$; and \$2,000 former,

on Tuesday, at 84 $\frac{1}{2}$ to 85. Dealers

buy these in small sums across their

counters at 83 to 84, and City 7-30

certificates at 72 $\frac{1}{2}$ to 73 $\frac{1}{2}$, and sell the

former at 84 to 85, and the latter at 74

to 75. There have been considerable

sales of city securities; particulars all

suppressed.

City Treasury notes are quoted at 19

per cent. discount.

CATTLE MARKET.

NEW ORLEANS, September 6, 1870.

Texas cattle, choice, per head... \$40 to 45

Texas cattle, second quality, per head... 30 to 40

Texas cattle, third quality, per head... 10 to 30

Hogs, per lb. gross... \$4 to 5

NEW ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural implements: \$4 00 \$30 00

Cotton and sugar plows... 5 50 6 00

Cotton scrapers... 5 50 6 00

Cotton sweeps... 5 50 6 00

Cultivators... 10 00 11 00

Shovels... 8 00 10 00

Spades... 8 00 10 00

Axles... 10 00 13 00

Bagging, by yard: Kentucky... 30 33

East India... 30 32

Bale rope, #10: Kentucky... 55 57

East India... 55 57

Brass, #100 lbs: Pilot... 5 00

Crackers... 6 00

Bricks, #1 M: 10 00 12 00

Calash fire... 32 00 35 00

Cauldrons, #10: 50

Sprink, New Bedford... 13 15

Tallow... 12 13

Adamantine... 12 13

Star... 12 13

Chocolate, #10: No. 1... 38 55

Sweet and speed... 35 37

Older, #100 lbs: 13 00

Coal, #100 tons: Cannel... 15 00

Anthracite... 11 00 12 00

Western, #100 lbs: 11 00

Coffee, #10: Havana (currency)... 28 29

Java... 25 30

Corofova... 25 28

Cotton seed: 15 00

In sacks, #100 lbs: 20 00

Copper, #10: 31 33

Braziers... 31 33

Sheathing... 31 33

Copper bolts... 31 33

Yellow metal... 25 27

Coriander, #10: 23 24

Manilla... 23 24

Tarrad, American... 23 24

Russia... 30 31

Corn meal, #100 lbs: 4 75 5 00

Dyes, #10: Logwood, Camp... 4 41

Logwood, St. Domingo... 44 44

Fustic, Tampico... 5 5

Indigo, #10: 1 75 1 85

Madder... 20 22

Eggs, #100 dozen: 25 28

Feathers, #10: 75 00

Fish, #100 lbs: 1 50 1 60

Cod... 50 55

Herrings, No. 1, #100 lbs: 24 00 27 00

Mackerel, No. 2... 14 00 16 00

Mackerel, No. 3... 10 00 13 00

Flaxseed, #10: 4 6

Flour, #100 lbs: Extra... 5 75 7 50

Superfine... 5 50 5 25

Flour, #100 lbs: Common... 4 25

Fruit, #10: Prunes... 15 16

Flgs, dried... 16 17

Dried apples... 16 17

Curran, new... 15 16

Almonds, soft shell... 25

Raisins, #10: Raisins, layer... 4 65 4 75

Lemons, Palermo, #100 lbs: 8 00 12 00

Lemons, Malaga, #100 lbs: 8 00

Oranges, #10: Oranges, Palermo, #100 lbs: 8 00

Glass, #100 lbs: French, 8 by 10... 3 25 3 75

French, 12 by 18... 3 60 4 00

French, 12 by 18... 3 60 4 00

Grain, #100 lbs: Oats... 53 55

Corn, shelled... 53 55

Beans, #100 lbs: 7 00 7 50

Flour, #100 lbs: 1 20 1 40

Flour, #100 lbs: 1 20 1 40

Flour, #100 lbs: 1 20 1 40

Flour, #100 lbs: 1 20 1 40

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Special Notices.

To the Presiding Elders of the Mobile Conference.

DEAR BRETHREN: I am requested by Bishop McTear to give notice, through you, to all the colored preachers within your bounds, that their Annual Conference will convene at Selma, Alabama, on the twenty-fifth of November, and that they come up prepared with all the statistics, etc. Please interest your selves in this matter, that the Bishop may have a good showing from Alabama.

I would also respectfully request the preachers in charge of our circuits and stations (white) to interest themselves in this matter by informing the colored preachers of the time and place of holding the Conference, and adding them with their reports. The delegates to their Colored General Conference will be elected there.

G. S. FLETCHER, Supt. of Colored Work.

GADSDEN DISTRICT CONFERENCE.

The Gadsden District Conference will be held at Spring Creek camp ground, Cherokee county, Alabama, commencing September 21. Opening sermon on the twenty-eighth, at half-past seven o'clock P. M. Let every member be present.

A camp meeting will be held in connection with the Conference. Ministers in Alabama and Georgia are cordially invited. Let everybody come. Persons coming by steamer will get off at Cedar Bluff; the camp ground is five miles from there. The boat leaves Rome every Tuesday morning, and Gadsden on Wednesday morning, passing Cedar Bluff at three P. M. and ten P. M. T. G. SLAUGHTER, P. E.

TUSKALOOSA DIST. CONFERENCE.

The District Conference for the Tuscaloosa district will be held at Greensboro, commencing on Thursday, September 22, 1870. All official members of the church are entitled to seats in the conference.

JAS. L. COTTON, P. E.

CAMDEN DISTRICT CONFERENCE.

The Camden District Conference of the Alabama Conference will be held at Bellville, Alabama, October 6-9. Rev. M. J. Law will preach the opening sermon October 6, at eleven o'clock A. M. All are requested to be present at the opening services.

D. M. HEDSON, P. E.

PENSACOLA DIST. CONFERENCE.

The District Conference for the Pensacola district, Alabama Conference, will hold its annual session in Milton, Florida, beginning on Thursday, September 29, at eight o'clock A. M. Opening sermon by Rev. J. A. Pace, on Wednesday night, September 28. Ministers from abroad are expected and invited to attend.

J. A. PARKER, P. E.

CAMP MEETINGS.

A camp meeting will be held on the Philadelphia circuit, Mississippi Conference, at Pilgrim's Rest camp ground, twelve miles east of Philadelphia, Neshoba county, Mississippi, commencing on Thursday before the third Sabbath in October next. The preachers of the Brandon district and ministering brethren generally are invited.

The camp meeting is to be conducted on as primitive a style as possible, and all who live within reasonable distance are expected to come with tents or wagons, provided with nations, and to help support the meeting.

H. J. HARRIS, P. E.

N. B.—Ample accommodations for all who cannot come prepared to support themselves.

H. J. H.

A camp meeting will be held on the road from Greenwood to McNutt, one mile and a half north of Muntjoy's ferry, commencing on the sixth of October. Preachers and people are invited.

H. WILLIAMSON, P. C.

A camp meeting will be held at Salem, East Pascagoula and Bay Shore circuit, Mobile district, Mobile Conference, commencing on Thursday night before the second Sunday in October. Ministers and people are cordially invited to attend.

A. J. COLEMAN.

We will have a camp meeting (D. V.) at Frost's Bridge, on the Clark and Shubuta circuit of the late Mobile Conference, embracing the second Sunday in October. Brethren in the ministry, who can do so, are especially invited to attend, and any others who feel interested in this great work. Come over, Mr. Editor, and help us.

WILLIAMS, H. LINTH, Pastor.

A camp meeting will be held on Pleasant Hill and Mauney circuit, at Beulah, commencing on Friday evening, the thirtieth of September. Preachers will please note it.

JAMES PIERCE.

A camp meeting will be held at Linwood, DeKalb circuit, Macon district, Mobile Conference, commencing on Thursday night before the fourth Sunday in September.

U. L. THOMPSON, P. C.

Yazoo District, Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Carroll et., at Soule chapel, Sept. 24, 25

Durmit et., at Center Grove, Oct. 1, 2

Richland et., at Goodman, Oct. 8, 9

Yazoo City station, at Yazoo

City... 15, 16

Yazoo circuit, at Trapp... 22, 23

Greenwood and McNutt... 29, 30

Lexington circuit... Nov. 5, 6

Black Hawk et., at Black Hawk... 12, 13

Black Hawk et., at Black Hawk... 12, 13

Brandon Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Brandon station, Brandon... Sept. 30

Brandon circuit, Union... Oct. 1, 2

Forest circuit, Morton... 8, 9

Philadelphia et., Pilgrim's Rest... 13-18

Paulding et., Pleasant Hill... 22, 23

Sylvania circuit... 29, 30

Trenton circuit... Nov. 5, 6

Walnut Grove circuit... 12, 13

Hillshoro circuit... 15, 16

Garlands circuit... 24, 25

Deatur... 26, 27

H. J. HARRIS, P. E.

Meridian Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Meridian... Sept. 24, 25

Pearce's Springs, at Mammas... Oct. 1, 2

Shubuta and Clarke, Salem... 8, 9

Belmont, at Brunsaville... 15, 16

Livingston... 22, 23

Enterprise... 28, 29

Enterprise circuit, at Pleasant Valley... Nov. 5, 6

Gaston... 12, 13

Butler... 19, 20

Bladen Springs... 26, 27

The camp meeting on the Pearce's Spring circuit will embrace the fourth Sunday in September; on the Shubuta and Clarke circuit, the second Sunday in October.

JOSHUA T. HEARD, P. E.

Alexandria Dist., Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Centerville and Trinity, at Centerville... Sept. 17, 18

Harrisonburg and Seely Isl., at Harrisonburg... 21, 22

Columbia, at Ebenezer... 24,

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, SEPTEMBER 17, 1870.

NO. 35.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Sept. 8.—Stephen C. Rowan has been appointed vice admiral United States navy, vice Porter, promoted.

A United States steamer passed through the Suez Canal.

WASHINGTON, Sept. 8.—Advices from Australia, New South Wales, report that the iron ship Parleigh Castle is supposed to have foundered at sea, with the loss of all hands.

The government promises to subsidize the present California mail steamship service.

The international conference to invite customs to the union scheme has resolved to urge British protection over the Fejee islands.

Mr. Ashworth is the only survivor of the seven men who attempted to recover gold from the wreck of the ship General Grant. The other six were drowned.

Advices from Melbourne say that Supple, a barrister, has been convicted of murder.

The Parliament of Victoria has been prorogued.

The government refuses to subsidize Webb's line.

Great discoveries of gold have been made in Australia, and immensely rich quartz reefs have been discovered in the northern districts of Colton.

The harvest is large, and the sugar crop satisfactory.

New York, Sept. 13.—The steamship Bienville from Havana has been quarantined. The Board of Health report yellow fever aboard seven vessels, all from Cuban infected ports, at quarantine.

GALVESTON, Sept. 14.—Strict quarantine goes into effect to-day. All vessels leaving New Orleans or Brazos City after three P. M. to-day will be quarantined twenty-five days. The following articles will be allowed to be landed at Quarantine Station without delay: Mail matter, hardware, agricultural implements (not boxed), sugar, coffee, flour, crackers, molasses, liquors, bacon, lard, salted provisions, corn, oats and hay.

FOREIGN.

COPENHAGEN, Sept. 7.—There have been no serious demonstrations by the fleet since the affair at Colberg, where the Prussians hoisted the hospital flag, and many ladies crowded the pier. Hence the admiral refused to fire.

The news of the capitulation and the inauguration of the republic caused some disturbances.

Pantheon's appointment as naval minister was well received, and it imparts a fresh hope. The squadron will now receive practicable orders or be recalled.

Dispatches have been forwarded ordering all squadrons to rendezvous at Langeland, to arrive on Saturday, the tenth, and await instructions.

Since the above was written, it is believed that one division of the fleet has been ordered home, and that it has passed the Straits of Dover.

LONDON, Sept. 8.—Copenhagen advices indicate that the Baltic fleet unanimously accepts the republic.

HAVRE, Sept. 8.—Martial law has been proclaimed here.

PARIS, Sept. 8.—A new corps, called the Guardians of the Peace, has been organized.

Mr. Washburne has written a letter announcing his authorization to recognize the republic, offering the congratulations of the American government and people, who bear with enthusiasm the proclamation of a republic unattended with bloodshed, and their sympathy with the great movement, which is big with results and happiness for France and mankind. The letter, after recalling the traditional friendship of the two countries, congratulates France upon the choice of Jules Favre as her foreign minister.

LONDON, Sept. 10.—Olozaga is tempting vainly to mediate. He insists upon the integrity of French soil.

It is said that Victor Emmanuel's precautions are so perfect that the Pope cannot escape from Rome.

BERLIN, Sept. 10.—The King writing to the Queen, describing his emotions upon meeting the French Emperor, says: "It was overwhelming for a moment. I could not control myself on thus meeting him whom, three years ago, I saw at the summit of grandeur. The Emperor was equally moved."

PARIS, Sept. 12.—Orders have been issued for fortifications at Havre, Marseilles, Dunkirk and other points—French men-of-war to

be fully manned and held ready to sail at a moment's notice.

It is officially announced that M. Thiers departs immediately for London, St. Petersburg and Vienna, on a secret mission.

The Prussians were at Melun last night.

Rumors of an armistice are on the increase.

The diplomatic corps have concluded to defer their departure from the city.

BERLIN, Sept. 12.—There is great sensation about the dispatch from the American government to Minister Baneroft, expressing the hope that there would now be a cessation of the war, in view of the fact that by its aid the dethronement of Napoleon had been accomplished.

The dispatch has been sent to King William by a special messenger.

MANNING, Sept. 12.—Demonstrations of sympathy for the French continue in the northern provinces. The Republicans here have signed an address demanding the convocation of the Cortes.

BERLIN, Sept. 12.—The following, dated Sunday night, was received to-day by the Queen from King William: "The citadel of Laon was exploded after the surrender, just as the Prussians were preparing to enter the city. Three hundred and fifty men were killed, including two hundred of the Garde Mobile. Many of them were shockingly mutilated. There must have been treason."

BURSA, Sept. 12, 4 P. M.—Italy, Austria and Russia have agreed and authorized Russia to ask Prussia for an armistice. A dispatch to this effect has been sent to Berlin. No reply as yet.

LORD LYONS has resigned the task of mediating between France and Prussia in favor of Olozaga, Spanish minister.

LONDON, Sept. 12.—The telegrams from the seat of war in the papers here are a perfect chaos of contradictory statements. The reports forwarded to the New York papers are mainly correct.

Private telegrams are refused in Paris.

The Times says Paris has been

enraged by military dictators.

The Times' Paris correspondent says Paris will certainly make a stubborn resistance if besieged.

Esquires, bearing two corsairs, passed through the Straits of Gibraltar.

Preparations for an attack have been ordered.

Twenty thousand volunteers left here yesterday for Paris.

BERLIN, Sept. 12.—The official report of the capitulation of Sedan states the total number of prisoners to be one hundred and twenty-two thousand.

The number of wounded has been reduced since the reopening of the railways, and all the dead in the fields and around the city buried.

LONDON, Sept. 12.—The latest advices from China state the condition of affairs at Tientsin was unsatisfactory. The Chinese were violent and were concentrating troops there.

The project for laying another telegraphic cable from England to America is announced.

There are no tidings of the crew of the ship which was wrecked on Goodwin Sands last week. Her cargo consisted of tobacco.

LONDON, Sept. 12.—Agents are here from Berlin, seeking to place a Prussian loan on the market.

The incessant brings the news of the loss of the Captain. Before sailing the Captain narrowly escaped destruction by fire. The picking of her feed pipe ignited and the fire had made considerable progress before it was discovered, and was extinguished with difficulty.

During the gale one of her heavy guns got loose, and in consequence of the tremendous rolling of the ship and suddenly swinging around, struck a gunner, killing him instantly.

The Shipping Gazette demands a strict investigation, and says the British government should know how one of her staunchest vessels had foundered in weather which colliers might have outlived.

New York, Sept. 12.—It is believed here, from telegrams from Europe, that the position of the United States is not understood in Europe. The only official dispatch from this government relative to the war was sent on Friday last, addressed to Minister Baneroft, with copies to Ministers Washburne and Motley, the substance of which, ascertained from an altogether reliable source, was this: "While we cannot act in connection with other nations, yet if our good offices were requested by both belligerents, we should be happy to extend them,

with a view of bringing about peace between two great powers with which we have traditional friendship."

"This government will scrupulously abstain from interfering with the affairs of foreign nations, if for no other reason, because it would set an example or afford a pretext for interference hereafter with our own; hence it expresses no opinion as to the merits of the war."

The dispatch to Baneroft was carefully worded, so as to leave no doubt of our carefully abstaining from foreign alliances to belligerents, while we are always ready to exercise the offices of friendship when specially desired by nations at war.

YOKOHAMA, Sept. 12.—The European war is detrimental to business here. The silk market is lifeless.

The steamer City of Yeddo exploded her boiler at Yeddo on the first of August, killing Rev. Edward Barnes, Mrs. Adelia Barnes, Edward D. Barnes, Mary Simmons, V. Cassidy and a number of Japanese, and injuring many others. The jury of inquest found a verdict of gross carelessness of the engineer.

The steamer Higo also exploded her boiler at Osaka, killing four Japanese and wounding fifteen or twenty others.

LONDON, Sept. 13.—Count Beernstorff, Prussian ambassador, has been in consultation with Earl Granville, at Wilmar Castle, since Saturday. Both came to London to-day.

Thiers and Granville are now (3.30 P. M.) consulting at the French embassy.

It is rumored on the streets that Metz has surrendered unconditionally. The Prussian embassy credit the rumor, but have no official advices.

Owing to the unsatisfactory mail arrangements, bills from America are constantly protested. Letters of advice, coming by slower vessels, arrive too late.

The Times says if the terms proposed by M. Thiers are at all reasonable England will back them.

Advices from China, through Russia, are unfavorable. The Chinese are preparing for war, and further outrages have been committed on missionaries.

The ship wrecked on Goodwin Sands is still unidentified. The letter O can be seen on the stern, and tobacco casks marked with letter G in a diamond, with the letter H underneath, have been picked up. The ship was evidently from an American port.

PARIS, Sept. 13.—It is said the main body of the Prussians reached a point within twenty-eight miles of Paris yesterday afternoon.

ROME, Sept. 13.—There are immense posters on the dead walls proclaiming a universal Italian republic. It is signed by the Republican Revolutionary Committee.

LONDON, Sept. 13.—The steamship Napoleon is transferring refugees to England.

Inquiry is now progressing at Paris regarding the distribution of the immense secret service fund under the Emperor.

Queen Isabella and Prince Asturias are in Belgium.

LONDON, Sept. 14.—In the diplomatic circles of this city the mission of Thiers is deemed a complete failure, so far as relates to the application for a stay of hostilities.

BERLIN, Sept. 14.—The catastrophe at Laon increases the ill-feeling against the French. The act is considered barbarous and opposed to all modern warfare, and may lead to similar acts on the part of the Germans.

MONTMORÉAN, Sept. 14.—An engagement between the Uhlans and French tirailleurs took place, during which the former were repulsed with loss.

LONDON, Sept. 14.—Advices from Strasbourg are to the effect that the heroic defense is drawing to a close, and that surrender is imminent, occasioned by the failure of ammunition and provisions.

LONDON, Sept. 14.—The Paris correspondent of the New York Times, writing yesterday, says: I am convinced we shall soon have peace. Republicans now say openly peace must be had at any price. One who has intimate relations with the government tells me to-day that, cost what it may, peace will be made at once, as the only way of saving the republic. Franco-American fraternization is culminating into extravagances. Mr. Washburne is the hero of the hour. The Avenue de l'Impératrice is to be changed to Avenue des Etats Unis.

ROME, via Paris, Sept. 14.—The Pope has decided not to go to Malta. He has protested formally to the diplomatic body against the inva-

sion of Roman territory by the Italian troops.

LONDON, Sept. 14.—If the Prussian plans have been realized, they must have seven army corps before Paris this morning.

The French and German fleets are in sight of each other near the Island of Heligoland.

FLORENCE, September 14.—It has been officially announced that the papal troops evacuated the town of Terricina upon the approach of the Italians, with whom they fraternized.

General Cadornas' advance is at Civita Vecchia.

The Papal Zouaves at Castellana fired upon the Italians. A fight ensued, which lasted an hour; when the Zouaves surrendered.

The papal troops have evacuated Frosinone.

The Italians hold Corneto, twelve miles from Civita Vecchia. The fourth corps is marching upon Rome.

LONDON, Sept. 14.—The Irish mail train, mostly composed of passenger cars, was thrown into the river Trent at Tanworth, Wales, by a misplaced switch. The loss of life was fearful.

NEW YORK, Sept. 15.—Berlin telegrams say that Prussia seeks the restoration of the regency, with which to treat for peace, after the capture of Paris.

Anxiety in government circles in England is increasing, and it is rumored that Parliament will be convened in October.

The gates of Paris were closed last night, and passports are now required.

The work of the destruction of impeding obstacles to military operations in the suburbs and neighborhood of Paris still goes on. The St. Cloud bridge has been destroyed, that at Neuilly has been mined, and many buildings in St. Denis have been burned. Efforts are being made to establish grapevine telegraphs.

Paris will probably be completely surrounded by the Prussians by the end of the current week. All the English and Germans have been ordered to leave the city.

THE TIENTSIN MASSACRE.

MR. EDITOR: For several months rumors have prevailed all through the country to the effect that foreigners are engaged kidnapping children, for the purpose of seeping out their eyes and using them, together with other parts of the body, for the manufacture of some mysterious and stupefying medicines; but not until the twenty-first of June did the popular irritation, which has been so long manifest, ultimate in anything more serious than boisterous threats and anonymous placards, calling upon the people to arise and exterminate foreigners. At the above date, however, the popular excitement reached its climax, and Tientsin became the scene of a most startling and horrible massacre, attended with the destruction, by fire and violence, of every Roman Catholic and Protestant house of worship in the city.

The following is a list of the murdered:

The French consul, who called on the Mandarins for assistance against the mob, and was killed at the Yunnan—cut to pieces. The consul's secretary—remains hardly recognizable. M. Thomasin, secretary of French legation, Peking; he had just arrived the day previous from Shanghai en route to Peking, and was being entertained by the consul—remains presented a horrible sight. Madame Thomasin, wife of the above—skull smashed in. M. Chalmisson, merchant—shockingly mutilated, eyes plucked out. Madame Chalmisson, wife of the above—barely recognizable, horribly cut up. A priest, just recognizable. Ten Sisters of Charity; these were first stripped to see whether they were men or women, their breasts cut off, stomachs ripped up, and their bodies then thrown into the burning house; the remains of only four were recovered, all that remained being heaps of charred flesh and bones. Two priests are missing, whether dead or alive not known. Two Russian gentlemen and one lady were murdered on the public streets, and when found were pure nude. Most of the above were recovered from the river as their bodies floated past the foreign shipping.

We have rumors that other massacres of both foreigners and native converts have taken place some distance back from Tientsin, but hope they will not be verified.

The following is a list of property destroyed:

The French consulate, burned; the Roman Catholic cathedral, burned; the hospital and home of the Sisters, burned; the Roman Catholic school premises, burned; the Jesuit Mission premises, together with all the English and American places of worship in the city, were demolished, but not burned.

From the above you will see that the Roman Catholics were the chief sufferers, which is accounted for by the fact that they were known to have in their charge several thousands of children.

At Nankin, about the same time, there was an attempt to create a similar demonstration against the few foreigners there, but fortunately their purpose was frustrated by the timely appearance of the city of French and English gunboats.

The origin of these troubles (at least intelligent natives, who share no sympathy with the popular view, so explain them in our Chinese newspapers) is as follows: In every city there are hundreds of brothels, the occupants of every one of which have either been purchased direct from their parents or kidnapped. Indeed, between them and the kidnappers there is a flourishing business; hence everywhere these latter may be met with, prosecuting their nefarious work. This every Chinaman knows, and knows it to have been so long before foreigners resided in China at all. But notwithstanding all this, kidnapping is forbidden by law, and any one caught and found guilty is liable to *thung*, or be *stuck to death* in the upright cage, or decapitated. Now, recently several such persons have been captured, and under circumstances so palpable that they could not evade the penalty, except by implicating foreigners, which they were the more encouraged to do because they knew the mandarins would be thrown into a mortal funk thereby, and release them from fear of a collision.

Thenters also encourage a traffic in male children, and great numbers of boys are regularly collected for sale to them, even in the very capital.

Such being the case, and every parent having the right to dispose of his or her children, or purchase others, it is not difficult to discover or understand that such a traffic exists, and that kidnapping flourishes by reason of its more liberal prices, as compared with those demanded by parents.

A four-year old girl, if prepossessing in person, is worth about \$25; a young lady, from \$200 to \$500.

I have already, through the medium of the Chinese newspapers, called the attention of the natives to the fact that the slight estimate set on female children by their parents, and the great facility which exists for disposing of them, not only encourages and sustains prostitution, but promotes slavery. (slaves in China are nearly all female,) and, as a matter of course, kidnapping, which latter is always, though falsely, urged against foreigners as their gravest offense. In the above view I am sustained by numerous intelligent literary and honorable men, who believe that the low estimate in which female children are held by their countrymen is the source of many and widespread evils, indeed a curse to their country.

What will be done toward redress in the matter of the Tientsin massacre is not yet known. The French minister telegraphed immediately, via Mongolia and Russia, to France for instructions, but as yet nothing has transpired. All is now quiet at Tientsin. Immediately on receipt of the above horrible intelligence the instincts of humanity prompted the Protestant clergy and missionaries of Shanghai to address a letter of sympathy to the Catholic Board of Foreign Missions at this place, a copy of which I herewith inclose, together with their reply.

YOUNG J. ALLEN.
SHANGHAI, CHINA, July 11, 1870.

We, the undersigned Protestant clergymen and missionaries residing at Shanghai, lose no time in writing to assure you of our profound and sincere sympathy on the present occasion. At a time like this one unanimous feeling of common sorrow fills our hearts. The loss of the devoted men and women, who have been so barbarously sacrificed at Tientsin, is a loss to all Christendom.

Deep and terrible, however, as is the calamity, we cling to the promise of our Lord Jesus Christ, that he will be with his people to the end of the world; and we are comforted by the teaching of ecclesiastical history, which assures us that "the blood of martyrs is the seed of the church."

We pray that full reparation for the past, and better protection for the future, may be secured for those engaged in the spread of religion throughout the Chinese empire.

SHANGHAI, July 5, 1870.

(Signed) Thomas McClatchie, M. A., canon of St. John's cathedral, Hong-kong, and missionary of the Church Missionary Society.

Charles Henry Butcher, M. A., canon of St. John's cathedral, Hong-kong, British consular chaplain, Shanghai.

William Muirhead, George S. Owen, James Thomas, members of the London mission.

J. W. Lambuth, Young J. Allen, members of the Southern Methodist Episcopal Church mission, U. S. A. J. M. W. Farnham, American Presbyterian mission.

Karl Kreyer, Robert Nelson, Presbyter Am. P. Epis. Miss., Shanghai.

E. W. Syle, Seamen's chaplain.

John Wherry, American Presbyterian mission, Shanghai.

To the Clergymen and Members of the Protestant Missions, residing at Shanghai:

GENTLEMEN: In reply to the letter which you have had the goodness to address to us jointly, yesterday, we have the honor to inform you how far we have been moved by the token of your sympathy, and how far again we have appreciated the high sentiments on your part that prompted it. Your mark of sympathy has been a double pleasure to us, since we had been painfully grieved by some correspondence published in the papers, the character of which is not less to be deplored for the falseness of the recital than for the ill-will displayed and for the insinuations contained. We might have immediately re-established the truth against perversion, and justified innocence over calumny; but trusting to the sound common sense of the public, and feeling sure that truth must come out under any circumstances, we had preferred keeping silence.

However bitter is our sorrow, yet it is no small consolation for us when we reflect that God, who ever knows how to bring good out of evil, knows also how to change for his greatest glory these present lamentable occurrences, so saddening to every upright heart. No doubt the blood of so many innocent victims, so barbarously shed, must rise up to the altar of the Lamb, and cry loud on our behalf, till it obtains for us the sole vengeance we wish for, viz: the better spread of the true light on these people, now living under the shadow of death; the greater freedom for the better exercise of works of charity toward the suffering, and principally toward the little ones who were, for our divine Saviour, objects of such singular affection.

(Signed) A. AYMERI, Pretre Lazariste. H. BASULAT, S. J. E. LEMONNIER, Procureur of Mission Etrangere. Nashville Christian Advocate.

IN HIS address to the candidates for ordination at the recent Wesleyan Conference, Dr. Johnson took occasion to encourage the young men to take time for their preaching. He said:

"I would not have you extend your time when you have nothing to say, or when you must repeat, or iterate platitudes. Stop when you are done. But take time to say what you have to say, if you have anything to say. I never knew a really impressive and powerful preacher who had not times of inspiration and enlargement—making some of his sermons long as to time, but not wearisome in effect. The twenty minutes' or half-hour sermon is often as feeble as it is short. The small, smart, peddling essay, instead of a sermon, is becoming very fashionable in some pulpits. Men are liable, now-a-days, to mistake shallowness for clearness, and obscurity for depth. The preacher's business is to save—and, O, have something to say of Christ, and say it with vigor and from the center of your soul."

SOME of the Chinese in California make money by cutting up silver coin, coloring it yellow, and selling it with gold-dust. The secret lies in the process of coloring the coin to escape detection.

MR. ALBERT DUBUY, son of the French ex-minister of public instruction, has enlisted as a private in the ranks of the Turcos.

PARISIAN women suspend hideous looking toads and frogs and various insects by one leg from their ears and call it ornamental.

The Christian Advocate.

SATURDAY, SEPTEMBER 17, 1870.

WALKING WITH GOD.

How happy he who walks with God
While wandering through this vale of tears!
How brightly gleams the narrow road!
What precious words the pilgrim hears!

God speaks to him in promise sweet;
He talks with God along the way.
As friends in earnest counsel meet,
While peace divinely glides the day.

In trials' hour, in sorrow's night,
He feels a heavenly presence near,
A smile whose luster brings delight,
A hand that wipes each rising tear.

The pilgrim feeds on angels' fare;
He drinks where living waters flow;
When weak is strong, 'mid pain and care,
He feels his heaven begun below.

Death is translation—death is life.
Faith sees the new-dedged spirit rise
Far, far above earth's sin and strife,
To meet her God above the skies.

American Messenger.

THE GLORY OF METHODISM.

MR. EDITOR: It is common to meet the above expression in the deliverances of even great and good men; yet I beg leave to protest—modestly I trust—against it, as frequently used. Doubtless there is something like glory belonging to Methodism, but it is a very questionable thing, as often understood. For instance: "The glory of Methodism is her class meetings," said one; others affirmed her glory to consist in "her grand system of itinerancy;" some have found it in the exceeding cheapness of the gospel she preaches; and others still in something else belonging to her church polity.

Now all this sounds strangely like worldly sentiment; it smacks of politics, armies and the great interests of worldly pleasure and ambition. In nearly everything that is styled "the glory of Methodism" we have, strangely enough, some mean or method of human origin intended only to accomplish something; which something is, with equal strangeness, seldom referred to as having anything to do with Methodist glory!

With due respect to those who, carelessly perhaps, use this expression in this way, I suggest that if Methodism has any glory, it is not in any one or all of these together. Neither the itinerancy, the inexpensive ministerial service, the class, camp or protracted meetings have in them anything to justify all this glorification. They are of human origin—wise, I admit, but still only human—and therefore not a legitimate ground of boast in a Christian church. If mere human plans, however successful, may become the glory of a church, then impartial readers will allow to Romanism a bright and imperishable glory, eclipsing even that of Methodism; for, with the heaviest burdens that a church can bear, she has marched around the world with the tread of a giant, and planted her standard in every land on the globe!

Now I admit that there is a peculiar excellency in Methodism, which now crowns and ever will crown her with a wondrous glory; but that consists in the fact that she has accepted from her Lord, and is earnestly striving to perform the work of carrying the Bible to every mortal she can reach, and thus spreading scriptural holiness over the earth! How she may do this, what means she may use, or what methods adopt, are of secondary importance. The itinerancy, class meetings, revivals, etc., have been, and still are, the divinely blessed methods by which she has accomplished what she has of this great work; and they should be duly prized as such; but they are no more entitled to be considered the glory of Methodism than has the material cross on which the Lamb was offered, to be called the glory of redemption. The means are not the end. Such expressions, however, as those against which I protest, are apt to and certainly do turn our thoughts from the real excellency and work of Methodism; and by fixing too high an estimate on the means, teach us to undervalue and perhaps forget the really glorious end!

Moreover, they tend to exalt the means into such a degree of importance, that, in fearing to innovate upon them, we may incur the dan-

ger—perhaps not now, but ultimately—of sacrificing the end to retain the means! We may become so impressed with the importance and dignity (?) of some one or more of our useful servants, as that we will refuse to replace them with other and more effective ones for the work of the future. I do not say that any of these valuable means should be sacrificed, or even altered, because of any indication of present necessity; nor am I so fond of young Americanism as to lay irreverent and destructive hands on any well-tried principle of church polity simply because it is old. Nay, nay! But while I would guard against the love of change that runs wild, and destroys all it seeks to mend, I would as carefully avoid everything that exalts, or tends to exalt, the means above the end. I would cherish and teach the doctrine that Methodism, having a great end to accomplish, is ready and determined to reach that end by any and all lawful means available, even if the contingencies of the future should necessitate the sacrifice of old means and the adoption of new ones!

If this is cherished as the fixed purpose of the Methodist Church—and I believe it still is by the majority of her communicants—then will she never forget her mission, but will steadily work to that glorious end when, having opened the Bible to every tribe, she shall, by the mercy of God, possess her laurels forever, and enjoy in heaven the imperishable glory of divine approbation.

THE SOUTHERN UNIVERSITY.

COMMENCEMENT EXERCISES.

MR. EDITOR: Some notice of this institution should find a place in your columns. On Sabbath morning, July 3, the commencement sermon was preached by Rev. A. S. Andrews, D. D. At night we heard a sermon from Dr. J. Hamilton, the agent of the University.

On Monday the exercises of commencement, strictly speaking, began. The trustees met to look after the interest of the University. From what we can learn measures were adopted which showed a determination to advance; and from indications they will advance—humanly speaking—in increased patronage, in financial resources, and in securing the approbation of the public. Advance will be made in the various schools of the University, and there will be no falling behind the advancing educational interests of this rapidly developing country.

On Monday, too, the Society of Alumni held its annual meeting. Among other important measures adopted (and one most important to the public—better to say repulsive) was a resolution to the effect that a silver cup be presented by the society to the eldest son of every member of the same; which cup is to be called the "Summers' Cup," in honor of the grandson of Dr. T. O. Summers. This measure is retrospective only so far as specially to include the young gentleman for whom it was named. William Walker, A. M., of New Orleans, was elected alternate to Mr. T. W. Dyer, A. M., of the same city, who is the regularly elected speaker for the next commencement.

On Monday night the Belles Lettres Society exhibited. Four speakers delivered orations, very creditably representing their fraternity.

On Tuesday night the exhibition of the Clariocopic Society came off. There were four speakers. The speeches were not well committed, and repeated reference to the manuscripts detracted much from the interest of the evening. Two of the young gentlemen acquitted themselves satisfactorily to their friends. The students did not succeed in securing suitable music, and dispensed with it altogether. It would have added much to the pleasure of the audience.

On Wednesday morning the graduates delivered orations. After these speeches were delivered several students, who had passed approved examinations on the course of study in particular schools of the University, received certificates of grad-

uation in those schools. Mr. Peterson then received his diploma, and was accredited a bachelor of arts. Rev. T. O. Summers, Jr., who graduated with the A. B. degree three years ago, passed an approved examination on the remainder of the A. M. course a few days before commencement. Mr. Summers and Mr. Jones then received diplomas, and were accredited masters of arts.

Mr. Peterson will remain at the University next session to study theology and to complete the course requisite for the master's degree. After that time he intends entering the itinerancy.

The baccalaureate was then delivered by Dr. Wadsworth, the chairman of the faculty. It was appropriate, and abounded in good sense, good advice and rhetorical finish.

Colonel Joseph W. Taylor, president of the Board of Trustees, made some official announcements respecting the action of the board and the condition of the University. He assured the audience that the Southern University was so solvent that an individual possessing her assets would have an independent fortune. So confident was he of her triumph over all obstacles, and of her complete accomplishment of her mission, that he could most safely affirm: "The Southern University is not dead, and shall not die." The regular exercises of the University will begin on the first Monday in October next, under the same faculty, and with brighter prospects. The appropriate prayers were offered and benedictions pronounced on these several occasions.

On Wednesday the festivities closed with the commencement party, and there was a most magnificent array of Southern beauty, loveliness and intelligence. The table was sumptuously supplied and tastefully arranged. It was in every respect, as is always the case there, elegantly gotten up. And who shall object to such parties? The weather was very favorable during the several days of commencement, and the whole thing was felicitous.

VISITOR.

THE SUNDAY SCHOOLS.

MR. EDITOR: I notice in the last number of the Advocate quite a long article, under the head of "Sunday School Legislation," in regard to the "appointment of Sunday school superintendents."

As this subject is eliciting much interest from our church, and justly demands some satisfactory solution by our church authority, I thought of giving some expression to my views respecting so important a matter. The primary object of all Sunday schools should be to give religious instruction to children; and to that purpose the church should employ the very best material at her command. That upright, exemplary men and women should be teachers of such schools is well; but that a pious, devoted Christian gentleman should be superintendent is of the first importance to the success of all Sunday schools. Such schools should not be independent of church government, but should be closely identified with and controlled by the churches organizing them; in fact they should be a part of and auxiliary to such churches; and in order to make them more effective to that end they should have a superintendent thoroughly acquainted with and deeply devoted to the church controlling such schools. I think the Discipline of the Methodist Episcopal Church South contemplates this view.

Now as to the appointment of a superintendent of a Sunday school in that church, I should prefer to have him nominated by the preacher in charge and elected by the quarterly conference. This seems to me not only the simplest way, but one that will secure for the Sunday school the person best qualified to fill the office of superintendent.

The preacher in charge, by visiting and conversing with the members of his church, can easily ascertain who among them is competent and worthy to be intrusted with the religious training of children; and having a zeal for Christ, he naturally will desire to have "little chil-

dren come unto Him;" and the quarterly conference, sharing with their pastor such feelings, would confer upon the Sunday school the expression of their best wishes, connected with their best efforts, to meet the requirements of the Sabbath school under their charge. Such, Mr. Editor, are my views; but I should like to have those of other members of our church, in order to secure the best method of obtaining for our Sabbath schools the man best qualified to advance the kingdom of our Redeemer upon earth. Yours in the love of Christ,

W. H. WORTHINGTON.

LEOTA, MISS., SEPT. 6, 1870.

YAZOO DISTRICT CONFERENCE.

MR. EDITOR: The Yazoo District Conference, North Mississippi Conference, met at Richland, September 1, 1870. The presiding elder, W. P. Barton, took the chair and organized the conference. On the second day Bishop J. C. Keener arrived, and presided with acceptability to the close of the session.

The various interests of the church were inquired into. Some encouraging reports were made upon class meetings and the other social meetings of the church. Finances and church property are rather gloomy. The pastors of the district generally were present. One was detained on account of family affliction; another from the pressing demands of his work.

The preaching was of a highly intellectual character, and some spiritual power. No revival and no conversions. The love-feast on Sunday morning was a happy season.

The following resolutions were passed:

Resolved, That it is the judgment of this conference that the preachers should exert their utmost energies, and that the laymen should actively co-operate with them, in reviving class meetings and family religion in our charge; and we do hereby pledge ourselves to use our endeavors to re-establish class meetings, prayer meetings and family religion in our respective fields.

Resolved, That we recommend the adoption, by the North Mississippi Conference, of a system of Methodist common schools, under the supervision of the quarterly conferences, which shall appoint three school directors for each pastoral charge, who shall have power to employ and discharge teachers, and provide for their payment out of such funds as they can raise by moderate tuition fees, supplemented, if need be, by an ad valorem tax on the members of the charge in which the school or schools are located.

Resolved, That we recommend the establishment of a district high school, under the direction and control of the District Conference.

Resolved, That the Yazoo District Conference indorse the proposition made by the lay delegation at the Mississippi Annual Conference, held in Jackson, Mississippi, December 8-15, 1869, touching the promotion of educational societies and for the purpose of collecting money for the education of indigent young men for the ministry.

Resolved, That we do hereby return our cordial thanks to the citizens of Richland and vicinity for their kindness and Christian hospitality to us during this session of our District Conference.

Resolved, That the above resolutions be furnished to the NEW ORLEANS CHRISTIAN ADVOCATE and the Western Methodist for publication.

JOS. D. NEWSOM, Secy.

WOODVILLE DIST. CONFERENCE.

MR. EDITOR: At the Woodville District Conference, recently held in Liberty, Mississippi, the following named brethren were elected delegates to the Mississippi Annual Conference, to wit: L. G. Chapman, L. K. Barber, Rev. J. E. Jagers and W. A. Tarver. The reserve are: Rev. John Sample, W. G. Longmire, H. C. Newsom and John Cassels.

JAS. A. GODFREY.

LIBERTY, MISS., SEPT. 5, 1870.

THISTLES IN THE HEART.—Bad habits are the thistles of the heart, and every indulgence in them is a seed from which will spring a new crop of weeds.

A few years ago a little boy told his first falsehood. It was a little solitary thistle seed, and no eye but God's saw him plant it in the lowly soil of his heart. But it sprang up, oh, how quickly, and in a little time another, each in its turn bearing more seed and more thistles. And now his heart is overgrown with this bad habit.

NEWS FROM THE CHURCHES.

SHUBUTA, MISSISSIPPI.

MR. EDITOR: We have been enjoying a season of refreshing from the presence of the Lord at Chapman's school house, on Clark and Shubuta circuit, for nearly a week past. I left about twenty penitents at the altar last night. Great grace rests upon the congregation, and still the blessed work goes on. We anticipate great things at our camp meeting.

Very respectfully,

WILL. H. LEITH, Pastor.

SHUBUTA, MISS., SEPT. 1, 1870.

SOUTH BUTLER, ALABAMA.

MR. EDITOR: The Lord has been doing great things for us over here, whereof we are glad. We have just closed a protracted meeting at Good Hope. The power of the Lord was manifest on every side in the awakening of sinners, in the conversion of mourners, in the reclaiming of many backsliders, and the general building up of the church.

I am not able to tell how many were converted, but thirty joined the church on profession of faith, and three by letter. The meeting was carried on by Brothers T. W. and A. M. L. Douglas, assisted by Brother W. Watson and Brother Graham, all local preachers. Pray that the Lord may continue to bless us. Yours, etc., C. B. P.

SOUTH BUTLER, ALA., AUG. 5, 1870.

MR. EDITOR: We have just closed a very interesting and profitable meeting at Byram station, resulting in the accession of eighteen members to the church and several conversions.

Our third quarterly conference for the circuit came off on the twenty-seventh and twenty-eighth ultimo, and was protracted to the following Thursday evening. Our presiding elder remained with us until Wednesday evening, doing all the preaching during his stay—giving universal satisfaction. This is the third protracted meeting we have held on the work, and will be the last, perhaps, as there are but three appointments on the work now. The result has been grand and glorious, considering the prospect at the beginning of the year. It should be a source of gratification to every lover of Zion. The meeting at Forest Hill, which has already been reported, and the meeting at Spring Ridge, gave an increase of eighty-seven members to the church. At the three appointments there has been an increase of one hundred and ten members during the year, and one hundred and five of these received at our recent revivals. There were ninety-six members on the work when I came to it; now there are two hundred and six. And I think there has been a genuine revival influence at work, which bids fair for a permanent and substantial increase to the church in this community. I think the material mostly good. "The Lord hath done great things for us, whereof we are glad."

JULIUS T. CURTIS.

MISSISSIPPI SPRINGS, SEPT. 5, 1870.

PREYENVILLE CHAPEL, MONROVILLE CIRCUIT, ALABAMA.

MR. EDITOR: I beg a short space in your excellent paper to say, for the encouragement of its many readers, that I have just closed one of the most gracious meetings that I have had the privilege to attend since the close of the war. I have attended meetings where more were added to the church, but I never saw a greater display of God's power in the conversion of souls. It brought to mind the sweet reminiscences of former days—the days of primitive Methodism—yes, the days of my childhood, when people were not afraid nor ashamed to shout. Just twenty years ago I was on this circuit. Many were added to the church then at this chapel; since that time war, dissipation, death and sins of all descriptions have brought the saddest desolation upon the old chapel.

On my return I found but very few of the old veterans of the cross, and they seemed to be care-worn and weather-beaten, almost ready to sink under the weight of years; and when I returned and saw the old tottering pillars who had been faithful and upheld the old chapel so

long, and so nearly ready to give way, I felt greatly alarmed, and went to work in good earnest to get new props, or she would fall, and perhaps forever! And thank God he has blessed my labors, answered my prayers, and sons and daughters have been born unto God, and have rallied to her support.

The meeting commenced on the nineteenth and closed on the twenty-third of August. The presiding elder, D. M. Hudson, was with us on Saturday and Sunday. He held his quarterly conference. He preached with unusual zeal, and regretted he could not remain with us longer.

The meeting resulted in twenty-three conversions and twenty-nine accessions to the church, and the church greatly revived. We feel under many obligations to Brothers William Walker, D. J. Wright and George Watson for their valuable services. May God bless them and their labors. Let us pray for the prosperity of Zion always.

H. J. HUNTER, P. C.

AUGUST 29, 1870.

FIFTY SERMONS A MONTH.

Thomas W. Blanchard, London, has issued the Life of Samuel Bradburn, the Methodist Demosthenes. The Irish Evangelist, in noticing the book, calls Bradburn the foremost man in Methodism in his day as a preacher, and in all probability he would have had the same proud position had his lot been cast in our time. In his day his fame was national. Dr. Clarke, his mean judge, said of him:

"I have never heard his equal. I can furnish you with no adequate idea of his powers as an orator. We have not a man among us that will support anything like a comparison with him. Another Bradburn must be created, and you must hear him for yourself before you can receive a satisfactory answer to your inquiries. Put them all together," said he, referring to several popular men, "he was not like any of them. They would not all of them make such a man. He was like no man but himself. I never knew one with so great a command of language." Notwithstanding his marvelous eloquence, he was familiar with poverty all his days, and complains sadly, and not without reason, in his journal. Mr. Blanchard gives the following items of allowance to ministers from the Bradford Circuit Book for 1770:

The preacher's board, thirteen weeks, at 3s. 6d.	£2 5 6
The preacher's quarters, 3 0 0	3 0 0
The preacher's quarterly for the wife, 1 17 6	1 17 6
Allowed for servant, 0 12 6	0 12 6
Allowed for supplies, 0 6 0	0 6 0
	£5 1 6

Total income of minister in these "good old times" less than £33 per annum! If we suppose the purchasing power of money to have been four times more than in our day, he still was wretchedly poor, and the marvel to us is how he kept body and soul together. Things had somewhat improved in 1781-82, when Bradburn was stationed in Bradford. Yet he says: "I had not above £50 per annum to maintain myself, wife and servant!" And this for the most powerful preacher in England!

In 1776 he was appointed to Ireland; and a few days after his arrival in Limerick he "spent his last shilling." "I am once more," he writes, "agreeably settled, having food and raiment, and amazing congregations." During the month of October he preached fifty-seven times; and on the twenty-ninth of same month he conducted a watch-night service, and "preached, prayed and sung four hours without intermission!" After four months of such labor as this in and around Limerick, he was moved to Dublin, where, as the work was lighter, his health improved. (He broke down in Limerick, and the marvel would have been if he had not.) While in Dublin, at a country place bearing the suggestive name of Rosey Bower, met with a Miss Nangle, who fairly charmed him; and who, after some difficulty and delay, became his wife. Suffice it to say, she was worthy of Samuel Bradburn. The years 1777-78 were spent in Cork, which then included Brandon, where he preached on an average fifty times a month, and his colleague about the same number.

An assistant secretary of the British Astronomical Society, Mr. Williams, has just finished a translation of the Chinese records of eclipses observed for two thousand two hundred and fifty years, ending A. D. 1840. This is the only continuous registry of the kind in existence, and is expected to yield important results hereafter.

A lady in Midland, Michigan, was lately bitten by a potato bug on the neck. The poison is spreading through her system, and fatal results are feared.

The Christian Advocate.

SATURDAY, SEPTEMBER 17, 1870.

MIDSUMMER.

BY JOHN B. MOORE.

The summer fronts on even wing,
Nor sails more far, nor draws more near,
Poised calm between the budding spring
And sweet decline of the year.

In shadowed fields the cattle stand;
The dreaming river scarcely flows;
The sky hangs cloudless o'er the land;
And nothing comes, and nothing goes.

A pause of fulness set between
The sowing and the reaping time;
What is to be and what has been,
Joined each to each, in perfect rhyme.

So comes high noon, 'twixt morn and eve,
So comes full tide, 'twixt ebbs and flow,
Or midnight 'twixt the day we leave
And that new day to which we go.

Full, fruitful hours, by glowing noon;
A restful space 'twixt old and new;
When all there was to do is done,
And nothing yet there is to do.

No days like these, so deeply blest,
That look not backward nor before,
Their large fulfillment, ample rest,
Make life full-time while they are here.

EARLY HOURS.

In reading the account of the Saviour's trial and crucifixion, it must appear singular to one without a knowledge of the habits of the East that so much connected with that occasion should have been accomplished before sunrise or a little later. We find that the Jews and the Romans who took part in the affair were astir on that eventful morning at hours when it would be impossible, under our arrangements for the transaction of business, to secure the attendance of public bodies and magistrates. Some of the things, it is true (I refer to Christ's apprehension, and, perhaps, the interview with Annas), may have been done at an unreasonable time, even as compared with the early hours of the East. But this remark will apply to other parts of the trial. We read, for instance, that a session of the Sanhedrim, fully attended, was held as soon as it was day (Luke xxi, 66, compared with Mark xv, 1); and that Christ's various examinations before that body, and before Pilate and Herod, were all concluded: so that, as Mark states (chap. xv, 25), it was only the third hour—that is, nine o'clock in the morning according to our time—when the Saviour was crucified. Such dispatch, evidently, would be impossible in many countries, and if related as having taken place there, in connection with a similar history, would give to the account an air of improbability. On the other hand, the early activity of the Jews in carrying forward their measures against Christ appears entirely in place when we transfer the occurrence to its proper scene; it serves, indeed, to authenticate the narrative as true.

During a great part of the year in Palestine the heat becomes so great a few hours after sunrise as to render any strenuous labor inconvenient. The early morning, therefore, is the proper time for work; midday is given up, as far as may be possible, to rest or employments which do not require exposure to the sun. The arrangements of life adjust themselves to this character of the climate. It happened to me often to observe how universal was the habit of early rising. Men and women may be seen going forth to their labors in the field, or starting on journeys at the earliest break of day. Frequently companies of muleteers, carrying merchandise from one part of the country to another, encamped at night on the same ground with us. Our usual time for setting off was sunrise; but we found quite invariably that they had risen, packed up and departed before we were ready to move. The night was still struggling with day when I left the menzel at Seleh, but groups of females, equipped with bee and mattock, were already wending their way to the fields to begin their daily toil. Being anxious at Jerusalem to attend the services of a Jewish synagogue, I was summoned to rise for that purpose before it was light. In one instance I went thither at an early hour, as we should call it, but found myself too late; the service was ended, the people gone, and the synagogue closed for the day.

If any one has not attended to this point, he will look into a concordance, he will be surprised to notice how often mention is made of the "early morning" as the time for beginning the labors of the day. Thus, "Abraham rose up early in the morning" when he went to offer Isaac on Moriah (Gen. xxi, 3). "Jacob rose up early in the morning, and set up a pillar" (Gen. xxviii, 18). "Moses rose early in the morning, and built an altar" (Exod. xxiv, 4). When the servant of Elisha "was risen early, and gone forth, behold, a host encompassed the city" (2 Kings vi, 15). "Thou art my God," says the psalmist (Ps. lxxiii, 1); "early will I seek thee." The apostles "en-

tered into the temple early in the morning and taught" (Acts v, 21). Scores of other examples might be added to these.

TEMPER.

Temper in a man answers to temper in edge tools. A man destitute of that heaven-born principle would be as insufficient in the hand-to-hand difficulties that must be encountered as a rock-drill without the correct temper. An ax may be made of the choicest quality of steel, ground to an edge, and polished so beautifully that a chopper can see the color of his eyes in the polished surface. Let him sink such a tool into a stick of green basswood up to the eye, and the bright edge will seem adequate to any requirement; but strike a hemlock knot, and the beautiful edge withers and turns this way and that way, into a doubled and twisted corrugation. Ah! the correct temper is lacking. But thrust the burnished steel into the fire and give the edge a proper temper, and it will walk straight through the gnarly oak and the knotty hemlock, as a warm knife will pass through a roll of frozen butter. But the instrument is the same in both instances. Nothing of an appreciable nature has been added to or taken from the steel. So it is with a man or woman. Correct temper gives efficiency to every word and action. Were it not for the uniform temper of an engineer, the Hoosac mountains could never be tunneled, nor could the Niagara ever have been bridged. A boy without "grit" without "spunk," destitute of temper, might grow up into a feminine imbecile, capable of feeding the chickens, and always requiring a guardian or superintendent.

No man or woman, boy or girl ever inherited too much temper or grit. The great trouble has always been the controlling of it. A noble horse that has not sufficient temper to tear his harness and rend every rein, making kindling wood of the vehicle that he is drawing, when things about him become mustering and out of gear, would be an animal of little value. A horse never possessed too much fire and temper. Wherever there is difficulty it may be attributed to a lack of control of that temper by means of a correct education. So with children and so with adults. In every noble nature, whether animal or human, the all-wise Creator has implanted this wonderful power of resistance, thus rendering each possessor of it efficient—enabling him to battle successfully with the asperities and obstacles of life. A young man or boy, in these perverse days of seduction, intrigue and corruption, needs the grit of emery and the unflinching firmness of the diamond to enable him to meet with unruffled temper the persuasive incentives to dishonesty, crime and popular corruption. The temper must be controlled and educated in childhood, in boyhood, through the critical period of youth, up through the years of riper manhood, and down to hoary age. Temper, firmness, decision, pluck, grit or spunk, by whatever epithetic appellation we may be pleased to name the quality, is one of the most praiseworthy qualities of a noble manhood. Without such a granitic foundation the entire superstructure of character will resemble the soft and yielding edge of the tool destitute of temper. Without this persistent quality everything would be unreliable and as unstable as water on an inclined surface. But this faculty must be controlled.—*Technologist.*

DR. MULLEN has just read an essay on Christianity and Vaudou worship in Hayti. He contends that this so-called Vaudou worship, brought from Africa, is still largely practiced in the island. God Vaudou finds his representatives on earth in snakes, and therefore all serpents are considered sacred. The doctor asserts that Soudoune tolerates this worship, but that Jeffard endeavored to suppress it; and that it consisted of indecent orgies, and dances, and human sacrifices. In 1864 a young girl was sacrificed not far from Port-au-Prince, and eaten. The participants in this tragedy, eight persons, were arrested, condemned to death, and their houses burned, but their sympathizers throughout the island, found in all classes of society, took revenge in numerous conflagrations and violent outrages. Finally, the doctor asserts that the shooting of six thousand persons by Salave proves that heathenism and barbarism have the upper hand, and that the only hope of the island is its annexation to the United States. We hope the doctor will spare us this sad finale.—*Interior.*

A CALIFORNIA editor has been interviewing a cinnamon bear. He describes the conduct of the interviewed as touching in the extreme; so much so that he was constrained to leave with him several locks of hair, his overcoat, and a portion of his right hand, as keepsakes in memory of the occasion.

TOTAL ABSTINENCE.

"I advocate," says the Right Reverend the Lord Bishop of Cork, "I advocate total abstinence upon the Christian principle of self-denial. I say to myself: 'I think I will help to create a more wholesome public opinion, and my own opinion will be of more weight when those who know me know I do that which I recommend others to do.' I do not indulge myself in a glass of wine, and therefore neither my servants nor any one else will say: 'If you take a glass of wine, I will take a glass of porter or of punch.' I have often been applied to by drunken persons when I was a moderate drinker. They said to me: 'Take a glass.' I replied: 'Yes; but I stop when I ought to stop.' But then they said: 'Oh we stop too.' They pleaded cold, fatigue, etc., for drinking. But now, as a teetotaler, I will say: 'If I abstain from drink, and go through cold and labor—mental and physical—very well without wine, much less ardent spirits; if I, an old man, can do without it, I do not see what a young man wants with it.'"

"I know widows who are orphans because of drink; orphans who are orphans because of drink; many hearts that are sad because of drink; many heads that are gray because of it; and families that are desolate and impoverished because of drink; and I am sure that 10s. out of 20s. I am obliged to give away in the year as charity, is in consequence of the poverty and misery brought on by drinking."

"I am glad ladies are taking part in this work. I expect each lady will use her influence in her family, by reasoning and persuasion, and I will let her use a little bit of banter, if she will, to try to persuade the people and create a wholesome public opinion; and I am perfectly satisfied that if you, ladies and gentlemen, will totally abstain from intoxicating liquors, you will have these four advantages: You will have clearer heads, purer consciences, lighter hearts and heavier pockets."

"The Greeks in the State of Sparta used to exhibit to the youth of their country, to prevent them from drinking, a man in a state of intoxication, who looked so hideous that they thought that a youth would abhor that which brought men to such a fearful state; but the spectacle of a drunken man was not more disgusting than the spectacle of a drunken woman."

THE NORMAN FACE.—The beauty of the Normans is a proverb all over the world. Nor has the universal admiration which has been bestowed upon it in the slightest degree exaggerated its lofty and exquisite character. The men, in their way, are as handsome as the women. They have the fine oval face, sedate, bright eyes, and clear complexion of the old race. You look in vain for evidence of their Teutonic descent in these sculptured features, the skin and hair alone suggesting a reminiscence of their Saxon ancestry. The women are remarkable for the natural dignity of their carriage, which harmonizes strikingly with their tall and commanding figures, and the gravity and reserve of their expressions. Like the men, their faces are oval, with the slightly aquiline nose, large flashing eyes and curved lips. Their complexions are peculiarly transparent, the cheeks mantling over with a blush rich in color, but delicate in its diffusion. A smile sits in their eyes, but the most inquisitive observer cannot detect in their looks or manners the slightest indications of levity. A sweet seriousness is their predominant characteristic. It is strange enough to an Englishman to meet groups of these people, men and women, reproducing before his eyes that famous Norman head with which all are so familiar. It carries you back at once to the eleventh century. Wherever he turns he sees, as in a magic glass, William the Conqueror moving up the streets and highways.

HOW A CAMEL GOES THROUGH THE EYE OF A NEEDLE.—The passage from the New Testament, "It is easier for a camel," etc., has perplexed many good men, who have read it literally. In Oriental cities there are, in the large gates, small and very low apertures, called, metaphorically, "needle's eyes," just as we talk of certain windows as bull's eyes. These entrances are too narrow for a camel to pass through them in the ordinary manner, if loaded. When a camel has to pass through one of these entrances it kneels down, its load is removed, and then it shuffles through on its knees. "Yesterday," writes Lady Duff Gordon, from Cairo, "I saw a camel go through the eye of a needle—that is, the low-arched door of an inclosure. He must kneel, and bow his head to creep through; and thus the rich man must humble himself."

The heat in England this summer has been three degrees above the average of the last fifty years.

RELIGIOUS INTELLIGENCE.

The Methodists in Salt Lake City contemplate building a fine church. Liberal donations have been offered them by friends from abroad.

Bishop Mousas has written to a friend in the South that he considers his days of active service over, he having been unable to preach for five years.

A Methodist seminary for children, young men and young women is to be opened at Salt Lake City next month. It will be conducted by the Rev. Erastus Smith and his wife, of Illinois.

The Jews of Boston recently dedicated their eighth synagogue at 174 Hanover street. It is occupied by a newly organized congregation, who hope are long to need larger accommodations.

JAMES ROBERTS, a veteran missionary collector, for upward of fifty-four years a member of the Wesleyan Methodist Society, and a class leader for forty-four years, died in Pontypool, England.

The Rev. Dr. Hedge, at the Harvard commencement dinner, came out boldly for the admission of women to the college as students, and was heartily cheered by the alumni, old and young.

THIRTY-SIX years ago there were only four churches in New London, Connecticut—valued at about \$30,000, including the lots. Now there are ten churches and five chapels, the total value of which, with the lots, will exceed \$500,000.

The report of the yearly meeting of the Society of Friends shows four thousand five hundred members in New England, among whom there have been during the year thirty-four births, seventy-five deaths, and thirty-five admissions.

The New England Conference raised 97 6-10 cents per member for missions the past year. The Provisional Conference raised 81 cents per member. We predict for these Conferences a better showing in their missionary contributions the present year.

The Southern General Synod of the Lutheran Church reports one hundred and sixteen members, one hundred and ninety-four congregations, and seventeen thousand three hundred communicants, distributed in North and South Carolina, Virginia and Tennessee.

The American New Church Congregational Union (Swedenborgian) have adopted a report resolving that the wearing of black as mourning is not expressive of faith in the reality of the brightness of the spiritual world, hence not Swedenborgian, and to be condemned.

The population of the Indian tribes in the United States is 293,034. Of these the whole number reached by Protestant missionaries is 61,137—leaving 231,997 not thus reached. The population of the tribes where the Roman Catholics are laboring is about 17,000.

The German Reformed church of Harrisburg, Pennsylvania, organized six months ago, with ten members, now numbers one hundred and thirty members in its congregation. A lot has been procured, and a church is to be erected, although the members are poor in this world's goods.

The new Methodist church at Portland, Oregon, is to be dedicated by Bishop Ames, September 4. It has a spire one hundred and sixty-two feet high, and cost about \$40,000, of which only \$2,500 remain unpaid. It will be the finest church in Oregon, and among the best in the West.

LAST YEAR was one of prosperity to the Cumberland Presbyterians, some ten thousand new members being added. They now have twenty-five synods, one hundred presbyteries, two thousand churches, one thousand four hundred ministers, and one hundred and fifty thousand communicants.

The Czar of Russia, at the request of M. de Pressensé, the eminent French evangelical preacher, has promised that the Protestants in the Baltic provinces who have been compelled to abjure their own faith and join the Greek Church shall have full liberty to return to their own creed.

The Methodist City Mission Society of New York reports for the month of July as follows: Visits to Sunday schools, 67; missionary and pastoral visits, 3,118; visits to sick, 143; families prayed with, 474; pages of tracts distributed, 8,092; baptisms, 14; funerals attended, 16; receipts, \$2,382 90; expenditures, \$2,405.

The reported statistics of the English Wesleyans show 348,359 members in full connection, 20,407 probationers, 5,758 deaths, 16,188 losses by removal, 5,443 Sunday school, 105,592 teachers, 622,589 scholars, and in the reduction of church debts and newly-erected churches an expenditure of \$1,752,000.

The Presbyterian says: "The Episcopalian now have associations organized to represent every shade of opinion. The Latimer associ-

tion represents the revisionists, the Church Union the ritualists, the Evangelical Union the moderate low church party, and the Conservative Church Union the moderate high churchmen.

The midnight mission of New York (Episcopal) is carried on at a monthly expense of \$700, and has no endowment. The treasurer makes an earnest appeal for funds, which fall off almost altogether in July and August. It appears that the supporters of this society leave the city for the summer, but that the beneficiaries do not.

The union of the two principal Presbyterian Churches in the United States has led to the inauguration of a movement for a union of Presbyterians throughout the Canadas. The movement is yet inchoate, but committees representing the two divisions in the Upper and Lower Canadas are to meet for conference, in October, at Montreal.

DANIEL BRADSHAW, a prominent and useful layman of the Wesleyan Methodist Church, Lowstock Hall, Lancashire, England, died July 11. He was especially distinguished by his numerous liberal gifts to the church. One of his latest acts was the liquidation of the debt on a neighboring chapel. Among his dying utterances were: "I am very happy," "Resting in Jesus."

THE NORTHERN CHURCH AND FOREIGN MISSIONS.—The Philadelphia Presbytery, of August 13, states that the contributions to the Board of Foreign Missions of the Northern Presbyterian Church have fallen off, since the first of May, to nearly \$11,000! At this rate the whole of that branch of the church, with nearly half a million members, would contribute only about \$50,000 in a year for this cause!

The Presbyterian mission in Tungshan, province of Shantung, in northern China, received twenty members by baptism at the communion in March, increasing the entire number to ninety-two. The progress in the missions in the north of China has been slower than in the south, owing partly to what seems to be a less impressibility to moral influences. The southern Chinese are of a better stuff than those in the north.

MINISTERS NEEDED IN MADAGASCAR. Tidings are sent from Madagascar, saying that, in addition to the burning of the heathen idols, churches by hundreds have been erected, and religious services established. In many places, where the people are ignorant, they meet on the Sabbath, and, after sitting for a season in silence, depart without any worship. They are generally anxious to receive instruction.

The work of female education in India is one of the most important features of the work of the Wesleyan mission, and reports recently received speak of encouraging success. The institutions are of various classes, some being boarding schools and others being attended by caste girls. In one way and another nearly every class of the female population is reached. The missionaries' wives labor most devotedly in this service.

BISHOP TUTTLE, of Utah, resides in Salt Lake City, and presides over a mission there. Connected with it is a grammar school, in successful operation, taught by New York ladies, and attended by from fifty to one hundred pupils, of whom not a few are the children of Mormon parents. July 30, the corner stone of a church was laid, which is to be built of stone, designated as St. Mark's, and will be opened on the free seat principle.

GAVAZZI, whose singularly fascinating eloquence electrified so many American audiences a few years ago, has been laboring since that time in Italy for the spread of evangelical Christianity, and with considerable success. There are reported as now in Italy thirty-three Protestant evangelical free churches. Conversions from the Church of Rome are not infrequent. Gavazzi is now lecturing in England in behalf of the Protestant work in Italy.

The Delaware River Baptist Association, in Pennsylvania, opposed to missions and temperance societies, numbered in 1844 eight churches, with five hundred and fifty members. Now it has but four churches, with four hundred members. The Warwick Association in 1826 had eighteen churches, and one thousand four hundred and seven members. It is now reduced to six churches, three of which have no preaching, and numbers only two hundred members.

The city of Bitlis, having a population of thirty-one thousand, and last summer a Protestant church membership of thirteen, is the scene of one of the most marked revivals ever experienced in Turkey. The meetings have been crowded, including the daily sunrise prayer meetings; and from twenty to forty persons take part in every meeting. It is believed that between thirty and forty persons have been converted, and many more have requested prayers for their conversion.

The Presbyterian says: "The

Bishop Cox, of western New York, publishes in the Colonial Church Chronicle of London a remonstrance against a revision of the English Bible by one convocation of the Church of England. He says: "We are threatened with a great evil; and nothing but the timely action of the episcopate and of diocesan synods can effectually meet and avert it. By God's blessing such action may be found equal to the emergency. We can give a world-wide check to a world-wide peril and mischief."

ORDINATION OF MISSIONARIES AT CHICAGO.—The six missionaries recently appointed as reinforcements to the Methodist Episcopal mission work in China were ordained in Chicago on Thursday evening, August 18. The services were held in the Centenary Methodist Episcopal church, which was filled with an audience of over fifteen hundred persons. Bishop Clark officiated, assisted by Rev. Drs. Harris, Reid, Hitchcock, Pilcher, Hawley, Fowler, Dandy and others. The services were deeply interesting.

The war has begotten a new sect—birthplace, Indiana. Its members call themselves Christadelphians. They claim that the European war will soon extend all over the world. Perhaps our readers can get some inkling of what they believe from the following address. We can't. "The Christadelphians will soon chain the kings, emperors and presidents of all nations. Forty years. One thousand years' peace. What is the gospel? Hasten to enter the name of Jesus. The kingdom of God now near at hand. Jesus to arrive at Mount Sinai. The resurrection near at hand."

HON. ISAAC S. DREHL, late United States consul at Java, has been lecturing in Pittsburg on "Bible Lands," Babylon and Nineveh, etc. Many things among the people of those countries, he said, we might well imitate. In all the millions of these Asiatic people drunkenness and rum-shops are unknown. The same is true of swearing. If a man swears, the first duty of any man that hears him is to knock him down. Imagine what would happen if such were the practice in this country! When they want to say anything bad of a man, they say "he is as dirty as a Christian."

THE Missouri Dunkards have just been holding their annual meetings. They have no church buildings of their own, but preach in other churches, or in sheds and barns—in short, wherever they can get a chance. They have no ordained preachers; baptize by immersion, face foremost, and maintain as a religious ceremonial feet washing, the men washing the feet of the women, and the women of the men. The sacrament follows a feast of bread and lamb soup. In dress and daily habit the Dunkards cultivate a severe simplicity, and their honesty and integrity are said to be proverbial.

The American Tract Society is prosecuting vigorously its work of tract distribution among the Chinese of the Pacific coast. It has prepared and is printing at Shanghai a "Primer and Reading Book in English and Chinese," said to be the first book of the kind ever attempted. One of its most effective laborers is himself a converted Chinaman, Chen Chung. It is reported that one thousand two hundred Chinese are already gathered into the mission schools of San Francisco. It is just possible that by a vigorous following up of these efforts we may Christianize the coolies before they heathenize us.

LATEST CONCERNING "INFALLIBILITY."—A dispatch from Europe states that the declaration of papal infallibility has been promptly met by the Austrian government. The ministries on either side of the Leitha are already concerting measures to abolish the Concordat and prohibit the promulgation of the dogma within the limits of the empire.

Archbishop Purcell, who recently returned to Cincinnati from Rome, is represented as declaring that the new dogma will not be regarded as binding in any section of the church until it is officially promulgated by the authorities of that diocese. We fail to see the correctness in this logic. It is evident, however, that the great council has "overdone." We have now the spectacle of a "house divided against itself."

A COURAGEOUS MISSIONARY.—Several Indian chiefs having become open enemies of the gospel, Mr. Eliot, sometimes called the Apostle of the American Indians, when in the wilderness, without the company of any other Englishman, was at various times treated in a threatening and barbarous manner by some of those men. Yet his almighty Protector inspired him with such resolution that he said: "I am about the work of the great God, and my God is with me, so that I fear neither you, nor all the sachems (or chiefs) in the country. I will go on, and do you touch me if you dare." They heard him and shrank away.

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SATURDAY, SEPTEMBER 17, 1870.

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A WORD TO BUSINESS MEN.

As the business season is about to begin, the time for advertising has arrived. The ADVOCATE is in many respects the very best medium through which to reach a most important class of buyers. Our paper circulates extensively in the country; more particularly throughout the cotton and sugar regions of the South. We endeavor to guard our subscribers from imposition by rejecting all objectionable advertisements. Hence a card in our columns goes out with a most favorable and influential indorsement. Thousands of families in Alabama, Mississippi, Louisiana, Arkansas and east Texas receive our paper every week. Their business relations are chiefly with New Orleans, and they visit the city annually. We do not hesitate, therefore, to affirm that there is no better medium for advertising than the NEW ORLEANS CHRISTIAN ADVOCATE. Beside a choice and extensive circulation throughout the Southern States, as many as three hundred ministers of the gospel are acting as agents for the ADVOCATE. We are confident that no other paper in the Southwest offers so many striking advantages to advertisers.

CHURCH PROPERTY.—The attention of the preachers of the Louisiana Conference is called to the following resolution, passed at the last session, in reference to reports of church property:

Resolved, That it be made the duty of each preacher to furnish the Conference with reports of the church property in the bounds of his work, so that the Conference, as required by the Discipline, may take account of the same, and that the following items be particularly incorporated in said reports, to wit: Number of church edifices, their value, whether titles are secured; number of parsonages, their value, whether titles are secured; other church property, its value, and whether titles are secured.

A WARNING TO STEWARDS.—It is stated in the Western Methodist that the Arkadelphia District Conference, in view of the low state of finances, passed the following resolution:

Resolved, That the character of no steward be passed who has not made diligent efforts to collect the amount of his assessment list.

DEATH OF RICHARD KEEN.—This old and useful servant of Christ died in Jackson, Alabama, on Sunday, the fourth instant. A sketch of his life and character will appear next week.

RELIGIOUS SPECIALISTS.

It is found in trades and professions that the greatest efficiency is reached by a division of labor. In a gun factory, where one man confines his attention to making screws, another to the springs of the lock, and another to some other minutia, more and better work is done than if each artisan turned out a complete rifle by himself. Pins are made faster and better because some of the operatives do nothing but attend to the heads, while others are exclusively occupied with the points. In law and medicine matters seek an adjustment very much after the same order, and for similar reasons. The field is too broad to be well occupied by a single practitioner. Hence in both of these professions there are specialists who attain to skill and celebrity in some department of their callings. The benefits of this division of duties are offset to some extent by the tendency to narrow the views and to cramp the facilities. What is gained in thoroughness is lost in breadth. Perfection in details is attained at the sacrifice of comprehensiveness. It may be for these reasons, in part, that specialists in the professions are not regarded as the best and highest representatives, and that we naturally expect to find among them the larger proportion of charlatans and impostors. The benefits and the dangers exist together, and what is so obviously commended by many advantages is yet liable to the most serious drawbacks and abuses.

The principle of division of labor is profitably adopted in religious instrumentalities. The ministry, as a divine institution and calling, has this character. It is a specialty among believers and in the church, made so for the purpose of securing the greatest practical effectiveness in the promulgation of the gospel. Circumstances may indicate the Christian's calling to some particular department of duty. The enterprises of the church are now laid off in sections, so that the Christian often finds himself pretty much confined to some one department of religious activity. Hence it comes to pass that there are people who are known as Sunday school men, others as eminently devoted to domestic missions, to the finances or music of the church. There are advantages in this, and it is perhaps best, and also unavoidable, that every Christian should feel greater interest and find himself particularly adapted to some one field of usefulness. The tendency to evil, however, must be guarded. Especially must we watch against undervaluing the work of others, while we unduly exalt our own. We must also guard against the narrowing influences to which all specialists are exposed. Here is a man who thinks the class meeting is everything, and here is another who thinks as much of family religion; and yet another who believes exclusively in the preaching of the gospel as the hope of the world; and here is still another who places the Sunday school above all other means for the salvation of mankind. The kingdom of God embraces all in its manifold activities, but it is the misfortune and vice of specialties that they lead to this narrowness and injustice. Hence, as in the secular professions their host type is not found in the specialist, so in the church of Christ. The highest style of religious character is seen in those whose vision and sympathies are wide enough to embrace all means of usefulness, and who are capable of entering every open door and of doing effective service in all the varied instrumentalities of the church.

Specialists in the ministry are sometimes offensively prominent. There are revivalists, controversialists and evangelists, as distinguished from the regular pastorate, and others whose gifts and graces lie in the direction of agencies. Doubtless there are those who are adapted and endowed for these important duties, and the church does well to recognize and employ them in such work as they are peculiarly qualified to perform. This, however, like all specialties, has its elements of weakness and perversion.

The pastorate is sometimes ruthlessly invaded and the office treated with contempt. Because the man of all work does not allow the brother's particular mission to throw every other good cause into the shade he is perhaps denounced as lukewarm and behind the times. This exclusive attention to a single feature of religious activity is calculated to develop a partial and imperfect character. While we admit the diversity of gifts in the ministry, and the occasional call for a man to give himself wholly to some one department of labor, any needless multiplication in this direction is to be regretted. The highest type of the Christian minister is not found in the specialist, but rather in the man who works in the regular pastoral harness, and who does the whole work of a gospel preacher.

There are also specialists in doctrines, and morals. In the North the doctrine of Christian perfection has been made the exclusive subject of camp meeting preaching and praying, and there is a class of preachers who do little else but profess and preach it. This doctrine has become the watchword and countersign of an extensive and independent organization within the church, and threatens to disturb its peace. The millennium is the all-absorbing idea with some who regard the *parousia* as the central and controlling thought of the gospel. Other instances might be noted, as in the case of those who become monomaniacs on the prophecies, or who, like our Baptist brethren, put forward a sacramental mode as the exponent and *differentia* of a denomination. In almost all cases doctrinal specialists work nothing but weakness and mischief. The doctrines of the gospel are a unit, and should be held and expounded in their harmonious relations to each other. Hence it happens that the perfectionist is often sadly wanting in Christian charity, the adventist gives his brethren over, as outcasts, and the immersionist turns the most of God's children over as reprobates. The doctrinal specialist is likely to be a very imperfect type of the Christian life and character, lacking the soundness and healthy tone which a full and comprehensive view of the truth imparts. In morals there is much justification for the emphasis of particular virtues and the denunciation of certain vices. There is occasion for the elevation of temperance to the dignity of a specific advocacy. Circumstances and times seem to demand that some other virtues be particularly vindicated and enforced. The good, however, is liable to easy perversion, and the whole chain of graces is sometimes forgotten in our devotion to a solitary link. The morality of the Bible is all-embracing, so that "whoever shall keep the whole law, and yet offend in one point, he is guilty of all." The specialist in morals is ever in danger of limited and distorted views, and of violent and unreasonable opinions. He is the father and victim of the worst forms of fanaticism.

ATTENTION is called to the advertisement of Mr. Avery Bill. The works for which he desires agents are of the highest character. McClintock & Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature is probably the best work of its kind to be had. The other books mentioned are works of great excellence, and will secure extensive sales in the hands of active agents. Address Mr. Avery Bill, care of Harper & Brothers, New York.

BISHOP McTYRE reached our city on last Friday, safely and in good health. He repaired at once to the St. Louis district camp ground and filled the pulpit on Sabbath morning, preaching, we are informed, a most excellent sermon. On this his first episcopal visitation to the Conferences in Missouri we give him a cordial welcome, and anticipate from it much pleasure and profit. He commences the round of Conferences with the Western, at Leavenworth City, on the eighth instant, and to attend the Missouri Conference, at Columbia, on the fourteenth instant; the St. Louis, at Boonville, on the twenty-eighth instant, and the Illinois, at Kilmory, October 12.—St. Louis Christian Advocate.

CENTENARY COLLEGE.

We do not overrate the advantages of being educated in the State in which one expects to live. It adds greatly to the chances of success in life that a professional man should be surrounded by those who have been trained in the same college. Throughout Louisiana and Mississippi the graduates of Centenary hold important positions. At the bar, in the pulpit and elsewhere may be seen the representatives of this venerable institution. A large proportion of the bar at Clinton, Louisiana, the presiding elders of the Greenville and the Port Gibson districts, Mississippi Conference, as well as the station preachers at Jackson and at Yazoo City, we can refer persons to who may wish to send their sons to college without sending them away from that part of the South in which they expect them to reside. The college opens on the first Monday in October. Tuition, \$60; board, \$15. Students will report to Prof. A. R. Holcombe, acting president.

J. C. KEENER,
Pres. Board of Trustees.

HEALTH OF THE CITY.—For the week ending on the twelfth instant there were nineteen deaths from yellow fever. Of these cases the report of the Board of Health says:

Of the nineteen deaths from yellow fever, nearly all of which originated in the neighborhood of the French market, fifteen were natives of Italy, two of Germany, one of France and one of Ireland.

In view of the quarantine of twenty-five days recently established by the authorities of Galveston, and the alarm prevailing in the country about the safety of unacclimated persons visiting the city, the Board of Health has issued the following card:

OFFICE OF BOARD OF HEALTH,
New Orleans, Sept. 13, 1870.

For the benefit of business men and others who contemplate visiting New Orleans, I would say that from present appearances there is no reason why they cannot come now with as much security as at any time during the year.

The mortality in this city since July 1 has been less than that of any other city of the United States in proportion to population. There is no occasion for the alarming and exaggerated reports which have been circulated concerning the health of the city.

S. C. RUSSELL, M. D.,
Sec. Board of Health.

We learn from reliable sources that there are a number of cases in the hospital, and that new cases are coming in daily. All, however, originate in a single limited locality, and we have every assurance from physicians of extensive practice that the disease prevails nowhere else. What two weeks may disclose we cannot tell; but at present there is little risk to the unacclimated.

THE SOUTHERN UNIVERSITY.

The impression has formerly existed in some quarters that board could not be easily obtained in Greensboro, and pupils may have been kept from the University on this account. Though this has not been true, I am glad to be able to inform our friends and the public that greater facilities for getting reasonable board will be afforded hereafter than have existed heretofore.

A large brick building, belonging to and located near the University, and containing sixteen rooms, is being fitted up, and will be ready for occupancy by the first of October. Here thirty young men can find excellent accommodations; so that there certainly will be no want of room hereafter.

I am glad to say, further, that the prospects for the next session are flattering.
J. HAMILTON.
SEPTEMBER 12, 1870.

WESTERN VIRGINIA CONFERENCE.—We have received the Daily Christian Observer, published at Catlettsburg, Kentucky. The number received contains the first day's proceedings of the Western Virginia Conference, which met at Catlettsburg, September 7. The Conference opened auspiciously, and Bishop Kavanaugh was present and in excellent health.

It is stated that a plan will shortly be promulgated for the uniform spelling of proper names of places in India.

CLASS MEETINGS.

The following extract is from No. 10 of a series contributed to the Western Methodist on the General Conference of 1870.

Brethren, we can't give up class meetings. We must volunteer men. Who will begin the list? We must have this training school for the young, this reunion for the old, this spiritual refreshment for all. Many who stand aloof at first will gladly come in when the Master begins to show himself in your assemblies.

Class meetings and prayer meetings are not native to the human soul. There must be an effort to get them up and to keep them up; and pastors must be foremost in this effort. It is their official business; it is their calling; it is their responsibility. And the law distinctly recognizes this fact.

As learning increases in Methodism, so will the tendency to speculative theology. To offset this we must stress experimental religion. Experience meetings are demanded—no substitute has been found.

Your great Sunday congregation, brother, is no test of spirituality. People like to hear fine talking, elegant discourse; and they will go for it to the hustings, the platform or the pulpit. But it is by the manner in which the minor means of grace are observed that the spirituality of a church is gauged. Nothing draws to these but a conscience of duty or a heavenly mind. The finer fibers feed the root with tender sap; and when the tree dies, these die first.

The order of church-backsliding is about this: The class meeting fails, and so the young converts are not trained, and laborers are not brought forward by its gradual development. Consequently the prayer meeting fails in its turn and time, though not immediately. There is a scarcity of brethren to lead in prayer, and therefore the prayer meeting becomes monotonous. The pastor may save it from a pronounced death by turning it into a "lecture." The week-night lecture drags because it comes in competition with social visiting, or business, or parties, or the "lodge," or the "club," or the concert, or the theater. And in competition with these attractions, in unsustained hearts, its feeble force expires. You are now thrown, for sustenance, upon the Sunday sermon. The big bell rings, the big organ groans, the big congregation gathers—a congregation of dyspeptic souls. And the big sermon follows with a homeopathic admixture of the gospel. Where are you now? And is this the end of the people called Methodists? Is this the result of their mission "to spread scripture holiness over these lands?"

The current on which we have consented to glide gently downward must be stemmed. We must turn it back, or return against it. Effort is required—patient, godly effort. Class meetings will not be restored, where they have been disused, by a notice from the pulpit that at such a time and place Brother A's class or Brother B's class will meet; and then the heedless pastor go on his way. Class meetings have almost died out under that regimen. He must come down to the work, in detail and determinedly. The leader's meeting must be revived, and everywhere the quarterly conferences should make searching inquiry.

Turn us again, O God, and cause thy face to shine; and we shall be saved.

REV. ROBERT SPENCER VINTON.—Another veteran of the old Baltimore Conference has fallen. On Sabbath evening, the thirty-first ultimo, after a protracted illness, Rev. Robert Spencer Vinton died, in his seventy-fourth year. After traveling a circuit, under the direction of the presiding elder, for one year, he was admitted on trial in the Baltimore Annual Conference in the spring of 1818, and continued in the itinerancy till his death, a period of fifty-three years, forty-eight of which he was effective, and four supernumerary. He was ordained deacon in Georgetown, D. C., in 1820, by Bishop George, and elder in Baltimore, in 1822, by the same Bishop.—New York Christian Advocate.

WESLEY CHAPEL, ATLANTA.—We learn that the corner-stone of a new edifice for the Wesley Chapel congregation was laid last week. It is in the angle where two streets meet, near the present chapel. It is to be built in Gothic style, with three towers, the central one hundred and seventy-five feet high, the other two one hundred and twenty feet each. The building is to be one hundred and forty-five feet long—the audience room ninety by sixty. Behind the pulpit a recess of fifteen feet will hold the organ and choir. There is to be a gallery in the front end, and seats in the aisles which may fold up out of the way. The church is to seat fifteen hundred people, and will cost \$50,000.—Southern Christian Advocate.

To the Eastern Members of the Alabama Conference.

BRETHREN: At the last session of the Mobile Conference a resolution was passed unanimously that each member of the Conference should bring up a Conference collection equal to eight per cent. on the salary he received, and if he did not collect it from his charge, he should pay it himself. This resolution was passed understandingly, and was based upon two ideas, viz: That the claimants on this fund needed and deserved this much; and that some members of the Conference, who did not exert themselves to make this collection what it should be, would by this measure be stimulated to greater exertion.

It is presumed that no such measure was adopted by your Conference—I hear of none—and that therefore your collections will be less than ours. In that case, will the brethren expect a common fund to be made at the approaching session of the new Conference, and an equal distribution to be made to all beneficiaries, when equal efforts and sacrifices have not been made by all to raise the fund to a proper point? Or will they now follow the example of the Mobile Conference, and notify their members that the same rule will obtain through the whole Conference? The latter will be the best course, by far; and there is plenty of time to give the notice through the papers and make the collections; and it seems to me that if the preachers will place the matter properly before the people they will respond promptly. I hope the presiding elders will move in this matter at once. As to the connections of beneficiaries, I suppose that as a general rule their cases will take the same direction as these of effective preachers. In cases where the rule would work a hardship, and in some cases with peculiarities, the Conferences will take special action. I make these suggestions that the Conference may not find itself in a dilemma when it meets.
J. HAMILTON.

ADDRESS OF BISHOP MORRIS.

At the recent session of the North Ohio Conference the venerable Bishop Morris made the following address to the preachers. We quote from the Western Christian Advocate:

It is very uncertain what I shall say or how long I shall talk. Among the many points that I might name are the following:

1. Do everything at the right time, not a half hour after the time. If we do not observe this rule we shall be perpetually interfering with the rights and comforts of others. Moreover, if we are behind in one thing we will most likely be behind in another, and so the thing will grow to be a habit with us. Take the subject of reports of statistics. In every Conference there are frequent calls on delinquents. The right place to make up reports is at home, where the records are at hand, and the place to make reports is the first day at Conference. The secretary has to copy these reports, and he ought to have them at the earliest practicable moment.

2. Make preparation to preach. You are to study. You are to study diligently, regularly, prayerfully. No man can succeed who does not study. There are, however, two ways of composing—one on paper, the other mentally. He who composes only on paper can only use his material when everything is favorable; but he who composes in his mind can preach under almost any circumstance—in the parlor, the school house, under the tree, in the street. When we are commanded to go into all the world, I do not understand we are to read, but to preach. Rather than listen to a man read I would prefer to hear him extemporize, though he violated the rules of grammar in every third sentence. In a ministry of fifty years I have never read a single sermon in the pulpit, and tried the use of notes or a brief but three times.

Condensation is a very important thing in a minister. Have something to say, say it, and quit when you are done.

3. But important as preaching is, it is only part of our work. Pastoral visitation is the great duty of the ministry. We are to go from house to house, as Paul did. The children are the hope of the world. They are soon to take our places in both. If you wish to succeed, make friends of the children. If you wish to keep young while your head grows white, be much with the children. Never pass a child without stopping

and shaking hands with him. Ask him his name if you have forgotten it, and about the family and his brothers and sisters. Make him think that you are thinking about him. I think I have said about enough, and I shall stop.

NEW PUBLICATIONS.

FORGIVEN AT LAST. By Jeannette R. Hademann. Philadelphia: J. B. Lippincott & Co. 1870.

A beautifully bound volume of three hundred and thirty-three pages. It is a novel, the scenes of which are laid chiefly in the South. The plot and filling up seem to be clever, but we have not had time to give the work a thorough examination. The story winds up with a negro riot, a conflagration, and a murder in the parish of St. Bernard, Louisiana. We have received the book from the publishers, J. B. Lippincott & Co., Phila., through Mr. J. A. Gresham, bookseller, Camp street, and also from A. Eyre, Canal street, New Orleans.

A MANUAL OF COMPOSITION AND RHETORIC. A text book for schools and colleges. By John S. Hart, LL. D. Philadelphia: Eldridge & Brother. 1870.

We have taken some pains to examine the arrangement and contents of this work, and have reached the conclusion that it is the best as well as the latest on the subjects of which it treats. It is designed as a text book for schools, and both teachers and students will find that it is admirably arranged to facilitate the acquisition of knowledge. The author has had long experience in teaching, and shows in this work the highest qualifications for the undertaking, which we think he has most happily achieved. We are indebted to the publishers for a copy of the work.

PHILIP PHILIPS' SINGING ANNUAL FOR SABBATH SCHOOLS. Published by Philip Philips, New York. 1870.

This little book of sixty-four pages contains twenty-three songs and hymns, set to appropriate music and adapted to the use of Sabbath schools. There are some very beautiful songs, and much excellent music. Philip Philips' publications are in general use everywhere.

PERIODICALS.

THE LITTLE CORPORA.—September, 1870.—This number opens with "The Crickets' Golden Wedding," and contains a large amount of original matter of the choicest quality, in prose and poetry. Those children are peculiarly favored who receive the monthly visits of the Little Corporal.

THE RIVERSIDE MAGAZINE, FOR YOUNG PEOPLE.—The September number is highly embellished, and contains the usual amount of choice reading matter. "The most Extraordinary Thing" is a story by Hans Christian Andersen. "Frank and Lucky" will please the boys immensely, especially if they are fond of fishing. The frontispiece, "Outward Bound," is a delightful picture, and the Little Folks' Songs are gems in their way.

The New Electric Magazine, for September, contains articles of great interest—some of them very profound as the one on "Positivism," and others very sprightly and humorous, as the one "Concerning Dogs." There are two articles devoted to Dickens, besides the continuation of "The Mystery of Edwin Drood." "Mosaic" and "The Green Table" are richly flavored, as usual, and, like a rare dessert, provoke and satisfy the mental appetite.

THE ATLANTIC MONTHLY.—The September number opens with a discriminating article on "The English Note Book of Nathaniel Hawthorne." "Music a Means of Culture" says a great deal for the mission of sweet sounds, and will enable many lovers of the art for once to give a reason for the hope that is in them. Among other articles worthy of special notice we mention "Charles Albert Fechter" and "A Handful of Translations," by Henry W. Longfellow.

THE AMERICAN SUNDAY SCHOOL WORKER is published by J. W. McIntyre, St. Louis, Missouri, at \$1.50 per annum. It is edited by a committee of ministers representing several denominations, and is one of our best Sunday school periodicals.

The August number is replete with interesting and instructive matter. It contains blackboard lessons in a diagram form, and also the uniform lessons of the Bible classes for the month. We hope to see something as good as the American Sunday School Worker published at Nashville after awhile. We welcome this Sunday School Worker, and commend it to the friends of the Sunday school.

We are indebted to Mr. Luther Homes, secretary and treasurer, for a copy of "The Report of the Fourth Grand State Fair, held in the city of New Orleans, April 23, 1870." It is a neat pamphlet, containing the opening addresses, and a full list of premiums and of articles entered for exhibition.

THE ART REVIEW, for September, 1870, is an improvement, and we believe also an enlargement, on the previous number. It is beautifully printed and well stored with information pertaining to art. To artists in particular, and to all who wish to keep posted in the department to which the periodical is devoted, it will prove a most valuable acquisition. The Art Review is published by E. H. Trafton, Chicago.

THE AMERICAN AGRICULTURIST, for September, contains the usual variety of matter on all subjects pertaining to its department. The engravings and illustrations are even more numerous and elegant than usual. This periodical does not meet the wants of our latitude and of the Southern planter altogether, but it will prove of great value and furnish a great deal of information of the most practical character.

We have received Burke's Weekly—the monthly part for August, 1870. It is filled, as usual, with good things for the young. A sound and wholesome literature is furnished to amuse, interest, instruct, and to mold the character of our young people for usefulness. The name of the publisher sufficiently guarantees the moral and religious tone of the Weekly. We have heretofore commended it as the best of our Southern periodicals for the young, and we have no reason to change our opinion of it.

ONE HUNDRED EMIGRANTS BURNED TO DEATH.—A very sad occurrence is reported at Rio de Janeiro, namely, the burning of an emigrant ship, and the consequent loss of over one hundred passengers on board. The details of this terrible catastrophe are given by the captain of the French bark Adele Louise, who succeeded in saving some of the persons from the ill-fated vessel—the Manin Barravino—on its way from Genoa for Monto Video, with one hundred and twenty-eight passengers and twenty-five of a crew. It appears that on the twenty-first of July, about nine o'clock P. M., being abreast of Rio de Janeiro, the Adele Louise sighted the Barravino in flames some distance astern, and at once went to her assistance. What followed is described in the Telegraph Maritime: "The spectacle presented by the burning ship was extremely awful; the cries of passengers, the flames leaping on all sides, the women shrieking frantically, some of them jumping overboard, others holding on by the chains and bow of the vessel, forming a scene of disaster and confusion that baffles description. One boat that was lowered was speedily filled with people crowding into her, and went down. It was almost impossible to render assistance, but the bark succeeded in taking off eight persons, including captain and mate. The schooner Mary, from London to Australia, also happened to pass, and rescued ten more, whom she transferred to the Adele Louise. The remainder, one hundred and twenty-three in number, perished." It seems that the conflagration broke out in the chimney of the cooking galley and spread to a large number of chairs, part of her cargo. The passengers and crew immediately became panic stricken, and in the absence of discipline the captain was unable to take effective measures to suppress the flames, or to save the lives of those on board.

The amount of money which can be saved in every family by buying silver or copper tipped shoes for children will surprise any one who has not tried it. All parents may lessen their shoe bills two-thirds, and at the same time avoid the disagreeable sight of ragged stockings and protruding toes, always seen when shoes are not protected by metal tips.

NEW ORLEANS CHRISTIAN ADVOCATE.—The August number is replete with interesting and instructive matter. It contains blackboard lessons in a diagram form, and also the uniform lessons of the Bible classes for the month. We hope to see something as good as the American Sunday School Worker published at Nashville after awhile. We welcome this Sunday School Worker, and commend it to the friends of the Sunday school.

ANNUAL CONFERENCES.

CONFERENCE.	PLACE.	TIME.	REPORT.
Columbia, S. C.	Dallas	Sept. 7, 8, 9	W. V. Walker
W. V. Walker	Sept. 7, 8, 9	Kavanaugh	
Western	Leavenworth	Sept. 8, 9, 10	McTyeire
Kentucky	Covington	Sept. 14, 15, 16	Fair
Missouri	Columbia	Sept. 14, 15, 16	McTyeire
Ky. Col. Con.	Louisville	Sept. 22, 23, 24	Paine
Louisville	Greenburg	Sept. 23, 24, 25	Paine
St. Louis	Boonville	Sept. 23, 24, 25	McTyeire
White River	St. Louis	Sept. 23, 24, 25	McTyeire
Tennessee	Pulaski	Oct. 5, 6, 7	Doggett
Holston	Whitby	Oct. 5, 6, 7	Kavanaugh
Piedmont	Stockton	Oct. 5, 6, 7	Wrightman
Illinois	Clinton	Oct. 12, 13, 14	McTyeire
Arkansas	Clarksville	Oct. 12, 13, 14	Keener
Trinity	Jederson	Oct. 19, 20, 21	Marvin
Ind. Miss.	Fort Gibson	Oct. 26, 27, 28	Keener
Wentworth	St. Louis	Oct. 26, 27, 28	Paine
East Texas	Carthage	Nov. 2, 3, 4	Marvin
Miss. Col. C.	Valden	Nov. 4, 5, 6	Doggett
Virginia	Lynchburg	Nov. 9, 10, 11	Paine
North Ala.	Gadsden	Nov. 16, 17, 18	Paine
Memphis	Brownsville	Nov. 16, 17, 18	Paine
N. W. Texas	Washburn	Nov. 16, 17, 18	Marvin
N. Carolina	Greensboro	Nov. 23, 24, 25	Paine
Ark. Col.	Selma	Nov. 25, 26, 27	McTyeire
Ark. Col.	Candor	Nov. 25, 26, 27	McTyeire
Little Rock	Washington	Nov. 30, 1, 2	Paine
N. Miss.	Water Valley	Nov. 30, 1, 2	Doggett
N. Georgia	Augusta	Nov. 30, 1, 2	Kavanaugh
W. Texas	Salt Marcos	Nov. 30, 1, 2	Marvin
Alabama	Montgomery	Dec. 7, 8, 9	McTyeire
S. Carolina	Charleston	Dec. 7, 8, 9	Paine
Mississippi	Crystal Spr.	Dec. 14, 15, 16	Doggett
S. Georgia	Fort Valley	Dec. 14, 15, 16	Kavanaugh
Texas	Chappel	Dec. 14, 15, 16	Marvin
Col. Gen. C.	Jackn	Dec. 15, 16, 17	Paine
Louisiana	N. Orleans	Jan. 4, 5, 6	Doggett
Florida	Key West	Jan. 4, 5, 6	Kavanaugh
Pa. Col.	Savannah	Jan. 4, 5, 6	Marvin
Baltimore	Salem	Mar. 8, 9, 10	Paine

CENSURE is more effectual when mixed with praise. So, when a fault is discovered, it is well to look up a virtue to bear it company.

That alone can be called true refinement which elevates the soul of man, purifying his manners by improving his intellect.

Obituaries.

Died, August 11, 1870, at the residence of her husband, MARIA L. CUMPTON, wife of W. W. Cumpton, and daughter of Charlotte and Jesse Potter, of Pike county, Alabama. She was born April 15, 1826, and was married to Brother W. W. Cumpton July 4, 1850.

She was a member of the church some twenty years, in which she lived a good and consistent member until her death. How sad the dispensation of God in this affliction! But our loss is her eternal gain. She has left a husband and six children to mourn her death. One of her children has gone before to welcome her home. In the church she was a good and consistent Christian—never absent unless detained by some family affliction. The interest of the church was her interest, and lay near her heart. As a neighbor she was kind and obliging to a fault. It seemed that her heart was always open to friendly acts in the neighborhood where she lived. As a companion she was confiding, nurturing, devoted, gentle, affable and kind. To her children it seemed that her life was bound up in them, for she was all that a mother could be. But no more will she go in and out before them. Her kind voice is hushed in death, and in counsel—admonishing, reproving and directing—will be heard no more. To her relations she had not lost the parental teaching to be kind to her brothers and sisters. To the day of her death the fire of love burned in her bosom for those she has left behind to mourn over the loss of a kind sister. But they mourn not as those who have no hope, for they believe that those who die in Christ will be brought with him at his second coming.

Our sister told her husband, a few days before death, that all was right; that death had no terrors for her; that no cloud settled between her and her Saviour; that he had died for her, and that she felt that his blood cleansed her from all unrighteousness; that she was ready to depart and be with Christ, her Saviour. May almighty God sanctify this sad affliction to the great good of the church, her bereaved husband, children and relatives.

CASANDER ANGELINE, widow of Peter E. Green, of the Mississippi Conference, and daughter of J. H. and Temperance Wimbrow, was born December 27, 1842, in Pike county, Mississippi, and in her fourteenth year converted and joined the Methodist Episcopal Church South. In her twenty-first year she was married to Rev. P. E. Green, and died on the twenty-sixth of May, 1870, leaving comfortable testimony to parents and loved ones of a preparation for another and a better state of existence.

I have witnessed the sufferings and death of many, but never have seen one more resigned. Although anxious to recover until three weeks before her death, she never murmured. The great object that seemed to concern her most, was to sink more unreservedly into the will of her heavenly Father. About three weeks before her death she was told that her physician said she could not recover, after which she was never heard to express a desire to recover, but set her house in order for her departure.

A few days before her death she called her two little boys to her bedside—once little under six and the other a little over three years old—and gave them her last maternal instruction.

She told them where their father (who died in 1867) had gone, and that she was passing away, and where she was going; gave them to her mother, with instructions to be obedient to her. This was all done with composure—free from any excitement save that animation which kindles in the countenance of the child of God when hope is buoyant and the heart is warm with divine love. A few days after this she requested to be prayed for. On being asked if there was anything special she wished prayed for, she replied: "Pray that when I die I may be carried straight home to heaven." When her strength had so failed that she was unable to talk much, her mother requested her, when she could not tell us of her feelings, if she saw her way clear, to raise her hand as an evidence of the fact. A few minutes before her last struggle she raised both her hands at arms' length, placed her hands together, and then gently laid them down in token of triumph. In a few minutes she breathed out her life in the arms of her precious Saviour.

Sleep, beloved daughter! Death may unloose the bands of life, but cannot dissolve the arms of Love that embrace thee. You shall awake in the likeness of that precious Saviour, and be satisfied.

J. H. WIMBROW.

THIRTIETH OF MARCH.
LOUISIANA AVE. SUNDAY SCHOOL.
September 11, 1870.

At the regular meeting of the teachers and children, on the first Sabbath after they received the intelligence of the death of their devoted superintendent, the following preamble and resolutions were unanimously adopted:

WHEREAS, God in his wise providence has removed from us our much loved and dearly beloved superintendent, RICHARD KES, who established the school and for many years generously devoted his means, time, and his best energies and talents to promote its prosperity; therefore, be it

Resolved, That while we, as a Sabbath school, bow to it with reverent submission, we recognize in his death a sad bereavement, and a severe if not an irreparable loss both to our school and church; but are assured, from the memorial of his good, pure, upright and devoutly pious life, that our loss is his gain.

Resolved, That we will ever, with gratitude to God, cherish his memory as the form; and for so many years the superintendent of our Sabbath school, and that we will strive to imitate his benevolent, virtuous and holy life, emulating his zeal, piety and devotion to the cause of Christ.

Resolved, That we deeply sympathize with his sorely bereaved family, and tender them our profound condolence, praying that God may sanctify this trying affliction to them and us, so that it may yield the peaceable fruits of righteousness, and work for us a far more exceeding and eternal weight of glory.

FIVE CENTS ADDITIONAL
will buy shoes with Silver or Copper Tips, which will save the buyer the price of a new pair of shoes. Compared with ragged toes and dirty stockings, they are beautiful, to say the least. Parents, try it. Sent 3m.

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The above are all beautifully illustrated; and, being works of the highest merit, Agents may feel assured that in offering them for sale they are conferring a favor to the public and benefiting themselves.

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SUMMERFIELD, ALABAMA.
reopens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers. The total expenses from October to July will be only \$241.50.

Checks will be paid only between Summerfield and Selma at the opening of the session.

JOHN MASSEY,
Principal.

NEW ADVERTISEMENTS.

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Corner Commercial Place, N. O.

Open day and evening the entire year. Penmanship, Book-keeping, Mathematics and Languages are practically taught by experienced professors. Persons from twelve to fifty years of age attend. The instruction is private to each student. Persons who have neglected their education can here speedily qualify themselves for good situations in business. Some from the country may obtain board in the family of the principal.

William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. H. Walker, of New Orleans, has charge of the Mathematical department. Terms—Ten to twenty per cent. less than other colleges in this city.

A liberal deduction made when three or more enter together. The principal has been a practical teacher in New Orleans since 1851. For circulars, giving terms, etc., address

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EXPENSES.
Collegiate department, per session, \$60.00
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Incidental expenses, 5.00
Tuition for five months payable in advance.

Boarding can be had in good families at from \$15 to \$20 per month.

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MADISON COLLEGE,

SHARON, MISSISSIPPI.

The nineteenth annual session of this institution will open on MONDAY, the third day of October next.

Expenses—Tuition, possession of ten months, \$30, \$40 and \$50. Contingent fee, \$5.

Board can be had in private families at \$15 per month, exclusive of washing.

For further information address Dr. M. J. McKee, President of the Board of Trustees, or

I offer the tuition of young men preparing for the ministry, the sons of ministers in the regular pastorate, and the orphans of deceased Ministers, on application, free of charge.

J. M. PUGIL,
President.

EAST ALABAMA COLLEGE,

ANNUR, ALABAMA.

The next annual session will open on the FIRST WEDNESDAY in October, with a full faculty.

Boys and young men at every stage of advancement can be received either in the Preparatory, Junior or Senior Departments. Additional schools of Modern Languages, Civil Engineering, and Commercial Arithmetic and Book-keeping have been established.

Economy, health, efficient faculty, good society, thorough discipline and the best religious privileges are the peculiar advantages afforded.

It is just the place to train Methodist boys, and there is room for three hundred. Every preacher and layman will work for us to secure students we will open with two hundred.

For full information or catalogue address the Secretary of the Board.

DAVID CLOTON,
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SOUTHERN-METHODIST

Male High School, New Orleans.

The exercises of the second session of this institution will commence on MONDAY, the fifth day of September proximo, in the basement of the German Methodist Church, Dryad street, between Felicly and Esplanade.

The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which a thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their personal qualifications, but also their ability to impart instruction.

The rates of tuition have been fixed as low as is consistent with thorough instruction.

For further information as to terms, etc., apply at the School.

D. I. RAST, Principal.

REFERENCES.—Bishop J. C. Keener, D. D., Rev. J. M. Parker, D. D., Rev. J. B. Walker, D. D., Rev. J. C. Miller, Messrs. J. P. Harrison, William H. Foster, H. P. Given, John G. Parham, William H. Dameron, W. S. Mount.

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A SCHOOL FOR YOUNG LADIES.

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Faculty full and efficient. Buildings commodious and comfortable. Boarding department home-like.

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Board, lights, fuel, washing, English tuition, English text-books, per term of 20 weeks, \$130.00

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COLLEGIATE INSTITUTE,
BATON ROUGE, LOUISIANA.

The fourteenth annual session will begin OCTOBER 3, 1870.

The best facilities are afforded for the acquisition of a first rate education, and at less expense than in any other school of high grade, North or South.

Board and tuition, per session, \$300. Payments \$150 in advance, balance on fifteenth of February.

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References.—Rev. John W. Wilkinson, Sherwood, Louisiana; R. Anon, Canal St., New Orleans; J. M. Cass, 20 Poydras street, New Orleans.

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This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

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Mrs. WINSLOW'S SOOTHING SYRUP.

FOR CHILDREN TEETHING.

greatly facilitates the process of teething by soothing the gums, reducing all inflammation; it will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "What we do know," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup,"

having the fac-simile of "CURTIS & PEEKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world.

ONE DOSE OF DR. SHAFFENBERGER'S

The Child's Corner.

THE BIRD-NIGHTS MEETING.

What birds pecked the cherries on Barnaby's tree?
 "I pecked them for one," said a bold Chickadee.
 "And so did I peck them," said Robin Redbreast.
 "And what's more, the cherries I pecked were his best."

"Didn't he have some red hannel, one day, put up in the tree just to scare me away?"
 "But I'm not afraid of red hannel one bit."
 "And I'm not afraid!" said a little Tomtit.

"Didn't he aim with an old rusty gun, at me?" said a Sparrow. "Oh, wasn't it fun!
 He meant to frighten me; but I didn't care. I just chirped out to him: 'Shoot, if you dare!'"

"Hear me, my brave birds," said a solemn old Crow.
 "This Barnaby I have good reason to know; his faults for many a year I have borne. When peacefully trying to harvest my corn."

"My treatment of him has been civil and fair; I've always been willing to give him a share. I never have grudged him my corn or my beans; but nothing can teach him what gratitude means."

"My friends, I shall soon lay before you a plan to put down this insolent creature called 'man'—a creature that has neither feathers nor wings, yet sets itself up to be very great things."

"I hereby proclaim, in the plainest of words, that henceforth mankind must succumb to the birds. I'm glad that this Barnaby's cherries you pecked; the man has no rights that a bird should respect."

This speech was received with a round of applause.
 "Your cheers," said the crow, "argue well for the cause."
 When next we assemble my plan you shall learn.
 There's Barnaby coming—'tis time to adjourn."

And Clara, in the Nursery.

HOW A LITTLE GIRL PREACHED.

On a fine Sunday afternoon in the month of July, after hearing a short and pointed sermon that a Methodist minister had just preached to a crowd assembled on the beach of one of the most beautiful watering places in Ireland, I listened to a very interesting and delightful juvenile conversation. Two children were sitting together talking in a retired spot on the strand. I was desirous of hearing, unobserved, what they were talking about, and therefore I concealed myself in a clump of trees behind them.

"Julia, Julia, you are always preaching to me! I am not half so bad as the other boys! But tell me what has made you cry so much since we were in the Sunday school."
 "Well, Charles, I am sorry to say that your conduct in the Sunday school pained me so much that I have prayed and cried about you ever since. You paid no attention to your teacher. You continued to throw up your cap, although you were repeatedly and kindly requested to sit in peace. You wore laughing aloud while that strange gentleman was addressing the children. You have torn your book; and, worse than all, you were saying bad words to your cousin."

"If you cry no more I will be a good boy in church this evening," said Charles, in an earnest tone.

Julia, putting her hand on her brother's shoulder, said: "But, Charles, I want you to be a good boy always. Mamma, before her death, told you to be a good boy, and to love Jesus. I pray to Jesus for you. Would not mamma be sorry if she knew you were so naughty?"

Before Julia had finished the last sentence big warm tears were trickling down the rosy cheeks of little Charles. Affectionately he threw his arms round his sister and kissed her. "Julia, Julia," said Charles emphatically, "I will be a good boy; I will obey my teacher; I will love Jesus. Julia, tell Jesus not to let mamma know that I have been a naughty boy."

Julia, clasping her hands and looking up to heaven, uttered this prayer solemnly and earnestly: "Lord Jesus, I thank thee that Charles has promised to be a good boy. Lord Jesus, love Charles, and make him love thee. O, Lord Jesus, tell mamma that Charles is a good boy."

As I walked along slowly, reflecting upon what I had seen and heard, I saw eight stalwart young fellows jumping on a green, and I heard them using blasphemous language. I entered into conversation with them, and endeavored to show them the evil of desecrating Sunday. I succeeded in obtaining their consent to sit down, and I told them several stories illustrating the dreadful consequence of Sunday profanation. I also related to them the juvenile dialogue which I had just heard, and it drew tears from all their eyes. One of them said: "Chums, I remember my old mother

praying for me when she was dying, and asking me to promise to be a Christian; but I forgot my promise, and I have been drinking, swearing and keeping bad company ever since her death. In the name of God I intend to be a Christian, and if you will not be Christians I will abandon your company."

He persuaded them, however, to go to church that evening. It was stated in the last letter I received from that locality that he superintends the school of which Charles and Julia are scholars, and that three of his companions are teachers, and that they are all consistent and useful Christians.—*Christian Advocate.*

WELLINGTON'S LAST WORDS.—When the Duke of Wellington was sick, the last thing he took was a little tea. On his servants handing it to him in a saucer, and asking him if he would have it, the duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded the greatest armies in Europe, and was long accustomed to the tone of authority, did not despise or overlook the small courtesies of life. "Ah! how many boys do!" What a rude tone of command they often use, to their little brothers and sisters, and sometimes to their mothers! They order so. This is ill-bred and unchristian, and shows a coarse nature and hard heart. In all your home talk remember—"If you please." To all who wait upon or serve you, believe that—"if you please" will make you better served than all the cross ordering words in the whole dictionary. Don't forget three little words, "If you please."

"Speak gently: It is better far To rule by love than fear."

A TIED CHILD.—The Rev. New-

man Hall says: "I know of a little girl in England who loves to pray. But one night she was very tired and sleepy, and was getting into her little bed without saying her prayers. But her mamma told her to kneel down first to pray. So she folded her little hands and said: 'Please, God, remember what little Polly said last night, she's so tired to-night. Amen.' I am sure that the good Jesus hears such a prayer as that."

THE ATHEIST AND THE FLOWER.

When Napoleon Bonaparte was Emperor of France he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man, and as he walked to and fro in the small yard into which his prison opened, he looked up to the heavens, the work of God's fingers, and to the moon and stars which he ordained, and exclaimed: "All things come by chance!"

One day, while pacing his yard, he saw a tiny plant, just breaking from the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within his inclosure. He watched its growth every day. "How came it here?" was the natural inquiry. As it grew, other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near another nor too much on one side?"

In his loneliness the plant became the prisoner's teacher and valued friend. When the flower began to unfold he was filled with delight. It was white, purple and rose-colored, with a fine, silvery fringe. Charney made a frame to support it and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"All things come by chance" had been written by him upon the wall, just above where the flower grew. Its gentle reproach, as it whispered: "There is One who made me so wonderfully beautiful, and he it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard, whose little daughter was permitted to visit him. The girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another, until it reached the ears of the amiable Empress Josephine. The empress said: "The man who so devotedly loves and tends a flower cannot be a bad man." So she persuaded the emperor to set him at liberty.

Charney carried his flower home, and carefully tended it in his own greenhouse. It had taught him to believe in a God, and had delivered him from prison.—*Zion's Herald.*

China claims to have had life insurance companies three thousand years ago.

The Farm and Garden.

FARM WORK FOR THE MONTH.

Cotton picking is, or should be, the all-absorbing work of the planter during the month of September. Hoping that all readers of the Farm and Home have taken the advice given them in the August number: have had their guns, running gear, packing screws, etc., put in perfect order; have prepared their baskets and wallets, and have done all the jobbing necessary for the fall work in the interval between laying by and cotton picking, they can now apply themselves with all their force to saving their crop. If they begin now and "keep up" with the cotton as it opens, they can do the work well and neatly, but if they allow the cotton to get ahead of their force the picking will be done in a hurry, and the result will be cotton filled with trash, hulls and dirt, which will certainly depreciate the value of the staple. It seems highly probable that when the market opens the "advantages" will be all "in favor of the buyer." The prospect of a heavy crop, the war in Europe, and the machinations of speculators will combine to depress prices and make buyers much more fastidious and discriminating than when cotton is scarce and prices rule high. Those, therefore, who are careful in picking will be sure to have a decided advantage over those who are not, and the increase in price will far more than compensate for the labor. The first pickings should be well-sunned, and if large quantities are stored in bulk, it is well to stir the heaps occasionally and expose them to the air, to prevent damage from heating. A slight heat or sweat, which will extract a portion of the oil from the seed and give a cream color to the lint, is desirable, but it is necessary to be very careful that this be not overdone.

Great care should be taken not to put up in bulk cotton picked in showery weather or early in the morning while the dew is on it, since, if this precaution be not taken, the heap will certainly heat and assume a dark, moldy color, which will largely depreciate the value of the lint.

RYE AND BARLEY.—This is the month to sow rye or barley for pasturage. Rye or barley sown about the middle of the month will be worth double that sown in October. Sow broadly of these admirable grains. You will thereby secure a fine, healthy pasture for your stock during the winter and until the beginning of March, and reap a rich yield of grain besides.

COAX.—Toward the end of the month corn should be gathered on all land intended to be sown in wheat, so that ample time may be given to prepare the soil to receive the seed in October.

PEAS should be gathered as fast as they ripen. In a year like this, when provisions are likely to rule high, and money to rule low (in the pocket), it is important to save all we can for food for man and beast. Save, therefore, we earnestly advise, all the peas that can be made, and after gathering the peas save all the vines for hay. It is excellent food for milch cows.

TURNIPS, if not already sown, may still be sown and yield a good crop. If the seed sown in July and August has failed to bring a good stand sown over again; and if you have found a good spot that you overlooked or forgot in July, and have since prepared well, sow it in turnips by all means. You can hardly have too large a patch in this valuable crop. Depend on it that the more turnips you grow the less corn you will have to buy, and the fatter stock you will have.

We are not sufficiently informed to be able to state how much money has been sent out of Georgia this year to pay for corn and hay purchased and consumed by Georgia farmers, but we venture to assert that the sum would not be very far from \$20,000,000. If we could have kept this sum at home we should not have so many crop-liens outstanding, and we should not be compelled to hurry our cotton to market and sell it at whatever price we can get. Let us therefore plant everything which will furnish good and abundant food for stock, save the corn, and enable us, as far as possible, to use our corn for bread. In this way we may in some measure redeem the error of the past spring, and save ourselves a part of the evil consequences of the "all cotton and no corn" mania.

HAY.—We have been blessed with such copious rains during the greater part of the summer that the crop of crab grass is unusually abundant. Let all be saved that can be gathered. As our fodder stocks will not be too numerous, it will be wise to "help out" with good hay.

CALIFORNIA and scarlet clover should be sown toward the end of this month. About sixteen pounds of clean seed will be sufficient to seed an acre. We confidently recommend their cultivation as most valuable forage plants. The California clover affords an abundance

of succulent food for stock in the early spring, and if not grazed too close will shed enough of seed to secure good crops for several years, although the ground has been used in the summer for the growth of other crops.—*Southern Farm and Home.*

PAPAL INFALLIBILITY.

The following is a translation of the chapter concerning the dogma of papal infallibility recently adopted by the Ecumenical Council:

The Holy Spirit has not, in effect, been promised to the successors of Peter, to publish a new doctrine, according to his revelations, but with his assistance to sacredly preserve them, and sacredly expound the revelation transmitted by the apostles—that is to say, the deposit of faith. All the venerable fathers have embraced and all the holy orthodox doctors have venerated and followed their apostolic doctrine, knowing clearly that this see of Peter remains always exempt from error, according to the divine promise of our Saviour, made to the prince of his disciples: "I have prayed for thee, in order that thy faith fail not; and thou, when thou art converted, confirm thy brother."

This gift of the truth and of the faith which fails not has therefore been divinely accorded to Peter and his successors in the chair; in order that acquitting themselves of their eminent charge for the salvation of all; in order that the flock drawn by them from the baneful pasturage of error, to be nourished by heavenly doctrines; and in order that all cause of schism being removed the church may be conserved entirely in unity and sustained by her foundation, she may maintain herself invulnerable against the gates of hell.

Now, at the epoch we are in, there is more need than ever of the salutary efficiency of the apostolic charge, and so many men are found who seek to reduce its authority, we think that it is entirely necessary to solemnly affirm the prerogative that the only Son of God has designed to join to the supreme pastoral office.

It is because we, holding faithfully to the tradition which ascends to the commencement of the Christian faith, for the glory of God, our Saviour, for the exaltation of the Catholic religion and the salvation of Christian peoples, we teach and define, with the approbation of the Holy Council, that it is a dogma divinely revealed—that the Roman pontiff when speaking *ex cathedra*, that is to say, when fulfilling the charge of pastor and doctor of all Christians, in virtue of his supreme apostolic authority, he defines that a doctrine regarding faith or morals ought to be held by the universal church; enjoys fully, by the divine assistance which has been promised him in the person of the blessed Peter, that infallibility which the divine Redeemer wished his church to have, in defining his doctrine touching faith or morals; and consequently such definitions of the Roman pontiff are unchangeable in themselves and not in virtue of the approval of the church.

If then any one, which may God forbid, have the temerity to contradict our definition, let him be anathema.

There are in the State of Ohio, to be reported in the forthcoming census, three hundred and sixty-two churches of the Campbellite-Christian denomination.

The number of the Newlight Christian churches is not yet ascertained.

The Swedenborgians have in Ohio twenty church organizations and sixteen church edifices.

It has been curiously shown in the French Academy that certain plants are as sensitive to the influence of chloroform as animals.

SCHOOLS AND COLLEGES.

WHITWORTH FEMALE COLLEGE,

BROOKHAVEN, MISSISSIPPI.

On the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles north of New Orleans, and fifty-seven south of Jackson, will reopen on

The 1st of September, 1870.

Thorough instruction in all the branches given.

Charge for board, tuition in English, English text books, school-room stationery, washing, fuel, lights, medicine and medical attendance, \$263 for the term of forty weeks. The languages and music, extra. A deduction of \$50 made for pastors of churches.

Number of pupils last term, 163.

For catalogue address

J. H. JOHNSON, President.

Jy30 3m

CORONA, A SCHOOL DESIGNED FOR

The Higher Education of Women.

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Scientific.

APHIDES, and other plant insects, may be destroyed by discharging upon them, from watering pot or syringe, a liquid compound of seven parts of water, three and a quarter parts of quassia chips, and five grains of the seed of the garden harkspur, the whole to be boiled down to a quantity of five pints.

The Journal of Chemistry warns its readers against the use of galvanized iron pipes for conducting water for culinary purposes. The superficial covering of zinc is rapidly decomposed by the water, and the oxide, carbonate and chloride of zinc are formed, which are of a poisonous character.

Bees make their honey in the dark, for the reason that by the action of light the pure sirup of honey is crystallized, or candied, as the saying is. Were this effect allowed during the process of manufacture, the cells might become sealed-up, and the work stopped. The bees are chemists, as well as geometrical, by instinct.

It is said that the oxidation of zinc is somewhat rapid at first, but it diminishes gradually and ceases in about four years, at which time a coating is formed over the metal that completely protects it from any further atmospheric action. If this be true, then zinc, from its lightness and cheapness, ought to be a most economical material for roofing.

ABSOLUTE CEMENT, made by mixing calcined and finely pulverized magnesite with infusorial earth and stirring in a solution of chloride of magnesium, is said to possess the properties of plasticity and hardness, after it has set, in a wonderful degree. It cannot be used under water, but is highly serviceable for forming ornamental moldings.

Deep sea soundings have discovered a kind of submarine bridge connecting Spitzbergen with Europe. Between Spitzbergen and Greenland, however, is a very remarkable chasm, the depth of which, at some points, is upward of two thousand six hundred fathoms. Even these depths abound in animal life of the most varied character.

The Darien exploring expedition has brought back a not altogether favorable report as to the practicability of a ship canal across that isthmus. Extensive and accurate surveys demonstrate the existence of physical obstacles, which, in the present state of engineering science, advanced as it is, are not easily to be surmounted, though the hope is entertained that they may be, and the enterprise undertaken.

SALT—Its Effect on the Blood.—Dr. Stevens, a French physician and surgeon, saw a butcher killing a pig. He observed that he stirred the blood of the animal, and added a handful of common salt to it while stirring, which immediately made it crimson, and on stirring being discontinued, the blood remained fluid. The change of the color of the blood awakened his curiosity. The butcher could give no explanation of the phenomenon, except that it kept it from jelling and spoiling. Dr. Stevens seized a vessel, caught some blood, and made several experiments by putting salt in it, and found that the blackest blood was instantly changed to a bright vermilion by salt. "Oh," said he, "there is a fact which may lead to a practical rule."

He had observed in cases of yellow fever, in the army, that the blood drawn was very black and fluid, and on adding salt it became vermilion and retained its freshness; whereas putridity of the blood is one of the characteristics of the yellow fever. He therefore abandoned the usual mode of treating it, and gave his patients a mixture of various salts, and in a very short time reduced the mortality of fever in the West Indies from one in five to one in fifty.

A MURDEROUS SEALFOWER.—One of the exquisite wonders of the sea, says the Scientific American, is called the opelot, and is about as large as the German aster, looking indeed very much like one. Imagine a very large double aster with ever so many long petals of a light green, glossy as satin, and each one tipped with a rose color. These lovely petals do not lie quietly in their places like those of the aster in your garden, but wave about in the water, while the opelots generally cling to a rock. How innocent and lovely it looks on the rocky bed! Who would suspect that it could eat anything grosser than dew or sunshine? But those beautiful waving arms, as you call them, have another use besides looking pretty. They have to provide food for a large open mouth, which is hidden deep among them, so well hidden that one can scarcely find it. Well do they perform their duty, for the instant that a foolish little fishlet touches one of the rose lips he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is drawn into

the huge, greedy mouth, and he is seen no more. Then the lovely arms uncloset and wave again in the water, looking as innocent and harmless as though they had never touched a fish.

HOUSEKEEPERS' DEPARTMENT.

A CHEAP FILTER.—The Manufacturer and Builder gives the following directions for a simple filter to purify cistern water: Place on the perforated bottom of a box a piece of flannel, and on this some coarsely powdered charcoal, then coarse river sand, and cover the whole with sandstone broken into small pieces.

RYE AND INDIAN BREAD.—Three quarts of corn meal, scalded with two and a half quarts of boiling water, one tablespoonful of salt, one ten-ounce of molasses; let it cool a few minutes, and add one quart of rye flour, and one quart of buttermilk with a heaping teaspoonful of saleratus stirred into it. Bake four or five hours.

AROMATIC BLACKBERRY SIRUP.—A correspondent of the Traveler furnishes the following: Take of blackberry juice two pints; sugar, one pound; grated nutmegs, No. 6; powdered cinnamon, one-quarter ounce; powdered cloves, one-quarter ounce; powdered allspice, one-quarter ounce; brandy, one pint. Steep the spices in the brandy forty-eight hours; filter, and after making a sirup of the juice and sugar add it to the sirup, when it will be ready for use. Dose for an adult, one tablespoonful; for a child, one teaspoonful occasionally.

PICKLED ONIONS.—White button onion—peel and steep in strong salt and water four days, changing two or three times; wipe quite dry. Pour over them scalding milk, leaving them to cool in it. Drain and dry each on a cloth, then place in jars. Boil white wine vinegar and pour over them. Add small bits of mace (whole blade mace) sparingly, and bits of red pepper. Tie the mouths of the jars with a wet bladder, then leather over it. Keep in a cool place, and you will be sure of approving and enjoying the pickles.

HOW TO WASH SUMMER SUITS.—Summer suits are nearly all made of white or buff linen, pique, cambric or muslin, and the art of preserving the new appearance after washing is a matter of the greatest importance.

Common washerwomen spoil everything with soda, and nothing is more frequent than to see the delicate tints of lawns and percales laid to dark blotches and muddy streaks by the ignorance and vandalism of a landress.

It is worth while for ladies to pay attention to this, and insist upon having their summer dresses washed according to the directions which they should be prepared to give their landresses.

In the first place the water should be tepid; the soap should not be allowed to touch the fabric; it should be washed and rinsed quick, turned upon the wrong side, and hung in the shade to dry, and when starched (in thin boiled but not boiling starch) should be folded in sheets or towels, and ironed upon the wrong side, as soon as possible. But linen should be washed in water in which bay has been boiled, or a quart of bran. This last will be found to answer for starch as well, and is excellent for print dresses of all kinds; but a handful of salt is very useful also to set the colors of light cambrics and dotted lawns; and a little beef's gall will not only set but brighten yellow and purple tints, and has a good effect upon green.—*The Household.*

ORIGIN OF THE WORD SALARY.—Spilling salt was held to be a unlucky omen by the Romans, and the superstition has descended to ourselves. Leonardo da Vinci availed himself of this tradition in his famous picture of the "Lord's Supper," to indicate Judas Iscariot by the salt-cellar knocked over accidentally by his arm.

Salt was used in sacrifice by the Greeks and Romans, and also by the Jews, and is still made use of in baptism by the Roman Catholic clergy. It was an emblem of purity, and of the sanctifying influence on others of a holy life; hence our Lord tells his disciples: "Ye are the salt of the earth."

The salt being spilt after it was placed on the head of the victim was considered a bad omen, being supposed to signify that the sacrifice was not accepted; and hence the superstition.

When we say of a shiftless fellow that he does not "earn his salt," we unconsciously allude to an ancient custom among the Romans. Among them he was said to be in possession of a "salary" who had his "salarium," his allowance of salt-money or of salt wherewith to savor the food by which he lived. Thus salary comes from salt—and in this view of the word, how many there are who do not "earn their salt."

The oat crop of Ireland this year is the heaviest ever known there.

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MAR. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

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The Fifteenth Annual Session begins September 14, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.
REV. H. B. ROSS, M. A., Professor of Latin and Mathematics.

DR. M. BARTLETT, Director of Music, with Nig Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution.

Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable character of liberal service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed a most successful year. Its prospects were never brighter.

The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service.

The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the pupils is in charge of an experienced matron. The table, kitchen and laundry are in care of a thoroughly trained housekeeper, Miss Shelley, of Talladega, is the governess, and brings to the office high social position, experience, and a teacher liberal education, and a matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

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(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this regard, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State.

(From Hon. John B. Baldwin.)

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

From personal knowledge I believe that as the president of a female college, Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute has honor to the church, and to the cause of education. All the elements of high instruction are offered of a very high order. The most talented professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE FIFTY SCHOLASTIC YEAR.
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LOUISIANA STATE UNIVERSITY.
(Name changed from Louisiana State Seminary.)

BATON ROUGE, LOUISIANA.
Founded and supported by the State of Louisiana.

NEW ORLEANS MARKETS.

From the N. O. Price Current.

With the exception of some revival in several branches of the wholesale trade, especially dry goods, we have but little change to notice in the general market since our last report. The supplies of Western produce are too limited to admit of more than a moderate local trade. The stock of flour, in particular, has been nearly exhausted, the remnant remaining on hand consisting mostly of choice extra; but on Tuesday the supply was increased by considerable arrivals, which met a ready sale at full prices. Under scant supplies corn and oats have sold at fuller prices, but we have no material change to notice in any other articles.

The weather has been clear and fine, with occasional indications of showers, but no rain of any consequence; and if it has been of a similar character in the country we may expect more favorable accounts. From some points we receive cheering reports, but most of the accounts within the past week have been decidedly discouraging; and taking a general view, the prevailing opinion among factors appears to be that, in our section at least, no increase can be expected over last year. With a known increase in acreage, all depends upon the weather. If the latter prove as auspicious as last year we may count on a handsome increase, and if we have an average season the receipts will probably show no material variation; but if, on the other hand, the crop be curtailed by the numerous contingencies to which it is yet subject, we may reasonably apprehend a decrease. It must not be overlooked that the backwardness of the crop makes dry weather essential to a liberal yield, and without it all hopes of an increase over last year will be dispelled.

The river is thirteen feet nine inches below high water mark.

CORRUM.—The following are the arrivals since the ninth instant:

Louisiana and Mississippi	2216
Mobile	68
Texas	1
Total	2285

On Saturday only two or three buyers came forward, and the sales were confined to 150 bales. Good ordinary sold as low as 15c; and although the business was too limited to serve as a basis of quotations, yet the general tendency was manifestly to lower rates than Friday's quotations. On Monday there was more demand, and 875 bales changed hands at irregular prices, showing a falling off of from 1/4 to 1/2 c, good ordinary closing at 15 to 15 1/2 c, low middling at 17 to 17 1/2 c, and middling at 17 1/2 to 18 c. On Tuesday the market opened with only a moderate inquiry and evidently increased weakness, caused by the want of competition among buyers and the instructions of planters to sell on arrival at the ruling rates. Under these circumstances, notwithstanding steady markets at Liverpool and New York, prices ruled easier, at least for low middling and the better qualities, which enabled buyers to operate more freely, and the business summed up 1,075 bales. A kind of ordinary variously described as good style and strict sold at 12 1/2 c, very strict good ordinary at 15 1/2 c, low middling, good style, at 17, strict low middling at 16 1/2 to 17 1/2 c, middling at 17 1/2 to 18 c, and strict middling at the same. We heard of no sales of good middling.

This makes an aggregate for the past three days of 2,100 bales.

Referring to our remarks above, we quote as follows:

Ordinary	12 to 12 1/2
Good ordinary	13 to 13 1/2
Low middling	14 to 14 1/2
Middling	15 to 15 1/2
Strict middling	16 to 16 1/2
Stock on hand Sept. 1, 1870, bales	20636
Arrived past three days	2285
Exported previously	5081
Stock on hand and on shipboard	15643

FLLOUR.—Flour has again continued in good demand for Cuba since our last review.

MONEY.—Gold, 113 1/2 to 113 3/4. American silver half dollars, 110 1/2 to 111, and Mexican dollars at 1 1/4 to 2 per cent. premium in gold.

In bonds we noticed sales of \$3,000 new City seven, on Saturday, at a small amount of the same, on Monday, at 71, subsequently resold at 71 1/2, and \$2,000 do. at 71 1/2; and \$800, on Tuesday, at 71 1/2, \$1,100 City ten per cents at 97, and \$1,100 (resale) at 97 1/2.

City Treasury notes are quoted at 20 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, September 13, 1870.

Louisiana, choice, per head	\$4 to 45
Louisiana, second quality, per head	30 to 40
Louisiana, third quality, per head	20 to 30
Moore, per lb. gross	10 to 12 1/2
Sheep, first quality, per head	\$4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Wethers, choice, per head	10 to 100
Wethers, per head	50 to 80
Wethers, with calves	7 to 12
Yearlings, per head	5 to 12
Calves, per head	5 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements	\$4 00	\$20 00
Cotton and sugar plows	8 50	9 50
Yard's plows and scrapers	5 50	6 00
Cotton scrapers	5 50	6 00
Cotton sweeps	5 50	6 00
Cultivators	10 00	11 00
Shovelers	9 00	10 00
Spades	10 00	15 00
Axes	10 00	15 00
Baugling yard	20	33
Kentucky	20	32
Bale Rope, # 1	1 05	1 10
Wire, # 100 lbs	5 00	5 00
Pilot	6 00	6 00
Crackers	10 00	12 00
Bricks, # M	10 00	12 00
Lumber	32 00	35 00
English fire	50	50
Sperm, New Bedford	13	19
Tallow	12 1/2	13 1/2
Adamantine	55	55
Star	39	67
Chocolate, # lb	35	67
No. 1	35	67
Sweet and spiced	35	67
Cider, # bbl	13 00	13 00
Northern	15 00	15 00
Coal, # ton	11 00	12 00
Canal	11 00	12 00
Anthracite	11 00	12 00
Western, # bbl	25	29
Barilla (currency)	25	29
Contra	25	29
Cotton seed	15 00	15 00
Logwood, # lb	20 00	20 00
In sacks	31	33
Copper, # lb	31	33
Braziers	31	33
Shawling	31	33
Copper bolts	25	26
Yellow metal	25	26
Cordage, # lb	23	24
Manilla	23	24
Tarred, American	23	24
Russia	23	24
Corn meal, # bbl	4 75	5 00
Dyes, # lb	4	4
Logwood, Campy	4	4
Logwood, St. Domingo	4	4
Fustic, Tampico	4	4
Indigo, # lb	1 75	1 75
Madder	20	22
Eggs, # dozen	25	30
Feathers, # lb	75	90
Fish, # box	1 00	1 00
Cod	1 00	1 00
Herrings	1 00	1 00
Mackerel, No. 1, # bbl	24 00	27 00
Mackerel, No. 2	14 00	15 00
Mackerel, No. 3	10 50	11 50
Flaxseed, # lb	4	6
Extra	5 75	7 50
Superfine	5 25	5 50
Flax	5 00	5 25
Common	4 25	4 25
Fruit, # lb	15	16
Prunes	15	16
Pigs, drum	15	16
Drum apples	6 1/2	7
Curran's, new	15	25
Almonds, soft shell	15	25
Raisins, M. R., # box	4 50	4 50
Raisins, layer	4 50	4 50
Lemons, Palermo	8 00	12 00
Lemons, Malaga	8 00	12 00
Oranges, La. # box	8 00	12 00
Oranges, Palermo, # box	8 00	12 00
Glass, # box of 50 feet	3 25	3 75
French, # by 10	3 50	4 00
French, # by 12	3 50	4 00
French, # by 15	4 00	4 50
Grain, # bushel	53	60
Oats	35	38
Corn, shelled	7 25	7 50
Beans, # lb	7 25	7 50
Hops, # lb	1 20	1 40
Malt, Western	1 20	1 40
Malt, Canada	1 20	1 40
Gumpowder, # keg	8 50	9 50
Gunny bags, # bag	24	25
Hay, # ton	24 00	25 00
Western	24 00	25 00
Northern	24 00	25 00
Louisiana	24 00	25 00
Hides, # lb	14	15
Mexican dry flint	14	15
Country dry flint	14	15
Texas, stretched ditto	14	15
Dry salted	14	15
Wet salted, city slaughter	14	15
Iron, # ton	45 00	45 00
Pig	45 00	45 00
Country bar, # lb	4	5
English	4	5
Swedes, assorted	4	5
Hoop, # lb	4	5
Sheet	4	5
Boiler	4	5
Nail rods	4	5
Cotton ties	4	5
Castings, American	4	5
Lime, # bbl	1 75	2 25
Western	1 75	2 25
Shell lime	1 75	2 25
Rockland, etc	2 00	2 25
Cement	2 00	2 25
Plaster Paris	3 50	3 75
Molasses, # gallon	25	25
Cuba	25	25
Refinery rebolled	50	75
Moss, # lb	2	34
Gray country	2	34
Black country	6	64
Select water-rotted	9 1/2	10
Nails, # lb	4 00	4 75
American, # 6d	14	13
Wrought, German	14	16
Wrought, English	14	16
Naval stores	10	12
Tur, # gallon	2 25	2 50
Pitch, # bbl	2 25	2 75
Rosin, No. 1	2 25	2 75
Rosin, No. 2	2 00	2 10
Rosin, No. 3	2 00	2 10
Spirits Turpentine, # gal	37	40
Varnish, bright	60	85
Oils	1 20	1 25
Lard, # gallon	32	33
Coal oil, # bbl	35	40
Provisions, American	1 10	1 15
Lard, raw	1 10	1 15
Sperm	2 75	3 00
Whale, refined	1 30	1 35
Cotton seed, refined	95	1 00
Castor	2 50	3 00
Tanners, # gallon	90	1 00
Oil cake	25	25
Lard, # lb	25	25
Cotton seed meal	25 00	27 50
Provisions, # bbl	25 00	27 50
Beef, mess, Northern	25 00	27 50
Beef, mess, Western	25 00	27 50
Beef, dried, # lb	7 00	7 50
Beef tongues, # dozen	7 00	7 50
Pork, prime	10	12
Pork, round, # lb	19	21
Hams, # lb	19	21
Hams, canvassed	24	24 1/2
Shoulders	14	15
Green shoulders	14 1/2	15
Lard, prime, in tins	18	19
Butter, Northern	25	27
Butter, Western	16	16
Cheese, American	19	19
Potatoes, # bbl	3 00	4 25
Onions	3 00	3 50
Apples	3 00	5 00
Cabbages, # crate	12 00	15 00
Rice, # lb	8	10
India, (gold, in bond)	7 1/2	13
Carolina	7 1/2	13
Sugar, Louisiana, # lb	7 1/2	13
In the city	10 to 12 1/2	10 to 12 1/2
Sheep, first quality, per head	\$4 to 5	\$4 to 5
Sheep, second quality, per head	3 to 4	3 to 4
Sheep, third quality, per head	2 to 3	2 to 3
Wethers, choice, per head	10 to 100	10 to 100
Wethers, per head	50 to 80	50 to 80
Wethers, with calves	7 to 12	7 to 12
Yearlings, per head	5 to 12	5 to 12
Calves, per head	5 to 12	5 to 12

Special Notices.

To the Presiding Elders of the Mobile Conference.

DEAN BRETHREN: I am requested by Bishop McTear to give notice, through you, to all the colored preachers within your bounds, that their Annual Conference will convene at Selma, Alabama, on the twenty-fifth of November, and that they come up prepared with all the statistics, etc. Please interest your selves in this matter, that the Bishop may have a good showing from Alabama.

I would also respectfully request the preachers in charge of our circuits and stations (white) to interest themselves in this matter by informing the colored preachers of the time and place of holding the Conference, and aiding them with their reports. The delegates to their Colored General Conference will be elected there.

G. SHAEFFER, Supt. of Colored Work.

GADSDEN DISTRICT CONFERENCE.

The Gadsden District Conference will be held at Spring Creek camp ground, Cherokee county, Alabama, commencing September 29. Opening sermon on the twenty-eighth, at half past seven o'clock P. M. Let every member be present.

A camp meeting will be held in connection with the Conference. Ministers in Alabama and Georgia are cordially invited. Let everybody come. Persons coming by steamer will get off at Cedar Bluff; the camp ground is five miles from there. The boat leaves Rome every Tuesday morning, and Gadsden on Wednesday morning, passing Cedar Bluff at three P. M. and ten P. M.

T. G. SLAGHTER, P. E.

NEW ORLEANS DIST. CONFERENCE.

The New Orleans District Conference will meet at the Carondelet street church on Wednesday, October 5, 1870, at ten o'clock A. M. All the official members of the church within the district are members of the Conference. On Wednesday night it is proposed to have the administration of the Lord's Supper, and on Thursday night to hold a district love-feast.

L. PARKER, P. E.

TUSKALOOSA DIST. CONFERENCE.

The District Conference for the Tuskalooza district will be held at Greensboro, commencing on Thursday, September 22, 1870. All official members of the church are entitled to seats in the conference.

JAS. L. COTTEN, P. E.

CAMDEN DIST. CONFERENCE.

The Camden District Conference of the Alabama Conference will be held at Bolivar, Alabama, October 6-9. Rev. M. J. Law will preach the opening sermon October 6, at eleven o'clock A. M. All are requested to be present at the opening services.

D. M. HUDSON, P. E.

CAMP MEETINGS.

A camp meeting will be held on the Philadelphia circuit, Mississippi Conference, at Pilgrim's Rest camp ground, twelve miles east of Philadelphia, Nashville county, Mississippi, commencing on Thursday before the third Sabbath in October next. The preachers of the Brandon district and ministering brethren generally are invited.

The camp meeting is to be conducted on as primitive a style as possible, and all who live within reasonable distance are expected to come with tents or wagons, provided with rations, and to help support the meeting.

N. R. Ample accommodations for all who cannot come prepared to support themselves.

H. J. HARRIS, P. E.

A camp meeting will be held on the road from Greenwood to McNatt, one mile and a half north of Montjoy's ferry, commencing on the sixth of October. Preachers and people are invited.

H. WILLIAMS, P. E.

A camp meeting will be held at Salem, East Tuscaloosa and Bay Shore circuit, Mobile district, Mobile Conference, commencing on Thursday night before the second Sunday in October. Ministers and people are cordially invited to attend.

A. J. COLEMAN.

We will have a camp meeting (D. V.) at Frost's Bridge, on the Clark and Shubuta circuit of the late Mobile Conference, embracing the second Sunday in October. Brethren in the ministry, who can do so, are especially invited to attend, and any others who feel interested in this great work. Come over, Mr. Editor, and help us.

WILLIE H. LENTH, Pastor.

Woodville Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Buffalo, Hopewell, Oct. 1, 2
Meadville, Meadville, Oct. 22, 23
Amite, Ebenezer, Oct. 29, 30
Woodville, Nov. 5, 6
St. Helena, Mt. Nemo, Nov. 19, 20
Wilkinson, Midway, Nov. 26, 27
Percy Creek, Percy Creek, Dec. 3, 4
Liberty, Liberty, Dec. 10, 11

The Woodville District Educational Society will meet at Midway on the twenty-sixth of November.

JAS. A. GONNERY, P. E.

Yazoo District, Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Buffalo, Hopewell, Oct. 1, 2
Meadville, Meadville, Oct. 22, 23
Amite, Ebenezer, Oct. 29, 30
Woodville, Nov. 5, 6
St. Helena, Mt. Nemo, Nov. 19, 20
Wilkinson, Midway, Nov. 26, 27
Percy Creek, Percy Creek, Dec. 3, 4
Liberty, Liberty, Dec. 10, 11

The Woodville District Educational Society will meet at Midway on the twenty-sixth of November.

JAS. A. GONNERY, P. E.

Opelousas District, Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Washington circuit, Aug. 13, 14
Vernonville circuit, Aug. 15, 16
Opelousas, Oct. 20, 21
Cane Creek, Oct. 25, 26
Baton Rouge, Oct. 28, 29
Albany, Sept. 1, 2
Grand Chenier, Sept. 10-11
Plaquemine, Brule, Sept. 17, 18
Pattersonville, Sept. 24, 25
Franklin, Oct. 1, 2
New Iberia, Oct. 5, 6
Lake Charles, Oct. 12, 13
District Conference, at New Iberia, Oct. 6-9

J. D. ADAMS, P. E.

Wetumpka Dist., Alabama Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Wetumpka, Oct. 1, 2
Prattville, Oct. 8, 9
Antaugaville and Ivy Creek, Oct. 15, 16
Antaugaville, Oct. 22, 23
Lowndesboro, Haynovo & Union, Haynovo, Oct. 29, 30
Pleasant Hill circuit, Pleasant Hill, Oct. 29, 30
Carolina circuit, Harmony, Nov. 5, 6
Antauga circuit, Mt. Zion, Nov. 12, 13
Wm. S. TURNER, P. E.

Jackson Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Jackson station, Oct. 1, 2
Forest Grove, Forest Grove, Oct. 8, 9
Raymond, Chapel Hill, Oct. 15, 16
Madison, Livingston, Oct. 22, 23
Camden, Soudo chapel, Oct. 29, 30
Sharon, Sharon, Nov. 5, 6
Brownsville, Brownsville, Nov. 12, 13
Sulphur Springs, Union, Nov. 19, 20
Canton, Dec. 26, 27
R. ABBEY, P. E.

Brandon Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Brandon station, Brandon, Sept. 30
Brandon circuit, Union, Oct. 1, 2
Forest circuit, Morton, Oct. 8, 9
Philadelphia et., Pilgrim's Rest, Oct. 13-18
Paulding et., Pleasant Hill, Oct. 22, 23
Sylvania circuit, Oct. 29, 30
Benton circuit, Nov. 5, 6
Walnut Grove circuit, Nov. 12, 13
Hillsboro circuit, Nov. 19, 20
Garlandville circuit, Nov. 26, 27
Decatur, Dec. 26, 27
H. J. HARRIS, P. E.

Meridian Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Meridian, Sept. 24, 25
Pearce's Springs, at Manassas, Oct. 1, 2
Shubuta and Clarke, Salem, Oct. 8, 9
Belmont, at Brunsenville, Oct. 15, 16
Livingston, Oct. 22, 23
Enterprise, Oct. 29, 30
Enterprise circuit, at Pleasant Valley, Nov. 5, 6
Gaston, Nov. 12, 13
Bulder, Nov. 19, 20
Bladon Springs, Nov. 26, 27
The camp meeting on the Pearce's Spring circuit will embrace the fourth Sunday in September; on the Shubuta and Clarke circuit, the second Sunday in October.

JOSHUA T. HEARD, P. E.

Alexandria Dist., Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Centerville and Trinity, at Centerville, Sept. 17, 18
Harrisonburg and Shirley, at Harrisonburg, Sept. 24, 25
Columbin, at Ebenezer, Oct. 1, 2
Atlanta, Oct. 8, 9
Rapid, at Liberty chapel, Oct. 15, 16
Alexandria, at Alexandria, Oct. 22, 23
Calais, at Liberty chapel, Oct. 29, 30
Spring Creek, at Liberty chapel, Oct. 29, 30
Evergreen, at Big Cane, Nov. 5, 6
Atchafalaya, Nov. 12, 13
J. F. MARSHALL, P. E.

Brookhaven Dist., Mississippi Conference.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, SEPTEMBER 21, 1870.

NO. 36.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Sept. 19.—The Telemachus survey expedition will sail in about two weeks.

The State Bank of Louisiana has been converted into a national bank, with a capital of \$600,000.

New York, Sept. 21.—The steamer Merrimack, from Rio de Janeiro, brings details of a collision, on the Amazon river, of the steamers Paris and Aray. The Paris sunk and one hundred and thirty-one lives were lost. Both pilots, it is reported, were drunk at the time of the collision.

SAN FRANCISCO, Sept. 21.—Late advices from Arizona place the capital of that Territory in a state of siege. A dozen citizens have been killed, and a number of Mexican teamsters and mail riders have been slaughtered, and the mail stations and wagon teams destroyed. Farmers are abandoning their ranches, and the Indians are absolutely free to depredate at pleasure.

FOREIGN.

PARIS, Sept. 19.—Many Prussian scouts have arrived near the walls of Paris.

LONDON, Sept. 19.—Prussia says distinctly that she does not recognize the French government, either imperial or republican, and is reluctant to make peace at present.

TOURS, Sept. 19.—Though it is certain Jules Favre has gone to the Prussian headquarters, no basis for negotiation has been arranged.

BERLIN, Sept. 19.—The North German Gazette says: The republic exists *de facto*, the empire *de jure*. We shall treat with that offering the best conditions.

WASHINGTON, Sept. 19.—Minister Motley telegraphs the State Department that Prussia does not intend to confine negotiations to the Emperor or Regency, but objects to negotiations with the present government, as it is incapable of furnishing absolute guarantees. Bismarck and Favre have had a conference, but the result has not transpired.

PARIS, Sept. 19.—The Red Republicans continue to placard the walls denouncing the new government. Trouble is apprehended. The citizens say they prefer Prussian rule to communism.

The railway to Calais has been cut at Conflans.

MANN, Sept. 19.—Olozaga breakfasted with Prim and Serrano. His prompt recognition of the republic has been explained and fully justified by the production of a dispatch from Sagasta recommending recognition.

LONDON, Sept. 19.—Rome is still unoccupied, though closely invested. The Italian chambers will be soon convened, to hear the result of the plebiscite in papal territory.

PARIS, Sept. 19.—A fight took place yesterday ten miles from Paris, between the advance guard of the Prussian army and a reconnoitering party of the French forces; the latter were driven back, and the Prussians established themselves on the heights which the French had been holding. The Prussians numbered thirty-nine thousand. The fight is said to have been very bloody. The French, though beaten, inflicted heavy losses on the Prussians. The contest raged upward of ten hours.

NEW YORK, Sept. 19.—The London correspondent of the Tribune telegraphs from Berlin, nineteenth, that the American legation has been advised from Paris that the blockade of the Elbe and Weser has been raised, and would not be resumed.

LONDON, Sept. 19.—The Times' correspondent, writing from Paris under date of the seventeenth, says: General Vinay led thirty thousand troops of the line last night to Vincennes, to dispute the passage of the Marne.

The advance of the enemy yesterday was not great. Their troops are massed near the Seine, ready to cross any moment. Crossing the Seine at Villeneuve and St. Georges, they will pass in the vicinity of Longjumeau to the rear of Versailles. Established there, they will push forward by the woods of Meudon to plant their batteries on the heights of Clamart; and if the city is bombarded they will open the fire upon the vanguard from this point. They can greatly damage the city as far as the Boulevard d'Enfer and Mont Parnasse.

The northern army is marching on St. Denis.

Announcement was made that a socialist meeting would be held, at which Victor Hugo, Ledru Rollin, Louis Blanc and Pyl would be

present to protest against moderation of the government. The meeting was probably suppressed.

The Reds are struggling hard for supremacy.

Since morning the enemy has made some progress toward Versailles, fighting at Juvisy and Athis. I saw a dozen wounded men carried to Voldegrace.

LONDON, Sept. 19.—On Friday Grauville made certain suggestions to Thiers, which Thiers might submit, if he saw fit, to the provisional government. From these suggestions results Jules Favre's interview with Bismarck. There are reasons for believing that peaceful results will follow this interview.

The papal negotiations for a compromise before the Italian occupation of Rome have failed.

MANN, Sept. 19.—The raising of the blockade in the Baltic and North Sea is officially announced.

LONDON, Sept. 19.—China advices are more unfavorable to peace. The Governor of Nankin has been assassinated on account of his sympathies for foreigners.

HAVANA, Sept. 19.—The children of all slaves captured since 1854, after serving sixteen years' apprenticeship, have been released by order of De Rodas.

HAVANA, Sept. 19.—The Panama and West India cable was opened to the public this morning. Tariff from the United States to Cuba \$2 50, to Jamaica \$5 for ten words, and twenty-five cents for every additional word to Cuba and fifty cents to Jamaica.

Benbata is reported to have surrendered.

HAVANA, Sept. 19.—The Spanish steamer Santander arrived this morning with five hundred soldiers from Spain for the army operating in Cuba. During the passage the Santander took fire, but the flames were soon extinguished. No one lost. Damage very light.

The filibuster steamer Salvador has been captured between Cienfuegos and Trinidad. She was loaded with arms and war material. The captain and thirty men escaped.

BERLIN, Sept. 20.—The Czar of Russia writes the Prussian Queen, extolling the wonderful ability and soldierly qualities of the Prussians, and congratulates the Queen on the Prussian victories.

It is denied that King William will only treat with Napoleon; but will hold all occupied territory until a stable government guarantees a treaty.

A letter from Bismarck says: Rest satisfied that the safety of Germany is being properly secured and the peace of the world assured. No obstacle will be placed, on the part of Germany, in the way for a termination of the war into which she was unwillingly drawn, but from which she will never retire until the legitimate aspirations of her children are secured, and the integrity of the Fatherland also secured, and the people of Germany rendered safe from future cruel and unnecessary conflicts, the slaughter resulting from which we cannot look upon without horror.

A private letter from Cassel says the decree has been formally revoked by which Eugenie assumed the Regency.

NICE, Sept. 20.—Contrary to the Prussian reports, Nice and Nyon are perfectly tranquil.

LONDON, Sept. 20.—Rumors, to be received with caution, circulate here of local uprisings in France against the Prussians.

The London morning and evening journals of to-day have no news whatever from Paris.

A dispatch was received here tonight from Paris, dated four o'clock this morning, reporting a collision of trains on the railway Plessis, near Tours, in which eleven persons were killed and twenty-five injured.

Thiers had arrived at Tours.

BERLIN, Sept. 20.—The North German Gazette says Bismarck consents to see Favre, promising, however, that Germany is not disposed to intermeddle in the internal affairs of France.

The German States are ready to recognize the republic when they are sure the French people prefer that form of government; but, to protect the military, they recognize in the territory actually occupied the authorities placed in power by the empire. Moreover, it is still unknown whether Bazaine recognizes the republic and government at Paris; indeed, it is reported he expressly disavows both.

FLORENCE, Sept. 20.—The siege of Rome has commenced. Five divisions under Cadorna invest the city. Resistance is a matter of form, and a surrender is expected to-day.

FLORENCE, Sept. 20.—Herr Arnim writes to Cadorna announcing his failure to prevent resistance to Italian occupation. The foreign legationaries defy the Pope's wishes, and consequently the Italians must take by force what cannot be obtained by diplomacy. The Italians are in force on all sides of the city except westward.

The preparations for defense will provide, if possible, for the protection of property, venerable monuments and the lives of non-combatants.

TORUS, Sept. 20.—It is reported, as the result of the meeting between Jules Favre and the King of Prussia, that the hope of a speedy peace is not abandoned.

Prussia is indisposed to grant an armistice. If there is to be peace, all must be settled immediately.

Thiers left here this afternoon, after an interview with Cremieux.

England received Thiers' explanations favorably, and is prepared to act with Russia and Austria, if they also accept Thiers' proposition.

Advices received from Orleans attach great importance to the action at Soissons yesterday. The Prussians suffered much from the artillery, which was hidden in the woods. The battle lasted nearly all day, when the Prussians were compelled to retire.

It is reported the Prussians were badly repulsed in an attempt to storm Fort Mont Valerien, on the west side of Paris.

Two trains collided near here, by which eleven persons were killed, including M. Duval, editor of the Journal des Debates, and twenty-five hurt.

An enormous quantity of stores and munitions which were gathered here have been ordered further south.

LONDON, Sept. 20.—Bietrie, formerly prefect of police of Paris, writes from Wilhelmshoe that it was impossible for the Emperor to conceal the court extravagance by a reinforcement of the civil list; that it is also untrue that the Emperor has ten million francs safely invested at Amsterdam; also untrue that the Emperor borrowed two thousand thalers at S-dan.

Bietrie says his master's misfortunes should protect him from such outrageous publications.

Granville's messenger to Lord Lyons was obliged to travel in a post chaise from Rouen. The mail service from Paris has been cut in all directions.

Prussia is intensely disgusted with England, especially in its publication of confidential memoranda.

The French have constructed earthworks near St. Denis and Clamont.

NEW YORK, Sept. 20.—Special to the Telegram:

LONDON, Sept. 20.—Great spirit animates the soldiers on the Paris ramparts. Sorties are made every day.

LONDON, Sept. 21.—The Tribune's Berlin correspondent telegraphs (giving the American minister as his authority) that he learns that Favre will be received only in his capacity as a citizen, and will be informed by Bismarck that Germany must insist as condition *sine qua non* of peace the surrender of the forts on the Moselle and the Rhine by which Germany was threatened and attacked.

A dispatch received in London from Bismarck, yesterday, says that Jules Favre was cordially received at the King's headquarters.

Favre is at Rothschild's chateau. Two preliminary discussions have been had relative to the time and mode of convening the Constituent Assembly in view of securing a sufficient guarantee for the fulfillment of which the provisional government may yield its consent.

TORUS, Sept. 21.—The repulse of the Prussians at Orleans is confirmed.

The ironclads for the defense of Paris have commenced operations.

General Ripley, an American now in Paris, has tendered his services to the Committee of Defense.

Floating batteries have been constructed to defend the entrances to the French rivers.

A large number of troops and volunteers are reported at Lisle. It is expected that the troops now in the eastern department will soon create a diversion.

FLORENCE, Sept. 21.—The city of Rome has been occupied by Italian troops. There was no bloodshed, which is altogether attributed to the tenderness of the Pope, who forbade any resistance. The Romans received the Italians with great enthusiasm.

NEW YORK, Sept. 21.—The steamship Lafayette, which sailed yesterday, carried one hundred thousand stand of arms and three million cartridges for the use of the French. Also contributions from New Orleans and other cities.

The attempt of the Prussians to cut the Orleans railroad resulted most disastrously to them. They were attacked by the French, and after an engagement of six hours' duration, notwithstanding a reinforcement of twenty thousand fresh troops, were compelled to fall back in great disorder. They were hotly pursued by the French to their main body at Corbeil, which was also compelled to evacuate that place and reconcentrate on Melun. The Prussians lost all their camp equipment, baggage, etc.

The Orleans railroad is now the only means of communication between Paris and the provinces.

The commander at Toul has unconditionally surrendered the city and garrison after sustaining another fierce bombardment. The city was found to have been greatly injured. The walls were breached in many places, and numerous buildings burned.—*Piquette.*

EMMAL, France, Sept. 21.—Toul has again been unsuccessfully attacked.

GREX, Sept. 21.—Reports coming in state that the Prussians who are investing Paris have been defeated with heavy loss in the plains of Mendon and Severes.

NEW YORK, Sept. 22.—A Tribune's special says Bismarck and Favre have met and discussed the time of the assembling of the French Constituent Assembly. This confirms the private information telegraphed the Times, some days ago, that Bismarck was forging the assemblage of a body of representatives from the people, competent to bind France by a treaty.—*New Orleans Times.*

LONDON, Sept. 22.—The Prussian King reports to the Queen that the investment of Paris is now complete, and that a French advance on the north side of Paris was repulsed with a loss of seven guns and two thousand five hundred prisoners.

The Standard this morning says peace negotiations are progressing hopefully at Meux. The general principles have already been arranged by Bismarck and Favre, and the details are now under consideration.

FLORENCE, Sept. 22.—A contingent of each division of the Italian army occupied Rome. The remainder camped outside the walls.

The papal troops laid down their arms and defied before the Italian soldiers, who cheered lustily for Victor Emanuel.

The papal legions have gone to Civita Vecchia to await arrangements to transport them to their respective homes.

The Italian loss before the walls of Rome was trifling.

Diplomatic corps at the Vatican announce their satisfaction with the precautions taken to preserve order.

The people all over Italy are enthusiastic over Italian unity.

The large cities are covered with flags, and fireworks and illuminations attest the general joy over the occupation of Rome by the national troops.

YELLOW FEVER IN MOBILE.—The Board of Health of Mobile, on the twentieth instant, published the following report:

Exaggerated rumors of the presence of yellow fever in the city having got abroad, the Board of Health deem it proper to make the following report, based upon information derived from the medical faculty: There have occurred within the city, in all, only sixteen cases—of these four have died. In order to prevent the disease from becoming epidemic, the best plan in our opinion is to limit as far as possible the material for it to operate on. We therefore advise all unacclimated persons to leave the city, and we warn absentees to remain away until the disease disappears. The physicians of the city are hereby requested to report every evening to this office all new cases that may occur in their practice, stating the locality of each.

The Prussians, it is said, have just driven the poor Baroness de Renmont from her chateau for the third time. They first forced her to fly in 1792, then again in 1814, and now at the age of ninety-four she is once more obliged to abandon her home. The Baroness lives a few miles from Montmedy, at the chateau of Grand Verneuil, where apartments were prepared to receive Louis the Sixteenth during his flight. They were never occupied by the unfortunate monarch, who was stopped at Varese.

WESTERN CONFERENCE.

The first session of the Western Conference of the Methodist Episcopal Church South convened in Leavenworth City, Kansas, at the church southeast corner of Broadway and Seneca streets, September 8, A. D. 1870, at nine o'clock A. M., Bishop H. N. McIntyre presiding.

The Conference was opened with religious services, conducted by the Bishop, reading the fourth chapter of Second Corinthians and singing the hymn, and Rev. S. S. Bryant, of the St. Louis Conference, offering prayer.

Rev. Joab Spencer was appointed secretary *pro tem*.

The Bishop announced the action of the General Conference creating the Conference, as follows: The Western Conference shall include the States of Kansas, Nebraska and Colorado, and the Territories of Wyoming, Montana and Idaho, and any other territory east of the Rocky mountains and west of the Missouri State line not included in other Conferences.

The following clerical and lay members were recognized as composing the Western Conference, viz:

Elders—Learner B. Stetler, William Bradford, Joseph King, Adonijah Williams, William Barnett, James S. Smith, Jacob McEwen, Charles Boles, Joab Spencer and Pryor W. Duncan.

Deacons—Ebenzer G. Frazier and Hugh W. Currin.

On Trial—Eugene R. Hendrix, Thomas C. Downs, Alonzo V. Bayley, George Warren, Edwin J. Stanley and William A. Hanna.

Lay Members—John O. Foreman, local preacher, of St. Joseph district; Lewis N. Lloyd and Preston R. King, of Savannah district; James S. Read, local preacher; Eli Hopkins, George Morris and John A. Tuggle, of the Kansas Mission district.

On call of the roll the following were found present: *Clerical*—Joseph King, Adonijah Williams, William Bradford, James S. Smith, J. McEwen, Charles Boles, J. Spencer, E. G. Frazier, H. W. Currin. *Lay*—J. S. Read, E. Hopkins, G. Morris and J. A. Tuggle.

ADMITTED ON TRIAL.

Berridge Margeson, recommended by the First Church Quarterly Conference, St. Louis Conference; Nathaniel G. Faubion, from Oskaloosa circuit, Missouri Conference; Wileher L. Pendleton, from Wright City circuit, Missouri Conference; Thomas R. Hedgepeth, Troy Mission, Missouri Conference.

RECEIVED BY TRANSFER.

George W. Evans, Little Rock Conference; Oscar Smithson, Illinois Conference; S. J. Catlin, Illinois Conference; William A. Blackwell, Missouri Conference; Charles W. Sanford, Missouri Conference; John S. Frazier, St. Louis Conference.

ORDERS RECOGNIZED.

Rev. John P. Skiles, formerly of the Illinois Conference of the Methodist Protestant Church, and having joined the Methodist Episcopal Church South, as local preacher, was recognized as in elder's orders.

APPOINTMENTS.

LEAVENWORTH DISTRICT.—Joseph King, P. E. Leavenworth station, to be supplied; Leavenworth circuit, William A. Hanna; Wyandotte station, William Barnett; Wyandotte circuit, Thos. C. Downs; Troy circuit, E. J. Stanley; Atchison station, Hugh W. Currin; Oskaloosa circuit, to be supplied; Holton circuit, John S. Frazier; Waukegan circuit, W. L. Pendleton; Waterville circuit, to be supplied.

NEBRASKA DISTRICT.—James S. Smith, P. E. Nebraska City station, Berridge Margeson; Rock Bluff circuit, Adonijah Williams; St. Stephen's circuit, T. R. Hedgepeth; Omaha circuit, to be supplied; Plattsmouth circuit, Oscar Smithson; Beatrice circuit, to be supplied.

SHAWNEE DISTRICT.—C. Boles, P. E. Shawnee circuit, George Warren; Tecumseh circuit, to be supplied; Paola circuit, to be supplied; Mound City circuit, to be supplied; Fort Scott circuit, G. W. Evans; Baxter Springs circuit, Nathaniel G. Faubion; Chitabee circuit, to be supplied; Ottawa circuit, to be supplied.

COUNCIL GROVE DISTRICT.—Jacob McEwen, P. E. Council Grove circuit, E. G. Frazier; Cottonwood Falls circuit, to be supplied; Wichita circuit, to be supplied; Augusta circuit, to be supplied by O. P. Noble; Humboldt circuit, to be supplied; Verdigris circuit, to be supplied; Clarke's Creek circuit, William Bradford; Emporia circuit, to be supplied.

MONTANA DISTRICT.—L. B. Stetler, P. E. Helena station, S. J. Catlin; Diamond City circuit, to be supplied; Gallatin City circuit, William A. Blackwell; Roseman City circuit, to be supplied; Virginia City circuit, Charles W. Sanford; Bannock City circuit, to be supplied; Deer Lodge City circuit, to be supplied.

COLORADO DISTRICT.—William H. Lewis, P. E.

THE COLORED DISTRICT.—Moses White, P. E. Leavenworth, Moses White; Monroe (Mo.), William Meadows; Platte City (Mo.), to be supplied; Atchison circuit, to be supplied; Paola circuit, to be supplied.

Pryor W. Duncan, transferred to St. Louis Conference; E. R. Hendrix, transferred to Missouri Conference; Joab Spencer, superannuated.—*St. Louis Christian Advocate.*

Missionary Plan and Proposition.

We ask special attention to the following proposition:

PARRISAN, MOBILE ST. CHURCH, NEW ORLEANS, Sept. 12, 1870.

REV. J. B. McFERRIN, D. D., MISSIONARY SECRETARY: I regretted not meeting you recently when I passed through Nashville. I feel especially concerned about discharging that incumber, the missionary debt. "Owe no man anything, but to love one another," says our guide-book. I am not aware that the liberal proposition of the Nashville brother has met with a response. I suppose not. I think every itinerant preacher in the church is willing to obligate himself to pay \$5 toward liquidating that debt. Let it be a personal, individual thing. Some of our brethren may be too poor to pay that amount, in which case let them collect it from others. I think that if each itinerant will pay that amount it will be sufficient to meet the claim. Besides, there are a great many of our local brethren and laymen who would accede to the proposition, so that by the close of the forthcoming sessions of our Annual Conference the whole missionary debt would be paid, and we should be free. If the debt is thirty thousand dollars, six thousand preachers at \$5 would meet it. I would suggest that this contribution do not conflict with our regular missionary contributions in our charges. Now let us have six thousand names, and \$5 each, by January 1, 1871. It is mortifying that appeal after appeal should be made from our papers and pulpits for money to pay this debt. Let every one who reads or hears of this proposition consider that he is personally meant, and lay the paper down, and send the money to the secretary instantly. Inclosed find draft on R. J. Harp, 112 Camp street, New Orleans, for \$5 to pay the missionary debt. I consider if the church owes the debt, the preachers are a part of the church, and its representatives in the matter, which makes it well-nigh a personal obligation. A lay member of my charge incloses five dollars, also, toward the missionary debt.

Affectionately, and in hope of liberty,

T. B. WIRTZ.

Nashville Advocate.

ST. LOUIS DISTRICT CAMP MEETING.

The St. Louis district camp meeting was a complete success. The Lord was with his people. The church is greatly revived and strengthened; sinners were convicted and converted. God only can tell the good that will result. We can only state that from very incomplete records—the first two days not having been kept at all—there were over three hundred penitents at the altar. Of that number we have the names of over two hundred who professed conversion, and over one hundred and fifty who joined the church. These figures include seventeen children and thirty-five colored people. We have reason to believe that many more have found peace with God than the number stated above, for at every meeting nearly every penitent was blessed—fully ninety per cent. of those who presented themselves at the altar; but many, after being blessed, went back in the congregation to make room for other mourners, and their names were not obtained.—*St. Louis Christian Advocate.*

JEREMY TAYLOR said: Hasty conclusions are the mark of a fool; a wise man doubteth—a fool rageth, and is confident; the novice saith, I am sure that it is so; the better learned answers, Peradventure it may be so; but I prithe inquire. Some men are drunk with fancy and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily.

The Christian Advocate.

SATURDAY, SEPTEMBER 24, 1870.

NOT LOST.

The look of sympathy, the gentle word
Spoken so low that only angels hear;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes;
Those are not lost.

The sacred music of a tender strain
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely pause to hear,
It is not lost.

The silent tears that fall at dead of night
Over soiled robes which once were pure and
white;
The prayers that rise like incense from the
soul,
Longing for Christ to make it clean and
whole;
These are not lost.

The happy dreams that gladdened all our
youth
When dreams had less of self and more of
truth;
The child-like faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They are not lost.

The Argosy.

FROM AN ITINERANT'S WIFE.

MR. EDITOR: We receive your paper weekly, and read it with much interest. We have a little girl and boy, who are never weary of reading "The Child's Corner," and when the papers grow a little old they beg them, that they may transfer "the beautiful little stories and pieces of poetry to their scrap-books." I trust that we shall be able to rear all our children in the cultivation of a taste for religious literature.

We have a Sabbath school at this place, but not very flourishing. Although our older sons can find nothing new in the library—having read, here and elsewhere, all it contains—they still bring home Sabbath school books and read them regularly, thereby attesting the truth that a good book may be read several times with interest and profit. I think the great lack in our Sabbath schools is religious teachers. Those who are out of the church and out of Christ are not prepared to train the youthful mind for heaven.

The churches in this part of the State are being much strengthened by revivals. The Lord is with his ministers in their efforts to win souls to Christ, and is giving them visible fruits of their labors. At Minden a most gracious work has just closed, which might have been protracted longer with profit if assistance could have been had. The pastor is now in the midst of a refreshing meeting at Flatlick, but his own strength is nearly exhausted, and help cannot be obtained. Every preacher has as much as he can do in his own work, and the great cry is—"Help!" "The harvest truly is great, but the laborers are few."

This is certainly a time of refreshing from the presence of the Lord. It has not been my privilege to be in one of these meetings yet; home duties and the care of a large family have kept me in the background; but my heart and prayers go with "the heralds of the cross" everywhere, especially with that one whose destiny I have shared for so many years. I often have a desire to accompany him during such seasons as the present, and help him in the good work so far as lies in the power of a poor, weak woman; but duty says, "Home is your sphere," and I submit, praying for that "godliness which, with contentment, is great gain;" and often I know that God is not confined to time or place in administering his blessings. In our own family circle, where we have an altar erected to him, he sends into our hearts the still, small voice, which whispers welcome words of comfort and encouragement; and when we rise from our knees I feel like a new round of duties had been presented—instead of the old, monotonous routine—so bright, and encouraging the aspect everything wears. At such times I cast a glance around the old "shabby mansion," and wonder if every home contains as many blessings as ours.

There are those who pity the itinerant's wife in her poverty and privation. A friend said to me: "How can you be so cheerful? It seems to me that I should always be in an ill humor, situated as you are." Ah! it would be far more difficult to tell what the religion of Jesus does not do, than what it can do. How few in the world realize that true happiness may exist in a home where but a small share of the good things of this life are enjoyed. They do not understand that this religion is as an under current, mighty and powerful, animating and encouraging the heart of every true Christian, even in the midst of difficulties which would crush the hearts of the most resolute who are without God and without hope in the world.

You will doubtless hear soon, from the preachers in northwest Louisiana, of the condition of their various charges. May the Lord continue to bless his gospel, that it may have free course and be glorified in converting sinners, in strengthening believers, and in building up our beloved Zion.

AN ITINERANT'S WIFE.

HOMER, LA., September, 1870.

Who Founded the Baptist Church.

MR. EDITOR: I wish to call the attention of all who may feel interested on the subject, that Elder J. R. Graves, on a visit to the Baptist State Convention recently held in the town of Minden, Louisiana, did publicly and positively deny the generally received historic fact that the first Baptist Church in the United States of America was founded by Roger Williams, and asserted that John Clarke, of Newport, was the founder of said church, and that he, J. R. Graves, had been to Newport, and sought out and found in a dilapidated graveyard a tombstone erected to the memory of said John Clarke; and that he, Graves, having removed with his own hands the tall grass which had grown upon the grave and about the tombstone, also the mold and dirt which had settled upon it, read the inscription upon the tombstone, certifying that John Clarke was the veritable founder and father of the first Baptist Church on the American continent.

As the bold and unqualified assertion of J. R. Graves has doubtless misled some, and through their influence may deceive others, and as the gist of the subject is an attempt to establish, through the Clarke line, the dogma of apostolic succession, I have taken the pains to procure an exact copy, punctuation and everything pertaining to said inscription; and I do affirm, and am prepared to prove from authentic documentary testimony now in my possession, that Mr. Graves' assertion is false.

N. M. SKIRWORTH.

MT. LEBANON, LA., Aug. 26, 1870.

CHURCH SCHOOLS.

MR. EDITOR: My attention has been called to an article in your paper of the third instant, on "Church Schools," and I have been requested to write you on the subject. The article contains some expressions calculated, though I presume not intended, to mislead, and perhaps do more harm than good. Their publication and circulation among us is, I think, likely to retard the object the writer of them seems to have had in view.

To speak disparagingly and damagingly of some of our schools is not well calculated either to promote education generally among us or to advance the interests of the two colleges particularly commended. Your correspondent, "H****," is certainly greatly misinformed. His allusions to Sharon Female College, and by implication to Madison College, are particularly unfortunate. It is no disparagement to Whitworth College to say that the former is one of the oldest and best schools in the South, and has probably done more for the religious education of our youth than any other school in the State. As to its being "barely able to live," and to be incidentally mentioned and put at the foot of the list of our Conference schools, it is out of the question. I will not believe that any one connected with Whitworth College has had any hand in such gross misstatements. I am sure President Johnson as much regrets such a publication as I do. Whitworth College does not need better friends than some of us who are connected with the colleges at Sharon.

Your correspondent states, by fair implication, that Madison College has no existence among us even as a school of any kind. This is unfair. Since the ravages of our late war it has been for the most part not much more than a first class high school; but it has at no time touched a point below a high classical school of the very first grade. It is now both looking and working to put on regular college habits and honors; and in a catalogue of "church schools" in the Mississippi Conference it deserves mention. It is certainly one of the oldest and best Methodist schools in the State.

While everything is true that is said by your correspondent, and much more that might be said, of Centenary and Whitworth Colleges, it is inexpedient, I think, to say no more, to attempt to elevate them at the expense of others perhaps equally deserving.

Yours very truly, etc.,

R. ABBEY.

CANTON, MISS., Sept. 12, 1870.

REVIVAL NOTICES.

MR. EDITOR: The most interesting and edifying part of the Advocate is the "News from the Churches," but this is often spoiled by empty phrases, implying what is evidently not felt by the writers. It has got to be fashionable to close revival notices with: "To God be all the glory." Of course we cannot say positively that this is not felt, but judging from the tone in which these notices are sometimes written we are often skeptical. For instance, a brother has a good time at a meeting, sinners are awakened, mourners converted, and many join the church. He must needs give a notice of it in the Advocate, and he writes about as follows:

"Mr. Editor: Say to the friends of Zion that the Lord has done great things for us, whereof we are glad. The fire is burning in this part of God's vineyard. I have caught the flame and am spreading it all over my circuit. I opened the battle against the devil at such a place and time. The conflict lasted two weeks, and resulted in thirty recruits. We were assisted by Bro. so and so, who preached with great power. He is indeed an able minister of the gospel of Christ. To God be all the glory!"

Now I suggest that we try to find another way to close these revival notices, as that phrase has become hackneyed, especially until we learn to "say to the friends of Zion" what we have to say about our revivals with less flourish.

It is encouraging to know that the Lord is reviving his work, and we certainly should not fail to give the church at large the benefit of the good news; but let us deal in facts—simple, unadorned facts. These are more edifying to those for whose benefit the revival notices should be written than rhetorical flourishes and the praise of living ministers, not to say self-praise. I read a revival notice somewhere recently which was about as follows:

"We have just closed a meeting at so and so, which resulted in twenty-five accessions to the church and about as many conversions."

Now that is all anybody cares to know about that meeting, and an article of a column's length could not improve it. So thinks

NEWS FROM THE CHURCHES.

OPELOUSAS, LOUISIANA.

MR. EDITOR: With unfeigned gratitude to God I will inform the church that the work is prospering here. At Bellevue we had a happy meeting, resulting in the conversion of about eighteen souls; at Coulee Crouche (Brother C. A. Frazee's work) as many more; and at Kimball chapel a fine work is progressing now. At the latter place there have been about one hundred and sixty conversions since September 5, 1869. May the Lord sanctify the church for the great work of evangelization. Yours fraternally,

B. F. WHITE.

SEPTEMBER 15, 1870.

MINDEN, LOUISIANA.

MR. EDITOR: I have just closed a very good meeting at Griswold's chapel, on the Farmerville circuit. There were eleven conversions and thirteen accessions to the church. The church was greatly revived. Many praises went up to God from the new converts and from the church. Had my strength been sufficient to have continued, the results would have been much greater, as a fine feeling pervaded the whole congregation. The prospects are good for a general revival throughout the whole work.

ROBERT RANDLE.

SEPTEMBER 14, 1870.

RIVES' CHAPEL, CAYUGA CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: On last Sabbath we closed the most interesting meeting at this place that it has ever been my privilege to attend. It lasted nine days. It was a union meeting—the first one of the kind that I have ever attended. Our Presbyterian brethren united with us heartily. Brothers Daniels and Hamard represented the Presbyterian ministry; Brothers Brown, Nixon and myself the Methodist. There were about thirty conversions. There were twenty-two accessions to the Methodist church and fifteen to the Presbyterian. It was indeed a time of refreshing from the presence of the Lord. Praise the Lord!

IRA B. ROBERTSON, P. C.

SEPTEMBER 6, 1870.

HOMER, LOUISIANA.

MR. EDITOR: We protracted the services in our church at Minden four days after the district meeting closed. The church was greatly revived, and twelve persons joined our church by application and one by letter; some fifteen professed to have obtained pardon.

The following Saturday (August 27) we commenced a meeting at Flatlick church. Here our congregation is not large, yet the Lord blessed us greatly. Twelve were added to our church—eight by application and four by letter. Our appointments called us away on Friday noon, but the brethren continued the meeting, and this morning before my arrival at home a messenger came for me, saying the interest in the neighborhood was on the increase. I will return to their assistance in the morning.

Truly, your brother,

N. A. CRAVENS.

SEPTEMBER 5, 1870.

ROCKY MOUNT CIRCUIT, MONTGOMERY CONFERENCE.

MR. EDITOR: God has poured out abundantly of his Holy Spirit upon this field, greatly reviving his people and converting many precious souls. The Lord has done great things for us, whereof we are glad. During the year much attention has been given to Sabbath schools, nine of which have been organized, most of them being in a prosperous condition. Class meetings have been established at all points, and are bringing forth the good fruits for which they were originally founded. There have been revivals at seven different appointments on the circuit—all but one—which have resulted in the addition of about one hundred and eighty members to our connection by profession and about thirty-five by letter, making in all two hundred and fifteen.

At our second quarterly conference Brother R. C. Gibson, a local preacher, was employed to assist me on the work. We have been favored with the co-operation of local brethren Loftin, Rylander and Pannin, who rendered valuable service; and also with seven scriptural, logical, irresistible Holy Ghost sermons by Rev. William Swift, Presbyterian minister. We say with the Psalmist: "The Lord is good to all, and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power."

W. B. ADAMS, P. C.

SEPTEMBER 12, 1870.

WALNUT GROVE CHURCH, WALNUT GROVE CIRCUIT.

MR. EDITOR: We have just closed our protracted meeting at this church, which lasted nine days, and resulted in nineteen accessions to the church, and about the same number of conversions. It was one of the best meetings it has been my privilege to attend in many years. The Holy Ghost was abundantly poured out upon the church, and many were enabled to shout the high praises of God and the Lamb. Some bright conversions around the family altar and on the way to church. God blessed us in the prayer meeting, in preaching, in singing, in praying, and preachers and people rejoiced together in hope of the glory of heaven. The accessions to the church were of the best material in this community—among them many promising young men and young ladies, and many of them special objects of prayer during the present year. Quite a number of penitents were left at the altar, and some, I think, will join other churches.

Your brother in Christ,

IRVIN MILLER.

BRANDON DIST., MISS. CONF.

September 14, 1870.

WEST PASCAGOULA CIRCUIT, MOBILE DISTRICT.

MR. EDITOR: We have just closed a meeting held at Red Hill church. The power of the Master was clearly manifested in convicting and converting sinners. There were fifteen conversions and eighteen accessions. We could have continued the meeting longer, as interest increased daily, but other appointments far away brought the services to a close with about forty penitents at the altar. I very much doubt the propriety of closing a good meeting to fill other appointments where but little interest is manifested. May God carry on the good work. May the seed sown here bring forth fruits of immortality in that land of pure delight, where saints immortal reign. We have been blessed with the assistance of Brothers Roberts and Flurry, men of zeal and religious experience. We had also to assist, by her prayers and holy presence, Mother Fletcher, a remarkable monument of God's favor. She was converted in the year 1790, and for eighty long years has adorned the noble cause. On the day of her conversion she walked fifty miles to the camp meeting that was in progress near Wilmington, North Carolina, and under the preaching of John Gamewell she was convicted, went to the altar, and just before the dawn of day, without rest or refreshment for her wearied body, she was happily converted. Trembling with the infirmities of age, she still loves to linger around the altar and counsel penitents. We thank God that we ever saw Mother Fletcher. She has been tried in the furnace of religious experience, and can encourage the young. She is now walking beside the waters of the dark river, waiting for the boatman to carry her home. She is ready, and says that she thinks she will attend her next protracted meeting in eternity, where congregations never break up.

U. B. PHILIPS.

SEPTEMBER 17, 1870.

CAMITE, LOUISIANA.

MR. EDITOR: The time set for holding our camp meeting in Springville is past, and in the good providence of God we were permitted to assemble at the appointed time. The doctrines of the gospel were preached in all their purity, and sustained by arguments drawn from reason and revelation. The gospel was proved to be "the power of God and the wisdom of God." The members of the church were greatly revived, and made to rejoice by the

manifest presence of their Saviour. Sinners felt and trembled, but comparatively few of the great number present yielded to the influence of the Spirit.

The welcome which this announcement of our intention to hold a camp meeting met; and the cheerful, liberal spirit manifested by all in preparing for it, led us to hope that there would be a great ingathering of sinners to the Lord. In this we were disappointed; but we do not feel that our meeting was a failure. The first man who presented himself for prayer was converted in a few minutes, and he does not rejoice alone, for others were made to realize that "Jesus hath power on earth to forgive sins."

Only five were received into the church. We are persuaded that a powerful influence for good has been exerted on the community by this coming together of the preachers and people of God. Already, by a special request of some of the most influential persons of another community a little further off from whiskey, we have determined to hold another meeting—a little camp meeting—from which we expect greater results. It is thought by competent judges that the fumes of whiskey which arose from the breath of the idle, and curious, and "bleated" over the altar, militated very seriously against the success of the meeting.

At Pleasant Grove, where we expect to begin another meeting on the ninth of October, we hope to escape this evil.

Fraternally yours,

JESSE FULTON.

SEPTEMBER 7, 1870.

SCOTLAND CT., MISSISSIPPI CONFERENCE.

MR. EDITOR: The good Lord is with us on the Scotland circuit. We have had a revival at every appointment save one, and hope to have one there before the close of the Conference year.

We have just closed a meeting of nine days at Sweetwater church, which resulted in quite a number of conversions and fifteen accessions. The membership had got very cold—some had nearly given up the ship. But nearly all are now rejoicing in God our Saviour. The Spirit of God attended the word in great power. Many came trembling to the altar, earnestly seeking salvation. The meeting broke up on the ninth day, leaving about twenty penitents at the altar. The people were anxious for the continuance of the meeting, but the ministers had to leave to meet other engagements. Many thanks to Brother H. F. Johnson, of Brookhaven, and Brother William Wadsworth, of Pleasant Valley, for valuable service rendered. Brother Johnson is at home in the pulpit as well as at the head of a college.

The meeting at Wright's church only continued five days, as we had but little help. It resulted in five or six conversions and about as many accessions to the church. The altar was crowded with penitents when the meeting closed. The membership was also greatly blessed, and I believe many would have been born of the Spirit had the meeting continued. I am satisfied our protracted meetings break up too soon, especially when there is an opening for doing good. It is much easier to conduct a revival than it is to get one up; and yet the evil is hard to remedy. Other appointments would fall through in consequence of non-attendance; and yet, no doubt, in many cases it would be best to let them go. I believe we ought to labor where and when, in the providence of God, there is an opening for good.

Our meeting at Gallatin was a profitable one, though there were no conversions. The congregation was good and the church was greatly strengthened. To God be all the glory. Yours,

F. W. SHARROBROUGH, P. C.

BROOKHAVEN, MISS., Sept. 8, 1870.

A MILK-WEED grows wild in California, the fiber of which is as strong as manilla hemp, and as fine as linen. It is believed that it can be utilized.

ONE POUND of coal in the hands of a good chemist can by its consumption be made to evaporate, or convert into steam, fourteen pounds of water.

The Christian Advocate.

SATURDAY, SEPTEMBER 24, 1870.

A SUMMER DAY.

There's a quivering rent in the curtain
That longs for a needle and thread;
There's a garment that ought to be finished,
And a book that wants to be read.
There's a letter that ought to be answered,
There are clothes that ought to be washed,
And I know these tasks are waiting,
And ought to be done to-day.

But how can I mend the curtain
While watching this silvery cloud?
And how can I finish the garment
When the robin calls so loud?
And the whistling trees are telling
Such stories above my head
That I can but sit and listen,
And the book is all unread.

If I try to write the letter
I'll sure see one half the words
Will be in the envious language
Of my chattering friends, the birds.
The lilacs bloom in the sunshine,
The roses nod and smile,
And the clothes that ought to be washed
And ironed must wait awhile.

The honey-suckles hum in the clover,
The grasses rise and fall,
As he hears the brown thrush call.
And the birds sing to me softly,
Oh, what could be sweeter than living
This beautiful summer day!

BREAKFAST BY THE SEA.

All the incidents in the Saviour's life are interesting and instructive. They show how good he is, how full of love and tenderness. His life was radiant with generosity in all his mighty acts and in his "little deeds of love." That last meeting by the sea-side illustrates this.

He had been crucified and had risen. Several times he had met and comforted the disciples amid the great trials and perplexities through which they were passing, and still they needed help. They were poor, friendless, pressed with hunger, and in doubt about the future, and must have suffered greatly from fear and anxiety.

To relieve present want they "go a-fishing." All night they toil and catch nothing. The morning comes, and they are hungry, weary and discouraged. Temporal trials affect their faith and hope, and we may well suppose that they are sad and heavy of heart as the morning light breaks upon them. A stranger stands upon the shore and asks: "Have you any meat?" They answer: "No." We can almost hear the sad cadence of that no. There is hunger and discouragement and sorrow, and almost despair in it. But the stranger's voice comes with peculiar cheer, and somehow they feel moved to obey and "cast the net on the right side of the ship." What a surprise! The net is full! John whispers: "It is the Lord." So have disciples often whispered since.

Peter comes impetuously to the shore, the others dragging the net full of great fishes. But this was not all. Jesus had already kindled a fire, broiled some fish, by miracle or otherwise had provided bread, and now asked all to eat. They were surprised, delighted. What a change! The cloud had passed, the sorrow that had filled their hearts was changed to joy. That breakfast was the sweetest, richest they had ever eaten; it was full of love and encouragement. Jesus had prepared it. Jesus had shown them that he still cared for their temporal wants. What a world of fear and anxiety was swept away by that one act! The disciples could never forget that thoughtful provision. They could never drop back again where they were before. Jesus had led them to an advanced, a higher standpoint. They felt safer, happier, stronger from that moment.

Was it not kind in the Saviour to come to them just at that time, when they were so weary, hungry and discouraged? There is a lesson in that. Just so he visits all his people. All do not see and know him at once; but some disciple of lively vision, like John, may whisper in our troubled souls: "It is the Lord." Jesus does not forget our temporal wants. He cooked a breakfast for his hungry servants. His disciples seem to do it, but it is Jesus who moves them.

How often our ministers have been thus served! What generous hospitality prevails among the saints! It is the Saviour in them who doeth the works. Ministers see dark hours sometimes. Let them remember that breakfast on the sea-shore. They are sometimes afraid to venture to their work without calls and contracts for salary. The breakfast on the sea-shore reminds them. Can we not trust Christ? He calls us to seek and save the lost. Let us not delay to

enter upon the work. Remember the breakfast by the sea-shore—*Morning Star.*

ARE THESE THINGS SO?

The Christian Union gives the following as statistics and facts, on the authority of the Northern Christian Advocate:

"The Methodist Episcopal Church, instead of having been supplanted throughout the South by the Methodist Episcopal Church South, is declared by the Northern Christian Advocate to be, in many districts, 'quite as strong in membership, social position, church property, and all other respects, as the Church South.' The entire membership of the Southern Church, according to the figures which we printed some months ago, is 571,241; that of the Northern Church within the limits occupied by its rival is given by the Northern at 289,571. 'About one-half of this membership,' says this journal, 'is white.' We estimate 147,921, though the exact number is not known. Delaware, Washington and Lexington Conferences are exclusively colored; Baltimore, Wilmington, Virginia, West Virginia and Kentucky are exclusively white; Holston, North Carolina, Missouri and St. Louis are mostly white; Alabama, Georgia and Tennessee include a large white membership; South Carolina, Mississippi, Louisiana, and, we suppose, Texas, are mostly colored. The comparative numerical strength of churches divided, as these are, politically, not geographically, is so important that we collate the Northern's returns for the Southern membership of the Northern Church with those we have already printed for the Southern Church."

The statement that "in many districts" of the Southern States the Methodist Episcopal Church is "quite as strong in membership, social position, church property, and all other respects, as the Church South," is sought to be established by statistical reports of the two churches. The writer puts down the total membership of Southern Methodism at 571,241, and that of the Northern Church, within the same limits, 289,571. Of these 147,921 are put down as white. The obvious, we think the sole, intent of the writer was to show the growth of Northern Methodism in the Southern States since the war; and, for the sake of truth, he ought to have restricted his statements and comparisons to those States of the South in which, before the war, Northern Methodism had no foothold. This would have been fair, honest and truthful. But this is not done. His statistics, then, however particularly accurate, are generally fallacious, and do not set forth the facts of history or the facts of Northern Methodist growth in the Southern States. The real facts of the case do not show a growth among the whites of the South—that is, in the States entered by the Northern Methodists—since the war, at all complimentary to their professions, their efforts or their expenditures. We present the facts as they were before, and as they ought to be considered, if truth be the object, since the war.

Before the war the Methodist Episcopal Church had Conferences in the following States: Maryland, Virginia, Kentucky, Missouri—in all five organized and well represented Conferences. These Conferences, according to the tables we are considering, are, with their membership, as follows:

Baltimore..... 29,397

West Virginia..... 26,100

Kentucky..... 19,808

St. Louis..... 17,088

Missouri..... 18,007

Total..... 105,400

In territory occupied by the Methodist Episcopal Church, before the war, there is now a membership of 105,400. Deduct this from the white membership given above, 147,921, it leaves, as the white membership, in the States occupied since the war, a total, on their own calculations and statistics, of 42,521; and these are distributed over Virginia (south of the Potomac and east of the Blue Ridge), North and South Carolina, Florida, Alabama, Mississippi, Tennessee, Louisiana, Arkansas and Texas. Eleven States, with an average in each of less than 4,000. The true comparison between the two churches, as to white members, is that of 42,521 to 571,241, or thirteen and a half to one.

Again, following their own statistics, deducting 147,921 whites from their total 289,571, we have 141,650 colored members in the eleven States entered since the war; an average of less than 13,000 colored members to a State.

Or, taking the membership of these Southern States, in whose bounds they have entered since the war, we have the following result:

Whites..... 42,521

Colored..... 141,650

Total..... 184,172

Now the number of colored members in the Methodist Episcopal

Church South is so small that they are scarcely appreciable in the sum total of our membership. We deduct from the total of 571,241, enough, we think, to cover the last reported membership, say 1,241, leaving a white membership of 570,000. The comparison we are considering, according to the statements of the Northern Christian Advocate, lies between the white rather than the colored membership of the two churches; i. e., as between 42,521 and 570,000. And it is in the light of these facts and figures that we are to judge of the accuracy and credibility of the statement that the Methodist Episcopal Church is "quite as strong in membership, social position, church property, and all other respects, as the Church South." If "figures do not lie," the assertion of the writer as to equality, or anything else correct and reliable in comparison, cannot be true!

We do not deny but we seriously doubt the correctness of the figures or calculations that give the Methodist Episcopal Church a white membership of 42,521 in the Southern States entered since the war. It may be so. We will not contradict the statement. Nor do we desire to say anything to the disparagement of the personal character or social position of the adherents, white or colored, of the Methodist Episcopal Church in these Southern States. If they have been proselyted from Southern Methodism, we do not know it. If they have been gathered from "the world that lieth in the wicked one," and made spiritually better and happier, we rejoice at their success. But, except in the perversion of the colored people once in our church, in the management of political measures, and in carrying out the Stanton-Ames order or principle in church property questions—a clause in the Constitution of Virginia is standing proof and memorial of their measures—we confess that we know very little of their operations; and, besides what we learn from their letters in Northern Methodist papers, seldom hear anything of them in our Southern communities. Their Virginia Conference is put down as, having 36 ministers and 4,682 members. These in the paragraph above are said to be "exclusively white." We are persuaded a very large majority of these are in that part of Virginia lying in "the Old Baltimore Conference," and properly belonging to the classification, before the war, as given above: Since they crossed the old boundaries of the Virginia Conference of Southern Methodism, as existing before the war and since, we have never heard of but one of our ministers and a few of his friends who have left us to unite with them; nor of any successes to evoke the breath of bigotry even the faintest rivalry or dissatisfaction. In fact, we doubt whether any true members of our old, true and historic Virginia Conference ever hear of or meet with these Northern Methodist preachers, except as looking after some outlying property, or as instigators or participants in some political measures to guide or control "the negro vote." We say not these things for disparagement, but as offsets to a course of letter-writing from the South, and of editorializing in the Northern Methodist press that seemingly seeks to make the impression that the Methodist Episcopal Church is filling the Southern States with its conquests, and bids fair to overwhelm, break down and destroy the Methodist Episcopal Church South. As a moral and spiritual organism we are hardly aware of its existence in the South. But as a political organization, to multiply votes, to promote strife, to energize and perpetuate prejudice, and hostility to the white people South, on the part of the blacks—from Whittemore and Mitchell to Phelps and Parnie, the worst types of a shockingly strange class of preachers—we hear much of evil, and very little that is graceful in religion or creditable in the ministry.—*Richmond Christian Adv.*

MEDICAL PROPERTIES OF EGGS.—We find the following in an exchange: "The white of an egg has proved of late the most efficacious remedy for burns. Seven or eight applications of this substance soothe the pain and effectually exclude the burned parts from the air. This simple remedy seems preferable to colloidion, or even cotton. Extraordinary stories are told of the healing properties of a new oil, which is easily made from the yolk of hens' eggs. The eggs are first boiled hard, and the yolks are then removed, crushed and placed over the fire, where they are carefully stirred until the whole substance is just on the point of catching fire, when the oil separates and may be poured off. One yolk will yield nearly two teaspoonfuls of oil. It is in general use among the colonists of South Russia as a means of curing cuts, bruises and scratches.

GENERAL SHERMAN has concluded a treaty with the Apaches of Arizona, who have been at war with the whites for the past six years.

CHURCH INCONVENIENCES.

The Christian Union furnishes these hints:

The fact is, one may have his mind so entirely raised above the world, on Sunday, as to forget a great many little duties quite allied to that benevolence which the gospel inculcates. No Christian may have right to make another person unhappy or even annoy him, through self-indulgence, carelessness or selfish devotion. We may classify the petty inconveniences of church life thus:

1. *Smells.*—Violent perfumes, especially those containing musk, are disagreeable to most persons, and to some positively distressing. There is no smell so universally pleasing as no smell. Never scent yourself when going into a crowded assembly. The same is true of the residuary smell of tobacco which hangs about the garments and afflicts the breath of those who habitually smoke. But tobacco almost invariably makes men self-indulgent and regardless of others' convenience. More brutal yet are they who go to church reeking, like a Dutchman's soup, with the smell of onions. There are scores of people who have lost all profit of a Sunday service by the sickening smells which surround them.

2. *Sounds.*—Whispering in church during the service is an affront to politeness. Much of the coughing which goes on in church arises from the poisonous gases and personal effluvia which exist in unventilated churches. But the power of the will over the muscles which do the coughing is very great. A heedless person will cough twice as much as is needful—will cough at the worst time possible, will cough plump upon the necks of those before him, instead of embalming the sound in his handkerchief, as with a little skill and politeness he might easily do. We would not forbid men who cannot sing to "make a joyful noise"—but it should be a softly noise. In all cases when it is a man's duty to sleep in church, it is his duty also to snore with the soft pedal down.

3. *Sight.*—Every one likes to see the minister. It cannot be done through your body. True, you cannot help being before somebody unless you are on the back seat. But with a little thought you may very much help those behind you. Any conduct which shall divert the attention of others from the service, such as ostentatious playing with a watch, or spearing and shutting it, reading books or papers, looking about inquisitively, is impolite.

TEMPERANCE AND RELIGION.—Temperance is not religion, but it is one of the virtues of religion. A man may be a temperance man without being a religious man; but he cannot be a pious or religious man so long as he remains an intemperate man. Temperance is an aid of religion—the ally of Christianity, preparing the mind and heart to receive the truth of religion. It casts the devil of drunkenness out of the man; sweeps the temple of the soul with the pledge of abstinence, and fits it to receive the holy influence of true piety. There is no antagonism between temperance and religion, for the former prepares the way for the latter. Temperance societies are the nurseries of the church; temperance tracts are the leaves which are intended for the healing of the nations; temperance lectures are the voice of John the Baptist in the wilderness. Drunkenness is a physical disease, breaking out in blotches upon the face, and sapping and mining the foundations of health and life. The pledge is a panacea which never fails to cure the disease, when it is taken in time and kept inviolate. Drunkenness is also a moral malady, and religion is the remedy which is sure to cure it when it is taken from the hand which offers it. Those men who trust to temperance for salvation are like the carpenters of Noah, who built a ship for other folks to sail in and yet were drowned themselves at last.—*National Temperance Advocate.*

TOMACCO IS CONNECTICUT.—The annexed prohibitory law against tobacco was adopted by the "general court" of Connecticut in 1664, and recently exhumed by a Hartford paper. At that time, we presume, the rich lands of the Connecticut valley were not, as now, largely devoted to raising the narcotic abomination: "Forasmuch as it is observed that many abuses are crept in and committed by frequent taking of tobacco."

"It is ordered by the authority of this court, That no person under the age of twenty-one years, nor any other, that hath not already accustomed himself to the use thereof, shall take any tobacco, until hee hath brought a certificate under the hands of some who are approved for knowledge and skill in phisick, that it is usefull for him, and also that hee hath received a license from the court for the same. And for the regulating of those who either by their former taking it have to their own apprehensions made it necessary to them, or upon due advice are persuaded to the use thereof: 'It is ordered, That no man with-

in this colony, after the publication hereof, shall take any tobacco, publicly in the street, highways, or any bare yards, or upon training days, in any open places, under the penalty of sixpence for each offence against this order, in any of the particulars thereof, to be paid without guineysaying upon conviction, by the testimony of one witness, that is without just exception, before any one magistrate. And the constables in the several townes are required to make presentment to each particular court of such as they doe understand, and can convict to be transgressors of this order."

ECLIPSE OF THE SUN IN DECEMBER, 1870.—Astronomers in all parts of the world are now busy in making their preparations for observing the eclipse of the sun on December 21-22, 1870. Although it will not be visible in the United States, it has been suggested that some of the American observers of the last eclipse be sent abroad for the purpose of taking part in the observations of the one in question, and Congress has already appropriated \$20,000 to the coast survey for the purpose. Great praise was awarded by foreign physicists to the American astronomers for the excellence of their work, and especially for the remarkable photographic pictures that were taken, and at so many points; and it is urged that these same gentlemen, or a selection from them, would be admirably fitted for a renewed investigation of the kind, since their experience of the first phenomenon would enable them to utilize their time to better advantage during the second. According to a recent writer, this eclipse will begin in the North Atlantic ocean; the line of central and total eclipse, moving in a southeasterly direction, crosses Portugal a little to the south of Lisbon; passing over part of Spain and the Mediterranean sea, it enters Africa near Oran, and soon afterward attains its extreme southern limit; the shadow of the moon, now moving in a northeasterly direction, leaves Africa, and, crossing the island of Sicily, the south of Turkey, the Black sea and the Sea of Azof, disappears; the penumbra of the moon, decreasing rapidly, leaves the earth with the setting sun in Arabia. The sun will be centrally and totally eclipsed at noon in latitude thirty-six degrees thirty-eight minutes north, longitude five degrees one minute west, a little to the northeast of Gibraltar.—*Harper's Magazine.*

OUR HIGH CHURCH FRIENDS ARGUE PROGRESS.—The English church organ of the Ritualists invites the English papists who are dissatisfied with the dogma of infallibility to unite with the Church of England, and holds out to them the following inducements:

"At no time since the Reformation till the present could a Roman Catholic join the English Church without heavy spiritual losses. The old anti-Roman view of the articles is rapidly dying out among intelligent English churchmen, and in its place Tract XC is accepted widely as the true solution of that ambiguous formula. The highest ecclesiastical court in England has just decided that the sacrifice of the mass and the adoration of Christ therein are doctrines of the Anglican Church. Prayers for the dead have been pronounced legal, too, and are in scores of devotional books. The confessional is wide and salutary in its working. The religious life has been successfully revived for women, and we believe we may now say for men too. Thousands of Anglicans invoke the saints, though without censuring those who find no spiritual profit in so doing. The full validity of Anglican orders has been demonstrated, so that no one but a Dublin Reviewer can attempt to gainsay it henceforward. Now that overtures have been made to Wesleyans to induce them to return to the English Church, it is unquestionable that Roman Catholics could get good terms should they desire to negotiate. It is probable that they could keep their existing office books, and tolerably certain that their clergy would not be required to sign the articles."

All this is very frank, and we especially commend it to the attention of our High Church friends in this country.—*New York Christian Advocate.*

"I TAKE THAT AMEN BACK!"—In Illinois, Ann Jordan, of the Methodist Church, gained quite a reputation as a local preacher. Ann was always ready, largely to the annoyance of Peter Cartwright. She was present at one of Cartwright's camp meetings, a good feeling prevailed, and many were at the altar. Cartwright called on all to kneel, and asked some one to lead in prayer. Ann struck off at once with much feeling and power. Cartwright, not recognizing her voice, shouted out, "Amen." A brother kneeling close by whispered: "It's Ann Jordan praying." Cartwright, looking round and seeing that it was so, cried out: "I take that amen back!"

LEONAR WAINWORTH AND STELLAR HEAT.—We have been educated to regard the sun as the one and only source of the earth's heat, and by a gratuitous inference we have come to look upon the rest of the celestial bodies as sources of cold. Although we do not, like the Indians, give to the moon a name that signifies "cold-darter," yet when we see her shining with silvery whiteness we look for atmospheric conditions the reverse of sultry. Similarly of the stars, when they glitter with abnormal brilliancy, we expect extra chilliness, and go forth into the night with more than ordinary precautions against cold-catching. We do undoubtedly get colder with clear skies; not because the moon and stars shed cold upon us, but because the earth, when there is no cloud-cover to cover it, radiates its warmth freely into surrounding space.

It is tolerably obvious that both moon and stars must impart to the earth, or whatever we may call the interplanetary medium, a certain amount of heat. Not much, but something; and of the same the earth must receive its title. We get their light, and with all known sources of light there is some heat, no cold illuminator having yet been found. When the light from a star is analyzed; when, by means of a prism, the beam is, as it were, unraveled and its fibers are arranged in a definite order, as they are in a spectrum, we find that the assorted rays have different properties: some which are blue to the eye possess the power of exciting actions in chemical compounds; others which are yellow, as far as we know, only affect us with the impression of light, and have no other property; but others, again, which are red give us the sensation of heat, and cause a thermometer to rise under their influence. So the red components of a star's light have come to be regarded as the "heat-rays," and no star has been met with that does not exhibit some proportion of these in its prismatic spectrum. Some, it is true, have them in very small quantity, but these are only the fainter twinklers that loom far, very far away, and whose comparatively sluggish heat undulations have been absorbed on their long journey to our system, or else whose nearer lights whose small magnitude makes them appear remote. The moon too, reflecting the illumination that it receives from the sun, gives us the proportionate amount of solar warmth, for in the moonlight spectrum there is the persistent red element that indicates calorific.

IMPORTANT GEOGRAPHICAL DISCOVERY.—A party under Prof. Bell, which has been recently engaged in a geographical survey of the region north of Lake Superior, has made an important discovery. Lake Neepigon, lying thirty miles north of Superior, and connected with it by a broad, rapid stream, called the Teepigon river, which has hitherto been considered too insignificant to find a place on the American atlas, is announced by the professor to be larger than other Lake Ontario or Erie, and surpassing Lake Superior in interest—a swarm of picturesque little islands covering its waters. Prof. Bell traversed five hundred miles of this coast line, when the approach of winter compelled the party to return to Canada. This lake is the seventh in number, and possibly the second in size, of the chain of great lakes. As it receives its waters from upward of a dozen considerable rivers, it is not improbable that the system of lakes, commencing with Lake Ontario, may extend many miles further on the north. That the existence of this inland sea should have remained unknown to this time is remarkable, considering how near it lies to Lake Superior.

"LAY ASIDE EVERY WEIGHT."—As applied to Christians, it means they should remove all which would obstruct progress in the Christian course.

It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another a violent and ungovernable temper; in another a heavy, leaden, insensible heart; in another some improper and unholy attachment.

Some persons would make much more progress if they would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight that they never will make much progress toward the prize.—*Barnes.*

It is said that the mummy pits of Egypt are being worked on a large scale, for the purpose of supplying phosphate of lime to the British agriculturists. The remains of the aristocracy of Cheops are cleaned out and sifted, packed in bags containing two hundred pounds, and carried on camels to Alexandria, and thence by boat to England, to give the requisite mineral to the wheat which shall stiffen the backbone of Victoria's Parliament.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, Remit the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MONEY.

By way of gentle reminder we would say to those having funds for the Advocate that this is the hardest season of the year financially, and that we need every available dollar to tide us over the present financial stringency. Small sums in many hands make a considerable aggregate. Don't wait till Conference, but remit at once by registered letter, post office money order or draft.

TO AND FROM OUR AGENTS.

We are in full sympathy with our brethren who are exerting themselves for the Advocate. We do not hear from as many of them, nor as often, as we would like, but we appreciate every effort, and the difficulties which some of the most faithful and laborious encounter in their endeavors to extend the circulation of even so good a paper as the New Orleans Christian Advocate. To be a good agent it takes time, considerable tact, and a good deal of perseverance, courage and faith. We must insist upon it as a duty that our people take a religious paper. It comes along in the same range as class meeting and family prayer, and will promote all other pious duties. We should labor with all our members until every family in every pastoral charge has the Advocate. Brethren will meet with occasional rebuffs, objections on the grounds of poverty, lack of mail facilities, and often because indifferent to the matter, but they must not be easily discouraged. A diligent brother writes: "I have presented to the people every inducement to get them to take our paper, but have failed to arouse them to the importance of discharging this important duty. I had a membership of thirty-five strong on my circuit, and, if I mistake not, I have obtained twenty-six subscribers to the Advocate this year. I have had a great work this year, the number of members being about one hundred and twenty, and the good work is still going on." The brother is not satisfied, but to us it sounds well. Nearly as many subscribers as he had members to start with! Who will do better than that? We doubt not that many of the new members will take the Advocate before the year is out. We were refreshed this week by a note from another brother, who says: "I have set out to get you fifty subscribers to the Advocate, and on the other side of this sheet you will find the first installment of same." The in-

statement was a list of twenty subscribers, from a field which we supposed had been already pretty thoroughly canvassed. May this example quicken and encourage others to bestir themselves. To try and fail is better than not to try at all; but the hardest fields will yield something to the diligent gleaner. Let each preacher set his mark for a good list of new subscribers—if not fifty, try for half that number, and work up to this self-assessment as nearly as possible. The existence and prosperity of the Advocate is in the hands of our brethren. We believe they are all true and devoted men of God, and we can confidently appeal to them to stand by their paper, and make it a success and a blessing to the church.

THE TWO JUSTIFICATIONS.

Justification in the sense of pardon.—The Saviour gives the term this significance in the parable of the Pharisee and the Publican: "I tell you, this man went down to his house justified rather than the other." Paul's use of the word in this sense is clear and uniform. In the thirteenth of Acts he says in his address to the Jews: "Be it known unto you therefore, men and brethren, that though this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be by the law of Moses." In the epistles Paul's meaning is not less explicit—"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." There is a justification, then, which has this specific import of pardon. It is the forgiveness of sins, the acquittal of the guilty upon terms satisfactory to the divine justice. God is just and at the same time "the justifier of him which believeth in Jesus." The condition of this justification is faith. It is granted to him which believeth. It is of faith as opposed to works. "Therefore by the deeds of the law there shall no flesh be justified in his sight," and again: "Therefore we conclude that a man is justified by faith without the deeds of the law." When the penitent believes in Christ he is justified, and his faith is the grand and proximate condition.

There is another justification spoken of especially by James. We have no reason to suppose that he uses the term in the sense of the forgiveness of sin. He points to the example of Abraham, and speaks of a justification which the patriarch experienced "when he had offered Isaac his son upon the altar." In the sense of pardon Abraham was justified before Isaac was born; and at the time the promise of a seed was given to him it is written: "And he believed in the Lord, and he counted it to him for righteousness." In the Pauline import of the term, then, Abraham was justified long before. He was already pardoned and an eminent saint when he received the command to offer his son for a burnt offering upon the summit of Moriah. If his justification in the last instance cannot mean that he then received pardon, it must have another import. James describes it as the justification of works—"Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?" Mr. Watson's explanation is doubtless the correct one when he speaks of it as "the declarative justification of Abraham which resulted from his lofty act of obedience," and again: "That his works manifested or proved that he was justified, proved that he was really justified by faith, or, in other words, that the faith by which he was justified was not dead and inoperative, but living and active."

The two justifications are therefore intimately related, and yet are essentially different. The justification of pardon is by faith only; the subsequent proof and illustration are by works. The faith which secures remission of sins is an active and living principle, "which worketh by love," and the works which

follow attest the genuineness of the faith which justifies. As Abraham's faith wrought with his works, and as by works his faith was made perfect, so is it in all truly believing souls. The justification of works follows hard upon the justification of faith, and is the illustrious proof thereof. The latter does not exist without the former, and to suppose it is to indulge in a fatal delusion. Both must meet in our experience and practice, or our profession is an act of self-deception or hypocrisy. The two justifications, when placed together in their appropriate connection, are harmonious, and embrace the complete exhibition of the truth as it is in Jesus. To the penitent sinner pardon is offered upon the sole condition of faith. To the pardoned believer the essential importance of good works is insisted upon as the fruits and manifestation of the faith which justifies.

THE EUROPEAN SITUATION.

Each generation is disposed to magnify the affairs of its own time, but we think that the events now transpiring cannot well be overestimated. Two months have witnessed remarkable changes in Europe. Napoleon has been conquered, and France is at the mercy of the Prussian victors. The struggle may be prolonged, but we doubt whether Paris will be able or willing to stand a siege. The heads of the new government are more anxious for peace as the enemy's lines begin to close around the French capital, and we should not be surprised if peace or capitulation was to be secured, and perhaps both, within the next week or ten days. Bismarck's programme will be carried out, whatever that may be, as France is in no condition to prolong the struggle with any hope of ultimate success. The great powers of Europe will not interpose unless Prussia attempts a serious dismemberment of the empire. They are evidently all unfriendly to the establishment of a republic in France, and King William will be permitted to dictate the terms of peace so long as he confines himself to the readjustment of the frontier territories and the disposal of the fortresses of Metz and Strasbourg. France will be crippled and humiliated, and a gigantic and united German empire will be the immediate fruit of the present conflict.

In a political and military point of view Prussia will come out stronger and more influential than ever. Russia and Prussia are today the great and overshadowing nations of Europe, and they appear to be in perfect accord. Taking England into the account, and the liberal tendencies of Austria, the continent is in the hands of Protestant governments. France, Spain and Italy owe their weakness and emasculation, in a great measure, to the baneful influence of Catholicism, and the only hope of their regeneration lies in the advance of Protestant civilization. The turn which affairs have taken promise well for the spread of the gospel, and the reformation or overthrow of the Catholic Church. The Pope can no longer lean upon France; Austria has abolished the concordat and declines the infallibility; poor Spain is a mere cipher in her sympathies for the holy father, and Italy is completing her unification by investing the seven-hilled city. If not already in the hands of Victor Emmanuel, Rome will be in possession of his legions within a few days. Here, then, is the probable end of the temporal sovereignty of the Popes.

After centuries of unheeded of tyranny and darkness, the "lone mother of dead empires" may become a center of liberal civilization, and the gospel be preached there in the purity and power which characterized the ministrations of Paul eighteen hundred years ago. It will be something to startle the world when the dark and dismal secrets of papal cruelty shall be fully disclosed, and when all the dank and gloomy hiding places of inquisitorial malignity shall be open to the light of day. Much of all this is already known, but much more may be revealed when this

abode of superstition and religious corruption is made accessible to modern intelligence. The dogma of papal infallibility might compensate for the loss of the temporal power, if it were generally received, but it bids fair to disrupt and weaken the hold which the Roman Church has hitherto had upon the mere intelligent of her devotees. While the old Catholic countries are losing their political importance, and drifting away from the grasp of priestcraft, the younger and dominant nations of the earth will become the field wherein Romanism will put forth her mightiest energies. England, Germany and the United States will more than ever swarm with her instrumentalities, as it is only through these nations that she can hope to retain and establish her power. Her power is rapidly waning in Europe, and we believe the effect of the present war will be to strengthen the Protestantism of the world, while it gives a crushing blow to the political and moral influence of Romanism. The Cæsarian and popery which have been so long in alliance have met with a serious check—it may be the beginning of their final downfall.

The influences which the events now transpiring in Europe are exerting, and are likely to exert, upon our own continent, merit our careful study. The sympathies of our people have been profoundly enlisted, and the religious and political results will be felt in our institutions and society. A firm anchorage is needed to prevent false and mischievous consequences to both our liberties and our religion.

DEATH OF REV. T. H. WHITBEY.

The subjoined note brings the sad intelligence of the death of this esteemed minister of Christ:

GADSDEN, ALA., Sept. 14, 1870.

MR. EDITOR: I have to communicate the sad intelligence that Brother T. H. Whitbey, of the North Alabama Conference, is dead. He died at the house of Dr. Lawrence, at Gaylesville, Alabama, on last Saturday, the tenth instant, at eleven o'clock A. M., after a severe illness of twenty-one days. He was a faithful, good man, and died in great peace.

I will send you a biographical sketch. Yours in Christ,
R. A. TIMMONS.

YELLOW FEVER.—The number of deaths for the week ending at six P. M. on Sunday, the eighteenth, was 171, of which 52 were of yellow fever. On the nineteenth there were 8 deaths from yellow fever, on the twentieth 13, and on the twenty-first 9. The disease is still confined to the Second district for the most part, and to the neighborhood of the French market. The victims are nearly all foreigners, and mostly Italians. There is no doubt that the fever was brought here from Havana, and that a faithful quarantine would have saved us from this visitation. We cannot yet certainly determine that the fever will become of a general and epidemic character. The probabilities are that it will be so in a few days. Unacclimated persons will do well to keep away from the city for awhile.

MUSICAL INSTRUMENTS.—The advertisement of Mr. Philip Werlein will be found in the appropriate department of the Advocate this week. This gentleman deals in every description of musical merchandise, and on the most reasonable terms. We are disposed to regard music dealers as public benefactors, who contribute largely to the refinement and education of the people. Our churches will do well to consult Mr. Werlein about supplying themselves with organs. Persons wanting the best pianos, and at a moderate price, will find instruments to suit at Nos. 80 and 82 Baronne street. It will be seen that Mr. Werlein is general agent for the sale of J. P. Hale's celebrated pianos.

C. T. MERRIMAN & Co.—The card of this firm will be found in our advertising columns this week. The steel engraving of "Christ Blessing Little Children" is a very beautiful picture, and when neatly framed is a handsome ornament for the parlor or the Sunday school room. Salesmen will find it a most popular work for disposal everywhere.

RICHARD KEEN.

Richard Keen died in Jackson, Alabama, on Sunday, September 4, 1870. He was born near the city of London, England, on the twenty-fifth of October, 1800, and was, at the time of his death, in his seventieth year. He married in his twenty-first year, and came, some years later, to Brooklyn, New York. He also resided several years in New Jersey, and moved to New Orleans in 1835. Soon after he reached New Orleans his first wife died, and he married again in 1837. The second wife and six grown children survive. Brother Keen had no early advantages, either religious or literary. His parents were not religious, and he seems to have been a stranger to practical piety until after he was grown. His employer in Brooklyn first led him to a Methodist church, and during his residence there he was converted at a camp meeting when over twenty-five years of age. At the time of his conversion he seems to have commenced that active and zealous course of religious usefulness which characterized all his after career. His conversion was felt to be a call to immediate and devoted labor in the cause of Christ.

When he came to New Orleans, in 1835, he united with the Methodist church, then located on Gravier street, and which afterward became the Peydras street congregation, and is now known as the McGehee church, situated on Carondelet street. The edifice on Gravier street was a small frame, and probably the only Methodist church then in the city. The church in Lafayette may, however, have been in a germinal state at that time, and possibly possessed of a regular place of worship, as it appears in the appointments for that year. The work in New Orleans then consisted of two appointments: New Orleans station, J. C. Burriss; Upper Faubourg and Lafayette (mission) Alexander Tulley, for six months. W. M. Curtis was hook agent, and Barnabas Pipkin presiding elder. The membership for 1835 was not reported, but in 1834 the New Orleans station had fifty-six white and one hundred and thirty-eight colored members. In 1836 white members only were reported, giving New Orleans forty-eight and the Upper Faubourg twelve—in all sixty white members.

The thirty-five years which Brother Keen spent in New Orleans were important ones to Methodism. He was largely engaged in all the enterprises of the church during that period, and intimately connected with its extension and development. He did a great deal of pioneer work, and laid the foundation of several churches. He was the first to open a prayer meeting and Sunday school where the Moreau Street church now stands, and that church grew out of his labors. He was also, in company with Brother W. H. Dameron, the first to break ground for Methodism in Algiers, and a church was soon built there. The neat church on Louisiana avenue, which is now thriving under the pastorate of Rev. James A. Ivy, is a monument of his untiring energy and zeal, and ought to be called after him for all time to come. The beautiful church in Jefferson, now the Sixth district, situated on Cadiz street, owes also a great deal to the same untiring hands. In 1848 he organized a Sunday school on the corner of Dryades and Felicite streets, built a small church, and turned it over to a pastor as "The Andrew chapel." For years this little school and church did a good work, until it was absorbed in the present church on Felicite street. Brother Keen had a hand also in the "Old St. Mary Street church," the first of our up-town churches, and also in the original Elijah Steel church, on Magazine street, better known in its day as the "Flat-bent Church," because constructed of the lumber of broken-up flatboats. The present Felicite Street church was constituted by the consolidation and union of Andrew chapel, St. Mary street and the Elijah Steel congregations in 1848, under the pastorate of Rev. H. N. McTycire, now one of our Bishops.

Brother Keen had moved his membership to this church about the time of the consolidation, and, as usual, took a large amount of stock in the new church, which was dedicated by Bishop Capers on Christmas morning, December, 1850. Although a poor man, he was one of the largest contributors, and determined to live on bread and water rather than fail in paying the amount subscribed.

Besides what he gave, which was beyond all examples of giving we have ever met with, he bestowed much time and personal labor upon all of our church-building. He could beg money, and did it, and wrought with his own hands besides. As a Sunday school man he was pre-eminent. He was always engaged in organizing and superintending schools. He started nearly all of our Sunday schools, and was a diligent worker in this field to the last. He was the superintendent of the Louisiana avenue Sunday school at the time of his death. He has, indeed, filled every post in the church that a layman could fill. He was trustee, class leader, steward, Sunday school superintendent, sexton, and often all of these at the same time.

There was no work for God that he was not ready to perform. He could sweep, dust and light the church, work all night to build or repair it, and act efficiently as steward, raise the tunes, take up the collection, and do everything that a Christian man ever did do in the service and offices of the church. He lives in the history of New Orleans Methodism from its infancy, and his monument is in nearly every brick and beam and bell and spire. Every Sunday school is his memorial, and every congregation is a witness to his wonderful usefulness. A few such men in any community would evangelize it; a regiment of them would conquer a State. Brother Keen was a plain, illiterate man, without polish of manners, not prepossessing in person, nor greatly endowed in intellect, but he was humble and mightily in earnest, and consecrated all to God. He certainly made the very uttermost of his gifts and opportunities, and what he accomplished ought to shame and condemn thousands who, with superior gifts, accomplish far less for Christ. He came fully up to the apostolic exhortation: "Not slothful in business; fervent in spirit; serving the Lord." He was diligent in his own affairs, but still more diligent in the affairs of his divine Master. On the second of August Brother Keen left home for Alabama. Called by some business engagement to the little town of Jackson, on the Tombigbee river, he there died after a brief illness, and there he was buried. His last hours were peaceful, and we have no doubt that the final summons found him ready, willing and even glad to depart and be with Christ.

BLACKMAN'S COMMERCIAL COLLEGE. The advertisement of this old and widely known institution appears in our columns. Professor Blackman is an experienced teacher, and is ably assisted by a corps of teachers. His Commercial College affords an opportunity to young men to prepare themselves for business. The terms are moderate and the instruction thorough. See the professor's card—this week.

PROTRACTED MEETING.—Services will be held in the church at Algiers, with a view to revival, at seven o'clock every evening, commencing on Sunday, the twenty-fifth instant. Brethren in the ministry are earnestly requested to come over and help us. J. G. MILLER.

GOD KNOWS BEST.—"Lucy," said a friend one day to a little girl who was laid on a sick bed, "would you not like to be well and again at play?" Lucy thought for a moment, and then said, with great sweetness: "God knows best, and what he thinks best pleases me best."

DROPPED THE FAMINE LAST YEAR IN India ninety-two thousand nine hundred and eighty persons in the State of Gwalior, and nearly four hundred thousand animals are said to have died of want.

They never execute murderers in Sweden until they make a confession.

CENTENARY COLLEGE.

We do not overrate the advantages of being educated in the State in which one expects to live. It adds greatly to the chances of success in life that a professional man should be surrounded by those who have been trained in the same college. Throughout Louisiana and Mississippi the graduates of Centenary hold important positions. At the bar, in the pulpit and elsewhere may be seen the representatives of this venerable institution. A large proportion of the bar at Clinton, Louisiana, the presiding elders of the Greenville and the Port Gibson districts, Mississippi Conference, as well as the station preachers at Jackson and at Yazoo City, we can refer persons to who may wish to send their sons to college without sending them away from that part of the South in which they expect them to reside. The college opens on the first Monday in October. Tuition, \$60; board, \$15. Students will report to Prof. A. R. Holcombe, acting president.

J. C. KEENER,
Pres. Board of Trustees.

PERIODICALS.

THE SUNDAY MAGAZINE.—This truly superb monthly, edited by Thomas Guthrie, D. D., and published by J. B. Lippincott & Co., Philadelphia, contains an attractive table of contents in the number for September. There are also eleven fine engravings. Contents: Episodes in an Obscure Life, being experiences in the Tower Hamlets, by a Curate, illustrated; The Saving Power, by the editor; On the Miracles of our Lord, by George MacDonald, LL. D.; The Transfiguration, illustrated; The Lord Spoiling Balaam's Promises, by the Rev. A. L. Simpson; To Thee, by Francis Ridley Havergal; The Call of the Child, by the Rev. Henry Whitehead; "In the Mount of the Lord it shall be Seen," by the Rev. Hugh Macmillan, illustrated; Passover Observances, by the author of "Dreams and their Interpretation," illustrated; The Struggle in Ferrara, by W. Gilbert, author of "De Profundis," etc., illustrated; Nannie's Illness, by B. Orme; On Giving Holy Things to Dogs and Casting Pearls before Swine, by the Rev. Samuel Cox, illustrated; The Companions of St. Paul, by John S. Howson; D. D.; Dem of Chester; Fading with the Snowdrop, by Eleanora Louisa Hervey, illustrated; Supplement—Notes for readers out of the way.

GOOD WORDS FOR THE YOUNG.—The September part has the following table of contents and numerous illustrations: Randal Bannerman's Boyhood, by the editor, part 10, illustrated; The Lost Child, a legend of Brittany, by Madame Guizot de Witt, illustrated; Nature's Instructions, by Colonel A. W. Drayson, R. A., illustrated; Hymns for the Young, with music by John Hullah, No. 11; Oranges and Lemons, or Jean Baptiste of Montone, by the author of "Zigzag," etc., part 3, illustrated; A Day in the Tropics, part 2—Afternoon; At the Back of the North Wind, by the author of "Dealings with the Fairies," illustrated; Among the Butterflies, by the Rev. B. G. Johns, fifth paper, illustrated; The Village School, by the author of "Child Nature," part 6, illustrated; Aunt Annie's Stories about Horses, by Lady Barker, illustrated; Tibbie's Tea Things, by Eliza Moteyard; The Picture Book, by the Rev. George Jacque.

GOOD WORDS.—Edited by Norman MacLeod, D. D. The September part is profusely illustrated. It has the following table of contents: Fernhurst Court, an every-day story, by the author of "Stone Edge," part 5, illustrated; Crime in the Army, by the Rev. Patrick Benton; Married Lovers, by Jean Ingelow, illustrated; Wanderings in the Desert of the Exodus, by E. H. Palmer; Half Hours in the Temple Church, by C. J. Vaughan, D. D.; Not Alone, by L. C. S.; Dorothy Fox, by the author of "How it all happened," part 9, illustrated; From Calcutta to Alexandria, by the editor, illustrated; Simon the Cyrenian, a Christian ballad, by the Rev. John Monson, LL. D., illustrated;

The Country of the Camisards, by Samuel Smiles, author of "Self-Help," Letters from the Tropics, by the Rev. Charles Kingsley.

OLD AND NEW.—The September number is brim full of finished articles, full of thought and polish, and calculated to arouse the intellectual life of the reader. "Bryant's Translation of the Iliad" gives a most favorable impression of the work. The writer compares certain passages, and concludes that Gladstone has been greatly excelled by the American poet. "The Causes and Consequences of the Paraguayan War" goes deeply and remotely into that subject, and brings some things to light which have not been generally understood. Part first of what promises to be an exhaustive treatment of "The Church of Latter Day Saints" appears this month. People have heard so much lately of the Adirondacks that they must be nearly tired of the subject. Nevertheless we find something fresh and entertaining in the "Adirondacks in August."

BE TIMELY.—Dr. Tholuck tells a story of a minister who once preached a sermon to sixteen hearers, in which he warned them against the error of considering church-going an essential part of Christianity.

ANNUAL CONFERENCES.

CONFERENCES. PLACE. TIME. DISCH.
Columbia, La., Sept. 7, Wightman.
W. Virginia, Charleston, Sept. 7, Kavanagh.
Kentucky, Lexington, Sept. 8, McTear.
Missouri, Columbia, Sept. 11, McTear.
Ky. Col. Con. Louisville, Sept. 22, McTear.
Louisville, Greensburg, Sept. 23, McTear.
St. Louis, Booneville, Sept. 23, McTear.
White River, Mo. Zion, Sept. 23, McTear.
Tennessee, Pulaski, Oct. 5, Douglass.
Holston, Waverly, Oct. 5, Douglass.
Pacific, Stockton, Oct. 12, McTear.
Illinois, Kankakee, Oct. 12, McTear.
Arkansas, Clarksville, Oct. 12, McTear.
Tidney, Jefferson, Oct. 19, McTear.
Ind. Miss. Fort Gibson, Oct. 26, Keener.
Los Angeles, Los Angeles, Oct. 26, Wightman.
Tenn. Col. Brownsville, Oct. 26, McTear.
East Texas, Garfield, Nov. 2, McTear.
Miss. Col. Vicksburg, Nov. 4, Douglass.
Virginia, Lynchburg, Nov. 9, McTear.
North Ala. Gadsden, Nov. 16, McTear.
Memphis, Brownsville, Nov. 16, Douglass.
N.W. Texas, Waxahatchee, Nov. 16, McTear.
N. Carolina, Greensboro, Nov. 23, McTear.
Ala. Col. Selma, Nov. 23, McTear.
Ark. Col. Camden, Nov. 25, Keener.
Little Rock, Washington, Nov. 30, Keener.
N. Miss. Water Val., Nov. 30, Douglass.
N. Georgia, Augusta, Nov. 30, Kavanagh.
Tex. Texas, Chapel Hill, Dec. 14, Kavanagh.
Alabama, Montgomery, Dec. 7, McTear.
S. Carolina, Charleston, Dec. 7, McTear.
Mississippi, Crystal Spr., Dec. 14, Douglass.
S. Georgia, Fort Valley, Dec. 14, Kavanagh.
Texas, Piquette, Dec. 14, Kavanagh.
Col. Gen. C. Jackson, Tenn. Dec. 15, Douglass.
Louisiana, N. Orleans, Jan. 4, Douglass.
Florida, Key West, Jan. 4, Kavanagh.
Ga. Colored, Savannah, Jan. 4, Kavanagh.
Baltimore, Salem, Mar. 8, Douglass.

Obituaries.

MARTIN L. LEWIS was born February 9, 1839, and died March 24, 1870, aged thirty-one years, one month and fifteen days.

During his illness his mind was turned to the important matter of his personal salvation, and he gave many evidences, before his death, of a genuine conversion.

He left a wife and one child, whom we commend to the care of Him who hath promised to be "a father to the fatherless, and a judge of the widows."

W. B. LEWIS.

MR. JOHN V. SESSONS was born February 8, 1813, in Wetumpka, Alabama, and died August 21, 1870, at Brooksville, Mississippi.

In early life he gave his heart to God and joined the church. He loved the Sabbath school, the class meeting, the prayer meeting and the public worship of God, and was always in his place unless providentially hindered. He was a good citizen.

His last end was a fit conclusion to such a life. Having served God and his generation as a Christian in the communion of the Methodist Episcopal Church South, he died without a fear, without a doubt, and with only one regret—that of leaving his wife and children.

HENRY URQUIHART.

EDWARD S. MAYO was shot by James G. Hayes on the seventeenth instant, and died from the effects of the same about one hour afterward.

Brother Mayo was born at Plaquemine, in Iberville parish, Louisiana, but from early childhood had lived in Opelousas. He was in the twenty-fifth year of his age. He had been raised by a pious mother, whose early teaching had left its impress upon his mind. About two years ago he joined the Methodist church at this place, and lived a consistent member of the same until his death. We were sent for to visit him in his dying hour, but arrived too late to talk with him relative to his future prospects. He was speechless.

He leaves a widowed mother, wife, four brothers, one sister and many friends to mourn his loss.

W. C. HASBIE.

OPLOUSAS, LA., Aug. 21, 1870.

MISS LIZZIE A. FRYEN.

Lizzie was the daughter of the late Jonte Egan, of this city. She died

at Summit, Mississippi, on the twenty-eighth of August, aged nineteen years.

Two years ago she graduated at Whitworth College, taking the first honor. Just at that period when life is sweetest, just when hope is brightest, just when the fond affections of our hearts were clinging to her with most tenacity, and the prospects of future usefulness were opening most brightly before her—in such an hour she was called away. O how deeply dark the dispensation! how mysterious the providence! and, if it were "all of life to live," how inconsolable would be our grief! But when we hear the voice of our Saviour saying, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live," light breaks in upon the dark scene. Consolation comes to our agonizing hearts, and we can say, as did her afflicted mother just when the cords of her dear young life were being severed: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

"A few more storms shall beat
On this wild, rocky shore,
And we shall hope tempests cease,
And surges swell no more."

"A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more."

J. J. LYONS.

NEW ORLEANS, Aug. 31, 1870.

Mrs. JULIA H. GOOCH, daughter of John S. and Maria Childers, was born January 8, 1841, and died August 20, 1870, aged twenty-nine years.

She was a native of Bibb county, Georgia, was educated in Macon, came to Louisiana in 1849, and was married to Mr. William D. Gooch in 1859. She professed religion at ten years of age, and joined the Methodist Episcopal Church South, of which she remained a devoted and worthy member until death. Her religious life was consistent and uniform. "Her adorning was that of a meek and quiet spirit, which in the sight of God is of great price."

Having well accomplished her task in life as wife, mother and Christian, when she came to die the sting of death was gone and its fears were dissipated. Her mother, who lingered at her bedside until the last, as she has done for the most of her immediate family, to whisper words of comfort in a dying hour, said: "I was satisfied that Julia was prepared to die; but when I saw her sinking I was not willing that she should die without leaving some token of safety to comfort her friends." When aroused and told that she could live but a short time, she took leave of her friends, commended her children to God, and impressed her friends with the importance of raising them religiously, and gave satisfactory evidence that her way was clear and her future sure.

She requested that her obituary should be written and her funeral sermon preached, but without eulogy or excess of praise. She leaves a husband and four children, but they need not mourn as those who have no hope.

JOHN PRESS.

MASSFIELD, LA., Aug. 26, 1870.

Died, at Chocoma Corner, Clarke county, Alabama, July 23, 1870, Miss BETTIE POOLE, in the eighteenth year of her age.

From early childhood Bettie had been remarkable for extreme amiability and extraordinary powers of mind. Consequently in school and in her neighborhood she was dearly beloved by all. In her fixedness of purpose, high resolves and a correct knowledge of right and duty were harmoniously combined with delicate and refined sensibilities, and a warm and loving heart.

After having passed through the necessary course of preparation, Bettie entered the senior class in Centenary Female College, at Summerfield, in October, 1869. She at once took a stand with the first in the class in scholarship, and during the entire session she was but once absent from recitation. In the class room her duties were always faithfully and successfully discharged. During the session she joined the church as a seeker of religion, and was ever after punctual in the discharge of her religious duties. She was a seeker in the true sense, earnestly desiring to have assurance of the forgiveness of her sins and of reconciliation with her heavenly Father. And to her bereaved friends it is comforting that she had this blessed assurance, and that she was fully prepared for the summons of the angel of death.

Having graduated with distinction, Bettie returned home, where she was warmly greeted by her numerous friends. The trustees of the school in her native village, and in which she had been a pupil the year before, at once selected her as principal. But the hand of death was already upon her. Attacked first by a slow fever, her friends felt no alarm; but in a few days the disease had taken such possession as not to yield to the remedies used. From one who was present I learn that she died in full hope, of a blessed immor-

ality, and among her last invocations was the prayer that her heavenly Father would bless her dear father and mother, and the dear little children. May the Lord be merciful to her parents and friends, and enable them to bear their loss with Christian resignation.

WM. J. VAUGHN.

Mrs. AMANDA J. CARMICHAEL was born in Muscogee county, Georgia, on the thirteenth of May, 1842; was married to Jesse M. Carmichael, Esq., on the sixth of September, 1860, and died at Newton, Alabama, on the eighth of July, 1870.

From her infancy she was noted for her obedience to her parents and for the unaffected modesty which adorned every trait in her character. A sweet and submissive spirit was hers. Of her it may be truly said that none knew her but to love her. She was a loving wife, a kind mother and a consistent Christian.

She joined the Methodist Episcopal Church South in 1857, and experienced a change of heart in 1862. Her conversion was so powerful and striking that those who stood by saw her face, like Stephen's of old, "as it had been the face of an angel." Subsequent to her conversion her life was spent consistently with the profession she had made. She was not only a bright convert, but she was a shining Christian also.

She left behind her no dying testimony. She was sick for several days, but was not considered dangerously ill, and consequently nothing was said to her about her spiritual state. Her husband was waiting all the time to have an interview with her concerning her prospects whenever her case should be thought dangerous. At the very time she was supposed to be recovering, and all entertained great hope that she would soon be well again, behold! she gave a sudden flounce, and the weary wheels of life stood still in death. Although it is a source of consolation to the bereaved to know that the departed gave evidence of acceptance with God at the very moment when soul and body were parting, yet this kind of testimony cannot be relied on with any degree of certainty unless the former life correspond thereto. No doubt many, while dying, mistake the effects of some opiate for the results of religion. It is the consistent religious life to which we must look for anything like a well grounded hope of a blissful immortality on the part of the deceased. The latter kind of testimony Sister Carmichael has left behind to cheer the hearts of friends and relatives. A disconsolate husband, four little children, and a large circle of friends and relatives mourn over her untimely demise. But, blessed be the name of Jesus, their loss is her eternal gain.

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will buy shoes with Silver or Copper Tops, which will save the buyer the price of a new pair of shoes. Compared with ragged toes and dirty stockings, they are beautiful to say the least. Parents, try it. sent 3c

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William Walker, a late graduate of the Southern University of Alabama, and son of the Rev. Dr. J. B. Walker, of New Orleans, has charge of the Mathematical department. Tuition—Ten to twenty per cent. less than other colleges in this city.
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This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.
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Style C Organ—Five stops, diapason, violin, octave, piano and tremolo, and octave, two sets reeds, with "on and off" tremolo and combination swell, oil-finished black walnut case, paneled all around, with moldings, brackets and engraved ornaments, music desk and carpeted double blowing pedals. 150 00

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Male High School, New Orleans.

The exercises of the second session of this institution will commence on MONDAY, the fifth day of September proximo, in the basement of the German Methodist Church, Dryades street, between Felicite and Eugene. The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which a thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their mental qualifications, but also their moral character and Christian life. The rates of tuition have been fixed as low as is consistent with thorough instruction.

For further information as to terms, etc., apply at the School.

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References.—Rev. John W. Wilkinson, Shreveport, Louisiana; R. Ancon, Canal St., New Orleans; J. M. Case, 26 Poydras street, New Orleans.

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.
Collegiate department, per session. . . \$60 00
Preparatory department, per session. . . 40 00
Incidental expenses. 5 00
Tuition for five months payable in advance.

Boarding can be had in good families at from \$15 to \$20 per month.

For further particulars address
PROF. A. R. HOLCOMBE,
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MADISON COLLEGE,
SHARON, MISSISSIPPI.

The nineteenth annual session of this institution will open on MONDAY, the third day of October next.

TERMS.—Tuition, per session of ten months, \$30, \$20 and \$10. Continued term, \$5. Board can be had in private families at \$15 per month, exclusive of washing.

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Mrs. WINSLOW'S SOOTHING SYRUP,
FOR CHILDREN TEETHING.

greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WITNESSES," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup,"
having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

Sold by Druggists throughout the world.
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ONE DOSE OF DR. SHALLENBERGER'S
FEVER AND AGUE ANTIDOTE

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure Immediately and Permanently
every form of Fever and Ague, because it is a perfect Antidote to Malaria.

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Colleges or High Schools, as TEACHERS, by three Young Ladies, sisters, the daughters of a Southern literary minister. They are graduates of Southern institutions, and are competent to take charge of any department of a literary institution.

They would prefer to have charge of a Young Ladies' High School, where young ladies may finish their education. Address either Rev. G. BRIGHT or Rev. Dr. E. K. MARSHALL, Vicksburg, Miss. Jy30 2m

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The seventh session of this school will commence SEPTEMBER 5, 1870.

References.—Bishop J. C. Keener, D. D.; Rev. Lewis Parker, D. D.; Rev. J. H. Walker, D. D.; Rev. J. C. Miller; Messrs. J. P. Harrison, William H. Foster, H. F. Givens, John G. Barham, William H. Dameron, W. S. Mount, and others.

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For further particulars address
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MADISON COLLEGE,
SHARON, MISSISSIPPI.

The nineteenth annual session of this institution will open on MONDAY, the third day of October next.

TERMS.—Tuition, per session of ten months, \$30, \$20 and \$10. Continued term, \$5. Board can be had in private families at \$15 per month, exclusive of washing.

For further information address Dr. M. J. McKie, president of the Board of Trustees, or yourself.
I order the tuition of young men preparing for the ministry, the sons of ministers in the regular pastorate, and the orphans of deceased Masons, on application, free of charge.
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DR. S. S. FLETCHER,
714 Broadway, New York.

The Child's Corner.

GENTLE LILIE.

Gentle, loving, blue-eyed Lillie,
Full of mirth and sunny glees;
Ever blooming little maiden,
What on earth can equal thee?

Everything now smiles around thee,
Parents' love and brothers' fun;
Nothing is allowed to vex thee,
Blossom opening in the sun!

But thy days are onward gliding,
Soon to mix with ripper years;
Why should ever grief's dark shadow
Dim thy laughing eyes with tears?

Would that I could always shield thee
From the varied ills of life—
From the dangers that will gather,
Rudely mocking childhood's mirth.

Yet I would not take thy future
In my puny, erring hands,
Lest I mar God's wonderful working,
And oppose his high commands.

For a mightier arm than human,
And a far surpassing love,
Will assuredly protect thee,
Safely leading thee above!

Then, whatever ills o'ertake thee,
Be thy pathway smooth or long,
Once amid eternal glories,
All shall turn to grateful song.

O. G. E., in Independent.

HOW TO MAKE A KITE.

Among the various kinds the "three-stick kite" is probably the surest for the beginner. Get three light, thin, straight sticks of cedar, pine or similar wood; smooth them, and let them be about half an inch wide by an eighth thick; perhaps a little more. Make two of them thirty inches long, and the third twenty inches. Mark a point ten inches from the end of each of the long sticks, and in the middle of the short one; cross the three sticks at these points, and tie them firmly with twine. Cut notches lengthwise across the ends of the sticks, and tie a strong twine from end to end, making the outline of an irregular six-sided figure, of which the bottom may be sixteen inches long; the sides about eighteen and a half; the shoulders eleven, and the top eight inches. These numbers may vary; it is necessary only that the corresponding sides should be exactly alike or the kite will not be well balanced. This finishes the frame.

Now lay down a sheet of strong, light paper, place the frame upon it, and cut the paper about two inches larger than the frame, all around. Fold the outside over the strings, and paste down with good boiled flour paste, cutting out the corners where they overlap.

The next thing is to hang the kite. Measure from each lower corner five inches along the sticks; make a small hole on each side of the stick through the paper, and tie in the ends of a string, which shall measure, when tied, about fourteen inches from stick to stick. This is the lower loop. In like manner tie an upper loop, about eight inches long, to points about three inches from the upper end of the same sticks. Remember to have the loops on the face side of the kite—that is, the side on which the sticks are not seen. Join the middles of the two loops by a string about twenty inches long; this is the belly-band. Hang the kite by the belly-band over the finger, and hold it so that one end of the kite touches the floor, the other may be about a foot above it; there is the place to tie the line, making it fast so that it will not slip. When the kite floats in the air it should lie at an angle of about forty-five degrees; if it stands too straight the string is fastened too low on the belly-band; if too flat, the string is not low enough.

The kite must have a tail to balance it. If the tail is too heavy the kite will not rise it; if too light, as is usually the case, the kite will not "stand" steadily, but will dive from side to side. Whenever it does that it should be taken in, and more weight added to the tail. Cut pieces of writing paper, four inches wide and six or eight long; fold back and forth, fan-like, and tie three inches apart, on a string, until you have made three or four yards. Then cut a quantity of strips half an inch wide, and twelve or fourteen inches long; tie the bunch of them by the middle, fold the ends together and tie again, making a tassel, which you may tie to the end of the tail. If the strips are of colored tissue paper, all the gayer. Tie a strip about twenty inches long to the two lower corners of the kite, and fasten the tail to the middle of it. Choose a smooth, close, well spun string—linen is best, and costs most—not too large, or its weight will make it "sag," or too small, or the kite will fly away with it. Finally, don't try to fly a kite when the wind don't blow.

Now just as each of your good mothers thinks she has a recipe for making cookies, which she thinks is a little better than any other, so every boy who has had experience in kite-making thinks his way is rather the best, and quite likely he may find fault with some of our reports. If so he has per-

liberty to change them to his liking. The important items are: the kite must be truly made, so that one side may just balance the other; it must hang at the proper angle to the wind; and the tail must be rightly proportioned in weight to the size of the kite.

If the kite don't behave well at first, think which of these items has not been carefully attended to, and correct. Don't give up at the first trial.—The Bright Side.

TRUTHFUL AND OBEDIENT.

"Charlie! Charlie! Clear and sweet as a note struck from a silver bell the voice rippled over the common."

"That's mother," cried one of the boys, and he instantly threw down his hat, and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "Try it again!" cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander. "You can't do anything with him. He's tied to his mother's apron strings."

"That's so," said Charlie; "and it's what every boy ought to be tied to, and in a hard knot too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eye. "I call that manly; and the boy who don't keep his word to her will never keep it to any one else, you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charles Gray is now a prosperous business man in that great city, and his mercantile friends say of him that "his word is as good as his bond." We asked him once how he had acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habit formed then has clung to me through life."—Child's Delight.

The Farm and Garden.

WHY DOES A TREE DIE?

If it were asked why do such plants as the tomato, squash and May-weed die, we could easily answer that the frost kills them. But when a plant like the young maple or oak sapling survives the winter, and bursts forth every spring with new vigor, increasing in height, enlarging in bulk, defying storms and alternations of heat and cold, and thriving amid all vicissitudes, we may well ask, why should it ever cease to grow and prosper? Of course accidents will sometimes happen to trees. They may be injured by man or beast. Hurricanes may break them down, the lightning may cleave them, the woodman's ax may bring them to the earth, insects may prey upon the wood or bark or leaf, and eat away their vitality. But such things aside, why do trees die?

According to well received theories of vegetable economy, they ought to live for an indefinite period. Those parts of a tree which carry on the processes of life and growth are the extremities of the stem and branches, including the buds, the extremities of the roots and rootlets, and the newest strata of wood and bark. These are renewed every year. It is not so in the animal economy. There the functions of existence are carried on for a whole life-time in one set of organs, and when these wear out the animal dies. But as the life processes in a plant are carried on through organs never more than one year old, it would seem that this state of things might be continued indefinitely. At least there is no necessary reason, no cause inherent in the tree itself, why it should die.

Theorizing may go a little further. The physiologist looks at a tree not as an individual, but as a community. A rigid analysis will show that the only individual in the case is the first cell of which the plant was originally composed. So too every bud since formed and every leaf is an individual, since it has in itself all the elements of an independent plant, and may be made to produce one. Therefore, though some portions of a tree may die, as the heart-wood practically does, the other portions do not. Individuals may perish, but the community lives, and is renewed and augmented every year.

In treating of this subject Dr. Asa Gray happily compares a tree to the branching and arborescent coral. This structure is built up by the combined labors of a multitude of individuals. The surface of the recent shoots alone are alive; all underneath consists of the dead re-

main of former generations. Now as the coral structure lives and grows indefinitely, though the individuals composing it perish, so a tree, considered as a composite structure, may live on in the same way without any assignable limit to its life. Every joint in its root, as well as every bud on its branches, might be taken off and set up for itself to form a separate and independent tree; but if all the children choose to remain on the homestead, need all the family die out?

But these theories do not quite satisfy us, for there are too many facts against them. Is not the human body essentially the same now that it was in antediluvian times, when men lived eight or nine centuries? Theoretically it is; but the stubborn fact is that now the days of our years are threescore and ten. Now and then we see a person who inherits no perceptible disease from his parents, and who holds out to ninety, and even a hundred years. Yet every one knows that this is an exception to the general rule, and that the general rule will soon assert its sway. The old gentleman will take cold, or stumble and fall, or his digestion will become impaired, and he will suddenly die. So in the vegetable kingdom. By theory a tree has no assignable limit of life, but practically it has. Cases of extreme longevity sometimes occur, but they are rare exceptions, and even those trees finally perish.

The most satisfactory theory of the decay and death of trees is that which ascribes their decline to their expenditure of the vital force originally given them by their Creator. Different species of trees are endowed with different degrees of vitality. The willow and aspen, for instance, have less than the oak or pine or yew, and they perish sooner. In the case of many other trees the difference in amount of this original force is almost imperceptible, yet careful observation will discover it. Certain individuals of the same species may outlast others, while others may fall short, owing to difference of soil, climate, position and treatment; yet with the average of the species the law will hold good.

The law here referred to has a still wider application. It is seen in those plants commonly called annuals, and which compose many of the weeds, flowers and useful plants of our gardens and roadsides. These spring up from seed, blossom and die in a single summer—many of them, indeed, before the frost touches them. Then come biennials, whose period of growth and decay is bounded by two years. Then come the imperfect perennials, whose life beyond the second year is a matter of uncertainty. Then follow perennials which perpetuate themselves indefinitely by enlargement of the roots, by offsets, etc. After these, and among these, we may rank the trees of which we have already spoken—lasting, according to their species, from a few years to many centuries.

Statistics concerning the age of different species of trees are now being collected in various parts of the world, which will form an interesting record for the arboriculturist. Our own country has already furnished many important facts of this description, some of which we may at a future time present to our readers.—Hearth and Home.

The GERANIUM.—This old and well known flower, which has graced the gardens and windows of the people as far back as memory reaches, is now being brought up to a high standard of perfection by the introduction of some very fine new double varieties, mostly originated in France by that chief of geranium growers, Lemons. They are of all the shades of scarlet; and one of the last new ones is a bright pink, very close and compact, extra strong, of dwarf growth, the truss well up from the foliage, and some fine heads of bloom, having as many as eighty perfectly formed flowerets fully expanded at once. They are being offered by our florists here for sale this season.

Most of the new varieties have the desirable dwarf growth that shows so well in small clumps, or for the outside line in a large bed of this splendid flower, which is the best way to grow them. If room can be spared in the flower garden, nothing can surpass a fine bed of them of all the shades from bright scarlet to white. The double are not the only ones that are putting in their claims this season; some of the new Zonale varieties are grand in color and strength of growth, and will delight all lovers of a fine show of bloom with their trusses of flowers, some of which are over five inches in diameter, and every single flower fully expanded.

Any one can grow geraniums. All they want is plenty of sunlight, a good strong soil, and a little water, if the season is very dry. If you have room, try a few of them, and you will always grow them afterward. Every season brings us new varieties, and before long we will have the double white, which is what all geranium growers are now trying after.—Ruralist.

HOUSEKEEPERS' DEPARTMENT.

HAM TOAST.—Chop some lean ham fine, put it in a pan, with a little pepper, a lump of butter, and two eggs beaten; when well warmed, spread it on hot buttered toast, and serve.

TARTS.—Lemon butter is excellent for tarts. It is made as follows: One pound of pulverized white sugar, whites of six eggs and yolks of two, three lemons, including grated rind and juice. Cook twenty minutes over a slow fire, stirring all the while.

ZINC WHITENESS.—The Manufacturer and Builder says: "Mix oxide of zinc with common size, and apply it with a whitewash brush to the ceiling. After this apply in the same manner a wash of the chloride of zinc, which will combine with the oxide to form a smooth cement with a shining face."

PERPETUAL PASTE.—A perpetual paste may be made by dissolving an ounce of alum in a quart of warm water. When cold, add as much flour as will make it of the consistency of cream; then stir into it half a teaspoonful of powdered resin and two or three cloves. Boil it down, stirring it all the time. It will keep for twelve months, and when dry may be softened with water.

BEEF TOMATO PIE.—Take cold roast beef and cut in small thin slices; have the tomatoes ripe and peeled; line a deep dish with a light biscuit crust; put a layer of beef, then a layer of sliced tomatoes; salt, butter and pepper to taste, until the dish is nearly full; put on the top crust, cutting a gash from the top to the bottom of the dish, that it may not burn. Bake two hours in a slow oven.

PEA SOUP.—A pint and a half of split peas, two small onions, pepper and salt to taste. Use three quarts of water, and boil them from five to six hours. Pork is often put in, but makes it far less wholesome. If the water be hard add a piece of suet not larger than a pea. It would be difficult to find a way in which the same amount of nourishment could be obtained for four times what this costs.—Hearth and Home.

SIGAR BISCUITS.—Dissolve one teaspoon of white sugar in a quart of milk; then stir in a pint of lively yeast with sifted flour enough to make a stiff sponge; let it rise until very light, then work into the sponge three-quarters of a pound of melted butter, with sifted flour enough to make a stiff dough; work the dough thoroughly, cut into biscuits, let them stand on buttered tins to rise; sift sugar upon each, and bake in a quick oven.

LEMONADE.—Those who live where fresh lemons cannot be obtained whenever wanted, may find that a very nice substitute for lemonade can be made by dissolving a small portion of citric acid in water, flavored with good essence of lemon, and sweetened to taste. A quarter of a pound will make gallons of lemonade, and is much preferable to tartaric acid, being made from lemons themselves. It will also take the place of lemon juice in making lemon pies.

FILL LAMPS IN THE MORNING.—Scarcely a week passes but we read accounts of frightful accidents from kerosene lamps exploding, and killing or scarring for life women and children. A simple knowledge of the inflammable nature of the fluid will probably put a stop to nearly all the accidents. As the oil burns down in the lamp highly inflammable gas gathers over its surface, and as the oil decreases the gas increases. When the oil is nearly consumed a slight jar will often inflame the gas, and an explosion is sure to follow—death and destruction. A bombshell is no more to be dreaded. Now if the lamp is not allowed to burn more than half way down such accidents are almost impossible. Always fill your lamp every morning, then you need never fear an accident.

DRESS FOR A GENTLEMAN.—Let the head-covering be made of presence of mind and self-command, as these will insure its coolness and staidness. The bosom and waistcoat should be of white, spotless purity, close fitting about the heart. The pants should be of staid and sober truth, without stripes or ornament. Have the coat of broad sterling virtue and integrity. The buttons upon all should be bright, and sparkling of sunny smiles and good humor. Let the hands be clad with warm charity and benevolence. Let the feet be shod with the preparation of the "gospel of peace," that they may lend you into wisdom's ways. If a cloak or surtout is worn, let it be of modesty and not hypocrisy.

"NEVER MADE HIS MOTHER SMILE." What a unique and meaning expression was that of an Irish girl in giving testimony against an individual in a court of justice the other day. "Arrah, sir," said she, "I'm sure he never made his mother smile." There is a biography of unkindness in that short and simple sentence.

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DAVID CLOPTON, President Board of Trustees.

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The Christian Advocate.

SATURDAY, SEPTEMBER 24, 1870.

RELIGIOUS INTELLIGENCE.

Prof. Knapp's Presbyterian church in Madrid had sixty-nine adult members at its second communion.

Twenty-five French, eleven German, six British and four Bishops from the United States voted against papal infallibility.

In 1800 there were not one hundred Protestants in all India and Burmah. Now there are not far from eighty thousand church members.

The younger son of Mr. Gladstone is a curate, attached to one of the churches of Lambeth, London. He is said to be, as a preacher, simple and evangelical.

The Episcopal diocese of Wisconsin expects to raise the amount (\$12,000) due on Kemper Hall, Kenosha, in order that it may not pass into other hands.

A Methodist seminary for children, young men and young women is to be opened at Salt Lake City this month. It will be conducted by Rev. Ernest Smith and his wife, of Illinois.

Upon re-entering his church in Chicago, after a recent trip to Europe, Bishop Whitehouse was handed a check for \$16,000, which had been raised during his absence for the liquidation of the church debt.

Ermen is coming into use among the common people in the north of Ireland as an intoxicant. Its use is said to be the result of the efforts of the Roman Catholic clergy to induce their flocks to give up whisky.

Rev. T. Chavies, en route for India, arrived at Liverpool on the steamship Manhattan on the sixteenth day of August, better pleased with nothing more than that he had gone over it one of Williams & Gorton's steamers.

A. M. E. Church.—The African Methodist Church reports three hundred and fifty thousand communicants, twenty-five thousand probationers, one thousand traveling and five thousand local preachers; \$5,000,000 in church property.

The London City Mission has in its employ 375 missionaries, who made over 2,000,000 visits last year, reclaimed 905 drunkards, restored 676 fallen women to their homes, or put them in asylums, and induced 184 shopkeepers to give up Sunday trading.

A recent sermon of Spurgeon's contains a sentence which will be as much appreciated here as in England. "Brethren," said Spurgeon, "if God had referred the ark to a committee on naval affairs, in my opinion it would not have been built yet."

Sir Francis Crossley, the famous carpet manufacturer of England, has just given \$110,000 to the London Missionary Society, and as much more for a fund for disabled pastors and their families. The profits of his business amount to a million and a quarter per annum.

Dr. M. D. Rindler writes to the Presbyterian Banner from Heidelberg that the King of Prussia "is an earnest Christian, as is Von Moltke, the planner of campaigns; while Von Roon, the minister of war, is one of the comparatively few men in Germany who gathers his household daily and leads their devotions."

Dr. O. A. Brownson, one of the ablest Roman Catholic writers in this country, says that if the Pope should declare an oath imposed by the constitution contrary to the divine law, he could not in conscience take it; or if the Legislature should pass a law, and the Pope should declare that what it required of him was forbidden by the law of God, he could not obey it.

Eminent lawyers advise that there are no insuperable objections to the proposed union of the Primitive Wesleyans with the Irish (Episcopal) Church, heretofore reported in our columns as under discussion. Since, at the recent conference of the Primitive Wesleyans, nearly three-fourths of the members voted in favor of such a union, and legal obstacles alone intervene to prevent it, there is little doubt that the union will eventually take place.

There are 129 church organizations in Boston, classified as follows: the Congregational Unitarian, 22; Congregational Trinitarian, 15; Baptist, 18; Methodist Episcopal, 15; Roman Catholic, 16; Universalist, 6; Methodist, 2; Presbyterian, 6; Episcopal, 14; Second Advent, 2; and the Congregational, Independent Methodist, Free Will Baptist, German Lutheran, German Evangelical, Polish Jew, German Jew, German Methodist and Swedenborgian, one each.

A new and deep felt want among our Norwegian and Danish people is about to be met in the publication of a new hymn book. It is styled "The Missionary Hymn with the New Song, a rather quaint name. It

will contain two hundred and forty-seven hymns with popular tunes attached. They promise to furnish a good list of translations from the English. The hymns will be what we would call prayer meeting or revival hymns. It is compiled by a certain N. P. Lang. The hymns used in the Scandinavian state churches are generally heavy and forced in their construction.

LIBERIA.—Not long since we remarked that Protestant missions in Liberia were never more prosperous, and ours peculiarly so. In a letter from Rev. James H. Deputie, just received at the mission rooms, dated June 22, he says: "Never in the history of Liberia missions has the work been so prosperous as now." His own station is at Mount Olive, among the natives, and quite in the interior. It consists mainly of converted natives, and Brother Deputie says of it: "It is a star in this part of Liberia. The natives around look at her glimmering light with wonder and astonishment."—*Christian Advocate.*

The Baptists among the Telugus of Nellore and Ongole are planning a theological seminary. Mr. Timpany, writing from the districts about Ongole, says that "whole villages are turning to the Lord. The Christians now live in about one hundred and twenty villages and number over one thousand, and others are daily added to us." The country, as a whole, seems almost ready to throw aside its idolatry. The highest native magistrate in Ongole, a high-caste Brahmin, a bachelor of arts and graduate of the Madras University, told Mr. Timpany, on a late visit to him, that he believed the Christian religion to be true; but could not break away from caste, though he expected that his boy would be able to. There are needed there thirty native pastors for the churches.

The Hungarian Church is making a bold strike to free itself both from the Pope and the Emperor. A very significant work from the pen of a popular author has just left the press, wherein it is asserted that the great cause of all the trouble in church government is the fact that the people have nothing to do with it, and claim that they ought to control both it and the schools. The book says:

"If the church is to have true effectiveness it must be by the co-operation of all who sustain it and belong to it; it must be organized on a democratic basis, and must take in general the Protestant Church as a model. To this end the worshipers in the church should not be mere idle spectators, listening to a liturgy that they do not understand, nor should they be excluded in the church assemblies from having a voice in the selection of their pastors."

A MAGNIFICENT GIFT BY AN ENGLISH METHODIST.—At the late session of the English Wesleyan Methodist Conference, during the discussion of a memorial from the Metropolitan Chapel Building Fund Committee, asking for the appointment of a special secretary for the ensuing year, a very interesting and important announcement was made. Rev. William Arthur stated that he had received a letter that morning from Sir Francis Lytton, a distinguished Methodist layman, in which he (Sir Francis) said that he hoped within ten years, perhaps seven, to see erected in London fifty new chapels; and if £50,000 (about \$250,000) could be obtained from the connection he intended to give as much. The announcement produced a deep impression on the Conference, and was received with loud applause. Of course a special secretary was appointed. Our Methodist brethren in London seem to entertain no doubt that the other \$250,000 will be forthcoming.

The recent revolution, the more remarkable because so peaceful, which has converted Austria from a mere dependency of Rome into a truly independent empire, is largely due to her prime minister, Von Beust, a man of scarcely less genius than Bismarck, though less known, and like Bismarck, a Protestant, though, unlike him, at the head of a Roman Catholic country. During his ministry Austria has adopted a system of free schools, established the validity of civil marriages, limited the authority of the priests, and so far insured the independence of the clergy that the Austrian bishops were not less manageable in the Ecumenical Council than those who came from Protestant Prussia. To him, too, is due the first notable effect of the council on European politics—the abolition of the Concordat, the effect of which will be to destroy within Austria the church's power as a corporation, to bring it under the authority of the ordinary civil law, to make it liable to any law the Reichsrath and the Emperor may impose, and to divest it of the supreme control it has hitherto had over education; the result of all which has been, according to the London Spectator, "an astounding crop of atheists."

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31.....PERDIDO STREET.....31

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Orleans.	3	1	5	6	7	8	9	2	3
	10	11	12	13	14	15	16	1	2
PLOWS.	17	18	19	20	21	22	23	13	14
	24	25	26	27	28	29	30	15	16
New Or-	M'y	1	2	3	4	5	6	7	Nov
	8	9	10	11	12	13	14	6	7
	15	16	17	18	19	20	21	13	14
	22	23	24	25	26	27	28	20	21
	29	30	31					27	28
J'E.		1	2	3	4			Dec	
	5	6	7	8	9	10	11		
	12	13	14	15	16	17	18	11	
Plows.	19	20	21	22	23	24	25		
	26	27	28	29	30				

To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received, a circle the amount of dollar received, and a half-circle the amount of cents.

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We are Manufacturers' Agents at New Orleans for

Avery Pumps, Peacock Pumps, Callahan Pumps, Brinley Pumps, Garrett & Cottman Pumps, Hays Valley Pumps, East Iron, James H. Hall Cottonseed and Eagle Pumps.

We sell all these at manufacturers' prices, and all other kinds of Pumps at the lowest market rate.

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SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY.

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiate in the ministry and sons of ministers in the regular work are admitted to matriculation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes.....\$30 00

Tuition in Grammar School.....25 00

Tuition in Law Department.....40 00

Incidental fees.....1 00

(Tuition and incidental fees required in advance.)

Boarding can be had in the best families at from \$16 to \$20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. H. Wood.

J. H. WOOD—President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.

REV. B. H. ROSS, M. A., Professor of Latin and Mathematics.

DR. S. M. T. FLETCHER, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. H. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution.

Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Tuskegee Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of literary service, his many excellent personal traits, all entitle him to the unqualified confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. Its present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social, recreational and professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in charge of a thoroughly trained housekeeper. Miss Shuler, of Tuskegee, is the governess, and directs to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.

Tuition, according to grade, from \$25.....\$60 00

Tuition in music.....60 00

Tuition in art, from \$20 to.....40 00

Tuition in languages.....20 00

Board, washing and fuel.....220 00

Instruction in vocal music, free of charge.

Instruction in calisthenics, free of charge.

Use of models in the study of calisthenics, free of charge.

Use of instruments for practice, free of charge.

Use of library of reference, free of charge.

No incidental charges of any kind.

Tuition for each term payable in advance.

J. H. WOOD—President.

WESLEYAN FEMALE INSTITUTE,

STANTON, VIRGINIA.

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILL

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, OCTOBER 1, 1870.

NO. 37.

NEWS OF THE WEEK.

DOMESTIC

CHEYENNE, Sept. 26.—Half a block of buildings on Eddy street were destroyed by fire last night. Loss \$200,000—very little insurance.

New York, Sept. 26.—The steamer Sarah Fish, of Maine, was abandoned at sea in a sinking condition. Her crew reached this city in safety, having been rescued by the steamer Metropolis from New Orleans.

Keppel was arrested near Reading, Pennsylvania, charged with implication in the Nathan murder. He was in New Jersey when the murder was committed, but his arrest was caused by the extravagant account he has given of his own exploits.

New York, Sept. 29.—The surrender of Strasburg attracts little attention in the press or business circles, but the rumored intention of Russia to interfere to prevent any disturbance of the balance of power on the continent has had the effect to send gold slightly up and to create considerable excitement and uncertainty in financial circles.

A Washington special says the Post Office Department will hereafter send the Texas mails from this port via the Mallory steamers direct to Galveston.—*New Orleans Times.*

FOREIGN

Luxemb., Sept. 22.—General Burnside left here for Paris this morning. He carries letters from Count Bernstorff to Bismarck; also to Prussian and French commanders.

All communication between Paris and Tours has been cut, and the provisional government is now as effectually separated as before.

Lyon and Paris are in political accord.

The great cities of France refuse to be bound by the action of the capital if it capitulates.

The Catholic powers have already communicated to the Pope their readiness to contribute to make up a revenue for the maintenance of the Holy See.

Reports from Tours to the effect that Thiers has obtained from England recognition of the provisional government are not believed here. In Tours the belief is that no negotiations for peace are likely to succeed until military events before Paris assume a turn.

Lillo has completed its fortifications. Immense munitions and provisions have been laid in and specie payments suspended.

A dispatch from Havre says that complications have sprung up between Russia and Turkey, and that war between these two powers is probable.

LONDON, Sept. 22.—The Tribune's correspondent telegraphs from Florence that a courier has arrived from a Tribune correspondent who is with the Italian army. He entered Rome with the assaulting column. The Italians lost four killed and thirty wounded.

The papal troops held a strong position. In ten minutes the white flag was displayed. Then came a deputation from the diplomatic corps, escorted by the Pope's dragoons, and capitulation was arranged without further bloodshed. The foreign population laid down their arms and will be sent home.

Great preparations are going on at Florence for the transfer of the capital of Italy to Rome.

TORONTO, Sept. 24.—The ministry have issued a proclamation, that France will rather bury herself under her own ruins than accept the insolent conditions of Germany.

It is reported Duke d'Aumale will be a candidate for the Constituent Assembly.

Five of the imperial yachts have been renamed Trochu, Jupiter, Turanno, Dessaix and Kleber.

FLORENCE, Sept. 24.—The Roman population tore down the emblems of the foreign legations where they were combined with the papal arms.

General Cadorna issued a proclamation denouncing such actions as violations of international law, and threatening severe penalties.

Viterbo votes on the plebiscite the second of October.

MADRID, Sept. 24.—A manifesto will appear to-morrow, signed by all the Republican members of the Cortes, in favor of an Iberian union.

Senator Orenz publishes a manifesto, advising the formation of a legion in aid of Franco. He says the candidature of the Prince of Hohenzollern, or any other person in the Prussian interest, is inadmissible.

General DelRoda announces the approach to submission of all classes of Cuba to the Spanish rule. When

it occurs he will accord them the same privileges accorded to Porto Rico.

COPENHAGEN, Sept. 24.—Twenty vessels of the French fleet have arrived in the Gulf of Lubek.

BRUSSELS, Sept. 24, noon.—Marshal Bazaine has offered to capitulate at Metz on condition that his forces be allowed to retain their baggage and arms, stipulating not to take up arms again for three months.

LONDON, Sept. 26.—The Times' special from Saarbrück, on the twenty-fourth, says: Bazaine made a faint on the side of Mercy-la-Haute and attempted to escape to Thionville.

A heavy cannonade of some hours followed, and there was a short fight at Monlon, seven miles from Metz, in which the French were driven back. Their loss was serious. Bazaine has released his prisoners.

A heavy force of Bavarians are penetrating the country toward Lyons.

The cathedral at Strasburg is irreparably injured, but the astronomical clock is still going.

Von Beust assured M. Thiers of their deepest sympathy, but stated that intervention was impossible.

It is said that Thiers will offer the Czar important concessions in the East.

A French levy en masse is hourly expected.

The Baltic fleet has been ordered to cut the cable between Germany and Sweden.

TORONTO, Sept. 26.—This city is crowded with refugees from all quarters, many of whom sleep in the streets.

BRUSSELS, Sept. 26.—The Belgian press unanimously denounce Prussia's arrogant demands.

PARIS, Sept. 26.—General Cadorna, addressing the provisional government of Rome, which he himself created, said: "Your task is sublime. The twentieth of September will ever remain an important era in your history, for it makes Rome again the capital of the kingdom."

MADRID, Sept. 26.—The government informs Captain General De Rodas that his resignation, if persisted in, will be accepted.

TORONTO, Sept. 26.—Balloon letters from Paris give the following account of the battle on the nineteenth: General Ducrot occupied the heights from Ville Juif to Meudon. He made a reconnaissance and encountered the Prussian masses concealed in the woods with many caution.

The French attacked vigorously, and drove them precipitately from their position. The Prussians reformed on the heights of Chateau and opened a tremendous artillery fire, from which General Ducrot was compelled to seek shelter in Fort De Vanves. His artillery was well served by the Garde Mobile, who were cool and resolute. Ducrot finally withdrew into Paris. The Prussians suffered severely.

LONDON, Sept. 27.—The German Official Gazette, a new journal, published at Haguenau, Bas Rhin, Alsace, referring in its first number to the proposed incorporation of Alsace and Lorraine into Germany, says: Alsace and Lorraine are already Teutonic in politics, manners, language and ideas; they will only be too happy to separate from infidel, socialistic France.

TORONTO, Sept. 27.—The Prussians have cut the Orleans railroad, and now occupy several points along the line. The cars run only to Blois.

The Prussians menace Orleans.

The Arab troops have been sent back from Marseilles to suppress a general revolt in Algeria.

Bronze statuary in Paris has been melted to make cannon.

ROME, Sept. 27.—The city is quiet, and confidence returning. The Pope and cardinals reappear in public.

MADRID, Sept. 27.—An article in the papers shows that the late law for the emancipation of slaves in the Spanish colonies has been nullified in the West Indies.

LONDON, Sept. 27.—The arrest of Jacoby, the noted Liberal, gives profound offense throughout North Germany.

TORONTO, Sept. 27.—Jules Favre's official report concludes as follows: "From the manner in which all my efforts for peace were met by the Germans, they are determined upon conquest. The interviews were not altogether useless, as they have proved that Prussia, contrary to her declarations, is fighting against the French nation, which must arise en masse either to disarm the provisional government, or resist the enemy to the last."

BERLIN, Sept. 27.—The Press, repelling the charge that Strasburg was bombarded while crowded with women and children, says General

Ulrich has persisted in refusing the departure of non-combatants.

MAINTENANCE, Sept. 27.—Five hundred Garibaldians arrived and were enthusiastically received. They departed for Tours.

The mayor announces a war loan of ten million francs.

M. Gaffinalo, a Greek merchant, gives the city two million francs.

There were thirty-two thousand soldiers in review yesterday, whereof eighteen thousand are well armed.

LONDON, September 27.—The new Roman government announces an appropriation of fifty million to defray the expenses of the inauguration of Rome as the capital of Italy.

The enthusiasm of the inhabitants is boundless, and the plebiscite is expected to be unanimous.

The Pope will probably leave Rome as soon as the result is declared.

Parliament will meet on the twelfth proximo to ratify the plebiscite, and on the eighteenth the King will make his entry into Rome and alight at Quirinal.

There is great rejoicing throughout Germany over the capture of Strasburg.

CANBERRA, Sept. 28.—Gen. Werder has announced the unconditional surrender of Strasburg, with seven thousand men, including the National Guards. Also four hundred and fifty-one officers.

This morning the gates were occupied by the German troops.

It was reported that the inhabitants, driven to desperation, succeeded yesterday evening in hoisting a white flag on the cathedral, but General Ulrich ordered it to be removed. The surrender was afterward compelled by pressure of the citizens and the garrison. There was great rejoicing. It is a severe victory, which is regarded as a triumph. Salutes are being fired and bells are being rung.

BERLIN, Sept. 28.—On the twenty-second and twenty-third instant there was fighting of considerable magnitude east of Metz. The First Corps and the Thirteenth Division were engaged. No ground was gained by the French.

MEAGER telegraphic dispatches from England bring us news of the most terrible marine disaster which has befallen a vessel of the British navy since the "Royal George" went down with twice four hundred men.

The British ironclad Captain sank on Wednesday night, off Cape Finisterre, and so far as is at present known, her entire complement of five hundred officers and men, with the exception of eighteen who made their way to shore in a small boat, were lost. The Captain was the last completed achievement of British naval architects, and was in every respect the most perfect ironclad afloat. Her capacity was four thousand two hundred and seventy-two tons burden; she carried a battery of six three hundred pounders; her engines were nine hundred horse power; her armor was of wrought iron, and in the most exposed portions of her hull was eight inches thick; her crew was a picked one; when she went into commission her whole equipment was as perfect as any dock yard ever turned out, and at sunset on Wednesday night she was literally the sovereign of the seas, for nothing afloat could bear comparison with her as a vessel of war. She was accompanied on this, her trial trip, by the flagship of Admiral Milne and several other vessels of his squadron, and she passed successfully through many of the severe tests to which a man-of-war is usually subjected. On Wednesday afternoon a gale arose with a heavy sea, and at 1.15 A. M. the Captain's lights were seen near the flagship. She was in no apparent trouble, although heeling rather excessively to the leeward. Soon afterward her lights were shut off by rain, and when morning dawned not a trace of her was to be found save a few floating fragments and an overturned boat. This disaster must be taken as a warning to all naval engineers, and it is very probable that the plans of several ironclads now building in English yards will be modified. The Captain had all that she could carry in the way of armament and stores, and possibly the adjustment of her sustaining capacity was so delicate that a single sea, which a more buoyant vessel would easily have shaken from her decks, sent her to the bottom as suddenly as one of her own guns would have gone. Not a rocket was seen by the fleet; not a gun was heard, and until we receive the story of the survivors we can know nothing of the fearful scenes which must have occurred on the deck of the sinking ship.—*Christian Union, Sept. 17.*

Our Sunday School Department for 1871.

We respectfully submit, for the consideration of all who are interested in the Sunday school work, the following statement of our plans for the year 1871:

I.—UNIFORM LESSONS, AND TEACHERS' MONTHLY.

Following the suggestions and advice of the Bishops in their quadrennial address, the General Conference, at its late session in Memphis, "recommended the adoption by our Sunday schools of the best system of uniform lessons that can be procured, and 'advised the publication, at the earliest practicable day, of a monthly journal adapted to teachers and the older classes of pupils.'"

To meet the spirit of these resolutions, and to supply what we believe to be an admitted want of our Sunday schools, we purpose to bring out, on the first day of December next, the January number of a monthly journal of thirty-two pages, octavo, at \$1 per annum. We do not know of any journal of the same size and character that is published at so low a price.

With the first number we begin the publication of a series of Uniform Lessons upon the Testimony of the Evangelists.

Our plan contemplates a two years' course upon the gospels; furnishing for each year forty-eight weekly lessons, and four lessons for quarterly review. These lessons will be prepared upon the basis of the most approved Harmony of the Gospels.

We do not propose to copy any of the systems that are now in use; we may learn from them all, finding in each, perhaps, something to adopt and something to avoid. We shall endeavor to profit by the failures, not less than by the successes of others. It is designed to make these lessons, in their expositions and illustrations, full enough to furnish all necessary assistance, but not so elaborate as to be tedious, or to relieve the necessity of application.

We reserve the liberty of varying our method of illustration according to the nature of the subject, knowing no reason why each Bible lesson should be developed under the same number of heads, or all our instructions should be run into the same mold.

Teachers and Bible students who do not see proper to adopt our series of lessons will nevertheless find this journal to be of great service to them. It will be the organ through which our wisest Sunday school workers may communicate the results of their studies and experience. Recognizing in the Sunday school a substitute for no scriptural form of Christian enterprise or usefulness, but gratefully accepting it as a providential and potent auxiliary to them all, we believe that this journal may be made interesting and useful to all who are laboring in this field.

It will discuss all practical questions that concern our Sunday school work; it will advocate no methods simply because they may be fashionable, or may have succeeded in other quarters; it will cling to nothing simply because it is old, nor be afraid of anything simply because it is new.

Our constant endeavor will be to ascertain the wants of our own schools, and, by the blessing of God, to supply them. The editor and his correspondents must keep in constant remembrance the apostolic injunction: "Prove all things; hold fast that which is good." Moreover, we hope to be sufficiently independent of our own conceptions of the whole subject of Sunday school work as to receive the benefit of future discoveries. We are to seek not merely what we believe to be good, but what shall be proved to be best.

To clubs of ten or more, sent to one address, we will furnish six Lesson Papers gratis, for each subscriber, monthly. Extra Lesson Papers, one cent each, or seventy-five cents per one hundred, monthly, or \$8 per one hundred, per annum. Lesson Papers, in packages of ten or more, can be ordered, at \$1 per one hundred monthly, without the journal.

We announce the publication of this teachers' journal, and of our series of lessons, with the utmost confidence, having received from every part of the church repeated assurances of a prompt and generous response.

II.—OUR LITTLE PEOPLE.

At the same time we begin the publication of a little paper, in such form that two pages may be distributed to the infant classes weekly

—printed in bold type and handsomely illustrated. It will contain, in addition to appropriate reading matter, such easy questions and answers upon the lessons of the day as may be adapted to this class, yet not so extensive as to prevent the profitable use of the catechism.

Our Little People will be published at the exceedingly low rate of \$10 per one hundred copies, per annum, giving to all that take ten copies, to one address, the benefit of the rate.

III.—THE SUNDAY SCHOOL VISITOR.

At the same time the Visitor will be issued in three forms—for monthly, for semi-monthly and for weekly distribution; furnishing for the monthly four pages per month, at \$12 50 per one hundred copies, per annum; for the semi-monthly, four pages twice a month, or eight in all, at \$25 per one hundred copies, per annum; for the weekly, sixteen pages per month, or four pages for each Sabbath, exclusive of fifth Sundays, at \$50 per one hundred copies, per annum. To encourage all classes, we will send as few as ten copies, to the same address, at these reduced rates: Single copies, monthly, for one year, twenty cents; single copies, semi-monthly, for one year, forty cents; single copies, weekly, for one year, seventy-five cents. Each number of the Visitor will be beautifully illustrated.

We contemplate varied improvements in the style and appearance of the Visitor, while the publication of Our Little People will allow us to raise its literary standard.

Surely every preacher, local and itinerant, and every Sunday school teacher, will co-operate with us in our earnest endeavor to supply the wants of our schools. Every teacher and Bible class student should subscribe for the monthly journal, and see to it that the Visitor or Our Little People is placed in the hands of every child of our church.

IV.—THE SUNDAY SCHOOL MUSIC BOOK we expect to issue during the month of December.

V.—NEW BOOKS.

We are glad to announce that during the next year we expect to make important and extensive additions to the catalogue of our own publications.

In the editorial supervision of these various departments the secretary hopes to be Methodist without being offensively sectarian.

ATTICUS G. HAYGOOD,
Sunday School Secretary.
A. H. REDFERN, Agent.
NASHVILLE, Sept. 13, 1870.

Proceedings of the Missouri Conference.

AS FAR AS RECEIVED.

The Missouri Conference of the Methodist Episcopal Church South commenced its fifty-fourth annual session in the Presbyterian church, in Columbia, Boone county, Missouri, September 14, 1870, at nine o'clock A. M., Bishop McTear presiding; Bishop Marvin also present.

The session was opened with religious service conducted by the Bishops present.

Heretofore the annual sessions have been numbered in the secretary's minutes from the organization of the Methodist Episcopal Church South, in 1845; this, according to that numbering, being the "twenty-fifth" session; whereas the Missouri Conference of the Methodist Episcopal Church was organized in 1816. On motion of P. M. Pinckard, it was resolved that this session, and all future sessions of this Conference, shall be numbered from the original organization in 1816—this session being the fifty-fourth instead of the twenty-fifth session.

The action of the General Conference giving the Board of Bishops what has been called the veto power, which provides that when the Bishops present objections to any rule or regulation of the General Conference it shall require a two-thirds vote of that body to pass it over the Bishops' objections, and which was referred to the Annual Conferences for approval, was presented to the Conference for its action. The action of the General Conference was approved by a unanimous vote of this Conference.

The examination of character began with Andrew Monroe, the patriarch of the Conference, presiding elder of the St. Charles district.

Father Monroe said he had been fifty-five years a traveling preacher, and forty-six years in Missouri; and in all that time had never been absent from his work more than ten weeks in succession, except when at a General or Annual Conference.

He proposed now, in his old age, to ask the privilege of a few weeks' absence from the work that might be assigned him. He has two venerable brothers in the ministry, both older than himself. They live in the East, and are anxious he should visit them. He is equally as anxious to see them, and hoped to be able to do so, if he can raise the funds to defray the expenses of the journey.

Horace Brown and Thomas Hunt were continued in the supernumerary relation. Brother Brown is one of the fathers of the Conference, having been fifty-one years a minister of the gospel.

Dr. Leftwich presented a paper from the curators of Central College, at Watrous, which was referred to the Committee on Education. The report states that the college will be opened on Thursday, the twenty-second instant, on which occasion Bishop McTear will deliver an address. It announces that the agent has completed the \$100,000 endowment fund, and has received bonds for the same. The completion of the fund and approaching opening of the college are a grand consummation of an anxious desire cherished by the friends of male education in the two Conferences of Missouri. The friends of the college in both Conferences are invited to be present at the approaching opening on the twenty-second.

FIVE PER CENT.

A resolution of the Conference, of some years' standing, requires the preachers to collect and pay into the Conference treasury, for the benefit of the widows and orphans of deceased preachers and needy supernumeraries, five per cent. on their salaries. The Board of Finance has had the import of this resolution referred to them, and to-day made a report which was adopted. The report requires presiding elders, agents and school teachers to pay five per cent. on the net proceeds derived from their calling—less house, rent and traveling expenses. All who are prospective beneficiaries on this fund are expected to pay the per centum assigned.

On Saturday night the missionary anniversary meeting was held in the Presbyterian church, W. M. Leftwich presiding; J. P. Nolan, the secretary of the society, read his report, detailing the operations of the missionaries in the bounds of the Conference as reported to him.

P. M. Pinckard, the treasurer, read his report, presenting the payments for missions by circuits and stations, but which we are not able thus to present at this time. The sum total of money paid is about \$3,400.

Dr. A. G. Haygood, of Nashville, addressed the assembly in a very appropriate speech, which was well received by the audience. He was followed by an appeal from Bishop Marvin for money. The collection amounted to \$437; \$275 of the amount was given by five persons, viz: W. M. Rush, \$50; W. G. Miller, \$50; W. A. Maylow, \$50; S. W. Cope, \$50; W. M. Sharp and wife, of Concord, Callaway county, \$75.—*St. Louis Christian Advocate, September 24.*

IMPORTANT NEWSPAPER CHANGE.—The Hearth and Home, a finely illustrated family journal of a high character, hitherto issued by Messrs. Pettengill, Bates & Co., has been purchased by Messrs. Orange Judd & Co., of 245 Broadway, New York, the well known publishers of the American Agriculturist. Messrs. S. M. Pettengill & Co., whose great advertising agency, established in 1849, is one of the largest and most reputable in the world, find that their extensive business requires their exclusive attention, and they therefore transfer Hearth and Home to the new publishers, whose long experience and abundant facilities will enable them not only to maintain the past high character of the paper, but to add materially to its value. The new publishers also announce a reduction of the terms to \$3 per year. The change will not at all affect the American Agriculturist, which will continue on independently as heretofore. The illustrations and reading matter of the two journals will be entirely different. Either of the journals will be furnished from now to the end of 1871 (fifteen months) at the yearly subscription rate, viz: the weekly Hearth and Home at \$3; the monthly American Agriculturist, \$1 50; or the two for \$4.

There is no truth more important and few less thought of than this: the more we forsake simplicity in anything, the more we multiply the means of corruption and error.

The Christian Advocate.

SATURDAY, OCTOBER 1, 1870.

STAND LIKE THE ANVIL.

The following lines by Bishop Doane, suggested by the immortal words of Ignatius' message to Polycarp, are as remarkable for their force and tenderness as for the noble spirit of endurance which breathes in every line.

"Stand like the anvil" when the stroke Of stalwart men falls fierce and fast; Storms but more deeply root the oak Whose brawny arms embrace the blast.

"Stand like the anvil" when the sparks Fly far and wide, a fiery shower; Virtue and truth must still be marks Where malice proves its want of power.

"Stand like the anvil" when the bar Lies red and glowing on its breast; Duty shall be life's leading star, And conscious innocence its rest.

"Stand like the anvil" noise and heat Are born of earth and die with time; The soul, like God, its source and seat, Is solemn, still, serene, sublime.

LETTER FROM CHINA.

SHANGHAI, CHINA, Aug. 9, 1870.

MR. EDITOR: When we look around us and see the dense multitudes of human beings "wholly given to idolatry," like Paul, our spirits are stirred within us, and we earnestly desire to see them brought to a "knowledge of the truth as it is in Jesus." When, oh! when shall the blessed promise be fulfilled when "the idols shall be utterly abolished?" When shall the heathen be given to Christ the Lord? When, oh! when shall "the knowledge of the Lord fill the whole earth as the waters cover the sea?" When will the Lord "make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?"

In China, to some extent, the people are all idolaters. Some are admirers and worshippers of Confucius, and pretend to abide by his teachings. They are the Pharisees of China. Others embrace the Taoist religion, while others are worshippers of Buddha. But there are many who lay hold of the three and try to embrace them all. In case of mourning for the dead, Buddhist priests may be called in to-day to pray for the soul of the deceased, and to-morrow the Taoist priests may be called in for the same purpose. It is, indeed, often the case that they are both called in together to repeat their different formulas for the soul of the deceased member of a family. There is, no doubt, in the minds of many a consciousness of some defect in all these systems of religion, and thus they attempt to grasp the whole and worship all the gods, in order to be sure and get the favor of the right one and escape his anathema. No doubt it has been the case with some who have embraced the Christian religion—for their minds are dark and full of superstition—hoping thereby to embrace the right faith, and add the Christian God to their innumerable gods, and thus appease his wrath, with a hope that in the end if the faith in one god failed them, faith in another might save them. They often ask what they must do to believe in Jesus. They are willing to do anything you tell them, except give up their sins. They are willing to repeat prayers, go through with any number of ceremonies, but when they are exhorted to give up their idols and forsake all their sins they turn away from you, for they are loth to give up their idols and their beloved sins.

There are thousands of the heathen who embrace the three religions of China and have added to them many superstitious ideas of their own. The true nature of sin is not understood by the heathen. They look upon it as a violation of the laws of etiquette or a transgression against their fellow-men, and that a remission of this can be easily obtained by flattery or offering a bribe to their gods, and that this can be as easily obtained as the forgiveness of any crime against the laws of their country by bribing those in authority. Even those who commit outrageous acts of violence on their fellow-men frequent these temples and present their prayers and their offerings to the gods, imploring their protection and their blessing in their commission of crime. The offerings which they

bring are not to atone for their sins, but to insure them protection while engaged in their unhallowed work.

Now, Christian friends, we have a noble work and a glorious work to perform—and, thank God, it is his work—the conversion of heathen China. Is there sufficient sympathy among our churches at home for the missionary engaged in the most difficult field among the heathen? Some seem to think that because the board has the immediate charge and supervision of the mission and his work, they (the churches) have no immediate interest in him or his work, as he is in good hands. Just as sure as that close union of the missionary and the churches be removed, then the sympathy which was formerly felt is removed, and the cause suffers thereby. The board can accomplish but little without the aid of all the churches. We would be glad to know that the churches felt that they were identified with us in this great work. We are sure that they have a great and a good work to do at home, and we do not expect much time or money or sympathy where it militates against the home work. How many hundreds and thousands at home who could now and then send us a line of encouragement! A few lines expressive of their sympathy for us and the work, assuring us of their hearty co-operation and of their prayers, would greatly encourage us in this glorious work.

My Christian friends, we want more of the spirit of our blessed Lord and Master. We want an outpouring of the Holy Spirit of God. We want more earnest and faithful prayer to God, who is able to cause these dry bones to live. How many dear Christians pray for us as messengers of the gospel to the heathen? How many pray for these native converts, that they may be faithful? I know there are many who do. This encourages us to preach on, to pray in faith and to labor in hope. We want your prayers, and we need them, that the Lord may abundantly bless the work. We want your co-operation and your aid, and by the blessing of God the work will go on, and souls shall be converted to him.

J. W. LAMBETH.

To the Eastern Preachers of the Alabama Conference.

DEAR BRETHREN: You have all doubtless read Dr. Hamilton's communication to us in the New Orleans Advocate of the seventeenth instant. The doctor takes for granted that unless we adopt the plan to raise the Conference collection proposed by the resolution of the Mobile Conference, alluded to by him, we will be sadly behind our western brethren in this service; in which event he foresees serious complications in the division of the fund. For one, I have grave objections to the plan proposed—that of holding each preacher responsible for eight per cent., or any per cent. whatever, on the amount of salary he receives. I am satisfied that if we work our present plan the doctor's fears will not be realized.

One objection I have to the plan proposed is, that it will injure, instead of benefit, our collection. According to the statistics of 1868, that portion of the Montgomery Conference now included in the Alabama Conference raised for Conference collection a little over eight per cent. on the salaries of the preachers. Last year's statistics are not before me; but the same portion of the Montgomery Conference raised thirty-two per cent. more than it did the previous year, which must have been considerably over eight per cent. on preachers' salaries. This year I know one pastoral charge in which the assessment for Conference collection is twelve per cent. on assessed salary, and I think it will be raised. Many others will range as high; few as low as eight per cent. Now, brethren, let us not stop at eight per cent. on our salaries. Let us raise our assessments. Do this, and no complications will arise in dividing the fund from our neglect. In the meantime let every one be sure to carry up to Conference the amount assessed for the Bishop.

T. S. SMITH.

AN EDUCATED MINISTRY.

MR. EDITOR: I am constrained to write a few lines on this very important subject, of an educated ministry, as there seems to me to be too little importance attached to it. None but those who have been unfortunate in an early training for the ministry can, by possibility, appreciate the great want of a thorough preparation for the high and the responsible functions of the office of a minister in the church of God. And I am fully satisfied, just at this time, that of all the subjects that is worthy the attention and serious consideration of the Methodist Church, this subject is of the most vital importance to her life and future usefulness.

The "former days" are numbered, when it was thought if a man had "ciphered" to the "single rule of three," and learned "geography" to tell that the capital of his country was somewhere on the face of the globe, that he could preach, for he was unmistakably an educated man. No, sir, the times and the people have changed. The cry is now coming up from all quarters for an educated ministry; and the time is coming when none others will be heard. Therefore this subject appears to the Methodist Church South with an interest never, no never before seen and felt, and she must take right hold of it as it presents itself, and go to work—devising means and providing ample resources for its accomplishment, or, be it said, greatly criminal in its neglect. We are considerably behind other churches in this glorious enterprise. I will only instance what our Baptist brethren have done, and I suppose are still doing, in the way of educating young men for the ministry. They, at one of their annual associations, appointed a committee on ministerial education, and at once they went to work. They employed an agent to travel and collect money for this noble, praiseworthy object. As soon as a sufficient amount of money was raised to maintain a young man, he was at once sent to Clinton College. This agent raised enough to support two young men in a little time. He continued his labors until, from the report last fall, he had collected nearly \$2,500, and had six or seven young men in that institution, all of them licentiates and young men of considerable promise.

It is true that we have a Ministerial Educational Association, "so called," with its officers and managers and a constitution. And it is a notorious fact that we had lengthy, able speeches at Conference on the subject, and a resolution adopted by the Conference making it the duty of the presiding elders of the several districts in the bounds of this Conference to urge upon their congregations to organize district, station and circuit societies auxiliary to the parent association of the Mississippi Annual Conference. All this, I know, was done; at least it was said it must be done. But what are the facts in the case—what has been done? But little—but little. All these things look fine on paper, and sound well from home. But, sir, we want something more practical.

There are young men, plenty of them, who are called of God to preach, and men of the very first grade of talent, if cultivated and brought out properly. But they are poor and unable to fit themselves for the work, and if the church is wanting in that enlarged liberality which, I am sorry to have to say, has always characterized her, and does nothing for them, and just lets them go, they will enter that church that will render them the necessary aid, and be lost to us. There is one young man I know of now who is seeking aid from the church in order to fit himself for the ministry; and if he is taken up and helped through he will make a workman approved of God, a blessing to the church and an honor to the profession. He informed me that he had made frequent applications to ministers of this Conference, asking them to inquire into the matter, and ascertain whether he could obtain any assistance from the church, and they invariably put him off—giving

him no encouragement at all. I also learned that three very promising young men were lost to us by the very same treatment. They were bid for—the help they needed was promised by another church, and they went to it. I do sincerely hope the church will wake up to the great and incalculable importance that at this moment attaches to this subject, and at once set to work to educate young men, so that our work may not suffer for lack of useful, efficient laborers in the vineyard of the Lord. It is the imperative duty of the church to do this, and to do it at once. There are a thousand and one gross errors in the land that must be met and refuted, which are openly and defiantly opposing the truth. How can the church meet and defeat those hydra-headed monstrosities, Romanism, Ritualism and many other sources of infidelity, that are spreading over the country and threatening the peace and purity of the church, unless her ministry be thoroughly educated? I use these terms purposely. I look upon the Methodist Church South as the only church in the world that can successfully combat these enemies to true religion, and defeat them. She not only has the true element in her to make her successful, but she has the ability to succeed if she can be made to see it. But to do this she must educate her ministry. We therefore earnestly recommend to the church, and do most sincerely urge her to pray constantly, unceasingly to almighty God that he may send more laborers into the field; and to look out and hunt up young men who are called to the work of the ministry, and encourage them by aiding them in their efforts to be useful, and sending them to some of our colleges, and then supporting them while they are there. God will bless you in the work.

And, my dear brethren, there is another class of men I must speak a word for. They are those men who were denied a liberal education when they began to preach the gospel. There were no ministerial educational associations then, and, being poor, were unable to educate themselves. They would or could educate themselves in the ministry, now they are in it, but they are still poor—too poor to buy books. Look after all such, and examine their libraries, and when they are lacking furnish them. Any station or circuit could, if they would, purchase a library for their preacher, and thereby save him considerable expense in purchasing books, and also in having to ship them from place to place. I know men now who can never be the men they might have been for the want of books—yes, books—the right kind of books. I do sincerely hope this will meet the eye of some liberal, generous soul—one who will set this ball in motion—and then we shall soon see our preachers supplied with books. And the result will be an educated ministry.

JULIUS T. C.

MISSISSIPPI SPRINGS, Sept. 16, 1870.

NEWS FROM THE CHURCHES.

NEAR PHOENIX P. O., Sept. 16, 1870.

MR. EDITOR: I have returned from a three days' meeting held by Brother Dilly at Kelley's school house, on Mount Olivet circuit. I organized a society of fourteen members. Others will join in that vicinity. The congregation was large. On Sabbath twenty-five or thirty knelt for prayers. Our old and venerable brother's silvery locks and beard seemed to fill the place with dignity, and demanded respect. May his good instructions be like bread-cast on the waters, and be gathered many days hence. May he live forever. My district (colored) is doing better than I could expect.

J. S. HARRIS.

CASTOR CT., LOUISIANA CONFERENCE, September 15, 1870.

MR. EDITOR: This circuit, until the last of June, was without a pastor. At our second quarterly meeting Brother Armstrong directed Brother Mullock to take charge of this in connection with the Louisville circuit. Brother M found the religious interest of the circuit anything but encouraging, but he entered the field "with a will," and (thank God, we are now enjoying

refreshing seasons at all the appointments, such as it has scarcely ever been my privilege to witness. At one of these meetings, which has just closed, the presence of God was powerfully felt. One night of the meeting every sinner in the house came forward seeking salvation, and when the opportunity was offered every soul in the house, not already a member, joined the church, and such a "shout in the camp" I have never witnessed. To God be all the glory.

J. W. HEARN.

MT. CARMEL, MISS., Sept. 20, 1870.

MR. EDITOR: We have just closed a most interesting meeting at Santee church, on Mount Carmel circuit, Mount Carmel district, Mississippi Conference. It began on the tenth and closed on the fifteenth of September. The congregation was large and attentive from day to day while the meeting lasted. On Tuesday, the fourth day of the meeting, the good Lord was present in unusual power. The whole congregation felt, and the hardest of cases wept freely. When the word was given for seekers to come to the altar there was a powerful rush to it, and many were converted. Several of the oldest Christians acknowledged that it was the most powerful manifestation of the presence and power of the Spirit of God they had ever witnessed. There were added to the church seventeen whites and ten blacks. Eternity alone will reveal the good that was accomplished during the meeting. Brother Weems, the presiding elder, labored very zealously during the meeting.

H. P. L.

CURA CT., MOBILE CONFERENCE, September 20, 1870.

MR. EDITOR: Perhaps you are aware that the Cuba circuit was admitted into the Conference last year, and was left to be supplied by myself. As our former worthy presiding elder, S. H. Cox, thought it was my child, I ought to take care of it. And by the help of the good Lord we have tried to do our duty. I have just closed the third protracted meeting, held at Reed's chapel, assisted by Brothers Wingfield, Brogan and McBride, son of the Rev. A. McBride, long a member of the old Alabama Conference, and of precious memory to many now living. May the mantle of the father, now gone to his reward, fall upon the son.

Our worthy presiding elder was hindered from being with us at our quarterly meeting on account of sickness in his family. We turned presiding elder, according to the provisions of the Discipline, went through the duties of conference, and protracted the meeting. It was indeed a precious season of "refreshing from the presence of the Lord," and, my brother, if you had been there you would have been forcibly reminded of the days of primitive Methodism. It reminded me of the days of my childhood, when people were not ashamed or afraid to shout "Hallelujah to the Lord." I have been at protracted meetings where there were more accessions to the church, but a marked characteristic of our meetings has been that the Lord was with his people in much power to bless.

There seems to be a good leaven at work among the people of my charge. May the Lord bless us more abundantly. Your brother in Christ, GEORGE BANCROFT.

THE BIBLICAL BEHEMOTH alluded to in the fortieth chapter of Job has found an intelligent exponent in the celebrated Barzilia of Trieste, the learned and well known exegetist of the Hebrew Bible text. He says that translators do not alter the word from Hebrew because they see in it an etymological allusion to the great size of the animal. But he seeks to prove that Behemoth is nothing else than the antediluvian Mammoth, and asserts that B. and M., as Indians, are frequently interchanged, and that thus our modern word has arisen. He contends also that the description which Job gives of the animal accords in all respects with the fossil remains of the Mammoth as found in various parts of the world. Proceeding from the view that the author of Job only knew the Behemoth in its fossil state, Barzilia finds in this fortieth chapter of Job an exceedingly interesting and significant description of the great fossil Mammoth.

VICKSBURG DIST. CONFERENCE.

MR. EDITOR: This Conference held its session at Port Gibson, commencing September 7, and ending on the tenth. As suggested by the Discipline, prominence was given to religious exercises, which continued until after the Sabbath, and included a love-feast and sacrament on Sunday morning. The conference was presided over by the presiding elder, Rev. J. A. B. Jones. We had the promise of Bishop Keener, but his numerous engagements were such that he could not attend, which was greatly regretted by the people. The various subjects laid down for the organization of District Conferences in the new Discipline were taken up and discussed. Much information was elicited from the various churches (which were nearly all represented) upon the various enterprises of our denomination within the bounds of the district. Several of the churches reported revivals, and much interest manifested by others. Under the inquiry about missions, the Rev. W. E. M. Linfield, from Vicksburg station, offered the following resolution, which was adopted:

Resolved, That the Missionary Society of the Mississippi Annual Conference be requested to consider the expediency of establishing a German mission in the city of Vicksburg.

During the discussion of this resolution Brother Linfield gave the conference the present condition of the German population of that city, and the pressing necessity for Protestantism seizing the opportunity of preaching the true faith to them.

The Sunday school cause was fully and elaborately discussed, and exhibited an increased interest.

When the subject of education was presented, it was made known that the Port Gibson Collegiate Academy property had been transferred to the Mississippi Annual Conference, and is now the property of the church. Thereupon the following resolutions were offered and adopted:

Whereas, There is within the bounds of this district no decidedly Methodist school besides the Port Gibson Collegiate Academy to divide the affections or patronage of our Methodist community; therefore,

Resolved, That the members of this Conference feel themselves altogether free to recommend this school, and to give it their personal patronage and unembarrassed support. Resolved, That in view of the advantage of well conducted schools as accessories to the gospel in building up the church, that it will be to the interest of the church in this district to build up, support and secure the permanent establishment and greatest possible usefulness of the Port Gibson Collegiate Academy.

Resolved, That the presiding elder of this district be and he is hereby requested to appoint a visiting committee, who shall attend the annual examination of said institution, and report their visit to this conference at its next session.

W. E. M. LINFIELD.

The financial system was discussed, but no new plans were adopted. We are in hopes that if the system adopted in 1868 is carried out faithfully it will fully accomplish the end designed.

Full inquiry was made with regard to church property, and some suggestions made, which, it is to be hoped, will be carried out.

Utica, in Hinds county, was selected as the next place of meeting—to be fixed by the presiding elder.

The following brethren were elected lay delegates to the next session of the Annual Conference: R. D. Howe, S. L. Guico, E. S. Drake and Thomas Reed. Alternates: Rev. G. C. Armstrong, W. J. Lum, Hayman Foote, Thomas Hackett and D. J. Remor.

We left a very interesting revival progressing, which we hope may be successful.

THOS. REED, Sec'y.

A YOUNG GENTLEMAN sent seventy-five cents to New York recently for a method of writing without pen or ink. He received the following inscription, in large type, on a card: "Write with a pencil."

Is my expiring number the editor of a paper in an Indiana town writes: "It needs but a few words to explain the situation. Cambridge saw me a stranger; I was taken in and done for. Farewell!"

The Christian Advocate.

SATURDAY, OCTOBER 1, 1870.

WOMAN'S PLACE AND POWERS.

BY A WOMAN.

Even in the great variety and vagueness of opinion which floats around the whole subject of woman's place and powers, we may recognize something like the mist before the dawn. Chaos must precede Cosmos; and they who are puzzled by the chaotic state of this and other social questions only find a difficulty because they do not perceive a power higher than their own at work; because they imagine that on our judgment and our efforts alone it depends to bring light out of darkness. The confusion is inevitable. The cream must thicken, and become for a time a useless fluid, neither one thing nor another, before the butter can appear, and the buttermilk be removed; and the liquid must boil and bubble in the pot before the scum can be cleared away and the good liquor obtained. When designing mothers, and fast girls, and sanctified dressed matrons, and unbalanced clever women, have all been scummed away, what will the "coming woman" be? There is a deep truth, besides the one I have indicated, underlying all this incoherence and contradiction. The woman-worship of the Catholics, the mariolatry of the Romish Church, finding its way in clouds of incense and glorious music into our own, and the agitation for woman's rights, are all branches of the same tree; evidences of the growth of that half of human nature, which has hitherto remained in abeyance, till the intellect, its inseparable comrade, should have gained strength and maturity; and man should turn and hold out a hand to his seemingly weaker half—only outwardly and seemingly weaker, for the true and peculiar power of a woman is still undeveloped, and is hardly as yet suspected. The Buckle of the next age will study this element, and write its history as a strong feature and agency in the world's progress, for the Buckle of the next age will have found out that it is not intellect alone which shapes the course of things. And this other principle, the existence of which is only just recognized under the indefinite name of the feminine element, will be understood and brought out to the full light, not only as supplementing man's intellect, but as that without which intellect has only half its power. The two united represent, in their earthly form, the word and the wisdom of old philosophy. They have existed together in all times, in both sexes; but intellect, coming first in the order of natural growth, is in advance of its companion. The later-growing element is gaining strength in man, just as the developing intellect in woman gives strength to her own special characteristic. It is not now held to be a matter of course that boys to be manly, must be cruel and unrefined; and if women are becoming generally more intellectual than they used to be, men, taken collectively, are more sympathetic and humane.

Another consideration may help us to find out where we women stand as to our past and future, and why this excitement and confusion prevail with reference to ourselves. Every moral and social growth has its two periods, corresponding to law and gospel. In the first period, when evil is seen and recognized, measures of repression are tried, and the offender is condemned and punished, in the belief that the mischief may be crushed out. When this method has been tried, and has failed, comes the gospel age; a new life is introduced, the old errors pass away, and evil is overcome with good. The healing art is now undergoing this change. The old blisters and bleedings and repressive measures are but sparingly used; gentler methods are tried and found effectual, and as time goes on even those remedies which are wanted now will be dispensed with, and sanitary measures will take their place. Then we shall give our children health instead of physic; them for sickness; the gospel time of medicine will have come, for the Great Healer will be with us all.

It is the same with law. At present all is punishment; and time and money are lost in fruitless efforts to repress crime. But this will not always be so, for everywhere the old wall of prejudice is giving way, and the sunlight comes in, showing people how much better work schools do than prisons. School work is done in a crude, imperfect way as yet, for we are only groping our way to a real education, and head-work has more than its fair share in the business.

It is just because law and medicine are in their present condition that I don't believe either of them offer a perfectly fitting field for woman's work. Perhaps the fact of a few women being successful in medicine may indicate the transition state of that science. It is quite

certain that a criminal law court can be no place for a woman. Law as it relates to property is another matter, and there does not seem to be any reason why a woman should not be a conveyancer if she likes it. But if I have formed a true guess as to our place in creation, our time for being lawyers and doctors is not fully come.

We ourselves are passing through our Mosiac dispensation, and our gospel time is at hand. We have been well found fault with on all hands, and scourged by clever reviewers till we feel ashamed of ourselves and of what we are said to be. But we may look up a little, for man, not our hard master, but our kind helper, is holding out his hand to us, and offering to share with us all his intellectual wealth. Surely with all this scolding, and scourging, and teaching, all monstrosities in the shape of women will be got rid of, and the rod may be thrown away.

Then will our gospel time come, and we shall be under our own only Master, whose law of love will alone and effectually develop our hidden grace and strength, and fit us to form one-half of human nature in its completeness.—Good Words.

INFALLIBILITY IN TROUBLE.

The infallibility dogma has elicited an opposition so serious and widespread that it seems scarcely possible that a grave schism can be averted by any expedient short of the abandonment of the scheme to which the council is indeed morally pledged, but whose consummation is incomplete until the signatures of the bishops have been affixed. From every quarter come protests as emphatic as it is possible to make them. Close upon Austria's abrogation of the Concordat—the momentous consequences of which we lately explained—came the conference of the Bavarian bishops at Fuld, which last week temporarily adjourned after having, as the cable dispatch states, "unanimously resolved never to submit to the action of the Ecumenical Council on the infallibility question." From North Germany we were told last week that Dr. H. Eberst, the Prince Archbishop of Breslau, is about to resign his office in consequence of the promulgation of the dogma; and from Great Britain that Father Sheffield, chief of the Dominican order in England, is reported to have resigned his office because of his objections to it. As to the views of the theologians whose opinions carry most weight, we have already announced that the non-theological faculties at Munich have published a protest against the infallibility dogma, and that the theological faculty is preparing to follow their example. It now appears that Würtemberg follows the lead of Bavaria, and that the faculty of Tübingen, in a meeting held last week at Nurnberg, "resolved to protest formally against the doctrine of absolute spiritual power and papal infallibility." Dr. Haas, a prominent Catholic theologian, and brother-in-law of Bishop Hefele, of Gottenburg, known as the most learned bishop of the Catholic world, has also published an earnest protest against the council of the council. Dr. Dollinger—who has long been known as one of the staunchest and most learned theologians in Bavaria, the most strongly Catholic State in Europe, yet has received the public thanks of the King for his effective opposition to papal encroachments—is now reported by the German and English papers to have been in conference with the Anglican Canon Liddon upon a basis for the intercommunion of their respective churches. In Hungary a general schism of the kind seems on the point of accomplishment. Long ago the Hungarian government decided on taking a decided attitude of condemnation toward any infallibilist bishops from that country, threatening them with the loss of their temporalities in case they should resign themselves to the schemes of the Jesuits. Now there is a general popular movement for the establishment of a Free Church, a movement headed by many eminent men, among them Prof. Schwicker, who has written a pamphlet, setting forth the reasons for such a decided step toward religious freedom. A similar movement in Spain we described last week, and we have now only to add that it has taken the strenuous form of shooting the priests. The attitude of the government is no less significant than that of the people. Bavaria and Spain, through their ministers, issued cautions in advance against the precise measures which the council subsequently took; France counseled her bishops to moderation; Russia insured it by the summary mode of restraining her bishops from attending the council at all; and, on several subsequent occasions, the French, Spanish, Prussian and Austrian governments, through their representatives at the Court of Rome, have repeated their warnings in significant terms. Lastly, Austria has declared the dissolution of all

arrangements between herself and Rome; and Italy, having no longer any possible fear of France before her eyes, may even take part with her republicans, certainly cannot withstand them, in ejecting the papacy from Rome. The new dogma is likely to remain unproclaimed. No bishop as yet has been called upon to publish any papal decree on the subject in his diocese, and it is doubtful whether the Pope will venture that length. No Roman Catholic state in Europe will sanction such publication, and it is likely that only in England and America can his decrees be published to his own children with impunity.—Christian Union.

THE CREED OF PIUS THE NINTH.

If Pius the Ninth is personally infallible, every other Pope before and after his time has been and will be infallible, for the decree confers the attribute on the Popes generally, and does not limit it to the present holy father and his successors. * * Let us fill in this sketch for the benefit of the Romanists of the future.

Innocent the First and Gelasius the First declared that it was so indispensable for infidels to receive the holy communion, that those babes who die uncommunicated go straight to hell. Pius the Fourth confirmed the decrees of the Council of Trent which anathematized this doctrine. Gregory the Seventh and Urban the Second declared that ordination performed by a simoniacal bishop is invalid. Celestine the Third decreed that if a husband or wife became a heretic the marriage bond was dissolved. Hadrian the Sixth pronounced Celestine a heretic for having thus decided. The Capernate doctrine of the blessed sacrament, rejected by the whole church, was affirmed by Nicholas the Second. Innocent the Third informed the church that all Christians were required to obey all the regulations of the Book of Deuteronomy. John the Twenty-Second condemned the teaching of the Fraticelli as heretical, and delivered the unfortunate brethren over to the Inquisition. Sixtus the Fourth reversed the decision of John the Twenty-Second, and pronounced these heretics to be orthodox. Eugenius the Fourth, in a decree issued to the Armenians in 1439, expounded the dogmas of the Western Church in such wise that he made the outward formula and matter of certain sacraments to consist of that which made the sacraments of confirmation, penance and ordination invalid in the first centuries of the church.

Honorius the Third (in 1220), Innocent the Fourth (in 1243), Alexander the Fourth (in 1253), Urban the Fourth (in 1262), and Clement the Fourth (in 1265), decreed heresy to be a public crime, worse than treason; and ordered all heretics, without appeal or possibility of pardon, to be burnt alive, their goods to be confiscated and never to be restored to their families. Persons suspected of heresy, unless they could clear themselves within a year, were to be put to death. Repentant heretics to be imprisoned for life; if they relapsed, to be killed. When, in 1486, the magistrates of Brisen refused to burn heretics, they were excommunicated by Innocent the Eighth. In 1520 Leo the Tenth formally condemned as heretical the proposition—"That it is against the will of the Holy Ghost to burn heretics alive." Pius the Fifth condemned the practice of lending money on interest. Sixtus the Fifth issued his bull *De debellis* against partnership in business whereby one of the partners lends capital and the other gives his activity, as a mortal sin. Galileo was condemned by the Congregation of the Index acting under papal authority and in the presence of the Pope, and it decreed, by order of Paul the Fifth, that to assert that the sun is in the center of the solar system is absurd, philosophically false and formally heretical; that to say that the earth revolves on its axis, and is not immovable in the center of the universe, is also absurd, philosophically false and erroneous in faith.

We are now able pretty well to fill in the outline of faith in the personal infallibility of the Pope, and to inform Romanists what are some of the articles of the creed to which they are called upon to subscribe. They must believe faithfully if they hope for salvation: (1) That children dying uncommunicated are undoubtedly damned; but also (2) that such a statement is heretical—i. e., that children dying uncommunicated are not undoubtedly damned. (3) That ordination performed by a simoniacal bishop is invalid; but also (4) that such an ordination is valid. (5) That heresy dissolves the marriage contract; but also (6) that heresy does not dissolve the marriage contract. (7) That in the blessed sacrament the body and blood of Christ are present visibly changed, and sensibly present to sight and scent and taste; but also (8) that the accidents remain unchanged—i. e., that Christ is not sensibly present to sight, scent and

taste. (9) That Christian men are bound by the ceremonial law of Moses contained in the Book of Deuteronomy; but also (10) that they are not bound by the ceremonial law of Moses. (11) That the teaching of the Fraticelli on voluntary poverty is heretical; but also (12) that it is strictly orthodox. (13) That in the first few centuries of the church three at least of the sacraments were invalid; but also (14) that they were valid. (15) That it is according to the will of the Holy Ghost that no man who disbelieves any one article of the creed has any fixed right to his life or property; that every Christian government should commit him to the flames; that children should be encouraged to denounce their parents if they suspect them of heresy; that the persons of heretics may be reduced to slavery, be bought and sold, and their slaves exempt from punishment. (16) That to give interest for the loan of money is mortal sin; and that the principle of partnership is also sinful. (17) That the sun moves round the world, and that the world does not revolve on its own axis, but is the center of the system, and that sun and planets wheel round it.

Verily, were it not that we commiserate the unfortunate Catholics abroad, we should be inclined to smile at the absurd position into which the Pope and the Curia have brought the faithful. Pius the Ninth seems to have accepted the adulation and homage of the Roman hierarchy crying to him like Ekebolius to the Emperor Julian: "Only trample us under your feet!" and to have answered: "I take you at your word the dust you love shall be your food."—Church Review, London.

RELIGIOUS INTELLIGENCE.

TWENTY-SEVEN German professors of law and medicine at Munich, Bavaria, have added their signatures to the protest of the theological faculty against the results of the Ecumenical Council.

IN A CERTAIN quarter of San Francisco, within a radius of seventeen hundred feet, there are, either finished or in process of erection, three Jewish synagogues, twelve Christian churches, and one Chinese joss-house.

CANON LIDDER, of London, lately had an interview with Prof. Dollinger, of Munich. The influence of the new papal dogma was discussed, and plans sketched for combined action between the German Catholics and the English Churchmen.

ALL RITE different bodies interested have appointed committees to meet in conference on the subject of an organic union between the different Presbyterian bodies in the Dominion of Canada, and it is believed that the result will be union at no distant period.

THE story that the Marquis of Bute had been reconverted to the Church of England by reading "Lothair" is probably untrue. He has been spending some days at the Bishop's house in Clifton, attending mass daily, and being particularly assiduous in his devotions.

THE Boston Theological Seminary, Methodist, opens its next session in the fine new building on Bromfield street. Besides the ordinary theological curriculum, it offers instruction in theological encyclopedia, missionary science, music, German, Rabbinical Hebrew, Samaritan, etc.

CALIFORNIA is about sending forth her first foreign missionary, in the person of Miss Julia Rappelye, a member of the First Congregational church in Oakland, and for several years a most popular and useful teacher in a young ladies' seminary there. She goes to Western Asia.

A MOVEMENT is announced in Hungary, headed by Prof. Schuckor, looking to the establishment of a Hungarian National Church, independent of Rome. The professor says, in a pamphlet, that it is the firm conviction of all Catholics in Hungary that such a church be organized.

AT A RECENT communion three Chinamen were admitted to the Congregational church in Oakland, California. This is said to be the first case in which Chinese converts, brought to Christ in California, have been received into full fellowship with any American church. They had first been taught in the Sabbath school.

THE Paris Missionary Society (laboring among the natives of South Africa, in Senegal and Tadjit) received last year \$12,978. The Berlin Missionary Society received sixty-seven thousand seven hundred and fifty-four thalers. Its missions seem to be all in South Africa, and have one thousand eight hundred and forty-nine communicants.

IS MR. GEORGE MULLER'S last report, he says that since the beginning of his work for orphans he has received £467,000, with which nearly nineteen thousand children have been taught in the schools, and buildings erected, at a cost of £115,000, to accommodate two thousand and

fifty orphans. During the past year one thousand eight hundred and eighty-five orphans have been cared for in the Ashley Downs Orphan Houses.

THE Michigan Sunday School Association have issued a circular announcing their plans for the current year. The State is divided into eleven districts, in each of which it is intended to hold during the year a Sunday school revival meeting. The association is not denominational, but labors for the good of the Sunday school cause in all parts of the State, and invites co-operation from all denominations.

FROM A cable dispatch it appears that a conference of Roman Catholic professors of theology has been held, and that it has unanimously protested against the doctrine. The Lord Chamberlain of the Bavarian Court (Count Morf) has left the Roman Catholic Church in consequence of the proclamation of papal infallibility; and others will, it is said, follow his example. It is reported that the papal Nuncio at Vienna will be recalled; but the rumor has not yet been confirmed.

WITH the money taken from monastic establishments in Italy and devoted to education, there have been founded thirty-three great model schools—ten in Sardinia, six in Lombardy, four in Emilia, two in the Marches and Umbria, two in Tuscany, and five in the Southern provinces. Since 1862 more than sixteen thousand elementary schools for boys and nine hundred for girls have been established in Italy. In these schools sixty thousand boys and thirty thousand girls are under instruction.

A WEEKLY church paper states that seven men who had gone over to Rome have returned to the Church of England, and last week partook of the communion in one of the London churches. The remarkable letter of Father Rodolph Snfield, with the sermon of Mr. Case at Clifton, and the well known attitude of Bishop Clifford, are all signs of a very formidable upheaval which the recent vote of the council threatens to bring upon English Roman Catholics, as well as upon those of France, Germany and Hungary.

OLDEST METHODIST IN THE WORLD. Rev. I. James, M. D., of Bustleton, has this honor. He is in his ninety-fourth year, being born January 28, 1777. He joined the Methodist society in 1790, eighty years ago. He was licensed to exhort in 1798; to preach in 1800; was ordained deacon by Bishop Asbury in 1806, and elder by Bishop Morris in 1849. He was baptized in 1785 by Rev. Thomas Vasey, shortly after the organization of the church. The year he joined the membership of the church was fifty-seven thousand six hundred and thirty-one, and the number of preachers two hundred and twenty-seven.

THERE is in connection with the Church of the Holy Communion, New York city, a home for aged females. There are now fourteen inmates enjoying its advantages. Each has a private apartment, containing a neat bed, a little chest, drawers, etc. Every effort is made to remove the appearance and discipline of an institution, and to establish in its stead the freedom and familiarity of a family. They are subject to but two rules: Visitors must leave at eight o'clock in the evening, and the inmates must give notice when they intend to be absent all night. The home was established a year ago, and is supported by the congregation of the church.

TRICHOPTER, in Leipzig, is as busy as ever with his revived codices. He is about to issue an appendix to his edition of the Sinaitic Codex, as well as to those of the Vatican and Alexandria. In this he will give some Old Testament fragments, discovered by the Russian Bishop Porphiri in old volumes of manuscripts of the Sinai convent, belonging to the first and fourth books of Moses. Also twenty pages copied from the Codex Vaticanus belonging to the New Testament, and a *fac simile* text of the two letters of Clement of Rome, from the Alexandrine Code in London; this latter is the only documentary source for this very important memorial of the apostolic fathers.

THERE are signs of progress in India. The Rajah of Jeypore employs a missionary to superintend his medical and educational departments. He supports a young lady from the "Women's Union Missionary Society" to teach the ladies of his palace and the girls of his capital. The Prince of Jamkhande marked his sense of the propriety of reform by sending one thousand rupees as a marriage gift to a couple in Bombay, the first instance of the reform marriage of a Bramin widow—an event which called forth the bitterest censure of the whole orthodox Bramin priesthood. The Maharajah of Kolapoor, an intelligent young man of twenty, has determined to visit England, and study its institutions before assuming the reins of government.

MONK'S PARADISE is the new name

just conferred by some wag on the busy little country of Belgium. The why and wherefore is found in the statistics of a recent census, which represent the country as nearly in the possession of religious corporations of various kinds. There are now over twelve hundred of these—every wealthy village has its order, and several cities number from thirty to forty of them. The property of these parasites is reckoned by millions, if, indeed, it is countable at all. These monks exert a vast influence over the population, especially in the rural districts, so that it is doubtful whether universal suffrage will there be a blessing. It will be remembered that the recent election was carried by the ultramontane party, and, with the above showing, it is no wonder.

REV. ROBERT MORFAT, who has just returned to England, has been a missionary in South Africa for fifty-four years. His great literary work has been the translation of the Bible into the Sechana language. The tribes with whom he has labored have been brought mainly under Christian influence. He says: "When I first went to Kurlman scarcely an individual could go beyond. Now they travel in safety to the Zambesi. The influence of Christianity in that country is now very great and constantly increasing. Our advanced station at the Matobele is in a very prosperous state, and I quite expect that the Matobele will become one day a great nation. They sternly obey their own laws; and I have noticed that when men of fixed principles become convinced of the great truths of Christianity they hold firmly to the faith, and their fidelity is not lightly to be shaken."

THE EASTERN CHURCH.—A majority of the Eastern Bishops who attended the Roman Council were decided opponents of infallibility to the last, and it is expected that the separation from Rome will now be general. The Pope steadily resisted all attempts made by the Turkish government to compromise matters with that part of the Armenian Church which had refused to acknowledge the authority of the Patriarch Hossoun. He also refused to repeal the bull *Reversurus*. This bull has been translated for the benefit of the Turkish government. As also the infallibility dogma has now been proclaimed, and there can be no appeal from the decisions of the Pope, the government refuses to acknowledge the new condition of things. The Armenian Church is by its authority restored to the rights and privileges it enjoyed before the promulgation of the bull *Reversurus*, and the Pope and Patriarch Hossoun are set at naught.

FROM Madagascar details are being received of the work done there last year. The wonderful growth appears from these returns of church membership:

	1870.	1869.	Year's gain.
Hearers.....	153,000	37,000	116,000
Communicants.....	10,516	7,000	3,516
Total.....	163,516	44,000	119,516

IN correction of the assertions that conformity to Christianity has been enforced by the government, one of the missionaries of the London Missionary Society states that he has "met with no instance in which coercion has been employed in the matter of religion." The same missionary reports of a native congregation under his own supervision, that its interest was such that during the year it made contributions amounting to £97, sent out twenty-one evangelists to labor among tribes still heathen, and increased the number of their dependent stations from fifteen to fifty-three.—Christian Union.

SOMETHING FOR EACH TO DO.—It is said that one year ago the Beach street Presbyterian church in Boston was struggling for existence, with a congregation of about one hundred, and a sum total of \$1,900 raised during the year. Since that two hundred and fifty members have been added; their house is crowded; \$8,000 have been raised for current expenses and a debt of \$30,000 paid; from four to six hundred are present at the prayer meetings. They think the change has been effected by giving each something to do in one of those departments of committee work: Relief, which renders material aid; care of sick; strangers, the "hand-shaking committee," domestic, to look after the working girls and hired men; music, to be responsible for the singing; sociable, to provide social entertainment; Sabbath school, to visit the sick and look after absentees; devotional, a prayer meeting committee; young women's devotional; and spiritual, to assist the pastor. All are expected to be employed. A superintendent directs the work of each committee, and the pastor looks to the superintendent and works through him.

THE long English rille consists of fifty-three parts, and passes in all through seven hundred and forty processes of manufacture. Each process is carefully checked, so that uniformity in every respect may result.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, OCTOBER 1, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MONEY.

By way of gentle reminder we would say to those having funds for the ADVOCATE that this is the hardest season of the year financially, and that we need every available dollar to tide us over the present financial stringency. Small sums in many hands make a considerable aggregate. Don't wait till Conference, but remit at once by registered letter, post office money order or draft.

PERSONAL.

Bishop Keener left the city on the nineteenth ultimo for his tour of Conferences. We see from the following paragraph in the Western Methodist that he reached Memphis in safety, and left immediately for his field of labor.

Bishop Keener arrived in this city on Tuesday last, September 20, and left in the evening by steamer for Helena, where he intended to remain some days, including Sunday, and will of course preach several sermons during his sojourn. From Helena he goes by private conveyance to Mount Zion, the seat of the White River Conference, to begin September 28. Upon the adjournment of that body the Bishop's route will be in the direction of Clarksville, where the Arkansas Conference is appointed to meet, October 12.

Rev. R. J. Harp, after a few weeks' absence, returned to his post of duty last week. The Depository, under his management, has become a power in the Southwest, and is one of the finest book stores in New Orleans. Here, at 112 Camp street, our friends from the country, as well as those residing in the city, can obtain all of our church publications, besides the freshest and choicest literature of the day, and everything in the stationery line, from a lead pencil to a letter press. It behooves us to build up our publishing interests, and purchasers will find it to their interest to send their orders for school books, paper and standard works to Bro. Harp. He can probably sell at rates more reasonable than any establishment in the South. Our own publications are sold at the same rates as at Nashville.

Rev. C. F. Evans, of the Louisiana Conference, has been spending a few days with his friends in New Orleans. His work at Monroe, Louisiana, is in a prosperous condition, and he comes to obtain a plan and specifications for an elegant brick church which he is about to build at that place. This is to be the banner church edifice of the Conference, outside of the New Orleans district. What cannot a man of faith and energy accomplish?

DOCTRINES AND EXPERIENCES.

Nothing is more common than to institute comparisons between the present and the past in reference to doctrines and experiences. Of the former it may be that we do not preach and write as much as the fathers did; and that, as a consequence, the people are not as well instructed as in other days. Some of the leading doctrines of the gospel are seldom exhibited and discussed, and they are in danger of becoming practically obsolete in the minds of many. A contemporary not long since referred to "total depravity" as a *lost doctrine* which demands restatement and vindication. The venerable Dr. Lovick Pierce, in his review of the church and ministry in the first decade of the present century, contrasts the convictions and conversions of those times with our own. The present style of preaching is not pointedly doctrinal, nor does this kind of reading obtain to any great extent. In the South we are walking in "the old paths" more closely than in some other quarters, but there is room for improvement. The numerous and extensive revivals reported in our religious papers show that we have not lost our primitive power; but still it is well to keep the importance of doctrinal statements constantly in view. Let conviction for sin be expounded and defined, let total depravity be scripturally exhibited, and let justification and regeneration be insisted upon.

Religions experience is intimately connected with a right apprehension of the doctrines of the gospel. Defective views of the truth will almost inevitably lead to imperfect experiences. How can there be thorough repentance where deep and pungent conviction is wanting? And where repentance fails, how can we look for a conversion that can be trusted? Where faithful exhibitions of doctrinal truth are presented an elevated experience is sure to obtain. The operations of the Spirit are essential, but our own ministrations must be in harmony with his. If we expound and enforce the doctrine of original sin, the Spirit will be present in peculiar power to "reprove the world of sin;" and if we dwell upon the nature and necessity of the new birth, he will be there to renew the penitent heart. We need not split hairs about entire sanctification, nor trouble about the psychology and metaphysics of perfect love. It is enough to preach the Word and to hold up the promise that "the blood of Jesus Christ, his Son, cleanseth us from all sin." Under such statements the Spirit will lead believing souls to higher realizations of the cleansing blood. The lack of clear and powerful manifestations is, in a great measure, owing to the absence of this distinct and earnest exposition and application of evangelical doctrines.

In our comparisons, however, between the past and the present, some allowance must be made for differences in religious culture and moral conditions. A generation living in utter ignorance and neglect is certainly very far removed from one possessed of great religious privileges. The demonstrations in conversion are likely to be modified by the previous intelligence, manner of life and moral habits. In the profession of a child reared in a praying family, and blessed with Sunday school instruction, there may be none of those strong emotions which mark the conversion of a man who has grown up in ignorance and vice. There are thousands of people, mostly young people, received into the church every year, who have been praying and living uprightly all the time. In religious opinions, in the practice of many religious duties and in outward morals, no material change is possible. The transition with them to the complete assumption of the obligations of the Christian profession is neither so great nor so violent as in the case of others who have wandered far from virtue, and have broken away from all religious restraints. The contrast between the old and the new may be somewhat explained by these considerations: that the present is a time of early training and conversion, while in the first decade

the Sunday school was almost unknown.

It is not wise to set up any standard of physical phenomena in conversion, nor in the subsequent experience. To say that a man was powerfully converted is no more than saying that he was converted. The real power lies in the inward work of the Spirit; so that if a man is converted at all, he is powerfully converted. The proof of the power is more in the subsequent life than in present physical demonstrations. But God operates in his own way. In some the devil is cast out amid the most fearful throes and convulsions; and in others the divine kingdom breaks upon the soul as silently and sweetly as the morning dawn. A condition of things such as now obtains is liable, no doubt, to peculiar dangers. The theology of children glides into lax doctrinal views, unless carefully guarded. Our children are of the kingdom of heaven, but the doctrine of total depravity is true, notwithstanding. They are members of the visible church, but baptism is not regenerating. We must still insist upon pungent conviction for sin, deep repentance, the assured pardon of sin, the birth of the Spirit and the complete realization of the blood which "cleanseth us from all sin."

OUR LITERARY INSTITUTIONS.

On turning to the advertising columns of our ADVOCATE I find nearly a score of educational institutions advertised—some universities—and all with very full courses of study and able corps of instructors. This is an immense advance upon the olden time. In the early days of our church papers there were few notices of schools, but now there are more school notices than any other class.

At the beginning of the century our church was eminently and almost exclusively pioneer. Our fathers had to clear the forest, bridge the streams and drain the swamps. They had work enough without going extensively into school enterprises. But the pioneer condition, east of the Alleghanies and east of the Mississippi, has passed away. The pioneer column has advanced far west of the great river; indeed the column of Christian civilization is advancing from the shores of the Pacific eastward; so that the present century will see the end of pioneering in the present territorial limits of the Federal Union. The time was when our branch of the church was regarded as purely a pioneering organization—that we would fulfill our mission, pass away, and leave others to take permanent possession of the land. But those who thus thought, predicted, and possibly wished to succeed to the inheritance which the zeal and love of our fathers had won from the wilderness, have been precipitate and mistaken. In all the large cities, towns, villages and most populous neighborhoods we are well, numerously and permanently represented. Ours has not been a castiron system, incapable of adaptation to the needs of changing times. The subdivision of our work with the increasing density of the population, and the extension of our pastorate, enables our preachers to be "pastors" as well as "evangelists," and thus to exercise social influence and take a social hold upon the affections of the people not possible to the original conditions of our organization.

Here, now, our educational system comes into play as another phase of the pastorate, another instrumentality for making permanent the results of the past. It is an omen for good—a prophecy for extension and perpetuity—to see so many schools, possessing the best elements of intellectual and moral excellence, springing up all over the land. The church that trains the children in her schools will, as a rule, receive them into her communion. Rome—deep, subtle, sagacious Rome—well comprehends the power of education, and everywhere in these States, from ocean to ocean, she is founding schools, and gathering into them not only her own children, but, so far as she may, all

others. The numbers, wealth and zeal of Rome are formidable, and it well behooves all who believe that the Bible, the whole Bible, and nothing but the Bible is the religion of the Protestants, to bestir themselves. Let us as Methodists rejoice in our schools, heartily sustain them, and continually labor to extend them until they shall be fully adequate to the needs of our people. Let us labor and pray that the time may speedily come when every large congregation among us shall have a good school. W.

THE WORK IN ILLINOIS.

Bishop Marvin has recently attended a camp meeting in Illinois, and gives us his views of the prospect there. He sets the brethren a good example in all work, and among other things, to which the Bishop turned his hand, was soliciting subscribers for the Advocate circulating in that field. Here is a high and worthy example. What he says about reading the Discipline and other religious books should be carefully considered. An Advocate and a Discipline, besides the Bible and hymn book, are necessary. We are gratified to see a revival of interest in the religious literature of the day.

I must say that I was much pleased with what I saw in Illinois, as also with what I heard. There is steady and decided growth. Our people are well organized and confident. A large number of good churches have been built this year. The church is anchoring itself in the country with real estate. We have few more inviting or important fields than this in Illinois. We have taken possession of a vast domain without the expenditure of a dollar of missionary money. This healthy, vigorous growth from our borders outward is the sign of life and power.

They need more men in the Conference, not self-seeking men, but men who care for the flock more than the fleece. They need young men. The work is new, and in many places not able to bear a heavy charge. The fields are white, the laborers few. The faithful men who have been in this work deserve well of the church. They have felt themselves to be on the outside, beyond immediate and active intercourse with their brethren. Sometimes they have even suspected a want of sympathy. But God has been with them, and their brethren have felt a more lively interest in them than they themselves knew. There is no more important outpost than this which they occupy. They are already reaping the fruits of their toil, and their reward is on high.

I undertook to act as agent of the Advocate at this camp meeting, and though I did not get things, I satisfied myself that an active, interested agency would soon increase the subscription list a hundred per cent.—double it. No family has a complete Methodist outfit without the Advocate.

The matter of religious reading is not pressed among us as its importance demands. Young Christians must have solid Christian reading in order to the formation of a well developed and well poised character.

Can you imagine an intelligent man who has been in the church for many years and never read the Discipline? Alas! there are many such. I have been asked questions by just that class of men which betrayed almost total ignorance of the constitution and the polity of their church. They understand all about politics, but are uninformed as to the simple structure of their own church. Brethren, this ought not to be! In many Methodist houses I can find no Discipline. Let the preachers look to this matter. Soon after I joined the church my preacher showed me a Discipline and asked me to buy it. I bought it, and, though a mere boy, soon knew what my church was. Soon after I got "Advice to a Young Convert," "The Life of Bramwell," "The Life of Carver," "The Life of John Nelson" and other books which were food to the soul. I grew sensibly by the reading of them. My character assumed depth and consistency by their means. The preachers may do a great work by looking after the reading of the young members.

The New Orleans District Conference will meet on Wednesday morning, the fifth instant, at ten A. M., in the Carondelet Street church. On Wednesday night, at seven o'clock, there will be preaching by the Rev. R. S. Trippett. After preaching the Lord's Supper will be administered. On Tuesday night a district love-feast will be held.

SILKS AND CLOTHES.

The venerable Dr. Lovick Pierce is contributing an interesting series to the St. Louis Christian Advocate on early Methodism. He attributes our worldly tendencies in the church to shallow convictions for sin and the reception of unconverted members. It is in connection with such reflections that he speaks plainly and suggestively of a very prevalent evil. Let our Methodist women take heed to the following paragraphs:

Then our female members caught the mania of following fashions, as fashions; having no preliminaries to settle, but simply, Am I in the fashion? They put on jewelry right in the face of God's prohibitory word and of the general rules, declaring therein that they were not Methodist, only denominationally. They have followed up this open defiance of Methodist law and church regular commissions you will find a crowd of them attired in a style that would foretoken a visit to Bunyan's Vanity Fair grounds rather than to the Lord's Supper. To give this supper heavenly value to them he humbled himself, and became obedient unto death, even the death of the cross. To celebrate this commemorative duty they come in all the vain glory of fashionable glare, and, in order to glorify themselves, they shame and keep away many of the poorer of their sex.

And now, while I do not justify this proud weakness in the poorer order of women, I do most sincerely condemn this worldly conformity to fashion in the house of God. If this folly could be allowed in any other gathering of people, yet all must see and feel that the house of God is a holy exception to it. I affirm that in our cities these fashionable members that come to church on a Sunday, dressed as if to shame the humblest women of the congregation, are doing Satan a great service by keeping away a multitude of our excellent calico-dressed women. They are women—they will not stand the contrast. They are behind you only in means. They cannot come up to you in dress, but you can come down to them, and then be dressed as elegantly as any Christian lady ought to be in the house of God.

O! ye victims of fashionable folly, I tell you this weakness in your sex lessens your own chance for heaven, and drives many of your less favored sisters from church privileges, because their mortified womanly pride cannot bear such open humiliation in wardrobe contrast. I ask you, in God's name, shall these poorer women be driven from God's house of worship on Sundays because they will not worship in neat calicoes amid rustling silks and glittering jewels? Shall these excellent women, for whom Christ died, perish that you may show yourselves to be fashionable ladies? Let the love of God for sinners answer by ten thousand tongues, No, never. We will never put our sisters in unfavorable contrast with ourselves, at least not amid those scenes where this love of God for us miserable sinners is the theme of song and the subject of thought.

ABOUT TAKING A PAPER.

Among Dr. Bond's last *entrees*, in the Baltimore Christian Advocate, are some true things well said on this subject. We know some people who prize an Advocate, and who can illly spare even \$3 a year from their scanty means of subsistence. We send our paper to a few who are unable to remit the whole amount at one time. But we fear the doctor is right when he tells us that the love of money and a distaste for religious reading are the most frequent causes. After all that Grotes tells about Boetia, we hope neither old Baltimore nor other of our Conferences are going thither. There is room for improvement everywhere in this duty of taking religious papers. Scarcely any field is as yet half canvassed, and there are many sections that scarcely ever hear of our church literature. The man who is instrumental in introducing a religious paper into a single household is doing a most important work. It is equal to nearly fifty-two pastoral visits in a year, and almost as many sermons, in some instances, to that particular family.

We are sorry to learn that not one-third of the members of our church in some parts of the Baltimore Conference take any religious paper or read any religious books, except the few inherited from ancestors and spared by the war. There is room enough for all the papers competing for the patronage of the church; and certainly in the variety offered to the people, every-

body might find a paper suited to his capacity and taste. When in a society of three hundred members only, twenty papers are taken, preachers need not be afraid of inadequate interference in urging upon the people to subscribe to some one that represents the church. The plea of want of money is contemptible in most cases. Three dollars a year, or six cents a week, is not a sum the expending of which creates anxiety in many households. Surely, in consideration of the difference there is between a family that reads and one that does not, the price of the paper is a mere pittance. Yet we have known a man to pay \$10,000 for another farm and stop his paper to save \$3 toward the purchase. The fact is, the man did not value reading. Very probably thought hurt him. Whatever tendency toward raising him out of his low views of life gave him pain. But the Baltimore Conference must not become the Boetia of the church. Everywhere else our papers are flourishing. The people read them, and through them are led to read books. We in this Conference are falling rapidly behind the rest. The people in Arkansas and Texas support their papers well, and enable the publishers to enlarge and improve them; but in our Conference any paper would perish that did not draw its support from other Conferences, which nevertheless support their own. Now as Methodists we must not undervalue the press. Mr. Wesley did as much with it as with the pulpit. Reading was once a characteristic of Methodists. The preachers carried their books and papers in their saddle bags, and supplied them where other people were destitute. The press and the pulpit must work together if we are to sustain ourselves; and especially now when the power of the press is so greatly increased.

Western Virginia Conference.

This Conference adjourned on Tuesday, the thirteenth of September. We copy the following statistics from the Daily Christian Observer, of Catlettsburg. The editor of the Daily has the distinction, we believe, of publishing the first Annual Conference daily in our church.

White members, 10,835; colored, 21; local preachers, 76; exhorters, 49; adult baptisms, 535; infant baptisms, 118; total baptisms, 653; Sabbath schools, 140; officers and teachers, 1,139; scholars, 6,040; volumes in libraries, 22,525; church periodicals taken, 1,536; churches, 108; value, \$109,450; sittings they afford, 25,100; parsonages, 7; value, \$4,200; value of other church property, \$6,415.

YELLOW FEVER.—On the twenty-first of September there were nine deaths from this disease, on the twenty-second ten, on the twenty-third eleven, on the twenty-fourth ten, on the twenty-fifth nine, on the twenty-sixth fifteen, and on the twenty-seventh twenty-two. It will be seen that there is a gradual increase from week to week, but so slow that we still hope that the city may escape a severe epidemic. There are a few scattering cases in the First district, but the fever is still nearly all confined to the region where it first made its appearance, in the neighborhood of the French market.

St. John's Church.—Our new church in this city is fast approaching completion. The tower is all that remains of the brick work to be finished—the roof will be on in a few days, and the material for the windows is on hand, and the preparation of the interior for the reception of the congregation will be carried forward so rapidly that it will be ready for the preacher whom Bishop Marvin will assign to the charge next year. The building is one of the largest and most elegant structures in the State. The audience room is in the second story, and, with its numerous windows, will be delightfully ventilated—an item too often overlooked in the erection of church buildings in the South.

The Sunday school room will be in the lower room, and will be of such ample size that even the wants of the Galveston Methodist Sunday school will be met. We are informed that sea captains say that the church is now the first building they see as they approach the city, and when the tower is completed it will become one of the landmarks which will guide the mariner to our port. We trust that it will be instrumental in guiding many souls to the port of everlasting bliss.—Texas Christian Advocate.

Statistics prove that seventy-five per cent. of cases of crime are traced to intemperance in American cities. Intemperance is the direct cause of habits produced by drinking or to vices engendered by the excessive use of alcohol.

NEW PUBLICATIONS.

A TREATISE ON THE PREPARATION AND DELIVERY OF SERMONS. By John A. Broadus, D. D., LL. D. Philadelphia: Smith, English & Co. New York: Sheldon & Co.

This is a volume of five hundred and four pages, 12mo, and replete with good sense throughout. The author is an eminent Baptist preacher and professor in the Southern Baptist Theological Seminary, Greenville, South Carolina. The book opens with a judicious introduction. Part first is occupied with the "materials of preaching," part second treats of the "arrangement of a sermon," part third of style, part fourth of the delivery of sermons, and part fifth of the conduct of public worship. All of these subjects are exhibited and discussed with clearness and comprehensiveness. We are impressed with the excellent taste and the good sense and judgment which pervade the entire work. Experienced preachers will obtain many valuable suggestions by reading it, and young men in the ministry, or preparing for it, will find it one of the best volumes which they can consult on the subjects of which it treats. The publishers, Smith, English & Co., Philadelphia, send it by mail prepaid for \$2.

ELEMENTARY TREATISE ON MECHANICS. For the use of colleges and schools of science. By William G. Peck, LL. D. A. S. Barnes & Co., New York and Chicago. 1870.

A 12mo of two hundred and ninety-six pages. The author is professor of mathematics and astronomy in Columbia College, and of mechanics in the School of Mines. He is evidently well qualified for the authorship of a work of the kind. It is not of a popular cast, but adapted to schools and for the use of mathematicians. As a text book we should judge it to be equal, if not superior, to any other in general use. Price, postage paid, \$2.25.

PERIODICALS.

The first of the October monthlies received by us is **ARTHUR'S HOME MAGAZINE**. T. S. Arthur & Sons, Philadelphia. Arthur's imprint always assures a sound and wholesome literature. Some of it may be light, but the moral tone is good, and there is no concealed poison. The present number of the Home Magazine is made up with the usual variety of original matter, and contains fashion plates, engravings and music. The publishers promise that the Home Magazine for 1871 shall outstrip everything of its kind, and to be continued at its present low price of \$2 a year.

The **CHILDREN'S HOUR**, also published by T. S. Arthur & Sons, is a capital thing for the young folks. The number for October is beautifully illustrated, and contains sixteen articles adapted to amuse and instruct the children.

BURKE'S WEEKLY FOR BOYS AND GIRLS.—The September part has been received. There is a steady improvement in this excellent publication. The publishers promise a piece of music every month for young singers, and the continuation of the series of illustrations of Southern scenery. There is no better literature for the young than is afforded by this beautiful paper. Address J. W. Burke & Co., Macon, Georgia.

THE LITTLE CORPORA.—Published by Sewell & Miller, Chicago, Illinois. The October number has a bright and cheerful look. The paper, typography and illustrations are good for sore eyes. The frontispiece is a sweet picture indeed. We rely upon the Little Corporal when we wish something choice for our Child's Corner.

LIPPINCOTT'S MAGAZINE, for October, opens with the Ghost of Ten Brock Van Der Heyden. There is an article on the Great Monopoly, by which is meant the Western Union Telegraph Company, another on Prussia the German Nation, besides at least a dozen other articles of more or less interest.

The **GALAXY**, for October, as a frontispiece gives an engraved likeness of Comte Bismarck. The opening article is the continuation of the story of Lady Judith, by Justin McCarthy. There is an article also, written by Horatio King, vindicating

the character and course of James Buchanan. There are several additional chapters of Overland, full of excellent adventure, and the usual assortment of superior prose and poetry. Memoranda, by Mark Twain, will make people laugh in spite of the hard times.

YELLOW FEVER IN ST. LANDRY.

Opelousas, Sept. 21, 1870.

MR. EDITOR: Doubtless various and exaggerated reports have gone out in regard to the scourge of yellow fever in St. Landry. A correct statement will relieve the minds of all concerned.

A party of mulattoes which left this parish before the war, and went to Hayti, returned about the first of August last. It seems that the quarantine authorities below New Orleans did not require them to open and disinfect all their baggage. On their arrival at Barry's Landing and Washington their first work was to sun their clothing. This work resulted in infecting the places, and on the twenty-seventh of August it became known that the yellow fever existed. There have been one hundred and sixty-two cases in Washington, and thirty-one cases have proved fatal. Dr. Cook reports the disease as having exhausted all the material in Washington, and if the corporate authorities can devise means to cleanse and disinfect the place, before allowing the fugitive citizens to return, the scourge is over.

At Barry's Landing there have been about thirty cases, resulting in about twelve deaths. That is not a village, and if there is any prudence exercised in the neighborhood it must soon cease its ravages there.

Opelousas, under a very strict quarantine, has thus far been free from the sad scourge. A few cases have occurred in the vicinity of Washington, and one within two miles of Opelousas; but the disease has not spread from them. Otherwise our parish is perfectly healthy. The crops are good, and cotton is opening with great rapidity.

Yours truly, B. F. WHITE.

Proceedings of the Kentucky Conference AS FAR AS RECEIVED.

The fifth session of the Kentucky Annual Conference convened at Covington, September 14, 1870, Bishop Robert Paine presiding.

On motion of C. W. Miller it was resolved that instead of referring the various questions to be brought before the Conference to select committees, as heretofore, they be considered in Committee of the Whole on the afternoon of each day of the session, and that chairmen be appointed to preside during the consideration of such subjects.

On Saturday morning Dr. Henderson, chairman of the Committee on Missions, presented his report. I was allowed to make a statement concerning the old debt, and Kentucky's part of it—\$1,500—according to the recent division. Bishop Paine followed—then Bishop Kavanaugh. A lay delegate from Shelbyville arose and said he would be one of fifteen to pay it then and there. In less than fifteen minutes the whole amount was paid in cash, and pledged equal to cash. So the agent appointed by Bishop Paine, for Kentucky, needs only to be the medium in forwarding the money to the treasurer of the board at Nashville. The scene of Saturday morning will not be forgotten soon. It is written here that other Conferences may imitate if they choose. Dr. Henderson withdrew his report.

A great crowd attended the anniversary of the Conference Board of Missions on Saturday night. Upward of \$400 was contributed. The pastor, the Rev. H. P. Walker, had already taken his collection for this Conference year, and had pledged his church for another hundred on the "old debt." Well done for Seett street!—Nashville Christian Advocate.

A Baptist minister in California, writing to the Standard, says: I came here with the old opinion that plenty of wine would promote the temperance cause. I am cured. When I see whole families, father and mother, boys and girls, made drunkards by the produce of their own vineyards, I am convinced that wine-making is a curse. California is becoming a State of drunkards.

An English life insurance company has paid the insurance for the death of a man one hundred and three years old, who took out his policy in 1793. It is said to be the first instance in which an insurance has ever been paid on the life of a centenarian.

ANNUAL CONFERENCES.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Tennessee	Clarksville	Oct. 5	Doggett.
Holston	Wrightsville	Oct. 5	Kavanaugh.
Pacific	Stockton	Oct. 5	Wrightman.
Illinois	Kilmory	Oct. 12	McTear.
Arkansas	Clarksville	Oct. 12	McTear.
Trinity	Jefferson	Oct. 19	McTear.
Ind. Mich.	Port Gibson	Oct. 26	Keener.
Los Angeles	Los Angeles	Oct. 26	Wrightman.
Tea. Col. C.	Brownsville	Oct. 26	Paine.
East Texas	Carthage	Nov. 2	Marvin.
Miss. Col. C.	Valden	Nov. 9	Doggett.
Virginia	Lynchburg	Nov. 9	Paine.
North Ala.	Gadsden	Nov. 9	Paine.
Memphis	Brownsville	Nov. 16	Doggett.
N. W. Texas	Waxahatche	Nov. 16	Marvin.
N. Carolina	Greensboro	Nov. 23	Paine.
Ala. Col.	Selma	Nov. 23	McTear.
Ark. Col.	Camden	Nov. 25	Keener.
Little Rock	Washington	Nov. 30	Keener.
N. Miss.	Water Val.	Nov. 30	Doggett.
N. Georgia	Augusta	Nov. 30	Kavanaugh.
N. W. Texas	San Marcos	Nov. 30	Marvin.
Alabama	Montgomery	Dec. 7	McTear.
S. Carolina	Charleston	Dec. 7	Paine.
Mississippi	Crystal Spr.	Dec. 14	Doggett.
S. Georgia	Port Valley	Dec. 14	Kavanaugh.
Texas	Chappel Hen	Dec. 14	Marvin.
Col. Gen. C.	Jackin	Dec. 15	Doggett.
Louisiana	N. Orleans	Jan. 4	Doggett.
Florida	Key West	Jan. 4	Kavanaugh.
Col. Colored	Savannah	Jan. 4	Paine.
Baltimore	Salem	Mr. S. Pierce.	

Married.

September 14, 1870, at the residence of Mr. George M. Pharr, by the Rev. M. J. LAW, Mr. THOMAS S. HYLTON to Miss MARY F. POINTER, all of Wilcox county, Alabama.

Obituaries.

Died, in New Orleans, on Sunday, August 28, at one o'clock A. M., at the residence of her mother, Mrs. C. King, KATIE CURRAN, aged eleven years and twenty-seven days.

A child of the covenant, given to God in baptism, and religiously trained at home, in the Sabbath school and the house of God, her youthful mind, aware of approaching death, seemed to grasp with all of a child's unquestioning and hopeful trust the sweet words of Christ: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May God sustain and comfort the sorrowing hearts so sorely smitten in this great bereavement.

Died, on the morning of the eleventh of September, at the residence of his grandfather, Rev. J. L. Forsyth, in Jackson, Louisiana, JAMES BURNESS SINGLETON, infant son of H. R. and Lucy B. Singleton, aged four months and nineteen days.

Thus has the last visible link been severed which united his now glorified mother to us. But it is all right. Our Father is too wise to err, too good to be unkind. What we know not now we shall know hereafter.

"Beyond the flight of time,
Beyond the reign of death,
There surely is some blessed clime
Where life is not a breath.
Nor life's affections transient fire,
Whose sparks fly upward and expire."
Though

"Transient and vain is every hope
A rising race can give
In endless honor and delight
Our children all shall live."

J. L. FORTYTH.

THOMAS HENRY JENKINS departed this life on the nineteenth of July, 1870. He was born in Yazoo county, February 25, 1840.

He enlisted as a soldier, at the commencement of the late war, in Company B, Eighteenth Mississippi Regiment. Not long after this he contracted measles, which settled on his lungs. In 1862 he re-enlisted in the Third Mississippi Regiment, and at Camp Moore was violently attacked with hemorrhage of the lungs.

He was married on the twenty-fifth of October, 1865. He became a member of the Methodist Episcopal Church South at the age of fourteen. The writer of this obituary, who became his pastor in 1869, first saw him that year. He was then a consumptive in feeble health. This year it was his privilege to be with him several times. He lingered for many weeks prostrate upon his bed. He was not only a member of the church, but a professor of religion, and gave satisfactory evidence of his acceptance with God. He said that if he had to live his life over again he would be more faithful in serving God. He manifested no trepidation, however, in the contemplation of death. He spoke to his mother with remarkable composure about the arrangements for his interment. The different inmates of the household were addressed singly by him a short time before his departure from them.

ANDREW B. STEWART.

Died, near Colorino, Lowndes county, Alabama, July 29, after a painful illness of over four months, Miss SARAH FRANCIS BYFORD, daughter of Brother Luckin W. and Mary Buford, aged twenty years, lacking fourteen days.

Sister Sallie professed the religion of the Saviour when in her tenth year, and joined the Methodist Episcopal Church. Young as she was, one-half her days were spent in the service of God. She adorned that profession by a well ordered walk and a godly conversation. She was a quiet, sweet-spirited girl, rather retiring in her manners, never participating in the follies

and vain amusements too common with the youth of her age. Her zealous devotion to the cause of the blessed Saviour often elicited the admiration of older Christians.

She entertained strong hopes of her recovery all the time of her sickness, and exercised much patience. A few days before her death she complained to her aunt, who was at her bedside, that she felt very strangely. She was told that it was death. Without the least apparent alarm, fully resigned, calm and submissive, she called to her bedside her parents, brothers and sisters, and gave to each her dying censels, requesting them to meet her in heaven, saying to them: "Weep not for me. Our separation will not be long." She also sent this request to absent friends. Bless God for that religion that disarms death of its terrors, and for that faith that enables the timid female to triumph in the last conflict. May the Lord sanctify this loss to the good of all that dear family, and may this tie severed by death be reunited in the world of glory. J. M. SCOTT.

Died, in New Iberia, Louisiana, August 19, 1870, of pulmonary consumption, Mrs. MARY M. ANDRUS, in the sixtieth year of her age.

Sister Andrus was born at Plaquemine Brulee, St. Landry parish, Louisiana. She was married in 1831, and removed to Opelousas, where she resided until 1866, when she removed to New Iberia. She joined the Methodist Church in 1842, but did not profess religion until 1865, when her evidence of acceptance was clear and her joy was full. From that time to the hour of her death she lived in the full enjoyment of religion. The last years of the life of Sister Andrus were years of almost continual suffering and debility. For nearly two years before her death she was unable to attend church, and much of that time she suffered greatly, but manifested great patience and resignation to the divine will. She often received the holy communion upon her bed, and seemed to be much comforted and strengthened by it.

About two months before her death she was suddenly taken very ill, when she received the sacrament and gave a dying testimony. But it was the will of God that she should remain on exhibition while longer, and for weeks together many friends watched and ministered at her bedside, enjoying, in her conversation and in frequent exercises of devotion, such evidences of grace as does not often fall to the lot of those who desire to learn how to die. She was ever ready, but not impatient. Only toward the last the messenger seemed more slow than she expected, and once or twice she said, "When will the messenger come?"—not impatient, but like Paul, "having a desire to depart and be with Christ." At length, on the nineteenth of August, at one o'clock A. M., she sweetly fell asleep in Jesus, without a groan or a struggle. "Let me die the death of the righteous, and let my last end be like hers." A. E. GOODWYN.

FIVE CENTS ADDITIONAL

will buy shoes with Silver or Copper Tips, which will save the buyer the price of a new pair of shoes. Compared with ragged toes and dirty stockings, they are beautiful, to say the least. Parents, try it. sc17 3mr

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A First Class College for Young Ladies.

The twenty-fourth scholastic year begins OCTOBER 1.
Number of teachers..... 10
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Send for catalogue, containing full information, to
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References.—Rev. John W. Wilkinson, Shreveport, Louisiana; R. Ancon, Canal Street, New Orleans; J. M. Cass, 26 Poydras street, New Orleans.

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STITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Fall session begins SEPTEMBER 5, 1870.

The catalogue, addressed to the President, and sent on

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The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which a thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

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For further information as to terms, etc., apply at the School.

D. I. RABT, Principal.

REFERENCES.—Bishop J. C. Keener, D. D., Rev. Linus Parker, D. D., Rev. J. B. Walker, D. D., Rev. J. C. Miller, Messrs. J. P. Harrison, William H. Foster, H. F. Given, John G. Parham, William H. Damoreau, W. S. Mount.

sc21 1f

CENTENARY COLLEGE OF LOUISIANA.

The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

EXPENSES.

College department, per session..... \$60 00

Preparatory department, per session..... 40 00

Incidental expenses..... 5 00

Tuition for five months payable in advance.

Boarding can be had in good families at from \$15 to \$20 per week in private families.

For further particulars address

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The thirteenth annual session of this institution will open on MONDAY, the 6th day of October next.

Terms.—Tuition, per session of ten months..... \$30.00 and \$35.00

Board can be had in private families at \$10.00 per month, exclusive of washing.

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Mekie, President of the B. myself.

A offer the tuition for the next thirty days at the rate of \$10.00 per month, exclusive of washing.

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37 Park Row, New York, and 10 State Street, Boston,

The Child's Corner.

For the Advocate.

DIALOGUE.

ANNE.

Oh, mamma, come see my pretty bow;
Come, daddy, come along;
Mark! listen! don't you hear the bird
That sings the pretty song?

Did God make birds to sing us songs,
And fragrant flowers to smell?
How beautiful he made them all!
But why? Can mamma tell?

How sweet and lovely is that rose,
Just opening to the view.
Did God then paint its pretty leaves,
And make them look so new?

MOTHER.

Oh, yes, my child, God made the world,
And all that it contains;
He made the fishes in the sea
And cattle on the plains;

And all, my child, you view around
The earth and sky above,
He made man happy at the first,
And filled him with his love.

ANNE.

Did God, then, make this rose so white,
Give it the scarlet hue?
And does he paint the things he makes
The way that people do?

MOTHER.

Oh, no, my child, that's not the way.
The great creating Cause
Paints fields and forests, shrubs and flowers,
By his unerring laws.

ANNE.

Why, ma! how strange this seems to me.
Such laws as papa knows?
Can papa paint the lovely pink,
And fringe with red the rose?

MOTHER.

No, no, my dear, 'tis not such laws
As legislators frame.
God's laws no likeness have to these,
Except perhaps in name.

God does not leave his place in heaven,
For at creation's birth
He made, with other causes joined,
The sun to paint the earth.

ANNE.

Oh, Buddy, run and bring my doll;
His face now looks too white.
Ma, have God's sun repaint it all,
And make it new and bright.

MOTHER.

Oh, don't, my child; don't talk that way;
Stop, Buddy; don't you go.
No, child, the sun would never paint
Your little doll, I know.

ANNE.

Why, ma, it's pretty, though it's small;
The cause I cannot see.
The sun that paints those apples red
Can surely paint for me.

MOTHER.

My dear, and have you never seen
The sun on rainy days
Peep out behind the western clouds,
And eastward cast his rays?

Then have you seen the splendid bow
Span o'er the eastern sky,
With tints of green and golden hue,
So charming to the eye.

These things to you seem strange indeed,
And how there are that know
The reason why the light and rain
Should form the gorgeous bow.

And yet, I trust, before your grown
You'll fully understand
How skillfully God made his works,
How wisely all are planned.

My darling, when you are as old
As Cousin Carrie looks,
You'll read the laws that God has made,
And learn them from the books.

And Nature, too, that great big book,
Will open to your view,
And though its lessons all are old,
You'll always think them new.

And then you'll learn to praise that God,
Great Father of the skies,
For you will see that all his laws
Are good and just and wise.

KARUEZ, Miss, Aug. 20, 1870.

The Tiger, the Bramin and the Fox.

A HINDOO STORY.

A tiger, prowling in a forest, was
attracted by a bleating calf. It
proved to be a bait, and the tiger
found himself trapped in a spring
cage. There he lay for two days,
when a Bramin happened that way.
"Oh, Bramin," piteously cried
the beast, "have mercy upon me,
and let me out of this cage."
"Ah, but you will eat me,"
"Eat you! devour my benefactor!
never could I be guilty of such a
deed," responded the tiger.

The Bramin, being benevolently
inclined, was moved by these en-
treathes, and opened the door of the
cage.

The tiger walked up to him, waved
his tail, and said: "Bramin, prepare
to die; I shall now eat you."
"Oh, how ungrateful, how wicked!
am I not your saviour?" protested
the trembling priest.

"True," said the tiger, "very
true, but it is the custom of my race
to eat men when we get the chance,
and I cannot afford to let you go."
"Let us submit the case to an ar-
bitrator," replied the Bramin; "here
comes a fox; the fox is wise; let us
abide by his judgment."

"Very well," agreed the tiger.

The fox, assuming a judicial ap-
pect, sat on his haunches with all
the dignity he could muster, and
looking at the disputants, said:

"Good friends, I am somewhat con-
fused by the different accounts
which you give of this matter; my
mind is not clear enough to render
an equitable judgment, but if you
will be good enough to act the whole
transaction out before my eyes, I
shall attain unto a more definite
conception of the case. Do you, Mr.
Tiger, show me just how you ap-
proached and entered that cage;
and then do you, Mr. Bramin, show
me precisely how you liberated him,
and I shall be able to render a
proper decision."

They assented, for the fox was
solemn and oracular. The tiger
walked into the cage, the spring
door fell and shut him in. He was
a prisoner inside.

The judicial expression faded from
the fox's countenance, and, turning
to the Bramin, he said: "Now you
are all right, you silly Bramin; I
advise you to go home as fast as you
can, and abstain, in future, from
doing favors to rascally tigers. Good
morning, Bramin—good morning,
Tiger."—Henry M. Scudder, D. D.

ADORNING CHILDREN'S GRAVES.—
Mr. Gray had not long been minis-
ter of the parish before he noticed
an old habit of the grave-digger;
and one day coming upon John
smoothing and trimming the lonely
bed of a child which had been buried
a few days before, he asked why he
was so particular in dressing and
keeping the graves of infants. John
paused for a moment at his work,
and looked up, not at the minister,
but at the sky, and said: "Of such is
the kingdom of heaven."

"And on this account you tend
and adorn them with so much care,"
remarked the minister, who was
greatly struck with the reply.

"Surely, sir," answered John, "I
cannot make too nice and fine the
bed-covering of a little innocent
sleeper that is waitin' there till it is
God's time to waken it and cover it
with a white robe, and wait it away
to glory. When sich grandeur is
awaitin' it yonder, it's fit it should
be decked out here. I think the
Saviour will like to see white clover
spread above it; do you not think
so too, sir?"

"But why not cover larger graves
also?" asked the minister, hardly
able to suppress his emotions. "The
dust of all his saints is precious in
the Saviour's sight."

"Very true, sir," responded John
with great solemnity, "but I cannot
be sure who are his saints and who
are not. I hope there are many of
them lying in this church yard, but
it would be great presumption to
mark them out. There are some that
I am pretty sure about, and I
keep their graves as neat and clean
as I can. I plant a bit flower here
and there as a sign of my hope, but
dare not give them the white skirt,"
referring to the white clover. "It's
very different, though, with the chil-
dren."—Seeds and Sheaves.

ONE HUNDRED YEARS AGO.—The
following description of a couple on
their wedding day in 1770 is amus-
ing and interesting: "To begin with
the lady. Her locks were strained
upward over an immense cushion
that sat like an incubus on her head,
and plastered over with pomatum,
and then sprinkled with a shower of
white powder. The height of this
tower was somewhat over a foot.
One single white rosebud lay on its
top, like an eagle on a haystack.
Over her neck and bosom was folded
a lace handkerchief, fastened in front
with a bosom-pin rather larger than a
copper cent, containing her grand-
father's miniature, set in virgin gold.
Her airy form was braided up in a
satin dress, the sleeves as tight as
the natural skin of the arm, with a
waist formed by a bodice, worn out-
side, whence the skirt flowed off and
was distended at the top of an ample
hoop. Shoe of white kid, with
peaked toes and heels of two or three
inches' elevation, inclosed her feet,
and glittered with spangles as her
little pedal members peeped curi-
ously out.

"Now for the swain. His hair
was sleeked back and plentifully
beffoured, while his eye projected like
a handle to a skillet. His coat was
a sky-blue silk, lined with yellow;
his long vest of white satin, embroi-
dered with gold lace; his breeches
of the same material, and tied at the
knee with pink ribbons. White silk
stockings and pumps, with laces and
ties of the same hue, completed the
habilliments of his nether limbs.
Lace ruffles clustered around his
waist, and a pretentious frill, worked
in correspondence, and bearing the
miniature of his beloved, finished his
truly genteel appearance.

NEW YORK has a young lady who
divides up her time in the most
methodical manner, and never allows
one duty to infringe upon the time
devoted to another. Recently a friend
called to gently break to her the in-
telligence of the death of her much-
beloved grandmother. The methodi-
cal young woman was affected over
to tears, but drew forth her watch
at the most touching point in the
story and begged her friend to cut
it short, as in four minutes and
twenty seconds she must practice
with her dumb-bells.

The Farm and Garden.

COTTON VERSUS CORN.

A PEEP AT THE OTHER SIDE.

It is well sometimes to examine
the foundation even of what are
termed truisms, but a popular error
might be perpetuated for the lack of
proper investigation. "Less cotton
and more corn" is in everybody's
mouth, until some seem to doubt
the policy of planting any cotton at
all. Indeed we heard a citizen, who
aspired to be a connoisseur of one of
our largest cities, contend that cot-
ton was a curse, the country was
impooverished by it, and its cultiva-
tion should be abandoned. He was
estopped, however, in the timely re-
marks of a bystander, that without
cotton his own business would soon
go down, and grass grow in the
streets of his renowned city.

So strong has this anti-cotton
feeling become that some have pro-
posed to invoke the strong arm of
the law, and others to form agricul-
tural rings, binding every member
to plant but a small quantity of this
terrible weed, lest utter ruin fall
upon the country. But what if these
rings should become universal, and
every farmer in the South agree to
plant only one-third of his land in
cotton, would it not result like the
demand of the priest-on-his parish-
ioners for each of them to bring a
bottle of wine and pour it in a bar-
rel for sacramental purposes? As
every one brought water, there was
no wine in the barrel; so we think
such a combination would produce
the biggest crop of cotton ever made.
The best land would be selected, the
best fertilizers used in large quanti-
ties, and the best cultivation possible
given; while the corn, on small
acres, poor land and bad cultivation,
would be left out in the cold.

We are among those (very few in
number, however), who are willing
to leave this question to be settled
by the great law of supply and de-
mand. For while the people think
that the chances are favorable for
them to make more money by plant-
ing more cotton and less corn, they
will do it, despite the *ex parte* figures
of newspaper correspondents and
the diatribes of learned editors.
While the demand of the world is
so great as to give good prices
farmers will make cotton and run
the risk of having to buy corn from
the great West. If they can buy it
cheaper than they can make it, what
harm is done? If it costs them
more, they are the greatest sufferers.
Let them plant it, then, until they
are convinced that it is bad policy.
Until this thing happens you had as
well try to dam up the Mississippi
river as to stop them from its pro-
duction.

But, then, planting so much cotton
is a selfish policy, and the country
is impoverished by it. True, there
is selfishness in it, and so of all hu-
man policies, is the anti-cotton
plan less chargeable with the spirit
of selfishness? You say, let us make
half the cotton and twice as much
corn, and we will have as much
money and more bread. Admitting
its truth, would you, for the sake of
putting twice as much money in your
pocket, take from the poor of the
world one-half of their clothing,
causing cotton fabrics to rise to such
a price as would delude many of them
from muslins and calicoes, and even
the common homespuns? What
would you think of Cuba and Lou-
isiana if they were to combine and
only make half the supply of sugar,
thereby doubling the price and de-
priving the poor of that great lux-
ury? And so of the wheat and
coffee producing countries? Would
you not say at once, these men are
violating the laws of God, and are
unworthy the heritage he has given
them? Do the cotton planters con-
stitute a more privileged class than
the sugar planters or the wheat
growers? Are we better than they?
Shall we curtail commerce, stint the
world in its clothing, and cause our
own people to pay double the price
for cotton fabrics, because we refuse
to produce what God has given us
the means to do? Can we do this
and not injure ourselves, as well as
the rest of mankind? We certainly
cannot, for duty and interest are
beautifully blended together in this
as in all the other departments of
life.

Let us examine a little more closely
the policy of planting for only a half
crop of cotton. Two bushels of cot-
ton seed, applied as a fertilizer to
corn, will cause our lands to pro-
duce one bushel more than the
natural soil. These two bushels of
cotton seed are worth a bushel of
corn. Allowing that a crop of four
millions of bales of cotton will only
bring as much money as two mil-
lions (which is not true,) the South
will have besides seventy-one mil-
lions four hundred and twenty-eight
thousand five hundred and seventy-
one bushels of cotton seed, which,
properly husbanded and applied as
a fertilizer, is equal to thirty-five
millions seven hundred and fourteen
thousand two hundred and eighty-
five bushels of corn, or its equiva-
lent in wheat or oats. Besides this,
every yard of calico, muslin, home-
spun and other cotton fabrics pur-

chased at the South (not to say
elsewhere) will be cheaper by half
to its people, and thus save millions
more. The half crop would stop
many mills, throw out of employ-
ment many operatives, and cause
much distress among the poor of
other lands. The full crop would
not only increase the mills and op-
eratives, and thereby add to the sus-
tenance and happiness of many poor
people, but would largely increase
the consumption of cotton, and en-
hance its comparative value. A
stinted supply would stimulate its
production in other countries, as
was evidenced by the late war, while
repeated full crops would drive from
competition all countries that could
not afford to make it at low rates.

It is true that our farmers can
raise a certain amount of meat and
corn cheaper than they can buy from
the West. It is to their interest to
do this, and then raise as much cot-
ton as they can besides. Beyond
this they should not go. No man
has a right to try to make a planter
raise a bushel of corn when he can
buy it by planting cotton, cheaper
than he can raise it. The truth is,
cotton is our great staple and our
wealth. The more we make of it
the wealthier we are. Without it
we are the poorest civilized people
on earth. If that man was consid-
ered a great blessing to his race who
taught how to raise two blades of
grass where only one grew before,
he is no less worthy of praise who
teaches how to make two bolls of
cotton where only one appeared be-
fore. For, while the one has dou-
bled the amount of provender
for the ox that treadeth out the corn,
the other has added two-fold to the
production of that beneficent fabric
which clothes the teeming millions
of earth.—E. M. Pendleton, in South-
ern Farm and Home.

OUR HANDS.—The human hand is
so beautifully formed, it has so fine
a sensibility, that sensibility governs
its motions so correctly, every effort
of the will is answered so instantly
as if the hand itself were the seat of
that will; its actions are so free, so
powerful and yet so delicate, that it
seems to possess a quality instinct
in itself, and we use it as we draw our
breath, unconsciously, and have just
all recollection of the feeble and ill-
directed efforts of its first exercise,
by which it has been perfected. In
the hands are twenty-nine bones,
in the mechanism of which result
strength, mobility and elasticity. On
the length, strength, free lateral mo-
tion and perfect mobility of the
thumb depends the whole power of
the hand, its strength being equal
to that of all the fingers. Without
the fleshy ball of the thumb the
power of the fingers would avail
nothing; and accordingly the large
ball formed by the muscles of the
thumb is the distinguishing char-
acter of the human hand.

ONE-HALF of the lame horses
throughout the country are made so
on account of bad shoeing, and the
loss of the labor of a horse makes
up a considerable item in the sum
total of the wealth of a nation.

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BRACES AND TRUSSES.—DR. JOHN C.

Scientific.

PREHISTORIC RELICS IN ITALY.—Prof. Botti announces the discovery of remains belonging to the bronze and antecedent ages, in the Grotto del Diavolo, Bay of Lucca. Fragments of pottery, from the most elegant vases of the finest clay to the roughest objects kneaded with sand, bones of ruminants, whether of extinct species or not we are not told, layers of ashes and charcoal, five flint weapons, and various objects of lead and copper. This discovery may serve to modify Dr. Mommsen's statements in his history that there are no remains of man in Italy antedating the Hellenic-Italian immigrations, but the character of the remains would, on the whole, indicate a comparatively modern origin.

PETRIFIED WOOD IN EGYPT.—For a great many years travelers to Egypt have been in the habit of bringing away as curiosities pieces of stone, calcareous, which were petrified wood. The locality near Cairo has been called the petrified forest. Mr. Carruthers has examined it more carefully, and determined the wood to be of exogenous trees, differing in this respect from the prevailing palms of that land, and from the flora of the coal epoch. The growth is of a comparatively modern geological period. He supposes that the forests flourished to the south, and trunks of trees were brought down to the desert in lower Egypt by floods. Only two species can be detected, and of these one greatly predominates.

SPONTANEOUS GENERATION.—Dr. Bastian has been making some fresh experiments to determine this vexed question. After submitting various fluids to what he claims to be crucial tests for the destruction of all germs, he still found, after the lapse of a certain number of days, in his sealed flasks various living infusoria, with protoplasmic matter, whatever that may be. He claims to have shown thus that life may be developed without previous life. The same thing has been said many times before, while further examination has shown at some point a fallacy; we must therefore wait for the experiments of others before assuming that the question is settled that the nitrogen of ammonia may take an organized form, without the help of previous organs.

SOUTH HEMISPHERE OBSERVATORIES. Prof. Gould, a distinguished astronomer of our own land, is active in his labors as superintendent of the Argentine Observatory, to which he has been appointed by that government. Mr. Stone, of the Royal Observatory, Greenwich, is to be established with a telescope at the Cape of Good Hope, and Mr. Le Sueur is successfully at work at Melbourne. Observations from these three points, by such experts, with first class instruments, can hardly fail to add much to astronomical knowledge, and their arrangements will be complete when the demands of commerce shall bring them into telegraphic communication with one another and with northern observatories. The sun, with its spots, its storms, its chromosphere, its photosphere and its prominences, is now attracting a lion's share of attention.

HEIGHT AND WEIGHT.—According to a writer in Nature, the weight of the human body, well developed and in health, ought to be one hundred and fifteen pounds for a person five feet in height, with an addition of five pounds for every additional inch. The result is obtained from a very large number of observations and measurements, though not large enough to be the foundation of any absolute conclusion, or more than an approximation to the truth. It is assumed that by establishing a law of relation between height and weight, in health, a new means may be given to medical practitioners for determining the presence of disease when the weight is seriously below the standard. As corroborative of other symptoms, and when noticed as a sudden change, diminution of weight is a matter of great consequence. But the exceptions to such a law as this must be many. It remains also for like determinations to be made for different nations and localities. The difference of weight between a raw-boned total abstemious Yankee and a larger beer-drinking Dutchman must seriously differ, without reference to disease in either.

SCARLET FEVER.—The British Medical Journal estimates that in twenty-two and a half years there have been four hundred and seventy thousand deaths directly from scarlet fever and diphtheria. But aside from these a great many have received through these the legacy of other troubles leading to death or to life-long disabilities, increasing the statistics of suffering, greater or less, from this source to five millions! Of these, sixty-two per cent. are attacked at an age under five years, and before the possibility of self-protection; hence the not unimportant demand for civil legislation to meet, as far as possible, an evil as gigantic as can be named. We have heard

of such things in this land as parents willingly allowing their children to be exposed to the contagion of scarlet fever and other eruptive diseases of childhood, on the theory that they must run the gamut, and it is better to have them when young. Nothing could be more barbarous. Parents and the guardians of communities should pledge their best efforts to use every resource suggested by science in stamping out the contagion, instead of allowing it to be propagated by carelessness in the care of the sick, or in the protection of the well. These scourges are terrible in their consequences, taking young life, or embittering it for weary years. The infection may be greatly circumscribed, and it is a shame to our civilization that it is not more thoroughly provided against than we find it.

HOUSEKEEPERS' DEPARTMENT.

THE ABOMINATIONS OF OUR FOOD.—The practices of those employed in manufacturing food are reprehensible beyond expression. Much has been written on this subject; yet the manufacturer goes on; and his products sell as well, and the consumer is content with an occasional grumble. There is scarcely an article used as food, which passes through any change of form by manipulation from the raw material, but is adulterated, and often with deleterious ingredients. If we are to persevere in our present course, and consume everything concocted by the grocer and manufacturer, it is best we do not know anything about the matter; for if we are to sit down to a rat pie, ignorance is bliss, and it is best we believe it is squirrel.

That strychnine, cayenne, etc., enter into the composition of the best "Bourbon" is of little moment to the well ordered citizen, who may think if a man will drink it is best to get him out of his misery by the most active of poisons; but what shall we say when similar processes enter into the formation of the necessities of life? The ground spices, coffees, etc., are worthless, to say the least. We venture the assertion that not a paper of the article is what it is represented to be. Take coffee, for instance. Fortunes have been acquired by preparing burned and ground peas, beans, barley, liver, blood, bran, etc., and selling the abominable mixture, just scented with coffee extract, for "pure Java."

Coffee is a delicious and very concentrated drink, containing caffeine, as tea therein, from which it derives its stimulating quality. This principle is found in no other plant. It allows of no substitute, and although the taste may be deceived, the vile slops dealt out as coffee are without exception injurious. Coffee is ground for the sole purpose of adulteration by large establishments, as are the spices.

The sugar we use is also a sufferer, especially the pulverized, which almost always contains a large per cent. of sand and chalk. The presence of the chalk is easily detected by stirring a spoonful of the sugar into a glass of vinegar. The effervescence will usually overthrow the glass. Terra alba, a kind of soft chalk, is brought by the ship load from Ireland for the express use of the sugar maker.

In this connection we give an instance of a more outrageous adulteration than any of the above, taken from the American Grocer. The editor says:

Having occasion, a day or two ago, to use some cream of tartar, we sent to a friend in the trade, from whom we are constantly buying, for a small quantity. Its action was so different from what it ought to have been that our attention was called to it. Upon an analysis we found the sample to contain eighty-three per cent. of sulphate of lime—plaster of Paris—and the seventeen per cent. composed of starch and sulphuric acid, without a trace, so far as our examination has extended, of bitartrate of potash—cream of tartar.

We know our friend had no idea of what this wretched stuff consisted that he was selling every day to families for bread making. Upon inquiry we ascertained that he purchased his cream of tartar from one of the leading drug houses of this city, and that he was assured that he was getting the pure ground crystals.

We do not know what he paid for it, but he was selling it at seventy-five cents per pound. Five cents per pound would pay an elegant profit of a hundred per cent. upon the manufacture of the stuff.—*The Household.*

TWINS A LA SIAM.—Two blackish, united a la Siamese twins, were caught in the Great South Bay, Connecticut, last week. The twins and fins were grown together for several inches, the heads being nearly at right angles with the other. It is believed that no finny pair were ever found before with such a finny tie to unite them.

KANSAS ANNOUNCES that it has room for a million of Chinese to go into the silk manufacturing business.

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153.....COMMON STREET.....156

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60.....CARONDELET STREET.....60

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31.....PERDIDO STREET.....31

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190.....COMMON STREET.....190

NEW ORLEANS.

ADVOCATE CALENDAR, 1870.

MONTHS.

SUNDAY.

MONDAY.

TUESDAY.

WEDNESDAY.

THURSDAY.

FRIDAY.

SATURDAY.

JAN.

2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

MAR.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

APR.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

MAY.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

JUN.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

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REV. C. H. ROSS, M. A., Professor of Latin and Mathematics.

DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The President calls particular attention to the fact that Rev. H. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in charge of a thoroughly trained housekeeper. Miss Shelley, of Talladega, is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are under the discipline of the college, and are thereby developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

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WESLEYAN FEMALE INSTITUTE,

STAUNTON, VIRGINIA.

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, OCTOBER 8, 1870.

NO. 38.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, Sept. 30.—The volcano near San Rafael Valley, after remaining dormant for two years, is violently erupting, throwing out smoke, ash, and cinders. Telegrams from San Diego say the volcano is plainly visible from there. The whole southern horizon last night was dark with the smoke. (Remond, Sept. 30.) Superintendent Kates, of the Western Union Telegraph Company's lines, telegraphs this morning that a number of buildings at Lynchburg have been swept away, and that both the gas and water works are submerged, and houses from the country above have been floating by all the morning and during last night.

The new iron bridges of the Southern roads were carried away this morning.

The highest flood ever known there is prevailing at Lynchburg.

The bridge across James river, a quarter of a mile long, was washed away last night.

The depots of the Orange and Alexandria railroad and the Virginia and Tennessee railroad are submerged. The canal is submerged, and the boats are going about over the towpath and through the lower streets of the city.

The water washed up the main gas pipe, and at eleven o'clock last night Lynchburg was suddenly thrown into total darkness.

A large number of employees on the Southside railroad are cut off on an island below the city.

The fire-het will reach Richmond about two o'clock to-day, and the river here has already risen a foot. Merchants are busy in the lower portion of the city removing goods in time.

The telegraph lines are down in all directions.

WASHINGTON, Oct. 1, noon.—The Potomac river, the canal and the adjacent streams are all flooded. The Long Bridge is under water. Provision has been made to avoid delaying the mails or passengers. The weather to-day is clear but very hot. The loss of the Orange and Alexandria railroad is roughly estimated at \$500,000. The chain bridge has been washed away. A span of it is now lodged against the Long Bridge, and experts say that both will go. The only communication at present between here and Alexandria is by boat.

RICHMOND, Oct. 1, noon.—The James river here rose twenty-five feet during last night and this morning, and is now within a foot of the Danville railroad bridge and Mayo's passenger bridge. The streets for four or five blocks in the vicinity of the old market, which is the lowest point in the city, are submerged in four feet of water. Thousands of persons are on the river banks waiting to see the bridge go.

The lower portion of Libby prison took fire at eleven o'clock this morning, from a quantity of lime, which was on the ground floor, being overflowed by the flood. The fire was stopped before much damage was done.

The citizens are volunteering their services to remove the tobacco from the warehouses on the river bank.

Everything is excitement. Furniture, trunks, and barrels of flour and whisky are floating down the river.

The river at Lynchburg has fallen eight feet.

Several bridges on the Virginia and Tennessee railroad were washed away.

The persons who were drowned at Lynchburg were Mrs. Ransom and her daughter, three children of Mr. Whitlow, and a colored woman.

New York, Oct. 1.—The steamer Ville de Paris, for Havre, which was to have sailed to-day for Europe, is detained until Monday to carry out military stores. She will take two hundred recruits for the French army, including the French General Paul Lefevre.

Governor's Island has been placed in quarantine in consequence of the existence of yellow fever there. The same disease is in the city.

STANTON, Va., Oct. 3.—Colonel Christian, just from Lexington, reports that on the evening of the twenty-eighth of September General Lee, after presiding over an unusually large meeting of the faculty of Washington College, attended a protracted and exciting meeting of the vestry of the Episcopal church. On his return to his residence he fainted from the extraordinary fatigue, and was placed in bed, where he has since remained, under the advice of his physicians.

He has had no symptoms of apoplexy or paralysis; only a torpor. He has had full use of bodily powers, and speaks as occasion requires. His physicians confidently expect his recovery in a day or so. At noon to-day (Monday) he was cheerful, and his family and physicians are confident of his speedy restoration.

Colonel Christian left General Lee's house at twelve o'clock to-day. This is reliable.

New York, Oct. 5.—No further case of yellow fever has occurred in the city, though some additional ones are reported on Governor's Island.

FOREIGN.

LONDON, Sept. 29.—A dispatch has been received from Maudslah, dated yesterday, stating that Strasburg surrendered only when the helpless condition of the place rendered it almost inevitable. The victims of a heart-rending fever which was prevalent in the city seemed almost numberless. The inhabitants generally were famishing, and the dead and dying were lying in crowds in the streets. This state of things decided General Ulrich to capitulate. In doing so he shed tears and exclaimed, as the Prussians entered the city: "J'ai fait mon devoir."

HAVRE, Sept. 29.—The merchandise remaining here is protected by neutral consuls, their flags flying over the warehouses.

A huge electric light illuminates the entire bay and enormous chains protect the entrance to the harbor.

TOWN, Sept. 29.—The prefects of the several departements adjacent met to organize further means of defense.

The organization is progressing rapidly. Companies of thirty men are being received by the government, who are permitted to choose their own officers, and will act independently of the regular troops. If circumstances demand it, these companies will be united under one command. The departments will furnish arms and equipments for this force. Their term of enlistment is for the war.

Another corps is organizing, which will carry the black flag. They announce that they will neither give nor take quarter.

The troubles at Lyons from the Red flag continue, though the hope of their suppression has not been abandoned.

Marseilles is quiet.

HAVANA, September 29.—Alfred J. Clark has been recognized as the American consular agent at Remedios.

Regent Serrano has ordered the execution of the Spanish emancipation law in Cuba and Porto Rico. All children of slave mothers born henceforth are free, and all those born since 1868 are free upon certain conditions. All slaves over sixty years of age at this date are free, and all others as soon as they arrive at that age. All slaves belonging to the state are declared free; also all those who have rendered public service during the insurrection. As soon as Cuban deputies are admitted to the Spanish Cortes the government will present the project of a law for complete emancipation of all slaves.

ROME, Oct. 3.—Later returns show fifty thousand for unity and five hundred against. Several monks and priests voted "Yes."

BARCELONA, Oct. 3, via London, Oct. 3.—Thirty-five new cases of vomit reported to-day and twenty-nine deaths.

VIENNA, Oct. 3.—The Review, of this morning, says the alarming news about Russian war preparations is untrue.

General Ignatiff is still at Constantinople.

Russia makes no war movement. The relations between Russia and Austria leave nothing to be desired.

New York, Oct. 4.—Times' special:

PARIS, Oct. 4.—Judging from the present indications I am inclined to think the Prussians will walk into Paris at their first serious attack. No works can stand against Krupp's cannon at the range which the besiegers can place them by recent advances.

ROME, Oct. 4.—It is reported that the cabinet is divided whether to remove the government to Rome immediately, or await a breathing spell after so great a surprise of good fortune.

October 18 is fixed for the King's visit to Rome.

MADRID, Oct. 4.—The struggle between monarchy and republicanism may last here for a few months longer, but it may be taken for certain if the regent obtains the power

he demands, and inclines the balance in favor of any particular candidate for the throne, he is lost.

It is equally certain if Prim assumes the dictatorship we shall have a civil war lasting a year.

TORONTO, Oct. 5.—The authorities have not yet been apprised of the fact that the Napoleon manifesto is most probably a forgery.

The reporter of the Gazette de France says: "Unfortunately for the Bonapartists, they publish their documents separately. Rouher, addressing the Emperor on the morning of the declaration of war, said: 'Animated by a calm hope in the true force of the empire, you know how to wait; but the past four years you have perfected the armament of the soldiers and raised to the highest pitch the organization of our military force. Thanks to your care, sire, France is ready.' After that," the Gazette adds, "it is idle to pretend that Napoleon is not responsible for this war."

Dispatches further tending to establish the death of General Von Melke are published to-day.

It is reported the Franciscans recently blew up and destroyed the railway for a long distance near Saverne, and that the Prussian communications are badly interrupted in consequence.

Litz, one of the members of the Committee of National Defense, and a delegate of the government, has been arrested by the Garde Mobile at Besancon. The nature of the charges preferred against him are unknown.

MADRID, Oct. 5.—The vomit has spread to the city of Alente. The citizens are leaving town.

Olozagui's resignation as minister to France has been formally accepted.

Heavy rains have fallen in Valencia recently, and the streams are swollen to an unusual size. Much damage has been done.

LONDON, Oct. 5.—It is believed that England and Russia are actively engaged negotiating an armistice.

Reports are current that the Meeklenburgs will be incorporated with Prussia. The Grand Dukes will be compensated by the cession to them of Alsace and Lorraine.

A large meeting of the German Catholic aristocracy is about occurring at Fulda, to consider the infallibility dogma.

LIVERPOOL, Oct. 5.—Bark Radcliffe, from Quebec, foundered at sea. Three of the crew were lost. The rest were saved.

THE FRANCO-PRUSSIAN WAR.

LETTER FROM BISMARCK.

BERLIN, Sept. 23.—The following letter is from Bismarck to the means and conditions of peace:

MEXICO, Sept. 16.—Your excellency is familiar with the circular which I have addressed to the foreign representatives of France, in the name of the men for the present holding power in Paris, and who call themselves "Le gouvernement de la defense nationale." I have learned simultaneously that M. Thiers has entered upon an confidential mission to foreign courts; and I may presume that he will endeavor on the one side to create the belief in the love of peace of the present Parisian government, and on the other side request the intervention of the neutral powers in favor of a peace which shall deprive Germany of her victories and the right to make the next attack of France on Germany more difficult. We cannot believe in the sincerity of the desire of the Parisian government to make peace so long as it continues by its language and its acts at home to excite the passions of the people, and to increase the hatred and bitterness of a population stung by the sufferings of war to repudiate in advance every basis acceptable to Germany and unacceptable to France. By such a course it becomes impossible to make a peace, for which the people should be prepared to use calm words and words corresponding with the gravity of the situation.

If we are to believe that negotiations of peace with us are honestly intended, the demand that we should conclude an armistice without any guarantees for our conditions of peace could be meant seriously only on the supposition that we lack military and political judgment, or are indifferent to the interests of Germany. Moreover, the hope entertained by the present rulers in Paris of a diplomatic or material intervention of the neutral powers in favor of France prevents the French people from securing the necessity of peace. When the French nation becomes convinced that they having

wantonly conjured up the war alone and Germany having had to fight it out alone, they must also settle their account with Germany alone, they will soon put an end to their resistance, now surely unavailing. It would be an act of cruelty to the French people by the neutral powers to permit the Prussian government to nourish among the people hopes of intervention that cannot be realized, and thereby strengthen the contest.

We are far from any inclination to mix in the general affairs of France. It is immaterial to us what kind of government the French people shall formally establish for themselves. The government of the Emperor Napoleon has hitherto been the only one recognized by us. Our conditions of peace with whatever government we may negotiate are wholly independent of the question how or by whom the French nation is governed. They are prescribed to us by the nature of things and by the law of self-defense against a violent and hostile neighbor.

The unanimous voice of the German government and the German people demands that Germany shall be protected by better boundaries than we have had hitherto against the dangers and violence we have experienced from all French governments for centuries. As long as France remains in the possession of Strasburg and Metz, so long is its offensive strategically stronger than our defensive, so far as all South Germany and North Germany on the left hand of the Rhine are concerned. Strasburg in possession of France is a gate always open for attack on South Germany. In the hands of Germany, Strasburg and Metz obtain a defensive character in more than twenty ways.

We have never been aggressors of France, and we demand of the latter nothing else than our safety in our own lands—so often threatened by it. France, on the other hand, will regard any peace that may be made now as an armistice only, and in order to avenge the present defeat, will attack us in the same quarrelsome and wanton manner, as this year as soon as it feels strong enough to do it, from its own resources or from foreign alliances. In rendering it difficult for France, from whose initiative alone the disturbances of Europe have hitherto resulted, to resume the offensive, we at the same time act in the interest of Europe, which is that of peace. From Germany no disturbance of the European peace is feared.

After having had this war forced upon us, which for four years by our care and by restraining the feelings of our national self-respect so incessantly outraged by France, we had prevented, we mean now, for our future safety, to demand the price of our mighty efforts. We shall demand only that which we must have for our defense. Nobody will be able to accuse us of a want of moderation if we insist on this just and equitable demand. Your excellency will make these views your own and advocate them in discussions.

The above is a circular addressed to the North German representatives abroad.—*New York Tribune.*

HEAVEN is the very element, and Christ is the center, of every gracious soul. Heaven only is the breathing place, and Christ only is the resting place. There is the place of its respiration, and here is the seat of its repose; it cannot live out of that element; it cannot rest out of this center; it is always struggling, till it gets to heaven, always rolling till it comes to Christ. "Return unto thy rest, O my son," said David. Lord, let me draw no breath but that which I fetch from heaven; and never let me rest till I rest in thee.—*Divine Breathings* (1750).

THE FIRST SURGEON OF ANESTHESIA. The application of chloroform to patients requiring surgical aid was at first opposed by some, on the ground that to prevent the sensation of pain in connection with "visitations from God" was to contravene the decrees of an all-wise Creator. Dr. Simpson's reply to these objectors was: "Did not God throw Adam into a deep sleep when he wished to extract a rib out of which to make him a wife?" Some were silenced, if not convinced that anesthesia was of divine origin, and first practiced in the Garden of Eden.

Do it.—"How," said Mr. Munsell to Mr. Yates, "do you accomplish so much in so short a time? Have you any particular plan?" "I have, I go and do it."

KENTUCKY CONFERENCE ITEMS.

This body, which met at Covington, Kentucky, adjourned on the twentieth of September:

FINANCIAL REPORT.
Claims of preachers, \$63,967; receipts, \$56,957; receipts of pre-siding elders, \$5,944; Conference collection, \$1,677 55; Bishops' fund, \$1,035 80.

TRANSFERRED TO THIS CONFERENCE.
Samuel W. Spear, Dr. J. A. Henderson and Jacob Ditzler, from the Louisville Conference.

VOTE ON PROVISION.
The Bishop submitted to the Conference the proviso proposed by the General Conference, investing the Bishops with a veto power in the proceedings of the General Conference, and seventy-nine votes were found in favor and none against.

MISSIONS.

W. W. Chamberlin, treasurer of the Missionary Society, presented a report of the collections for missions, showing the amount of collections for circuits and stations, \$3,265 98; anniversary collection, \$217 25. The assessment upon the Conference of \$1,500 for account of the old debt was reported to the Conference, and the whole amount was pledged by subscription taken in the Conference room.

STATISTICAL SECRETARY'S REPORT.

White members, 17,203, increase, 662; colored members, 220, decrease, 554; adult baptisms, 1,190, increase, 58; infant baptisms, 304, increase, 57; local preachers, 114, increase, 6; Sunday schools, 130, decrease, 10; officers and teachers, 947, decrease, 70; scholars, 6,216, decrease, 3,779; volumes in library, 22,049, decrease, 2,840; Sunday school papers, 1,759, increase, 242; church periodicals, 953, increase, 256; number of churches, 218; value of churches, \$597,800, increase, \$69,254; number of parsonages, 30, increase, 1; value of parsonages, \$64,400, increase, \$1,250; amount of church repairs, \$24,413, increase, \$3,831 50; amount of parsonage repairs, \$4,476 85, decrease, \$7,366 90; collections for American Bible Society, \$961 10, increase, \$134 95; collections for Sunday schools, \$2,215 97, increase, \$27 99.

NOT TOO SWEET.—In Free Milton Church, Glasgow, in the days when Dr. John Duncan was minister, there sat one of the "men" from Ross-shire—a picturesque man arrayed in a blue camelot cloak, with a bright red handkerchief tied up to his cheeks. He was in the habit of walking into the vestry after the sermon, and giving the young minister advice. A young friend of ours was preaching an early sermon in this church, and after sermon this extraordinary figure, whom he had noticed under the pulpit, stalked into the vestry and said: "My young friend, ye hae g'in us a sweet discourse the day. But there's nae thing I would say, a discourse nae by owre sweet. I would say to you as Boaz said (Ruth second and fourteenth): 'Dip thy morsel in the vinegar.'"—*Dr. Begg.*

The Rev. P. T. Martin, of Dickson circuit, Tennessee Conference, says he held protracted meetings from June 5 to September 20, and had one hundred and fifty conversions and one hundred and forty-three accessions. He was assisted by Brother John Rooker. Truly that looks like business. Now, with so much work cut out, what pastoral diligence will be required to see that they "lose not those things which they have wrought!"—*Nashville Christian Advocate.*

FLORIDA CONFERENCE.—The Southern Christian Advocate says: "The approaching session of this body will be held at Tallahassee, January 4, 1871—the seat having been removed from Key West by authority of the presiding elders and the Bishop."

ATLANTA, GEORGIA.—The Rev. W. C. Dunlap writes to the Southern Christian Advocate, September 10: "Our meeting still goes on—five weeks to-morrow since it began; one hundred conversions and one hundred and fifty accessions."

STRANGE EPIGRAPH.—In a country graveyard in New Jersey is said to be a plain stone, with this inscription: "Julia Adams, aged 19, who died April 17, 1829, of thin shoes."

REBAPTISM.

The following pertinent and instructive observations on this subject are from the pen of Dr. Summers, of the Nashville Advocate:

A correspondent wishes to know if our church sanctions rebaptism in the case of an adult who is dissatisfied with his baptism in infancy. The church does not favor rebaptism. In the General Minutes of the Methodist Episcopal Church in America, December, 1784, when the church was organized, we find the following: "Quest. 46. What shall be done with those who were baptized in their infancy, but have now scruples concerning the validity of infant baptism?" "Ans. Remove their scruples by argument, if you can; if not, the office may be performed by immersion or sprinkling, as the person desires." In the Minutes of 1786 there is the same question, numbered forty-four, and the same answer, only the word "pouring" is inserted before "sprinkling."

But after 1786 it appears that this provision was removed, and has not appeared in the Discipline since. The late General Conference was memorialized to express an opinion on this subject, and the matter was referred to a committee, which reported that no action was needed. The report was adopted. Personally we are opposed to rebaptism, as we have stated in our Treatise on Baptism. But we do not oppose it on the ground of the High Churchmen, that a man cannot be born again but once, and that takes place in baptism. If by regeneration they mean a change of the heart, we deny that it ever takes place in the baptism of infants, or, indeed, in the case of adults, unless they exercise justifying faith first in the moment when the water is applied—and then the water merely symbolizes the thing signified, the cleansing influence of the Holy Spirit. Baptism as an external ordinance, is a mode of professing Christ. The baptismal vow is an oath of allegiance, and there is no necessity of repeating it, as an assumption of the obligation it involves is the great matter, and the baptismal vow is virtually repeated in the other great ordinance, the Lord's Supper. The time and mode of baptism are small matters; the stipulations of the baptismal vow—repentance, faith, and obedience—are of infinite importance; and we do not see how the repetition of baptism can give greater solemnity. Indeed we fear that it might tend to promote ritual rather than experimental and practical religion. No minister is bound to rebaptize any one merely to satisfy his "scruples"—provided the matter and form of baptism were duly observed—for once admit the principle that he is so bound, and whither will it lead?

DEATH OF THE REV. CHARLES L. HAYES.—Another of the superannuated preachers of the South Georgia Conference has been removed by death. The Rev. Charles L. Hayes joined the Georgia Conference in 1835; but he has been residing many years, a superannuated preacher, in Alabama, where he died. William Lowther, Esq., in sending the resolutions of respect to his memory passed by the Crawford quarterly conference, Montgomery district, says: "These resolutions are an evidence of the confidence and esteem in which Brother Hayes was held in this section, where he has for many years resided. Another laborer in the Master's vineyard has been called to receive his wages. He was no sluggard. Ever active, industrious and faithful in sowing the word of God, his life was a living epistle read of all men. He has left a vacuum hard to be filled. His obituary might be summed up thus: The world has been the better for his having lived in it. He died as he lived, in faith."—*Southern Christian Advocate.*

Dr. Hayes writes us from the Missouri Conference: "The district returns, taken in connection with the reports of the new Western Conference, show that at least four thousand people joined our church in the territory of what was last year the Missouri Conference." From this we presume that the members within the bounds of the Western Conference are not comprehended in the total number of members reported in the minutes sent us from the Missouri Conference.—*Nashville Christian Advocate.*

MANY favors which God giveth us travel out for want of hemming; through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth deepen the quiet possession of them.—*Fulder.*

The Christian Advocate.

SATURDAY, OCTOBER 8, 1870.

AUTUMN WOODS.

BY W. C. BRYANT.

Are in the northern gale
The summer trees of the trees are gone,
The woods of autumn, all around our vale,
Have put their glory on.

The mountains that unfold,
In their wide sweep, the colored landscape
Round, the green fields below,
Seem groups of giant kings in purple and gold.

That guard the enchanted ground,
The woods that crown
The upland, where the mingled splendors
Of the gay company of trees look down
On the green fields below.

My steps are not alone
In these bright walks; the sweet southwest
Winds, rustling where the painted leaves are
Strewed.

Along the winding way,
And far in heaven, the while,
The sun, that sends the gale to wander here,
Pours out on the fair earth his quiet smile.

The sweetest of the year,
Where now the solemn shades
Verdure and bloom, where many branches
Meet.

So grateful when the noon of summer made
The valleys sick with heat,
The sun, that sends the gale to wander here,
Pours out on the fair earth his quiet smile.

Let in through all the trees
The strange rays; the forest depths are
Bright with the new light,
The sun, that sends the gale to wander here,
Pours out on the fair earth his quiet smile.

Twinkles like beams of light,
The sun, that sends the gale to wander here,
Pours out on the fair earth his quiet smile.

And glimmerings of the sun,
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oncamped in their journeys to the promised land. Excellent and substantial tents have been erected, and more, doubtless, will go up, and the China Grove camp ground is regarded as a permanent fixture. On Sunday it was estimated that five thousand people were on the ground. Besides the building of tents, preparing the grounds and the cost of the arbor, which was about \$250, we raised, by subscription and cash, about \$200 for missionary and Sunday school purposes. Now, Mr. Editor, if you get tired of the monotony of city life and the editorial tripod, and wish to see an occasion which will lead your mind back to the days of primitive Methodism, throw aside your scissors for awhile and come to our camp meeting.

The residue of the district is not in a very prosperous state, and many of the circuits are not doing more than holding their own. Many of the preachers are not being supported, and are in straightened circumstances. The presiding elder has, up to date, received about \$170, and the preachers have not been paid any better. Liberal and noble souls there are, but the Ananias and Sapphiras are too much in the ascendency. I hate to write this after telling you about the camp meeting, but candor and truth demand it. I am now on my last round, and hope that the quarterage will come up better than our fears. Why will Methodists, who are able to support their preachers, drive them from the walls of Zion by their stinginess, and compel them to go into secular employment to make a living for their families? I have never yet known a community that did so but what the curse of God and blight rested upon them.

WESLEY B. DENNIS.
NEWTON, ALA., Sept. 16, 1870.

MILTON BIBLE SOCIETY.

Mr. Editor: The Rev. S. P. Richardson, agent for the American Bible Society for the State of Alabama and west Florida, has been with us; and in addition to his preaching for us, and preparatory to re-establishing the Milton Bible Society, Florida, on Sabbath, the twenty-fifth instant, in the Methodist Episcopal Church South, he delivered one of his most able, eloquent, forcible, and effective addresses in behalf of the Bible cause, and pledged himself, as such agent, that if the congregation would raise \$100 he would have the American Bible Society to give \$200 worth of suitable Bibles and Testaments for gratuitous distribution among the destitute poor. The \$100, at the proper time, was raised, the names of the contributors taken down and handed in, the amount contributed by each annexed to the name, either lady or gentleman. The contributors constituted the membership of the society, which at once proceeded to elect its officers for the present year, which resulted in the election of Captain Daniel C. Monroe, president; Mr. Henry A. Bushnell, vice president; Judge John Chain, secretary; Hon. Neill McMillan, treasurer; and Major William J. Keyser, Dr. Z. Swift, James A. Chaffin, Esq., and Messrs. William A. C. Benbow and John H. Cross, directors.

By request and agreement the officers met the next day at nine o'clock A. M., at Judge Chain's office, the Rev. Mr. Richardson being present. This meeting of the officers requested the NEW ORLEANS CHRISTIAN ADVOCATE, the Southwest Presbyterian, of New Orleans, and the Pensacola papers to publish this notice of the matter in their respective papers, and the secretary to furnish them with a copy.

JOHN CHAIN,
Sec. M. B. Society, Florida.
MILTON, FLA., Sept. 26, 1870.

A CELEBRATED divine, who prided himself upon the originality of his sermons, was once told, jocularly, that a sermon he had preached was excellent. "But," said the wag who told him, "I had previously read every word of it in a book I have at home." The astonished clergyman begged for a sight of the volume. "O, I have no doubt you have the same book in your library; it is Webster's Dictionary."

LETTER FROM ALABAMA.

Mr. Editor: In your last issue I see a communication from Dr. J. Hamilton, "To the Eastern Members of the Alabama Conference," in which our attention is directed to a resolution of the Mobile Conference, "passed unanimously at its last session," requiring each preacher to take up a Conference collection equal to eight per cent. on his salary, or to pay it himself. This plan, it was supposed, would raise a fund sufficient to meet the demands of all the claimants.

As the doctor has heard of no "such measure" over here, he thinks it likely our collections will not equal those of the western section, and asks, Will we "expect a common fund to be made at the approaching session of the new Conference, and an equal distribution to be made to all beneficiaries, when equal efforts and sacrifices have not been made by all to raise the fund to a proper point?" He therefore suggests that we adopt the Mobile plan, and "hopes the presiding elders will move in this matter at once."

It is truly refreshing to us over here to learn that the Montgomery part of the new Conference is likely to be behind the Mobile section in any of the public collections. The history of the last four years contains nothing to suggest such an idea. We begin to hope they are about to do better over there.

For the Montgomery district I must decline the suggestion, for the simple reason that we will lose money by it. The assessments for all the preachers in charge amount to \$11,100. Eight per cent. on this amount gives \$888. At our last Conference the financial board assessed to my district \$1,400 for the Conference fund, which is \$512 more than the Mobile plan would raise. The demands of our claimants are too urgent to allow of our losing that much. I have already divided the amount among the several churches, and have no doubt—judging from the past—of its being collected, though some of the preachers may not get the full amount assessed them.

Our other districts will, I trust—taking a hint from the doctor's fears—raise their full assessments, and then there will be enough to meet the claims of our beneficiaries.

The present condition of the church in this district is encouraging. In some of the charges meetings of interest and profit have been held, and the church greatly strengthened. This is especially the case at Montgomery, where there has been an ingathering which has surpassed anything known there for years. At present meetings of promise are in progress at this place and at Opelika, and we hope there will be gracious revivals in all the charges before the year closes.

Money is very scarce, and the stewards have had difficulties in making collections; but they seem to be animated by the right spirit, and I think, will settle in full with most of the preachers.

Our District Conference, held by Bishop Pierce, was very interesting. An effort was made, according to the Discipline, to make the religious element prominent. Each day at eleven o'clock the Bishop preached with the fire and power of former years, greatly to the edification and comfort of us all. The old adage, "Make a Bishop and spoil a preacher," fails in his case. Brother McCarty, of the Eufaula district, also gave us an excellent sermon. Indeed all the preaching was effective, and a fine impression and influence went out from the meeting. The love-feast on Sunday morning was numerously attended, and a most gracious season.

The business part of the conference was conducted on (to us) a new and rather informal plan. We had no committees, and consequently no written reports. The several pastors were called on for verbal reports of their charges. In consequence of the new order the discussions were not so animated and free as heretofore.

During the year we have been afflicted on the district, and the work somewhat hindered in consequence of it. Before he had made his first

round, Brother Turrentine, one of the oldest and most esteemed ministers among us, was stricken down, and has not yet fully recovered. Brother Wild has also been seriously sick. We greatly feared at one time that his work was about ended, but he is now preaching again. Dr. Cox was compelled to give up his work and remove to Virginia to restore his shattered health. He was with us but a short time, but fully long enough to win all our hearts, and cause us deeply to sympathize with him in his afflictions. While I write Brother Ross watches by the bedside of a greatly afflicted wife, which necessarily restrains the ardor that would impel him, during this the revival season, to be in the saddle and among his people all the time.

At Mount Meigs, where we scarcely had a society at the close of the war, the brethren are erecting a new church, which will cost over \$2,000 when completed; and at other points on this district churches have been remodeled and repainted—showing material prosperity.

East Alabama College, under a new programme—the open course—will commence its fall term on the first Wednesday in October. The institution is now freed from debt, and will be kept so hereafter. From present indications there will be a greatly increased patronage this fall. Tuskegee Female College is once more the property of the church. During the war it was sold for debt, with the right of redemption, on the part of the trustees, on certain conditions. Since the war complications have arisen, and the matter was carried to the courts. During our District Conference a majority of the legal conference met the attorneys representing all claims against the college, and made a satisfactory arrangement by which the whole of the property will be turned over to them as the representatives of the church. Thus this vexed question is at rest, and the rights of the Conference secured. And now let us give to that institution the patronage it so richly merits.

M. S. ANDREWS.
AUBURN, ALA., Sept. 21, 1870.

To the Preachers of the Union Springs District, Alabama Conference.

DEAR BRETHREN: I see in a communication from Dr. Hamilton that he wishes to know if the preachers of the eastern part of the Alabama Conference will raise for the Conference fund eight per cent. on the salaries received by the preachers, according to a resolution adopted by the Mobile Conference. Of course the rule is not binding on us, as we did not make it; but let us see if we cannot come up to it in our district.

Eight per cent. on the salaries assessed to you will make your Conference assessments as follows, viz:

Union Springs station	\$120 00
Mount Hilliard circuit	40 00
Lino Creek circuit	64 00
Pine Level circuit	46 00
Rocky Mount circuit	78 00
Fort Deposit circuit	80 00
Sandy Ridge circuit	62 00
Greenville station	120 00
Rutledge circuit	48 00
Troy circuit	90 00
Brundidge circuit	48 00
Elba mission	20 00

J. W. SHORES, P. E.

To the Members of the Former Montgomery Conference.

BRETHREN: As the minutes of the last Conference were not published, permit me to remind you of a resolution unanimously adopted at that session that we would present the claims of the Preachers' Aid Society to our people and solicit contributions for the same. It is important that the original fund should be increased, that we may be able to do more for our brethren who come up to the Conference from hard work, almost totally destitute and debarraged as claimants from the Board of Finance. Do not fail to bring up something for this charitable institution.

A. J. BAGGAS,
Pres. Preachers' Aid Society,
Former Montgomery Con.
BIRMINGHAM, September, 1870.

BE DEAF to the quarrelsome, blind to the scorner, and dumb to those who are mischievously inquisitive.

A boy in Maryland fell dead a few days since while making a "home-run" in a game of base ball.

NEWS FROM THE CHURCHES.

NEW ORLEANS, ALA., Sept. 29, 1870.

Mr. Editor: Say to the friends of Zion that we have had some gracious seasons of divine grace on the Brush Creek circuit, Mobile Conference, Bethlehem, Providence, Salem and Mount Zion. We have had thirty accessions to the church. We have a protracted meeting appointed for every Sabbath in October. Pray for us. Yours,

J. W. McCANN.

SHUQUALAKE, MISS., Sept. 28, 1870.

Mr. Editor: We have just closed a protracted meeting at Spring Hill, Summerville circuit, Mississippi Conference. The power of God was manifest in the awakening of sinners and the conversion of mourners. There were seven conversions and six accessions. We left thirteen penitents at the altar. The church was greatly revived. May the blessed work still go on.

Very respectfully,
J. F. RANDALL.

AUBURN, ALA., Sept. 30, 1870.

Mr. Editor: Rev. William Shepard is blessed with a gracious revival in his church. He is assisted by the Rev. M. S. Andrews, presiding elder; Rev. J. Spangler and myself. Over fifty conversions in two weeks. Such a revival has not visited this church in years before. The work of grace is still going on, increasing in power and extent. It is propitious for the opening of the college, into which we pray that the revival influences will sweep and convert every young man who comes here. Very truly yours,

A. D. McVOR

The Christian Advocate.

SATURDAY, OCTOBER 8, 1870.

NEVER MIND.

BY M. F. TITMER.

Soul, be strong, whatever befall;
God himself is guard and guide;
With my Father at my side,
Never mind!

Clouds and darkness hover near,
More hearts filling them for fear;
But be thou of right good cheer;
Never mind!

Come what may, some work is done,
Praise the Father through the Son,
Goals are gained and prizes won;
Never mind!

Be thou tranquil as a dove,
Through these thunder-clouds above,
Shines after the heaven of love;
Never mind!

Flauntability of the Romish Conclusion.

Mr. Enron: Start with a church

organized *de novo*, under more positive

law, in the nature of a corpora-

tion, and let us see where we stand.

The organization of the body means

the organization of its government.

There is nothing else to organize.

Then Jesus delivered to these twelve

original corporators, a charter for

the perpetual government of the

body. This charter was delivered

orally, or if written the writing is

lost. Notoriously it does not now

exist except in the safe keeping of

the church where it was first de-

posited. If it is not now pure, in

the hands of the church, then its

safe keeping was not well provided

for; and yet it was divinely provid-

ed for. Did Jesus make a mistake

as to its exact preservation? When

you Protestants think you see a

difference between the Scriptures

and this church law in the hands of

the church, it must be an error in

your construction of the former.

The New Testament was written

long after this church law was made

and delivered to the church, and

was practically operating. It con-

tains some allusions to the church

law, it is true; but the proof that

you Protestants misconstrue the

Scriptures is the truth that infalli-

bility in the book cannot conflict

with infallibility in the church char-

ter previously made.

To say that Jesus organized the

church is the same as to say he pro-

vided perpetually for its legislation,

for its judiciary and for its execu-

tive functions, for these three things

are what you mean when you say

government. Then is it unreasonable

to suppose he appointed a presi-

dent? And why not Peter? And

was not the presidency perpetually

provided for? And is not that con-

stant succession and tactical suc-

cession?

Suppose Luther and his confeder-

ates were, as you say, dealt hardly

with. What of it? They were put

out. And no matter how they got

out, being out, what right had they

to set up another church outside the

church? And so we ask all Prot-

estant churches: Where's your char-

ter? It must come from the *Magna*

Charta, or you must show that

Christ authorized it subsequently.

If the church was organized by

Jesus Christ, or by somebody else,

and so is a government working un-

der a charter—a mere positive law,

in the nature of a charter—then be

it so, and let us keep strictly within

the original government as its func-

tions and functionaries were origi-

nally established. The death of the

original corporators does not affect

the corporation. Their successors

succeeded to all the original rights

and immunities of the original in-

cumbents. Where's the difference

between our Pope and the first

president?

R. ABBEY.

To the Eastern Members of the Ala-

bama Conference.

DEAR BRETHREN: You have seen

the notice of Dr. Hamilton, with

the above heading, in which he in-

forms us: "At the last session of

the Mobile Conference a resolution

was passed unanimously that each

member of the Conference should

bring up a Conference collection

equal to eight per cent. on the

salary he received, and if he did not

collect it from his charge he should

pay it himself." It is true no such

measure was adopted by us, but that

is no reason why their collections

should be greater than ours. I hope

every preacher in the east will raise

more than eight per cent. That

amount may be liberal enough down

west; where they are weak; but in

the east, where we are strong and

have taken possession of the land,

it will not suffice.

Brethren of the east, bestir your-

selves and stop not at eight per

cent., but get ten, fifteen or twenty

if you please. Our responsibilities

have been largely increased, but with

the help of our blessed Master we

are "sufficient for these things."

Let the brethren "collect such au-

thentic information in regard to the

pecuniary circumstances of the usual

clergymen at the Conference, funds

as shall facilitate the business of the

board" at its next meeting.

A. J. BLAGG,
Chm. Joint Board of Finance,
Former Montgomery Con.

These German Provinces of Franco.

These provinces are of great in-

terest to us at the present time,

partly because they are the theater

of the sanguinary battles between

the French and the Germans, and

partly because many well informed

people think that if successful,

Prussia will insist upon the cession

of Alsace and Lorraine, or at least

Alsace. So far we hear only the

utterings of the storm, but there is

no doubt but that the annexation

of these provinces will be the will

of the victorious German nation,

and that such a design is in the

minds of King William and Count

von Bismarck is evident from the

fact that Prussian generals have

been appointed as governors of these

provinces, and that mayors and other

municipal officers have also been ap-

pointed.

Alsace is one of the fairest and

most fertile provinces of France.

To the west lies the Grand Duchy

of Baden, separated by the Rhine;

to the north is the Bavarian Palat-

inate; to the south is the Swiss

Canton of Basle, while the French

provinces of Lorraine and Franco

Compte lie to the west. It is divided

into two departments: Bas-Rhin

and Haut-Rhin, with Strasburg and

Colmar as their respective capitals.

From the year 870 till 1848 the

whole of Alsace was exclusively Ger-

man, but in the latter year Austria

ceded her Alsatian possessions to

France, and by a mixture of diplo-

macy and force France obtained pos-

session of fragment after fragment,

till at length, in the storm of the

French Revolution, the Republic of

Muhlhausen with several sovereign

principalities were annexed, and

Alsace became wholly French. At

the present time the two depart-

ments of Alsace have a population

of nearly eleven hundred thousand,

of whom a little over one million

are of German nationality, very

many of them unable to speak

French. The upper and middle

classes speak good German, but the

lower classes speak a kind of Ger-

man patois, the Alsatian idiom.

Lorraine is of larger area than

Alsace, and is divided into four de-

partments—Meuse, Moselle, Meurthe

and Vosges. To the north it stretches

toward Luxembourg and the Rhine;

to the south is the French province

of Champagne, to the east Alsace,

while the Province of Cham-

pagne bounds it to the west. Far

in the depths of what some people

style "the age of faith," though we

call that period "the dark ages,"

Lotharius the First gave Lorraine

to his son Lotharius the Second,

and after his death, in 868, Lorraine

was divided between France and

Germany, but it subsequently at-

tached to the latter empire. For a

time it belonged to Burgundy, and

about the middle of the eleventh

century the Emperor Henry the

Third conferred the sovereignty upon

Duke Gerard of Alsace, who became

the founder of a long line of dukes

who ruled Lorraine till the year

1736. During the reign of Louis

the Thirteenth, Lorraine was the bone

of contention between France and Ger-

many, and after the battle of Det-

tingen the Austrian captains talked

of completing the work of Marlbor-

ough and Eugene, and of compelling

France to relinquish Alsace and the

three bishoprics—Metz, Toul and

Verdun. At the peace which termi-

nated the war of the Polish suc-

cession, Lorraine was handed over

to Stanislaus, ex-King of Poland, on

condition that it be annexed to

France after his death. Stanislaus

died in 1776, since which time Lor-

raine has been French. Lorraine is

not by any means so exclusively

German as Alsace. Its four de-

partments have a total population

of one million five hundred and

ninety-six thousand five hundred

and forty-eight, and of these the Ger-

mans number three hundred and

fifty-two thousand. The department

of the Moselle is entirely French, and

the Germans are mostly in the re-

gion between Metz and the Vosges

mountains—hence called German

Lorraine.—Intelligencer.

SINGULAR POMPEIIAN STATUES.

During the eruptions of Vesuvius,

which destroyed the ancient city

Pompeii, those who delayed too long

in making their escape fell victims,

for the most part, to the pernicious

effects of sulphuric and carbonic

acid gases, and were rapidly covered

by the showers of fine dust following

the eruption, which, gradually hard-

ening, formed perfect molds of the

unhappy beings who so miserably

perished, from which admirable

casts are taken, showing their forms,

features, expression and attitude

when overtaken by death. At the be-

ginning of the excavations little at-

tention was paid to the natural molds,

only a few having been partially

cast and preserved, the most re-

markable of which were those of a

husband, wife and child; the hus-

band at the moment of death press-

ing tightly to his breast nineteen

pieces of gold and ninety-one pieces

of silver, which were found fixed

to his ribs; the wife fell a coarse

linen cover, in which were found

fourteen bracelets, gold rings, ear-

rings and jewels of less importance.

It was only, however, in 1863 that

M. Fiorelli had the happy idea of

filling these natural molds with a

peculiar solution of plaster, by which

process the victims are reproduced

in their integrity.

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To Subscribers.—Any person wishing to subscribe for this paper, can do so by paying the Methodist preacher in the neighborhood, and forwarding to us his receipt for the same, with the address of the subscriber. The receipt should be sent to the Office of the Christian Advocate, and the receipt ought to be taken in duplicate. Agents are requested, when they receive the paper, to send it to the subscriber, and to send the receipt to the Office of the Christian Advocate. If this cannot be done, the receipt should be sent to the Office of the Christian Advocate. When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MONEY

By way of gentle reminder we would say to those having funds for the Advocate that this is the hard season of the year financially, and that we need every available dollar to tide us over the present financial stringency. Small sums in many hands make a considerable aggregate. Don't wait till Conference, but remit at once by registered letter, post office money order or draft.

DEATH OF REV. W. W. DRAKE.

The following note from Bro. Herbert announces the sudden death of one of the most promising and useful of our preachers. Brother Drake was the son of the Rev. Dr. Drake, of precious memory, and was named for Dr. Winans. He bore these great names worthily, and was an ornament and a blessing to his church and Conference. We join with thousands of mourners in mourning over his death. He has been called in the early prime of his manhood and of his ministry, but he had already done much for the cause of Christ. Apparently his death is premature and untimely, but God's providence is over all, and there is a life beyond the grave. The early crown is often gemmed with the brightest stars. Brother Drake's last communication to the Advocate was a tender and loving tribute to our Brother Hallberg. They are now together in paradise.

GRANDVILLE, Miss., Sept. 23, 1870.
Mr. Editor: It is with indescribable sadness that we are called on to announce the death of our very dear and highly valued brother, WILKIN W. DRAKE. He died at about nine o'clock last night in the person of this place, after an illness of only a few days. He had a chill on Friday, another on Saturday evening, and a third on Sunday morning, after which the case assumed alarming symptoms, and a physician was immediately called in. But all that he and the assiduous attention of an affectionate wife and sympathizing friends could effect was powerless to arrest the cold hand of the fell destroyer. Thus has the Greenville district been suddenly bereaved of one of the most able and efficient ministers of the Conference. He died as he lived; a good man and true, bitterly regretted by all who knew him. But his record is on high. Some friend will doubtless prepare a more extended obituary.

In sorrow, notwithstanding hope, yours truly, H. H. HUBBERT.

THE CONFERENCE YEAR.

Ecclesiastically Methodists live a year at a time. The chronology of preacher and charge is measured by Conferences. With the Conference the year begins and ends. The system has established peculiar habits of thought and feeling, so that change, or the possibility of it, is contemplated as a matter of course. The excitement and unrest incidental to such an economy has become a luxury and almost a necessity. The people have been educated in it, and they like to think of it as something that may be, even when they are sure that it will not take place. There is a fascination in the suspense, and a certain kind of pleasure in the agony, which neither preacher nor people would forego. The monotony of a settled pastorate is dispelled by the force of an annual appointment, even where the preacher is returned for a series of years, and there is always the certainty of change within a definite period. It must act as a stimulant to the entire church, quickening the great pulses of our Zion, and keeping us from social and mental stagnation. We often find ourselves commiserating the settled pastors of other denominations, and the Bishops, editors and missionary secretaries of our own, who are deprived of this yearly anticipation. If there is something painful in the suspense incidental to our system, there is also much that strikes us as pleasurable. It is a mixed feeling, in which there is at least as much play for hope as fear. No hour is richer in deep emotions than that in which an Annual Conference listens to the reading of the appointments. Utter ignorance is the condition of bliss, and they alone are to be pitied who know where they are going. If the fascination of the sea to the sailor is its storms, the attractions of the itinerancy are, to a considerable extent, in this trial of faith. That brother is most to be envied who, when he hears his appointment, knows nothing of its geography or people. This condition of complete felicity is rarely secured to any but new beginners, but where it occurs they are doubly blessed.

A strong point in Abraham's faith was that "he went out, not knowing whither he went." The itinerancy develops a faith of unquestioning obedience that is peculiarly Abrahamic. Change often brings relief to all concerned, even where peace and people have dwelt together in unity; and the benefits may be considerable where there is present dissatisfaction. It is a happy consideration that they do not always know what is best for themselves, and that our system provides for such occasions. There is also a shifting of the responsibility. The people have not chosen their pastor, the pastor has not selected his charge. They have but to do their duty, and leave the result with God. If the arrangement is a mistake, the consequences do not lie at their door. This closing things up annually, upon compulsion, has its advantages to all concerned, and counteracts the disposition to postpone the duties of the present to another year. As to his present charge it is 99 if a messenger from heaven should say to the pastor, "This year thou shalt die." The work must be kept up and left in a condition to be resumed by other hands.

Preachers and people, according to circumstances, look forward with very different emotions to the end of the Conference year. In some cases there is fear, sorrow, regret; and in others a brightening horizon and the hope of better days. The foot-sore pedestrian is relieved by changing his shoes, and the equestrian knows that a change of steeds is restful to both rider and horse. There is often a strong desire to fly from the ill we know to those we know not of. The interests of families are more difficult to adjust. Wife and children are most concerned, and their welfare is often seriously affected by the inexorable demands of change. As woman is essential to home, so home is essential to woman. She is the happiness, the ornament, the sunshine of home, and home is the sphere and

boon which her nature demands. The education and welfare of children are also promoted by a local habitation. It is a hardship, indeed, to sacrifice them in mind or body to the demands of an excellent and time-honored system. The single man who sticks about an appointment ought to be ashamed of himself; but the gentle wife and tender little ones may be allowed to excuse the anxiety of the considerate husband and father. Charges are often inconsiderate, if not selfish, in this matter; seeking their own gratification and pleasure, though it may be at the expense of the itinerant's wife and children. The work may suit the necessities of the preacher and his family; but perhaps the preacher does not altogether meet the popular demand, and he must be sent where his family will be deprived of society, schools and an adequate support. Well instructed Methodists ought to know that the itinerancy is a system of compensations and of compromises, and that the preacher and his family have claims which must be considered in connection with the preferences of the charge to which he is assigned. Considering how much the preachers are called upon to hear with the people, it is but reasonable and just that the people should be willing to bear with their preachers, even when a change might be desirable.

As for the Conference occasion itself, we would like to see it a time of as much cheerfulness and relaxation as consist with the gravity of the business to be transacted. The only relief the most of our preachers get from the arduous routine of circuit and station work, is while in attendance at the Annual Conference. There they ought to have a little relaxation, and not to be a whit more devout and solemn than at home. The good people should see to it that they are well housed and fed, and that everything about them wears a bright and pleasant aspect. We hope our venerable and grave superintendents will not insist on too much seriousness, as the poor itinerants and their poorer families have enough of this all the year round. They have had no trip to the Adirondacks nor to the springs during the year, and why may they not, for a few days, cast off the working harness, and have a pleasant, social reunion with their brethren and companions in tribulation? It should be a period of refreshment to soul and body, and not to be rushed through at railroad speed. There should be decorum, good order and plenty of sunshine in the Conference room, and also a due amount of prayer. The Conference year should begin with a smile and end with one. There are shadows enough, and toils and tears, between.

Mrs. STUART.—We were much pained this week to hear of the death of Sister Stuart, the wife of President Stuart, of Mansfield Female College. This esteemed and accomplished lady was of great assistance to her husband in the work of instruction. She had few if any superiors as a teacher, and her influence upon the young ladies of the college was most salutary. Her death is a great loss to the cause of education, to society and to the church. To her husband and the mourning household, we tender our heartfelt sympathy.

METROVIST MISS J. L. LANE.—We have received the first number of this paper. It is to appear monthly, edited by Rev. H. P. Walker, and published by J. Grotius Downtain. It is to be devoted to the interests of the Methodist Episcopal Church South, and published at Covington, Kentucky. The present number contains twenty pages of choice reading matter, original and selected, and is beautifully printed on the best paper. The Miscellaneous is mailed to subscribers at the low price of \$1 a year. We wish the editor and publisher abundant success, and congratulate them on their handsome debut in the world of journalism.

THE M. E. CHURCH IN AFRICA.

Dr. Reid, of the Northwestern Christian Advocate, gives his views on this subject. We have no doubt Zion's Herald will be after him fiercely, and that many of the more advanced brethren will take him to task for daring to say that "black is the popular color now-a-days with demagogues," and that the qualities for the office of a Bishop "lie more than skin-deep." Let our friends of the "mixed circular" and protestant doggos, so handsomely concocted here by Dr. Daley, get up a protest against this heresy of the Northwestern. Brother Matlack will surely regard this as something worse than being locked out of his own love-feast by that same protest. "Let us deal with them as men, irrespectively of their complexion!" and, if so, what becomes of the promised bishopries to the faithful down here? Bishop Burns, the only shadow of a negro Bishop, is no Bishop anywhere except in Africa, having jurisdiction over an ordinary presiding elder's charge, and even in this limited field he is an utter failure. There is no danger that Burns or any of his skin will be elevated to the episcopal bench. Our Northern brethren are learning slowly about Africa and the self-supporting qualifications of colored missions. We do not care how much they repudiate caste if they will only admit the logic of history and facts. When the present political fogs are a little dispersed they will wake up to the conviction that they have wasted missionary money somewhere else besides in Africa. As items of news and food for reflection to our neighbors of the Methodist Episcopal Church, and especially to all colored pro tems, and aspirants for episcopal honors, we condense the statements of Dr. Reid, sincerely hoping that he may not be read out of the church for his unparalleled temerity.

Black is the popular color now-a-days with demagogues, but the church must be true to her great head, even in the face of the popular cry. Show us the most fitting men for Bishops, and if we have a vote they shall have it with our eyes shut on their complexion. The qualities for that office lie more than skin deep. It is as much an offense, however, to our judgment and our grace to ask us to vote for a man because he is colored as to ask us to vote against him on that account. What is true of this matter is true of all our dealings with the colored race. Let us deal with them as men, irrespective of their complexion.

On this principle we aver that our work in Liberia would long since have had a sifting. The Bishop there would, if he were white, at once exercise his functions to better purpose, or he would forthwith cease to exercise them at all. We are solemnly satisfied before God that silence on this point is sin to us, and therefore we speak and have spoken. Something must be done for Africa. What that something must be can only be learned by the facts.

The events of that long-past period thrilled our boyhood's heart, and we saved and begged to help on the work. We cannot bear to think that within the last thirty-five years, during which our work in Africa has been a Conference, and for nearly half of which we have had a Bishop there, not one minister has been added to the Conference. We had 17 preachers in 1836, when the Conference first reported, and in 1869 we had just 17 preachers. There were then 575 members in the church, and in 1869 there were but 1770 reported.

Bishop Burns entered on his duties, if we mistake not, in 1858, when he had 1,563 members and 19 preachers, and now we have 1,770 members and 17 preachers. This too in a Christian colony numbering nearly 20,000 colonists, with natives, uncivilized, numbering 700,000 or thereabouts. This result is after more than thirty-five years of labor, and the expenditure annually of a sum perhaps averaging \$20,000. Surely it is legitimate to raise the question whether we have been adequately remunerated, and whether our policy might not be changed for the better—better for us and better for Africa.

of God dwelling in a free republic, bordered by a line of moral darkness, no lighter than an African complexion, should have carried the torch of salvation into the gloom beyond? Sadly we say that we do not find the work thus stretching out into the circumambient gloom. The Liberian Church has not been a missionary church, and this is one reason for its decay, and decaying it evidently is.

We see no work that is done by the African Bishop that at all pays for sustaining him there. He can easily visit all his charges once a quarter, and as there are presiding elders this duplicates the quarterly visit, making one by the Bishop and one by his representative, and unless he can show us that he is pushing outward, of what use is he save to ordain? and we have already shown that this can as well be done otherwise.

We believe this church is feeling the power of the equatorial sun. Tropical heat has wilted it. It has had a great church and a plethoric treasury to lean upon, and has failed to do its work. God means to save the church from the poles toward the equator; a work not to be done even by almighty power and infinite grace, from the equator to the poles, with man a free agent. We must stir up the African Church; we must take away her props; we must make it self-reliant; no Bishop of hers should have the support of our zone without the enterprise of our zone. We must address ourselves to this work. Let the African Church know that we will pay as results are produced; let us withdraw all support from the old charges, and if Africa has not men to go out into the jungle, let us begin again to send them from the United States. We want no Bishop there dozing in his dignity. Wake him up, and put him on a circuit, and if God will give us a man on whom the mantle of Cox has fallen, let us ordain him and send him out; until then let us manage the work from the home office. If to make the Liberian Church independent will inspire it, by all means let us bid her go out; but we are not so clear on this point. What we want is a self-reliant, progressive church in Africa, and we have but little to waste on either the Bishop or the church as it is. We speak the mind of thousands, and we hope Africa will hear us and bestir herself. We have no room for Bishop Roberts on our full bench, if we can read his qualifications, and apprehending that the spirit of the times would cover his deficiencies and those of his church, we have spoken. Let those who will charge us with caste.

EXTREMISTS.

We often hear surprise expressed at the sudden transition of individuals from one extreme opinion to another. This has so often been remarked that one of the world's experimental pieces of wisdom says: "Extremes meet." Whenever, for example, liberty degenerates into the extreme of licentiousness it becomes a despotism. So it was in the bloody and frightful days of "the reign of terror in France." So, too, the extreme fanaticism that provoked persecution in England itself became intolerant and persecuting in New England, even unto death.

All extremists are so from passionate impulse or deliberate self-interest. Those who are the creatures of powerful impulse, and who mistake their passions for the promptings of conscience, are never profound and careful thinkers, who rest their convictions upon well ascertained and solid principles. They are not like the surge-repelling rock, fixed and immovably sure, but rather like the weakly-anchored ship, too easily torn from their moorings and "carried about by every wind of doctrine." This, we think, explains the apparent mystery of sudden transitions from theory to theory and from party to party.

There is no mystery in the movements and sudden changes of the deliberately selfish. Persons of this stripe really undergo no radical change of character or principle. Self-interest is ever their aim. They only adopt new methods and new associations with the hope of greater success. It is observable, when men go from one extreme to another in opinion or party, that they always adopt the extreme views of the party to which they go. They must do this, if fanatics, to convince themselves that they are in earnest, and have been carried away by the force of great principles. If simply selfish, they must take extreme views to convince others that they have

made the change upon principle, and are sound converts.

We have for years witnessed illustrations of this in politics. If a man left the Democrats and became a Whig, he was the most earnest, active and far advanced of the Whigs; and, per contra, if a man left the Whigs for the Democrats, he was the most democratized of all the Democrats. So, in these days, if a man voted for secession, was an officer in the Confederate army or an officeholder under the Confederate government, and was the most ultra and fire-eating of Southern men, if he turns Radical, and seeks office or patronage from them, he is the most ultra universal suffrage, social equality man you can find, combining with these extreme views the ostracism and oppression of his old compatriots.

So in matters churchly. If a man leaves the Methodists, after holding for years the non-essentialness of the mode of baptism, he is apt, if he turns Baptist, to become the most violent advocate of immersion as the only scriptural mode of baptism—the only mode that authorizes a believer to approach the table of the Lord in the sacrament of the supper.

So, too, when a preacher leaves the Methodist or Presbyterian Church to join the High Church Episcopalians, he becomes at once the most violent advocate of extreme ritualistic views. "The church" is ever on his tongue and mingling in his talk—more glorified, it would seem, than the Head of the Church himself. These gentlemen must give some reason for this change. Any other but a reason based upon some point of real or supposed importance, doctrinally or ecclesiastically, would be unsatisfactory to themselves and to others. They must make a great ado about the vast importance of some of the extreme points differing the church they have joined from the one they have left, to convince themselves that they are in earnest, and that great principles have carried them from one church to another.

So, good reader, when you see one of these gentlemen, with his new-fledged zeal for a party or an ism the antipodes of his former affiliations and professions, you will understand "the reason why."

YELLOW FEVER.—We give the number of deaths daily for the seven days since our last report:

September 29	13
September 30	10
October 1	11
October 2	10
October 3	13
October 4	9
October 5	12

Making a total of..... 78

It will be seen from these figures that the fever is somewhat on the decrease. It is still mainly confined to the infected district where it first originated, and the deaths are almost exclusively among the foreign population. We are having bright, cool weather, and are hopeful of the rapid disappearance of the disease. We do not regard this city, however, as altogether safe for unacclimated visitors.

COMMISSION MERCHANTS.—Special attention is called to the card of Messrs. Sutton, Powell & Huey, which appears in our columns this week. This firm succeeds the old firm of J. R. Powell.

The old firm of Payne, Huntington & Co. has, since the death of Mr. Huntington, changed its style to Payne, Dameron & Co. This is one of our oldest and strongest houses, and one of the most reliable and experienced in the cotton business of the Southwest. Their card appears this week in the columns of the Advocate.

To the Presiding Elders of the North Alabama Conference.

DEAR BROTHERS: Allow me again to call your attention to the fact that it will greatly facilitate my preparing for the reception of the members of the Conference to have all the names, beforehand. I hope, therefore, you will at once send me the names of all who expect to attend the annual session at Gadsden, on the sixteenth of November. I am, dear brethren, in Christ, your obedient servant, J. H. THOMPSON, Pastor, Gadsden, Ala., Sept. 24, 1870.

NEW PUBLICATIONS.

THE NEW TIMOTHY. By William M. Baker. New York: Harper & Brothers. 1870.

After dipping into this book in several places we must characterize it as decidedly clever. It is a sort of religious novel. The scenes are in the South, and some of the characters are well drawn. Mr. Baker, the author, is said to be an orthodox minister of the gospel. We have not had time to hunt for heroes in the work, but the general drift seems wholesome, and we intend to read it through it time ever permits such a luxurious indulgence. The New Timothy is a 12mo of three hundred and forty-four pages, and published by the Harpers in their usually elegant style. For sale by Ellis, Camp street, New Orleans.

THE GENIAL SHOWMAN. By Edward Kingston. New York: Harper & Brothers, publishers. 1870.

This work of one hundred and fifty-five pages, bound in paper, is occupied with what purports to be "remembrances of the life of Artemus Ward." The author traveled with Ward, and was with him when he died; but he is an Englishman, and utterly incapable of describing and interpreting American humor. He has evidently done his best, but the book is a failure.

We have received from the publishers, Harper & Brothers, through Mr. George Ellis, "The United States Revenue and Tariff Law," passed July 30, 1870. Compiled by Horace E. Dresser.

From the same publishers we have received "TRUTH TO HERSELF," a romance, by F. W. Robertson.

THE RIVERSIDE MAGAZINE, FOR YOUNG PEOPLE, published by Hurd & Houghton, New York, is always welcome. The publishers know how to cater to the tastes of the young and mingle the amusing with the instructive. The number for October is finely illustrated, and, counting the calendar, contains sixteen first rate articles.

THE NEW ECLECTIC MAGAZINE, published in Baltimore by Turnbull & Murdock, is on our table. The October number has over a dozen articles, original and selected, and every one of them worth reading. This is a Southern periodical, but its intrinsic merits are of so high an order that it be patronized it needs only to be known.

THE SOUTHERN UNIVERSITY.

The next session will begin Oct. 5, and continue without intermission, except one week at Christmas, until the first Wednesday in July. The faculty consists of gentlemen of established reputation. They are:—

Rev. E. Wadsworth, D. D., Rev. J. C. Wills, A. M., O. F. Casey, A. M., N. T. Lupton, A. M., and W. D. Wills, A. B. Greensboro is on the Selma, Marion and Memphis railroad, and this railroad is now in running order within two miles of the town. The cars will take students to the present terminus of the road, and they will run into this town of Greensboro during the present month. All who intend to come here should take tickets to Marion Junction, fifteen miles west of Selma, and thence by Marion and Greensboro train to this place.

Our financial condition is sound. We are on the true University basis. We have all the appliances requisite for imparting thorough education. Students board and lodge in the houses of the citizens, where they are received and treated as members of the family. The large mansion in front of the University has been thoroughly repaired, and is open for the reception of students. We have catalogues and circulars which contain full information, and they will be sent to all who apply for them. Address

W. WADSWORTH, Chairman of Faculty. Greensboro, Ala., Oct. 1, 1870.

The Episcopal Methodist says: "Rev. William L. Hunter, of the Virginia Conference, Methodist Episcopal Church South, died at his home near Emmaus, in Bedford county, Virginia, on the tenth of September. He was in charge of the Bedford circuit, and his disease was dropsy."

Tribute to the Late Thomas K. Price.

At a meeting of the Board of Directors of the Southwestern Bible Society, convened on Tuesday, the thirteenth of September, 1870, William H. Foster, Esq., in the chair, Dr. J. S. Copes offered the following for record in reference to the deceased vice president, Thomas K. Price, Esq., and it was unanimously adopted:

WHEREAS, It has pleased an all-wise God to remove from earth our greatly esteemed vice president, Thomas K. Price, the Board of Directors desire to place upon their records the following memorial:

Mr. Price was one of the founders of the New Orleans and Lafayette Bible Society in 1841, and for many years was its treasurer. In 1850 he was one of the originators of the Southwestern Bible Society, and was a useful and honored director and the treasurer thereof for many years. Upon resigning these offices he was elected a vice president, and so continued, by regular annual re-elections, till his decease.

In the death of this most estimable Christian gentleman we are compelled to realize the loss of a highly valued friend and counselor; and find our hearts repeating the cry of the Psalmist: "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

It is but a just tribute to his worth as a man and as a Christian to say that his life was an active, demonstrative exhibition of piety; that his religion was warm, his zeal unflagging, and his labors in every good work of private duty and public benevolence unremitting. We feelingly acknowledge the value both of his personal services and his inspiring example during more than thirty years of his hearty support of the Bible cause, and honor the catholicity of his regard for the disciples of Jesus Christ by whatsoever name known. We mourn the loss of his venerable presence and help in our work, and shall ever hold his name in reverential remembrance.

We also request our corresponding secretary to communicate to the family of our deceased friend a transcript of this testimonial, and to furnish the press with copies for publication.

A true copy from the minutes. J. E. C. DORRIS, Gen. Agt. S. W. Bible Society.

ANNUAL CONFERENCE.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Tennessee.	Pulaski.	Oct. 5.	Doggett.
Holston.	Whyther's.	Oct. 5.	Kavanaugh.
Pacific.	Stockton.	Oct. 5.	Wrightman.
Illinois.	Kilmadry.	Oct. 12.	McTear.
Arkansas.	Clarksville.	Oct. 12.	Keener.
Prinity.	Jefferson.	Oct. 19.	Marlin.
Ind.	Fort Gibson.	Oct. 26.	Keear.
Los Angeles.	Los Angeles.	Oct. 26.	Wrightman.
Tenn. Col. C.	Brownsville.	Oct. 26.	Palme.
East Texas.	Carthage.	Nov. 2.	Murvin.
Miss. Col. C.	Yinden.	Nov. 23.	Pierce.
St. Louis.	St. Louisburg.	Nov. 9.	Pierce.
North Ala.	Gadsden.	Nov. 16.	Palme.
Memphis.	Browasite.	Nov. 16.	Doggett.
N. W. Texas.	Waxahatche.	Nov. 16.	Marvin.
N. Carolina.	Greensboro.	Nov. 23.	Marlin.
Ark. Col.	Camden.	Nov. 25.	McTear.
Ark. Col. Camden.	Camden.	Nov. 25.	Keener.
Little Rock.	Washington.	Nov. 30.	Keener.
N. Miss.	Water Val.	Nov. 30.	Doggett.
N. Georgia.	Augusta.	Nov. 30.	Kavanaugh.
Alabama.	Montgomery.	Dec. 7.	McTear.
S. Carolina.	Charleston.	Dec. 7.	Pierce.
Mississippi.	Crystal Spr. Dec.	14.	Doggett.
S. Georgia.	Fort Valley.	Dec. 14.	Kavanaugh.
Texas.	Chappel.	Dec. 14.	Marvin.
Cal. C.	Fort Yuma.	Pen. Dec.	15.
Florida.	N. Orleans.	Jan. 4.	Doggett.
Louisiana.	Key West.	Jan. 4.	Kavanaugh.
Cal. Colored.	Savannah.	Jan. 4.	Pierce.
Baltimore.	Saltem.	Mar.	Pierce.

The Child's Corner.

THE BABY.

Where did you come from, baby dear?
Out of the every where into here.

Where did you get your eyes so blue?
Out of the sky as I came through.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as it went by.

What makes your cheek like a warm white rose?
I saw something better than any one knows.

Where did you get that smile of bliss?
Three angels gave me at one kiss.

Where did you get that pretty ear?
God spoke, and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Foot, whence did you come, my darling things?
From the same box as the cherubs' wings.

How did they all just come to be you?
God thought about me, and so I grew.

But how did you come to us, my dear?
God thought about you, and so I am here.

THE POWER OF CHILDREN.

A man was leaning, much intoxicated, against a tree; some little girls coming from school saw him there, and at once said to each other: "What shall we do for him?"

Presently said one: "Oh, I'll tell you; let's sing him a temperance song."

And so they did; collecting around him they sang:

"Away the bowl, away the bowl,"
And so on in beautiful tones.

The poor fellow enjoyed the singing, and when they had finished that song, said: "Sing again, little girls, sing again."

"We will," they said, "if you will sign the temperance pledge."

"No, no; we are not at a temperance meeting; there are no pledges here."

"I have a pledge," cries one; and holding up the pledge and pencil, they besought him to sign it.

"No, no; I won't sign it now."

"Sing for me," said the other.

So they sang again—

"The drink that's in the drunkard's bowl
Is not the drink for me."

"Oh, do sing that again," said he, as he wiped the tears from his eyes.

"No, no more," said they; "unless you'll sign the pledge; sign, and we'll sing it for you."

He pleaded for the singing, but they were firm, and declared they would go away if he would not sign.

"But," said the poor fellow, striving to find an excuse, "there's no table here; how can I write without a table?"

"At this a modest, quiet, pretty little creature, with a finger on her lips, came and said: 'Yes, you can spread the pledge on the crown of your hat, and I will hold it for you.'"

Off came the hat, the child held it, and the pledge was signed, and the little ones burst out with—

"Oh, water for me, bright water for me,
Give wine to the treacherous debauchee."

I heard that man, in Worcester town hall, with uplifted hands and quivering lips, say: "I thank God for the sympathy of those children. I shall thank God to all eternity that he sent those little children as messengers of mercy to me."—John B. Gough.

THE GOOD TEACHER.

He understands the lesson. We cannot teach what we do not know. He whose ideas are confused and imperfect can have no confidence in himself, and cannot impart light to others. Therefore the good teacher always examines the lesson, not only that he may understand what the points are, but that he may see which are the most important, and how each can be presented in the clearest manner.

He loves souls. The burden of souls so pressed upon Paul that he cried: "Woe is me if I preach not the gospel." At Athens his spirit was so stirred within him, when he saw the idolatry of the people, that he could not rest. He could no more endure the thought that men should grope on their way in darkness and sin to eternal ruin, than you could endure the thought that those around you were struggling in the waters, just ready to sink, while you remained quiet and unconcerned, extending no hand to help. Souls are precious, and he who realizes that their redemption ceases forever is ready to work with a will.

He has a distinct object in view. He must have if he thus loves souls. When the history, the geography, the manners and customs, and even the sense of the passage is clearly presented, he does not consider his work done. All this is only means to an end. He gathers light from every quarter and concentrates it upon the passage, that he may make that passage tell upon the destiny of an immortal being. He watches for souls. He studies how the heart can be reached; he considers the habits, the disposition, the aspirations of his pupils and the influences

to which they are exposed; he marks the first indication of seriousness; he improves every opportunity to win the soul, as he who seeks to win in the race.

He is a man of prayer. He knows where his strength lies. He knows that the Holy Spirit alone can convert and sanctify the soul. He knows, and is sure that this Spirit is given in answer to prayer. Therefore he continually brings the object of his solicitude to the mercy seat.

He looks for the conversion of souls. He does not expect to sow in vain. He believes that the promises are all yea and amen in Christ Jesus; therefore he is looking to see these lambs gathered into the fold in answer to prayer. On one occasion a person told Harlan Page of the conversion of one in whom he was deeply interested, and was surprised that he seemed so little moved. Observing his look of surprise, Mr. Page simply remarked: "I was expecting this." He walked with God, and prayed, not doubting that his Father in heaven would answer.

The Holy Spirit is with him. "I am not alone," said the Saviour, "but I and the Father which sent me." So the faithful teacher is not alone. He feels his own insufficiency. Therefore, like Moses, he says: "I cannot do except thou go with me," and the Spirit does go with him, filling his heart and making his words words of power.—Independent.

A GOOD ANSWER.—A little Chinese girl was asked: "Were you sure of dying to-morrow what would you do to-day?" She was one of a class. The first who replied said she would be getting her grave ready, which is a very important business among the Chinese; but this dear child answered with a resolute countenance: "I would believe strongly in Jesus."

HOUSEKEEPERS' DEPARTMENT.

LUXURY OF EASY DRESSES.—The following, clipped from "Laws of Life," is especially commended to the careful perusal of ladies who indulge in tight lacing:

"Very few ladies know how to appreciate an easy, healthful dress. They think their dresses are loose, when a man or boy put into one would gasp for breath, and feel incapable of putting forth any effort except to break the hands. Ladies are so accustomed to the tight fits of the dress-makers that they fall to pieces when relieved of them. They associate the loose dress with the bed or lounge. To be 'up' they must be stayed up, and to recommend a comfortable dress to them is not to meet a conscious want of theirs."

"It is a great pity none the less. If they could once know what a luxury it is to breathe deep and full at each respiration, to feel the refreshment which the system takes in by having the blood enlivened and sent bounding through the veins, to have the aids to digestion which such process gives, to have their own strong, elastic muscles keep every organ in place and themselves erect; if they could for a good long while know this blessed luxury, and then be sent back into the old, stiff, straight jackets, they would fume and fret and rave in very desperation if they could not get rid of them."

"As it is they prefer to languish, and sniffer dreadfully, and die young, and leave all of their friends, and their husbands, and their little children; and I do not see any other way but to let them be sick and die till they are satisfied. If only the sinner were the sufferer there would not be occasion to make a great ado about it; but the blighting of future innocent lives, which must follow, renders the false habits of our women in the highest degree criminal."—The Household.

SEEKING EVER THE SUNLIGHT.—Upon a late beautiful winter Sabbath our attention was turned, in a Christian dwelling, towards some choice plants in a swinging basket near the window, when the gentle voice of her who had watered and watched them exclaimed, "How like intelligent creatures they seem; turn them in whatever direction I may, they seek the sunlight, leaning over towards the window." This phenomenon was not new in vegetation, but awakened an interest unfelt before, and something like the admiration created by the presence of a lovely human character. "Seeking ever the sunlight—it is our life," they said by the very law of their growth.

Oh Christian, consider the lesson of these unconscious flowers when the earthly side is dark, and lean and look towards the eternal light, for which the soul will reach longingly for a few days, and then will come the transplanting forevermore to the paradise of the glorious King. Religious Herald.

PROF. SCOTT, of New York, has discovered a new method of healing cancer. He applies to the surface of the sore the chloride of chromium incorporated with stramonium ointment. This causes it to crumble away.

The Farm and Garden.

Preservation of Fruit After Gathering.

I have tried many experiments in keeping fruit, and especially pears, after they have been gathered from the tree, but none of the common expedients seemed to answer the purpose. A very low temperature, and a dry, pure atmosphere present the only sure means of preserving fruit. No sort of packing, such as sawdust, charcoal, dry sand or land plaster, has proved even moderately successful. Packing in air-tight vessels, so far from being useful, is fatal to long keeping; I do not even like close drawers or boxes. In barrels, with numerous openings for ventilation, I think pears may keep well in a cold, dry atmosphere, but I am not sure of it. My objection to packing in barrels is, that it jams and bruises much of the fruit, which will be disfigured and injured by this process. No bruised pear will ever ripen satisfactorily. Hence when pears have been packed in barrels, and carried any distance on railroads, etc., they will probably never keep well afterward.

There is another objection to packing pears in barrels. If, after being packed, they are subjected for a few days to a temperature of seventy-five to eighty-five degrees, they will be so heated that fermentation will take place in their tissues, and the cells of the fruit will be partially ruptured, while chemical changes will be induced in the juices, which will be fatal to long keeping afterward.

The result of my experience in keeping pears may be stated in a very few words.

I think pears intended to be kept for a long period of time, say six months or more, should be carefully hand-picked, when well matured on the tree, and put immediately into a fruit room at a temperature as nearly down to forty degrees as possible. They should be placed in shallow boxes or on shelves, in such a manner that the air can reach them, and so that they will not be bruised or crushed. The fruit room should be kept constantly at about forty degrees; the air should be dry and pure, but no fresh air should ever be introduced into the apartment with a view to ventilation, as such ventilation would introduce fresh supplies of oxygen, the destructive agent of the atmosphere.

In such a room nearly all perishable fruits will keep for an incredibly long period of time. The most delicate pears, such as Bartlett, nearly tree-ripened, will keep for three or four months, if not longer, while the later pears, with tougher skin, will surely keep for six months, and some of the winter pears, I have no doubt, perfectly sound for a year. In keeping grapes, native or foreign, I believe not so much success has been achieved as in keeping most other fruit, though instances of great success are reported. Singularly enough, peaches, which are generally perishable, keep surprisingly well in a cold, dry fruit room, and when brought from such a fruit room into a warmer atmosphere are not much affected by the change.

The great difficulty about keeping winter pears sound and plump which we find in this climate is, that it is almost impossible, without the aid of a cold fruit house, to carry even winter pears through the hot weather in October, when the thermometer frequently shows seventy-five degrees of heat, and no cellar or vault can be sufficiently cool and dry to keep the fruit from passing into a state of partial decay. It requires a temperature nearly down to forty degrees to keep pears for a long period of time, and in this part of the country no cellar, rocky vault twenty-five feet deep, or rocky well seventy-five feet deep, has ever shown a temperature lower than fifty degrees, or thereabouts; generally the coldest lager beer vaults (rocky caverns thirty feet deep) stand constantly at fifty to fifty-five degrees.

Such a fruit room as I have described, cooled with ice to an unvarying temperature of forty degrees, and even lower, in a simple and inexpensive manner, with a perfectly dry and pure atmosphere, without the aid of any artificial absorbent or dryer, I have had in operation at my fruit farm for three years with the most perfect success. This house was examined by a large number of pomologists last September, during the session of the National Pomological Society, and was reported upon by a committee of that society. The report will be found in the published proceedings. This house was invented by a practical man, who had twenty years' experience in handling ice, and can be had by any person who desires to make use of it, without any of the extravagant sums which have been charged for similar houses. There are some ten or twelve houses of this kind, which have been in successful operation in the city of Philadelphia for three years.

The use of ice for the preservation of fruit I regard as an important necessity; and a simple, practically successful method of doing this, without costly machinery or con-

stant attendance, must be regarded by every fruit grower as an achievement worthy of attention.—Dr. J. S. Houghton, in Tilton's Journal of Horticulture.

GOOD DEEDS HAVE NO SABBATH.—Not long since, says a Breslau paper, stood in an eating house, surrounded by a crowd of people. The landlord held the man's hat and cane, and an impudent waiter stood between the guest and the door. The confusion of the old man was indescribable. He seemed to be for the first time in his life, in such a scrape—said nothing, looked down on the ground, and with difficulty restrained his tears, while all around mocked and jeered him. Just then a poorly dressed Israelite, with a long white beard, entered, and inquired what it meant, with an expression of almost feminine curiosity. He was told that the man had eaten and drank, and now that he must pay, he searched his pockets in vain for money. "Well," exclaimed the Israelite, "I see the old man for the first time, but I'll be bound that he did not come here to cheat. And, landlord, suppose he had no money to forget, couldn't you for once give a poor man something to eat, for God's sake? How much does he owe, anyhow?"

The debt was eight silver groschen, and the Israelite, paying this, took the poor old man by the hand and led him to the door. Those present did not seem to enjoy the spectacle, which their brutality had received, and one insolent fellow cried out:

"Hey, Jew, what have you done? This is the Sabbath, and you have touched money!" (This is forbidden to the Israelites.)

"Just now I forgot that I was a Jew, just as you forgot you were a Christian. But you may rest easy on my account; I understand my commandment, which says: 'Remember the Sabbath day to keep it holy.' Just get some schoolmaster to explain it to you, and if he is a reasonable man he will agree with me. 'Good deeds have no Sabbath.'"

And with these words the good man left the room.—The Methodist Recorder.

THE TURN OF LIFE.—Between the years of forty and sixty a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given soundness to his judgment. His mind is resolute, firm and equal; all his functions are in the highest order; he assumes the mastery over business; builds up a competence on the foundation he has formed in early manhood, and passes through a period of life attended by many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence; the river of death flows before him, and he remains at a standstill. But atwart this river is a viaduct, called "The Turn of Life," which, if crossed in safety, leads to the valley of "old age," round which the river winds, and then flows beyond without a heat or caseway to effect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy and other bad characters are also in the vicinity to waylay the traveler, and thrust him from the pass; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit metaphor, the "Turn of Life" is a turn either into a prolonged walk or into the grave. The system and powers, having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant, a single fatal excitement, may force it beyond its strength; while a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in beauty and in vigor until night has entirely set in.—A Physician.

WHISKY IN THE WEST.—During the year ending July 1, 1870, Chicago licensed two thousand three hundred and sixteen drinking saloons, deriving therefrom a revenue of \$120,432. The liquor sold in the city and county paid, at fifty cents a gallon, a United States tax of \$3,663,404. They boast seventeen distilleries, sixty rectifiers of whisky, and one hundred and sixty wholesale liquor dealers.

St. Louis has one thousand eight hundred and six licensed saloons, twelve distilleries, thirty-eight rectifiers and seventy-one wholesale dealers. Cincinnati has fifteen hundred saloons.

In each of these cities seventy-five in every hundred keepers of saloons are Germans; the rest are foreigners, or men and women from the Eastern States.

MUSICAL INSTRUMENTS.

PHILIP WERLEIN,

SOUTHERN MUSIC HOUSE,

50 & 52.....BARONNE STREET.....50 & 52
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The house of WERLEIN is the oldest established Music House in the South. Its present reputation shall be sustained and increased by every effort.

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String, Violins, Guitars, Banjos, Flutinas, Accordions, Drums, Piano Stools and Covers, and

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P. S.—Persons not acquainted with me, favoring other houses, will please send for price lists before ordering. Our Pianos and Organs are imported to this market in sailing vessels, and special low freight contracts are made with the view of selling at the very lowest rates and competing with Northern markets. Every Piano and Organ fully warranted. Second-hand Pianos at very low prices. Pianos repaired at our Factory.

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Southern Agent for Dunham & Sons, Marchall & Mittner, and Halo Piano Manufacturers, New York; and Needham & Son, manufacturers of the celebrated Silver Tongue Organs and Melodeons.

Beautiful first class Pianos, seven octave, rich rosewood case, carved legs, front round, corners, serpentine moldings, possessing sweet, powerful and deep tone, with perfect touch.....price, \$450 00

Style 6 Organ—Five stops, diapason, violin, octave, piccolo and tremolo, five octave, two sets reeds, with "on and off" tremolo and combination swell, oil-finished black walnut case, paneled all around, with moldings, brackets and engraved ornaments, inside desk and carpeted double blowing pedals..... 150 00

Style 10—Six stops, two sets reeds..... 165 00

Style 13—Eight stops..... 185 00

Style 26—Eleven stops..... 365 00

Please send for price lists of Pianos and Organs..... not 14

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Weight.	Wt. of Bell and mountings.	Price.
28-Inch Bell..... 250 lbs	400 lbs	\$65 00
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48-Inch Bell..... 1200 lbs	1500 lbs	265 00

These Bells are warranted for one year against breakage in ordinary use.

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On the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles north of New Orleans, and fifty-seven miles south of Jackson, will reopen on

The 1st of September, 1870.

Thorough instruction in all the branches given. Charge for board, tuition in English, English text books, school-room stationery, washing, fuel, lights, medicine and medical attendance, \$263 for the term of forty weeks. The languages and music, extra. A deduction of \$50 made for pupils of churches. Number of pupils last term, 165. For catalogue address

H. F. JOHNSON, President.

Not 14

EAST ALABAMA COLLEGE.

AUTUMN, ALABAMA.

The next annual session will open on the 1st of September in October, with a full faculty.

Boys and young men at every stage of advancement can be received either in the Preparatory, Junior or Senior Departments. Additional schools of Modern Languages, Civil Engineering, and Commercial Arithmetic and Book-keeping have been established.

Economy, health, efficient faculty, good society, thorough discipline and the best religious privileges are the peculiar advantages afforded.

It is just the place to train Methodist boys, and there is room for three hundred. If every preacher and layman will work for us to secure students we will open with two hundred.

For full information or catalogue address the Secretary of the Faculty.

DAVID CLOPTON, President Board of Trustees.

Not 14

MISCELLANEOUS.

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FOR BAILING COTTON THE ARROW TIE is the most popular, being the best Cotton Tie in use. Planters and Cotton Pressmen everywhere prefer it to all others.

THE ARROW TIE.

was used to cover MORE THAN HALF THE CROP OF 1869, giving entire satisfaction. The patentee and manufacturer of the celebrated ARROW TIE, J. J. McCondy, formerly of New Orleans, now residing in Liverpool, having control of the best and most extensive rolling mills in Europe, is constantly importing large stocks of this popular tie, manufactured of the very best quality of English iron, to meet the increasing demand for it throughout all the Cotton States. Planters can buy or order the ARROW TIE of all dealers in Iron Ties, and of country merchants generally, at the lowest market price; and we respectfully solicit the patronage of Planters and Factors everywhere.

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The following is the certificate of some of the principal cotton factors and merchants of New Orleans. In our circulars can be seen the certificates of practical planters and scientific artisans from several Southern States in regard to the admirable principle and practical working of this Press.

"We, the undersigned, purchased last season, from Messrs. J. B. Jennings & Co., the Brooks' Revolving Cotton Screw Press for our customers, and, so far as heard from, they have given entire satisfaction."

"Messrs. Greenwood & Son, Warren, Crawford & Co., C. L. Wamsley, Irby, McDaniel & Co., Franke & Daniel, Campbell & Strong, Clark Bros., Cy E. E. F. Co., R. & Walker, Violet, Black & Co., Brock Bros, Wright, Allen & Co."

Circulars, giving cuts, with full description, price list, etc., sent by mail on application to J. I. JENNINGS & CO., Proprietors, 14 Union New Orleans.

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These Trusses are made of the best materials, and are adapted for the treatment of all cases of general debility, weakness and derangements of public speakers and singers, palpitation of the heart, bronchitis and weakness of the lungs, apoplexy, and all other diseases of the chest, and are especially adapted for the treatment of rheumatism, neuralgia, sciatica, and all other diseases of the limbs, and are also adapted for the treatment of all cases of general debility, weakness and derangements of public speakers and singers, palpitation of the heart, bronchitis and weakness of the lungs, apoplexy, and all other diseases of the chest, and are especially adapted for the treatment of rheumatism, neuralgia, sciatica, and all other diseases of the limbs, and are also adapted for the treatment of all cases of general debility, weakness and derangements of public speakers and singers, palpitation of the heart, bronchitis and weakness of the lungs, apoplexy, and all other diseases of the 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The Christian Advocate.

SATURDAY, OCTOBER 8, 1870.

THE JAPAN DISASTER.

OVER ONE HUNDRED AND TWENTY KILLED.
THE DEATHS OF MANY PRODUCED BY
JAPANESE TREATMENT.

The following are additional details to those already sent, of the explosion of the steamer Yeddo, in the harbor of Yeddo, Japan. The death of many was hastened, if not brought on, by Japanese doctors. These men have a bitter hatred toward foreign physicians, and do not wish to see their people treated by them. These native doctors took off the bandages that had been put on by foreign doctors, and commenced their own treatment upon them. Nearly all of those who were thus dealt with died. It is reported that almost all the wounded Japanese have died, but as they were scattered it is doubtful whether the number of deaths is actually known. Several Japanese have told me that, including those killed outright and those who since died, the number is over one hundred and twenty. If such is the case, a large number of deaths must have been caused by bad treatment of the Japanese doctors, for all wounded foreigners and several Japanese who were entirely under the treatment of the foreign doctors are doing well, and doubtless will recover, although some were severely scalded.

The most pitiable object of all was the youngest child of Mr. Cornes. It is only three months old. Of the whole family, it alone was spared. Its preservation seems miraculous. All around it were killed. Immediately after the explosion Mr. Skinner, one of the wounded foreigners, heard it crying, and went and took it in his arms, thus saving it from drowning by water, which was fast running into the wreck. The poor little thing was uninjured, except a slight scald on each forearm. It is now cared for in the hospitable family of Dr. Hepburn, of Yokohama.

Mr. Cornes was a missionary of the American Presbyterian Church. During the late American war he served in a Pennsylvania cavalry regiment in 1865. He graduated at Washington and Jefferson College, Pennsylvania, taking the highest honors of his class. During the fall of the same year he entered the Presbyterian Theological Seminary at Chicago, where he finished the prescribed three years' study, much respected by both professors and fellow-students. During his second year in the seminary he offered himself to the Presbyterian Board of Foreign Missions, requesting to be sent to Japan. He was accepted, and, with his worthy companion, was sent to this country immediately after finishing his course at the seminary. At the time of his death he was occupying the position of professor in the Japanese University at Yeddo. He was a man of more than ordinary ability, and never failed to gain the respect of those who knew him. In a beautiful spot of the cemetery at Yokohama they all—father, mother and lovely child—sleep side by side in one grave. A monument will be erected over them by the citizens of Yokohama.

The next morning after the accident the American consul at Yeddo held an inquest over the bodies of Mr. and Mrs. Cornes and their child. The verdict was: "That they came to their death by the explosion of a boiler on the steamer City of Yeddo, which resulted on account of the ignorance and carelessness of the engineer."

A JAPANESE GIRL'S TOILET.—"Russell," who is traveling around the world for the Boston Traveler, is now in Japan. Here is something readable from one of his letters:

Having watched the man, we now turned to the "barberess." She had a lady customer, whose rich robes and lady-like demeanor indicated social position, and whose face and form showed considerable personal beauty. She was unmarried, for her teeth were glistening white. Neither of the ladies took any other notice of us than to glance at us sidewise. The customer, after leaving her clog sandals at the edge of the platform, which is the floor of the open Japanese houses, and advancing barefooted to the middle of the room, made a low bow to the "barberess," and told her how she wished to be dressed. The barberess placed a mat before the customer, and the young lady knelt upon it. Then, removing the robe from her shoulders, began the work upon the hair. First it was pulled down and wet with warm water, until it was softened sufficiently to admit a comb. When the combing was done, all the hair was gathered back from the face to the crown and tied there. Then the "long tail" was waxed and oiled until it was stiff. It was next flattened out with the hands near the head, and the comb gathered around the flat piece in curious curls and fantastic braids, the end fastened

with a pin, the face and neck wiped dry with a towel. Then began a process for which I was wholly unprepared. I had not supposed the Japanese to be so near civilized. The barberess took up a little box, with a fine bamboo sieve in the end, and after telling the customer to shut her eyes, began to throw (or sift) the fine rice flour (or dust) upon the young lady's face and shoulders. Very soon the skin that was naturally copper-colored was artificially white. That portion of the flour that did not stick was brushed off with a feather brush, after which a piece of bark of some kind was rubbed on her cheeks until "red as a rose was she." Then for the first time a polished mirror, of iron or steel, serving for a mirror, was held up before the young lady, who smiled her approval, rose to her feet, gathered up her dress, and marched proudly off, leaving the barberess to await another customer.

Mr. Max Muller, in his third lecture on the "Science of Religion" (printed in this month's *Frazier*), referring to a former lecture at the Royal Institution, observed: "I wish to call back to your recollection the fact that in exploring together the ancient archives of language, we found that the highest god had received the same name in the ancient mythology of India, Greece, Italy and Germany, and had retained that name whether worshiped on the Himalayan mountains or among the oaks of Dodona, on the capitol or in the forests of Germany. I pointed out that his name was *Dyaus* in Sanskrit, *Zeus* in Greek, *Jovis* in Latin, *Tiu* in German; but I hardly dwelt with sufficient strength on the startling nature of this discovery. These names are not mere names: they are historical facts, awe, facts more immediate, more trustworthy, than many facts of medieval history. These words are not mere words, but they bring before us with all the vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race, thousands of years it may be before Homer and the Veda, worshipping an unseen Being, under the solemn name, the best, the most exalted name they could find in their vocabulary—under the name of Light and Sky. And let us not turn away, and say that this was after all but nature-worship and idolatry. No, it was not meant for that, though it may have been degraded into that in later times; *Dyaus* did not mean the blue sky, nor was it simply the sky personified; it was meant for something else. We have in the Veda, the invocation *Dyaus pitar*, the Latin *Jupiter*; and that means in the two languages what it meant before those two languages were torn asunder—it means heaven. Father! These two words are not mere words; they are to my mind the oldest poem, the oldest prayer of mankind, or at least of that pure branch of it to which we belong—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek, as when I see the Lord's Prayer in the languages of Polynesian and Melanesia, I feel certain that it was first uttered in the language of Jerusalem. We little thought when we heard for the first time the name of Jupiter, degraded it may be by Homer or Ovid into a scolding husband or a faithless lover, what sacred records lay enshrined in this unholy name. We shall have to learn the same lesson again and again in the science of religion, viz, that the place where we stand is holy ground."

Christ is almighty, and therefore perfectly able to restore lapsed powers, root up inveterate habits, and implant heavenly tempers.

There is a married couple in Brown county, Indiana, whose combined height is thirteen feet and four inches.

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MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN.	2 3 4 5 6 7 8	9 10 11 12 13 14	15 16 17 18 19 20	21 22 23 24 25 26	27 28 29 30 31		
FEB.	6 7 8 9 10 11 12	13 14 15 16 17 18	19 20 21 22 23 24	25 26 27 28 29	30		
MAR.	6 7 8 9 10 11 12	13 14 15 16 17 18	19 20 21 22 23 24	25 26 27 28 29	30 31		
APR.	3 4 5 6 7 8 9	10 11 12 13 14 15	16 17 18 19 20 21	22 23 24 25 26 27	28 29 30		
MAY.	1 2 3 4 5 6 7	8 9 10 11 12 13 14	15 16 17 18 19 20 21	22 23 24 25 26 27	28 29 30 31		
JUNE.	5 6 7 8 9 10 11	12 13 14 15 16 17 18	19 20 21 22 23 24	25 26 27 28 29 30	31		
JULY.	1 2 3 4 5 6 7	8 9 10 11 12 13 14	15 16 17 18 19 20 21	22 23 24 25 26 27	28 29 30 31		
AUG.	1 2 3 4 5 6 7	8 9 10 11 12 13 14	15 16 17 18 19 20 21	22 23 24 25 26 27	28 29 30 31		
SEPT.	1 2 3 4 5 6 7	8 9 10 11 12 13 14	15 16 17 18 19 20 21	22 23 24 25 26 27	28 29 30		
OCT.	3 4 5 6 7 8 9	10 11 12 13 14 15 16	17 18 19 20 21 22 23	24 25 26 27 28 29	30 31		
NOV.	1 2 3 4 5 6 7	8 9 10 11 12 13 14	15 16 17 18 19 20 21	22 23 24 25 26 27	28 29 30		
DEC.	5 6 7 8 9 10 11	12 13 14 15 16 17 18	19 20 21 22 23 24	25 26 27 28 29 30	31		

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NEW ORLEANS MARKETS.

From the N. O. Price Current.

Since our last report several branches of the wholesale trade have shown a more active movement in filling orders, but the market is not so much improved as to give the merchants a more favorable view of the future. The weather has been clear and cool, and the prevailing winds from the north and highly favorable to cotton picking. Up to the close of August it had been decidedly unfavorable, and undoubtedly seriously injured the growing crop, but on the seventh ultimo we had occasion to notice a favorable change, and remarked that, if it was of a similar character in the country, we might expect more encouraging accounts. The sugar reports are nearly all favorable.

The river is twelve feet two inches below high water mark.

Cotton.—The following are the arrivals since the thirtieth ultimo:

Levee and Mississippi... bales, 7,718

Mobile... 264

Florida... 55

Other... 2

On Saturday the movement continued with an active demand, which

until it was checked toward the close

by exhaustion of the supply, and the

sales amounted up 3,250 bales, at stiffer

prices generally, but without any quota-

tion advance, except in good ordinary

and low middling, in which there was

an improvement of $\frac{1}{8}$ ¢. The fullest

rates were realized early in the day,

and the competition was most active.

Toward the close, when the movement

subsided, they were less buoyant. On

Monday buyers again came forward

and the offerings being confined

to Saturday's arrivals, and what was

left over previously, the business was

restricted to 2,300 bales, which was

800 bales more than was generally ex-

pected from the moderate supply. At

the same time competition among buy-

ers enabled factors to realize fuller

prices for low middling and middling,

which respectively closed at 14 $\frac{1}{8}$ ¢, 14 $\frac{1}{4}$ ¢,

and 15 $\frac{1}{4}$ ¢. On Tuesday the market

opened with an active demand, and

although factors raised their preten-

sions the movement continued animat-

ed throughout the day, nearly or quite

all the offerings being taken at a further

advance of $\frac{1}{8}$ ¢ in good ordinary, $\frac{1}{8}$ ¢

to $\frac{1}{4}$ ¢ in low middling, and $\frac{1}{4}$ ¢ in

middling. The sales embraced 3,600

bales, which is the heaviest of the

season.

This makes an aggregate for the past

three days of 9,150 bales.

The receipts at this port since the

first of September (exclusive of the ar-

ivals from Mobile, Florida and Texas)

are 34,512 bales, against 52,907 bales

for the same date last year, and the de-

crease in the receipts at all the ports,

up to the latest dates, as compared with

last year, is 29,277 bales. In the ex-

ports from the United States to foreign

countries, as compared with the same

dates last year, there is an increase of

6,364 bales to Great Britain, and a de-

crease of 4,034 to France, and of 837 to

other foreign ports.

Referring to our remarks above, we

quote as follows:

Ordinary... 11 to 12

Good ordinary... 13 to 14

Low middling... 14 to 15

Middling... 15 to 16

Strict middling... 16 to 17

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales... 20,496

Arrived past three days... 8,099

Arrived previously... 30,206

Exported past three days... 6,684

Exported previously... 22,722

Stock on hand and on shipboard... 29,335

Monetary.—Gold, 112 $\frac{1}{2}$ to 113 $\frac{1}{2}$ ¢.

American silver half dollars, 107 $\frac{1}{2}$ to

108 $\frac{1}{2}$ ¢, and Mexican dollars at 1 $\frac{1}{2}$ to 2

per cent. premium in gold.

The sales of warrants include \$500

new State, on Monday, at 73, and \$2,-

000 at 74 $\frac{1}{2}$ ¢, and \$2,500 Metropolitan

Police at 97 $\frac{1}{2}$ ¢, and \$500 at 98, and

about \$15,000 do., on Tuesday, at 72 to

73 and 73 $\frac{1}{2}$ ¢, and \$5,000 Metropolitan

Police at 98, 98 $\frac{1}{2}$ ¢ and 98 $\frac{3}{4}$ ¢. Dealers

have bought State at 72 to 72 $\frac{1}{2}$ ¢ for

new, and Metropolitan Police at 97 to

97 $\frac{1}{2}$ ¢, and sold the former at 73 to

73 $\frac{1}{2}$ ¢, and the latter at 98 to 98 $\frac{1}{2}$ ¢.

City Treasury notes are quoted at 17

to 18 per cent. discount.

CATTLE MARKET.

New Orleans, Oct. 4, 1870.

Texas cattle, choice, per head... 8 to 40

Texas cattle, second quality, per head... 22 to 35

Texas cattle, third quality, per head... 14 to 20

Sheep, first quality, per head... 9 to 11

Sheep, second quality, per head... 6 to 8

Sheep, third quality, per head... 4 to 6

Milk cows, choice, per head... 100 to 110

Milk cows, second quality, per head... 80 to 100

Texas cows, with calves... 10 to 14

Calves, per head... 7 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural Implements: \$4 00 \$20 00

Cotton and sugar plows... 8 50 9 50

Yost's plows and scrapers... 5 00 7 00

Cotton scrapers... 5 00 7 00

Cotton sweeps... 10 50 11 00

Shovels... 8 00 16 00

Spades... 8 00 17 00

Axes... 10 00 15 00

Bagging, per yard... 30 33

Kentucky... 30 32

East India... 30 32

Bale rope, per lb... 50 95

Bran, per 100 lbs... 5 00 5 00

Bread, per 100 lbs... 6 00 6 00

Crackers... 10 00 12 00

Bricks, 3" x 11"... 10 00 12 00

Lake... 10 00 12 00

English fire... 10 00 12 00

Candles, per lb... 13 14

Spermaceti, New Bedford... 13 14

Tallow... 13 14

Adamantine... 13 14

Star... 13 14

Chocolate, per lb... 38 55

No. 1... 38 55

Older, per lb... 38 55

Western... 13 00 13 00

Northern... 13 00 13 00

Coal, per ton... 15 00 15 00

Cannel... 11 00 12 00

Anthracite... 11 00 12 00

Western, per bbl... 25 29

Coffee, per lb... 25 29

Havana (currency)... 25 29

Java... 25 29

Ceylon... 25 29

Copper, per lb... 30 33

Brazilian... 30 33

Sheathing... 25 26

Copper bolts... 25 26

Yellow metal... 25 26

Copper... 25 26

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Special Notices.

NOTICE.

The class of the first year, Alabama Conference, will meet the committee for examination on Monday, December 5, at ten o'clock A. M. Brother Cannon will examine the class on the Bible, historical and biographical parts; Wesley's Sermons, volume 1 of the four-volume edition. Brother Brown will examine on Clarke's Preachers' Manual, Theological Compend and English grammar. I will examine on Watson's Institutes, part 3, and Discipline and hymn book. We advise the class to study the new course also, if possible.

D. M. HUDSON, Chairman.

Lafayette Dist., Montgomery Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Pinckneyville circuit, Hills-

bee camp ground, Sept. 10, 11

Arbuckle, Mt. Zion... 24, 25

Lincolnton circuit, Chandler's

Springs... Oct. 1, 2

Marble Valley, Rehoboth... 8, 9

Socapato, Socapato... 15, 16

Dadeville, Camp Hill... 22, 23

Fredonia, Ebenezer... 29, 30

Lafayette, Lafayette... Nov. 5, 6

Wedowee, Wedowee... 12, 13

Tallapoosa, Oak Grove... Dec. 3, 4

F. L. B. SHAFER, P. E.

Vicksburg Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Port Gibson... Sept. 24, 25

Fayette, Fayette... Oct. 1, 2

Rock Spring, at the Grove... 15, 16

Cayuga, Cayuga... 22, 23

Vicksburg... Nov. 5, 6

North Warren, Oak Ridge... 12, 13

South Warren, Red Bone... 19, 20

Natchez... 26, 27

Kingston... Dec. 3, 4

JOHN A. B. JONES, P. E.

Mobile District, Alabama Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Franklin street... Sept. 17, 18

Whistler... 24, 25

Eastern Shore, Fish River... Oct. 1, 2

East Pascagoula, Salem... 8, 9

Jackson and Coffeeville, at

Bethel... 15, 16

Sugsville, Sugsville... 22, 23

Cottage Hill, Shiloh... 29, 30

W. Pascagoula, Mt. Pleasant... Nov. 5, 6

St. Paul's... 12, 13

Citronelle, Citronelle... 19, 20

St. Stephen's, St. Stephen's... 26, 27

St. Stephen's street... Dec. 3, 4

JOSIAH T. HEARD, P. E.

Alexandria Dist., Louisiana Conference.

THIRD ROUND OF QUARTERLY MEETINGS.

Centerville and Trinity, at

Centerville... Sept. 17, 18

Harrisonburg and Sicily Isl-

and, at Harrisonburg... 21, 22

Columbia, at Ebenezer... 24, 25

Atlanta... Oct. 5, 6

Rapides, at Liberty chapel... 8, 9

Alexandria, at Alexandria... 15, 16

Oakalean, at Liberty chapel... 19, 20

Spring Creek, at Laird's camp... 22, 23

Evergreen, at Big Cane... 29, 30

Atchafalaya... Nov. 5, 6

J. F. MARSHALL, P. E.

Brookhaven Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Bogue Chitto, at Bogue

Chitto... Sept. 10, 11

Summit circuit, at Muddy

Springs... 17, 18

Magnolia, at Magnolia... Oct. 1, 2

Scotland and Brandywine

circuit, at Union church... 8, 9

Martinsville, at Provi-

dence camp ground... 15, 16

Burkenton, at Zion... 22, 23

Pleasant Valley and Reho-

beth, at Rehoboth... 29, 30

Georgetown, at Bethesda... Nov. 5, 6

Brookhaven station... 12, 13

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, OCTOBER 15, 1870.

NO. 39.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Oct. 6.—The President will see no visitors on Tuesday or Friday, and only before twelve o'clock on other days.

Alabama is to constitute a separate military district in the Department of the South, General S. W. Crawford commanding. It is also stated that ten additional companies will be sent there.

SAN FRANCISCO, Oct. 6.—Railroad passengers are detained by burning snowsheds. The origin of the fire is mysterious.

Late Arizona advices state that the Pima friendly Indians killed thirteen Arapahoes.

ST. LOUIS, Oct. 6.—The Temperance Convention in session here voted against prohibitory laws and special temperance candidates for office.

CINCINNATI, Oct. 7, evening.—The name of the Southern Commercial Convention was changed to National Commercial Convention by a unanimous vote. Great applause followed the announcement. The convention will meet at Baltimore next year. Adjourned sine die.

A grand banquet to the members was given last night.

LEXINGTON, Va., Oct. 12, 7 A. M., via Millsboro, Va., Oct. 12.—Symptoms of an unfavorable character have manifested themselves in the disease of General Lee within the last two days, and his condition is not very encouraging; indeed it begins to excite the grave apprehension of his friends and physicians.

The members of his family at a distance have been summoned to his bedside.

LEXINGTON, Va., 10 A. M., via Millsboro, Va., Oct. 12.—General Robert E. Lee, the Christian gentleman and hero of a hundred battles, breathed his last at thirty minutes past nine o'clock this morning, of congestion of the brain, aged sixty-three years, eight months and twenty-three days.

RICHMOND, Oct. 12.—The Dispatch has just received the following special telegram:

LEXINGTON, Va., Oct. 12.—General Robert E. Lee died this morning at half-past nine o'clock. He began to grow worse on Monday, and continued to sink until he breathed his last this morning.

The places of business are closed; the bells are tolling and the whole community has been thrown into the deepest grief.

NEW YORK, Oct. 13.—The best information from the elections shows a Democratic Congressional gain of eight members, which will make the delegation from Ohio, Indiana and Pennsylvania stand thirty Republicans to twenty-four Democrats, instead of thirty-eight to sixteen, as now.

A Herald war special reports the difficulty of supplying the Prussian army so great as to occasion its leaders much anxiety. They have lived off the country mainly hitherto, but it is now eaten out.

The Prussian minister at Washington denies that his government has protested against the exportation of arms and ammunition from the United States to France.

The French consul general at this port gives notice of a decree of his government, adopted October 10, under which all arms and ammunition heretofore imported into France are to be seized and appraised by the government, and receipts for their value given to owners.

This morning's Herald publishes a letter purporting to come from Lima, dated September 24, which says two thousand coolie laborers revolted and killed forty whites, and were only dispersed by government troops.

The Peruvian government is considering the prohibition of further coolie importations.

The French corvette Primangnet, four guns, has just arrived at this port.—New Orleans Times.

FOREIGN.

LONDON, Oct. 6.—The adherents of the French Emperor are very active. Rouher and Baron Jerome David, who live here, visit the Emperor often.

It is rumored Prussia is not averse to these movements in favor of Napoleon.

There are some who assert that Bismarck furnished part of the funds for the establishment of La Situation, the imperial newspaper here.

Late Paris advices say General Trochu is turning General Ripley's experience and ability to good account.

LONDON, Oct. 6.—General Treskew

commands the Prussian army which is to operate in southern France.

Five hundred houses were destroyed by the Strasburg bombardment, leaving ten thousand persons homeless.

King William reviewed the sixth army corps at Versailles, on Wednesday. His headquarters have been permanently established at Versailles.

FLORENCE, Oct. 6.—Senor Sella has remitted the Pope fifty thousand crowns, the amount of his civil list for the current month.

FOREIGN SUMMARY VIA LONDON.—The result of the plebiscite has been officially announced. The vote stands: For Italian unity, 13,365; against it, 1,507.

Sharp firing was reported yesterday in the department of the Vosges. The fight was between nine thousand Prussians and five thousand French, who were deficient in artillery. Night ended the conflict, the French retaining their position, which the Germans attempted to carry. General Dupre, commanding the French, was slightly wounded. Skirmishing has commenced, before New Breisach.

George Saunders writes from Paris that that city is good for sixty days' siege. A correspondent of the Pall Mall Gazette says the same thing.

Another dispatch says that Paris is now at the mercy of the Prussian guns on the heights of Ville Juiff. There are no Prussians in the department of the Aube.

The Prussians again threaten Gisors.

General Burnside telegraphs from Paris that the people are calm; the city has its usual appearance. He had an interview with Favre, who was hourly expecting a visit from Bismarck.

Mierette, near St. Dennis, has been abandoned by the French.

Two Frenchmen, caught cutting the telegraph wires, were shot by the Prussians.

The Tours government announces cheering advices from all quarters of France. The army reorganization is proceeding rapidly.

It is stated that Gambetta recently left Paris in a balloon, and landed safely outside of the Prussian lines.

A dispatch from Belgrade says the French occupy Pithiviers.

MAISELLES, Oct. 8.—Garibaldi is here.

Tours, Oct. 8.—The Pontifical Zouaves to come here will form a corps six thousand strong. Four thousand Italian volunteers have arrived in France.

LONDON, Oct. 10.—A note from the Prussian government to the great powers states that Paris threatens to hold out until it starves. In that event two millions of people would be in the hands of the Prussians, who will be unable to furnish supplies for a single day, as there is nothing edible within several days' march of Paris; hence the people cannot abandon the city by the roads. The consequence will be that hundreds of thousands must starve. The Germans, nevertheless, must prosecute the war, and those holding power in France will be answerable for the results.

The Germans evacuated Molhouse on Sunday, and proceeded toward New Briesach and Schleisstadt.

AMSTERDAM, Oct. 10.—The Bank of Holland has reduced the rate of discount to four per cent.

ROME, Oct. 10.—Thirty-two thousand voters refused to vote in the papal States at the recent election.

The officials readily transfer their allegiance to the King.

PERIN, Sept. 10, via St. Petersburg, Oct. 10.—The people have destroyed the Catholic buildings in this city.

FLORENCE, Oct. 10.—A decree has been issued annexing the Roman provinces to the kingdom of Italy. The Pope preserves his dignity and the inviolability of his personal prerogatives as a sovereign.

General LaMarmora is appointed lieutenant governor of the papal provinces.

The laws of Italy are to be introduced and amnesty proclaimed.

LONDON, Oct. 11.—Margaret Waters, the notorious baby farmer, was hung to-day. She died protesting her innocence.

Five French ironclads passed Dover to-day, going eastward.

Garibaldi advises the people of Savoy and Nice to discontinue agitation at present, as it only embarrasses the French in their struggle against Prussia.

Tours, Oct. 11.—Another body of Prussian prisoners arrived to-day. Gambetta's balloon brought thirty-nine thousand letters.

The Prussians shoot all France

troops captured. This is one reason why the troops carry the black flag.

The papers announce the death of Prince Frederick Charles.

It requires a large force to protect the Prussian prisoners from the indignation of the people.

New York, Oct. 11.—Special to the Times, dated Rome, states that the provisional government is more anxious to effect relief for Metz than even Paris, for Metz, it has reason to know, contains eighty-five thousand chassepots, immense quantities of ammunition and other stores.

The people of Reuen are lamentably lacking in pluck, but may possibly show fight under Commanant DePaley, a redoubtable fire-eater, who has promised to defend the city.

It is noticeable that the Rouen journals are growling at the reception of Garibaldi, because of his former oath to take Nice from the French.

A correspondent writing under the date of the sixth states that Republicans are leaving in numbers from all parts of Spain to offer military aid to the French government.

In Portugal things are going badly. The King was obliged to go and seek Sada Bandaria to implore him to keep his portfolio until he was able to form another ministry.

The King is becoming more unpopular daily, and Republicans hope to precipitate the crisis and dethrone him.

The United States is threatened with quite an invasion of French artists and models. Jerome Meissner, Rosa Bonheur, Galant and Saintvire are all here, with the intention of visiting and perhaps remaining in New York if the war continues.

FLORENCE, Oct. 11.—Replying to a deputation from Rome, King Victor Emmanuel declared the country reconstituted through the unanimity of the votes on the plebiscite, and rejoiced in the completion of the kingdom. As King and Catholic I guarantee liberty to church and unity to Italy, and independence to the pontiff. So I submit to you the result of the plebiscite, and transmit it to the Italian people.

FLORENCE, Oct. 12.—Lieutenant General La Marmora entered Rome yesterday, and was received with hearty demonstrations of welcome by the people.

LONDON, Oct. 12.—A French fleet has been sighted off Heligoland.

The authorities at Altony and other parts have been warned to remove the outer banyans and lights of their harbors to prevent a surprise.

The United States steamer Plymouth has arrived out at Kiel, though that port is ostensibly closed by the blockade. Other American men-of-war are expected there.

BRUSSELS, Oct. 12.—The report that the Prussian minister at Brussels had been recalled, which was recently published, has been denied. There was an enthusiastic meeting at Mechlen yesterday to protest against the deposition of the Pope. The Archbishop of Mechlen presided, and among the participants were the Archbishop of Buffalo and Calcutta. A protest was unanimously adopted.

Tours, Oct. 12.—Official reports from Beaunegey state that the Prussians entered Orleans last night. The French forces are on the left bank of the Loire. They received to-day heavy reinforcements, including ten batteries of field artillery.

Tours, Oct. 12.—The ministry have the following: The courier who brought this intelligence was allowed to pass through the Prussian lines. There was a battle on Friday, seventh instant, between Fort Mont Valerien and St. Cloud, on the west side of Paris. The French, under General Ducrox, made a sortie in force, by which the Prussians were completely defeated and driven to Versailles, entirely surrendering the position lately occupied by them, and from which they might have shelled the western part of Paris.

Advices from various parts of France confirm the reported Prussian outrages upon the helpless people and towns. Successes of the Francitours are followed by the burning of villages and the authorities of towns seized. In view of this frightful state of affairs the Tours government has presented the subject to the Prussian military authorities and the ambassadors of neutral powers.

CHATEAU DUE, Oct. 12.—The enemy have been beaten back at Dreux.

MORCERN, Oct. 11, 12 P. M.—The enemy's scouts retreated before the

approach of the Francitours and Garle Mobile.

Tours, Oct. 12.—The government is satisfied of the good faith of General Bonbraki.

Five-franc pieces, with emblems of the republic, are circulating.

Tours, Oct. 12.—Messengers who were sent to Orleans yesterday, where a battle was going on, have returned. They make the following report:

The French were in much smaller force than the Prussians, and were literally crushed by their superior artillery and driven back into the suburbs of the town. Some barricades had been erected there, and our forces took advantage of the shelter there afforded. The Papal Zouaves and Mobiles behaved most courageously, but the regular troops fled on the first fire. None of the regular troops made much resistance; many threw away arms in their flight.

The Prussians opened fire on the town after the French defeat. Owing to the barricades many fires occurred. The railway depot was destroyed and many other large establishments. At the last accounts the people of Lyons were flying in all directions.

At a late hour last night the Prussians had pushed south to Beaunegey and Meung, beyond Orleans. It is feared the Papal Zouaves will be surrounded and captured. Other French troops in that neighborhood are in a good position, and heavy reinforcements were sent forward to them during the night. It is reported that several heavy guns have also gone forward from Bourges. The French troops at Beaunegey and Meung are excellent; they are composed chiefly of the National Guard and Mobiles, and are determined to resist to the last.

In view of the urgency of the case, Garibaldi left Tours this morning for the field.

There is a great movement here of Francitours. Troops of all kinds are pushing to the front with all dispatch.

The government has repeated its determination to retaliate for Prussian atrocities; and if the municipal authorities of Ables are executed, an equal number of Prussian prisoners will be shot.

LONDON, Oct. 12.—Telegraphic communication with Aden and India, via the Red sea cables, was again established this afternoon.

HOW WE GET THE WAR NEWS.

The press dispatches from Europe to New York, during the last four weeks, says the Journal of the Telegraph, numbered about one hundred thousand words. New York has been better posted on the issues of the war each day than London, Paris or Berlin. These dispatches have almost wholly been sent by a single cable, full-one-third of the whole to a single daily paper, and with marvelous rapidity and accuracy. Familiar as we are with the work of the telegraph, it has been a marvel to us. To hundreds of thousands of minds the whole process is and has been a deep enigma.

Here is a man sitting in a darkened room at Heart's Content. The ocean cable terminates here.

A fine wire attached thereto is made to surround two small cores of soft iron. As the electric wave, produced by two pieces of copper and zinc at Valencia, passes through the wave, these cores become magnetic enough to move the slightest object.

A looking-glass, half an inch in diameter, is fixed on a bar of iron one-tenth of an inch square and half an inch long. On this tiny glass a lamp is made to glare so that its light is reflected on a tablet on the wall. The language of the cable is denoted by the shifting of this reflected light from side to side.

Letter by letter is thus expressed in this flitting idiom in utter silence on the wall. There is no record made by the machine except as the patient watcher calls out to a comrade the translated flashes as they come, and which he records. It seems a miracle of patience. There is something of awe creeps over us as we see the evidence of a human touch three thousand miles away, swaying that line of light.

By such a delicate process as this, and after being repeated from line to line five times before its ultimate copy is in New York, have the late great battles been recorded in our daily papers with great particularity, and sent throughout the Union.

Nothing like it has ever before been accomplished. The enterprise of the New York press—of a single

press in New York—has eclipsed that of the wealthiest and ablest presses in Europe.

KENTUCKY CONFERENCE ITEMS.

This body met at Greensburg, Kentucky, on Wednesday, September 23, 1870.

At the appointed hour for convening the Conference Dr. N. H. Lee was elected president, pro tem, the Rev. J. A. Lewis secretary, and the Rev. D. Sparrier and S. C. Allen assistant secretaries.

Bishop Paine arrived and took the chair about eleven o'clock A. M.

Thomas G. Bosley was announced by the Bishop as transferred from the Louisville Conference.

Dr. Redford addressed the Conference on the old missionary debt, and urged its prompt payment. It was moved to refer the matter to the Committee on Missions.

Pending the passage of this, the Rev. D. Morton proposed that the Conference make the effort to secure pledges for its payment at once, becoming himself responsible for \$100, it being one-fiftieth of the amount assessed by the Parent Board to the Conference. The amount was raised, and Dr. Redford asked to be appointed agent to collect it.

Bishop Paine mentioned that he had received a Christian letter from his old and respected colleague, Bishop Morris, of the Methodist Episcopal Church, who desired to be affectionately remembered to the brethren whom he had known in the happy days of yore, and to assure them of his patient waiting for the summons to the better land.

Dr. Dannelly, in a forcible speech, presented the claims to the sympathy and support of the Conference of the Mount Vernon Place church, Washington City, asking each of the preachers to contribute, in behalf of his congregation, \$5 to assist in the liquidation of a pressing debt about to mature.

The usual report expressing the purpose to support the American Bible Society was adopted. The Committee on Temperance reported resolutions expressing the conviction that the making, vending and drinking of intoxicating liquors, as a beverage, is contrary to the spirit of Christianity and the Discipline; and that the use of wines, cordials and malt liquors at dinners, festivals, etc., is a pernicious practice, to be discouraged by the ministers, and providing that each minister shall, early in the ensuing Conference year, preach a sermon on the evils of intemperance.

The Preachers' Aid Society held its anniversary on Friday night.

The treasurer, the Rev. David Morton, read his report, showing that the capital of the society, in interest-bearing bonds, amounted to \$7,000. The Rev. Dr. R. H. Rivers, Dr. H. A. M. Henderson and Dr. A. H. Redford made the addresses. The interest was profound. Though the house was densely packed with auditors, there was not a perceptible ripple of impatience or weariness during the delivery of the speeches. The collection amounted to a little more than \$250—

which was a creditable collection, showing that the widows and orphans of our deceased ministers are sympathetically regarded by the church. May not the family of every faithful preacher say: "The Lord is my shepherd; I shall not want?"

The missionary meeting on Saturday night was addressed by the Rev. Jacob Ditzler and the Rev. E. W. Schen, D. D., and we opine that two better speeches have seldom been made upon a similar occasion. There was logic, pathos and humor so pleasingly blended as to make every one feel that the occasion was edifying, and that it was good to be there. The collection was not large, but when the prompt payment of the \$1,500 missionary debt, and the liberal donation to the Preachers' Aid Society are considered, was as large, perhaps, as the most sanguine expected. The moral effect far transcended the material result. The seeds of future harvest were sown, which the sickles of the church will surely reap during the coming Conference year.

St. Louis projects an immense structure, to embrace under one roof a grand union railroad depot, customhouse, merchants' exchange and hotel, covering three entire blocks, and to cost \$3,000,000.

Faithfulness.—There are people who betray their friends a little, just for the sake of showing that they are faithful.

COLUMBIA CONFERENCE.

FIFTH SESSION.

We condense the following items from the Spectator of the twenty-ninth ultimo:

The fifth session of the Columbia Conference of the Methodist Episcopal Church South convened at Dallas, Polk county, Oregon, Wednesday, September 7, 1870. Bishop W. M. Wightman in the chair.

The Conference was opened with religious services, conducted by the Bishop.

The secretary of the last Conference being absent, the assistant secretary called the roll, and the following ministers answered to their names: C. H. E. Newton, A. E. Sears, J. W. Stahl, B. R. Baxter, R. C. Martin, D. C. McFarland, R. C. Oglesby and Joseph Emery.

Absent—W. A. Finley.

Lay delegates were called for, and Brothers W. B. Bryan and J. H. Lewis, of the Oregon district, presented their certificates of election, were introduced to the Conference and invited to seats within the bar.

On motion, Joseph Emery was elected secretary and J. W. Stahl assistant secretary.

The name of Levi Vanslyke was called, and the presiding elder responded: "In heaven!" Brother Sears gave a brief account of Brother Vanslyke's faithful labors on his work until prostrated by sickness, of his patience and resignation during his long-continued illness, and of his triumphant death.

The following persons being duly recommended, and having passed their examinations satisfactorily to the committee, were admitted on trial: John Mallan, R. T. Weatherly, Elijah G. Mitchell and John W. Starr.

SUNDAY, 5 P. M.—After the solemn commemoration of the Lord's Supper, Bishop Wightman called the Conference to order. He then delivered an address on the Elements of Character Necessary to the Success of a Minister. These elements are: Purity, courage and self-sacrifice. After the address he read the appointments for the Conference year, as follows:

OREGON DISTRICT.—A. E. Sears, P. E. Dallas circuit, R. C. Oglesby; Corvallis and Albany, Joseph Emery and W. A. Finley; Albany circuit, E. G. Michael; Brownsville circuit, J. W. Stahl; Lafayette circuit, John Wallan; St. Helen's mission, R. T. Weatherly; Oregon City circuit, supplied by Eliel Oliver; president of Corvallis College, W. A. Finley; professor of mathematics in Corvallis College, Joseph Emery; agents of Corvallis College, B. R. Baxter and B. F. Burch.

JACKSONVILLE DISTRICT.—D. C. McFarland, P. E. Jacksonville circuit, supplied by G. W. Fleming; Roseburg and Oakland mission, N. M. Elton; Coast Fork mission, to be supplied; Eugene circuit, R. C. Martin.

UMATILLA DISTRICT.—C. H. E. Newton, P. E. Walla Walla circuit, supplied by B. F. King; Umatilla Meadows and Birch Creek circuit, to be supplied; Grande Ronde circuit, to be supplied; Powder River circuit, J. W. Starr.

RESOLUTION OF THANKS.

TEMPERANCE HALL, BIBLE HOUSE, New Orleans, October 12, 1870.

At a meeting of Pelican Division No. 1 and Crystal Fount Division No. 4, Sons of Temperance, the following resolutions were unanimously adopted:

Resolved, That the cordial thanks of these divisions be tendered to the Rev. J. A. Ivy for the able, lucid and earnest temperance sermon delivered by him on Sunday, October 2, 1870, and the clear and logical address against the liquor traffic delivered by him before these divisions on the evening of October 5.

Resolved, That these resolutions be inserted in the New Orleans Christian Advocate.

JOHN CHRELLER, R. S.,

Pelican Division.

WM. SHARPLES, R. S.,

Crystal Fount Division.

CHILDHOOD is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought uttered by a parent's lips may operate upon a young heart like a careless spray of water thrown upon a polished steel, staining it with rust, which no after-scouring can efface.

Look upward and onward: We learn to climb by keeping our eyes not on the valleys that lie behind, but on the mountains that rise before us.

The Christian Advocate.

SATURDAY, OCTOBER 15, 1870.

TO THEE.

I bring my sins to thee,
That thou I cannot count,
That all may cleanse be
In thy once-opened fount.
I bring them, Saviour, all to thee;
The burden is too great for me.

My heart to thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Saviour, now to thee,
That fixed and faithful it may be.

To thee I bring my care,
The care I cannot free;
Thou wilt not only share,
But take it all for me.
O loving Saviour! now to thee
I bring the load that weighs me.

I bring my grief to thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Saviour! all to thee.

My joys to thee I bring,
The joys thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Saviour, all to thee,
Who hast procured them all for me.

My life I bring to thee—
I would not be my own;
O Saviour! let me be
Thine ever, thine alone!
My heart, my life, my all I bring
To thee, my Saviour and my King.

Sunday Magazine.

WHITE RIVER CONFERENCE.

MOUNT ZION, ARK., Oct. 3, 1870.

Mr. Editor: The first session of the White River Conference began at Mount Zion, Arkansas, on September 28, constituted of the following members:

Traveling elders—J. M. Steel, J. A. Williams, B. Harris, L. D. Webb, J. P. Webb, A. R. Bennick, John Rhyno, G. A. Dannelly, J. Mackey, G. A. Shaeffer, E. T. Jones, R. G. Brittain, E. M. Baker, W. T. Noe, C. H. Ellis, H. A. Barnett, B. F. Hall, J. H. Cox, C. H. Gregory, W. A. Cobb, John W. Walkup, Burwell Lee, M. C. Morris, J. W. Patton and M. B. Pearson.

Traveling deacons—J. L. Denton, Thomas H. Howard, W. M. Watson, J. H. Dye, E. W. Coleman, William W. Gillespie and H. T. Gregory.

Lay members—James M. Hanks, W. F. Sale, H. T. Blythe, J. F. Smith, James Wickersham, M. H. McInty, T. W. Price, J. A. Garnett, J. H. McFerrin, J. C. Brookfield, William M. Allen, Alfred T. Holleman, Josiah Roberts, R. C. Sherald, R. S. Bryant and L. Williams.

The Conference, after a session of five days, adjourned. The following are the minutes of its action:

1. Who are admitted on trial?

Answer: Stephen D. Evans, Wesley M. Whitehead, Thomas J. Settles, Jerome Havalson, William H. Corley, William J. Ross, Nathaniel G. Murphy, Joseph Parker, Thomas Vincent, William J. Dodson, Edwin A. Garrison and William C. Malone.

2. Who remain on trial? Answer:

Leroy D. Webb, Dndley W. Reid, Fletcher A. Ellis, Calvin S. Floyd, Robert N. Francis and John H. Porter.

3. Who are discontinued? Answer:

William G. Hilton, George DeBoze, James A. Walden, at his own request, and Henry P. Clay, at his own request.

4. Who was admitted into full connection? Answer: William R. Young.

7. Who are the deacons of one year? Answer: William M. Watson.

8. What traveling preachers are elected deacons? Answer: None.

10. What local preachers are elected elders? Answer: William H. Corley, Thomas J. Settles, Jeremiah J. Bean, William N. Green, Solon Graham (colored), Daniel McWhister and Benjamin J. K. Hite.

12. What traveling preachers are elected elders? Answer: William R. Young, H. T. Gregory, Thomas H. Howard, John H. Dye and William W. Gillespie.

14. What local preachers are elected elders? Answer: Moses C. Clark, Larkin F. Johnson, Thomas A. Craig, Hardy Williams, W. H. Phipps, Thomas Vincent and John Cook.

16. Who have located? Answer:

J. W. Patton, at his own request, and J. A. Williams.

The session was enlivened and greatly instructed by the presence of the editor of the Western Methodist and the missionary secretary. The Conference raised \$680 missionary money, to be appropriated to the old debt. Increase of members, two hundred and seventy-seven; local preachers, twenty-seven. The weather was showery, so that the "camp" arrangement went pretty much for nothing. The seat of the Conference was merely a country church, in a populous neighborhood. Large audiences attended. A number of mourners were at the altar at the time of the adjournment. There are in the bounds of this Conference one hundred and three churches, with two thousand four hundred and seventy-five sittings, valued at \$61,900. The total amount allowed for the support of the preachers, \$18,792, of which \$12,472 was raised.

The region which the boundaries of this Conference embraces is one of the most fertile and beautiful in the West. Its preachers make sacrifices to cultivate this vineyard of our Lord that older Conferences have but a feeble notion of. There are three parsonages to the whole territory, worth in all \$1,200. The number of preachers received on trial indicates what faithful work they have done during the year. A large current of immigration is pouring in by the Memphis and Little Rock railroad, and will be greatly swollen when the roads already projected between Memphis and Kansas, and between St. Louis and Helena, shall have been completed. Some excellent transfers from older Conferences appeared during the session, and are no doubt the van of a strong force of preachers who seek for their growing families the advantages of a new country. The Conference voted upon the veto proviso in the affirmative by a vote of twenty-seven yeas, no nays. James Wickersham was elected the Sabbath school delegate from the Conference to the Sabbath School Convention of the Methodist Episcopal Church South, to meet in Nashville in May next. He was also elected the Conference Sabbath school secretary.

The Conference mourns the death of two of its members who have fallen during the year—John Cowlo and Elijah McNabb, two faithful servants of the Master.

The appointments for the year are:

HELENA DISTRICT.—J. M. Steel, P. E. Helena station, James L. Denton; Helena circuit, to be supplied by Elias Jackson, transfer; Long Lake, to be supplied; Trenton circuit, Thomas J. Settles; Mariana, William T. Noe; Prairie circuit, to be supplied by D. D. McCutcheon; Clarendon and Macedonia station, Elias M. Baker; Shady Grove, to be supplied by Thomas A. Craig.

HAIRSBURG DISTRICT.—William A. Cobb, P. E. Hairsburg circuit, to be supplied by William J. Ross; Wittsburg circuit, to be supplied by Miller H. White, transfer; Taylor's Creek, John W. Walkup; Forest City, to be supplied by Arthur Davis, transfer; Jonesboro circuit, Henry T. Gregory; Greensboro circuit, to be supplied by D. B. Warren; Maumville, Edward W. Coleman; Gainesville circuit, Leroy D. Webb; Bayou Deview, W. C. Malone.

JACKSONPORT DISTRICT.—G. A. Dannelly, P. E. Jacksonport station, John H. Dye; Jacksonport circuit, Edwin A. Garrison; Augusta circuit, James Mackey, E. T. Jones, supernumerary; Cotton Plant circuit, Thomas H. Howard; Pleasant Valley, Stephen D. Evans; Searcy station, Calvin S. Floyd; Searcy circuit, to be supplied by James Talkington; Cadron circuit, Thomas A. Graham; Black River circuit, Nathaniel G. Murphy; Chorokee Bay, Jacob H. Cox; American Bible agent, John Rhyno; Prospect Bluff, Thomas Vincent; Grand Glaize, Wesley M. Whitehead.

BATESVILLE DISTRICT.—Burwell Lee, P. E. Batesville station, Cyrus H. Ellis; Batesville circuit, Augustus R. Bennick; Bethesda circuit, to be supplied by Josiah Roberts; Smithville circuit, Fletcher A. Ellis; Pocahontas and Powhattan station, to be supplied; Pocahontas circuit, William M. Watson; Mammoth Spring, to be supplied by James Denton; Evening Shade circuit, Dudley W. Reid; Salem circuit, Joseph Parker; In Crosse circuit, Moses C. Morris; Big Creek circuit, to be supplied by Jesse Griffin, transfer.

MISSISSIPPI DISTRICT.—Benoni Harris, P. E. Walnut Bend, W. W. Gillespie; Marion circuit, to be supplied by Andrew Conley; Elm Bend, Benoni Harris; Frenchman

Bayon, John H. Porter; Osceola, William R. Young.

Transferred to Arkansas Conference—H. A. Barnett, R. G. Brittain, B. F. Hall, J. H. Hall, C. H. Gregory, William J. Dodson, Jerome Havalson and William H. Corley.

Transferred to St. Louis Conference—G. A. Shaeffer.

Transferred to Missouri Conference—R. N. Francis.

Located at his own request—J. W. Patton. J. A. Williams, located.

RELIGIOUS DEOLENSION.

Mr. Editor: Within the area embracing this place God has lavished every good thing for the use and prosperity of man. There is not only a genial climate, but a fertile soil—beauteous prairies, noble forests, and many streams of water. Luxuriant grass meets the eye on every hand, feeding and fattening thousands of cattle, horses, sheep and swine. To the lover of nature is presented beauty of every imaginable hue, and objects which open to him matters of delightful thought. The sun does not lighten in his daily round a more inviting spot, nor do the stars in their nightly sweep look down upon a more sweet or quiet retreat for man. And yet, amid these tokens of God-like handiwork, beauty and comfort, how little of true spiritual thanksgiving! A pilgrim like myself does not look to the world to give praise and glory to Him who bestows such gifts, but rather to those who profess to love and honor the Giver. The eye almost tires in the hunt for such. Now and then, in some humble, unpretending and almost buried (in the world's estimate) child of man, one meets a heart filled with true and holy reverence for Jesus, the maker of all things; but in the large majority of cases formalism has usurped the place of living piety, and its dwarfing and parching influence has twisted the fiber of true godliness into a mass of dry husks.

Methodism, Presbyterianism and Baptistism (excuse the word) were once powers in the full sense of the term; but gentility, formalism and trimming with the world have paralyzed this power, taken away their strength and obscured their glory. In former days each member of the churches above named was required to show his faith by his works. He was expected to separate himself from the world in the Scripture sense. If he broke the Sabbath and made the wicked his companions, rather than those of the household of faith—if he was seen in the dram shop, and the light of his countenance was never seen in the prayer meeting—history tells us that then he was given the choice of either living up to his privileges and vows or taking the world wholly, for the church was not made for such as served God and mammon. But today a maudlin humanitarianism—a fear of man rather than of God, and a disposition to trim the sails of God's ship so as to catch as much breeze from the world as from the blessed Holy Spirit—seems to be the most approved and generally held doctrine.

To expect from a church member, in these enlightened times, an aggressive mode of life, a zeal tempered with love, and the least amount of spiritual enthusiasm, is to bring upon you the charge of Puritanism, and of being over-righteous. Now, dear Advocate, I, being a simple Pilgrim, would like you, as one of the watchmen over God's flock, to give, in the fear of God and according to Scripture, a plain outline of your opinion upon this deadly sickness which has spread over Immanuel's kingdom. Please let all the pilgrims know whether the rules of the church are considered as having any living power, or are merely for form's sake?—whether they fill up a simple hiatus, or were truly intended to be put in force? And besides, please state with mathematical certainty and precision how far a church member may intrude into the devil's territory, and yet claim and be recognized as a citizen of the empire of God?

These rough thoughts are the result of observation in my late journeyings. They are mournful to me, and I believe upon their solution depend the present organized churches. Why mourn over the ab-

sence of the Spirit and the lukewarmness of the church? Rather point out, urge and insist upon the faithful discharge of every duty upon the part of each pastor and church member.

PILGRIM.

OPELOUSAS, August, 1870.

A VOICE FROM SABINE.

Mr. Editor: In reviewing the annals of Methodism, its thunder-claps of power reach down to us and almost cause us to think nothing is being done now. Its former triumphs were but the effects of talents sanctified, energy increased, time redeemed, reproof sharpened, and patience developed among the first preachers of our "royal priesthood." The same signs and wonders will be seen again when preachers again use those means. We think a good work is taking place in our midst, though unfavorable signs ushered in the Conference year.

Our presiding elder, Rev. J. Pipes, has paid us two visits, advising with discretion and preaching with acceptability, insomuch that we shrewdly suspect his cheering visits have been the means of uniting us and inaugurating the gracious work now progressing. Every now and then some faithful one—local preacher or member—gets a drop from the cloud of glory, when hallelujahs of praise ascend in response to the secret messages just sent down. Even our care-worn and weather-beaten selves have felt the rejuvenating fires, until we have "renewed our youth" and "mounted up on eagle's wings," until heaven's blue vault seemed our footstool. However, the "oil of gladness" sometimes gets sand in it, and Zion's wheels move heavily. Some of the "duly authorized" regenerators do much injury; sorrow is manifested by some because "men are riding over the country preaching apostasy," while some of the preachers declare: "If a man is baptized, and will add to his faith virtue, etc., it is impossible for him to fall." We believe in perseverance as strongly as St. Paul, whose memorable warning should not be forgotten: "I keep my body under, lest after having preached to others I myself should be a castaway." These brethren preach: "Adam fell not from but on grace." Grace is favor. Therefore a man can never get God's favor until he sins, and therefore all infants are lost and all sinners saved, while the believer, like the drowning Irishman, after praying for help, finds some timely willow bough, says: "Niver mind; I'm independent of ye now." The believer, independent of the Lord now, what's the use for him to pray?

The correspondence and editorial of a certain "mammoth" Baptist paper, charging the "circuit rider" with purloining said "mammoth" from the post office to prevent the circulation of Baptist literature, is uncharitable. The elder, as well as the rider, will have to bear this grave charge. The ninth commandment is alike binding. Its violation is alike blame-worthy.

We are traversing land and water to get volunteers for Christ. We have seventeen appointments, three hundred and seventy-five members, three hundred sinners, even local preachers (colored included,) and about fifty miles square of country as the elements of this circuit. There are many places entirely destitute of preaching. Below this is a vast country of sinners, where the greatest profligacy prevails, where Sabbath privileges and obligations are scarcely known. Family prayer is a "strange, unearthly sound." Members of the "only true church," of all and of no church, pop their whips as loud, drive their beaves and wagons as far, and drink their dram as freely on Sunday as ever. And there, with saintly face, they will tell you their "doctrine." What is "doctrine" worth when daily life is so glaringly inconsistent with it? We often hold class meetings. Christians praise, penitents weep, backsliders return, sinners pale and silent as death. Who would not hold class meetings? The recollection of a venerable father, who held the responsible position of class leader and led his children in the same way, is pleasant.

There is much talk of a railroad

from New Orleans through here, and many think themselves capable of giving the "building committee" the whereabouts of the route, which, of course, lies directly through our settlement. It would be well for the company to think of this. Crops are good, and already, in the imagination of the rider, good collocations are realized. Will those mercies God showers down on the fields be exchanged for gold tried in the fire, or for costly apparel adorning the hair, many sorrows and bitters? Who can tell? Thou, Lord, knowest.

As to the state of the country we will say nothing, as these days of progress require a committee on that subject. We are just reminded of death by the peaceful end of a young brother. Three dollars a year is no consideration for the privilege of reading of the glorious triumphs of faith. The triumphal columns are a weekly heritage. Will you pray for the establishment of our succession in these parts, Calvin, Campbell and Pius the Ninth to the contrary notwithstanding? We, in return, will pray that your quill may, as the pen of a ready writer, bear testimony of Jesus' saving blood to thousands of interested readers.

PRAIRIE.

ANACOCO CT., LA. CON., July, 1870.

BIOGRAPHICAL.

ELIJAH GILMORE.

"Help, Lord, for the godly man ceaseth, for the faithful fall from among the children of men."

The subject of this notice, Elijah Gilmore, was born in Wilkes county, Georgia, July 10, 1787, and departed this life August 13, 1870, being in his eighty-fourth year. His father removed from thence to Green county, where he (Elijah) was principally raised. Here he had the misfortune to lose his good and pious father, who as a minister of the gospel in the Methodist Church had stood upon the walls of Zion, and preached that gospel that was instrumental in bringing his son to a saving knowledge of the truth.

From thence the family removed to Morgan county, where he was converted to God and joined the Methodist Church in 1810, under the ministry of Rev. Robert Kennon; of sainted memory, and was subsequently appointed class leader, and then received license to exhort from Rev. John Collinsworth. In 1812 he removed to Tennessee, and received license to preach at a camp meeting from Rev. Thomas Doughlass.

From there he removed to Alabama, where he received deacon's orders from Bishop Soule at Greensboro, and subsequently received elder's orders from Bishop Andrew. In all the relations that he sustained to the church, and indeed all the relations he sustained in life, whether immediately connected with the church, family or neighborhood, integrity and fidelity were the great ruling principles of his life. As a Christian, from early life, through all the various shades, forms and vicissitudes of this troublesome world, his feet were firmly planted on the Rock of Ages. Through the slippery paths of youth, when many bright scenes were looming up before him, and many avenues and paths were leading out in every direction to worldly ambition, fame and pleasure, he was never known to swerve or recoil from the good and right way—from the God of his fathers. In sickness or in health, in prosperity or adversity, around the peaceful home and fireside, following his domestic avocations in the school room, or on the thundering battle-field, amid fire, blood and death, he was still the same immovable Christian. The Bible is now in his house that he carried with him to New Orleans in the war of 1812, where he served God and his country as a firm and good soldier of both. When he returned home he consecrated himself anew to God for sheltering his head in the day of battle. Once he was brought very near death by an abscess being formed inside of him. Indeed it seemed like a miracle that he lived, but God sustained and spared his life. Once he was bitten by a large rattlesnake, but, like Paul, he shook off the monster, and felt but little harm. Once, while

traveling along, a large portion of a tree fell between the wagon and his beloved partner, with an infant in her arms. Once, when teaching school, himself and the whole school were knocked down by lightning. Yet, amid these intimations of displeasure, or the shaking of the rod of God, he was wont to say: "Though he slay me, yet will I trust in him." If ever there was a faithful Christian he was one. In early life he erected the family altar. That family altar was never thrown down. Nothing was permitted to interfere with his stated hours of devotion. All through a long life, when the time for family devotion came, it had to be attended to. His secret devotions also were the regular business of his whole life. There is now at this time a plain, beaten path that could be followed in the night, leading to a little grove, which he made in a few months before his death. Here he often held communion with his heavenly Father.

As a husband he was faithful, kind and loving. As a father he not only labored with untiring industry for his children, but was always instructing them in divine things, and praying with and for them. So much and so regular did he read the Bible to his children that when they grew up they could repeat whole chapters from memory. The result of this parental and religious culture was a clear and satisfactory conversion of the whole family, which amounts to ten children, five of whom have crossed the flood before him, while his devoted companion lingers close behind with the other five. The writer fully believes that this would be the case with every family if the same course was faithfully pursued. This is not all the fruit of this culture and religious training. Three of his sons became ministers of the gospel, and the fourth was a warm exhorter in the church. So, though dead, he yet speaketh. As a preacher he was warm and fervent, plain and practical, faithful and untiring.

I have known him to work hard all the week and preach every Sabbath, and sometimes ride twenty miles to a regular appointment. He labored in Tennessee, Alabama and Mississippi, but the principal field of his labor was in Alabama. In his old age he moved to Mississippi, where he labored for the church, as best he could, until a short time before his departure, when he could do no more. He would hold prayer meetings every Sabbath as long as he was able to get to the church. The disease which terminated his mortal life was dropsy of the chest. A little over a year before he died he had a severe attack of it, but was relieved by the physician at the time, and he continued lingering until about the first of August, 1870, when he began rapidly to sink. He said he was conscious that his time had come. A few days before his death he commenced praying, and got perfectly happy on his bed, and exhorted those around him to prepare for heaven. His children asked him if his way was clear. He said it was. Soon the slumber of death prevented him from speaking, and he quietly sank in death. Thus departed one of the best men that ever lived or died in this country.

H. S. GILMORE.

SUBOTA, September 30, 1870.

THE LAST PRAYER.—Dr. Backus, president of Hamilton College, was upon his death-bed. His physician called upon him, and after approaching his bedside and examining his symptoms with interest and solemnity, left the room without speaking, but, as he opened the door to go out, was observed to whisper something to the servant in attendance. "What did the physician say to you?" said Dr. Backus. "He said, sir, that you cannot live to exceed half an hour." "Is it so?" said the great and good man. "Then take me out of my bed and place me upon my knees; let me spend that time in calling on God for the salvation of the world!" His request was complied with, and his last breath was spent in praying for the salvation of his fellow-men. He died upon his knees, and "entered heaven with prayer."

Christ never designed his church to be a trash for hiding of the lights, but a candlestick from which each light is to send forth its rays.

The Christian Advocate.

SATURDAY, OCTOBER 15, 1870.

COMPENSATION.

There's not a heart, however true,
But hath some little flower
To brighten up its solitude
And scent the evening hour.

There's not a heart, however true,
But hath some little flower
To brighten up its solitude
And scent the evening hour.

NEWS FROM THE CHURCHES.

MANFIELD, LA., Oct. 7, 1870.

Mr. Editor: The Mansfield Female College opened its fall session, on the twenty-eighth ultimo, very favorably, notwithstanding the severe blow received in the death of Mrs. E. L. Stuart. We have had some refreshing times on the circuit. Twenty or more accessions.

Yours in the bonds of Christ,

M. C. MASEY.

ATLANTA, ALABAMA.

Mr. Editor: The church in Auburn, Alabama, has been favored with a most gracious outpouring of the Spirit. The membership is greatly revived. Fifty souls have been converted; and thirty-eight added to the Methodist Episcopal Church South. The pastor acknowledges his indebtedness to Revs. A. D. McVay and M. S. Andrews, presiding elder, for their efficient aid.

W. SHAPARD.

SEPTEMBER 30, 1870.

Mr. Editor: The Lord is still blessing us on the Homer circuit. Since my last we have had gracious revivals at Lisbon and Homer. About forty conversions at the two meetings and the church greatly edified. Brothers Armstrong, Cravens and Cobb, of the Conference; Brothers Jordan, Blackman and Clements, local; Brother Davidson, of the Presbyterian, and Brother Harris, of the Baptist Church, did us good service. The glory belongs to God.

C. A. C. NORTH ALA. CONFERENCE, September, 1870.

Mr. Editor: Since we last wrote we have held several protracted meetings. The Lord blessed them, and we have reason to believe that at each of them the church was revived, and sinners were brought to a knowledge of the truth as it is in Christ Jesus. Our third quarterly meeting was held at Johnson's chapel, on the seventeenth and eighteenth instants. Brother Bohnd, our presiding elder, staid several days with us, and did all the preaching. We attended the camp meeting at Grimes's chapel, ten miles west of Elyton. It commenced on the twenty-second instant, in her very unfavorable auspices. Brother J. D. Anthony, pastor in charge, was providentially detained at home, and the burden of the meeting fell on Brother Boland, who had just completed a round on his district, over one thousand miles by private conveyance, preached on an average nearly once every day, but he went to work with his usual untiring zeal for the prosperity of Zion and the salvation of sinners. The meeting surpassed anything we ever saw. The second evening was indeed a time of refreshing from the presence of the Lord. At every hour's service the meeting increased in interest to the close. The second and third days Brothers Isaac Taylor, William Wilson, J. B. Powers, J. G. Gurley and other ministerial brethren came in and labored earnestly with us. We did not learn the number of conversions, but we are satisfied that many will look back with joy to that sacred plat of ground where they began to live. Pray for us.

Fraternally, etc., C. L. K.

HAYNEVILLE, Sept. 28, 1870.

Mr. Editor: I have just closed a series of protracted meetings on the Haynesville circuit, resulting in the conversion of about one hundred souls and ninety accessions to the Methodist Episcopal Church South.

At Whitehall, assisted by Revs. J. R. Smith and Harris, we held a meeting which lasted ten days. This place was one of the most wicked places in the parish. A retail whisky shop of three years' standing had spread its poisonous miasma through the minds of the young and old men of the place, until the morals of the community

were well nigh ruined. But the good Lord intervened to save them by this meeting. The grocery was broken up. Grocery keepers, Sabbath breakers, swearers, drunkards and gamblers were converted. I never saw a greater change wrought in the moral status of a community. The results of this meeting will only be known in eternity. I have heard of members joining other churches, dating their conversion to Whitehall meeting. (The Baptists will take Methodist work as good.) We had but fourteen members at the commencement of the meeting; at its close we numbered fifty-one. At Crystal Springs our meeting was equally as good as the above. We had but a handful of members here, and closed the meeting with fifty. Here an aged man, seventy-five years old, was powerfully converted. He is now as zealous for the cause of God as he was formerly for sin.

At Ward's chapel, Mount Zion and Grey's school house we had good meetings; also at Haynesville. We closed the meeting at the latter place night before last. I never saw a greater display of divine power with the church than at this place. It ought to have been protracted longer, but Brother Jordan, who rendered us valuable assistance at the meeting, had left us; and Brother Smith (who had stood by me through the heat of battle) and myself were worn out. Eight weeks of incessant labor in protracted meetings has so prostrated me that I am almost worn out with fatigue. The good Lord was abundantly blessed my people this year, and greatly strengthened the church. Prayer and class meetings are revived. The family altars that have been torn down for years have been re-erected. Peace and harmony, with religious prosperity, pervades the whole circuit. The Lord hath done great things for us, whereof we are glad.

JOHN A. MILLER.

MINDEN CIRCUIT, LOUISIANA.

SHREVEPORT, LA., October 9, 1870.

Mr. Editor: This is a small work composed of four societies, and one appointment taken in this year, at which we have no society or church organization. Denominational lines are distinctly drawn within its bounds. It lies in almost a line north and south, only twelve miles in length—this being the distance from Minden, the southern extremity, to Flatlick on the north, Oak and Pine Groves lying between. I sent you an account of the District Meeting, which resulted in the accession of thirteen members at Minden; also of eight at Flatlick. I however returned to that neighborhood—the laymen having continued the meeting—and, assisted by Brothers Miller and J. R. Smith, protracted it a week longer, resulting in twenty-four accessions and as many conversions. We closed at Flatlick on Friday night before the second Sabbath in September, and the next day commenced a meeting at Pine Grove. The Lord owned his word and blessed his people. Twenty-six were added to our church—mostly males and material of much promise to the church. Brother Kimble was with us one day and preached, and Brother B. F. Alexander took charge and continued the meeting until Sunday night. Having an appointment for Minden on the third Sabbath, and also to commence at Oak Grove, at three o'clock, a meeting with a view of protracting, I was compelled to leave after the eleven o'clock service. Brothers Kimble and Alexander rendered us valuable assistance at the Oak Grove meeting. Fourteen souls were added to our church and as many conversions. The meeting closed on Friday night, and on Saturday at eleven o'clock we commenced a meeting at Lewis' school house. This is the new appointment taken into our circuit this year. The congregation in part was from the Pine Grove and Flatlick neighborhoods, and hence at the very commencement the people were moved and the power of God displayed.

We were here assisted by Brothers Miller and Smith. On Wednesday night we closed by baptizing nineteen adults, and receiving

twenty-nine persons into the fellowship of the church. Two of the applicants for membership having been raised under the influence of immersion prodigies, wished time to inform themselves on the subject before being baptized.

Our promise to assist Brother Wilkinson at this place compelled us to close our connection with the meeting on Wednesday night. Each member received was assigned either to Pine Grove or Flatlick church, as they desired, and the protracted meetings on the little Minden circuit have added one hundred and eight members to our church, besides those who will join other churches. "Bless the Lord, O my soul."

N. A. CHAVENS.

Jefferson's Sketch of Washington.

His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of Newton, Bacon or Locke; and as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whatever was best, and certainly no general ever planned his battles more judiciously. But if deranged during the course of the action, if any member of his plan was dislocated by sudden circumstances, he was slow in a readjustment. The consequence was that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest indifference. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration, was maturely weighed; refraining if he saw a doubt, but when once decided, going through with his purpose, whatever obstacles opposed.

His integrity was most pure, his justice the most inflexible I have ever known; no motives of interest or consequence, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good and a great man. His temper was naturally irritable and high-toned; but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bonds, he was most tremendous in his wrath. In his expenses he was honorable, but exact; liberal in contributions to whatever promised utility, but frowning and unyielding on all visionary projects, and all unworthy calls on his charity.

His heart was not warm in its affections; but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine, his stature exactly what one would wish; his deportment easy, erect and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing and common arithmetic, to which he added surveying at a later day. His time was employed in action chiefly, reading little, and that only in agriculture and English history.

His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours within doors. On the whole his character was, in its mass, perfect, in nothing bad, in a few points indifferent; and it may truly be said that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war, for the establishment of its independence; of conducting its councils through the birth of a government, new in its form and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example.—Thomas Jefferson.

INCONSISTENCY of life is utterly destructive of peace of conscience. The two things are incompatible. They cannot and will not go together.

New View of the Great Pyramid.

A recent number of the *Scattered Nation* has an article entitled "The Great Pyramid the Greatest Architectural Wonder on Earth."

The material facts and statements given in the article are, it is stated, selected and condensed from several valuable publications, principally from "Life and Work at the Great Pyramid," three vols., 1867; "Our Inheritance in the Great Pyramid," both by C. Pinzzi Smith, Astronomer Royal for Scotland, who spent four months at the Great Pyramid, making the most particular and accurate measurements and observations of everything concerning it; and a work called "The Pyramid and the Bible," 1868, by a Scotch clergyman, of whom Pinzzi Smith says that he has thoroughly mastered the descriptive literature of the subject. There have been published recently several other works on the topic, the best and ablest of them agreeing in their conclusions. The Great Pyramid is that at Gizeh, above Cairo, near the Nile, and the writer holds that recent discoveries and verifications concerning it, by John Taylor, C. Pinzzi Smith, St. John Vincent Day and William Petrie—all within the last ten years—show it to be, at this moment, the most wonderful thing now in existence on the face of the earth, next to the Bible itself.

A careful induction, founded on certain facts observable in the very structure, fixes on eight hundred years before Moses, and two thousand one hundred and seventy years before Christ, as the date of the building. We extract from the article the following particulars in regard to its structure:

It is situated on a peculiar isthmus between Africa and Asia, across which lies the great highway from Europe and America to India, China, Australia and Japan, near where Alexander located the grand commercial depot of the ancient world, and where France has opened a ship canal which unites the five great divisions of the globe. It stands on the thirtieth parallel of latitude, with an equal amount of terrestrial semi-surface to the north and south of it. Its four sides face the four cardinal points of the compass with more exactness than can be determined by the compass itself, without the aid of calculation. It is "in the midst of the land of Egypt, and at the border thereof" (Is. xix, 19), midway between northern and southern Egypt, and on the border of the great desert on the west, and of the fertile plain on the east. The solid rock has been cut away to an exact level for its base. It is built of dressed and systematically adjusted limestone; and its most finished parts are of the finest granite, carried from quarries five hundred miles distant. It consists of seventy million cubic feet of masonry, the stones of which are seldom less than three or four feet thick, seven or eight long, and as many wide. It covers more than twelve acres of surface. Its height is four hundred and eighty-six feet, and its circumference three thousand and fifty-four feet. It is a perfect square in its base, the four corners being set in sockets accurately cut into the rock to receive its four foundation stones. It has four equal sides, terminating in a point at the top. The whole body of the structure was originally cased with polished marble from Mokattam, though most of this casing has been torn out to build Cairo.

The structure is solid masonry throughout. It has but one narrow passage, which pierces it on the northern side, directly on the plane of the meridian. The opening is considerably up the masonry, and runs at an angle pointing outward to the then polar star. A branch from this passage leads up to two small chambers in the center of the solid mass. The solid work is two thousand times more than the space occupied by all the known passages, chambers or openings in it. The upper chamber has been called the King's, and the lower and smaller the Queen's chamber. One solitary piece of furniture is all that the vast edifice contains, or is ever known to have contained. It was put in when the edifice was in course of construction, and cannot be removed. It is an ark of dry porphyry or granite—a chest or lidless coffer of exquisite finish—cut in one piece from some of the Sinaitic mountains.

Torrenso and striking is the following incident, mentioned in the life of Dr. Marsh: "When dangerously ill, in his eighty-eighth year, he mentioned, with an expression of anguish on his countenance, that once, at the sinful taunt of a butler, he uttered an oath. This man had said in the presence of several of the servants, 'Master William is not man enough to swear.' He fell into the snare laid for him, and with trembling lips, for the first time and the last, he took the name of God in vain. But he went out and wept bitterly; and the recollection, even after the lapse of eighty years, caused him keen distress."—Hall's Journal of Health.

RELIGIOUS INTELLIGENCE.

The Illinois synod of the United Presbyterian Church, at their late meeting, recommended an effort to raise by January next \$100,000 to push forward the work of church extension.

Dr. Renold Kossia, a Protestant pastor from Pesth, Hungary, is in America soliciting aid for the Protestant churches in that country. His application is approved by Drs. De Witt, Adams, Haldich, Mr. Dodge and others.

The Methodist Social Union of Boston is in a flourishing condition. It consists of about sixty members—ministers and laymen—and is a power for good in the church. It will yet originate and execute glorious things for our Methodist Zion.

The Illinois United Presbyterian synod has taken a step in advance by voting that men should be called by the board or assembly to enter the foreign mission field, and the responsibility of refusal thrown upon them, instead of leaving them to offer themselves for the work.

The Morning Advertiser states that the Dowager Marchioness of Queensberry, who seceded from Protestantism to Romanism only a few years ago, and has hitherto displayed the proverbial zeal of new converts, has openly proclaimed her rejection of the dogma of papal infallibility.

A new proposal for the location of the Syracuse University (Methodist) has been made by John B. Burnet, who tenders the gift of fifty acres of land, valued at \$50,000, and offers to meet the expense of the grading of the grounds. The land is situated on the Golden hills, west of the city.

MISS MARY CLARKE, of Bellows Falls, New Hampshire, has willed \$15,000 to the Missionary Society of the Methodist Episcopal Church and the Preachers' Aid Society of the Vermont Conference. Her brother, says Zion's Herald, gave to our church, for various benevolent objects, \$25,000. She was a regular subscriber for the Herald from the start, and has a file of it from 1823.

BIBLE CHRISTIANS.—The statistics of the late Conference of Bible Christians in England show 251 itinerants, 1,763 local preachers, 329 chapels, 393 deaths, 1,051 conversions, 25,750 members, 726 members on trial, 9,076 teachers, and 45,063 scholars. This is an increase of 13 chapels, 163 teachers, and 1,812 scholars; while there is a decrease of 3 itinerants, and 629 members and members on trial.

EARLIER CHURCHY's anti-Romanist campaign in Montreal has been interrupted by the destruction of his Kankakee mission property. His school house was burned about a fortnight ago, and last week his large church was likewise burned. The school house cost \$2,500, and the church \$6,000. The insurance on the former was only \$1,500, while the church could not be insured, as it was in court—the Bishop of Chicago having persistently sought to take it from Mr. Chiniqny and his flock, who built and paid for it. The intimation is that the origin of the fire was incendiary.

THE ENGLISH BIBLE REVISOR.—The attempt now making in England to revise the translation of the Scriptures is chiefly in the hands of a select few of the Church of England. Recently, however, some half a dozen dissenting divines were invited to a place on the committee, whereupon the American Churchman and one or two other Episcopal papers are greatly scandalized at the act. They say that it is utterly absurd to select "sectarians and heretics to revise the official translation of the word of God for a church which has so lost her self-respect, and her sense of her own duty and business in this world, that she cannot do it for herself!"

THE Christian World for September has a letter from Miss Rankin, dated Monterey, Mexico, detailing the conversion to Protestantism of a Jesuit priest, which, having stood the tests of a year's time, appears to be genuine. He had but barely completed his studies for the priesthood, and was on the very edge of ordination, when doubts began to arise in his mind, and he turned aside to seek light at the hands of the Protestant missionaries. He has suffered much persecution since, and has been in not a little danger of his life, but displays great confidence in God's protection, and not long since made a public profession of his new faith. Great interest is felt in his case, and he is regarded as a valuable accession to the cause in Mexico.

CANADIAN METHODISM.—The Northwestern, in an article on the Methodist Episcopal General Conference in Canada, says:

Among other changes it has placed the appointment of the presiding elders in the hands of the Bishops, and has adopted our liturgy; the marriage service included. With these changes, and the previous use of our hymn book, it will be rather difficult to distinguish a

Methodist Episcopal Church in Canada from one in the States.

Among minor matters the Conference passed a disciplinary revision, prohibiting the reception into an Annual Conference of any person who uses tobacco in any form. The Conference adjourned on the afternoon of Friday, September 9. The next session will begin at Nepesee, Lennox county, on the fourth Wednesday of August, 1874.

The Evangelical Alliance's farewell meeting, held at Association Hall in this city last Sunday evening, was notable not less for its significant speeches than for its packed and eager audience. (Dr. Treuhaus Prime dwelt upon the fact that this gathering was in his sense a substitute for the grand Protestant Ecumenical Council which the European war necessarily interrupted. "That is still to come," he added, "either in the city of New York or in the city of Rome (apocalypse) and if, within the next year, God will convert the Pope, we will make him the presiding officer of our council!" Dr. William Adams discovered a subtle meaning in the circumstance that the "death-blow" to France, "the great buttress of the papal power," occurred at Sedan, the seat of an old Huguenot school of theology. The foreign delegates who addressed the gathering included the Rev. James Davis and Drs. Koenig and Rével. The latter, especially interested his hearers by a luminous and liberal-historic statement of the recent progress of religious toleration in Italy.—*Christian Union*, October 1.

CHINESE IDOLATRY DECLINING.—A little item of news from China is encouraging. Unlike the Brahmans of India, the Chinese pay great and special honor to mothers; and any true instinct of human nature Christianity can readily use as a medium for its higher appeals to the spiritual Being. So we are filled with hope when we read that "all through the empire may be seen memorial arches reared by the command of the Emperor to celebrate the virtues of good mothers; and the mother of a distinguished officer is received with all the honors accorded to a mandarin. These things are unmistakable indications that the women of China exert a very powerful influence upon the nation. Congregations of Chinese women may be gathered without difficulty, and their influence will prove an invaluable aid in the evangelization of the country." From the Chinese Recorder we learn that since the annual meeting of the Methodist Foo Chow mission, at which Bishop Kingsley ordained seven preachers, the Rev. Sia Sek Ong, one of the number, has baptized fifty-eight persons on the Ngu-ka circuit. A very significant evidence of the decline of idolatry in China is the fact that many of the temples once held most sacred are now offered for sale, and in many cases the idols have been sold for the value of the metals of which they are composed. —*Northwestern Christian Advocate*.

SCOTTISH EVIDENCE.—Although the writings of Carlyle are distinguished by a strange distortion of the English tongue, his conversation is remarkably simple and straightforward; he talks right to the point. His hatred of affectation and show is openly expressed, careless whom he may offend. I remember one occasion, at Mrs. Basil Montague's, when some lady, famous for her "muslin theology," was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe against them by expressing her regret that he had not appeared in our times. "How delighted," said she, "we should all be to throw our doors open to him and listen to his divine precepts! Don't you think so, Mr. Carlyle?" The sturdy philosopher, thus appealed to, said in his broad Scotch: "Madame, I don't. I think that, had he come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation on the back of which would be written: 'To meet our Saviour'; but if he had come uttering his divine precepts, and denouncing the Pharisees, and associating with the publicans and lower order, as he did, you would have treated him much as the Jews did, and cried out: 'Take him to Newgate and hang him!'" —*Oliver Optic's Magazine*.

When will you do—smile and make your household happy, or be embroiled, and make all of these young ones gloomy and the elder ones miserable? The amount of happiness you can produce is incalculable if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance; let joy beam in your eyes and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest; at morning when you rise, and through the day when about your business.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office Order, Draft, or by Express. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MONEY.

By way of gentle reminder we would say to those having funds for the Advocate that this is the hardest season of the year financially, and that we need every available dollar to tide us over the present financial stringency. Small sums in many hands make a considerable aggregate. Don't wait till Conference, but remit at once by registered letter, post office money order or draft.

DEATH OF GENERAL LEE.

By reference to our news columns it will be seen that Gen. Robert Edmund Lee died at half-past nine A. M. on the twelfth of October, 1870, aged sixty-three years, eight months and twenty-three days. His great and magnanimous spirit has passed away from earth, and his life becomes the property of history. Like all truly great characters, his will grow upon the appreciation of mankind as it recedes from the passions and prejudices of the generation in which its greatness was displayed. But even in the midst of the recent conflict, and in the few brief years which have followed, his bitterest enemies must concede to him the possession of the highest attributes of generalship, while they can bring no charge against his integrity and uprightness as a man. His exalted genius was only surpassed by his transcendent moral qualities. He was modest, pure and good. No stain rests upon his private life. For all the qualities of true greatness he will live in history with the most eminent. No event has ever so touched the heart of our people as the death of this distinguished soldier and citizen. His example and counsels have exerted a healthful influence upon the South since the surrender. His wisdom and goodness were trusted and respected by all, and his life and presence were felt to be a comfort and a blessing in the days of our adversity. While his death may be regarded as a national calamity, it will be felt as a personal bereavement by the millions who admired and loved him. There is in his case no occasion for labored vindication of his Christian character. He was a humble and devout follower of the Saviour.

We have received the minutes of the Lexington District Conference, held at Waynesboro, Augusta county, Virginia, August 25-28, 1870. It is a neatly printed pamphlet of thirty-five pages, and contains reports of committees and proceedings in full.

TIMID CHRISTIANS.

Among God's dear children there is a large class which comes under this description, and a class which comprises some of the most beautiful and consistent examples of genuine piety. Their timidity is something different from moral cowardice, and is perfectly consistent with the spirit of martyrdom. It is characterized by a disposition to shrink from the expression of the inward and deep experiences of the soul, and from anything like a public declaration of what is transpiring in the heart. There is a peculiar sensitiveness in reference to all religious emotions, and an almost uncontrollable desire to conceal the inward feelings as something too sacred to be divulged. This reluctance to reveal what transpires within is often associated with the greatest humility and self-abasement. A sense of unworthiness underlies the entire consciousness, and leads to the persuasion that so poor and mean a life had better remain without any formal profession.

Sometimes this timidity is accompanied by doubt and something akin to the spirit of bondage to fear. It shrinks from too bold a claim upon the mercies of an infinitely holy God as much as it retires from the gaze and cognizance of men. Not wholly assured in their relations to God, they tremble at the thought of bearing witness in a public manner to the Saviour whom they desire to serve. A low degree of assurance, or the absence of it altogether, is not always connected with this retiring disposition. We have met with persons who had evidently attained to a very high degree of holiness, who walked "in the fear of God and in the comfort of the Holy Ghost," and yet to tell their experience was more impossible than to be burned at the stake for their faith.

Generally religious and natural timidity are found united. The over-sensitive and modest exhibit these constitutional traits in their religion, but it is far from being a universal rule. The naturally fearful, after conversion become bold as a lion sometimes; and on the other hand those of the strongest nerve and most unquestioned courage fear to confess Christ before the world. With some natures there is no cross in this. They are not nervously organized, or they are not endowed with the same delicate sensibilities, or they may have a sturdier and more wholesome constitution, both mental and physical. The bold Christian may not be such altogether on the score of grace, and although his boldness is sanctified, he may be an entire stranger to all sense of unworthiness and incompetency. Forward to the verge of impudence, self-reliant and demonstrative, he knows nothing of that self-distrust which leads the timid soul to seek a place of silence and obscurity.

We have known so many of the excellent of the earth who are embraced in the class of timid Christians, that we have come to regard them not only with patience, but with sympathy and love. There are multitudes of them who are not known in the public exercises of the church, who rarely can be persuaded to lead in the prayer meeting or speak in the love-feast, and who are yet possessed of the graces of the Spirit, and live in a most exemplary manner. They would not do a wrong or mean thing, they would go to prison or to death for Christ, and yet to stand up for Jesus, in some of the ways we have indicated, is to them a felt impossibility. This timidity is often found in connection with the deepest spirituality, the sweetest and broadest charity, and the truest refinement and purity of soul. It is found in those whose garments are kept unspotted from the world, and whose lives are fragrant with the odors of a Christ-like benevolence.

We would fain encourage the timid Christian to overcome his timidity so far as to discharge the duties which he owes to Christ and the church. The conclusion may be a false one, that we are without a call or qualifications in this direction; and the evasion of so sore a

cross may often have much of selfishness and pride in it. The fact that it is a cross to pray in public, or to speak of the sacred experiences of the heart, indicates that there is a special blessing in them. The church needs their testimony, and the world needs it. The causes of their timidity, when overcome, contribute to the effect of their example. The humility and self-abasement which have hitherto kept them silent will impart peculiar force to their words. In the social meetings of the church we have often been impressed with the fact that those who might tell the most edifying experience, and pray the prayer of richest unction, are the ones from whom nothing whatever is heard. Let our timid brethren and sisters set before them the duty of taking up their cross, and then let them go to God for help. Let them be sure that there is no pride in the way, and then let them, with all humility, confess their Master, and contribute their part toward the edification of the disciples. In many instances, if not in all, this timidity may be overcome, not so as to banish modesty and shame-faceness, but so as to enable every humble believer to be strong and brave for the truth. The highest efforts in prayer must be directed to overcome the spirit of fear, and to attain "the spirit of power and of love and of a sound mind."

PUBLIC OPINION.

Public opinion, as an element of power, enters much more into the government of modern than of ancient societies. In politics public opinion is the opinion of the majority at the time. Jefferson says it is an essential feature of republics that majorities must rule. Outside of politics public opinion is the opinion of the majority of a class. These opinions are just as numerous as the classes into which men, by affinity, interest or necessity, have ranged themselves, the public opinion of one class exerting little or no influence upon other classes outside of its circle.

There is a public opinion among lawyers, physicians and merchants. So there is in an army, and so among sailors. These several opinions are confined almost exclusively to the classes in which they originate. Where public opinion expresses itself, and exerts its influence in the direction of manners and dress, it is called "the fashion." This is one of the most unstable and variable forms of public opinion, ever undergoing changes the most wonderful and unaccountable. In schools the students, male or female, have their public opinion, which, according to its character, is potent for good or evil, few having the courage to breast or disregard it. Hence if a school is under religious influence—if the majority are pious, or from their training are favorable to piety—the whole school will take a pious direction. The profession and the duties of piety will cost comparatively little cross to the piously inclined. But if the majority of the school are godless, if no favoring countenance is given to piety by the teachers, then the profession and practice of piety will require a most heroic moral courage—far more, indeed, than many boys and girls can put forth. This fact in regard to schools should be taken into serious account by all religious people who wish their children "brought up in the nurture and admonition of the Lord" not only at home, but at school as well.

Public opinion is not always the true or the right opinion, and good men have had in all ages to protest against it, and often fall victims to its blind and cruel power. Public opinion and public practice were all wrong in the days when the flood came upon the earth, for there were among the millions but "eight righteous persons." Public opinion was all wrong in Sodom, and the populous, opulent and corrupt cities of the plain. There were but three consistent and persistently pious persons whom the angel saved forth. Public opinion was all wrong when, in Jerusalem, they said of immaculate goodness embodied in the world's Redeemer:

"Crucify, crucify him; away with him; he shall not rule over us." And so all along the path of history, from the remotest past until now.

Public opinion is no correct standard of moral action. It tolerates in one age what it condemns in another. A hundred years ago scarcely any serious opposition was made to that honorable form of murder known as dueling. Public opinion is improving in this direction, and we hope its increasing brightness will ere long sweep this vestige of past darkness from the world. Public opinion utterly condemns and repudiates profanity and impurity in one sex, while it tolerates them in the other.

Again, public opinion is a low standard. It appeals to pride, to interest or to fear, to temporal and material motives; and no individual or community can ever be virtuous, in the high Christian sense, who base their virtue upon this foundation. The highest authority says, "Thou shalt not follow a multitude to do evil," no matter how safe, how profitable or honorable the multitude make evil-doing. No man is virtuous, in the Christian sense, who is so because public opinion may happen in his time to indorse virtue. No man is honest who is so merely because it's the best policy. The standard of right is the revealed will of God, and the voice of conscience instructed by his word and prompted by his Spirit.

It should be the constant labor of Christians, by example and precept, by the tongue and by the pen, to purify, elevate and Christianize public opinion. To wait for public opinion to reform the morals of men is to wait for a corrupt tree to bring forth good fruit—an impure fountain to send forth a sweet stream. Public opinion, in its widest acceptance, is the aggregate opinion of a community, a nation, the world. But men are morally corrupt. The fountain is corrupt; the stream of opinion flowing thence can never be other than the fountain—corrupt. Hence it is that inspired wisdom says: "Ye must be born again"—be "new creatures in Christ Jesus." It remains, then, that the great work to be done is to lead men to Christ. It is thus we lead them to newness and holiness of life.

DEATH OF A YOUNG PREACHER.

Mr. Editor: It is my painful duty to inform the church that Bro. Gilbert Guillet departed this life on last Saturday night, about midnight. He died of yellow fever. A more extended notice will soon be given. Brother Guillet was in charge of Washington circuit, St. Landry parish, as a supply.

B. F. WHITE.

OCTOBER 6, 1870.

YELLOW FEVER.—We give the number of deaths daily for the seven days since our last report:

October 6.....	15
October 7.....	19
October 8.....	15
October 9.....	10
October 10.....	4
October 11.....	14
October 12.....	11

Making a total of..... 78

There are no indications that the fever will spread much beyond the present limits. There is none to speak of outside of the hospital, shipping and the infected region near the French market.

DEATH OF A METHODIST PREACHER.—Rev. William Krebs, of the Baltimore Methodist Episcopal Conference, died on Monday, September 26, at his residence on Launvale street, in the fifty-second year of his age. He had been suffering with pulmonary affection for the past two years, and awaited his decease with Christian fortitude. He expressed a desire that his funeral might take place from Wesley chapel, corner of Sharp and Barre streets, of which church he had been pastor. Brother Krebs was an able minister of the New Testament—a man of sterling integrity of character, quiet, unobtrusive in manners and great fidelity to his holy vocation. His death is a public loss, while to his deeply bereaved family it is irreparable. —Baltimore Episcopal Methodist.

Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and we are not born to tomorrow.

New Orleans District Conference.

This body met at the Carondelet Street church on Wednesday, the fifth instant, and adjourned on the night of the seventh. The devotional and business meetings were unusually well attended, and we trust that the conference has been one of interest and profit to the district.

The conference recommended that Greta, Carrollton and the German charge on Soraparu street be considered as missionary work, and that appropriations be made to them from the missionary fund by the Annual Conference.

It was resolved that a permanent committee of seven, on education, be appointed by the president from the various Methodist churches of the city, to take charge of the subject of Methodist education in this city, with power to institute schools as found expedient and practicable, and with power to appoint sub-committees to different schools, and that the committee have power to fill vacancies occurring in their body. The following persons were appointed on the Committee on Education: John G. Parham, John L. Dunnica, Dr. J. J. Lyons, J. C. Miller, W. H. Foster, W. R. Stuart and Richard Jones.

A resolution was passed appointing a committee of five to procure some eligible ground for a camp meeting on some railroad, at a convenient distance from the city, and to make all arrangements needful for the holding of a camp meeting annually. The following is the Committee on Camp Meeting: W. H. Foster, J. H. Keller, H. F. Given, D. A. Harris and Dr. John W. Adams.

The following resolution in reference to orphan's homes was adopted: Resolved, That as the Mississippi Conference meets before the Louisiana Conference, this District Conference request the Mississippi Conference to appoint a committee of three to confer with a similar committee of the Louisiana Conference upon the subject, with power to initiate the organization and institution of an orphan's home for the children of the Methodist churches and congregations of the two Conferences.

The presiding elder and preachers in charge were requested to adopt some plan for holding a series of meetings in the various charges of the district. The preachers were requested to preach on the subject of class meetings, and to read the pastoral address of the recent General Conference to their congregations.

The following lay delegates were elected to the Annual Conference: W. H. Foster, J. H. Keller, A. S. Helmie and J. O. Fuqua. The following are the reserve delegates: J. P. Harrison, Rev. J. D. Parker, R. L. Robertson and Louis Todswor.

The next District Conference is to be held in the Carondelet Street church, New Orleans, and it was moved that the presiding elder be requested to appoint the time in the spring of the year, and if practicable in the month of May.

The Sunday School Convention.

Mr. Editor: Please call the attention, through your valuable Advocate, of the Bishops and Annual Conferences to the Sunday School Convention provided to be held at Nashville, on May 18, 1871, that no Conference may fail to elect delegates thereto "from their most efficient Sunday school men, in the ratio of one member for every forty members of each Annual Conference; provided, however, that every Annual Conference shall be entitled to one representative."

Remind the Conferences also of the provision of the General Conference, "that each Annual Conference elect a corresponding secretary to represent the Sunday school interests of that Conference to the Sunday school secretary elected by the General Conference." And oblige yours ever, W. H. FOSTER.

NEW ORLEANS, October 11, 1870.

Visit the sick, the widows and the fatherless—this is one part of that religion that is "pure and undefiled."

A patriot may have joys as great as the welfare of his country is important.

Sunday School Convention Reports.

To the Superintendents of Sunday Schools of the Methodist Episcopal Church South: DEAR BROTHERS: At the Sunday School Convention to be held at Nashville, Tennessee, on Thursday, May 18, 1871, it is deemed highly important that full statistical reports be presented from all the various Sunday schools of our church.

The undersigned were appointed a committee to prepare a blank form for uniform report from all the schools, to which we desire to call your particular attention, and to request you to furnish full reports to each of the items thereof.

Please prepare your reports at as early a date as practicable after the first of January, 1871, and forward them to the address of the Sunday School Convention, care of Dr. A. H. Redford, agent, Nashville, Tennessee.

1. Name of school and Conference.
2. Name of place and location.
3. Date of organization.
4. Number of officers and teachers.
5. Do. under 15 years of age.
6. Do. from 15 to 20 years of age.
7. Do. from 20 to 30 years of age.
8. Do. from 30 to 60 years of age.
9. Do. over 60 years of age.
10. Do. members of the church.
11. Do. converted through the influence of the Sunday school.
12. Number of scholars on the roll book.
13. Do. in actual attendance.
14. Do. in average attendance.
15. Do. under 5 years of age.
16. Do. from 5 to 10 years of age.
17. Do. from 10 to 15 years of age.
18. Do. from 15 to 20 years of age.
19. Do. over 20 years of age.
20. Do. members of the church.
21. Do. converted through the influence of the Sunday school.
22. Do. converted the last year.
23. Do. connected with the Sunday School Missionary Society.
24. Number of volumes of books in library.
25. Do. of our church publications.
26. Do. of other books of all kinds.
27. Number of copies of the Visitor taken.
28. Do. of other papers taken.
29. Amount of moneys raised for the school.
30. Do. for other schools.
31. Do. for missions.

Presiding elders and preachers are particularly requested to give special attention to the above, and to see that the subject matter be brought to the knowledge of each of their superintendents personally, that the convention may be furnished full statistical reports accordingly.

Wm. H. FOSTER,

T. J. McCOY,

Committee.

NEW ORLEANS, September 15, 1870.

DEATH OF MRS. CROSS.

Just as we are closing up our columns we receive the sad news of the death of this cherished friend. We have no words to tell how much we esteemed her friendship—and no space now for the eulogy our heart is inditing. Earth's sunshine is not so bright as it was yesterday—heaven is dearer. The following letter, just received, tells the sad story of the saint's translation to a brighter world:

NOLAN, KY., Sept. 29, 1870.

MY DEAR DOCTOR: At a quarter before six this morning departed the peaceful spirit of your friend, my beloved wife. I arrived from Atlanta only last night, too late for everything except her recognizing "Yes," and the holding of her hand as she went down into the cold waters. How often have I heard her quote the words: "For so he giveth his beloved sleep." Never were they more beautifully realized than in her tranquil death. She literally "fell asleep," and now she lies before me with so soft a smile upon her face that one might well imagine her only in a happy dream. Tomorrow we shall carry her to Harrodsburg, and lay her beside her father and mother, where she will smile on under the sod till "the resurrection of the just." She had been ill for months, but was at length convalescent, and the day was appointed when I was to come and escort her to her Southern home, the hope of which filled her with reviving joy; but the angel convoy anticipated by six days my appointment, and Oh! how much better it is to be with Christ in paradise! You and thousands more will mingle your tears with mine; but we will not mourn without hope, for it is "the Resurrection and the Life" that "giveth his beloved sleep." Farewell, sweet saint of Jesus! We shall meet thee "in that day!" Yours with much love,

JOS. CROSS.

Southern Christian Advocate.

The great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the storehouse of the unsearchable riches of Christ.

THE ST. LOUIS CONFERENCE.

FIVE DAYS' PROCEEDINGS.

The St. Louis Conference convened in its twenty-third session at the city of Boonville, September 28, A. D. 1870, and was opened with religious services conducted by the presiding Bishop, H. N. McTyeire.

ADMITTED ON TRIAL.

Benjamin S. Robbins, from Versailles station; Thomas J. Stringfield, from Independence circuit; Milton G. McAdister, from Little Osage circuit; Hibbard Briggs, from Springfield station; Dixon F. Gouley, Charles E. Deviney, from Wesley chapel, St. Louis.

TRANSFERRED.

The Bishop announced the following as transferred to this Conference, viz: Marcus Arrington, from Arkansas Conference; N. G. Berryman, from Kentucky Conference; George A. Shaeffer, from White River Conference; and L. M. Lewis, from the Texas Conference.

SUNDAY SCHOOL CONVENTION.

The General Conference having provided for a delegated Sunday School Convention to meet at Nashville, the third Thursday in May, A. D. 1871, under which action this Conference being entitled to three members, the Conference elected the following delegates, viz: Rev. T. M. Finney, Judge Noah Handy and Rev. Joseph W. Lewis. Alternates: Samuel Cripples, J. C. Moore and Edward Windsor.

THE PROVISIO.

The Bishop submitted to the Conference the proviso adopted by the late General Conference in reference to the power of the Bishops to interpose objections to the legislation of the General Conference deemed by them to be unconstitutional. The vote of the Conference being taken, resulted—ayes eighty-one, nays one.

DIVISION OF THE CONFERENCE.

The following resolutions were offered:

WHEREAS, Our Conference has grown so large that it cannot be entertained except in our larger cities; and whereas, the General Conference has authorized us to divide our territory; therefore,

Resolved, That a committee of one from each district be appointed to take into consideration the propriety of dividing this Conference into two separate bodies.

Resolved, That should the Committee on Division determine to divide the Conference they shall report upon a line of division, and names and places of the next session.

A. M. RADER.

W. M. PERRY.

The resolutions, on motion, were referred to a committee, composed of one minister and one layman from each presiding elder's district.—*St. Louis Christian Advocate.*

Merchants' and Citizens' Meeting.

A meeting of the merchants and citizens of Galveston was held in the rooms of Mr. James Sorley, at eleven A. M., Wednesday morning, to take into consideration the present state of the health of our city, and to take such action as the commercial interests of the city and the State at large demand. Mr. T. H. McMahon was called to the chair, and Mr. John Thornton was elected secretary. After due deliberation Col. N. B. Yard, the president of the Howard Association, James Sorley, Colonel A. Somerville, T. H. McMahon, R. J. Willis and Mayor McKee were appointed a committee to communicate with the Governor and the authorities of the cities and towns in the interior which are exposed, and obtain such relaxation of the quarantine as will at once guard the health of the interior and meet the more imperative demands of business. As the unanimous sense of the meeting, the following preamble and resolutions were adopted:

WHEREAS, The city authorities, the Board of Health and the physicians of the city have failed to report any case of yellow fever within the past six days, and we have no knowledge of any sickness of epidemic character ourselves; therefore, be it

Resolved, That in the opinion of the meeting no yellow fever exists at this time in this city, nor has there been any in the past six days.

Resolved, That in the event it appears we pledge ourselves to give timely notice of it to the citizens of the interior.

We are fully satisfied that the above resolutions present the true state of the city as regards the epidemic at the present time. We are in a position that enables us to speak advisedly. Four cases were reported last Thursday. No more can be found in the practice of all the physicians in the place.

Should three days pass without any other cases being reported, we shall feel safe. The people abroad have, in the names of the committee appointed, an ample pledge that warning will be given should another case appear. A few days will decide the question.—*Texas Christian Advocate, Oct. 6.*

ANNUAL CONFERENCES.

CONFERENCE.	PLACE.	TIME.	INDIC.
Tennessee	Pulaski	Oct. 5	Doggett.
Indiana	Whitely	Oct. 6	Kavanaugh.
Pacific	Stockton	Oct. 12	Wrightman.
Illinois	Kinmundy	Oct. 12	McTyeire.
Arkansas	Clarksville	Oct. 12	Keener.
Alabama	Jefferson	Oct. 19	Marvin.
Ind. Miss.	Fort Gibson	Oct. 20	Keener.
Los Angeles	Los Angeles	Oct. 26	Wrightman.
Tenn. Col.	Brownsville	Oct. 26	Palme.
East Texas	Carthage	Nov. 2	Marvin.
Miss. Col.	Valden	Nov. 4	Doggett.
Virginia	Lynchburg	Nov. 9	Pierce.
North Ala.	Gadsden	Nov. 10	Paine.
Memphis	Brownsville	Nov. 16	Doggett.
N. W. Texas	Waxahatche	Nov. 16	Marvin.
N. Carolina	Greensboro	Nov. 23	Pierce.
Ala. Col.	Selma	Nov. 25	McTyeire.
Ark. Col.	Camden	Nov. 25	Keener.
Little Rock	Washington	Nov. 30	Keener.
N. Miss.	Water Val.	Nov. 30	Hoggett.
N. Georgia	Angus	Nov. 30	Kavanaugh.
W. Texas	San Marcos	Nov. 30	Marvin.
Alabama	Montgomery	Dec. 1	McTyeire.
S. Carolina	Charleston	Dec. 7	Pierce.
Mississippi	Crystal Spr.	Dec. 14	Doggett.
S. Georgia	Fort Valley	Dec. 14	Kavanaugh.
Texas	Chappel Hill	Dec. 14	Marvin.
Col. Gen.	Chapel Hill	Dec. 15	Marvin.
Louisiana	N. Orleans	Jan. 4	Doggett.
Florida	Key West	Jan. 4	Kavanaugh.
Ga. Colored	Savannah	Jan. 4	Pierce.
Baltimore	Salem	Mar. 8	Pierce.

ALABAMA CONFERENCE.

Mr. Editor: Not long since appeared in the ADVOCATE an unadvised communication from Dr. Hamilton, concerning the collections for the Conference fund, which is responded to in a spirit of tantalization by several members of the Conference sojourning in the east. This is to give notice that in the Alabama Conference there is no east, no west, and that no sectional jealousies and animosities will be tolerated. Whatsoever interest shall threaten the unity of the Conference will be sacrificed. We will dwell together as brethren knit together in love.

ALABAMA.

Significant.—The people of Rome have voted almost unanimously in favor of union with the kingdom of Italy; in other words, against being longer left under the temporal rule of the Pope. This shows the respect in which his holiness is held by those nearest the throne, and who know best the character of his government. They have about the same respect for his infallibility, and his Jesuitical Council may as well blot out its record and disperse finally. It may do to set him up for the veneration of the people at a distance, but it's of no use in Rome, where he is known.

Other nations are rapidly coming to a right appreciation of him. Those which have clung to him longest and most obsequiously are failing him. Spain, and Austria, and France are breaking away from the spell of superstition in which they have been held; Providence is breaking their power to help him, if they were so disposed. The world is moving, and in no other respect so manifestly as from all darkness of the middle ages. *United Presbyterian.*

A SUNDAY SCHOOL SCHOLAR IN SPAIN.

A little boy in a Sunday school in Madrid wanted a Bible, but could not afford to buy one, as it cost nearly a shilling (twenty cents), and he earned only five pence (ten cents) a day, which he needed to feed and clothe himself with, for most of our little folks have to earn their own living independently of their parents. So what did he do? He went without his chocolate at breakfast for seventeen days, and ate dry bread alone. Poor, dear boy!—he who at best had only bread and chocolate in the morning, and a dinner of little more! With this sacrifice he saved up three reals (fifteen cents) in furthering pieces, and brought them to us for a New Testament. Of course, on learning all the facts, I gave him the Bible and took his money, for I thought it best not to weaken the effect of this noble act.—*Episcopalian.*

The promises in the Bible are not made to one act, but to the continued habit of prayer. It evinces more depravity not to repent of a sin than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterward. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse. One mark of a true convert is that he continues to repent of his sins, after he hopes that they are pardoned. The true Christian desires to be saved from sin; and his hatred of sin and repentance for it increase in proportion as his assurance of heaven increases.

The California Conference of the Methodist Episcopal Church adjourned on Monday last, after a pleasant and profitable session at Stockton. Revs. W. R. Goben and J. C. Pendergrass were present as fraternal delegates from our Conference, and the correspondent of the Alta says their address was greeted with applause. We have not yet seen the address. Rev. C. V. Anthony was appointed fraternal delegate to our approaching Conference.—*Spectator, September 29.*

Married.

In the Methodist Episcopal Church, Pensacola, Florida, September 8, by Rev. J. A. Pace, Mr. JOHN S. DANIELS to Miss HATTIE WILLIAMS, all of Pensacola.

At the residence of the bride's mother, September 15, by Rev. J. A. Pace, Mr. THOMAS McVAY to Miss INDIANNA HERNANDEZ, all of Pensacola, Florida.

On the fifth instant, at the residence of the bride's father, in Santa Rosa county, Florida, by Rev. J. A. Parker, Mr. M. B. MAXWELL, of Escambia county, Florida, to Miss ELIZABETH T. JOHNSON, of the former county.

Obituaries.

Died, at Happy Home, Bayou Wexia, St. Landry parish, Louisiana, October 4, 1870, MARY LACY, aetat twenty-five, beloved wife of Courtland LeG. Goodrich.

"Another gem in the Saviour's crown
And another soul in heaven."

Sister SARAH JANE HERRINGTON was born in the State of Mississippi, July 9, 1841. She was married to Brother Andrew Jackson in April, 1860; joined the Methodist Episcopal Church South in the fall of 1867, and died in Carroll parish, Louisiana, on the eighth of August, 1870.

Before her illness she seemed to have had a premonition of her early death, for after her burial her devoted husband found a letter placed away carefully and addressed to him, from which we make the following extract: "My dear husband, it is for your sake I bear all this suffering; and when I am gone I hope to be remembered by you, especially in your dark hours, for it is then I would cheer you if I were by your side. Be a father and mother to my little angels. Teach them the road that leads to heaven. Tell my dear old mother not to forget my babes."

She has thus passed away from this vale of gloom and death, we hope, to that wondrous sphere where all is life and love. May that dear husband, and the precious angel children, and the loving aged mother, be gathered too in due time.

JAS. E. BRADLEY.

Died, August 2, 1870, Mrs. EMILY A. WINE, in the twenty-fourth year of her age.

Sister WIRE was the second daughter of the late James Clark Wilson, and was born in New Orleans on the fifth of November, 1846. From her childhood she was a pupil in the Sunday school, and for several years before her death a teacher. On the fifth of May, 1867, she joined the Felicity Street church of New Orleans, and became a consistent and devoted member. Her conversion probably took place before she attached herself to the church, and she had a clear and comfortable assurance of pardon during the last four or five years of her life. She was most faithful and conscientious in all her duties to the church, to the Sunday school and to her family. She was the eldest of five orphan children, and for a number of years she devoted herself to the guidance and support of her brother and sisters. A purer and more unselfish spirit never lived. On the eighteenth of November last she was married to Mr. Benjamin F. Wire, of this city, and on the second of August last she passed from earth to heaven. Her dying hour was one of great peace and triumph, and her last words were: "So happy!"

LINUS PARKER.

Miss MIRANDA M. FEAZELL was born in Paulding county, Georgia, April 7, 1840. In 1850 her father moved to the State of Mississippi and settled in Clark county. From thence he moved to Smith county, where she resided with her parents until her death, which occurred August 14, 1870, aged thirty years, four months and seven days.

At the age of sixteen she joined the Methodist Episcopal Church South, under the administration of Brother James Turner, and no one ever found fault with her Christian walk. She was meek yet affable in her manner toward all with whom she met.

For two years she had been confined to the house, and for several months to her room. On the Friday before she died she became convinced that her stay on earth would be short, and began to view and converse retrospectively. She said: "My way is clear. All is well." She asked them to sing:

"O sing to me of heaven
When I am called to die," etc.

She then repeated the beautiful hymn, beginning—

"On Jordan's stormy banks I stand,"

A little while before she died she asked her father to raise her hands, that she might praise God before she died. He did so, and she clasped them together. He then remarked to her that she would soon be across the cold river, and she said: "Yes, pa, thank God!" And just as the gray dawn of the holy Sabbath was rising above the

eastern horizon she passed away, to rest in the paradise of God forever.
J. M. WEAVER.

"Southern Christian Advocate" please copy.

Departed this life, at St. Stephen's, Washington county, Alabama, on the twenty-eighth of June, Mr. BURNELL PITMAN BRANTLEY, aged sixty-nine years, six months and twenty-eight days.

He was born in Halifax county, North Carolina; removed to Alabama in 1828, and settled at old St. Stephen's, in Washington county, where he resided about four years. In 1832 he removed to Gainesville, and was a citizen of this place until last January, when he removed back to St. Stephen's. He was therefore one of the earliest residents of this town. He has been identified with almost every year of its past history. He was well known to all our people, and was universally esteemed. He was one of the kindest and most inoffensive of men—gentle and amiable in disposition, a lover of good men and a friend to all.

He ever maintained an upright and honorable character, had the confidence and respect of all who knew him, and leaves behind him very many warm friends who cherish his memory with sincere affection, and to his weeping family the inheritance of "a good name," which is rather to be chosen than great riches.

But we can say more than all this. He was a sincere, humble, consistent Christian. He made no pretensions, was quiet, meek and unassuming, but he gave every evidence of the sincerity of his profession, of the reality of his love to Christ, and of his willingness to promote his Master's cause to the extent of his ability. For thirty years he was a member of the Baptist church in Gainesville, Alabama, and always enjoyed the confidence and regard of his brethren and sisters. His removal was a loss to them which is now consummated by his death. But his Master has called him to a higher and more glorious position and service in his kingdom on high. His final sufferings were both severe and protracted, his attack lasting eighteen days; but he bore them with Christian fortitude and uncomplaining submission, and now he suffers no more. He has gone to the land whence sighing and tears have fled away, and the inhabitants never say: "I am sick." "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Mrs. ADALINE F. KENNON, wife of the Rev. H. J. M. Kennon, M. D., died at Westville, Dale county, Alabama, August 13, 1870, in the forty-sixth year of her age.

She was the daughter of the venerable Rev. William Mizel, deceased, and was born in Jones county, Georgia, October 24, 1824. In 1835 she removed with the family to Russell county, Alabama, and in 1855 to Dale county. In 1864 she was married to Dr. Kennon, a faithful and useful local preacher of our church. Within these brief dates is comprised a life of moral beauty, symmetrical in its proportions, and adorned by the graces and fruits of the Spirit.

Being surrounded from her infancy by excellent religious influences, and faithfully instructed by pious parents, she was early the subject of converting grace, and joined the Methodist Church at ten years of age, in the communion of which she lived and died. She was not very demonstrative in her religious experience and enjoyment, and often complained of what she termed her littleness of faith. Her religion did not rise and fall with the ebullition of feeling, but was a fixed principle in the heart, even and uniform in its flow, and exhibited itself in her every-day life.

Firm and unremitting in her affection, she studied the comfort of her husband, and strove to fill his home with sunshine and pleasure. For several years Brother Kennon has been the subject of severe bodily affliction, and with what tenderness and devotion she ministered to him he alone can tell. She filled the delicate and responsible relation of step-mother, and the children all revered and loved her as their real mother.

She was attacked with bilious fever, and was sick about two weeks. A high state of inflammation was superinduced, which was the immediate cause of her death. Seeing that her feet were fast going down into the cold waters of death, her husband approached her and told her that her days were well nigh numbered. She received the intelligence with perfect calmness, and bade him an affectionate farewell and requested him to meet her in heaven; and after taking leave of all around her, and exhorting them to meet her in a better world, she sweetly fell asleep in Jesus about three o'clock on the

morning of the thirteenth of August. She was borne to burial by a large concourse of friends, and her body sleeps in the graveyard of Pleasant Hill church, to await the sound of the archangel's trumpet.

Brother Kennon is the subject of deep affliction. During the last decade of years he has buried two wives and six children. But "these all died in faith." As his ties to earth are sundered, may heaven present to him greater attractions.

WESLEY B. DENNIS.

\$500 Reward offered by the proprietor of Dr. Sage's Catarrh Remedy for a case of Catarrh which he cannot cure. Sold by druggists or by mail—Sixty Cents. Pamphlet, giving symptoms and mode of treatment, sent free. Address Dr. R. V. Pierce, Buffalo, New York.

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NEW ORLEANS, Sept. 1, 1870. oct15 1m.

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The exercises of the second session of this Institution will commence on MONDAY, the fifth day of September proximo, in the basement of the German Methodist Church, Dryades street, between Felicite and Enterpise.

The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which a thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their mental qualifications, but also their ability to impart instruction.

The rates of tuition have been fixed as low as is consistent with thorough instruction. For further information as to terms, etc., apply at the School.

D. I. RAST, Principal.

REFERENCES.—Bishop J. C. Keener, D. D., Rev. Linus Parker, D. D., Rev. J. H. Walker, D. D., Rev. J. C. Miller, Messrs. J. P. Harrison, William H. Foster, H. F. Given, John G. Farham, William H. Dameron, W. S. Mount.

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Depend upon it, mothers, it will give rest to yourselves, and

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TERMS.

The Christian Advocate.

SATURDAY, OCTOBER 15, 1870.

TEAR-DIMMED EYES.

Flowers look beautiful filled with listening dew. When the breeze gently blows what jewels they scatter, and load the air with richest perfumes! The dew is as necessary to their vigor as the sunlight, and hence they expand their leafy cups for its reception. Even their very petals seem to burst forth out of their abounding delight.

Luko, the evangelist, gives us a sweet picture of Simon's house—a poor woman washing the feet of Jesus and wiping them with the hairs of her head; in the adoration of her soul, kissing and pouring ointment upon them from the box of alabaster.

There was a lovely flower shaken by the presence of the Sinner's friend, while the Pharisee—proud, selfish, scornful—whispering in derision to his friends at Christ's unassuming such marked attention—wondered the sad background, making the scene complete in tender and impressiveness. The kisses never lost their sweetness, the tears their eloquence, nor the ointment its perfume. They never will.

Did you ever press close to Jesus—to bathe and kiss his feet, but to feel the beatings of his loving heart? Did ever the tears, big with gratitude, flow as you gazed upon the Sinner's Saviour? If not, from the bottom of my soul I pity you.

Conscience sometimes smites with the scorpion's lash, and all the hosts of forgotten duties and neglected opportunities come forth obedient to the mandate. And sins, gathered far, start up from their hidden slumber, flashing from their hidden eyes their withering, consuming fire.

Snow, deep, heart-deep, over-spreads us. The night seems fearfully dreary; the days never so long. The waters gurgle for us no longer. The twitter of birds is subdued and plaintive. Friendly smiles are tinged with melancholy. Between ourselves and God the distance widens and painfully increases. The sponge has been fastened on the reed. We drink the wormwood and the gall.

Now are raked together the ashes. Sprinkling them thickly upon our heads, we pull around us the sackcloth, refusing to be comforted. We are alone.

But floods of consecrated memory roll, and turning, we feel the touch of Jesus. Then, bending down, we passionately kiss them, and it is the old, old picture—Pharisee, alabaster box and all. "Thy faith hath saved thee; go in peace."

Our transgressions, which the mountain shadows could not hide, nor the waters of the universe wash away, are covered with the righteousness of Christ. His blood can cleanse from sin.—*Christ. Standard.*

"OUTSIDE WORKERS."—"Is Mr. Hayes a Christian?" I asked a friend.

"No, he is an outside worker, like myself."

"Outside worker! What do you mean by that?"

"Oh, Hays and I have classes in the Sunday school, because some of the Christians want to go home and get a warm dinner, and they can do no better than take us for teachers."

Then we sing in the choir, and sometimes, to help along, sing in the prayer meeting. We give something toward the minister's salary, etc. I don't know how they could get along," continued my friend, half jokingly, "if it were not for a few outside workers."

"Outside of what?"

"Why, outside of the church."

"Why not come inside?"

"Oh, I'm not a Christian. I can't do that. I think I can do as much where I am."

"That is not the first thing. It is what is right. Why not be a Christian; then you can do from love?"

"Oh, I don't know. I cannot do that. I mean to some time."

"When?"

You shake your head. Ah, my friend, do not stay outside too long. Some foolish virgins tried that, and they never got inside of the door. It was shut, and they had to stay outside forever.

Beware, lest you be left outside of heaven.—*S. R. M., in the Advance.*

SLEEP AND DEATH.—A German Fable.—The Angel of Slumber and the Angel of Death, fraternally locked in each other's arms, wandered over the earth.

It was evening; they reclined upon a hillside, and the habitations of men were not far off; a sad stillness pervaded the air, and the evening bell of the village was hushed. Still and silent, as in their manner, the two beneficent geni of mankind reposed in a mournful embrace, and the night came rapidly on.

Then the Angel of Slumber rose from his mossy couch, and softly scattered from his hand the invisible slumber-seeds. The wind of night wafted them to the quiet dwellings of the wearied husbandmen, and forthwith sweet sleep descended upon the inhabitants of the cottages, from the gray-haired sire to the cradled infant. The sick man forgot his pains; the unhappy his sorrows; the poor his cares; every eye was closed.

And now, his benign labors being ended, the kind Angel of Slumber again lay down by the side of his thoughtful brother, and said cheerfully:

"When the red morning awakes, then will mankind bless me as their friend and benefactor. Oh, how sweet it is to do good unseen and in secret! how delightful is our duty!"

Thus spake the friendly Angel of Slumber. The Angel of Death looked upon him with silent sorrow, and a tear, such as immortals shed, gathered in his large dark eye.

"Alas!" said he, "that I cannot, like thyself, rejoice in their gratitude; the earth calls me her enemy and the disturber of her peace."

"My brother," replied the Angel of Slumber, "will not the good which they awaken owe thee as their friend and benefactor, and will they not bless thee? Are we not brothers and messengers of our Father?"

Thus he spake. The eye of the Angel of Death sparkled, and he clasped his brother more fondly in his embrace.

WIT AND LOGIC.—An instance is related of a pious Irishman who was discovered by a priest reading the Scriptures in a cabin, to some poor Roman Catholics, who were delighted with hearing the pious truths of God's word. When the priest came in he asked him, in a most dictatorial tone: "How dare you read the Scriptures to any of my flock?" "Please, your reverence," said the man, with the readiness for which an Irishman is always distinguished, "I have got a search warrant to do it." "Produce it," said the priest. "I am sure it cannot be from the Bishop, or from his holiness the Pope." "No," said the Scripture reader, "it is from God; and here it is in John v. 30: 'Search the Scriptures.'"

A GREAT EVIL NOT REMOVED.—A Conference preacher one day went into the house of a Wesleyan reformer, and saw suspended on the walls the portraits of three expelled ministers.

"What," said he, "you have them there?"

"O yes, they are there," was the answer.

"But one is wanted to complete the set."

"Pray, what is that?"

"Why, the devil, to be sure."

"Ah," said the reformer, "he is not yet expelled from the Conference."

CHANGES.—It is said that since Queen Victoria took her place on the English throne, thirty-three years ago, every other throne in Europe, from the least unto the greatest, has changed occupants.

FAITH WHICH WORKS BY FEAR ONLY leads to a selfish, dishonest repentance; if to any, and leaves the soul at the gates of death.

BE ALWAYS AT LIBERTY TO DO GOOD; never make business an excuse to decline the offices of humanity.

THE BOTTOMS HORSE POWER GIN GEAR.

This Power is now put in three different forms—stationary, movable and mounted on wheels—all having the same action and capacity, differing only in peculiar movements and arrangements, all of which are covered by patents and covenants. Models and patents of the same may be seen by all interested by calling on me at the St. Charles Hotel; and to any one desiring to enter with a small capital, a new business, which will yield a sure fortune, I will give undoubted and unparalleled inducements, if immediate application is made.

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Never relax in adding to your stock of useful knowledge both by reading and meditation. If you read without meditating you preach only the thoughts of others; if you meditate without reading you will gain few ideas.—*Greedy.*

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Missouri Mills, St. Louis.

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ADVOCATE CALENDAR, 1870.

MONTHS.	SUNDAY.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
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WEDNESDAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

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FRIDAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

SATURDAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

SUNDAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

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WEDNESDAY. 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

SCHOOLS AND COLLEGES.

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This Institution of learning, so widely known through the South, will begin its 15th session on Wednesday, September 11, 1870.

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The Fifteenth Annual Session begins September 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President. REV. H. H. BOSS, M. A., Professor of Latin and Mathematics.

DR. S. M. HARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. H. H. of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the Institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that Institution for two years.

Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has exhibited but little improvement since our last report. Only a limited business has been done in most branches of the wholesale trade, and operations in Western produce have been confined to supplying the local demand, the general movement being restricted by the quarantine at the gulf ports, and by fear of the fever, preventing the usual visits of country merchants. We notice, however, that the quarantine regulations at New Iberia have been repealed, which may be followed by a removal of the restrictions of other gulf ports, and restore trade to its usual channels. The receipts of new molasses noticed in our last report have been followed by some additional arrivals, which have met a ready sale from the landing at \$1.30 per gallon for primo molasses, and \$1.05 to \$1.15 for fair to prime sirup. We are still without any receipts of new sugar.

We have no change to notice in the weather calculated to affect the crops. We have heard of nothing of moment from the country, nor anything to change the views of cotton circles with regard to the crop, excepting that every day that passes without a storm or rain increases the probability of a liberal yield. Heavy storms how, in the exposed condition of the crop, would do incalculable injury, but if we should escape that calamity and picking be continued until December, we shall look for an encouraging increase.

The river is eleven feet ten inches below high water mark.

Corron.—The following are the arrivals since the seventh instant:

Louisiana and Mississippi bales.....	2,627
Mobile.....	632
Lake.....	48
Total.....	3,307

On Saturday the movement commenced with a fair degree of spirit, but later in the day the demand subsided, and although factors gave way $\frac{1}{2}$ to $\frac{1}{4}$ c, it failed to bring on buyers any more freely, and the business was confined to 2,100 bales, at an irregular falling off of $\frac{1}{2}$ to $\frac{1}{4}$ c, good ordinary closing at 13 $\frac{1}{2}$ to 14 $\frac{1}{2}$ c, low middling at 14 $\frac{1}{2}$ to 14 $\frac{3}{4}$ c, and middling at 14 $\frac{3}{4}$ to 15 $\frac{1}{4}$ c. On Monday, under heavy receipts, factors were compelled to make additional concessions, which, with the abundant supply, imparted more spirit to the demand, and the sales summed up 3,900 bales, at a further decline of $\frac{1}{4}$ to $\frac{1}{2}$ c, good ordinary closing at 13 $\frac{1}{2}$ to 14 $\frac{1}{2}$ c, low middling at 14 $\frac{1}{2}$ to 14 $\frac{3}{4}$ c, middling at 14 $\frac{3}{4}$ to 15 $\frac{1}{4}$ c, strict middling at 15 $\frac{1}{4}$ to 15 $\frac{3}{4}$ c, and good middling at 16 to 16 $\frac{1}{2}$ c. From these figures it will be seen that, in consequence of the increased supplies of the higher grades, caused by fine picking weather, the margin between them and the medium qualities has been considerably reduced. On Tuesday the market opened with an ample supply, which was further increased subsequently, and, in the face of the prospect of still more liberal receipts and discouraging telegrams from Liverpool and New York, factors found it necessary to meet the demand more freely, which stimulated the inquiry, and 4,100 bales changed hands, the heaviest business this season.

This makes an aggregate for the past three days of 10,100 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 54,313 bales, against 77,019 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 13,200 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 11,422 bales to Great Britain, and a decrease of 10,211 to France, and of 1,551 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....	10 $\frac{1}{2}$ to 11 $\frac{1}{2}$
Good ordinary.....	13 $\frac{1}{2}$ to 14 $\frac{1}{2}$
Low middling.....	14 $\frac{1}{2}$ to 14 $\frac{3}{4}$
Middling.....	14 $\frac{3}{4}$ to 15 $\frac{1}{4}$
Strict middling.....	15 $\frac{1}{4}$ to 15 $\frac{3}{4}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.....	20,696
Arrived past three days.....	10,307
Arrived previously.....	49,097—59,404
Exported past three days.....	7,546
Exported previously.....	31,159—38,705
Stock on hand and on shipboard.....	41,395

MONETARY.—Gold, 112 $\frac{1}{2}$ to 112 $\frac{3}{4}$.

American silver half dollars, 107 to 108, and Mexican dollars at 1 $\frac{1}{2}$ to 2 per cent. premium in gold.

City Treasury notes are quoted at 18 to 19 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Oct. 11, 1870.	
Texas cattle, choice, per head.....	\$8 to 40
Texas cattle, second qual., per head.....	\$2 to 35
Texas cattle, third qual., per head.....	\$1 to 20
Hogs, per lb. gross.....	9 to 11c
8 $\frac{1}{2}$ sp. first quality, per head.....	\$4 to 5
6 $\frac{1}{2}$ sp. second quality, per head.....	\$3 to 4
4 $\frac{1}{2}$ sp. third quality, per head.....	\$2 to 3
Wool, 100 lb. of.....	100 to 110
Washed, 100 lb. of.....	50 to 60
Wool, 100 lb. of.....	8 to 14
Washed, 100 lb. of.....	7 to 14

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements:		
Cotton scrapers.....	5 00	7 00
Cotton sweeps.....	5 00	7 00
Cultivators, Diam. & shovel.....	7 50	10 00
Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	8 00	10 00
Spades.....	9 00	10 00
Axes.....	10 00	15 00
Bargains, 1/2 yard:		
Kentucky.....	30	33
East India.....	30	32
Bale Rope, 1/2 D:		
Kentucky.....	50	55
Brass, 1/2 100 Bar.....	5 00	6 00
Bricks, 1/2 M:		
Lake.....	10 00	12 00
English fire.....	47 00	50 00
Candles, 1/2 D:		
Sperm, New Bedford.....	50	55
Tallow.....	13	14
Adamantine.....	13	14
Star.....	13	14
Chocolate, 1/2 D:		
Swiss.....	35	35
Sweet and spiced.....	35	37
Cider, 1/2 bbl:		
Western.....	13 00	13 00
Northern.....	13 00	13 00
Coal, 1/2 ton:		
Canal.....	15 00	15 00
Anthracite.....	11 00	12 00
Coal, 1/2 bbl:		
Illavanna (currency).....	25	25
Illavanna.....	25	25
Coprol.....	25	25
Copper, 1/2 D:		
Sheathing.....	30	33
Copper bolts.....	35	35
Yellow metal.....	23	26
Coriage, 1/2 D:		
Manilla.....	22	23
Tarred, American.....	21	21
Russia.....	30	30
Corn meal, 1/2 bbl:		
La sack.....	12 00	12 00
La sack, 1/2 ton.....	17 00	17 00
Dyes, 1/2 D:		
Logwood, Campy.....	4	4
Logwood, St. Domingo.....	44	44
Logwood, Tampico.....	5	5
Indigo, 1/2 lb.....	1 75	1 75
Madier.....	20	22
Eggs, 1/2 dozen:		
Western.....	25	28
Feathers, 1/2 D:		
Flax, 1/2 box.....	90	95
Flax, 1/2 box:		
Coat.....	1 50	1 60
Herring.....	60	65
Mackerel, No. 1, 1/2 bbl.....	24 00	27 00
Mackerel, No. 2.....	16 00	16 50
Mackerel, No. 3.....	10 50	11 50
Flaxseed, 1/2 D:		
Flour, 1/2 bbl:		
Double extra.....	5 00	5 25
Superfine.....	4 25	4 50
Fine.....	4 00	4 00
Common.....	3 50	3 50
Fruit, 1/2 D:		
Prunes.....	15	16
Figs, drum.....	17	18
Prunes, apples.....	53	7
Currants, new.....	15	15
Almonds, soft shell.....	21	21
Almonds, M. R., 1/2 box.....	4 00	4 00
Balsam, layer.....	4 00	4 00
Leaves, Palermo, 1/2 box.....	6 00	6 50
Leaves, Malaga, 1/2 box.....	8 00	8 50
Oranges, La. & M.....	9 00	9 00
Oranges, Palermo, 1/2 box.....	9 00	9 00
Glass, 1/2 box of 50 feet:		
French, 8 by 19.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 15.....	4 00	4 50
Grain, 1/2 bushel:		
Oats.....	50	55
Corn, shelled.....	75	75
Beans, 1/2 bbl.....	11 00	12 00
Hoys, 1/2 D.....	25	28
Malt, Western.....	1 20	1 40
Malt, Canada.....	1 60	1 65
Gunpowder, 1/2 keg.....	8 50	9 50
Gunny bags, 1/2 bag.....	24	25
Hay, 1/2 ton:		
Western.....	1 75	2 25
Northern.....	1 75	2 25
Louisiana.....	2 10	2 25
Hides, 1/2 lb:		
Mexican dry flint.....	14	15
Country dry flint.....	14	15
Texas stretched ditto.....	14	15
Dry salted.....	9	13
Wet salted, city slaughter.....	9	13
Iron, 1/2 ton:		
Pig.....	45 00	45 00
Country bar, 1/2 lb.....	4	5
England.....	38	44
Sweden, assorted.....	54	64
Hoop.....	5	8
Sheet.....	7	8
Boiler.....	7	8
Nail rods.....	10	12
Cotton ties.....	5 00	5 00
Castings, American.....	53	53
Lime, 1/2 bbl:		
Shell lime.....	1 75	2 25
Rockland, etc.....	2 10	2 25
Cement.....	2 25	3 25
Plaster Paris.....	5 50	5 50
Molasses, 1/2 gallon:		
Louisiana.....	25	45
Cuba.....	50	75
Refined rebelled.....	50	75
Moss, 1/2 D:		
Gray country.....	94	10
Green shoulers.....	94	10
Select water-rotted.....	94	10
Nails, 1/2 D:		
American, 4 @ 6d.....	4 65	4 75
Wrought, German.....	14	16
Wrought, English.....	14	16
Nails, 1/2 D:		
Tar, 1/2 bbl.....	3 50	3 75
Pitch, 1/2 bbl.....	2 25	2 50
Rosin, No. 1.....	2 25	2 75
Rosin, No. 2.....	1 80	2 00
Rosin, No. 3.....	1 75	1 80
Spirits Turpentine, 1/2 gal.....	1 75	1 80
Varnish, bright.....	60	85
Oil:		
Lard, 1/2 gallon.....	1 20	1 25
Cod oil, in barrels.....	33	34
Cod oil, in cases.....	35	40
Lined, raw.....	1 10	1 15
Sperm.....	2 75	3 00
Wine, refined.....	1 10	1 20
Cotton seed, crude.....	80	75
Cotton seed, refined.....	75	75
Castor.....	2 25	2 25
Tanners, 1/2 gallon.....	90	1 00
Oil cake:		
Lined, 1/2 ton.....	25 00	27 50
Cotton seed meal.....	25 00	27 50
Provisions, 1/2 bbl:		
Beef, mess, Northern.....	30	35
Beef, mess, Western.....	30	35
Beef, dried, 1/2 D.....	30	35
Beef tongues, 1/2 dozen.....	30	35
Pork, mess.....	30	35
Hog, round, 1/2 D.....	30	35
Hams, 1/2 D.....	30	35
Hams, canvassed.....	22	27
Shoulders.....	14	15
Lard, prime, in tierces.....	134	134
Butter, Northern.....	18	19
Butter, Western.....	43	43
Cheese, American.....	15	15
Potatoes, 1/2 bbl.....	4 00	6 00
Onions.....	4 50	5 00
Apples.....	5 00	7 00
Cabbages, 1/2 crate.....	10 00	10 00
Rice, 1/2 m:		
Louisiana.....	64	90
India, (gold, in bond).....	64	90
Carolina.....	64	90
Sugar, Louisiana, 1/2 D:		
In the city.....	74	134
Havana, white.....	13	13
Havana, yellow.....	10	11
Wool, 1/2 D:		
Washed.....	50	50
Unwashed.....	50	50
Wool, 1/2 D:		
Washed.....	50	50
Unwashed.....	50	50
Wool, 1/2 D:		
Washed.....	50	50
Unwashed.....	50	50

Special Notices.

PENSACOLA DIST. CONFERENCE.

The Pensacola District Conference is postponed from September 28, as previously announced, to November 24. Programme as before announced. Postponement on account of sickness in Mobile and New Orleans.

My address, after October 10, will be P.O. Box 1, Alabama, to which point all communications will be addressed.

J. A. PARKER, P. E.

Pensacola District.

OCTOBER 3, 1870.

NOTICE.

The white preachers of the Mississippi Colored Annual Conference, on their arrival at Vidett, will be met at the depot by the chairman of the Committee of Arrangements. Otherwise they will call at the store of J. L. Cain & Co., where they will be assigned to quarters prepared for them.

T. C. PARKER, P. E.

Western Methodist please copy.

NOTICE.

The class of the first year, Alabama Conference, will meet the committee for examination on Monday, December 5, at ten o'clock A. M. Brother Cameron will examine the class on the Bible, historical and biographical parts; Wesley's Sermons, volume 1 of the four-volume edition. Brother Brown will examine on Clarke's Preachers' Manual. Theological Compend and English grammar. I will examine on Watson's Institutes, part 3, and Discipline and hymn book. We advise the class to study the new course also, if possible.

D. M. HUDSON, Chairman.

Lafayette Dist., Montgomery Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Pinckneyville circuit, Hills-	Sept. 10, 11
bee camp ground.....	24, 25
Arbucocchee ct., Mt. Zion.....	24, 25
Livingson circuit, Chandler's	22, 23
Spring.....	Oct. 1, 2
Marble Valley ct., Rehoboth.....	8, 9
Socapato ct., Socapato.....	15, 16
Dadeville ct., Camp Hill.....	22, 23
Frederia ct., Ebenezer.....	29, 30
Lafayette ct., Lafayette.....	Nov. 5, 6
Wedowee ct., Wedowee.....	9
Tallahassee ct., Oak Grove.....	Dec. 3, 4

F. L. B. SHAW, P. E.

Mobile District, Alabama Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Franklin street.....	Sept. 17, 18
Whistler.....	24, 25
Eastern Shore, Fish River.....	Oct. 1, 2
East Pascagoula, Salem.....	8, 9
Jackson and Coffeyville, at	15, 16
Bethel.....	22, 23
Suggsville, Suggsville.....	29, 30
Cottage Hill, Shiloh.....	22, 23
V. Pascagoula, Mt. Pleasant.....	Nov. 5, 6
St. Paul's.....	12, 13
Citronelle, Citronelle.....	19, 20
St. Stephen's, St. Stephen's.....	26, 27
St. Francis street.....	Dec. 3, 4

Preachers in charge will please have full statistical reports to hand me, as required by the Discipline. Trustees will also please have their annual reports ready for their respective Quarterly Conferences.

S. H. COX, P. E.

Macon District, Mobile Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Macon station.....	Sept. 10, 11
Crawford.....	17, 18
DeKalb, Linwood.....	24, 25
Summerville, Mashulaville.....	Oct. 1, 2
Cooksville, Warsaw.....	15, 16
Brooksville, Brooksville.....	22, 23
Guineville and Seaboard, at	29, 30
Seaboard.....	Nov. 5, 6
Marion, Marion.....	9
Cuba, Cuba.....	26, 27

J. B. STONE, P. E.

Brooksville, Miss.

Tuskaloosa District, Mobile Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Perryville.....	Oct. 1, 2
Selma.....	8, 9
Summerville.....	15, 16
Randolph.....	22, 23
Havana.....	29, 30
Tuskaloosa.....	Nov. 5, 6
Forkland.....	12, 13
Greensboro and Newbern.....	19, 20
Brush Creek.....	26, 27
Marion.....	Dec. 3, 4

JAS. L. COTTON, P. E.

Vicksburg Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Port Gibson.....	Sept. 24, 25
Payette, Payette.....	Oct. 1, 2
Rocky Spring, at the Grove.....	15, 16
Cayuga, Cayuga.....	22, 23
Vicksburg.....	Nov. 5, 6
North Warren, Oak Ridge.....	12, 13
South Warren, Red Bone.....	19, 20
Natchez.....	26, 27
Kingston.....	Dec. 3, 4

JOHN A. B. JONES, P. E.

Shreveport District, Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

FOURTH ROUND OF QUARTERLY MEETINGS.

Pleasant Hill ct., Benhah.....	Oct. 1, 2
Mansfield ct., Mansfield.....	15, 16
Keachie ct., Kenchie.....	22, 23
Anacoco ct., Holly Grove.....	29, 30
Shreveport, Shreveport.....	Nov. 5, 6
Greenwood circuit.....	12, 13
Mooringsport circuit.....	19, 20
Springville ct., Pinegrove.....	26, 27

The preachers will please be prepared with their annual statistics.

JOHN PILES, P. E.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

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The Christian Advocate.

SATURDAY, OCTOBER 22, 1870.

THE LOST SHEEP.

There were ninety and nine that safely lay
In the shelter of the fold;
And one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare—
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine.
Are they not enough for thee?"
But the Shepherd made answer: "This of mine
Has wandered away from me;
And although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark the night that the Lord passed
Through,
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way?"

"They were shed for one who had gone astray
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"

"They were pierced to-night by many a thorn."

And all through the mountains, thunder-
riven,
And up from the rocky steep,
There rose a cry to the gates of heaven,
"Rejoice, I have found my sheep!"
And the angels echoed around the throne,
"Rejoice, for the Lord brings back his own!"

Little Sower.

What is the Proper Basis of Assessments?

Mr. Editor: The sentiment of Protestantism on the subject of revenues is that the church is supported by voluntary contributions. All modes of raising revenue must therefore respect the right herein acknowledged, and conform to a custom too strongly sanctioned and well established. The sense of obligation to give, among devout and well informed Christians, is deeper than ecclesiastical enactments could reach, and stronger than public sentiment could make it. Therefore the expedient of assessing the expenses of the church upon the members accords with a proper respect for both the rights and customs involved, inasmuch as the design is to inform the church of what revenues are needed for its support, and to introduce aim and method in the habits of voluntary giving. The General Conference has given its sanction to the plan of raising revenue by means of assessments in its act of providing for episcopal salaries.

But the inequalities which usually impair the efficiency of this method, and which excite opposition to it as a settled plan, are occasioned by an arbitrary application of the principle of assessing, and this gross faultiness is nowhere more glaringly exposed than in the instance of the General Conference assessments to raise the Bishops' salaries. Evidently the Conference was governed by no rule of proportion or basis of equality. The distribution was purely arbitrary, without a reason to protect it from just criticism.

The amount was divided among the Conferences, but according to no proportion that applies to any other cases as respects either the number of ministers belonging to the Conference, or members of the church in the bounds of the Conference. An assessment to command respect and compliance must be governed by some rule of equality, either as to numbers, pecuniary ability or established liberality.

There is, however, but one basis for a just assessment of all general church expenses, such as episcopal salaries and our past missionary obligations, and that is the entire membership of the church. Taking our members as the basis, the amount per capita among the ministers for the salaries of our Bishops would be \$11, the per capita among the members six cents. Had the assessment been made upon either number, the rule could have been appended to as simple, intelligible and just. But as it is it affords a striking example of the untrustworthiness of the habit of guessing at proportions. The high character of this example, and the gravity of the interest involved, will draw to the plan of assessing the consideration it is entitled to, and suggest to the church a safer method than it has hitherto pursued. The assessments made by the General Confer-

ence range through twelve classes, from twenty-eight cents per member in the Columbia Conference to two cents per member in the Holston Conference, as follows:

CONFERENCES ASSESSED.	
Columbia	28 cts.
Pacific and Texas	12
Louisiana	11
West Texas	9
Mississippi	8
Baltimore, Missouri, Kentucky and St. Louis	7
Little Rock, Louisville, Montgomery, Illinois and South Georgia	6
North Carolina, Mobile, Trinity, East Texas and Northwest Texas	5
Virginia, Florida and Tennessee	4
Memphis and Arkansas	3 1/2
West Virginia, South Carolina and Holston	2

It might sound indelicate to speak of the liberality of our church, but it is not venturing too much to say that our people are just to ask of each member his equal share in the general expenses, and it will be given.

FINANCE.

EAST ALABAMA COLLEGE.

Mr. Editor: Through you I desire to address a few words to the friends and patrons of the above college, and to those who have sons to educate. We have had promises from one hundred and fifty persons, to whom personal appeals have been made, that they would send their sons here at the opening of this term. The majority of these persons have not yet complied with these promises, although many others are entering, and the opening is quite encouraging.

It is evident that the low price of cotton has depressed every interest, especially our educational institutions. Rather than our friends should sacrifice their cotton, if it will be any accommodation to them we will take their sons and credit them with the college fees until Christmas, or until the rise in cotton. Board, however, is due monthly, at \$16 to \$17 per month, including fuel and attendance. We can make this offer only to good and reliable parties, and hope that none but those who intend to comply will take advantage of it. We are making every effort to fill up our walls at once. We have ample room for three hundred or more students. Rare advantages will be found here. It is the healthiest point in the State. The class of students entered so far cannot be excelled. The best moral and religious restraining influences prevail, and thorough, judicious discipline is maintained.

We look to every member of the old Montgomery Conference to do his utmost to send us students, and to speak a strong word for us in every home circle where there are boys and young men. We have secured an accomplished professor in German, French and music, and are fully prepared to carry out our schedule according to the catalogue. Let every friend of this college rally at once to our aid. Let every young man in Alabama enter at once our walls, and not wait for Christmas, as many do.

We call upon the Methodists of Alabama to patronize our home institution, and not go by our very doors into Georgia and Virginia. Your sons will receive as good and thorough education here as elsewhere, and at less cost. If you thus persist in patronizing other institutions, when ours is better, you will seriously cripple us, and sacrifice the \$80,000 you have put in this magnificent building.

We want to make this the great institution of Alabama, and unexcelled at the South or North. To do this, all we want is your sons. The professors promise to do faithful work by those placed under their tuition and care.

A great revival is going on in the Methodist church here. There have been nearly fifty accessions so far. College prayer meetings are well attended, and the students are becoming greatly interested in them.

We hope the preachers will not forget to take up the collection for college repairs promised at the last Conference.

A. D. McVay.

ACHES, ALA., Oct. 11, 1870.

The Moravian says that Metz, which has witnessed the most bloody battles of the present war, is the city where the Romish priests, in 1685, burnt the Bibles of the Huguenots. It took twelve hours to consume the pile. Sedan was the seat of a Huguenot theological seminary.

PREPARATIONS FOR CONFERENCE.

Mr. Editor: I read some time ago, with considerable pleasure, an editorial in the Christian Advocate, published at Nashville, in reference to our Conference season. I was very much pleased at the timely suggestions offered. They were, I think, pertinent, and should be carried out in good faith by all concerned. It is very important, I think, that we should be fully prepared for our annual convocations.

We should not only be prepared by having done an honest, faithful work—winding up our affairs well, with perfect and satisfactory statistics, and all our collections, taken up and ready for delivery to those whose duty it is to receive and dispose of them, so that there shall be no friction or embarrassment there—but we should be prepared in heart and spirit; be indwelt with the Spirit of wisdom, love and of a sound mind; be filled with the anction of the Holy Ghost, so that our sessions shall be seasons of refreshing from the presence of the Lord—a season of revival power. The time was when the servants of God, as they came up to their annual reunion, expected it to be a time of the outpouring of the Spirit upon preachers and people, and they were not disappointed often—it was usually a time of spiritual power. While they tarried there they were freshly indwelt with power from on high—recommissioned for the great work in which they were engaged, and they would start out again upon the dangerous war-path of life, feeling that they had been greatly strengthened for the ensuing yearly campaign against the powers of darkness—the great enemy of souls. And not only this, but they would hold a kind of class meeting with each other, and in order to improve their time on these occasions to the very best advantage, they tried to be especially careful to set God before their eyes, and to redeem as much of the intermediate time for private devotion, as possible—praying for each other, and for a blessing upon all their deliberations.

They would often inquire of each other how their souls prospered, and if they were going on unto perfection—striving, looking, longing for full redemption. They felt and believed that these occasions should be improved to the glory of God and the good of the church, and they invariably left their impressions upon the people on all such occasions; and, as a matter of course, a revival influence. But how is it now with us? Most of us, I fear, go up to Conference simply as a matter of course, but poorly prepared for it in anything, and instead of regarding the occasion as holy and sacred to the Lord, we make it more a time for showing off and pleasure. And it cannot be expected to be otherwise hardly, at least under the present order of things in all our Conferences that I have had the pleasure of attending. It is contended that every member of the Conference should attend, and I think very justly. Every one should attend, be at his post and remain there until the close. And suppose they do? About ten or a dozen do all the business of the Conference, and the balance are merely lookers-on, have nothing to do at all but to "show off" and enjoy themselves. And it is not remarkable at all to me that we lookers-on should become a little restive and "stir around somewhat"—be out on the streets smoking cigars or the pipe, cracking jokes with each other, or with other friends "showing off and taking our pleasure," while those hard-pressed and overburdened "workers" in the Conference are transacting the business of the church. I heard one of these "overburdened packhorses" of the Conference say once to a crowd of jolly preachers on a street corner, "enjoying a good smoke": "Oh, you fellows are having such a nice time of it, while I, poor fellow, am tied down in the Conference room all day; I am nearly strangled. Why, I am chairman of two committees, and have to meet three others besides this afternoon and to-night, and ever so much other work to do."

The poor fellow needed help. Whether he wanted it is questionable. My own impression is, that if this state of things is to continue it would be economy, to say the least of it, for these "mere lookers-on" to remain at home and take care of the work, or make their arrangements for the next year, and have their appointments sent to them. There is another suggestion. Packhorses wear out, feed and favor them as you may, and I think it would be wise to be breaking in some others along, so as to be able to keep up the succession—not apostolic, but of Conference business men. I know that there is not business enough to employ every member of the Conference, but there is certainly enough to employ many of the younger men of the Conference, who feel, under the present state of things, that they have very little interest or business at Conference. And I would therefore suggest a distribution of the work, so that, while it may be preparing and qualifying our young men for such work, it may fall lightly on others, so that our present class of business men may not be "stove up" too soon. And I think the thing can be made to work.

I should be rejoiced to have some of our older brethren introduce a resolution at our next Annual Conference to that effect, something like the following:

Resolved, That it is the sense of this Conference that no member of this body shall be appointed on more than one committee during this session.

I would not be at all surprised if it should work well. I hope it will be tried.

Distribute the work as much as possible among the members, and you will make them all feel that they are identified and interested in the great moving machinery of the church. I believe it will have a good influence.

JACKSON, MISS., Sept. 21, 1870.

CONVERSION AND MEMBERSHIP.

Mr. Editor: In "News from the Churches" we sometimes read that a number of persons were converted, and that a greater number were received into the church on the same occasion. Statements in such language are apt to leave the impression, especially upon the minds of those not familiar with the methods of Methodism, that conversion from the world to the church, and conversion from the power of Satan unto God, do not necessarily involve each other. And it is a painful fact that many persons have been admitted to our communion who have "neither part nor lot in this matter," who, being unchanged by grace, either speedily turn again to that world which they had so solemnly renounced with their lips, or remain a perpetual hindrance and a scandal to the church; and although they may abstain from outward evil, do not continue to evidence their desire of salvation by practical and experimental piety.

Now I do not wish to dispute with the doctors concerning the scriptural guidance which we profess to follow; neither do I propose that we should prescribe any new standard by which all applicants for church membership shall be tested. No; the fault is not in our theory but in our practice. Let us more carefully follow the directions prescribed in our own admirable Book of Discipline as to whom we shall recognize as members of the church of Christ and bid welcome to all its privileges.

Herein do we find it provided that candidates for church membership shall, in order to their reception, give "satisfactory assurances of their desire to flee from the wrath to come and be saved from their sins"—that is, that they shall manifest evangelical repentance, which is the first part of conversion. But this is not all. Their assurances shall be equally satisfactory as to the genuineness of their faith. Now the well known Methodist or scriptural idea of faith is that it is more than a mere opinion; and especially if it have the quality of genuineness, I humbly judge that it must be "the substance of things hoped for"—that through which we are saved.

Now if a person gives these assurances and assumes the solemn vows of the baptismal covenant, unaided and unchanged, at least in some degree, by the Spirit of God, he is either ignorant, knowing not wherof he affirms, or insincere, drawing nigh unto God with his lips, while his heart is far from him. In either case there is little hope for him. But if he apprehend the nature of his own professions and vows, and be sincere therein, I cannot believe, in the light of gospel promise, but that he has passed from death unto life.

I would only suggest that pastors should always hold their candidates for church membership, as were held the catechumen of old, in a state of trial, under diligent spiritual instruction, until really well "satisfied on these points," until they evidence the sincerity of their repentance by ceasing to do evil, and "the genuineness of their faith" by learning to do well; until at least the day-star be arisen in their hearts, heralding the broader beams of the sun of righteousness; until assured that they will continue to "walk in the light, as he is in the light."

Unregenerate persons admitted to our communion may add to our wealth, and attend upon our ordinances, and well support our institutions, yet they seriously mar our purity, spirituality and power, and involve us in that Constantinian snare, the patronage of sinners, from the dire results of which God has so signally set us free by means of his servants—a Luther and a Wesley. Let us be not entangled again with the yoke of bondage.

NOVITUS.

NEWS FROM THE CHURCHES.

GORDO, ALA., Oct. 1, 1870.

Mr. Editor: We are having good times on Gordo circuit. I have held a series of protracted meetings this fall, resulting in about forty-five accessions to the church. Besides this, through the untiring energy of Brother McKee, local preacher, a new church has been organized. A meeting is in progress at that place now. Up to this time twenty-seven have joined there.

Our Baptist brethren are taking a curious and interesting stand. At their association near this place, a few days ago—I have it from good authority—they passed an *edict*, I suppose, prohibiting the children of their members from attending any but Baptist Sunday schools. It was not unanimous on the part of their preachers. Very high ground, that!

Yours very truly,

THOS. CAMERON,

North Alabama Conference.

Mr. Editor: For the benefit of our church and friends I will send you some revival news from a portion of the Autauga circuit, Wetumpka district, Alabama. I commenced a two days' meeting at Pine Level on the twenty-fourth of September. We protracted it nine days, and the Lord added forty-seven souls to the church and eight reclaimed, making fifty-five on their way to Zion. We had the services of Dr. James, local, three days, and Brother R. S. Woodward two days. These brethren did good work for the Lord. I preached at three churches on said circuit. At Cain's chapel there have been eleven accessions, making sixty-six on this portion of the work up to date. To God be all the praise.

A few words of instruction to our young ministers. The key to revivals is holy living, knee-work and generalship; and do not hasty in calling on ministers to preach as soon as they visit your revival meetings, but let them get the holy influence before you invite them to preach.

A few words for your members. Let every member pray for the minister and bear him up with their prayers; and after the close of the meeting you should watch after and pray for the prosperity of the church.

Yours in Christ Jesus, our Lord,

R. F. PIERCE.

NEVER indulge in what appears to be a little sin; it will harden the heart and lead to greater.

Bad ears are as bad as no ears.

A disease in the ear not infrequently leads to a disease of the brain, and the converse is also true.

A capacious ear brings on hardening of the brain; a dull ear softening of the brain.

Itching ears have come to be an epidemic. The witty preacher, the startling preacher, the preacher who gets his subjects anywhere but in the Bible and in the domain of conscience, who has little or nothing to say about spiritual ruin, redemption, regeneration and Christian experience, is sure to be in demand.

To be admired and to be useful, to be approved of God and of man, are two things which have no necessary connection. Ahab had four hundred preachers, and he liked them much, but they were false prophets.

"In at one ear and out at the other," is an ailment that has prevailed immemorially in Christian assemblies. It betokens a sad want of appetite for truth, and an indigestion that is alarming. *Biblic* aures are greatly to be desired; ears that eagerly drink in divine teachings. A horse that is in good condition usually points one ear forward and the other backward, to catch sounds from all quarters. As well be without these organs as not to use them. The great Teacher repeatedly employs the simple, solemn, proverbial injunction: "He that hath ears to hear, let him hear."

To what intent is this organ, if not to take in the words of him concerning whom the adorable Father said: "This is my beloved Son; hear him?"

John Newton says in regard to the Rev. Thomas Haweis, LL. B., that his preaching "had, like the report of a cannon, sounded through the country, and attracted vast congregations to Aldwinkle." He continued rector of that church in Northamptonshire for fifty-six years. Some of the most prodigious persons in the region were brought to repentance under his pungent appeals. Among them was an inn-keeper greatly given to intemperance, and violently opposed to evangelical truth. But he was fond of music; and hearing they had excellent singing at Aldwinkle, he went there one Sabbath, though six miles distant, to gratify his taste. The singing pleased him much. When that was over he secured his ears against the sermon with his forefingers. The sermon began with an earnest appeal to the hearers to attend to their souls' everlasting interests. A fly lighting on the inn-keeper's face, stung him sharply, and he withdrew one of his fingers in order to brush off the intruder. Just at that moment Haweis repeated with great solemnity the words of the text (Mark iv, 9), "He that hath ears to hear, let him hear." They entered the un-stopped ear like a clap of thunder. Presently the man withdrew the other finger, and listened with deep attention. The result was a revolution of character and habits. He would drive the six miles, whatever might be the weather, to worship and to listen with eager ear in the church where he first received saving impressions. For eighteen years he maintained a walk with God, and died in hope.

"He that hath ears to hear, let him hear; what good can preaching do you?" said a gentleman to a poor Scotch woman who was busy on Monday at the bleaching ground, watering her webs of linen cloth, and who could not remember even the text of a sermon heard the day before—"What good can preaching do you if you forget it all?" "Ah, sir," she replied, "if you look at this web on the grass, you will see that as fast as ever I put water on it the sun dries it all up, and yet, sir, I see it gets whiter and whiter."—*Congregationalist*.

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EARS AND NO EARS.

BY REV. A. C. THOMPSON, D. D.

Bad ears are as bad as no ears. A disease in the ear not infrequently leads to a disease of the brain, and the converse is also true. A capacious ear brings on hardening of the brain; a dull ear softening of the brain.

Itching ears have come to be an epidemic. The witty preacher, the startling preacher, the preacher who gets his subjects anywhere but in the Bible and in the domain of conscience, who has little or nothing to say about spiritual ruin, redemption, regeneration and Christian experience, is sure to be in demand. To be admired and to be useful, to be approved of God and of man, are two things which have no necessary connection. Ahab had four hundred preachers, and he liked them much, but they were false prophets.

"In at one ear and out at the other," is an ailment that has prevailed immemorially in Christian assemblies. It betokens a sad want of appetite for truth, and an indigestion that is alarming. *Biblic* aures are greatly to be desired; ears that eagerly drink in divine teachings. A horse that is in good condition usually points one ear forward and the other backward, to catch sounds from all quarters. As well be without these organs as not to use them. The great Teacher repeatedly employs the simple, solemn, proverbial injunction: "He that hath ears to hear, let him hear."

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The Christian Advocate.

SATURDAY, OCTOBER 22, 1870.

THAT DAY.

Thou inevitable day,
When a voice to me shall say:
"Thou must rise and come away."
All thine other journeys past,
Gird thee, and make ready fast
For thy longest and thy last."
Day deep hidden from our sight,
An impenetrable night,
Who may guess of thee aught?
Shall I lay my drooping head
On some loved lap; round my bed
Prayer be made and tears be shed?
Or at distance from mine own—
Name and kin alike unknown—
Make my solitary noon?
Little skills it where or how,
If thou comest then or now,
With a smile or an angry brow.
Come thou must, and we must die;
Jesus, Saviour, stand thou by
When that last sleep seals our eye.
Words of Hope.

HELEN CHALMERS.

BY REV. T. DE WITT TALLMAGE.

We are told that when a man is dead, he is dead, and that he never again appears in mortal spheres. While we cannot accept the theory of the transmigration of souls, we find that, in some strange way, every good and great soul, after leaving this world, comes back again. When Roderick Dhu wound his horn among the Highlands, Ben-jedi and Ben-venne thing back not so many echoes as there are reverberations and resurrections of a great life. Not only these multiplied and shattered echoes of good, but almost always some one grand embodiment of the good. John Knox died, but he thundered again in Scotland when Thomas Chalmers spoke. They seem to be one, and the same dauntless, uncompromising, lion-hearted nature.

In a pleasant house in Leamington Terrace, Brumfield Place, Edinburgh, more than anywhere else, are to be found the literary remains of Thomas Chalmers; his library not large, but read till the type is dull and the covers worn off; the wall hung with the faces of his contemporaries and friends—Macintosh, and Jeffrey, and Wilson, and Hugh Miller; autograph letters in which Edward Irving poured out his sorrows against what he calls an ungenial age, and Elizabeth Fry blends her philanthropies, and Hallam talks of his literary projects, and Thomas Carlyle breaks forth against metaphysics as a universe of cobwebs. Then we had lifted for us the lid of the big box in which Thomas Chalmers had tumbled his sermons, many of them already by the printing press scattered the world over; many of them in hieroglyphics that never will be deciphered—sermons an hour long, written in short-hand, on two sides of a small letter-sheet. The books, the papers, the surroundings suggestive of the times which put Scotch ministers to the bitter test. But more than all we were interested in the sketches and diagrams of what is known as his "Territorial scheme," the plan by which he proposed to divide the masses of Edinburgh, Glasgow and London.

Another echo! Thomas Chalmers' soul comes back again. It shall not stand in the Tron pulpit, nor sit in professorial chair, but in the person of his daughter Helen, his great, philanthropic soul must find embodiment.

In one of the alleys running off from Fountain Bridge, a street crowded with drunkenness and pollution, is the low-roofed building in which this good woman is spending her life to help men and women out of their miseries. Her chief work is with drunkards, their wives and daughters. Some of the poor women of the neighborhood who have sober husbands complain against her, saying: "Why do you pass us? because our husbands are good, and do not care for us. If we had married some worthless sot you would then have taken care of us in our poverty."

In the winter, when the nights are long and cold, you may see Helen Chalmers with her lantern shining through the lanes of the city, waiting up the depraved, and bringing them out to her reform meetings. Insult her, do they? Never! They would as soon think of pelting an angel of God. Fearless and strong in the righteousness of her work, she goes up to a group of intoxicated men, shakes hands with them, and takes them along to hear the Thursday night speech on temperance.

One night, as she was standing in the street, talking with the intemperate father, and persuading him to a better life, a man kept talking up and down the room, as though uninterested in what was said; but finally, in his intoxication, he turned to her and remarked: "I shall get to heaven as easy as I will; do you not think so?" She answered not a word, but took her Bible, and pointed to

the passage: "No drunkard shall inherit the kingdom of God." The arrow struck between the joints of the harness, and that little piece of Christian stratagem ended in the man's reformation.

Helen's ideas of mercy and helpfulness are intensely practical. She has established a self-supporting institution chiefly for the relief of the wives of drunkards. We saw the hall crowded with these women. She buys all kinds of goods for them, and requires that they pay for them. It is often in installments of a half-penny each; but in this way their feelings of self-respect are preserved. These people could not gather up enough money to make the purchases at once, and their ignorance might be imposed upon by traders. Helen stands up as their defender, their savings bank, their counselor in all things. On Monday afternoons she has them together, and as they sew, the children are entertained in an adjoining room, while Helen reads to the mothers a story, or talks to them of their welfare, or explains a chapter of the Bible. Her whole theory is that the poor can take care of themselves if you only give them a chance. A more practical scheme of relief we never saw. Scores of men have by this Christian woman been reclaimed, and as many homes reconstructed.

Helen feels she is only carrying out the plans of her father. She is the most unassuming of women. Many do not understand her. Opposition enterprises have been started, but in quickness; yet, with all the holy obstinacy of a Scotch Christian, she goes right on to perform her heroic and self-denying mission. The exquisite traceries of Holyrood Abbey, the strength of Edinburgh Castle, the monumental glory of Calton Hill, the indescribable splendor of this the grandest city our eyes ever rested on, have not so profoundly moved our soul as the quiet but stupendous work of Helen Chalmers.—*Heart and Home*, Edinburgh, June 30, 1870.

AD. CAPTAIN.—We clip the following piece of Biblical criticism from the Boston Investigator:

"Take no thought for the morrow, for the morrow shall take thought for the things of itself.—Matt. vi. 34.

"This is bad to practice, especially by farmers, mechanics, sailors or other laboring men, nor does it agree with the story of the five virgins, who were called foolish because they took not sufficient thought for the time to come, and so were shut out from the marriage."

A little investigation would have shown the Investigator that the word translated "thought" does not mean simply deliberation or care. Suppose that we substitute *solicitude*, then what advice could be better "to practice" for "farmers, mechanics, sailors or other laboring men?" The farmer would sow his seed and leave the weather to God; the mechanic would do his work with a cheerful heart, reposing on the Builder of the Universe; the sailor would take calm and storm as they came from him who holds the waters in the hollow of his hand; and the laboring man would enjoy his hard-earned living none the less because he did not anticipate trouble. There may be other "investigators" who would criticize Christ in this style, but as Christians we retain our composure, for "sufficient unto the day is the evil thereof." We need add neither our conjectures nor our fears to the evil which we see.—*Christian Union*.

SCIENCE AND FAITH.—In a review of Mr. A. R. Wallace's recent work on the Theory of Natural Selection the Nation says: "It is not a little singular that within a year two of the greatest thinkers of the day, who have gone furthest on the road which is generally believed to lead inevitably to atheism, have in earnestness, and in the true scientific spirit, declared that their studies have given them the abiding conviction that there is, beyond this range of physical events, an intellectual guiding force. Our author believes that all force is 'will force,' the will of a supreme intelligence; and Julius Robert Meyer, who has carried the idea of a correlation of forces to that point where the short-sighted believed he had left nothing but machinery in the universe, has declared that beyond all these phenomena must lie the infinite mind, and that his work, so far from supplanting his only strengthened the foundations of religion."—*Medical and Surgical Reporter*.

WE HAVE heard of "mildly modesty," but do not believe in it so fully as the old bachelor who said that giving the ballot to women would not amount to anything practically, because they would keep denying they were old enough to vote until they got too old to take any interest in politics.

It must have been the same elderly old bachelor who believed that Adam's wife was called Eve because when she appeared man's day of happiness was drawing to a close.

DOING SOMETHING FOR JESUS.

Brook Village was blessed with a faithful under-shepherd, who not only aimed to do what he could personally, but strove to lead others to like earnest efforts for the good of souls.

A steady work of grace for a long time went on, touching one heart here, another there; startling those who, heretofore resting on the false foundation of their own good works, now for the first time realized their need of a Redeemer.

Among those thus brought to a newness of life was Kate S., a young girl of a peculiarly gentle and retiring disposition, and to whom the very venturing into the presence of strangers was a severe trial.

But with love for Jesus came the desire to do something for him, and again and again the inquiry was made: "What shall I find to do?" At last she went to her pastor, and laid the question before him.

"She came to me," said that pastor recently, "her shrinking timidity overcome by love for her Saviour; and with a quivering voice questioned: 'What can I be doing for Jesus? I want to be doing something for Jesus. I would like to be a missionary, but I have neither strength nor education sufficient for such a work; yet I must do something.'"

"I said: 'If you can't be a foreign missionary, be a home laborer; try and gather a class of girls into the Sabbath school. There are scores of young people in the factory village who never enter either church or school room.'"

"This was only a seed, but it had fallen into good soil, and it brought forth fruit in due season. Sunday after Sunday Kate appeared with the trophies of her week's labors, till her class numbered fourteen members, girls from twelve to eighteen years of age. There was no fear when talking for Christ, all the old painful diffidence seemed as a thing of the past, and Kate was all unconsciously to herself doing a great work among the young people around her. For three years she used faithfully the talents God had given her, and then went to be with him she loved, for ever and ever.

"Four of her class had entered upon a Christian life ere her departure, and she died confident that the rest would be brought in. Now each one of those fourteen pupils is a living trophy of her teacher's faithfulness; and her faithfulness unto death they are truly striving to emulate. Eternity alone will show the widespread influence of her humbly wrought labors for him she adored and strove to imitate."

I listened as Kate's pastor told the story of her useful life and happy death, and the lesson that it taught was a pleasant one, for it is indeed sweet to know that none are so weak or lowly as to find the search in vain for duties that may be accomplished for him who lived and died for us. If we ask God for work, he will find for us that which is the best suited to our individual strength and powers of mind.

Think of the stars in the crown of rejoicing a Father's hand has surely placed on the head of his faithful child, poor, weak, diffident Kate S., and then ask yourself, What have I done, or am I doing for him who has done so much for me?

"Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—*A. M. L., in American Messenger*.

The ritual commission of the English Church, after a series of meetings extending over more than a year, has at last handed in the most complex and contradictory report of which we have ever heard. The report is signed by 27 of the 30 members, and is half a page long; but the expressions of dissent occupy 27 pages. All of them dissent once; 16 twice; 3 three times; and 2 of them 5 times. What is most wonderful, 17 of them, a majority, protest against the action on the Athanasian Creed. Practically the commission, from which so much was expected, has collapsed. Its recommendations are unimportant, and no agreement could be come to on important questions. The immediate occasion of its appointment was the felt necessity of some modification of the "Ornaments Rubric," but no alteration is proposed, so that the ritualists are free to continue their practices. The rubric is retained, which classifies the unbaptized with the excommunicated, and forbids them the use of the burial office; but permission is given, though with some dissent, to employ an abbreviated form. The keenest discussion was on the Athanasian Creed. They retain it; but add an explanatory note, to the effect that its dogmatic clauses are only to be understood "as a warning of the peril of those who will fully reject the Catholic faith." Dean Stanley contributes 16 objections to the Creed and 11 to this note. There is no probability that the report will become the law of the church.—*Independent*.

DEATH may remove from us the great and good, but the force of their actions still remains.

CHARACTER OF ELIZABETH.

Not from any sympathy with the views either of Luther or Calvin, she chose her party at her accession. She found herself compelled against her will to become the patron of heretics and rebels, in whose objects she had no interest, and in whose theology she had no belief. She resented the necessity while she submitted to it, and her vacillations are explained by the reluctance with which each successive step was forced upon her, on a road which she detested. It would have been easy for a Protestant to be decided. It would have been easy for a Catholic to be decided. To Elizabeth the speculations of the so-called divines were but as ropes of sand and sea-slime leading to the moon, and the doctrines for which they were reading each other to pieces as a dream of fools or enthusiasts. Unfortunately her keenness of insight was not combined with any profound concern for serious things. She saw through the emptiness of the forms in which religion presented itself to the world. She had none the more any larger or deeper conviction of her own. She was without the intellectual emotions which give human character its consistency and power. One moral quality she possessed in an eminent degree; she was supremely brave. For thirty years she was perpetually a mark for assassination, and her spirits were never affected, and she was never frightened into cruelty. She had a proper contempt also for idle luxury and indulgence. She lived simply, worked hard, and ruled her household with rigid economy. But her vanity was insatiable as it was commonplace. No flattery was too tawdry to find a welcome with her, and as she had no repugnance to false words in others, she was equally liberal of them herself. Her entire nature was saturated with artifice. Except when speaking some round untruth, Elizabeth never could be simple. Her letters and her speeches were as fantastic as her dress, and her meaning as involved as her policy. She was unnatural even in her prayers, and she carried her affectation into the presence of the Almighty. She might doubt legitimately whether she ought to assist an Earl of Murray or a Prince of Orange when in arms against their sovereign; but her scruples extended only to the fulfillment of her promises of support, when she had herself tempted them into insurrection. Obligations of honor were not only occasionally forgotten by her, but she did not seem to understand what honor meant.—*Froude, in History of England*.

A PEOPLE ON STILTS.—The pictures of Rosa Bonheur have made us well acquainted with the singular habits which the shepherds of the lands south of Bordeaux have adopted of passing the greater part of their lives on stilts. The first time that a group of these people are seen there is a curious emotion in the mind, as of a strange prodigy. Dressed in sheepskins, worn by time, knitting stockings or spinning thread, they gravely pass over the reeds and furze—the spectator unried, as it were, in the bushes; they lifted nearer the sky, on the verge of the horizon. The long stick, which they handle with so much address, serving as a balancing pole or a support for the arm, contributes still more to the strangeness of their appearance; they look like gigantic crickets preparing to spring. In the lands of Medoc, not only the shepherds, but every one uses this style of locomotion; the children have no fear, and the women, who are invariably dressed in black, resemble large ravens perched on dead branches. The origin of stilts is unknown, but it is probable that they were not in use before the middle ages, as ancient authors make no mention of them. In the patois of the country they are called change, which would seem to fix their origin in the period of the rule of the English, deriving it from our word shank; probably some inventive British mind gave them this servicable mode of progression. Perched on these borrowed legs the shepherd watches over his charge, concealed in the brushwood, crosses uninjured the marshes and quicksands, fears not to be torn by thorns or dry twigs, and can at any time double the speed at which he ordinarily walks. Whether it has any effect on the character cannot be denied; but certain it is that these people are distinguished by their wild, savage nature. They have a horror of strangers, and when they perceive a traveler coming toward them they hasten to flee into concealment.—*Chambers' Journal*.

REPORTERS are often unconsciously satirical. A morning paper says in an obituary: "Mr. — was an estimable citizen. He lived uprightly. He died with perfect resignation. He had, recently been married." Which reminds us of an equally innocent item found a few days ago in the local columns of a Kansas paper. The reporter sentimentally remarked: "Mr. Black ate twelve ears of corn the day before he died."

RELIGIOUS INTELLIGENCE.

The religious papers of Wurttemberg represent the Methodists in their country as in a prosperous condition.

The Board of Trustees of the Illinois Wesleyan University have voted to admit ladies into the institution.

A REVIVAL is in progress in the Fintaw street Methodist Episcopal church, Baltimore. One hundred and fourteen have already been converted.

The statistics of British Wesleyan Methodism, just published, show the number of members to be, including probationers, 613,071; ministers, 3,267.

The largest membership at any single church among the Presbyterians is that of Dr. Cuyler's, of Brooklyn. The full number of membership is 1,375.

At the Vermont Methodist Convention five gentlemen pledged \$500 each toward raising \$40,000 for the endowment of Vermont Conference Seminary at Montpelier.

The Rev. Titus Coan, a well known missionary to the Hawaiian Islands, was expected to arrive in New York last week, after a continuous absence of thirty-six years at his post of labor. During this time he has received thirteen thousand of the islanders into the communion of the Protestant Church.

MARTIN HARRIS, who was one of the "three witnesses" to the Book of Mormons, still lives, although in his eighty-eighth year. He lately visited Salt Lake City and is represented as still holding firmly to his forty years' old story of the angels that appeared before him and showed him the tablets on which the characters of the Book of Mormons were inscribed.

CHRISTIANITY has had wonderful success among the Shanars, a large tribe of degraded devil-worshippers in Southern India, who, when heathen, had scarcely any idea of God. They have now over five hundred native preachers, and one hundred thousand nominal Christians who have abandoned heathenism, and formed themselves into congregations for Christian worship.

Six young Wesleyan missionaries sailed from London, September 14, to enter the large and growing field in the colonies of Australia and New Zealand. They were all selected from the students who had been thoroughly trained in the Richmond Theological School. Our English Wesleyan brethren do grandly and generously by their foreign missionary work in sending many of their most promising young men as reinforcements.

A CONGREGATIONAL church in Iowa has decided that the invitation to the communion table shall be given in the subjoined terms: "All who believe themselves to be the followers of Christ are cordially invited to partake with this church of the sacred emblems." Against the arguments of a minority who sturdily opposed this step it was claimed that a large charity should be exercised toward those who, while they hope they are Christians, yet for various reasons decline to make a public profession of their faith. To win all these classes a new form of invitation was desirable.

The Baptist denomination of Nova Scotia dates back a century, but its chief progress has been since 1820. According to a report made at a recent meeting of the Central Association in Halifax the total membership is eighteen thousand. The Baptists are especially strong in the western part of the province.

In the eastern part of Nova Scotia there is a powerful Presbyterian element. The clergy are mainly from Scotland and are disposed to keep up a transatlantic connection. Among the Nova Scotia Episcopalians, the Broad Church party is the most aggressive, and has recently made great progress.

AN ENGLISH clergyman recently attempted to bring the schoolmaster of the parish to a fitting sense of his duties by such a vigorous process that the magistrates, on an investigation of the case, fined the pugnacious guardian of public morals one pound and costs. Thereof the gentleman's unsanitary treatment of his refractory schoolmaster reminds the Graphic of an old agricultural laborer's equally muscular method of evangelizing his family. Being remonstrated with by the pastor for not "bringing up" his boys as he should, he replied: "I dinno ow 'tis, sir; I order 'em down to pray night and mornin', and when they won't go down I knock 'em down—and yet they ain't good!"

THE AMERICAN Board of Commissioners for Foreign Missions commenced its sessions in Brooklyn, last Tuesday. In the evening a business meeting was held, after which the annual sermon was preached by Dr. Stearns. A very interesting programme was announced. The board now supports missions in India, China, Turkey, Africa, the Sandwich Islands, Japan, and among the Indians, and raises

annually for this purpose about \$500,000. It is understood that the New School Presbyterians, who have hitherto joined with the Congregationalists in furthering the interests of the society, will now withdraw in consequence of their union with the Old School, leaving the Congregationalists to carry on the work by themselves.—*Methodist*, October 8.

GOOD WORDS FROM SWEDEN.—That faithful Baptist missionary, Rev. A. Wiberg, writes from Stockholm of a great work of grace under the fourteen evangelists sustained by the Stockholm Missionary Union, and quotes the resolution of thanks passed by that Union "To the American Tract Society for their generous donation of \$200 to aid in printing and circulating tracts in this country."

Gladly would the committee greatly enlarge their grants to such men as Wiberg and Oenken, to aid in the struggle of evangelical truth with formalism in these nominally Christian lands, with an enlarged liberality of those who appreciate this work enable the society to do more for northern Europe?—*American Messenger*.

A MARRIAGE of a highly independent and extraordinary character recently took place at Ravenna, Ohio. Walter Pierce, the bridegroom, drew up a paper in which he declared his willingness to accord to the woman whom he had selected as his bride, "equal rights, socially, religiously, and politically," with himself. This being read the lady responded: "I take Walter Pierce, whom I now hold by the hand, and whom I intelligently, religiously and spiritually love, to be my companion through life; and I agree not to usurp over or transcend him in any particular." Then standing before the mayor, they said: "By this voluntary and premeditated act, in your presence, we declare ourselves religiously, philosophically and scientifically married." Apparently convinced that Mr. Pierce would not be "trumped," the mayor declared the marriage valid.

SPEECH-MAKING IN PRAYER.—Should prayer offered in public be an oration? A few months ago we went to church on a Sunday evening in a large country town, and heard something which so impressed us that we have since thought about it very often. It was not the sermon; there was nothing specially memorable in that. It was a prayer, or at least when the minister began it he said, "Let us pray," and the people bowed their heads as if in supplication. Then we heard, first, a brief eulogy upon human nature, setting forth its dignity and independence. Then there was a description of the horrible and enslaving effects of superstition, and of false views of the character of God which have always been entertained in the Christian church. After this the results of modern theological criticism were summed up, and the prayer concluded with a sketch in outline of the state of things in the "good time coming, when man will be emancipated from the bondage of traditions, and rites and superstitious usages, and will reverence and worship only the Divine in his own nature." This is no caricature; it is an accurate report of what we heard on the occasion referred to, and in important respects it is much like what we have often heard in our own denomination and in others. There is a great deal of prying in public that closely resembles speech-making. Of course we intend no criticism of the obvious ideas and opinions of the minister whom we heard; we only ask whether such an oration can properly be called a prayer?—*Liberal Christian*, New York.

THE BAPTISTS of Georgia propose to remove Mercer University from Pennington to the more central location of Macon. Their Board of Domestic Missions last year nearly encumbered a debt of \$17,500, and supported a force of 64 missionaries, against 26 the year previous. They have in the State the enormous number of 1,218 churches, with 115,198 members, of whom 39,070 are colored. Besides these there are 205 colored churches, with a membership of 27,758; 362 anti-missionary churches, with a membership of 11,249; and 288 regular Baptist churches, with 15,913 members.

TO CURE NERVOUS HEADACHE.—Take a dessert-spoonful of common soda, such as is used in making bread, and dissolve it thoroughly in a quart of cold water. With this thoroughly shampoo the head for about five minutes, scratching the skin of the head and the back of the neck well with the finger-nails. Then rinse the head with clear cold water. Major Brown says he has used this remedy in perhaps a thousand cases since 1853, and never once failed to give relief in five to ten minutes. This remedy is for nervous headache, and is not for those afflictions of the head arising from deranged stomachs.

The Christian Advocate,

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

MONEY.

By way of gentle reminder we would say to those having funds for the ADVOCATE that this is the hardest season of the year financially, and that we need every available dollar to tide us over the present financial stringency. Small sums in many hands make a considerable aggregate. Don't wait till Conference, but remit at once by registered letter, post office money order or draft.

YELLOW FEVER.—Since our last report the fever has been steadily declining. The weather is now bright and nearly cool enough for frost, and we have every reason to believe that the fever will disappear altogether in a week or two. We do not think that unacclimated persons incur much risk at this time. The deaths from fever for the week ending on the nineteenth instant are as follows:

October 13.....	6
October 14.....	7
October 15.....	12
October 16.....	12
October 17.....	3
October 18.....	5
October 19.....	7

Making a total of.....

DR. GEORGE H. CLINTON.—It will be observed that Dr. Clinton is announced in the list of appointments in connection with the First Church, as supernumerary. His health has not been sufficiently restored to justify his taking charge of so large a society; otherwise he would have been continued in that appointment. During his connection with it, for two years past he has rendered the church invaluable service, and has endeared himself universally to the people of his charge and the large congregation to which he has ministered in the most acceptable manner. The suspension of his active ministry is very deeply regretted throughout the entire church and Methodist community here. We hope it may be temporary, and that he may soon be able to resume his labors in our city, where his ministry has been so pleasant to himself as well as profitable to the church. By the advice of his physicians he will spend the winter in the South, at his father's residence, and takes his departure this week. His post office address will be Darlington, Louisiana. He takes with him, for himself and family, our affectionate sympathies and our prayers for his return to us with restored health and strength. *St. Louis Christian Advocate.*

No one loves to tell a tale of scandal but to him who loves to hear it. Learn, then, to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name.

Look not mournfully into the past; it comes not back again. Which improve the present. It is thine. Go forth to meet the shadowy future without fear, and with a manly heart.

PERSONAL ACCOUNTABILITY.

The most complete isolation of man lies in this feature of his responsibility. The final account will be intensely personal. Every one of us shall give account of himself to God. Others may be instrumental in molding our characters and in giving direction to our lives; they may be the means of leading us away from virtue and piety, and plunging us into vice and crime, but still every one shall give account of himself. Judgment by proxy is impossible. All must stand before the judgment seat of Christ, and every individual of the myriads of earth must then answer absolutely for himself. Parents cannot respond for their children, nor children for their parents. Every man shall bear his own burden, and no one in the universe can assume any part of it. What others may have contributed to our downfall and misery they must answer for, while this fact takes nothing from the weight of our own condemnation. Our ruin is not the less terrible because some other accountable being has led us into it. In justly blaming others we do not relieve ourselves of guilt.

It is very common for men to attempt to shift this accountability from themselves by ascribing their faults and sins to their fellow-men. Adam was the father of us all in this as in other respects, and Eve acted as her children have acted ever since. We are always endeavoring to place the responsibility somewhere besides in ourselves.

"The woman whom thou gavest to be with me, she gave me of the tree and I did eat." How else should our first mother escape but by answering her Maker: "The serpent beguiled me, and I did eat?" True as these answers were, they did not relieve our first parents of their personal guilt, and the curse was pronounced upon them. People are ready to lay their sins at the door of circumstances, to the charge of seducing spirits and peculiarities of temperament. Here is a man who complains that no one cares for his soul; parents, ministers, friends have neglected his spiritual interests. He knows himself to be a sinner, but feels that somebody else is to blame for it, and that somehow he shall escape on this score. It is seldom, indeed, that we cannot find some scape-goat of this sort—something that must exculpate, or somebody who must answer for us. The feeling is not uncommon that God himself is responsible for what we are, and that a rigid personal accountability is therefore unreasonable. Sin ceases to be sin when God becomes its author, and the creature stands acquitted by the Creator's own act. Whether we

rest in the conviction that our character and conduct are determined by divine or human agencies, the conclusion reached is that we are not responsible. Life has been a failure and a crime, but the responsibility rests upon others, and if there be any retribution, upon them it must fall. Men persuade themselves that they cannot help being what they are, and that, if wrong, an overwhelming necessity shunts them up to the dominion of passion and error. They resist the convictions of conscience, the declarations of inspired authority and the consciousness of guilt until they come to believe that a fatal and final condemnation is impossible.

In opposition to all such delusions is the testimony of the Scriptures. Each individual must answer for himself as to character, belief and conduct. The presence of a corrupt nature may be intensely powerful, the perplexities of opinions and doctrines apparently inextricable, and the obstacles to uprightness seemingly insurmountable, but yet the demand of faith and obedience is not relaxed. The creature of God, and in a universe of intelligences acting upon him, and here with an unmistakable bias to evil, man is free, and he will be held to a strict account. If he continues in ignorance and disobedience the peril is his own; if he runs into error he must assume the consequences; if he yields to temptation, though the temptations

be of the form of an angel of light, it is his own undoing. Everything is at his own risk. He may fall with others and by others, and yet he destroys himself. He may charge his ruin upon the appointment of God, the malice of devils, the inconsiderateness of friends, the selfishness of kindred, and yet the sinner, however lost, must give account of himself to God. His destruction may deepen the remorse of others, without in the least alleviating his own. He must stand on that day as completely alone as if God and himself were the only beings in the universe.

The awful truth that we are personally accountable may well lead us to pause and examine the grounds of our hopes. These cannot be taken second-handed from the teachings of men or of churches. They cannot be assumed from the convictions and opinions of the world. Whatever we adopt, whatever we follow, it is all at our own risk. God has given us his revealed word, his quickening Spirit, the use of our reasoning faculties, and amid these conditions of light and grace we are left to elect life or death. Where opinions and doctrines are manifold and contradictory, where parties and sects disagree, we are still compelled to choose. The difficulty may be admitted, but we must overcome it, and if a serious mistake is made the consequences rest upon us. If without thought, investigation and prayer we accept the creeds and conclusions of falsehood, no companionship in error will clear us of the guilt and its results. In all essentials we can be right and must be right. God requires no more than that we do justly love mercy and walk humbly with him, but he does demand this. To do and to believe as well as we can is not the standard, unless the doing and the believing come up to the purity and faith of the gospel. Otherwise the creature becomes the law-giver, and the Creator's throne becomes the plaything of human caprice and folly.

THE MINISTRY AND OLD AGE.

The extracts which we give below, about preachers who have been overtaken by old age, will be read with serious thought by some. For old men like Dr. Sprague and Dr. Barnes, who retire from the active ministry with abundance of temporal comforts, no sympathy is needed. Their circumstances are most enviable. It is for the aged servants of God who are left in poverty that our pity should be excited. There is no office work for them when voice and limbs fail them for the pulpit and pastorate. They are laid aside with little consideration, and perhaps the terms "turned out to die" are not too harsh. Few of our middle-aged ministers can hope for a comfortable old age, and they must cheer themselves with the reflection that the most of them will be called home to heaven before the grasshopper becomes a burden. A writer from New York in the Boston Journal makes the following statements:

Dr. Sprague, of Albany, has removed to this locality. He has bought a comfortable home in Flushing, and will spend the remainder of his days quietly in retirement. For thirty-five years he was regarded as the most accomplished pastor in the State. Genial, gentle, manly, elegant and eloquent, his correspondence was probably larger than that of any clergyman in the country. He made his church celebrated through all lands by his ability as an author and preacher. Men will grow old; old friends will die; young people will rise in their places, like republics, are notoriously nugatory. They get all they can out of a man when he is young and popular, and turn him aside when he is old. The blow came on Dr. Sprague unexpectedly, and mortified him intensely. A meeting of his parish was called to provide means to pay for a mission chapel, which has been erected. One of the members, to the astonishment of the meeting, boldly announced that Dr. Sprague ought to leave; that he was an old man; that he had outlived his usefulness; was in the way; he should give place to a younger man, the congregation would fill up at once, and there would be no trouble about finances. A relation of Dr. Sprague, who was present at the meeting, reported the proceedings, and the doctor immediately resigned. He was too proud

to occupy the position from suffering. One of the most popular preachers ever settled in Boston spent his declining years in this city, and would have lived in want if prominent merchants had not settled on him an annuity. One of the most popular preachers that Brooklyn has ever had, who for years preached to the fashionable Presbyterian church in the city, who lived in fine style, and was the most famous platform speaker of the age, is now an old man without a settlement, whom no one cares to hear preach, and has scarcely any income. There are at least a dozen ministers who, since I was correspondent of the Journal, were settled over fine congregations with large revenues, but are now clerks in the customhouse, and thankful for that.

A gentleman whom all Boston knew as the pastor of one of the wealthiest churches in that city, thankfully accepts the pittance paid to city missionaries, to keep his family in bread. The church that he attends raised its pew-rents, a short time since, to give its pastor a large salary. The missionary was unable to pay the advanced rent, and so was turned out of doors.

Troy had a very fine preacher, gave him a very fine salary and a parsonage to live in. He was thought too old for his place, trouble was created—which can be easily done when men are disposed to make trouble—and the pastor resigned. He had always enjoyed a large salary, lived in good style, and never knew want. He is now in absolute penury, and thankfully accepts a Sabbath's preaching at small pay.

In the privacy of New York, where men are as solitary as if they were in the center of a dense forest, men turn from the ingratitude of the world in seclusion among the multitude of our people. These cases are only specimens.

The Western Christian Advocate contains the following extract and observations in the same line of thought:

Rev. John Todd, D. D., of Pittsfield, Massachusetts, and Rev. Albert Barnes, of Philadelphia, have each recently made contributions to the newspaper literature of the day concerning old preachers. Neither of them take the most cheerful views of extreme old age, though Mr. Barnes exhibits a spirit rather more elastic than Dr. Todd. The latter, in enumerating the trials of clergymen, has this in his list:

"The first great trial of the old preacher is, to feel that he has done his work—is no longer needed, and must be set aside. The world no longer looks to him. When a lawyer retires from public speaking he can go to his office and do office business. Probably eight-tenths of all the law business in the Commonwealth is done in the office. When a physician retires from visiting his patients he can go to his office and still carry on his consultations; but when the minister has done public speaking he has no such resource."

Not "in any way to prove a distress to his people," Dr. Todd has tendered his resignation, the same to take effect January 1, 1871. Both Mr. Todd and Mr. Barnes are over seventy, but both continue to write abundantly and with vigor. In their retirement as public speakers we trust many years may be granted both to speak through their eloquent pens.

The churches take care of their servants very much as other employers take care of theirs. When from any cause they become incapable of effective labor, they are set adrift and left to shift for themselves. It will be long before an adequate support will be provided for worn-out ministers in any church, and in the order of providence many of the most devoted and useful are pining in neglect and actual want. Either the preachers must be more provident and take care of themselves, or they must look forward with resignation to a decrepitude which shall be aggravated and engloomed by positive destitution. While looking at the darker side of the subject, however, we should not forget that it has some brighter aspects. For the many aged ministers who are spending their last days in cheerless destitution, there are probably many more who have all temporal as well as all spiritual consolations. Then the aged minister ordinarily has a supporting rather than a dependent family. And his average condition is perhaps better than that of men in secular pursuits. How many professional men or merchants are better off in their old age? Although the preachers are precluded from any considerable effort to provide for old age, they come off in the end about as well as those who have spent their lives in the attempt to

CIRCUITS AND STATIONS.

These two appellations designate two important fields of Methodist ministerial labor. As population becomes more dense, commercial, manufacturing and educational necessities demand and create villages, towns and cities. These must have pastors, and hence stations are ever increasing in our ecclesiastical system. The differences between the two fields of ministerial labor are considerable and various. We think, for reasons satisfactory, that a consideration of the differences may not be unprofitable or uninteresting, especially to our younger preachers.

Men who have had no opportunity to familiarize themselves with the facts are apt to think that "the station preacher," as he is called, has an easy and enviable position. Let us see. First, as to the matter of study. He must be a student if he is a success in the pulpit. He cannot get through one year with less than seventy-five sermons; if he has little assistance, then a hundred or more will be demanded. Here is a vast and brain-wearing labor. There must be variety, for a preacher attempts to be a hand-organ, with a few stereotyped tunes, he will soon weary the ears and thin the benches of his congregation. There must not only be variety, but suitable, matured, instructive variety. The hearers in stations are not, may be, more intelligent than those on the circuits; but then they are not shut up to the necessity of hearing you. There are other preachers, perhaps men of ripe classical and theological culture. With these (not in the bad sense) you have to compete, or lose your hearers. On the circuits a much smaller stock of sermons will take you respectably and usefully through the year. The strain on your brain will be very much less. But suppose the pastor returned to the same charge for several consecutive years—how must his toils increase to meet the ever-recurring demands of the pulpit! The physical and mental labor of preaching sermons that have not been worn on the mind long enough to fit easy, is much greater than to preach those with which we are familiar.

Then consider that his pastoral labor is very much greater and more taxing—especially if his charge be a large town—than are the pastoral labors of the circuit. On the circuit the visits are pleasant occasions; you share the hospitalities of the family and you meet the gentlemen of the house. But in stations you must visit monthly or quarterly a large list of families. In these visits you rarely meet the brethren. They are at their places of business, and too busy to talk to you in their offices, shops and counting houses. Towns and cities contain a vast number more of very poor and afflicted and suffering people than the country populations. The pastor's sympathies are much oftener stirred and painfully moved than the pastors of circuits.

Large towns and cities present a great appearance of wealth, and those who do not know are apt to think that station preachers are enjoying fat salaries, and likely laying up something for a rainy day. To a man in the country, whose expenses are comparatively small, two or three thousand dollars seems a mint of money, and he wonders what the preacher can be doing with it if he does not lay it up. But when such are sent to the towns, and have to buy at a high price every stick of wood they burn, every drop of milk, every pound of butter, every egg, bean, potato, apple or peach they eat, they become ill-minted. Then your family have to be in company, and yourself every day in the year. This necessitates much greater expense in the matter of dress. The writer spends more money in simply getting about on pastoral duties than he used to receive on a circuit for a whole year's toil. If a man remains in a country parsonage, with woods, fields and garden attached, for four years, he has some little chance to accumulate. He has his fuel, his fruit, his garden, his cow and poultry. Many

of our preachers in the country have little homes, perhaps almost equally convenient to two or more circuits, or districts. Here their families can live for years, acquire comforts, and increase "a basket and store." This can never be done in the stations.

In a sanitary point of view the circuit has the advantage over the station. The travel, the variety, the change of air, are all favorable to health, promoting appetite, cheerfulness and sleep. Mr. Wesley attributed his cheerfulness and vigor at fourscore to constant variety and travel.

Let brethren or circuits who have sometimes, may be, considered that their lot was a hard one—for harder than their brethren in the towns and cities—consider these items, and learn to be content and charitable.

ST. LOUIS CONFERENCE ITEMS.

This body adjourned on the fourth instant. We give some additional items of interest in addition to last week's report. We copy from the St. Louis Advocate of the twelfth instant.

DIVISION CONFERENCE.—The following resolution determining the constituency of the District Conferences was adopted, and made the law for both Conferences, as divided, viz:

Resolved, That the membership of the District Conferences, as provided for by law of the late General Conference, shall consist of all the traveling and local preachers in each presiding elder's district, and superintendents of Sunday schools who are members of the church, the district steward of each circuit and station, and two laymen as delegates, to be elected by each quarterly conference.

RECEIVED FROM THE METHODIST CHURCH.—Rev. G. N. Keener, an elder of the Methodist Church, was introduced to the Conference, and stated his desire to unite with the Methodist Episcopal Church South, and to join the Conference, and having assumed our ordination vows, was admitted into the Conference.

DIVISION OF THE CONFERENCE.—The Committee on Division of the Conference made the following report which was adopted, as follows:

The committee raised by resolution of the Conference to inquire into the expediency of dividing the St. Louis Conference, and if found expedient to designate a boundary line and other arrangements incident to such division, beg leave to report for adoption the following resolutions, viz:

Resolved, That under authority granted by the General Conference the St. Louis Annual Conference shall be divided into two Annual Conferences, to take effect from and after the adjournment of its present session, the division line being as follows, to wit: Commencing at the mouth of the Gasconade river, and following its course to the mouth of the Big Piney, thence along the course of that stream to its headwaters at or near Cedar Bluffs, and thence in a straight line to and southward along the east line of range eleven to the southern boundary line of the State of Missouri.

Resolved, That the Conference lying eastward of said division line shall be named and known as the St. Louis Conference, and that lying westward of said division line as the West St. Louis Conference.

Resolved, That the first session of the St. Louis Conference shall be held in the city of St. Louis, at the Centenary church, and of the West St. Louis Conference, at Kansas City.

Resolved, That the assets and liabilities of this Conference shall be divided equally between the two Conferences thus formed; the amount of assets and liabilities falling to each to be ascertained and announced respectively by the Board of Missions concerning missionary accounts, by the Committee on Education respecting the Central College building debt, and in reference to the Conference fund by the Board of Trustees of this Conference.

Resolved, That the two Conferences shall each hold to the Central College and to the Southwestern Book and Publishing Company the same relations as now exist between these institutions and this Conference—the St. Louis Christian Advocate being hereby recognized and adopted as the organ of each of the Conferences, and entitled to their patronage and support.

Resolved, That the books of record, papers and entire archives of this Conference, together with the Conference trunk, be turned over to the new St. Louis Conference.

Resolved, That the constitution of the Board of Missions, adopted at the last Conference, shall be accepted and be in force for both of the Conferences as divided.

Resolved, That the presiding Bishop be requested to hold the Conference in session after the appointments of the preachers are announced, in order to elect the boards of missions and of finance and the examining committees for each Conference.

All of which is respectfully submitted.

T. M. FENNEY, Chairman.

Nashville, Oct. 1, 1870.

Nashville Publishing House.

We have received through your body a communication from our Publishing House at Nashville, containing a gratifying exhibit of its success during the past year, and setting forth its plans for the future.

These plans we are prepared to aid as far as we can consistently with our fidelity to other interests. The communication referred to announces an enlargement of the Nashville Christian Advocate, accompanied with a reduction in the price, and a promise that when the subscription list is carried up to twenty thousand it shall be sold for \$1.25 per annum. We are sorry to observe that this fact has in some measure served to prejudice the minds of ministers and laymen in our Conference against the said paper, as though the deficit arising from its publication at these figures was to be made up, and the enterprise sustained by the exorbitant prices of hymn books and Disciplines sold by the same establishment. We sincerely hope that these suspicions are wholly without foundation. As to the books referred to, we are bound to reiterate our conviction, expressed at our last annual session, that the time has come when the prices should be somewhat reduced. Till this is done their free circulation among our people must be seriously obstructed.

MEMORIAL.—On the official announcement of the death of Dr. William A. Smith, a special committee was appointed to prepare a memoir, which was reported and adopted, as follows, viz:

The Committee on Memoirs beg leave to report:

Not only the St. Louis Conference, but our entire church, has been called to mourn because one of her strong pillars has been thrown down.

The death of Dr. W. A. Smith is a sorrow felt through all our borders, as his name and his life-deeds are the property of the whole church.

He was not permitted to labor long with us in this Conference—hardly long enough for personal friendship to mature—and yet in finishing his work, he engraved his name so deeply upon the institutions of Missionary Methodism that it cannot be effaced.

We wish to place upon our Conference journal something more than a history of his short stay with us, and make a record worthy of the man.

A very full and faithful memoir of his entire life was carefully prepared by Rev. Dr. Granberry, of the Virginia Conference (and none were more fitted by life-long friendship for that work,) and published in our St. Louis and other Advocates. Your committee recommend the Conference to adopt that memoir as our record, and that it be printed in our minutes.

PERIODICALS.

THE SOUTHERN FARM AND HOME.

This is one of our best agricultural periodicals, and is published by that most enterprising firm, J. W. Burke & Co., Macon, Georgia. The number for October is filled with matters of practical interest and information for planters, horticulturists and housekeepers. When copy is wanted for our agricultural column we never fail to consult the pages of the Southern Farm and Home.

THE MANUFACTURER AND DEALER.

Western & Co., publishers, 37 Park Row, New York. This is truly a magnificent work in every respect, and one that every architect, musician and artist should have. Its engravings are of great value, and there is a vast amount of scientific information presented in a popular style. All the latest discoveries and inventions are exhibited in those pages. The October number is one of the best.

OLD AND NEW.—The October number has several very suggestive articles, such, for example, as "The Future of Protestantism and Catholicism," "Herbert Spencer" and "Faith and Knowledge." The Examiner contains an elaborate notice of the McFarland trial, and some carefully prepared book notices.

Mrs. Stowe's endless story of "Pink and White Tyranny" goes bravely on, and so does "She Writes" and "The Church of the Light-day Stars." John Whopper, the News-boy, has reached its last number. The poetry is generally very good.

G. W. F. 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Handsome printed, profusely illustrated. Among other titles of value we have marked some of special interest, as, "Among the Butterflies," "Sketches from Nature," "Swallows," "Four Months in Camp" and "At the Back of the North Wind." Good Words for the Young is edited by George MacDonald, and published by J. B. Lippincott & Co., Philadelphia.

The SUNDAY MAGAZINE, edited by Dr. Guthrie, and Good Words, edited by Norman Macleod, D. D., and both republished by Lippincott, contain the usual quantity of illustrations, and the cream of a pure and choice literature. The parts for October are not inferior to their predecessors. There are "Songs and Verses by Jean Ingelow" in Good Words, not equal to some things from that gifted muse, but still such verses as Jean Ingelow alone can write.

J. L. DUNNICK & Co.—This well known firm, dealing in flour and provisions, but never in whisky, have a full stock, and are prepared to fill both city and country orders.

Planters, commission merchants and families can bestow their patronage on none more worthy to receive it. Their place of business is No. 50 Tchoupitoulas street, New Orleans. See their card in this week's Advocate, under the head of new advertisements.

ALABAMA CONFERENCE.

The members will call at the Methodist Episcopal Church South on their arrival in the city. Those who intend bringing their wives must give timely notice.

JOHN MATHEWS.

MONTGOMERY, ALABAMA.

THE DEATH OF THE WICKEDEST MAN.—John Allen, noted two years ago as the "wickedest man in New York," died on the sixteenth of last month, at West Perth, in this State, where his father resides. John, it may be remembered, kept a dance house and a drinking saloon in Water street, and turned his establishment into a place of daily prayer, under the influence of several gentlemen connected with the Howard Mission. More than a year ago he moved into a large brick building, which he had erected at Roosevelt and Batavia streets, and kept a grocery on the ground floor. The upper stories he rented to families. At first he attended to business and prospered; but after the death of his wife his old habit of drinking overcame him. He lived in idleness for six months previous to his death, and his store was without goods. In August he went to his father's farm and remained there until his decease. He leaves over \$100,000, earned chiefly in his numerous Water street pursuit. While residing in Roosevelt street he frequently visited the Howard Mission in his sober moments, and professed religion. —New York Sun.

TEN THOUSAND CABINET ORGANS PER ANNUM.—Mason & Hamlin, the famous cabinet organ makers, are again obliged to add to their manufacturing facilities, which have been doubled about every three years since they commenced business. So great is the reputation of their work and so large the demand for it that there has been no time for years when they have not been largely behind orders. Recently they purchased some two acres of ground in Cambridgeport, on which is now completed another large new factory. This, with their other factories, will give them capacity to produce two hundred cabinet organs each week, or over ten thousand per annum. They are, of course, much the largest manufacturers of this class of instruments in the world.

They are introducing improvements in their organs, the present season, which they regard as very valuable and for which patents were granted them in June and August last. —Boston Advertiser.

WE HAD THE PLEASURE last week of visiting the warerooms of Mr. Philip Werlein, the extensively known piano, organ and music dealer, Nos. 80 and 82 Baronne street, of this city. We find that he is making extensive preparations for a large winter and spring trade, and his stock is now coming in by almost every arrival. Mr. Werlein's trade is rapidly increasing, and he is undoubtedly a man of the times. Persevering and indefatigable in his efforts, he is fully entitled to the brilliant success which marks his business career. It is unnecessary for us to comment on the superior qualities of the pianos and organs sold by this reliable house. They are to be found in Louisiana, Texas, Arkansas, Mississippi, Alabama, Florida and Georgia, and they speak for themselves. —New Orleans Times.

ANNUAL CONFERENCES.

CONFERENCE PLACE. TIME. DISPOS.

Tennessee, Paducah, Oct. 5, Boggett.

Kentucky, Paducah, Oct. 5, K. K. K.

Pacific, Stockton, Oct. 5, W. H. W.

Illinois, Kilmory, Oct. 12, McTear.

Arkansas, Clarksville, Oct. 12, Keener.

Mississippi, Fort Gibson, Oct. 12, Keener.

Ind. Miss., Fort Gibson, Oct. 12, Keener.

Los Angeles, Los Angeles, Oct. 26, Whitman.

Tenn. Col. C. Brownsville, Oct. 26, Palmer.

East Texas, Carlisle, Nov. 2, Marvill.

Miss. Col. C. Vallen, Nov. 4, Boggett.

Virginia, Lytleburg, Nov. 9, Pierce.

North Ala. Gadsden, Nov. 16, Palmer.

Memphis, Brownsville, Nov. 16, Boggett.

N.W. Texas, Waxahatchee, Nov. 16, Marvill.

N. Carolina, Greensboro, Nov. 23, Pierce.

Ala. Col. C. Selma, Nov. 25, McTear.

Ark. Col. C. Camden, Nov. 25, Keener.

Little Rock, Washington, Nov. 30, Keener.

N. Miss., Water Val., Nov. 30, Boggett.

N. Georgia, Augusta, Nov. 30, Kavanagh.

W. Texas, San Marcos, Nov. 30, Marvill.

Alabama, Key West, Jan. 4, Kavanagh.

Mississippi, Crystal Springs, Dec. 14, Boggett.

S. Georgia, Fort Valley, Dec. 14, Kavanagh.

Texas, Chappel Hill, Dec. 14, Marvill.

Col. Gen. C. Jackson, Dec. 15, Keener.

Louisiana, N. Orleans, Jan. 4, Boggett.

Florida, Key West, Jan. 4, Kavanagh.

Ga. Colored, Savannah, Jan. 4, Pierce.

Baltimore, Salem, Mar. 8, Pierce.

Obituaries.

Died, at Pawpaw Island, Louisiana, August 24, 1870, TALLIEA CATHARINE, daughter of S. D. and M. A. Smith, aged five years, seven months and six days.

That sweet and lovely angel, who but a short time ago was a sunbeam in the home of her now desolate parents, gladdened their existence by her sprightliness of mind and amiable disposition, unusual in one of such tender years, endearing herself to all by her winning ways, has glided over our pathway like a meteor at evening, and set in the deep shadows of night. S. A. TEE.

TRIBUTE OF RESPECT.

The following resolutions were passed at the first quarterly meeting, held at Big Cane, May 7, 1870:

WHEREAS, Our heavenly Father, in his inscrutable yet wise providence, has taken from our beloved brother, Brian W. ROBERTS, who was a member of this quarterly conference; therefore,

Resolved, That in his death the Methodist Episcopal Church South has lost a faithful and generous member, society a useful and honorable citizen, this quarterly conference a discreet counselor, and his bereaved family an affectionate, just and beloved husband and father.

Resolved, That we cherish his memory and sincerely deplore his departure, and that we extend our heartfelt sympathies to his bereaved wife and children, and commend them to the prayers of the church and to the mercy of Him whose ear is ever open to the cry of the afflicted.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. E. MARSDEN, P. E.
S. P. WARD, Rec. Sec'y.

MRS. EDJAZ ANN REESE, COBBOFT OF

Dr. A. J. Reese, of King's Landing, Dallas county, Alabama, died September 19, 1870, of bronchitis.

For many months she had been the subject of painful affliction from paralysis, rheumatism and bronchitis. She visited the Meriwether Springs, Georgia, was somewhat improved, but reached home only to die. Mrs. Reese possessed many noble elements of mind and character. Her charity and benevolence were proverbial, reaching far and wide, and many a silent tear will fall when this intelligence reaches those who have shared in her liberality. Her loss will be greatly felt, not only in her desolated home, but in the community, and by the Methodist Episcopal Church South, of which she had been a consistent member from her girlhood. Her religious deportment was quiet and unobtrusive, like the gentle stream that waters and refreshes as it passes, without noise or ostentation. May her exemplary piety and kind-heartedness be imitated by her children.

J. A. SPENCE.

Departed this life, on the morning of the fourth instant, on Bayou Waxia, St. Landry parish, Mrs. M. LACY GOODRICH, nee Rogers, in her twenty-sixth year.

Sister Goodrich united with the Presbyterian Church at the age of fifteen, and was happily married to Courtlandt Le Grand Goodrich soon after the close of the late war, and with her husband and his mother's family came to this parish. I cannot speak too highly of her Christian virtues. She was eminently prepared to work in God's vineyard, both intellectually and religiously. With her husband, his mother and sister, she united by letter with our branch of the church in 1868. From that time until her death I have known her well, and can testify to her faithfulness in every department of Christian duty. Truly we have lost one whose place will be hard to fill. Especially do we miss her in the Sabbath school, where she delighted to labor. This star went down not in gloom, but, brightening as the night of death approached, it melted into the glory of eternal day.

P. P. WARD.

St. Louis Advocate please copy.

REV. F. L. THOMPSON.

This beloved and devoted minister committed suicide on Friday, September 17, at New Orleans, Miss. app. He

had been strangely affected for some time previous to the fatal act, but not so as to arrest his labors on the circuit, or to produce any serious apprehensions on the part of his friends. His physician pronounced his disease a softening of the brain.

Brother Thompson was born in Monroe county, Mississippi. He was converted and joined the Methodist Episcopal Church South about twenty-two years ago, after which he obtained license to preach, and joined the Alabama Conference, and has remained a faithful and useful member of the itinerancy ever since. I do not recollect the precise year when he joined the Conference, but it was not a great while after he professed religion. He was about forty-five years of age at the time of his death. His presiding elder, Bro. Stone, writes me as follows about his end: "At his third quarterly meeting, two months ago, I found him in a state of almost despair. He had come to the conclusion that he was doing no good, and ought to leave the work. The people, however, giving him assurance of their high appreciation, closed his month; but the impression was still there. I advised him to go to the mountains, but he said: 'No; I will preach as long as I can.' For the last two months he has been engaged in revivals. Brother Ellis, his assistant on the work, informs me that he has never known a more devoted man. He preached the night before his death, and closed a meeting about twelve miles from his home. Next morning he insisted very much that Brother Ellis should accompany him home, showing that he had no idea then of committing the act. A young man, who went with him to within two miles of the place where he hanged himself, told me that he talked about as usual. The minister passed after he had dismounted, while he was standing under the fatal tree, and Brother Thompson spoke to him, remarking that it was a warm day. His physician thinks he had no idea of hanging himself until he saw the tree. Then the thought of putting an end to his life was the only one that possessed him; and he gives it as his opinion that Brother Thompson felt it his duty to hang himself then and there, just as much as ever he felt it his duty to preach."

Thus has this noble, devoted, self-sacrificing man of God passed away from the walks of earth. Who can doubt his happy translation to the home of the blessed? I have known him long and intimately, and loved him sincerely. Peace be to his soul! May God, who comforts those who are cast down, remember and comfort and graciously provide for his desolate wife and bereaved children.

GEORGE S. SHAFER.

If you have Sallow Color of Skin, or yellowish brown spots on face or body, dizziness, drowsiness, frequent heart palpitations, bad taste in mouth, orange colored stools, head, unsteady appetite, low spirits, poor forebodings, you are suffering from a complaint or biliousness, and our new medicine will relieve and cure you so speedily and permanently as Dr. Parke's Kidney and Bladder Medicine. Sold by druggists. A pamphlet sent free. Address: R. V. Pierce, Buffalo New York.

FIVE CENTS ADDITIONAL.

will buy shoes with Silver or Copper Tins, which will save the buyer the price of a new pair of shoes. Compared with ragged toes and dirty stockings, they are beautiful, to say the least. Parents, try it. Sent 3c.

NEW ADVERTISEMENTS.

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NEW ADVERTISEMENTS.

The Child's Corner.

LIFTED UP.

BY GEORGE COOPER.

I was glad the day was over,
For my heart was sick and sore,
With the troubles and the trials
And the burdens that it bore.

When I left the world behind me,
Not my pleasant household nest,
Nor the prattle of our children,
Seemed to give me any rest.

Then my wife, in watchful kindness,
Saw the cloud upon my brow,
And she chid our merry darlings,
Saying: "Papa's weary now."

So the children lingered round me,
In their quiet, sad surprise!
O the yearning love and pity
That were mingled in their eyes!

In the silence came the baby,
And the group he toddled through,
Saying, both his arms outreaching:
"Baby's tired; lift, papa, do!"

O the trust! the sweet reproving!
O the warm, the dear caress!
Then I prayed my heavenly Father
Lift me up in my distress!

Little Corporal.

How Willie Took Care of Nettie.

BY ANNIE BELL.

"Take good care of Nettie, my son," said Mrs. Rowland, as she fastened her glove and stooped down to kiss Willie.

"Yes, ma'am," he replied, not speaking very heartily, but returning the kiss. "I'll try, though I do wish I could go."

Willie's mother stroked his hair, gave Nettie one more hug, and walked out to the carriage.

Nettie and Willie stood by the window to watch her.

"We can't go, can we, Willie?" said Nettie, as her mother rode swiftly out of sight.

"I could, if it wasn't for you," answered Willie, with a frown.

"Yes," said Nettie, gravely; "but now you have to stay and tend to me. I suppose you don't like it pretty well."

It was foolish for Willie to care because his four-year-old sister said this, but he felt just like losing his temper, and so he made a naughty speech.

"I want you to shut up, Nettie. It's bad enough to stay here all day, without having you twit me of it. I wish you'd run off and let me alone."

Nettie smoothed down a little wrinkle in her white dress, and replied: "Well, I will. I shan't stay where folks don't want me. I'm going right away."

You would have laughed if you could have seen her turn about when she got to the door, and add, with a queer little assumption of dignity:

"If anything happens to me, Willie Rowland, and I go killed, I shall just tell mother you're to blame, because you let me."

She was such a funny little girl, with such funny ways, that Willie almost felt good natured to see her; but he had so much bad in his heart that all the right feelings were choked back, and he let her pass out of the room without saying one word more.

Presently he heard her laughing and chatting with Norah, in the kitchen, and then he lay down on the sofa and began to think how absurd he was. Talking to himself, this is what he said:

"All the boys in the village are ready to go by this time. I've been counting on a good time for three weeks; and just because mother took a freak I must stay home and tend to Nettie. It's right mean, there."

And Willie tossed about fretfully, and then grew quiet, and listened to the drowsy hum of insects in any but a pleasant mood.

You see Mrs. Rowland's only sister had been west two years, and was now coming back for her health, so Mrs. Rowland drove to the city, six miles away, to meet her; and Willie had to give up an expected pleasure, and "stay home with Nettie."

The boys of his acquaintance had been intending to go to the woods on this day, and have a "time." They had made benches, they had put up a swing, they had made many graceful decorations. Their indulgent mothers had provided rations, and were to be invited to a supper of the boys' own getting. Stump speeches, flags, drums and so forth, were a part of the programme. There was a "splendid day" in anticipation. Now Willie was usually a good tempered boy, loving his sister dearly, but he thought this disappointment was more than he could bear. Perhaps if his life had been less easy he would have been more patient; but he had his dead father's hair and eyes, and his mother may be pardoned for having been a little over-indulgent. To-day she had been as firm as she could be when she thought it best, and the result was as cross a boy as you can imagine.

He had thought it over and over, till half an hour slipped by, and he heard quick feet outside. He knew

they were coming for him, and went out to meet them.

"Hurry, Willie," said Fred. Baker.

"It's pretty late," answered Willie, sulkily.

"Can't go!" exclaimed four voices; "why not?"

"Mother said I should stay and take care of Nettie."

"If that ain't mean!" came from one of the four.

"I'll tell you what," said Fred.

"It's not fair that we should carry all these traps, and you're in honor bound to go and help us, whether you stay or not."

Willie hesitated, declared he couldn't, listened to their arguments, and finally consented "just to help, and make haste back again."

On their way he made the explanation called for by their questions.

"Where's your mother?" asked one.

"Gone to the city," was the reply.

"Why couldn't she go some other day?"

"Annt Mary's coming on the noon train."

"Well, for pity's sake, couldn't she ride in the stage?"

"She's sick, and mother thought she could ride easier in the carriage."

The matter made clear, they pursued their way, talking of this and that, and laughing merrily. All the while something kept telling Willie that he ought to have staid, and he determined to hurry home as soon as his bundles were disposed of.

Arrived at the woods, however, the boys renewed their coaxing, urging him to stay to help them, here with a rope and there with a seat, until nearly two hours were gone. All this time he kept declaring he would go directly; that Nettie would think he was lost; and finally, at about eleven, he started.

In the meantime, where was Nettie? She went about singing and happy for a long time, and by and by ran down to the gate and peeped through the pickets. She stood there only a little while, for a butterfly (what a beautiful creature he was!) lit on the fence close beside her. Instantly her chubby hand reached out to get him, but he was not to be caught so easily. He flitted above her in a tantalizing way, till, when she knew she "most had him, he flew over the fence, and, never caring for his fine dress, settled down in the very middle of the street.

Nettie swung the gate open and stepped softly out, her bright hair pushed back, her face flushed and eager. On she went, close to the prize, and just as she was about to be absorbed, a terrible thing happened. Round the corner dashed a runaway horse, with a broken buggy dangling at his heels. Nobody could tell just what did it, but when they picked her up, Nettie's white dress had an ugly stain of blood upon it from a wound in the temple. They carried her into the house, and following the frightened and weeping Norah, placed her on her own little bed. There was a great deal of confusion at first, in the midst of which some one sent for the doctor, who, when he came, said very tenderly (for every one loved her):

"I will do what I can, but I fear Nettie will die."

So kind hands bathed the wounded head and brushed back the tangled hair. They put on her snowy night dress, opened the clasped hand and tearfully removed the crushed butterfly, darkened the room and waited for Mrs. Rowland.

Before Willie had time to return the terrified mother had come, and began her sorrowful watching. Just as the clock struck twelve the unconscious brother walked discontentedly into the yard. He had loitered along, and now went straight up stairs, intending to go to his room. When he came to the door of his mother's chamber he found it open, for air, though the shutters admitted no light. He paused a moment, and in that moment Mrs. Rowland came forward.

Dear, tender mother! With all her anxiety for her darling girl, she did not forget her darling boy. She folded him lovingly in her arms and kissed him. What was coming would be punishment enough.

Willie looked up bewildered and wondering.

"What's the matter, mother? Where is Nettie?" he questioned.

For all answer she led him forward to the bed where Nettie lay, and he saw the pale face and bandaged head. What a wild cry he gave. He had a crazy wish to run off somewhere and never come back. He would have given his life, he thought, if he could see Nettie as she stood at the door that morning. The childish words that she had spoken rang in his ears: "If anything happens to me, Willie Rowland, and I go killed, I'll just tell mother you're to blame, because you let me."

"O, mother!" he cried, "is she dead? Have I killed her? Please scold me, or whip me, for I can't stand it."

Very gently Mrs. Rowland's hand lay on his head while she answered:

"No, Willie, she is not dead, but she is hurt very, very badly, and you must help me nurse her well."

I might write a great deal more, and tell you how, after many days of hope and fear, Nettie began to grow better; how Willie watched and tended her till he grew pale himself from the confinement, and yet refused to leave her; how thankful he was when she could talk and smile faintly.

That was a good many years ago, when he was twelve years old, and he is a man grown now, while Nettie is a young lady. But the experience of those weeks taught him a lesson he has never forgotten, and I have written the story for you—*The Little Corporal*.

The Farm and Garden.

FARM WORK FOR THE MONTH.

The gathering of the cotton crop is still the principal object of the farmer's care, absorbing nearly all his time, and needing all his attention. Every fine day should be devoted to this important work. As fast as the cotton opens it should be picked, and not left upon the stalk to fall out, become discolored and waste, until, as is often said, "we can get round to it."

Prompt, clean picking, skillful handling and good ginning will always be found to pay well; whereas, on the contrary, farmers lose many a dollar by the slovenly, careless manner in which they gather a crop which has cost them so much trouble, labor and money to make. Let no hulls, trash or leaves be gathered with the cotton. In fact, hurried picking they are almost unavoidable, but they depreciate the staple, and consequently depreciate the value. It is very probable that this year buyers will be unusually fastidious, and that the discrimination in favor of fair cotton will more than pay for the labor of clean picking.

If the cotton be picked damp it is very desirable that it be carefully sunned before it is put away in bulk, otherwise it may mold and have its color destroyed. Every good farmer should have a spacious platform attached to his gin house, and should see to it that all cotton picked in the early morning, and after wet weather, be well aired and dried in the sun before it is put away in any quantities.

GATHERING THE CORN CROP.—Corn does not suffer as much as cotton from exposure to the weather, but it does suffer both in quantity and quality if allowed to remain in the field. The sooner it is gathered and carefully secured in good cribs the better. There are many days when the cotton is too wet to pick, when corn can be gathered without any injury to it. We do not recommend that corn be put away in the cribs in large heaps when the shucks are damp, although some people pretend that the heating which corn thus housed will undergo will destroy the weevil without damage to the grain.

We also recommend that all corn cribs be supplied with good locks. It is astonishing how they make a pile of corn "hold out."

PEAS.—Whenever a spare hour presents itself let it be employed in gathering peas. There is no more wholesome food for man or beast than the field pea. Ground with corn they are the best and strongest food for working horses or mules, and pea meal cooked is beyond all comparison the most milk-producing food for milk cows. Thanks to favorable seasons, the pea crop this year is above an average. Gather all you can, and make the effort to gather them all.

WHEAT.—Toward the middle or the end of this month is the best time to sow the earlier varieties of wheat. We hope that the readers of Farm and Home have all resolved to raise a sufficient crop of this excellent cereal to supply their own wants at least, if they cannot conveniently do more. In those portions of Georgia which are suited for wheat, we are satisfied that in a series of years wheat raising would be found to be more profitable than cotton. The acreable return for one year might not sustain this opinion, but when the amount of labor and expense necessary to raise wheat is compared with that required for the culture of cotton, and when the benefit to the land, the time saved to collect and make manure and generally improve the soil, are all taken into the account, we doubt not that our belief is correct.

We do not mean, by raising wheat, sowing three pecks or a bushel of any sort of seed upon a rough, unbroken and grassy field, and then scratching it with a scotter plow. But we mean preparing the land thoroughly by deep, close, even plowing, so that it be perfectly pulverized and deeply broken; we mean liberal manuring with cotton seed or richly ammoniated superphosphates; we mean sowing in drills about half a bushel per acre of the best and cleanest seed that can be found; and we mean covering it carefully and then

rolling with a well adjusted horse-roller.

We have found the white Tappan-hannock wheat to be better than any other variety we have seen.

As a preventive against smut, the seed should be soaked in limestone water or strong brine for twelve hours, and then rolled in lime or plaster. The old advice to "sow wheat in dust"—that is, when the ground is thoroughly dry—may be followed with the best advantage.

BARLEY AND RYE.—Those who have hitherto neglected to sow a barley or rye patch should not lose another moment. There is nothing about a farm which "comes in handier" or pays better than these patches. It is entirely useless to attempt to raise barley either for pasture or seed on poor ground. If you are liberal in manure, prepare your ground well, sow a couple of bushels of seed per acre, and cover nicely, you will rarely fail to have an excellent winter pasture, which will prove a most timely and efficient auxiliary to the corn crib and the fodder stack.

OATS.—Again we earnestly recommend our readers to sow largely of this admirable grain. It is not yet too late, though it were better that the sowing had been completed last month. The same remarks as to the care in the preparation of the ground for wheat, apply to this crop.

SWEET POTATOES.—As soon as the first frosts have nipped the vines the sweet potatoes should be dug. It does not do to wait until the vines are killed, because in that case the frost has penetrated the earth and caused many of the potatoes to rot.

CLOVER AND GRASS SEEDS.—During this month, and in the early part of the next, is the best time to sow clover and the grasses. It is better to sow them with either wheat or barley, but they are frequently sown alone.

Will those who believe that Dr. Voelcker is "an old humbug, who don't know nothing of farming in Georgia," and who have no faith in the fertilizing properties of clover, make the experiment for themselves on a small scale this year? Just try one acre.

PLANTATION MILLS.—We advise those farmers who live at a distance exceeding a mile from a town, and who have Bottoms, or some other good adjustable horse-power, to buy a plantation mill and grind their own meal. The saving in toll will soon pay the cost of the mill, not to speak of the loss of time of men and animals hauling the grain to the mill and hauling back the meal.

COTTON SEED.—As you proceed with the ginning, save with utmost care your best seed for planting your next crop, and save the rest for sale or for manure. In no case let any be exposed to the weather. Even those intended for manure are deprived of half their fertilizing properties by exposure during the winter.—*Southern Farm and Home*.

"HE PRAYED SO LONG."—A few weeks ago a clergyman—we will not mention his name—was visiting in a Christian family. After the evening meal was finished, a hymn was sung, a short portion of Scripture was read, and then, by invitation, the minister led in prayer. With a heart full of joy and gratitude he poured out his soul in praise and in petition. Arising from their knees, all in that group of devout worshippers seemed to be quite affected. Among them was a little boy about four years old; the little fellow was weeping.

"What was the matter, Jannie?" inquired the loving father.

"O, he prayed so long!" sobbed the child.

The father tried, in courtesy to the guest, to cover up the remark, but it was quite impossible. The fact was out, and that, too, as plainly as words could make it. The child had been prattling and playing all day long. He had frolicked with the visitor, and seemed to enjoy his company as much as any others in the family. But his time for rest had come, and to remain upon his little knees, as he had been taught, and listen to the evening prayer without being restless, when that prayer was longer than usual, was trying to him, and hence his tears and complaint—"He prayed so long!"

Let this be a lesson to all who lead in prayer.

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The Christian Advocate.

SATURDAY, OCTOBER 22, 1870.

THE CHURCH OF THE STRANGERS.

On Sunday last the church presented by Commodore Vanderbilt to Rev. Dr. Deems, hitherto known as the Mercer street Presbyterian church, located between Waverly place and Eighth street, was reopened under the new regime with appropriate services. The large congregation present included many prominent citizens, among them the generous donor of the church, who was, of course, with his family, the observed of all observers. Dr. Deems was in his usually happy mood, and was encouraged by the presence and aid of clergymen of different denominations. The opening sermon was preached by Rev. R. S. Moran, an alumnus of the Wesleyan University, formerly connected with the Genesee Conference of the Methodist Episcopal Church, and now a prominent presiding elder of the North Carolina Conference of the Methodist Episcopal Church South. The sermon was learned, instructive and eloquent, and was listened to with marked attention. Rev. Drs. Holdich and Durbin participated in the devotional services. In the afternoon the sacraments of baptism and the Lord's Supper were administered. In the latter service the pastor, Dr. Deems, was assisted by several distinguished clergymen of different evangelical churches. The evening sermon was by Dr. John Cotton Smith, rector of the Church of the Ascension of the Protestant Episcopal Church; Rev. Dr. Philip Schaaf, of the Union Theological Seminary, and Rev. Dr. Hutton, of the Reformed (Dutch) Church, aided in the services.

On Monday evening a public meeting was held with a view to raise means for the endowment of the church. We go to press too early on Monday to state results. The programme of the exercises places Rev. Chancellor Ferris in the chair, supported by a long list of prominent and wealthy citizens as vice presidents, and names Rev. Drs. Deems and Crooks, Rev. Randolph Koenig, of Hungary, Rev. Dr. Noah H. Schenck, of the Protestant Episcopal Church, Brooklyn, and Rev. Dr. Prime, of the New York Observer, as engaged to take part in the speaking and other exercises.

The printed programme states the purpose and plan of the church in the following words:

"The Church of the Strangers is a Christian communion composed in part of persons who have been members of the Episcopal, Methodist, Baptist, Presbyterian, Congregational, Lutheran and other denominations; and in part of those who have made a confession of faith under the ministry of the pastor. We believe ourselves to be the first 'undenominational church' established in America. Our symbol of faith is the Apostles' Creed, our ritual is simple, our communion is open, and our seats are all free. We are at war with no existing denomination of the Christian church, but are endeavoring to supplement the labors of all, and are at perfect peace with all who 'love our Lord Jesus Christ in sincerity.' Our aim is to demonstrate the practicability of Christian unity, to keep up a free Christian church in this city, and to furnish a Sunday home for strangers whom pleasure or business may bring to the metropolis."

We heartily congratulate Dr. Deems on the very greatly improved aspects of his growing work, and wish him and his associates abundant success.—*New York Christian Advocate*, October 6.

A CURIOUS PRAYER.—In the State of Ohio there resided a family consisting of an old man by the name of Beaver and his three sons, all of whom are hard "pots," who had often laughed to scorn the advice and entreaties of a pious though very eccentric minister, who resided in the same town. It happened one of the boys was bitten by a rattlesnake, and was expected to die, when the minister was sent for in great haste. On his arrival he found the young man very penitent and anxious to be prayed with. The minister, calling on the family, knelt down and prayed in this wise:

"O Lord, we thank thee for rattlesnakes; we thank thee because a rattlesnake has bit him. We pray thee send a rattlesnake to bite John; send one to bite Sam; and, O Lord, send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance."

A SARDONY was told by his mother that God would not forgive him. "Yes, he will." "Why do you think he will?" she asked. "Cause that's what he's for." Sound theology.

LITTLE local noises denude the loudest distant ones; and so it is that this world shuts out from the ears of men as it does the voice of almighty God.

Scientific.

NINE THOUSAND MILLION TIMES.—A microscope has recently been constructed in New York which magnifies objects nine thousand million times. At this rate of enlargement an ordinary fly could cover a space equal to New York city below Wall street; a man would appear more than a hundred miles high, and a hair of the ordinary length from a lady's head would reach half way from New York to New Haven. Yet, under this enormous magnifying power, the creations of the Lord only display new beauties. A microscope shell, called an *angulatum*, of which about one hundred and forty, placed end to end, will reach an inch, and which, when examined under ordinarily powerful microscopes, is simply marked with lines of the most exquisite delicacy, exhibits under the new instrument half globes of white silk, whose diameters appear to be an inch and three-quarters, and of which only fifteen can be seen at once. In reality the point of a cambric needle is larger than the circle upon which these fifteen half globes exist, and yet that circle appears like a desert plate covered with lady apples.

THE FACULTY OF SCENT.—It is well known to the lovers of flowers that their fragrance is far more perceptible at nightfall than during the day. Perhaps by some diurnal chemical change the odor may be at that time more fully elaborated, or more profusely poured out; but it is more likely that the moisture of the evening air has principally to do with it by way of bringing the scent into contact with the organ of smelling. Many objects are comparatively odorless in the dry state, which develop strong odor on being moistened. The mineralogist breathes upon his stony specimen to make it give out its perfume if it have any. This subject is further illustrated by the statements of a writer in Putnam's Magazine on the fox. "In cold, dry weather the fox will sometimes elude the hound, at least delay him much, by taking to a bare-plowed field. The hard, dry earth seems not to retain a particle of the scent. The fact that any dry, hard surface is unfavorable to the hound, suggests, in a measure, the explanation of the wonderful faculty that all dogs in a degree possess to track an animal by the scent of the foot alone. Did you ever think why a dog's nose is always wet? Examine the nose of a fox-hound, for instance; how very moist and sensitive! Cause this moisture to dry up, and the dog would be as powerless to track an animal as you are! The nose of a cat, you may observe, is but a little moist, and, as you know, her sense of smell is far inferior to that of the dog. Moisture, your own nostrils and lips, and this sense is plainly sharpened. The sweat of a dog's nose, therefore, is no doubt a vital element in its power, and, without taking a very long logical stride, we may infer how a damp, rough surface aids him in tracking game."

The British War Department has investigated a recent invention of a locomotive without rails, and it is pronounced in official reports far more useful than any horse. The superintendent of machinery says he has "come to the conclusion that the question of steam traction on common roads is now completely solved," that the application of the India rubber tire is a perfect success; that it opens up an entirely new field, and that he looks upon this application as a discovery rather than an invention. In the course of experiments witnessed by Mr. Anderson, the engine went up a zigzag labyrinth of courts, and it can describe any figure almost in a space of twice its length. The boiler employed is an independent invention adapted to the carriage. Its chief peculiarity is the copper pot used for holding water within the furnace, and it is so contrived that if the boiler contains any water the pot will have a full supply. This arrangement keeps the center of gravity low, and allows the engine to run up hills of one in ten, or go along an angle of thirty-five degrees. The wheel and its tire may be described as consisting of a broad iron tire with narrow flanges, upon which is placed a ring of soft vulcanized India rubber. This ring, about twelve inches in width and five in thickness, which thus surrounds the iron tire, is kept in its place by the flanges; then over the India rubber there is placed an endless chain of steel plates, which is the portion of the wheel that comes in contact with the rough road, the reticulated chain being connected by a sort of vertebra at each side of the wheel. The India rubber tire and this ring of steel plates have no rigid connection, but are at perfect liberty to move around as they please, without consulting each other, or even without the concurrence of the inner ring of the wheel, which they both inclose.

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60.....CARONDELET STREET.....60
Jas 1 ly NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies.

C. L. WALMSLEY & CO.,
Cotton Factors and General Commission Merchants.

31.....PERDIDO STREET.....31
Jas 1 ly NEW ORLEANS.

ALEX. BRITTON, RICH. F. BRITTON,
BRITTON & CO.,
GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,
No. 90 Common street, New Orleans.

II. F. GIVEN,
COTTON AND TOBACCO FACTOR,
—AND—
GENERAL COMMISSION MERCHANT.

No. 11 Union street,
Jas 1 ly NEW ORLEANS.

ROBERT L. WALKER,
Cotton Factor & Commission Merchant.

130.....COMMON STREET.....130
Jas 1 ly NEW ORLEANS.

L. H. LASSITER,
REAL ESTATE AGENT,
OPELOUSAS, LA.

Also Agent for the McNeely & Melburn WAGON, J. H. Duvall & Co.'s Improved Patent Portable Steam Engines, and Brooks' Revolving Wrought Iron SCREW PRESSES.

REFERENCES.—Rev. John W. Wilkinson, Shreveport, Louisiana; R. A. Conner, Canal St., New Orleans; J. M. Cass, 26 Poydras street, New Orleans.

II. WASSER COLLEGE,
MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The standard supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week
Tuition is \$10 per annum. Students will be received at any time, and charged to the end of the term. For circular address

REV. F. M. GRACE,
Madisonville, Tenn.

CENTENARY MALE INSTITUTE,

SUMMERFIELD, ALABAMA.

reopens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers. Its total expenses from October to July will be only \$231.60.

Hacks will run daily between Summerfield and Selma at the opening of the session.

JOHN MASSEY,
Principal.

MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Fall session begins September 5, 1870.

For catalogues address the President,
REV. A. W. JONES, D. D.

ADVOCATE CALENDAR, 1870.

Months.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
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To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money letter received, a circle the amount of dollar received, and a half circle the amount of cents.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY,
FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This Institution of learning, so widely known through the South, will begin its next session on Wednesday, September 14, 1870. The Faculty is composed of men of experience and ability. The course of study is comprehensive in the Library Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its beautiful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Students in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.
Tuition in the University classes.....\$30 00
Tuition in Grammar School.....25 00
Tuition in Law Department.....40 00
Incidental fee.....2 00

Chemical fee, paid once.....5 00
Boarding can be had in the best families at from \$16 to \$20 per month.

For particulars see circular, or apply to the President, Rev. Dr. Anderson, or to Hon. W. H. Wood, GEO. W. FETTER, President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,

TUSKEG

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has shown very little improvement since our last report. There has been rather more done by some branches of the wholesale trade in the execution of orders, but the movement, nevertheless, has been on a limited scale. The first receipts of new sugar were on Monday, which was two days earlier than last year. There have been some limited arrivals of new molasses, which have commanded full prices. Western produce has continued inanimate, but provisions have been firm, and in some request for the local trade.

Frosts were reported in the country, and also in the vicinity of the city, on Friday morning, but nothing has transpired to show any damage to the crops. The universal complaint is "deficiency in the number of laborers, and inefficiency in those at work. The weather in the city has indicated a change, with slight showers on Monday and early on Tuesday morning, since which it has been clear and warm.

The river is eleven feet ten inches below high water mark.

Corros.—The following are the arrivals since the fourteenth instant:

Louisiana and Mississippi bales, 1,490
Mobile, 1,721
Lake, 121

Total, 14,752

On Saturday the movement commenced with considerable spirit, and continued active throughout the day, and the supplies being more liberal, the sales summed up 4,100 bales, at an improvement in the medium and better grades of $\frac{1}{2}$ c., good ordinary closing at $\frac{1}{2}$ c., to $\frac{1}{4}$ c., low middling at $\frac{1}{4}$ c. to $\frac{1}{2}$ c., and middling at $\frac{1}{4}$ c. to $\frac{1}{2}$ c.

On Monday operators were checked by scant supplies, and as the demand continued lively prices ruled still more in favor of factors, showing a partial improvement of $\frac{1}{4}$ c. on the previous advance, good ordinary closing at $\frac{1}{2}$ c. to $\frac{1}{4}$ c., low middling at $\frac{1}{4}$ c. to $\frac{1}{2}$ c., and middling at $\frac{1}{4}$ c. to $\frac{1}{2}$ c. The business was again on a liberal scale, embracing 3,450 bales, which took nearly or quite all offering at the ruling rates. On Tuesday the market opened with a very active demand, which continued until about noon, when, under scant supplies and a decline in foreign exchange, buyers drew back, but on more samples being opened the movement resumed its previous activity, which continued to the close, resulting in sales of 5,550 bales, which is much the heaviest business reported this season. In the morning factors realized an advance of $\frac{1}{4}$ c. to $\frac{1}{2}$ c., but during the full prices lost some of their buoyancy, and, notwithstanding a subsequent rally in exchange and renewal of the demand, the net advance at the close was hardly over $\frac{1}{4}$ c.

This makes an aggregate for the past three days of 13,050 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 77,168 bales, against 100,733 bales to the same date last year, and the decrease in the receipts at all the ports, up to the latest dates, as compared with last year, is 10,848 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 21,861 bales to Great Britain, and a decrease of 22,225 to France, and of 7,493 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary, 102 to 112
Good ordinary, 14 to 14 1/2
Low middling, 14 1/2 to 14 3/4
Middling, 14 3/4 to 15
Strict middling, 15 to 15 1/2

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales, 20,696

Arrived past three days, 14,752

Arrived previously, 70,240—84,992

105,688

Exported past three days, 11,530

Exported previously, 42,579—54,109

Stock on hand and on shipboard, 51,579

FLOUR.—The market has again continued very dull.

MONEY.—Gold, 112 to 112 1/2.

American silver half dollars, 107 to 107 1/2, and Mexican dollars at $\frac{1}{4}$ to $\frac{1}{2}$ per cent. premium in gold.

The stock market has continued quiet, the only sales reported being 300 shares Ship Island Canal, on Saturday, at 27 1/2 c., and at a succession sale, 55 shares Mechanics and Traders' Insurance Company at 86; 50 Canal Bank, on Monday, at \$41, 100 Mississippi Valley Navigation Company at \$2.50, and 150 Levee at \$3; and 100 Ship Island Canal, on Tuesday, at 26 c.

City Treasury notes are quoted at 18 to 19 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, OCT. 18, 1870.

Texas cattle, choice, per head, 10 to 15

Texas cattle, second quality, per head 12 to 15

Texas cattle, third quality, per head 10 to 12

Hogs, per head, 9 to 10

Sheep, first quality, per head, 4 to 5

Sheep, second quality, per head, 3 to 4

Sheep, third quality, per head, 2 to 3

Sheep, fourth quality, per head, 1 to 2

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, OCTOBER 29, 1870.

NO. 41.

NEWS OF THE WEEK.

DOMESTIC

LYONS, Oct. 24.—The Lychnburg papers to-morrow will contain a call from General Early for a conference of the officers and soldiers of the Confederate army, especially those of the army of northern Virginia, at Richmond, November 3, to take measures for a memorial to General Lee. All from the Southern States, who can, are invited to attend.

PRINCETON, Oct. 25.—A fire broke out in the bonded warehouse of R. F. Mears, Steubenville, Ohio, this afternoon. Loss on building and stock, \$10,000. Fully insured.

LOUISVILLE, Oct. 25.—The Democrats of Jeffersonville, Indiana, are having a grand procession to-night in honor of the recent Democratic victory in that State. Many persons are present from different parts of Indiana, and a number from this city are also in attendance.

HIGH GELROY, aged thirty-seven years, while employed to dig blasting rock in the Louisville and Portland canal, was struck on the head by a rock weighing five pounds, fracturing his skull and causing instant death. The deceased leaves a wife and children in this city.

NEW YORK, Oct. 25.—The Cooper Institute was crowded last evening, the occasion being memorial ceremonies to General R. E. Lee. John E. Ward was president of the meeting. Among the vice presidents were Peter Cooper, ex-Governor of New York, and General J. D. Imboden. After prayer by the Rev. Dr. Carter, the president referred to the sympathy everywhere which the people felt at their great loss.

A series of eulogistic resolutions were passed enthusiastically. Thos. A. Hoyt delivered a beautiful eulogium on the character of the deceased soldier. The Rev. Dr. Marshall, of Mississippi, and Rev. Dr. Duke, of New York, spoke.

NEW YORK, Oct. 25.—The Republicans of this city have nominated Horace Greeley, Thomas Stewart and George Wilkes for Congress. Population of New York city, 269,910.

CINCINNATI, Oct. 25.—The convention, composed of delegates from several States, favoring the removal of the national capital from Washington, will convene here to-day.

Horace Greeley has written a letter favoring the removal of the capital to New York.

CINCINNATI, Oct. 25.—The United States Court yesterday mulcted Mowry, in the car-wheel patent case, the sum of \$120,000. Mowry will appeal to the Supreme Court.

WASHINGTON, Oct. 25.—Senator Morton, of Indiana, has formally defined the mission to England.

FOREIGN

LYONS, Oct. 22.—The armistice between the Prussians and the French expired yesterday. The Prussians will not resume the bombardment until they are reinforced. The French force is computed at one thousand, composed of fragments of various regiments.

The Prussians are three kilometers from Amiens. General Bourbaki has sixty thousand men.

LYONS, Oct. 22.—The iron ship *Acuba* from Calcutta, July 1, for New York, foundered at sea. No particulars received.

TORONTO, Oct. 22.—The following is official: Neuf Chateau, Friday, October 14.—Marshal Bazaine made a sortie with eighty thousand men, pushed the Prussians and captured one hundred and ninety-three loaded wagons.

Sickness among the besiegers is increasing. They have been forced to renew their army around Metz.

The siege of Verdun has been interrupted by its vigorous defense. The environs have been inundated.

FLORENCE, Oct. 22.—Austria's acceptance of the candidature of the Spanish throne is officially announced.

TORONTO, Oct. 22.—The Prussians, twenty thousand strong, have surrounded Chartres.

The Prussians destroyed the bridge at Clery and returned to Saugency.

LONDON, Oct. 22.—A careful search of the waters on the coast has discovered any trace of the *Cambrin*.

TORONTO, Oct. 22.—Lord Lyons announced his wishes to the government here, to effect an armistice for the elections.

Lord Lyons desires the aid of Austria and Italy, and assures the government that Russia will act in the same direction.

The government withholds its answer.

The journals of Lyons demand immediate defensive measures for that city; they say the Prussians are turning Besancon and other strategic points, and may march direct upon Lyons.

LONDON, Oct. 22.—The twenty-five barrels of gunpowder lately seized at a Fenian store in Ireland were taken to Woolwich, opened, and found to contain lucifer matches and nails in considerable quantities, mixed through the powder. All were placed on an old barge and sunk in the river.

LONDON, Oct. 22.—M. W. Balfe, the well known composer of music, is dead.

LONDON, Oct. 22.—The loss of the steamship *Cambria* is no longer doubted. McGartland, the sailor who was picked up in one of the boats, states that the steamer was going very rapidly when she struck, being under full sail and steam.

She began to fill instantly after striking, and is no doubt hopelessly lost. Four crowded boats were launched, but the weather was so heavy, being little short of a gale, that McGartland thinks that all the boats were swamped, and that he is the only survivor. His boat capsized and he was for a time insensible, but clung to the boat.

LONDON, Oct. 22.—Cruisers from the vicinity of the disaster report that they found only broken spars and a few barrels of flour.

ROME, Oct. 22.—The Pope has formally suspended the session of the Ecumenical Council.

TORONTO, Oct. 24.—Some of the journals give the particulars of alleged assassinations at the capture of Soissons. Soldiers were shot down in the woods and killed in cold blood. The government has asked an explanation, with a view to retaliation.

A dispatch from Rouen says the women, children and clergy have risen against the Prussians. There will be a desperate struggle.

The ministry publish the following:

"The Prussians who were preparing to besiege La Fort St. Aubin retreated suddenly toward Laon."

It is reported that the Prussians have been defeated, with heavy losses, in the neighborhood, and their troops hastily withdrawn to reinforce the defeated army.

BESANCON, Oct. 24.—The Prussians were defeated at Chatillon.

The bombardment of Schlestadt commenced on the eighteenth.—Some houses were burned.

TORONTO, Oct. 24.—M. Pourtales, editor of *La Verite*, has been imprisoned for publishing false news. An explanatory letter, published in *La Verite*, says:

Chevalier Wyckoff furnished the notes for which Pourtales is punished.

The *Figaro* issues the details of the affair of Marguerite Bellanger, proving that she assumed the maternity of the child of a great lady and the Emperor to calm the jealousy of the Empress.

The publication of the private documents found in the Tuileries has been continued. Letters from Clement Duvernois to M. Olivier clearly establish the liberal views of the former.

Private and unofficial accounts praise General Trochu for good judgment and unrelenting activity. His energy prevails over everything, and his popularity is unbounded. Paris feels the utmost confidence in his patriotism and ability.

News has been received from Verdun that the garrison made a sortie, in which they drove the enemy from some of their fortifications, killing many and capturing mortars and twenty-two cannon.

NEW YORK, Oct. 25.—Herald's special, dated London, October 25, says: The city is very excited over the French loan of ten millions sterling, from the fact that this is the first time the French ever offered a loan outside of their own territory. The loan has been received with great favor. Subscriptions are already very large.

BERLIN, Oct. 25.—The Tours government permits all exportations except cereals to Switzerland.

The Danubius deny any investment on account of Napoleon.

Remnants of the *Cambria* have been washed ashore on the Irish coast.

LONDON, Oct. 25.—The Times has a Berlin special to the effect that the latest peace negotiations have been defeated by Prussia's demands for French territory. The Times editorially advises the British government to cease its efforts to stop the war, saying that if England per-

sists she must be ready to stake something on it.

The Standard says that Eugene and the powers at Versailles are actively negotiating with the view of her resumption of the regency, and the negotiation of peace. If the Empress did not depart last night, her departure may be expected at any moment.

LONDON, Oct. 25.—Thiers accepted the mission to negotiate an armistice only, but still remains at Tours, awaiting safe conduct to Paris.

Negotiations for the surrender of Metz progress slowly. Bazaine ignores the provisional government in his communications.

BERLIN, Oct. 25.—The *Gazette*, reviewing the conciliatory efforts of the government, says: The government entertains them to avoid the further loss of valuable lives.

Schlestadt capitulated yesterday, after a severe bombardment, with two thousand four hundred prisoners and one hundred and twenty cannon.

FLORENCE, Oct. 25.—Recent events in Italy have broken up the old political organizations, and a general reconstruction of parties on a new basis is imminent.

TORONTO, Oct. 25.—Late Paris advices say sorties of the twenty-first were exceedingly successful. Many Prussians killed and wounded.

No balloons have left Paris for several days, the wind being unfavorable.

Up to the present time the Prussians have been unable to erect a battery menacing the city.

Even in the vicinity of Versailles the Prussians are constantly annoyed by franc-tireurs, who keep up an active guerrilla warfare, killing numbers every day.

LONDON, Oct. 26.—The arrival of Thiers at Versailles is expected to-day.

The Tours government is firm in its refusal to enter into any negotiations involving the surrender of territory. Bismarck's constant answer to importunities daily made him for peace, is that the election by the French of some authorized government is an indispensable preliminary.

BERLIN, Oct. 26.—Provincial correspondence says: On the fact of an armistice there is little hope to be founded, as the French refuse to recognize the hopelessness of their cause.

The delay in the bombardment of Paris is due to the imperfect state of our preparations and to political considerations.

TORONTO, Oct. 26.—The government has sent a frigate to Marseilles to protect Austrian subjects.

MADRID, Oct. 26.—The vomito has appeared again at Barcelona, and the mortality is increasing.

LONDON, Oct. 26.—The Parisians have removed the art treasures from Sevres to Marseilles.

LONDON, Oct. 26.—Lefevre, a member of Parliament, made a speech last evening to his constituents at Reading. He said since the proclamation of the French republic, Prussia, by persisting, had become the aggressor; and that English sympathies, originally with Prussia, were now transferred to France. Leaving the subject of the war, he rejoiced in the departure from the rule of marrying English princesses exclusively to German princes.

Sir Francis Head writes to the Times, to-day, deprecating the English protest against the annexation of Alsace and Lorraine to the Germans, seeing that England has captured and annexed more millions of men than all Europe together.

LONDON, Oct. 26.—The Prussians again announce that fire will be opened on Paris on the twenty-ninth instant.

One thousand stoves have been ordered for the huts of Prussians besieging Metz.

General Combriac claims a victory for the French at Chatillon-le-duc. Belgium is again sending troops to the frontier.

VERSAILLES, Oct. 26.—General Von Moltke celebrated his seventieth birthday and received congratulations from the King and Crown Prince.

The principal officers of the army and all princes and statesmen are now at the royal headquarters.

In the combat at Airy, on the twenty-second, the Germans lost about one hundred killed and wounded. The French loss was serious.

BERLIN, Oct. 26.—Jacoby and seven other political prisoners have been released.

LONDON, Oct. 26.—Viscount Aron Moore is dead; Major Yelverton succeeds him.

Correspondents report that Paris

is girdled with ruins, and that the country without the walls for miles is desolate.

TORONTO, Oct. 26.—A balloon hence for Paris was carried against a tree and badly damaged. Another effort will be made to-morrow.

LONDON, Oct. 26.—The Marseilles troubles are increasing. The "Reds" are largely in the ascendant, and openly rebelling against the Paris and Tours authorities. They offer a reward for Gambetta's head.

Gustave Florens has been finally discharged.

A free pass for M. Thiers to enter Paris is not expected under a week. Orleans is still occupied by the Prussians.

There are no indications of an immediate advance on Blois or Verdun.

The Prussians are levying heavily upon the people around Chartres.

HOLSTON CONFERENCE.

The Holston Conference held a delightful session at Wytheville, Virginia, October 5-11. Bishop Kavanaugh presided. We are obliged to the secretary, the Rev. T. N. Price, for a copy of the minutes—

save the memoir and numbers in detail, which we suppose will soon be forwarded, with other official matter. The following were admitted on trial: G. A. Frazier, J. K. Wolf, W. J. Phillips, R. E. Smith, C. B. Fugate, W. C. Carden, W. B. McElvey, J. M. Keith and G. W. Simpson; discontinued, I. R. Ellis and P. H. Frazier; admitted into full connection, D. H. Atkins, W. D. Mitchell, L. L. Carlock and E. F. Hoss, J. K. P. Ball, H. W. Bays; local preachers elected deacons, T. P. Summers, A. J. McBride; traveling preachers elected and ordained elders, W. H. Weaver, J. T. Frazier, G. W. Martin, F. D. Crumley, J. A. Wiggins; local preachers elected and ordained elders, J. Fisher, A. Fisher, A. G. Atkins, J. Huffaker, J. M. Keith, F. Alexander—elected, not ordained, J. S. Brooks, W. P. Cooper; located, J. N. Summers, G. M. Massey, J. T. Freeman; supernumerary, J. Reynolds, J. Haskew, T. Snellins, W. B. Winslow, T. K. Munsey, L. W. Crouch, J. Brillhart; died, J. K. Stringfield. Numbers: 29,473 white, 190 colored, 82 Indian members, 221 local preachers. Infants baptized, 1,147; adults, 1,340; Sunday schools, 388; teachers, 2,640; scholars, 18,044. Amount necessary for claimants, \$1,650; collected, \$857.25; for domestic missions, \$1,294.90; foreign, \$558.40. The next session is to be held at Morristown, Tennessee.—*Nashville Christian Advocate.*

MISCELLANY.—The amount of water on our globe is estimated at 1,210,000 of the whole weight.—A discussion is going on in the Scientific American regarding the safety of using tin cans for fruit. It appears that when cheaply made for the use of those who put up vegetables and fruits they are apt to have much poor solder about them, the lead of which dissolves in the acids, poisoning the contents. At any rate, if a metallic taste is perceptible in such food it is cheaper to throw it away than to save it by eating. It would also be wisdom to note the brand and buy no more of the same dealers.—Many years since it was discovered that the leaves of the coffee plant were available for a drink similar to tea. The idea was for commercial reasons discouraged by dealers in the berry, but now these leaves are coming into vogue in England for sale to the poorer classes, under the name of "Assam tea." The leaf is thick, and when dried has to be broken to pieces instead of being rolled.—A German has invented a speaking machine which also laughs and sings. Germany should be the last place to have demand for any such device, unless indeed, in spite of all their industry with the tongue, there remains so much yet to be talked as to call for labor-saving machinery.

Fair and works were well illustrated by a venturesome little six-year-old boy who ran into the forest after a team and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a very steep hill, he said: "Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

It is not enough to learn that which is good; we must continue it, unto the end.

ILLINOIS CONFERENCE, METHODIST E. CHURCH SOUTH.

The following items are condensed from the report in the St. Louis Christian Advocate of the nineteenth instant. The Conference, we believe, now numbers over sixty effective preachers.

The fourth session of the Illinois Conference was held at Kimmunity, in the Cumberland Presbyterian church, commencing October 12, Bishop McTyeire presiding, and was opened with religious exercises conducted by the Bishop.

REMAINING ON TRIAL.—G. T. Nichols, William B. Lewellin, W. L. Corbin, Thomas M. Ragsdale.

ELECTED DEACONS.—Traveling preachers: John S. Kean, W. D. Ward, William B. Lewellin. Local preachers: L. D. Tarrant, from London City circuit; Henry Watts, from Rome circuit; A. D. Hocker, from Murfreesboro circuit, and D. Best, from New Douglas circuit.

ADMITTED INTO FULL CONNECTION. Robert Tucker, J. L. Branstetter, John S. Kean.

RECEIVED FROM OTHER CHURCHES. Rev. William C. Blundell, formerly an elder in the Methodist Episcopal Church, and latterly of the Christian Union Church, was admitted into the Conference and his orders duly recognized. Rev. Austin F. Rodgers, late an elder in the Methodist Episcopal Church, was also admitted and his orders duly recognized.

ELECTED ELDERS.—Traveling preachers: J. L. Branstetter, Thomas A. Seragius, William B. Beagle, John A. Beagle, Thomas R. Kendall, M. R. Gohagen. Local preachers: John Smith, from London City circuit; J. R. Edmonson, from Marion circuit.

LOCAL PREACHERS' ORDERS RECOGNIZED.—The orders of the following local preachers, having united with our church, were duly recognized, viz: Rev. R. Gillespie, a deacon, formerly of the Methodist Episcopal Church South and latterly of the Christian Church; Daniel Dilling, an elder from the Methodist Protestant Church, and Silas Veitch and Annis Merrill, elders from the Methodist Episcopal Church.

ADMITTED ON TRIAL.—Andrew D. Hocker, from Murfreesboro circuit; William Thurman, from Nashville circuit; Richard Gillespie, from Jacksonville station; William Y. Gray, from Cuba circuit; Randolph P. Jones, from Salem circuit.

STATISTICAL SECRETARY'S REPORT. The statistical secretary presented a report, which exhibits the following summary:

Members, 4,933; local preachers, 49; adult baptisms, 420; infant baptisms, 180; Sunday schools, 76; superintendents and teachers, 615; scholars, 2,890; volumes in library, 1,880; requisites, \$20; papers taken, 650; moneys expended, \$562.48; number of churches, 34; sittings, 8,000; value of churches, \$69,300; parsonages, 3; value of parsonages, \$2,600; other church property, \$1,410; Bishops' fund, \$178.80; Conference collection, \$43.65; missions, \$274.70; other objects, \$156.02; amount of books sold, \$355; periodicals taken, 321; salary and traveling expenses of presiding elders, \$2,086.45; receipts, \$1,877.22; deficiency, \$209.83; salary and traveling expenses of preachers in charge, \$14,081.07; receipts, \$9,889.86; deficiency, \$5,191.21.

The Board of Finance made a report, which was adopted, as follows, viz: The Board of Finance report the collections for Conference fund, \$43.65, and for Bishops' fund, \$158.90. The board, upon investigation, find that the widow of Brother John F. Posey is the only claimant upon the Conference, and estimated her claim at \$100. The board recommend that the funds on hand be placed in the hands of Brother D. T. Sherman to be paid over to her at the earliest practicable period.

CONSTITUTIONAL PROVISION.—The Bishop submitted to the Conference the constitutional proviso adopted by the late General Conference, and it was adopted by this Conference unanimously—forty-one voting in favor of it.

PLACE OF NEXT SESSION.—Ashley and Rushville were nominated, and Ashley was chosen.

DISTRICT CONFERENCES.—The following resolution was adopted determining the constituency of the District Conferences, viz:

Resolved, That the District Conferences, in addition to the traveling and local preachers of the district, be composed of two laymen from each station, circuit or mission, elected by the quarterly conference

at its first session after the adjournment of the Annual Conference, and the superintendents of the Sunday schools and exhorters.

SABBATH SERVICES.—The churches of the various denominations were courteously tendered for the use of the Conference, and were occupied by appointments of the Committee on Public Worship. Our new church edifice was gotten ready for the Sabbath services, which commenced with an interesting love-feast at nine o'clock. It was dedicated at the eleven o'clock service, Bishop McTyeire preaching an appropriate and forcible sermon, and Dr. McFerrin taking the collection, amounting to about \$1,000, and sufficient to discharge the remaining indebtedness on the building. The elders were ordained at three o'clock, preceded by an able sermon by Brother Rush, of the Missouri Conference, and the deacons at night, followed by a sermon full of pathos and power by Dr. McFerrin, after which the Conference was called into session.

THE OLD DEBT.

Mr. Editor: You have doubtless noted with what promptness the Annual Conferences, thus far, have met the proposition to divide out and pay off the old missionary debt. We have reports from Western Virginia, Kentucky, Louisville, Missouri, St. Louis, White River, Tennessee, Holston and Illinois; all these have taken action, and will bring up their assessments by the first of January. In nearly every instance individuals—preachers or laymen—have become personally responsible, so that where the money may not be contributed by those benevolent persons who are able to lend a helping hand, it is made certain by personal pledges. Where Conference agents have been selected they are busy at work. In Conferences where the full proportion of the old debt had been met, according to the division made by the General Conference in 1866, action has been taken still to assume the amounts assessed in the late arrangement—all are determined that the church shall be rid of this trouble, and that those who have so long indulged the society shall be paid. The Methodist Church South never entertained for a moment the idea of repudiating the debt.

We are confident that the Conferences yet to meet will come "into line," and that each body will address itself to the work, and clear ourselves of the distressing burden without delay. This out of the way, an open field is before the church for great usefulness—for an enlargement of our missionary efforts. Mr. Editor, if we had the means, one hundred men, in addition to those already engaged, could now be employed in the ministry in domestic fields and on the frontier work, to say nothing of our foreign mission.

May the Lord baptize the whole church with the spirit of missions! A zealous, faithful ministry and a benevolent, liberal membership would cause Zion to move forward, leaning upon her Beloved, "fair as the moon, clear as the sun, and terrible as an army with banners."

J. B. McFERRIN, Sec'y.
MISSION ROOMS, Nashville, Oct. 19.

GRAMMATICAL AND SOCIAL.—It has been said that in theory sometimes man is a noun and woman simply an adjective that agrees with the noun. I believe, however, the case is otherwise. In practice man is a noun, and a noun of the masculine gender; and he is also a noun in the objective case governed by the verb woman. Practically, women govern men all over the world. You or I may not admit it openly, and some of you may make vehement protestations to the contrary; but what is the actual state of things? In India ninety-nine husbands out of every hundred are practically governed by their wives. Is not that the case in England, too, and in all civilized countries? From early infancy to mature age the influence of mother, sister or wife, and female society generally, has always continued to be felt and prized. By their gentle, soft, sweet tempers women exert an irresistible influence over men. If, then, we must be governed by women, are we to govern absolutely in all matters? No. In those things where man excels woman let man's voice be heard; where woman excels man let her voice be heard. The true prosperity of society depends on the harmony of the sexes.—*Keeshub Chunder Sen.*

Spectre has vanished from France, and the towns of Normandy are preparing to issue paper currency

SATURDAY, OCTOBER 29, 1870.

Straight, straight is the road, but I falter
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

Upon the dark mountain they stumble:
They are bruised on the rocks, and they lie
With their white pleading faces turned up-
ward.

I think, were they trimmed night and morn-
ing,
They would never burn down or go out,
Though from the four quarters of heaven
The winds were all howling about.

How all the dark places would brighten !
How the mist would roll up and away ?
How earth would laugh out in her gladness
To hail the millennial day !

THE ATONEMENT.

The atonement, considered as

The atonement, considered as a

Remove the atonement from the Old and New Testament scriptures as miraculous, in origin and operation, and they become a dead letter, and Christianity is presented as nothing better than a living superstition. If Christ be not risen, then is our preaching vain, and ye are yet in your sins. Remove this miraculous agency, and fallen humanity is remanded back to pagan darkness and shut up to the gloomy heritage of eternal death, from which no system of natural or human agency can redeem it. What man wants to redeem him from the mental, spiritual and physical diseases which are in nature must come from above. This want is met in the supernatural man, and in his work—the atonement. In Him and through it the lame walk, the deaf hear, the blind see and the dead are raised up. Before their sublimely powerful tremble, upon it angels wait.

To be the beneficiaries of the atonement, in all the amplitude of its provisions, soul and body must feel the miracle-working power of its author, our Lord and Saviour Jesus Christ.

MR. ENRTON: We have seen that

Go into almost any church, Sunday school or family, to say nothing of the libraries and the pulpits, and you will find not a few who will tell you that the *Jewish Church*, for sufficient cause, ceased to exist, and the *Christian Church*, a totally different and entirely new institution was created in its stead. They will tell you that this new church began with twelve members or thereabouts, none of whom were, of course, previously members of this church, though they might have been previously members of the old defunct church. They will tell you this new church had its own new laws—wholly and entirely new—prescribed to it by Jesus Christ, and that the old church from this time was utterly repudiated by Christ, and continued only as a false church under Jewish auspices. They will tell you, further, that this new church so commencing with twelve original members, increased by accession from without, from the old church and elsewhere, under the prescribed rules of its organization, and so continued.

This supposed new church law, and new church order, is, to all those matters complained of, precisely what the Bible, a supposed revelation, is to Christianity. Remove that, and there is nothing to talk about. Does Christianity claim anything except on the ground of a divine revelation? Nevertheless, it claims that revelation accords with reason and rational thinking. And in like manner, does Romanism—any form of High Churchism claim anything except on that ground that is specifically or virtually found in the church's original organization then and there? It is clear they do not.

Then, as this whole supposition is about a *new church*, it every sense and form in which it can be viewed, is wholly, baldly and undeniably false, where would these errors be found if you expose the falsehood, and show that there is no truth in it? It would be where anything else would be if you wholly destroy its foundation.

Then why not let that be done?

In the face of a single word of exposure such a claim would be ridiculous. It might as well be claimed that he made civil governments, appointed and crowned kings, ordained military tactics and built railroads. Among the few things he did, there are a few things we know he did not do; at least we know he did not organize a church.

CAMP MEETINGS.

Brother H. Williamson, whose age, experience, long observation and sound judgment give his opinions great weight where he is known, saw the necessity of a camp meeting on his work, Greenwood and Conflwiler, appointed a camp meeting to be held on the Tallahatchee River, near Fort Pemberton, embracing the second Sunday in October, 1870. It was held in the swamp, in the midst of much great difficulties than could surround an all appointment. It was a success, not in the great number of conversions, though there were conversions, but a success in putting slight the notion that camp meetings are impracticable. The eight holders who supported the meeting, whose wives and daughters cheerfully spread their tables, by a unanimous vote decided to have a camp meeting in 1871. They are enthusiasts, seeing all the hobgoblins in the way of camp meetings as shadows. It was a success in the religious power manifested in the awakening of many to a sense of their condition, who crowded the altar with penitent hearts the night of the meeting. Let friends of camp meetings cheer and move early in the coming campaign. The enemy will meet feeble resistance to the resolute.

Yours, etc., W. P. BARTON

"MY MASTER IS ALWAYS IN."

"Johnnie," said a man, wink-
sly to a lad of his acquaintance,
"you must give me extra meas-
ure, your master is not in."

Johnnie looked solemnly into man's face and replied : " My Master is always in."

Johnnie's master was the all-wise God. Let every one, when tempted, adopt Johnnie's motto, " My Master is always in." It will save him from many sins.

JOHN B. BARKER says "that if man proposes to serve the Lord like to see him do it when measures come as well as when hollers glow-hall-layers."

at Exton: Here is a good C

We have about two thousand inhabitants in the winter season, and being a place of summer resort, we have in the summer months from five to eight thousand. There are many nice buildings—but few brick. The town is five or six miles long—probably seven, including the two extreme suburbs—it being long and

nearly all one street, except about two miles of it on each side of Main street. In this place is the Methodist Episcopal church—that is, at the corner of Main and Toulmin streets—and in about the best location, as it is in the principal part of town, and about the proper distance from the railroad. The town is the county site, is incorporated and has all of its municipal officers properly authenticated by the Legislature and has a fire company. The front street is a shell road. Above all, it is a very healthful situation. Many invalids seek this part in pursuit of health, and generally find it; though like all seaport towns and water-side places, it is subject to the common diseases that infest New Orleans and such places; but it is free from malarious diseases, it being a location free from lowlands and marshes, the greatest part of it, and having the exhilarating south-east breeze continually pouring in from the front as it faces the south.

As for amusements, I can say it seems to be the place for more than anything else; and I am sorry to say that Sunday is the main day for these amusements, such as balls, picnics, concerts, and various other diversions, which are very good. Christian will say is no credit to the place; though Sunday can be observed by all good people. It is the main day for business at present, but I am persuaded that in a few years will change the present condition of morals. God grant that it may soon come. Fishing can be had at almost any time, and as desired, any one can have the pleasure of catching them.

There are few Methodists, Baptists, few Presbyterians, Episcopalians, and many Catholics, which is doubtless caused from the fact of the Protestants and ten of the Roman Catholics. In the aggregate the Roman Catholics have about two-thirds of the dwellers in winter and one-half in summer. They have large buildings for schools, and but a small number of pupils. Their curiosity rises high in the air, and the Methodist, the only Protestant church, seems to hang its head as if described by its own Confession and preachers, having the sermon the gospel only once in the month. What a pity to have such a church on a circuit! The Protestant has one very good day school, conducted by Mr. Barry, and two family schools, not numbering more than fifty; there is also a high school of between one and two hundred scholars. There is a printing office, from which the *Unmuzzed Gazette* makes its appearance, and the business is conducted by our esteemed and friend, Frank Heiderhof.

We have all grades, classes, qualities of people, and not only whisky shops and gambling saloons—the ruination of this place. May the good Lord send something to dispense with the nuisances and convert the place into a city.

But, to show more imp
still, Sheldsboro is growin
notice more every day. It is
sible by land and by water
Mobile, Chattanooga and N
lowing railroad power lines
and then inundated, in th
for several miles and bac
handed to the sea.

road crosses the lake end of the bay, and diagonally across Toulme's wharf. The bridge across the bay is two miles long. The whole road is to be finished in a few weeks, so that passengers can travel. This road runs from New Orleans to Mobile, and connects with roads at both termini. Then we have the Morgan line of steamers, and smaller steamers and vessels plying to and fro to nearly all points, so that passengers are facilitated in their business or travels either by rail or leaving the waters of the wild waves as the snow-like caps sparkle with phosphorescent glow before and after the proud craft as she glides along under the moon's silvery rays.—While I write I can hear the moaning waves heating the sea-worn shore with slow but steady roar, and can look out and see the canvas masts as the vessels plow the deep blue waters, reminding me of the ships of Tarshishi, and St. Paul's indomitable spirit exulting in the power of God to save, even under the trying circumstances while pursuing his journey from Agrippa's court to the bar of Caesar to declare the councils of God in Rome. The scenes of nature, brought into use by the art of man, remind one of the pleasant reminiscences of the days of Christ and his disciples, the apostles—Peter upon the water, and the Lord extending his all-powerful arm to save him. How they should stimulate the poor huckstering and sinking-hearted Christians! Then the imagination is upon the net and fishes; the money taken from the fish's mouth to satisfy the avarice of a country; Jesus, tired, the thronging multitude, going out into a ship; Jonah and the whale, the great miracle of the Red Sea, away back to Moses in the bush, and the miracles of our Lord in regard to the great deep.

But with all these inducements there is a great impediment to happiness of the place—that is, perfidious and radical wickedness in the high as well as the low places. After these reflections it is evident what kind of a minister should have sent here. He should be willing to follow a secular pursuit such as building up a high school. He should be very zealous for the cause of God, and have the power not only of Methodism at his command but Protestantism. He should be energetic, vigilant, fearless, indefatigable, polite and agreeable, having nothing in hand but what he will carry out well. He should be well educated, and calculate to build up the Church and school.

I have taken up a subscription with the assistance of others, raised money enough to remain at church, which is now being bought and sold, with our worth respected and generous friend, Captain J. Bradford, as the employer, hands and planner of the work. I hope these remarks are satisfactory and will induce the Conference to make some wise provisions for supply of the gospel to a place which needs it. I make this statement from a sense of duty, and, believing the Protestant families have the necessity of a regular minister for our church, it being the Protestant church here.

Your brother in Christ,
 HENRY P. POWEN, P
 BAY ST. LOUIS, October 19, 1870.

SINGING IS A DUTY.—Singing, as we have seen, is a duty of the church, and is a gospel ordinance, an ordinance of God, and appointed for his people. It should be practised both for the spiritual and social edification of the congregation, and it is as much their duty to attend to it as to the Word of God. Singing to God by proxy is the general duty of the church.

fashionable way; but it is not the right way. As well might you set the Lord's table by proxy; you might you go to baptism by proxy or hear and pray by proxy, attend any of the ordinances by proxy. If you allow a choir to praise for you, you are not a worshiper. Listening to the singing of the choir is not a devotion, for devotion requires you to fix our thoughts upon spiritual objects. The mind must be wandering. True worship consists of *individual acts* of devotion to the abundance of the mercy of our God. "The abundance of the mercy of our God is such that,"—Christians

CLINTON, LA., Miss. CONF.

CLINTON, LA., MISS. CONF.,
October 18, 1870.

Mr. Editor: The church in these parts is in a healthy and an improving condition. In the town of Clinton we have received twelve persons during the year by letter and by baptism together. In the country around Clinton there have been some revivals. At Oak Grove Brother Ballard, of the East Feliciana circuit, has received fifteen new members. At Olive Branch he had a meeting, embracing the fourth Sunday in September, which was attended with good results. There was quite a revival among the members, and there were forty-five added to the church. There were a great many conversions, but the number is not known. W. B. LEWIS.

PLEASANT HILL, LA., Oct. 10, 1970

Mr. Ebbors: The Denian camp meeting has just closed, and we are happy to say that in our humble opinion it was a decided success. The good Lord visited us in great power, and many were heard to cry out, "Mon and brethren, what shall we do to be saved?" Brothers Pipe Moss, Fulton and Adair preached with much power, and were successful in pointing penitents to the "Lamb of God, that taketh away the sin of the world."

Our meeting resulted in the addition of forty-eight members to the church, many of whom were happily converted, and the church generally built up. We are happy to say that our camp fires are burning brighter than ever. And here let us define our position, which is in favor of camp meetings. To God be all praise. Yours in Christ,

OAK GROVE CHURCH, SUGARTOWN
September 28, 1901

Mr. EDITOR: Please inform through your columns, the children of our beloved Zion that her King has triumphed most gloriously over the powers of darkness in this community when her sons willingly suffered themselves. Last night I closed a meeting that commenced at night on the twenty-third instant. Many convictions and a goodly number converted, who were strengthened and encouraged wonderfully the children of Zion that in the fullness of their souls they were constrained to sing "Glory to God in the highest strains of holy triumph and exultation. There were twenty-six additions to the church. At the close the altar was thronged with weeping and broken-hearted penitents. It pleased the Lord to pour into the troubled hearts the oil and wine of gospel grace. Brother Frank Miller, circuit preacher from the Andover circuit, and Brother Halfway, a laborer from the Spring Creek circuit, did us much service. May the Lord richly reward them for their labors of love. The members of the church acted their part bravely and were greatly benefited.

A two days' meeting at the Grove church, No. 2, on this side of the city, on the 13th and 14th of August, was an occasion of great interest and profit to that community. Eleven accessions to the church were made on that occasion. Thirty-eight persons were baptized, thirty-one adults and seven children. A strong and widespread spiritual interest prevailed, and indications of great good were manifest in this far-off backwoods country. Let the Zion of our joy, and her sons and daughters shout aloud for joy, for the God omnipotent reigneth and his hearts are glad. Praise the Lord for his wonderful works and wonders on the children of men, who can be numbered as the sand of the sea.

Yours in Christ,
J. A. MONROE.

A WEALTHY PARISHIONER consoled a poor pastor on the grounds which he breathed in his parish; the latter replied: "Your air would be good enough if I only live upon it."

The German wit Saphir, speaking of the Bavarian character: "When a Bavarian gets up in the morning he is a beer barrel; when he goes to bed at night he is a barrel of beer."

The Christian Advocate.

SATURDAY, OCTOBER 29, 1870.

A GEM.

If a pilgrim has been shadowed
By a tree that I have nursed;
If a cup of clear cold water
I have raised to lips athirst;
If I've planted one sweet flower
By an else too barren way;
If I've whispered in the midnight
One sweet word of day;
If in one poor bleeding bosom
A weeping chord have stilled;
If a dark and restless spirit
I with hope of heaven have allied;
If I've made for life's hard battle
One faint heart grow warm and strong—
Then, my God! I thank thee—bless thee—
For the precious gift of song.

American Board of Foreign Missions.

The annual meeting of the American Board of Missions, held in Brooklyn during last week, was one of remarkable interest. The chief sessions were held in the Academy of Music, although second and even third meetings were in progress at the same hour in different churches. The attendance was exceedingly large. There were not less than five thousand delegates and friends from abroad. About fifty returned missionaries, including their families, were also present. A tinge of sadness pervaded the entire convention by reason of the withdrawal of the New School Presbyterians from the board. This withdrawal was not the result of any disaffection, but only the legitimate result of the union of the New and Old School Presbyterians in one body. The Presbyterians who had formerly acted with the board would now naturally co-operate with the missionary society of their own church. The most cordial affection for the organization, and the greatest sorrow in feeling obliged to sever their active connection with it, was expressed by the Revs. William Adams, Albert Barnes and others. They still remain as honorary members of the society, and will not cease to take an interest in its welfare. As a result of this peaceful and providential separation, some of the mission fields, with their missionaries, will change their relations. The very interesting Syrian mission, with its schools and its churches, its printing press and its college, under the shadows of Lebanon, the "crown jewel" of the American Board, passes now under the patronage of the Presbyterian Missionary Society.

Much interest was added to the meeting by the presence and eloquent addresses of the deputation from the London Missionary Society. This deputation included the learned editor of the British Quarterly Review. The greatest interest, however, centered in the foreign missionaries who were in attendance. As report after report was read of different missions, the living men, in many instances, who had labored and were still laboring in connection with these missions, were called forth and made short addresses—men, heroes, who had toiled twenty, thirty, forty, fifty years in foreign lands, to give the gospel to those who had it not. It was like reading the book of the "Acts of the Apostles" with the living men before you, thrilling the very soul. In this manner the Madras and Ceylon missions of India, the Gaboon mission in equatorial Africa, the missions in Persia, in Syria, in Turkey, and in other countries, were represented.

Representatives were also present from the Micronesia Islands in the South Pacific, five thousand miles beyond San Francisco. In these far-off islands, where they receive the mail but once in the year, where the missionary's wife was the only white woman, glowing accounts were given of the saving power of the gospel of Christ. But the interest in these reports culminated in the representation of the work in the Sandwich Islands. The Rev. Mr. Coan, who with his wife had labored thirty-five years among this people, spoke with reference to this mission. There were none lower or viler than these heathen at the beginning of his missionary labors among them—addicted, as they were, even to cannibalism—although the way had been somewhat prepared by missionary effort for the fifteen preceding years. He gave a simple but wonderful account of the great revival in those islands, how himself, after careful and repeated examinations, having baptized seven hundred converts in one day. As he expressed it, the tears upon that occasion were as plentiful as the water used in baptism. He received into the Christian Church in all twelve thousand, lacking forty; and the converts remain. There is no State where a larger proportion of the population read and write. Schools, enterprise, civilization in its highest sense, have here followed in the wake of missionary Christianity. The islands are now Christianized. The proportion of the population who are church members is larger than in the United States

or Great Britain. The churches are supplied with native pastors, and are self-sustaining. And the Sandwich Islands are now dropped from the list of missions of the American Board, simply because the work is done. They need no further foreign help. The venerable chairman of the meeting, President Hopkins, of Williams College, declared there had been no such results following the preaching of the gospel since the days of the apostles. "A nation was born." The veteran missionary was invited to come forward; the immense assembly rose to their feet and united in singing the hymn commencing:

How beautiful are their feet
Who stand on Zion's hill—
Who bring salvation on their tongues,
And words of peace reveal!

The effect was overwhelming. Old and young were alike melted into tears, and it seemed as if the days of the apostles and of the Holy Spirit's power had come again. The converts of the Sandwich Islands are missionary Christians. They are sending native missionaries, two thousand and twenty-five hundred miles, to islands of the sea still in heathenism, and the apostolic missionary goes back to reside over the Missionary Board of these islands, and to die among the thousands of his beloved spiritual children.

After a three days' harmonious session, the final meeting of the board was called at eight and a half o'clock on Friday morning at the Academy of Music. At that early hour the immense edifice was thronged. Farewell addresses were made by the president, by Dr. Badington, representing the churches of Brooklyn, and by several missionaries who were to go back to their life-work. After singing the hymn commencing:

Blest be the tie that binds
Our hearts in Christian love,
Amid tears and prayers, the vast concourse separated, to go to different parts of our own land—to Europe, Asia, Africa and the islands of the sea.

Thus ended the last session of the united American Board.—*New York Christian Advocate, October 15.*

THE "REAL PRESENCE."—An anecdote of Gideon Ouseley.—Several years ago, at one of the great missionary anniversaries of the British Wesleyan Methodists, held in Exeter Hall, London, Rev. W. Reilly, of Dublin, told the following anecdote: "When he (Mr. Reilly) and Gideon Ouseley were traveling together in the south of Ireland they were staying one night at the house of a gentleman, when the parish priest, who was a person of talent, entered and immediately attacked them. The priest and they argued for nearly four hours and a half. 'Why, sir,' said the priest at last, 'could you see all the books that I have seen in Franco, piled from floor to ceiling, volume upon volume upon the subject of the Real Presence, you would be afraid to speak a word upon it yourself.' 'O,' said Mr. Ouseley, 'there are some things which a child may know as well as an archangel. Now, how many panes of glass are there in that window?' 'O,' said the priest, 'that's easily seen—that is a physical fact.' 'Well,' said Mr. Ouseley, 'is it not equally clear that John the Baptist was not the son of the Virgin Mary?'—'Indeed it is.' 'Why is that so?' 'Because he never was born of the Virgin Mary.' 'Well,' now, said Mr. Ouseley, 'I have you; nothing that was not born of her could be her son—not enough. Well, then, the wheat that grew last year, and was ground by the miller, and was baked by the baker into bread, could never, by any consecration, become the son of the Virgin Mary.'—'Indeed, sir,' said the priest, 'you are very right; some people here say that all things are possible with God, but still he could not make two hills without a hollow between them.' Next day the priest visited the house again, and he said to the son of the gentleman of the house: 'Mr. James, those Methodist preachers are queer fellows; they confound me.' 'Well, Father Glyn,' said Mr. James, 'what do you think of your own argument?' 'O, if it were not for the bit of bread,' replied the priest, 'I would never celebrate another mass in the whole course of my life again.'"

"I went to the Legislature last year," said a Georgian. "Well, I went to Augusta and took dinner at a tavern. Right behind me sat a member of one of the back towns who had never before taken dinner at a tavern. Before his plate was a dish of peppers, and he kept looking at them. Finally, as the waiter was very slow in bringing on things, he up with a fork and in less than no time sopped one into his mouth. As he brought down his grinder the tears came into his eyes. At last, spitting the pepper into his hand, he laid it down by the side of his plate, and with a voice that set the whole table in a roar, exclaimed: 'Just lay there and cool!'"

God's promises are as certain as his actual performances.

HISTORY OF CHURCH PEWS.

Concerning pews, Dr. Doran tells us that they were first placed in English churches by the Norman nobles; but it is certain that for many generations these private boxes for public worship were neither numerous nor allowed to persons of inferior grade or gentility. Even to the close of the Plantagenet period, Christians of all degrees, save the highest, were content to be equal in the house of God, so far as seats were concerned.

Mirk's "Instructions for Parish Priests" makes no mention of pews, and enjoins the laity, when in church, to remain on their knees, and abstain from leaning against pillars and walls; but the "Book of Nature," by Russell, "sum tyme wythe Duko Vmfrey, of Gloucester"—a work which, like the "Instructions," was published in the first half of the fifteenth century—directs the chamberlain of a great man to take due care for the arrangements of his patron's pew:

"Prince or prelate if he be, or any other potentate,
Ere he enter into church, be it early or late,
Perceive all thynges for his pew, that it be made preparate;
Both cushion, carpet and curtain, beads and book, forget not that."

But though pews were introduced before the Reformation, they were reserved even so late as the opening of Elizabeth's reign for persons of undeniable quality. Before the close of her majesty's life, however, they had become comparatively common; and in James the First's time the church warden's pew of St. Margaret's church had become so unclean and populous with fleas that sixpence was paid for its purification. The seventeenth century, which witnessed so many changes in ecclesiastical matters, saw pews come into such vogue that a modish person would as soon have gone to church without his proper garniture of point-lace, as have sat out a service on the old-fashioned stool or more modern bench. "Stately pews," remarked Bishop Corbett, protesting against the innovation by which worshippers in velvet protected their gentility from personal contact with worshippers in homespun, "are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the word of God on. We have casements, locks, keys and cushions—I had almost said bolsters and pillows; and for these we love the church! I will not guess what is done to them; who sits, stands or lies asleep at prayers, communion, etc.; but this I dare say—they are either to hide some vice or to proclaim one; to hide disorder or proclaim pride."—*London Athenaeum.*

MANUFACTURE OF TEETH.—It is stated that at least three millions of teeth are annually made in this country alone. The first operation, according to the method of manufacture pursued at one of the most extensive and celebrated establishments, is the choosing of the materials. These are foldspar, silica and clay. To these are added various metallic oxides to produce any shade of color desired. The foldspar, clay, etc., are ground to an impalpable powder under water, dried and made into paste. That composing the body of the tooth is of different material from that composing the base or enamel. The teeth are made in brass moulds, and this is quite a delicate process. The enamel is first put in place with a small steel spatula; the platinum rivets, by which the teeth are fastened to the plate, are placed in position; and then the body is pressed into the mould. They are then submitted to powerful pressure and dried.

After being dried they are submitted to a process called biscuiting, in which they can be cut like chalk. They are then sent to the trimmers, who scrape off all projections, and fill up all depressions which may have been left in the operation of molding; and then wash them with what is technically termed enamel. This is composed of various substances, more fusible than the tooth itself, and answers the glaze in common porcelain making. It is ground to a fine powder and suspended in water, and is laid on with a camel's hair brush. They are now sent to the gummers, who apply the gum. This is chiefly composed of oxide of gold, and is applied in the same manner as the enamel. After being dried they are burned. This operation is carried on in a muffle. The teeth are placed on a bed of crushed quartz, which is placed on a slab of refractory clay. After being exposed to an intense heat for some hours they are taken out, cooled and assorted.—*Journal of Applied Chemistry.*

He that pursues honor, applause or worldly reputation is like the foolish schoolboy running after the butterfly and neglecting his book; both meet with disappointment, dissatisfaction and reproof.

He alone is truly wise who is wise unto salvation.

HOW TO FILL UP A CHURCH.

Mr. Spurgeon, in an address delivered in Music Hall, Edinburgh, said:

"Sometimes, as the president of a college, I have letters sent to me asking for ministers in something like these terms: 'Dear sir—Our chapel is very empty; our last minister was a very excellent man, but an unpopular preacher, (I may say, by way of parenthesis, that I suppose he was of those men that would make good martyrs—so dry that they would burn well,) and our congregation is very small; can you kindly send us a minister who will fill the chapel?' On one occasion I replied that I had not a minister large enough to fill a chapel. Of course there came an explanation that they did not expect him to fill it corporally, but to fill it by bringing others to listen to him, and retaining them as seat-holders. Then I wrote, and to gain this opportunity my first joke was perpetrated, reminding the friends that it was quite enough for a pastor to fill the pulpit well, and that the filling of the pews depended upon the zeal, the earnestness and the diligence of those with whom he commenced his ministry; if they would support him by their earnest co-operation the meeting house would soon be full. I remember when I came first to London, preaching to eighty or ninety in a large chapel, but my little congregation thought well of me and induced others to come and fill the place. I always impute my early success to my warm-hearted people, for they were so earnest and enthusiastic in their loving appreciation of 'the young man from the country' that they were never tired of sounding his praises. If you, any of you, are mourning over empty pews in your place of worship, I would advise you to praise your minister. There can be no difficulty in discovering some points in which your pastor excels; dwell upon these excellencies and not upon his failures; talk of the spiritual benefit which you derive from his sermons, and thus you will induce the people to come and listen to him, and at the same time you will do him good, for the full house will warm him up and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him. Believe, then, that the filling up of the church is not alone the pastor's work. Remember the word 'universality,' and let no one try to find a loophole to escape his duty. All Christians ought to be doing something for Jesus, and to be always doing something."

PAINTING ON MARBLE.—Says the New York Times of September 26: The art of painting on marble in durable colors, if ever known, has been lost. For years past Dr. Asa Hill, of Norwalk, Connecticut, has been experimenting in this matter, and with the aid of Mr. W. R. Miller, a well known artist of this city, has at last brought the art, if not to perfection, at least so near it that ultimate success is no longer doubtful. Yesterday we were shown at Mr. Miller's studio, in Dodworth's building, Broadway, some thirty specimens of painting on marble—figures, landscapes and marine pieces—which in brilliancy of color were equal to oil paintings. The pigments, when once fixed, are permanent, and cannot be injured by the action of the atmosphere, water or by acids. If desirable the surface of the marble can be polished. The colors used in painting on marble are mixed neither in oil nor in water. The method of preparation is at present the secret of the inventor. Nor can the ordinary brushes be used in laying on the colors. This at first presented an almost insurmountable difficulty, but, like all others, it was at last overcome, and a substitute for a brush was found in a material which at first sight would seem but little likely to be available for such a purpose. The chief difficulty, however, was the fading and change of the colors first used. Blues turned into greens, yellows into blacks, and browns into reddish purples. This difficulty has also been almost entirely surmounted, and now, with the exception of a strong permanent green, all the other colors have been obtained.

A story has been told of a graceless scamp who gained access to the Clarendon printing office in Oxford when the forms of a new edition of the Episcopal Prayer Book had just been made up and were ready for the press. In that part of the "form" containing the marriage service he substituted the letter k for the letter v in the word live, and thus the vow "to love, honor, comfort, etc., so long as ye both shall live," was made to read "so long as ye both shall like!" The change was not discovered until the whole of the edition was printed off. If the sheets, thus rendered useless in England, be still preserved, it would be a good speculation to have them neatly bound and forwarded to Indiana and Connecticut.—*World.*

RELIGIOUS INTELLIGENCE.

AN EXCHANGE paper states that seven clergymen of the Established Church of England are now seeking admission into the Roman Catholic Church.

During thirty-five years of the continuance of the Mercer street Presbyterian church, New York, the plate collections have amounted to \$300,000, and the aggregate of its contributions has exceeded a million.

The Western Presbytery of the Reformed Presbyterian Church has joined the synod of Illinois, in connection with the United Presbyterian Church—a body formed a few years since by a union of two Scotch denominations of Presbyterians.

At the recent session of the French Methodist Conference the following statistics were given: Churches and other preaching places 184, ministers 30, local preachers 101, members 2,049, and 53 Sunday schools, with 5,539 scholars.

The Methodist Episcopal Church, which was commenced in Germany only a few years since, has now a Conference, 30 church edifices, 37 preachers, 7,250 members, and 8,378 scholars in its Sabbath schools. It is doing a good work in that country.

A MADRID DISPATCH, dated October 3, says: "A decree signed by the Regent Serrano has been published permitting religious teaching in the schools, but exempting from its operation the children of parents who make objection to their instruction therein."

The Gaboon mission, in Western Africa, with its missionary, the Rev. Alfred Bushnell and wife, were lately transferred by the American Board to the Presbyterian Board. The mission is near to that of Corisco, and, like that, needs immediate reinforcement.

DISSENTING PRACTICE OF WORSHIP.—In Great Britain the term "Dissenters" embraces all that stand aloof from the Established Church. In England and Wales alone this class of the people, the largest portions of whom are Methodists, Baptists, Independents and Presbyterians, have nearly eighteen thousand places of public worship erected and sustained by voluntary contributions.

CHURCH AND STATE.—The Legislative Council of Jamaica has just passed a bill providing for the gradual disestablishment of the church in that island. The council of the State of Neuchâtel, Switzerland, has voted, by a large majority, in favor of an entire separation of the church and state. Evidently this is rapidly becoming the sentiment of the world.

A PRECIOUS revival has recently been experienced by the Cumberland Presbyterian church of Liberty, Missouri. It has resulted in fifty professions of religion and forty accessions to the church. "The converts, for the most part, are from the ranks of wicked men, some of whom are heads of families. The convictions appear to be deep and pungent, and the conversions clear and satisfactory."

The Central church of Brooklyn, New York, Rev. T. Do Witt Talmage's, has just completed a house of worship, which was dedicated last Sabbath week. The edifice is circular in form and one story in height. The size is one hundred by one hundred and fifty feet. The walls are of double sheets of corrugated iron, the space between the inner and outer sheets being filled in with brick, thus making the building absolutely fire-proof.

The total of Baptists for the Pacific coast is 116 churches, 5,117 members, 115 ministers, and 10 home missionaries. Less than one-half the ministers are pastors, and not one-sixth are wholly sustained by their churches. Nevada, with a population of 100,000, is without a Baptist church; and, so far as is known, has not a single Baptist minister devoted to his calling. In Washington Territory there are three churches, seventy members, two ministers, and one missionary.

The College Courant states that the Rev. Dr. Woolsey will resign the presidency of Yale College at the close of the present collegiate year, when he will have completed an official term of twenty-five years. The Courant mentions among those who are talked of in private as possible candidates for the succession, Prof. Porter ('31), Prof. Thacher ('35), Prof. Dwight ('49), and Prof. Gilman ('52), all members of the university faculty. Outside the faculty are Rev. Dr. Thompson ('38), of New York, and President Andrew D. White ('53), of Cornell University. Yale has never yet had a president who was not a Congregational minister, and we venture the prediction that the precedent will not be disregarded in the choice of a successor to Dr. Woolsey.

The Welsh Calvinistic Methodists in their own country are now being courted by the Presbyterians, who claim them as identical with themselves in church government. The American branch of this body has 133 churches, 110 ministers, and

10,000 members. It has just held its Annual Conference in Pittsburg, Pennsylvania, which we see that the Herald and Presbyter gives a full account of, under the title of "The Welsh Presbyterian General Assembly of the United States." A delegate from the Presbyterian Church was present, and the agent of Marietta College (Presbyterian) presented its claims for aid as an institution where many young Welshmen have been educated. There will, no doubt, be an effort made here before many years, as in England, to effect an absorption of the Welsh Calvinistic Methodists into the great Presbyterian Church. Independent.

THE Protestant Churchman tells of a curious story of episcopal authority at a recent consecration of a church:

"A venerable presbyter took the service at the Crood; but, instead of standing at the reading desk, stood with his back to the congregation and facing the communion table. The Bishop said, in a clearly audible voice: 'Dr. — will read the Creed facing the congregation.' No attention, however, was paid to this intimation; and Dr. — commenced the prayers facing in the same direction. The Bishop then said, in a louder tone: 'Dr. — will read the prayers facing the congregation.' The suppressed excitement at this point was intense. The doctor continued in the same position. The Bishop then exclaimed: 'Dr. — will read the prayers facing the congregation. I command obedience.' This time the firmness and decision of the Bishop had its effect. Dr. — rose meekly, went to the reading desk, and there continued the service."

CONTENTMENT.

Traveling not long since with Judge S. in a railroad car the conversation was turned on the value of contentment, and the judge remarked that it is hard to find any one who is content with his lot. A man offered his farm to anybody who was content. He would make a free gift of it to any happy soul that was entirely satisfied with the allotments of Providence. Accordingly, a person who had heard of the generous overture called on him and claimed the farm. "I am come," says the visitor, "to accept that offer of your farm."

"Are you content?"
"Certainly I am."

"Then what do you want with my farm?"

This is an old story, but he gave us a new one. A Philadelphia lawyer, well known as a successful advocate and attorney, encountered at a fashionable watering-place three New York nabobs with whom he was well acquainted. He amused himself by listening to their financial plans and projects for adding to the colossal fortunes they had amassed, and at last, in a brusque way, offered to bet a basket of champagne that he had more money than any one of them.

They looked at him and smiled incredulously.

"Earnest, Harry?"

"Yes, of course it is earnest."

"Well," said one, "I think I will take that."

Number two intimated that he would be happy to do likewise, and number three was not afraid to follow suit.

In rotation they made a statement as nearly accurate as they could of the amount of their means.

"Now show your hand," said number one.

"I have all the money I want," was the reply, "and by your own showing that is more than you have."

If the lawyer had all the money he wanted, it is hoped that the three additional baskets gave him all the wine that was necessary to fill his cup of contentment. Betting, even under such circumstances, is a practice for which we know no apology. The lawyer was smart, at any rate. *Christian Intelligencer.*

ROWLAND HILL was in the habit of taking everything he saw or heard into the pulpit and using it in his sermons. When preaching on the government of the temper he said: "I once took tea with an old lady who was very particular about her china. The servant, unfortunately, broke the best bread and butter plate; but her mistress took very little notice of the circumstance at the time, only remarking: 'Never mind, Mary; accidents cannot be avoided.' My word, but I shall have it by and by," said the girl when she got out of the room. And so it turned out. The old lady's temper was coked up for a season, but it came out with terrible vengeance when the company retired."

AN OLD MAN recently turned up at Quincy, Illinois, who is unable to give any more information about himself than that he used to be called "old man." He rode into the city upon a vehicle drawn by four dogs, and exhibited a drove of Guinea pigs to the crowd at ten cents a head.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, OCTOBER 30, 1870.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

GENTLEMEN'S FURNISHING GOODS.

The attention of our readers is specially directed to the card of Mr. J. A. Perkins, which appears in our advertising columns this week. We have been among Mr. Perkins' customers for a good while, and he is most favorably known to many of our preachers in the country. Gentlemen wishing anything in his line, from the latest necktie to a set of superior shirts, should not fail to call at 120 Canal street. They will find the proprietor courteous, accommodating, and thoroughly acquainted with his business. Remember the place, No. 120 Canal street, New Orleans.

LOUISVILLE CONFERENCE ITEMS.

The Bishop submitted to the Conference the question of investing the Bishops with a veto power, as provided for by the last General Conference. The vote was unanimously in favor of concurring with the General Conference.

The statistical secretary read a recapitulation of his report, of which we append the following summary: White members, 25,354; colored members, 261; local preachers, 186; adults baptized, 1,318; infants baptized, 644; Sunday schools, 173; superintendents and teachers, 1,265; scholars, 9,619; volumes in library, 24,447; requisites, 1,510; visitors taken, 2,390; moneys expended, \$3,748.35; number of churches, 282; number of sittings, 77,575; value of churches, \$564,956; number of parsonages, 24; value of parsonages, \$31,400; value of other church property, \$26,042.50; Bishops' fund, collected, \$1,777.35; Conference collection, \$1,852.90; missions, \$4,074.75; tracts, \$108; poor, \$648.50; other objects, \$10,700.15; amount of books sold, \$1,211.30; periodicals taken, 960; claims of preachers, \$74,465; receipts, \$56,821.46.

CENTRAL CHURCH, BALTIMORE.—A telegraph dispatch has been received from Bishop McTyeire, announcing the transfer of Rev. Dr. Linn to the St. Louis Conference, and his appointment to the Centenary church in the city of St. Louis. Rev. Dr. Munsey has been appointed by the Bishop to take charge of Central Church in Baltimore. Dr. Munsey will immediately assume the duties of his charge in this city.—Baltimore Episcopal Methodist.

The Southern Christian Advocate, of October 14, says: "We learn from the Rev. W. C. Dunlap that the meeting at Payne's chapel, Atlanta, is still progressing with extraordinary results—one hundred and seventy-five conversions up to last week—between two and three hundred conversions—no likelihood of its closing."

A MAN may as well bear his cross patiently while on the road to wear his crown.

The children of God have much in hand and much in hope.

CHILDLIKENESS.

The evangelical prophet, in his vision of Messiah's kingdom, describes the greatest triumph over most discordant characters when he tells us that "a little child shall lead them." The wolf is to dwell with the lamb, the leopard is to lie down with the kid, the calf and the young lion and the fating are seen in companionship, and a little child leads them all. The child-leader is in the foreground of this sweet picture, and is in strong contrast with the turbulent and rugged forms which quietly submit to his guidance. The dimpled arm is laid upon the lion's mane, and the leopard and the wolf yield to the soft caress. Savage malignity, and the mightiest forces of cruelty and hate, are held in abeyance by the fascinating spell of innocence. All these symbols of lordly power, and all prevailing discord, are held in complete subjection by this type of humility.

The prophet's vision and the Saviour's symbolical action are in perfect harmony. The little child which Christ placed in the midst of his disciples carries our minds back to the imagery of Isaiah, and we see in both the exhibition of the same great essentials of the gospel kingdom. In both it is the little child that leads, that "is greatest in the kingdom of heaven." The only greatness is humility, the only real strength is meekness and docility of mind. Christ insists that without this childlikeness entrance into the kingdom is impossible. It must be received as a little child, and "except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Doubtless one of the chief hindrances of many unconverted people is their pride. But for this they would have sought and found peace long ago. They are unwilling to be led and taught of God, and to yield implicit obedience to the demands of the gospel. They are too wise in their own opinions and conceits, and trust too much in their superior cultivation and intellect. The deep self-abasement of repentance and the entire self-renunciation of a thorough spiritual awakening are far from them. The difficulty in their case is to get low enough—in a word, to receive the kingdom "as a little child." If it could be obtained in a learned way, in a dignified and philosophical manner, with no sense of sin and with no confession of guilt, the matter would be settled. Pride of intellect, and the fancied possession of superior parts and attainments keep many from that spirit of inquiry which would result in their speedy salvation. Candor and simplicity are associated with humbleness of mind. Thorough honesty with himself is rare with the sinner. He may be honorable and upright in his social relations, but he is not true to himself. He persists in disguising the guilt and corruptions of his heart, and clings tenaciously to the notion of his own righteousness. He is wanting integrity in dealing with God and his own soul. He is a sinner, a great sinner, but unwilling to admit in the secret thoughts of his heart that he needs the mercy of an offended law-giver. The great obstacle to entrance into the kingdom is this self-exaltation. He would receive it as a man of learning, as a man of wealth, as a scholar, thinker, moralist and gentleman; in any way except as a little child. Docility and transparency of mind, and thorough honesty of soul, are the sure precursors of the new birth.

If the spiritual kingdom is entered as a little child, it is also maintained in the same manner. The maturest Christian life is noted for its profound humility; not the affected humility of cant and hollow profession, but that lowliness of mind which sits in the dust before God. Faith is always humble. The Syro-Phoenician woman and the centurion were distinguished by this trait. Such faith had not been seen in Israel, nor such humility. "We cannot conceive of faith as separated from this deep self-abasement. In such characters as Moses and Abraham, men of princely greatness, and possessed of the loftiest attributes of mind, humility is the inseparable attendant of their faith. Evangelical faith embraces perfect teachableness, unquestioning obedience and unflinching trust. We may be tempted to enter the regions of speculation, and to wander in the mazes of skeptical philosophy. We may endeavor to construct a religion of science, and to affect a higher wisdom and a better understanding in theological lore than others, but we shall be compelled at last to come back to the starting point of simple reliance upon God. After searching through the universe for something more satisfactory, we come back to the feet of Jesus and return to God as the rest of the soul. After all our efforts to be great and wise and knowing, we find that the highest and divinest life is to be converted and to "become as little children."

OUR CHURCH PAPERS.

It has been demonstrated that too many church papers are an evil. They are not so able and interesting as they would be if more talent, labor and money were devoted to them. They have to struggle with financial difficulties for a bare existence, and are not able to secure first class talent in the staff editorial or in the corps of contributors, and in the end are liable to break down altogether for want of means to go on. This evil cannot be remedied, however, by running from one extreme to another, as some seem to think. If our papers, that represent each some four or five Conferences, should be suspended to unite upon one great central organ, which could not doubt be furnished cheaply by this centralization, we should by no means have so much instructive and useful reading as our various church papers now furnish.

In our ecclesiastical system, as now worked, there are a vast number of comparatively local and Conference items that could not be crowded into one central organ—the reports of district meetings, for example. We have—without counting the colored Conferences—some thirty-four Conferences. These, at an average of six districts each, would give us over two hundred district meetings. Then we have, and hope we ever shall have, revivals in all our districts annually, that ought to be noticed to encourage hope, animate faith and awaken zeal.

In a membership of more than a half million there are numerous examples of holy living, hundreds of whom are annually called from labor to reward from the church militant to the church triumphant. A brief account of their virtues, zeal and hopeful deaths ought to be published as a part of the cumulative evidence of the divinity of our holy religion, and to edify and comfort the whole body of Christ.

These items, in the aggregate, are numerous—quite too numerous to put them into one church paper. It would reduce that paper to a mere chronicle and church gazetteer. It could no longer fulfill the mission of a religious educator—no longer be a preacher to the multitudes by means of the printed page. It would necessarily have to exclude from its columns foreign and general intelligence, with the scientific and literary departments. Readers will not consent to such a deprivation, and if our church organs do not furnish them with it they will seek this various and useful reading elsewhere. They will subscribe for other papers, and there will be a loss rather than a gain in the direction of economy, besides sending the money out of our own communion to build up interests perhaps not the most favorable to us.

If, then, we would have a church paper something more than the weekly bulletin of a church intelligence office—if we would have it filled with all the items of local interest, and at the same time a good family newspaper, replete with all manner of useful reading; superseding the necessity of taking other papers—then we must have several church organs.

We have some eight or nine papers distributed among our thirty-four Conferences, allowing an average of four Conferences per paper. These papers we ought to sustain. Many of our people take two or three of them. We must sustain them; but they cannot be kept going at lower prices than now asked for them. But when we consider their necessity and value, surely no lover of the church or of good reading will hesitate to sustain our papers in order to save a paltry dollar or two per year.

We hope our preachers in the various Annual Conferences, as they are held this fall, will see the importance of the points we have suggested, and will take such action as shall promote the growth and prosperity of their own organs.

FROM BISHOP McTYEIRE.

We take the liberty of publishing the following private note from Bishop McTyeire, as it contains favorable mention of several of our most worthy New Orleans Methodists. The obituary of that estimable Christian lady will appear in our next issue.

ARKANSAS CONFERENCE.

Mr. Emory: The Arkansas Conference adjourned on last evening. I herewith send you the appointments. The missionary meeting, on Saturday, yielded \$753 for the old debt. During the Conference we have had an excellent meeting. The preachers are a noble body of men, full of the spirit necessary to reduce this new country to the rule of the Master. Without adequate support they toil on. The most of them are in the vigor of life. The country is filling up rapidly from the older States, and with the mover, and indeed far in advance of him, the itinerant is to be found. The work these men are accomplishing for this State cannot be overestimated. They are emphatically the "salt" of it—the light of a wide region. I write with but little time at command. The call for episcopal service is not easily met. It amounts to a sermon at every point where one alights. I intend, as soon as possible, to give your readers a more minute idea of the varied resources of this Western State. It is awakening with the scream of the locomotive, and getting up with the strength of a giant who has slept soundly. Helena, Jacksonport, Batesville, Searcy and Clarksville

are all points of interest. Methodism here (at Clarksville) is very promising. A fine brick church is under way, and the friends expect to build a brick academy for the Conference by its next session. I am most truly yours, J. C. KEENER. CLARKSVILLE, October 18, 1870. APPOINTMENTS OF THE PREACHERS. CLARKSVILLE DISTRICT.—John J. Roberts, P. E. Clarksville, Nathaniel Futrell; Spadra, Charles H. Gregory; Dover, William R. Knowlton; Gally Rock, Isaac L. Hicks; Lewisburg station, Isham L. Burrow; Lewisburg circuit, Abel C. Ray, Stephen P. Parish, supernumerary; East Fork, Coleman H. Ford; Clinton, Wm. E. Whittenburg; Dardanelle station, John F. Hall; Dardanelle circuit, William J. Dodson; Danville, George F. Fair; Bluffton, John M. Bewley; Quitman Institute, Peter A. Moses. FORT SMITH DISTRICT.—William M. Mathis, P. E. Fort Smith station, Harvey M. Granade; Fort Smith circuit, Sidney S. Key; Greenwood, Francis A. Taff; Waldron, Thomas J. Reynolds; Rich Mountain mission, to be supplied by Jonas B. Frost; Shoal Creek, Henry M. Youngblood; Ozark, Harlston R. Withers; Van Buren station, Sidney H. Babcock; R. A. Allison, snp.; Van Buren circuit, Gideon H. Warren; Booneville, William H. Corley.

FAYETTEVILLE DISTRICT.—Thomas Wainwright, P. E. Fayetteville, Jerome Haralson; Viney Grove, John M. Clayton; Evansville, Robert O. Atchley; Mayeville mission, Isaac T. Rice; Center Point, Thomas J. Smith; Bentonville, Edward J. Dawne; Richland, Jesse M. King; White River, David Starkey; Huntsville, George R. Bryce.

YELLEVILLE DISTRICT.—Francis M. Moore, P. E. Yelleville, Benjamin F. Hall; Crooked Creek, Hugh A. Barnett; Carrollton, Alexander Mathis; Jasper mission, Daniel W. Evans; Berryville, James A. Walden; Mountain Home, Van Buren Tate, Eli C. Jones, sup.; Centerville mission, John H. Wade; Marshall, James Grant; Flatwoods, John H. Hall.

TRANSFERRED.—Jesse Griffin, to White River Conference, and appointed to Big Creek; William R. Foster, to White River Conference, and appointed to Searcy station.

LOCATED.—Nathan E. Fair, at his own request.

SUPERANNATED.—M. B. Pearson.

FROM BISHOP McTYEIRE.

We take the liberty of publishing the following private note from Bishop McTyeire, as it contains favorable mention of several of our most worthy New Orleans Methodists. The obituary of that estimable Christian lady will appear in our next issue.

NASHVILLE, TENN., Oct. 24, 1870. Mr. Editor: I send you inclosed the obituary of Mrs. Price, written by her friend and pastor, Dr. Kelly. You will transfer it to your columns with sad pleasure, I know. It is a gem of truth and beauty and of characterization. I remember the Murphy family, as we first met them, enjoying their elegant wealth and dispensing their bountiful hospitality, at the Franklin Conference. That Conference was in all respects a delightful one. Brother Cravens was our host and gave us all good homes, from which flow pleasant memories.

Let me thank you for that biographical sketch of Richard Keen, which you gave in the editorial columns of the Christian Advocate. I knew him well. Your sketch is in nothing exaggerated. He deserves to be held in honorable memory by us all. Let us glorify the grace of God in him.

There is one portion of Scripture in connection with which I have often thought of Brother Keen. He illustrates it. I believe that humble, working, good man went before the Master, saying: "Lord, thy pound hath gained ten pounds." Such a man is eminently the product of Christianity. I knew a case where, on his way to early morning work, he called in at a newly converted neighbor's, and taught them how to hold family prayers; and this he did until they got in the way of it. He did it literally, *en passant*. He was a hearty worshiper. I loved to see him in the congregation, for you were sure to hear him too. Once I was reading, as the lesson, the thirty-fourth Psalm. He could not contain. With his rough, honest hand he brushed away the tears, and said aloud: "Yes, Lord, that is so—this poor man has tried it."

I hope the memories of others who deserve well of the church for their labors and lives in founding New Orleans Methodism will yet be embalmied in the Advocate—as Theresa Canoe, William Deacon, Charles Waters, Judge Clark, Mr. R. L. Robertson, Thomas K. Price and others, who have not lived in vain. Yours very truly, H. N. McTYEIRE.

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NEW PUBLICATIONS.

A MANUAL OF THE DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH SOUTH, including the decisions of the College of Bishops, and rules of order applicable to Ecclesiastical Courts and Conferences. Holland N. McTyeire, D. D., of the Bishops of the Methodist Episcopal Church South, Nashville, Tennessee; Publishing House of the Methodist Episcopal Church South.

We are indebted to R. J. Harper the New Orleans Depository, for a copy of the new edition of this valuable work. We believe that it has been carefully revised since the adjournment of the General Conference, and conformed to the latest legislation of that body. The increased bulk of the volume consequent upon the broad margins not to our mind. Nearly one-half of the book is taken up with the spacious margins, rendering a place for it in a presiding elder's pocket altogether impracticable. The copy of the Manual has been passed upon in these columns already. The more we have occasion to examine it, the more are we impressed with its exceeding value, and the greater the debt which the church owes the author. Our preachers should not try to get along without it.

work, and every intelligent layman interested in the church and polity, should not fail to order a copy at once. Our lay brethren find it a great assistant in enabling them to meet the grave responsibilities of their new position in the councils of Methodism. It can be had at our Depository, 112 Canal street, in any style of binding, muslin, \$1; roan, \$1.25; Tuckermore, extra gilt, \$3; with a discount to preachers.

A SCHOOL HISTORY OF THE UNITED STATES, from the discovery of America to the year 1870. David B. Scott. New York: Harper & Brothers, publishers.

This volume is a 12mo of one hundred and twenty-five pages, illustrated with numerous woodcuts, well printed and substantially bound. The most of the work is very like all school histories—a species of machine prose, terse, dry, lifeless. Nearly one-fourth of the work occupied with the affairs of the war. The author views the matter through Northern spectacles, course, and his views are necessarily distorted and erroneous in many particulars. He does not, however, deal in coarse abuse, nor call names, and he evidently aims at fairness and truth, however he has come short of them. For sale by George Ellis & Brother, Camp street, New Orleans.

WILSON'S INTERMEDIATE FIFTH READER. On the original plan of school and family series, embracing in brief the principles of rhetoric, criticism, eloquence, oratory, as applied to both prose and poetry. The whole adapted to elocutionary instruction. Marcus Wilson. New York: per & Brothers, publishers.

A nice 12mo of three, four, and seventy pages, full of choice tracts for declamation, as good hundreds of other works of the same sort, and good for some or nothing, according to one's estimate of such publications. For sale by Ellis & Brother, Camp street, New Orleans.

MENTAL ARITHMETIC. By John French, LL. D. New York: per & Brothers. 1870. 12mo.

An excellent work for beginners and prepared with much pains and good sense. For sale by Ellis & Brother, Camp street, New Orleans.

AN INDEX TO HARRIS'S NEW MORAL MAGAZINE, volumes 1 to 40. New York: Harper & Brothers, publishers. 1870.

An octavo of over four hundred pages, of great value to those who have the bound volumes of the Magazine, and making the position of them far more desirable. It would otherwise be the case, as we have not the names of the Magazine, we should be happy to give our copy of the index to some one who has bought of Ellis & Brother, New Orleans.

We have also received from publishers, Harper & Brothers, through Ellis & Brother, of the following: all in paper covers: Charles Dickens: The

of his Life, by the author of the Life of Thackeray; The Mystery of Edwin Drood, by Charles Dickens; Recollections of Eton, by an Etonian; A Dangerous Guest, by the author of Gilbert Ruggie, etc.; Veronica, a novel; Estelle Russell; The Heir Expectant; Tom Brown at Oxford; by the author of Tom Brown's School Days.

THE STRUGGLE IN FERRARA. A story of the Reformation in Italy. By William Gilbert. Philadelphia: J. B. Lippincott & Co. 1871.

This story has but recently been concluded in the Sunday Magazine, edited by Dr. Guthrie, and is a work of the highest merit. All will be the better for reading it. For sale by Gresham, Camp street, New Orleans.

THE SONG OF THE REDEEMED: SALVATION TO GOD AND THE LAMB. By Rev. J. W. Harsha, A. M., Philadelphia: J. B. Lippincott & Co. 1870.

This appears to be a practical and earnest work by a very spiritual and devout author. The headings of the chapters will indicate to our readers the general contents: "Salvation the Theme of our Song; The Great Salvation; Neglect of Salvation; Salvation to the Utmost; All Invited to Salvation; Difficulties of Salvation," etc. A profitable volume for all who wish to save their souls. For sale by Gresham, New Orleans.

MISTAKEN, OR THE SKEMING AND THE REAL. By Lydia Fuller. Philadelphia: J. B. Lippincott & Co. 1870.

A beautifully bound 12mo, religious, somewhat mystical and cleverly written—of a Swedenborgian tendency, and stimulating to stagnant hearts and intellects. For sale by Gresham, New Orleans.

From the publishers, A. S. Barnes & Co., through A. Eyrich, we have received:

A CONDENSED ETYMOLOGY OF THE ENGLISH LANGUAGE FOR COMMON SCHOOLS. By William W. Smith. THE NORMAL GRAMMAR, ANALYTIC AND SYNTHETIC. Illustrated by diagrams. By Stephen W. Clark, A. M.

Both of these works appear to have been prepared with great care, and are doubtless worthy of an examination by our educators.

THE SOUTHERN REVIEW. Volume 8, No. 16. A. T. Bledsoe, LL. D., editor. October, 1870. Baltimore: Poiss & Roszell, 49 Lexington street.

Contents: 1. The Spirit of Rationalism; 2. Robert Young Haynes; 3. History of Stenography; 4. Hellenism, Old and New; 5. The Plurality of Worlds; 6. The Cometary Universe; 7. The Education and Influence of Woman; 8. The Southern Review; 9. Poem; 10. Notices of Books. These articles furnish a rich repast of the choicest reading. They abound in depth and strength, but nowhere in heaviness. "The Spirit of Rationalism" is by the accomplished editor, and the article on the Southern Review is also from his pen. We wish our space would allow us to copy the latter entire, as it reveals the finest qualities of Dr. Bledsoe's character, and shows that he can be fully trusted as the expounder of Methodist theology. We propose to make liberal extracts from it hereafter. The next number begins a new volume, under the new regime as indicated and adopted by the Methodist Episcopal Church South. We doubt not the Review will receive the hearty support which its great merit deserves, and that it will prove a blessing in many ways to our church.

A FRIEND communicates the following to the National Baptist: Prof. K., who is not a novice in punning, never perpetrated a better one than this: Being requested by the class in Greek to state the Baptist view regarding baptism, he complied, setting forth the basis on which they rest their belief in immersion. "But suppose, professor," said Mr. F., a Presbyterian, "that a man should say that in the passage, 'They went down into the water,' the Greek proposition *eis* means in, and not into, what would you reply?" "I should say," responded the doctor, with the merriest twinkle of the eye and the happiest twitching of the muscles of his face, "I should say, sir, that he had slipped up on the *eis*."

A QUEER SIGHT.—To see grass eating animals; to see animals eating grass is common enough, of course!

ANNUAL CONFERENCES.

CONFERENCE. PLACE. TIME. BISHOP.
East Texas. Carlisle. Nov. 2. Marvin.
Miss. Col. G. Valden. Nov. 4. Duggett.
Virginia. Lynchburg. Nov. 9. Pierce.
North Ala. Gadsden. Nov. 10. Palmer.
Memphis. Brownsville. Nov. 16. Duggett.
N.W. Texas. Waxahatchee. Nov. 16. Marvin.
N. Carolina. Greensboro. Nov. 23. Pierce.
Ala. Col. Selma. Nov. 25. McTear.
Ark. Col. Camden. Nov. 25. Keener.
Little Rock. Washington. Nov. 30. Keener.
N. Miss. Water Vt. Nov. 30. Duggett.
N. Georgia. Augusta. Nov. 30. Kavanaugh.
W. Texas. San Marcos. Nov. 30. Marvin.
Alabama. Montgomery. Dec. 7. McTear.
S. Carolina. Charleston. Dec. 7. Pierce.
Mississippi. Crystal Spr. Dec. 14. Duggett.
S. Georgia. Fort Valley. Dec. 14. Kavanaugh.
Texas. Chappel H. Dec. 14. Marvin.
Col. Gen. C. Jack'n. Dec. 15.
Louisiana. N. Orleans. Jan. 4. Duggett.
Florida. Key West. Jan. 4. Kavanaugh.
Ga. Col. Savannah. Jan. 4. Pierce.
Baltimore. Balto. Mar. 8. Pierce.

OLD JONAS.—There was an old man once—he was called "Old Jonas"—who made his living and spent all his life-time in hunting in the gutters of the city for things that were lost. And though it may seem strange, yet it is true that in his old age Jonas had laid up quite a sum of money that he had made in this way, for during his long life he had picked from the gutters many a coin, and rescued from filth many a precious jewel.

"It seems strange to me," said a wealthy banker to old Jonas one day, "how any one could have grown rich over a gutter."

"O, sir," said old Jonas, "it's not where you work, it's what you work for, that does it. I worked all my life to be rich, and I am; so do you, and you are; but we work in very different places."

Alas for the wealthy banker and miserly old Jonas! It never came into their heads that there were better things in this world to work for than riches; more precious things lost, sometimes, than jewels—even souls. And O it matters not where you work, whether in poverty and filth, or cleanliness, wealth and luxury. If you but work in humble faith for the saving of a soul you will receive a large and glorious reward.

POINTED.—Frederick the Great was plain-spoken, and could also enjoy plain speaking at his own expense. The Bishop of Ermeland had had his office curtailed by order of the King, and on coming into his presence was thus accosted: "I suppose your reverence is not over friendly to me." "I shall ever prove loyal to your majesty," was the evasive reply. "Very well," said the King; "if some day St. Peter should refuse to admit me to heaven I hope you will smudge me in under your cloak." "Your majesty," answered the bishop, "has cut off so much of my cloak that it will hide no contraband articles."

Obituaries.

Our community was made sad, a few days ago, by the sudden death of JOHN DAVID NASH, son of Brother H. R. and Sister E. S. Nash, aged eight years and three days.

Johnnie was kind-hearted and affectionate, sweet-spirited and intelligent above many of his age. He loved to go to church, and delighted in the Sabbath school. But just as he was being trained and educated for a life of usefulness here, to take a position in society, the great Shepherd above, who ever regardeth in love the lambs of his flock, took his sweet spirit to rest. His sufferings were soon over—two or three days of sickness, and his last moment came. O what a sad one it was to those weeping around. Yet they sorrowed not as those who have no hope, for we shall see him again.

FRED. WHITE.
SPRING CREEK CH. LA. CONF.
September 18, 1870.

Sister MARY A. LOFTIN, daughter of Edward and Turner Blount, and consort of Brother J. P. Loftin, was born in East Baton Rouge parish, Louisiana, April 12, 1820.

When three years of age her parents moved to the State of Indiana, where she remained until she was fourteen years old, when they moved to Covington county, Mississippi. She was married July 9, 1838; joined the Methodist Episcopal Church South October 18, 1838, and died August 27, 1870, aged fifty years, four months and fifteen days.

Sister Loftin's health was very bad for several years; but about twelve months before she died she became the subject of pulmonary consumption, and never left her room again until borne to the silent tomb a lifeless corpse. She was an humble and devoted Christian, perfectly resigned to the providence of God; and when the summons came for her to quit this mortal existence she murmured not, but calmly bade farewell to all around, and passed away to rest in the arms of Jesus forever. Her husband and only surviving child, with many relatives and friends, mourn her loss. Weep not, dear friends! She only waits to welcome you on the shores of sweet deliverance.

JAMES M. WHEAT.
MT. CARMEL, MISS. Oct. 15, 1870.

Sister HARRIET FRIEDLAND was born in West Feliciana parish, Louisiana, on

the seventeenth of November, A. D. 1798; was married to Mr. John Freedland May 16, 1816, and departed this life on the seventh of September, 1870, at Whistler, Alabama.

She was the daughter of a Methodist minister, whose name is Gabriel Blackburn. Having been raised by pious parents, she sought God early in life, and lived in the enjoyment of his love. Her religion was no burden to her, but was the joy and comfort of her heart and life. She possessed the happy capacity of adapting herself to the varied characters with whom she met in life so as to secure to herself the love and esteem of all. As she lived, so she died—full of faith and the Holy Ghost. About one year before her death, while conversing with her upon the subject of religion, she expressed herself as only waiting for her Redeemer, and feeling that "to live was Christ and to die was gain;" "to be absent from the body was to be present with the Lord." She said that she had but one desire to live, and that was to see her aged husband and her children all converted. She believed in the power of prayer, and felt that though she might pass away, yet the Lord would answer her prayers in the conversion and salvation of those for whom she had so long prayed. She bore all the afflictions and sufferings of this life with Christian fortitude and patience, feeling that "all things work together for good to them that love God," and hence she was willing to suffer and trust that Saviour to whom she had committed all things.

Her religious life was consistent and uniform. "Her adorning was that of a meek and quiet spirit, which in the sight of God is of great price." Having finished her course and kept the faith, when death came its sting was gone and its fears dissipated. She leaves to her husband and children a life of faith and good works, and she, being dead, yet speaketh. She was kind and gentle in her disposition, and exhibited the spirit of her Master. Those left behind should follow her as she followed Christ. She is not dead, but asleep, and those who sleep in Jesus will God bring with him. May the God of all grace comfort the hearts of the bereaved, and may we all meet her in glory.

J. J. GRACE.
REV. BENJAMIN CROFT has gone home—ceased from labor and entered into rest.

He was born in the lower part of Georgia in 1763, and in 1816 moved to South Carolina, and at a quarterly meeting held at Perryburg, by William Capers, presiding elder, he was convicted, and led to repentance and faith in Christ by a sermon from Bishop Capers, then presiding elder, from these words: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." His convictions were deep and pungent, and his conversion was clear and brilliant. With his decision and firmness of character, he was at once a servant of God, and enlisted for life. About four years thereafter he was licensed to preach, and feeling the burden of the great commission upon him, he went out into the highways and hedges, and preached Christ in a clear, practical and impressive manner.

He was a man of fine personal appearance, well educated and refined, and with his unspotted moral qualifications he commanded the respect, the confidence and the love of all with whom he mingled. His influence was felt; it was seen in every community in which he lived, gradually raising the standard of morals, as well as bringing many to a knowledge of Christ.

At the age of forty-four he moved to Alabama and settled near Glenview. A few years afterward he moved near Columbus, Georgia, on the Alabama side, where he lived for a number of years, and where no man has more true and devoted friends. Here he buried his companion, the wife of his youth, who had traveled with him for nearly fifty years over the journey of life. He left now old and full of sorrows, befitting the old homestead, and came to Pensacola to live with his daughter, Mrs. Davis, where in great affliction he passed the remnant of his days. It was my privilege to know him about fifteen years—the first ten a most noble, earnest, faithful laborer in the vineyard; the last five a great sufferer from a cancerous affection, from which he died September 25, at eight P. M. But in all his suffering there was a patience, a peace and a joy that told more than words could utter. I asked him, on visiting him, if he was not lonely, knowing his former active life. "Lonely?" said he; "I am never alone. Jesus is always here with me; and I find now that I can suffer his will as well as do his will." He loved to talk of the future. He would tell of his family. He had raised up a large family of children, and the most of them, with his companion, had crossed over. He was

waiting with the daughters still living; but he had put his house in order; they were all converted, and now he was waiting to visit those on the other shore. Death had to him no terrors. He died in great peace. To his friends he bade me say: He died at his post, with his armor on. J. A. PAGE.

Don't hawk, hawk, spit, spit, blow, blow, and disgust everybody with your Catarrh and its offensive odor, when Dr. Sage's Catarrh Remedy will speedily destroy all odor and arrest the discharge. The proprietor offers \$500 for a case he cannot cure. Sold by druggists or by mail—sixty cents. Pamphlet free. Address Dr. R. V. Pierce, Buffalo, New York.

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NEW ADVERTISEMENTS.

SEASON OF 1870-71.

MASON & HAMLIN CABINET ORGANS.

IMPORTANT IMPROVEMENTS.

Patented June 21 and Aug. 23, 1870.

REDUCTION OF PRICES.

THE MASON & HAMLIN ORGAN CO. have the pleasure of announcing IMPORTANT IMPROVEMENTS in their Cabinet Organs, for which patents were granted them in June and August last. These are not merely superficial attachments, but enhance the substantial excellence of the instruments.

They are also enabled, by increased facilities for manufacture, to make from this date a FURTHER REDUCTION OF PRICES on several leading styles.

Having completed and added to their former facilities a LARGE NEW MANUFACTORY, they hope hereafter to supply all orders promptly.

The Cabinet Organs made by this Company are of such universal reputation, not only throughout America, but also in Europe, that few will need assurance of their superiority. For years the Company have been unable to supply the constantly increasing demand for their instruments, being always largely behind orders, though producing about twice the amount of work of any other maker of instruments of the class. This extraordinary demand is evidence that they have been successful in carrying into effect two rules which it is their purpose to adhere to rigidly, so that they may be able to be principles of their business. These are:

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A new illustrated Catalogue, with full information and reduced prices, is now ready, and will be sent free, with Testimonial Circular, presenting a great mass of evidence as to the superiority of these instruments, to any one sending his address to the MASON & HAMLIN ORGAN CO., 154 Tremont St., Boston, N. Y. 022 31 P

BY THE DEATH OF MR. G. W. HUNTINGTON the firm of PAYNE, HUNTINGTON & CO. is dissolved, taking effect from and after the thirty-first ultimo. All their business will be attended to and liquidated by their successors, PAYNE, DAMERON & CO.

The undersigned, surviving members of the late firm of PAYNE, HUNTINGTON & CO., will continue the Cotton Factories and Commission business at the old office, Nos. 64 and 66 Baronne street, under the same name and style of PAYNE, DAMERON & CO. J. U. PAYNE, WILLIAM H. DAMERON, HENRY M. PAYNE. NEW ORLEANS, Sept. 1, 1870. 0215 1m

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For the beautiful Steel Engraving, "Christ Blessing Little Children."

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The exercises of the second session of this institution will commence on MONDAY, the 11th day of September proximo, in the basement of the German Methodist Church, Dryades street, between Felicite and Bulerie streets. The principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither time nor expense will be spared.

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In selecting professors and teachers the greatest care will be exercised in regard to their moral qualifications, but also their ability to impart instruction.

The rates of tuition have been fixed as low as is consistent with thorough instruction.

For further information as to terms, etc., apply at the school.

D. L. EAST, Principal.

REFERENCES.—Bishop J. C. Keener, D. D., Rev. Thos. Parker, H. B. Rev. J. B. Walker, H. B. Rev. J. C. Miller, D. D., J. P. Barrett, William H. Foster, H. B. Given, John G. Parham, William H. Dameron, W. S. Mott, 021 1 P

NEW ADVERTISEMENTS.

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Mrs. WINSLOW'S SOOTHING SYRUP, FOR CHILDREN TEETHING.

greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER WAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of disqualification by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WHAT WE KNOW," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

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Having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.

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This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and the only medicine that will

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The Child's Corner.

GARDEN SONGS.

Old Ben of Bumblebee bumped his nose
In trying to light on a daisy rose.
He bumped his nose, but he didn't care
As he pitched about in the dizzy air.
Whenever he tried to fly, he'd
He'd shoot ahead and pass her by;
So he tumbled at last on a larkspur near.
And buzzed his business into her ear.

Little green Hummer
Was born in the summer;
His coat was as bright
As the emerald's light.
Short was his song,
Though his bill it was long—
His weight altogether
Not more than a feather.
From dipping his head
In the sunset red,
And gliding his side
In its fiery tide,
He gleamed like a jewel,
And darted around,
Twist sunlight and starlight,
Never touching the ground.
Now over a blossom,
Now under, now in it;
Here, there and everywhere,
All in a minute.
Ah! never he cared
Who wondered and stared—
His life was complete
Of pleasure and sweetness;
He revelled in lightness,
In sweetness and brightness,
This sweet little Hummer
Who came with the summer.

Quick! quick! From under a log,
Leaping and squatting, comes Flueky the
frog.
Wide is his mouth, and spreading his toes,
Very elastic and shiny his clothes;
Of lily his jumpings, and brazen his stare;
Yet he sees not the hummer that flits in
the air.

Two little frogs they slipped to one another:
"Our puddle is all liquor and no meat."
Let it sit upon the bank, where the lovely
"and is shining."
And maybe we'll see something good to
eat.

Forty little ants said softly to their mothers:
"O mother! we are going to the bog."
But the forty little ants never dreamed they
were going.

Just to make a dainty dinner for the frogs,
Lard and Honey.

About Harry's Visit to His Grandmother.

I stayed a whole fortnight at
Grandma Martin's. It was perfectly
splendid. Grandma always has a
jar in the pantry full of cookies, and
you can help yourself; and apples
and nuts and everything. O, I did
wish Nelly was there.
Grandma is an old lady. I be-
lieve she is almost a hundred. Any-
way she's seventy. She's very fond
of me, and she knits all my stock-
ings and mittens, and she plays
checkers with me. But I can beat
her just as easy as anything. She
hardly ever gets any kings, and then
she forgets to put crowns on them
unless I tell her. And once we were
playing and we couldn't seem to
jump each other, or do anything;
and by and by I found that I had
set my men on the black spots, and
grandma had put hers on the white
ones, so neither of us could have
beaten if I hadn't found it out.

I like to go and see grandma. You
go in the cars, and then the house
is only a little way from the depot,
about as far as from here to the
corner. No one lives with grandma
but Aunt Rachel and Penny—she's
a black girl. Then there's Minerva,
the cat. I asked Aunt Rachel if it
wasn't rather a long name for such
a small cat, and she said Brother
Dick named her so when he came
down shooting, but I might call her
Minnie, if I wanted to.

Penny came from the South. She
says her name is Penelope, but I be-
lieve she is only in fun. Any way,
I never heard such a name.
One day I was looking at Penny.
I was thinking about her hair, and
I suppose I stared at her, and she
asked me why did I look at her so,
and I said: "Penny, what is your
hair made of? Is it cotton or wool
or what?"

And she said she reckoned 'twas
wool. And I said why didn't she
knit some stockings of it, then?
And she sat right down on the floor
and laughed, and said she would
knit me a pair of mittens for Christ-
mas. I didn't say anything, but I
hope she won't, for pity's sake.
O, but how grandma does love her
spectacles! And I find them for
her. She says her father always
used to lose his spectacles, and now
she does. But the truth is, she
always lays them right down any-
where. Once she put them in a
chair, and I said: "Grandma,
haven't you a pocket in that dress?"
And she looked as surprised as
anything, and said: "Yes, I believe
so. Why?"

And I said: "Haden't you better
put your spectacles in your pocket,
grandma, and then you'll know
where to find them?"
And she said I was a little Solo-
mon, and she would take my advice,
but very soon she laid them in her
lap, and then got up for something,
and they dropped on the floor, and
she was just going to step on them,
if I hadn't picked them up.
I used to take care of grandma's

fire, sometimes. A wood fire is very
nice to roast apples by, but it is a
good deal of trouble.

One day, as I was making a boat,
and grandma was knitting, and just
as I was going to fasten in the mast,
grandma asked me to put a stick of
wood on the fire. So I put it on,
and picked up the coals, and made
a beautiful fire, and then went back
to my work again. And just as I
had cut out the sail, and put a little
paste on the edge, and was going to
stick it to the mast, grandma said:
"Harry, put on some more wood for
grandma."

So I had to leave my work again,
and the sail dropped, and the paste
side stuck on my shoe; but I took
it off and made the fire. And then,
just as I was painting the flag,
grandma spoke to me again, and said
her fire was almost out. I like to
take care of her fire, of course, but
I knew I never should get that boat
done, so I said to myself: "This
won't do. I must make a fire that
will last awhile."

So I put on about eight sticks, I
believe. Grandma didn't notice,
because she had dropped a stitch,
but it made a most tremendous
blaze. I almost knew she wouldn't
like it, and when she saw it she said
it would set the chimney on fire, and
she sent me to call Penny. And
Penny came and took off all but two
of the sticks, and dipped them into
a bucket of water.

It put them out, but it made a
big smoke in the room, I can tell
you. I had to come home then, be-
cause it was time for school to be-
gin, but grandma wants me to go
down next Christmas. Well, good
by.—Little Corporal.

Tired Suddenly.—A very little
girl, whom we personally know, had
a habit of suddenly becoming "tired
and sleepy" whenever her aunt, with
whom she lived, desired her to do
anything that was not to her taste.
One day her aunt said: "Come,
Annie, I want you now to come and
have your face washed." "O,"
groaned Annie, "I am so tired and
sleepy." And she dropped down in
her little chair in a very limp condi-
tion, and could not be easily moved.
"Well," said her aunt, "no matter,
then. I intended to put on your
pretty new dress and take you to
visit your Cousin Alice, but you are
too tired; you need not go, and I will
go alone." "Oh! I didn't know
that," cried Annie, "but I didn't
say I was so drearily tired. I only
said I was tired." Do you ever sud-
denly become tired when asked to
help mamma?—Little Corporal.

A Bit of Good Advice.—Boys
sometimes get a notion into their
heads that it is a manly thing to
chew and smoke. You never made
a greater mistake in your life. To
be under the dominion of any appe-
tite is a most unmanly and degrad-
ing thing. And boys, I beseech
you, keep out of the ranks of to-
bacco lovers. No man attains the
highest manhood he is capable of,
until he masters himself, and can
say to every appetite or desire of
mind or body: "Stand aside; I
will not be governed by you; I am
master here." A lover of tobacco
can never do this.—Little Corporal.

A SPELLING LESSON.—A little girl
in a primary school, who was dili-
gently printing out a letter to be
sent to a friend, puzzled her teacher
by wanting to know how to spell
"tunkin." Light broke in when it
was found that she wanted to tell
her friend that she loved her "more
than 'tunkin' tell!"

A NAUTICAL ADVENTURE.—A dense
fog was setting in when we got un-
der way, and the wind, south south-
east when we started, gradually
veered around to southeast by south,
half south, a little northerly, I think
you. But by bowing down to the
cat harpings, lashing the spanker to
the main royal truck, letting the
gafftopsail jibe, hauling taut the
weather ear-ring, and rigging a
futtock shroud athwart the star-
board jibboom, marlinespike-wise,
we managed to clear our hawse and
stand weatherly out to sea with a
wet sheet and a flowing clew-line.
It was thought at one time that we
should have to get an extra pull on
the bight of the larboard cathead,
as a bark was seen bearing down on
us, about four bells of the dog-
watch. But we got out of the mess
by jamming a dead-eye in the fore-
foot, which relieved the fore-castle
some, and gave us a better look to
windward, after which a pull at a
small flask in Prof. Osgood's port
pocket brought us up all right and
set the heel of the mizen-topmast
a-shivering. It may be that I've got
the sea terms and nautical manue-
verings a little mixed, but they're all
there. Arrange them to suit your-
self, if you think you can make bet-
ter sense of it than I have.—John
Paul, in the Tribune.

There is not a grace that can
adorn the Christian character but
you will have need to appear in it
at some time or other; therefore seek
the whole, that you may stand per-
fect and complete in all the will of
God.

The Farm and Garden.

TIM BUNKER ON OLD CORN.

"Any corn to sell?" asked Jake
Frink of Deacon Smith one hot July
morning—hot enough to scorch en-
cumbers from the vine.

"Perfect ruin to sell old corn at
this time of year," answered the
deacon. "If I had a thousand
bushels I shouldn't sell till next win-
ter. It's bad to sell grain of any
kind out of a farm, but old corn is
ruin."

"I've heard 'em call the corn ruin
when they worked it into likker, but
I never knowed as the grain was
ruin," said Jake, meditating.

"Ruin to the man that sells it,"
said the deacon with great empha-
sis. "You see, neighbor Frink, you
sold new corn last fall, about as
soon as it was off the cob, at a low
price, and you now have to buy old
at a high price comparatively. That
is bad. You fattened your hogs and
beef and poultry on new corn, and
they were not more than half fattened,
and you had to sell them a cent a
pound under the market. And that
was worse still. You have been do-
ing this straight along ever since
you have been farming; making
poor-moats, and selling them under
the market—making poor grain
crops, and selling them, when you
ought to have bought. You see,
neighbor Frink, there is considera-
ble philosophy about farming,
although it seems to be so plain
that a wayfaring man, though a
fool, couldn't err therein." Old corn
is better than new to make any kind
of meat of. I've tried it forty years,
and know. It is solid, and somehow
it seems to stick by the ribs better
than anything else. Green stuff
and roots will keep hogs thriving,
but when you come to laying on fat
there's nothing like old corn."

"It's revarsin' the Scripture order,
deacon, 'new wine in new bottles,'"
said Jake.

"Not at all," the deacon contin-
ued; "I put the old corn into old
hogs, and that is Scripture and com-
mon sense too. Ye see I don't kill
pigs. That's on the new corn plan,
exactly. If there is profit in keep-
ing a pig nine months, gaining a
pound a day, while he is making
his frame, I think there must be still
more profit in keeping him the sec-
ond nine months, when his frame is
already made, and you have nothing
to do but to lay the flesh and fat
right on to it. The bone and offal are
dead loss to producer and consumer,
and that is nearly all made in the
first nine months. I think I get
more flesh for my feed, the second
nine months, than the first, a good
deal. Then there is some satisfac-
tion in turning out from your pens
a hog weighing six hundred pounds
instead of two hundred and fifty.
With a dozen such animals in your
pen every fall you have something to
sell and keep Thanksgiving on."

"Jesse so," said Jake, scratching
his head as if some new ideas were
working. "I never had that kind of
feelin', but I should think it would
be awful good. Ye see I never had
a hog that would weigh over three
hundred and fifty, and two-year old
at that. I am allers afeard of gittin'
out of corn, so that I darstent feed
high."

"And that is one of the strong
pints in the philosophy of old corn,"
said the deacon. "You see, if you
keep the old on-hand, you always
know you have got the new crop to
fall back on, and you don't think of
stinting till the old crop has gone,
and that never comes with me.
There isn't any profit in short feed
any way. It takes just about so
much to sustain animal life and
keep the machine running. If you
only feed up to that pint you get
nothing back but the manure. All
that you feed over that goes to milk,
flesh or fat, which has a market
value, and can be turned into money."

"I see that plain as a pike-staff,"
said Jake. "I guess I have been
runnin' the machines most of my
days. I haint sold much, that's
clear."

I guess the deacon's philosophy
of old corn is pretty sound. He
practices on it, and nobody has any
better pork than Deacon Smith, or
gets any higher price. I've known
him to get fifteen cents when Jake
Frink got only thirteen. The win-
men folks on Hooktown street say
that his pork always swells in the
pot, whether it's killed in the old
or new of the moon. Thoro ain't more
than half of 'em believe the moon
has anything to do with pork. Sev-
eral other old wives' fables have
failed since I was a boy.
Yours to command,
TIMOTHY BUNKER, Esq.
American Agriculturist.

old specimens being highly orna-
mental for their leaves, and surpass-
ingly beautiful when they throw up
their enormous panicles of white
flowers. Our purpose is to speak of
it as a useful rather than as an orna-
mental plant. An article on try-
ing materials induced Mr. James T.
Worthington, of Chillicothe, Ohio,
to present the claims of the Yucca
as a superior article for bands and
strings. Mr. Worthington considers
it of great value not only to the
gardener, but to the farmer, and ad-
vocates its cultivation for its useful
leaves. He states that when the
plant is well established, or the third
year after planting out a shoot or
sucker, hundreds of leaves may be
removed without injury. He sets
the plants four feet apart each way.
Mr. Worthington, in a communica-
tion to the Scioto Gazette, upon the
same subject, says: "For all pur-
poses where a string is needed, from
a bouquet to a bacon ham, including
bands for grapevines and shocks of
corn, and for garden vegetables, it
has no equal, and requires only to
be generally known to be univer-
sally cultivated." We have known
the Yucca to be used in some of the
Missouri vineyards, and thank Mr.
Worthington for calling attention to
its availability for other purposes.
Plants are sold by most nurserymen,
the catalogue price being fifty cents
each.—American Agriculturist.

How DEEP SECURE POLLEN TO THEIR
THINGS.—In feeding a flower this
spring my attention was attracted
by the large number of bees hover-
ing on wings, just over it and a few
inches above it, almost stationary,
now and then alighting for an in-
stant, while some of them would
merely touch the flower, and rise
again, without stopping. Upon close
examination I saw that their feet
were going in as rapid motion as
their wings, and that they were
engaged in securing the flower to
their thighs. They take up the
flower or pollen with their fore feet,
rise on wing, and with a rapid mo-
tion of their legs, convey it and
secure it to the receptacle on their
hind legs while flying. In gather-
ing pollen from flowers they collect
all they can with their mouth and
fore feet, and while passing to
another flower and hovering over it
for an instant, convey it to their
baskets and secure it there. The
peculiar noise or humming made
while securing the pollen we do not
hear when gathering honey alone.

Mathematicians tell us of the great
wisdom and ingenuity manifested in
the construction of the cells of the
honey combs, so as to use the great-
est economy in the space with the
greatest possible strength; and now
we see in this wonderful insect the
wise provision of the great Creator
for the economy of time. No time
is lost by having to stop within
the flower to secure the golden-col-
ored treasure; but it is secured on
wing while passing in search of
more.—T. Smith, in American Bee
Journal.

Scientific.

A WRITER in *Nature* gives an inge-
nuous explanation of color-blindness.
It is known that some eyes fail to
distinguish between complementary
colors, and especially between red
and green. This writer supposes
that in the case of such persons,
when they look at red, the produc-
tion of the complementary color in
their eye is almost instant, produc-
ing a gray by the mingling of the
two colors. This subjective produc-
tion of the complementary color
takes place to some extent in all per-
sons. If we look steadily at a bright
color it becomes less bright; and
when we turn the eye away on a
white ground we see the complemen-
tary color upon it. If this pro-
duction of the complementary color
be instant and intense, it would
nearly counteract the impression of
the true color and produce color-
blindness. The color-blind should
judge of color by only the shortest
glance at the object.—Independent.

The statement has been quite
often made that under pressure wa-
ter increases so much in density as
at last to be heavier than the metals.
It has been suggested that at a cer-
tain depth in the ocean substances
dropped into it would float—that
bodies buried at sea and weighed
down with cannon balls would reach
a stratum where they would float
forever, like Mohammed's coffin.
These notions are utterly false. Wa-
ter has no such power of contraction
as is here supposed. When the in-
closed air is removed it is al-
most entirely incompressible. The
dredging operations in water have
never been troubled by this diffi-
culty, though the Swedish expedi-
tion reached three miles, and the
last English expedition nearly two
miles in depth. In both cases forms
of animal life were brought up with
the dredge of such a specific gravity
as to show that the water at the
bottom of the ocean is very nearly
of the same density as that at the
surface. The blunder in such no-
tions consists in supposing that a
law similar to Mariotte's law for the
density of gases governs that of
liquids.

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The Christian Advocate.

SATURDAY, OCTOBER 29, 1870.

HOUSEKEEPERS' DEPARTMENT.

SOMETHING ABOUT PICKLES.—It is a little singular that a large share of the questions put to the household department at this season should be about an article which is not nourishing—pickles, which to the best stomachs are only appetizing, and to the weakest positively injurious. Still people will eat pickles, and whatever our "physiological" friends may say, we do not doubt that things so generally craved have some use in the animal economy. When our boys in the army had the chronic diarrhea our army surgeons usually allowed them to eat pickles and other things that under ordinary circumstances would be considered fatal, and to the surprise of everybody the hopeless patients often recovered. So without discussing the dietetics of the matter, we accept pickles as a fact. To look at the matter philosophically, a pickle is a mere vegetable sponge to hold vinegar. Any vegetable tissue that is not so fibrous or tough as to be unpleasant to masticate, and which has no disagreeable flavor of its own, will answer for pickling. If the article has an acceptable flavor of its own, all the better. It is the possession of this that makes the cucumber the most popular of all pickles. Vegetables which have no marked taste, such as green muskmelons, are made flavorful by the free use of spices—like the sailor's wonderful stone, which would make a nice soup when the farmer's wife allowed him to gather the odds and ends of her kitchen and garden to boil with it. It is customary to salt pickles before putting them into vinegar. Why do we? It is not for the purpose of flavoring them with salt, for this can be added to the vinegar. This matter of salting pickles brings up the question of osmosis, which we cannot find space to discuss. Briefly, when a fresh vegetable is placed in salt and water an interchange takes place between the juices contained in the tissues of the vegetable and the brine by which it is surrounded. The natural juices pass out and the brine passes into the vegetable; the brine being denser, it, according to a well known law, passes in more slowly than the juices of the vegetable pass out, and the salted things survive. When salted pickles are placed in water the case is reversed; their shriveled tissues are full of brine, much heavier than the water by which they are surrounded, the brine passes out, and the water goes in and restores the plumpness. Soaked pickles with their tissues full of water, being put into vinegar, readily become penetrated by that liquid. The question of salting pickles has nothing to do with flavor, as the finest pickles are those from which the salt is most completely saked. One of the most frequent questions is: "How can I make pickles like those put up at the factories?" We have answered this more than once, but will repeat, that the pickles referred to are put up in colorless vinegar made from whiskey. Diluted whiskey will make a vinegar which is almost colorless and of a pure sour taste. Cider makes a vinegar which has a color, it is true, but a most agreeable flavor. Homemade pickles should be prepared with regard to flavor rather than appearance. As a general rule vegetables to be pickled are first put into brine, then soaked to freshen them, and then placed in vinegar, which may be speeded or not, according to taste. One point is to be noticed: when freshened pickles are put into very strong vinegar, the water with which their tissues are filled so weakens the vinegar that the pickles are not only not sour enough to the taste, but not enough so to keep well. It is not necessary to enumerate the things that may be pickled, as there are but few fruits or vegetables that are not so treated—pickled peaches are delicious, and pickled purslane is not to be despised—a wide range surely. Some good housekeepers have, besides the regular cucumber and other standard pickles, a jar of

punch, "too much of lemons, sugar and whisky, and not enough water." One recipe gives: Vinegar, six pints; salt, one-half pound; bruised ginger root and whole mustard seed, two ounces each; mace, one ounce; shallots, one-half pound; Cayenne pepper, a dessert spoonful, and some sliced horse-radish. Simmer together for a few minutes, then put into a jar and cover close. Another, claimed to be "very superior," directs for each gallon of vinegar six cloves of garlic, twelve shallots, two sticks of sliced horse-radish, four ounces bruised ginger, two ounces whole black pepper, one ounce allspice, twelve cloves, one-quarter ounce Cayenne pepper, two ounces mustard seed, one-quarter pound turmeric. All the above, except the mustard and turmeric, are put into the jar with cabbage, cauliflower and other pickle vegetables, and the vinegar boiled and poured over them. The ground mustard and turmeric are to be made into a paste, with cold vinegar added.—*American Agriculturist.*

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, the sixth instant, at half-past three o'clock P. M. William Whitlock, Jr., Esq., one of the vice presidents, in the chair, assisted by Norman White, James Snyden, E. L. Fancher and A. Robertson Walsh, Esqs., vice presidents.

Rev. John N. McLeod read Psalm lxxii and offered prayer. Seven new auxiliaries were recognized, one in each of the States of Minnesota, Missouri, Tennessee, Texas, Georgia, Alabama and Mississippi.

Communications were received from Mr. Andrew M. Milne, of Monte Video, S. A., reporting a great increase in the demand for the Scriptures, and announcing a further postponement of the Exposition at Cordova; from Henry C. Hall, Esq., inclosing a communication from Mr. Lawrence, of Barcelona, Spain, advising us of the safe arrival of books, and the hindrances arising from political troubles and the existence of yellow fever, but yet presenting features of encouragement in the work; from Rev. B. G. Snow, asking authority to print the gospels of Matthew and Luke in the Kusaian language; from Rev. J. F. Pogue, of Honolulu, desiring a grant for printing one thousand copies of Matthew and Mark in the Ponape language, Ascension Islands; from Colonel F. W. Hankin, Montreal, returning thanks for a grant of five hundred French Testaments to the French Canadian Missionary Society; from Rev. John Beveridge as to our work in Mexico, and Dr. Prevost, in reference to plans for further prosecuting our labors in that country; and from Hon. E. J. Royce, president of the Liberian Republic, returning thanks for a presentation copy of the Holy Bible.

It was resolved to make arrangements for electrotyping the Armenian Scriptures at Constantinople. Grants of books were made to Mr. J. S. Pierson, marine agent of the New York Bible Society, for vessels sailing to foreign ports; to our agent for New England, Rev. W. H. Gilbert, for a colony of Chinese at North Adams, Massachusetts; to Rev. A. H. De Mora, for distribution in Lisbon, Portugal; to the Valparaiso Bible Society, South America, for local demands; to Rev. J. de Palma, for circulation among Cubans in New York city; to the Baptist Sunday School Union in New York, and to others.

The whole number of volumes granted is four thousand and fifty-three, including five volumes in raised letter for the blind; besides which there were granted to various auxiliary societies Bibles and Testaments to the value of \$1,285.75. For foreign work, in funds, the following grants were made: To the Missionary Society of the Protestant Episcopal Church, \$1,300; to the Missionary Society of the Methodist Episcopal Church, \$600; to the Hawaiian Evangelical Association, \$211.75, for printing Matthew and Luke in the Kusaian language.—*Christian Advocate*, N. Y.

A SINGULAR WILL.—The Times says that Mr. Weare Marston, of North Hampton, lived and died not only as a good, useful and honest man, but as a consistent and unyielding Democrat. In his will he provided that his body should be borne to the grave by six true Democrats, to whom he ordered six dollars should be paid for every man from his estate, and that no funeral services should be held over his remains unless some minister of the gospel could be found to conduct such services who had never preached political or war sermons. On the thirtieth the request of the deceased was obeyed to the letter, six true Democrats being easily chosen in the out-and-out Democratic town of North Hampton. No clergyman that fulfilled the requirements of the will could be found.—*Concord N. H.*

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Shanting, Belling, etc.

Sent for special circulars for any articles, or estimates for full sets of Machinery.

THOS. B. BODLEY & CO.,

my21 ly No. 9 Perdido St., N. Orleans.

PLOW.—PLOW.—PLOW.

We are Manufacturers' Agents at New Orleans for

Avery Plows, Peacock Plows,

Callison Plows, Hrinley Plows,

Garrett & Cottman Plows,

Hais's Valley Plow, cast iron,

James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.,

Dealers in Machinery and Agricultural Implements,
my21 ly No. 9 Perdido St., N. Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON. J. R. POWELL. J. K. HUEY.

SUTTON, POWELL & HUEY,

COTTON FACTORS

AND COMMISSION MERCHANTS.

180.....COMMON STREET.....180

NEW ORLEANS, LA.

my21 ly

W. H. BEAUMONT. JOHN M. FAKES.

OF CHICKASAW, TENN. OF NEW ORLEANS.

DR. D. R. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants,

77.....CARONDELET STREET.....77

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ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants,

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special notice given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies.

C. L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants,

31.....PERDIDO STREET.....31

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BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS,

No. 90 Common street, New Orleans.

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H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

—AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

my21 ly NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant,

190.....COMMON STREET.....190

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L. LASSITER,

REAL ESTATE AGENT,

OPELOUSAS, LA.

Also Agent for the McNeely & Melburn WAGON; J. H. Durnell & Co.'s Improved Patent Portable Steam Engines, and Brooks' Revolving Wrought Iron SCREW PRESSES.

REFERENCES.—Rev. John W. Wilkinson, Shreveport, Louisiana; R. Ancon, Canal St., New Orleans; J. M. Cass, 26 Poydras street, New Orleans.

my21 ly

H. WASSER COLLEGE,

MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week

Tuition is \$40 per annum. Students will be received at any time, and charged to the end of the term. For circular address

REV. P. M. GRACE,

my21 ly Madisonville, Tenn.

WESLEYAN FEMALE INSTITUTE,

STANTON, VIRGINIA.

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.

With Thirteen Professors, Teachers, etc., etc.

Than this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor in Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madame Bertha Knib. This is one of the healthiest climates in America, and young ladies who come here from the South with feeble constitutions are entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, flanked by the purest breezes, overlooking the entire city, and commanding the most magnificent rural and mountain scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State.

(From Hon. John B. Baldwin.)

The Wesleyan Female Institute is surrounded by influences which make it in all respects a most desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

I believe that as the president of a female college Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most experienced professors are employed, and neither pains nor expense are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOOL YEAR. Board and tuition in the College and Course of \$225. Music and other extra studies moderate.

For catalogues address

REV. WM. A. HARRIS,

my21 ly Stanton, Virginia.

EMORY AND HENRY COLLEGE, VIRGINIA.

The Fall session begins August 18, and closes January 11, 1871.

One Hundred and Fifteen Dollars will cover the necessary expenses of the session, including tuition, board, fuel, room, and washing and contingent fees.

For catalogue or for other information address

E. E. WILEY, President,

my21 ly Emory Post Office, Va.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY.

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on Wednesday, September 14, 1870. The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiate in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes.....\$30 00

Tuition in Grammar School.....25 00

Tuition in Law Department.....40 00

Incidental fees.....2 00

(Tuition and incidental fee required in advance.)

Chemical fee, paid once.....5 00

Boarding can be had in the best families at from \$10 to \$20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood.

my21 ly President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,

TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. V. F. PRICE, M. A., President.

REV. H. H. ROSS, M. A., Professor of Latin and Mathematics.

DR. S. M. BARTLETT, Director of Music.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the Institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unlimited confidence of our people.

The college has just closed a most successful year. Its prospects were never more flattering. The present organization of the Institution combines all the best features for securing the thorough instruction and efficient discipline of its pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in care of thoroughly trained housekeepers. Miss Sheldon, who resides in the building, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, and in developing their physical powers, strengthening their constitutions, and imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that "the truth as it is in Jesus" is the highest attainable wisdom.

CHARGES FOR SCHOLARSHIP YEAR OF FORTY WEEKS.

Tuition, according to grade, from \$25 to \$60.....\$60 00

Tuition in music.....50 00

Tuition in art, from \$20 to.....40 00

Tuition in languages.....20 00

Board, washing and fuel.....220 00

Instruction in vocal music, free of charge.

Instruction in calisthenics, free of charge.

J. V. F. Price, President.

Use of library of reference, free of charge.

No incidental charges of any kind.

Tuition for each term payable in advance.

my21 ly REV. GEO. V. F. PRICE, President.

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(From Hon. John B. Baldwin.)

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(From Prof. William E. Peters, LL. D., University of Virginia.)

NEW ORLEANS MARKETS.

From the N. O. Price Current.
The removal of the quarantine at Galveston and Pensacola has imparted a better feeling to every department of trade, but especially in those branches which usually do a large business with Texas merchants, and under its impulse flour has advanced twenty-five cents per barrel, and other articles of Western produce have been in more lively request at firmer prices. The general movement, nevertheless, is still checked by the absence of country merchants, although rather more has been done in the execution of orders by mail. Sugar and molasses have come forward rather more freely. In the absence of buyers for the West, the demand has been principally confined to the local trade. The latter has sold more freely, but at easier prices.

The weather, which has assumed unusual importance in view of the exposed condition of the cotton crop, was clear and pleasant on Saturday, but a drizzling rain commenced at an early hour on Sunday evening, and continued throughout the night. On Monday it was rainy and stormy, but on Tuesday it cleared up during the morning, and was variably cloudy and fair for the rest of the day. It has been apprehended that the recent rainy and stormy spell has extended to the cotton districts, in which case it may have done some serious damage. As yet, however, we have no particulars.

The river is eleven feet eight inches below high water mark.

CORRIG.—The following are the arrivals since the twenty-first instant:

Louisiana and Mississippi bales, 11,942
Mobile, 912
Lake, 35
Total, 12,994

On Saturday the demand continued active throughout the day, and nearly all that was offered found purchasers at stiffening rates, low middling selling in the morning at 14½ to 15c, but closing at 15 to 15½c, good ordinary at the same time being quoted at 14½ to 14¾c, and middling at 15½c. The sales were on a liberal scale, summing up 4,700 bales. On Monday the movement was stimulated by the exciting accounts received from New York, and the demand was still more animated, while prices exhibited such irregularity that it was difficult to give regular quotations. Operations being restricted by scant supplies, the business did not exceed 3,550 bales. On Tuesday the market opened with the movement checked by the scant supply on sale and the high pretensions of factors, but the demand being active, prices were paid above the outside figures of the day previous. Owing to the extreme prices asked, and the moderate extent of the offerings, the sales were confined to 3,900 bales.

This makes an aggregate for the past three days of 11,150 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 100,852 bales, against 129,376 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 3,944 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 25,798 bales to Great Britain, and a decrease of 27,260 to France, and of 6,554 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary, 12½ to 13½
Good ordinary, 13½ to 14½
Low middling, 14½ to 15½
Middling, 15½ to 16½
Strict middling, 16½ to 17½

COTTON STATEMENT.
Stock on hand Sept. 1, 1870, bales, 20,696
Arrived past three days, 12,994
Arrived previously, 97,559—110,553

Reported past three days, 11,308
Reported previously, 61,537—72,845

Stock on hand and on shipboard, 58,404

MONEY.—Gold, 111 to 111½
American silver half dollars, 106½ to 107, and Mexican dollars at 1½ to 2 per cent, premium in gold.

In bonds we notice a fair demand for City, and at firmer rates, the sales including \$3,000 new seven per cents, on Saturday, at 73, \$2,000 do. at 73½, and \$3,000 at 73½, \$10,000 at 73½ to 73¾, and \$2,500 at 73½; \$800 new city seven per cents, on Monday, at 73½, and \$600 and \$10,000 at 73½; and about \$18,000 new city seven per cents, on Tuesday, at 73½ to 73¾, and \$5,000 city ten per cents at 98.

City Treasury notes are quoted at 18 to 19 per cent, discount.

CATTLE MARKET.

NEW ORLEANS, Oct. 25, 1870.
Texas cattle, choice, per head, 10 to 15
Texas cattle, second quality, per head, 8 to 10
Texas cattle, third quality, per head, 6 to 8
Hogs, per lb. gross, 14 to 16
Hogs, first quality, per head, 4 to 5
Hogs, second quality, per head, 3 to 4
Hogs, third quality, per head, 2 to 3
Hogs, fourth quality, per head, 1 to 2
Hogs, fifth quality, per head, 10 to 15
Hogs, sixth quality, per head, 8 to 10
Hogs, seventh quality, per head, 6 to 8
Hogs, eighth quality, per head, 4 to 6
Hogs, ninth quality, per head, 2 to 4
Hogs, tenth quality, per head, 1 to 3

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural Implements:		
Cotton seed, 50 lb.	5 00	7 00
Cotton seed, 100 lb.	5 00	7 00
Cultivators, hand, 10 lb.	1 50	10 00
Cultivators, riding, 50 lb.	75 00	75 00
Cultivators, walk, 40 lb.	40 00	50 00
Shovels, 8 lb.	8 00	16 00
Spades, 9 lb.	9 00	17 00
Axes, 10 lb.	10 00	15 00
Bagging, 10 lb.	30	33
Kentucky, 10 lb.	30	32
Bale Rope, 10 lb.	30	33
Brick, 10 lb.	1 10	1 15
Brick, 100 lb.	5 00	5 00
Crackers, 10 lb.	5 00	6 00
Crackers, 10 lb.	5 00	6 00
Lake, 10 lb.	10 00	12 00
English, 10 lb.	10 00	12 00
Candies, 10 lb.	47 00	47 00
Sperm, New Bedford, 10 lb.	50	50
Tallow, 10 lb.	13	18
Adamantine, 10 lb.	13	18
Star, 10 lb.	13	18
Chocolet, 10 lb.	35	55
No. 1, 10 lb.	35	55
Sweet and spiced, 10 lb.	35	55
Cider, 10 lb.	15 00	15 00
Western, 10 lb.	15 00	15 00
Corn, 10 lb.	15 00	15 00
Canal, 10 lb.	15 00	15 00
Anthracite, 10 lb.	11 00	12 00
Western, 10 lb.	11 00	12 00
Coffee, 10 lb.	25	30
Havana (currency), 10 lb.	25	30
Cordova, 10 lb.	25	30
Copper, 10 lb.	80	35
Brass, 10 lb.	80	35
Shoeing, 10 lb.	35	35
Copper bolts, 10 lb.	35	35
Yellow metal, 10 lb.	25	26
Cordage, 10 lb.	22	23
Manilla, 10 lb.	22	23
Tarred, American, 10 lb.	22	23
Russia, 10 lb.	30	30
Corn meal, 10 lb.	3 75	4 00
Cotton seed, 10 lb.	12 00	12 00
Rough, 10 lb.	17 00	17 00
In sacks, 10 lb.	17 00	17 00
Dyes, 10 lb.	4	41
Logwood, Campy, 10 lb.	44	44
Logwood, St. Domingo, 10 lb.	44	44
Fustic, Tampico, 10 lb.	1 75	1 85
Indigo, 10 lb.	20	22
Madder, 10 lb.	20	22
Exgs, 10 lb.	28	28
Feathers, 10 lb.	90	95
Fish, 10 lb.	1 50	1 60
Cod, 10 lb.	60	65
Herrings, 10 lb.	24 00	27 00
Mackerel, No. 1, 10 lb.	16 00	16 00
Mackerel, No. 2, 10 lb.	10 50	11 50
Flaxseed, 10 lb.	4	6
Double extra, 10 lb.	5 75	6 00
Superfine, 10 lb.	4 75	5 00
Prime, 10 lb.	4 50	4 75
Common, 10 lb.	3 50	3 75
Fruit, 10 lb.	15	16
Prunes, 10 lb.	15	16
Pigs, 10 lb.	17	18
Dried apples, 10 lb.	15	16
Currants, new, 10 lb.	15	16
Almonds, not shell, 10 lb.	24	24
Raisins, layer, 10 lb.	3 50	4 00
Raisins, Palermo, 10 lb.	5 50	6 00
Oranges, La. M., 10 lb.	7 50	8 00
Oranges, Palermo, 10 lb.	7 50	8 00
Glass, 10 lb.	3 25	3 75
French, 8 by 10, 10 lb.	3 50	4 00
French, 10 by 12, 10 lb.	3 50	4 00
French, 12 by 18, 10 lb.	4 00	4 50
Grain, 10 bushel, 10 lb.	52	55
Oats, 10 lb.	75	80
Corn, 10 lb.	10 00	11 00
Beans, 10 lb.	25	28
Hops, 10 lb.	1 20	1 40
Malt, Western, 10 lb.	1 20	1 40
Malt, Canada, 10 lb.	1 50	1 65
Cumprider, 10 lb.	8 50	9 50
Gunny bags, 10 lb.	24	25
Hay, 10 ton, 10 lb.	45	50
Western, 10 lb.	45	50
Northern, 10 lb.	45	50
Louisiana, 10 lb.	45	50
Hides, 10 lb.	14	15
Mexican dry flint, 10 lb.	14	15
Country dry flint, 10 lb.	14	15
Texas stretched ditto, 10 lb.	13	14
Wet salted, city slaughter, 10 lb.	14	14
Iron, 10 ton, 10 lb.	45	50
Pig, 10 lb.	4	4
Country bar, 10 lb.	4	4
English, 10 lb.	4	4
Bricks, assorted, 10 lb.	7	8
Hoop, 10 lb.	5	8
Sheet, 10 lb.	5	8
Boller, 10 lb.	7	8
Nail rods, 10 lb.	10	12
Cotton ties, 10 lb.	5	5
Castings, American, 10 lb.	5	5
Lime, 10 lb.	1 75	2 25
Shell lime, 10 lb.	1 75	2 25
Rockland, etc, 10 lb.	2 25	2 50
Cement, 10 lb.	2 95	3 25
Plaster Paris, 10 lb.	3 50	3 75
Molasses, 10 gallon, 10 lb.	40	45
Leahana, 10 lb.	40	45
Cuba, 10 lb.	40	45
Bedstead, rebolled, 10 lb.	50	75
Moss, 10 lb.	6	6
Black country, 10 lb.	6	6
Black water-rotted, 10 lb.	9	10
Nails, 10 lb.	4 65	4 75
American, 40 lb.	4 65	4 75
Wrought, German, 10 lb.	14	16
Wrought, English, 10 lb.	14	16
Naval stores:		
Pitch, 10 lb.	3 50	3 75
Tar, 10 lb.	2 25	2 50
Rosin, No. 1, 10 lb.	2 25	2 50
Rosin, No. 2, 10 lb.	1 50	2 00
Rosin, No. 3, 10 lb.	1 75	1 80
Spirits Turpentine, 10 gal.	38	40
Varnish, bright, 10 lb.	50	55
Lard, 10 gallon, 10 lb.	1 20	1 25
Coal oil, in barrels, 10 lb.	33	34
Coal oil, in cases, 10 lb.	35	40
Linseed, raw, 10 lb.	1 10	1 12
Sperm, 10 lb.	2 75	3 00
Whale, refined, 10 lb.	1 10	1 12
Cotton seed, crude, 10 lb.	70	75
Cotton seed, refined, 10 lb.	85	95
Castor, 10 lb.	2 00	2 25
Tanner, 10 gallon, 10 lb.	90	1 00
Oil cake, 10 lb.	25	25
Cotton seed meal, 10 lb.	25 00	27 50
Provisions, 10 lb.		
Beef, mess, Northern, 10 lb.		
Beef, dried, 10 lb.		
Beef tongues, 10 lb.		
Pork, mess, 10 lb.		
Hog, round, 10 lb.		
Hams, 10 lb.		
Ilams, canvassed, 10 lb.		
Shoulders, 10 lb.		
Green shoulders, 10 lb.		
Lard, prime, in hives, 10 lb.		
Butter, Northern, 10 lb.		
Butter, Western, 10 lb.		
Cheese, American, 10 lb.		
Potatoes, 10 lb.		
Onions, 10 lb.		
Apples, 10 lb.		
Cabbages, 10 lb.		
Rice, 10 lb.		
Louisiana, 10 lb.		
India, (gold, in bond), 10 lb.		
Sugar, Louisiana, 10 lb.		
In the city, 10 lb.		
Havana, white, 10 lb.		
Havana, yellow, 10 lb.		
Havana, brown, 10 lb.		
Washed, 10 lb.		
Barry, 10 lb.		
Louisiana, native, 10 lb.		
Texas, 10 lb.		

Special Notices.

ALABAMA CONFERENCE.
The members will call at the Methodist Episcopal Church South on their arrival in the city. Those who intend bringing their wives must give timely notice.
JOHN MATTHEWS.
MONTGOMERY, Alabama.

PENSACOLA DIST. CONFERENCE.
The Pensacola District Conference is postponed from September 28, as previously announced, to November 24. Programme as before announced. Postponement on account of sickness in Mobile and New Orleans.
My address, after October 10, will be Pollard, Alabama, to which point all communications will be addressed.
J. A. PARKER, P. E.,
Pensacola District.

OCTOBER 3, 1870.

NOTICE.
The class of the first year, Alabama Conference, will meet the committee for examination on Monday, December 5, at ten o'clock A. M. Brother Cameron will examine the class on the Bible, historical and biographical parts; Wesley's Sermons, volume 1 of the four-volume edition. Brother Brown will examine on Clarke's Preachers' Manual, Theological Compend and English grammar. I will examine on Watson's Institutes, part 3, and Discipline and hymn book. We advise the class to study the new course also, if possible.
D. M. HUDSON, Chairman.

New Orleans Dist., Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Felicity street, 7 P. M. Nov. 8
Jefferson City and Louisiana avenue, at La. avenue, 7 P. M. 9
Thibodaux, at Thibodaux, 26, 27
Carondelet street, 7 P. M. Dec. 12
Moreau street and Algiers, at 14
Moreau street, 7 P. M. 14
Baton Rouge, 17, 18
German charges, at Dryades st. 23
Laquenne, 23
LINTS PARKER, P. E.

Opelousas District, Louisiana Conference.
FOURTH ROUND OF QUARTERLY MEETINGS.
Grand Cheviere, Nov. 5, 6
Bayou Mallet, 12, 13
Vermillionville, 19, 20
Washington, 25, 26
Opelousas, 27, 28
Plaquemine Brulee, Dec. 3, 4
Abbeville, 9, 10
New Iberia, 11, 12
Pattersonville, 16, 17
Franklin, 18, 19
Counce Croche, 24, 25
J. D. ADAMS, P. E.

Lafayette Dist., Montgomery Conference.
FOURTH ROUND OF QUARTERLY MEETINGS.
Pineknolly circuit, Hills, 11
Beamp ground, Sept. 10, 11
Arbacochee ct., Mt. Zion, 24, 25
Lineville circuit, Chandler's Springs, Oct. 1, 2
Marble Valley ct., Rehoboth, 8, 9
Socaplay ct., Socaplay, 15, 16
Dadeville ct., Camp Hill, 22, 23
Fredonia ct., Ebenezer, 29, 30
Lafayette ct., Lafayette, Nov. 5, 6
Wedowee ct., Wedowee, 8, 9
Tallasse ct., Oak Grove, Dec. 3, 4
F. L. B. SHAW, P. E.

Mobile District, Alabama Conference.
FOURTH ROUND OF QUARTERLY MEETINGS.
Franklin street, Sept. 17, 18
Whistler, 24, 25
East Shore, Fish River, Oct. 1, 2
East Pascagoula, Salem, 8, 9
Jackson and Coffeeville, at Bethel, 15, 16
Suggsville, Suggsville, 22, 23
Cottage Hill, Shiloh, 29, 30
W. Pascagoula, Mt. Pleasant, Nov. 5, 6
St. Paul's, 12, 13
Citronelle, Citronelle, 19, 20
St. Stephen's, St. Stephen's, 26, 27
St. Francis street, Dec. 3, 4
Preachers in charge will please have full statistical reports to hand me, as required by the Discipline. Trustees will also please have their annual reports ready for their respective Quarterly Conferences.
S. H. COX, P. E.

Tuscaloosa District, Mobile Conference.
FOURTH ROUND OF QUARTERLY MEETINGS.
Perryville, Oct. 1, 2
Solma, 8, 9
Summerfield, 15, 16
Randolph, 22, 23
Havana, 29, 30
Tuscaloosa, Nov. 5, 6
Fordland, 12, 13
Greensboro and Newbern, 19, 20
Brush Creek, 26, 27
Marion, Dec. 3, 4
JAS. L. COTTEN, P. E.

Vicksburg Dist., Mississippi Conference.
FOURTH ROUND OF QUARTERLY MEETINGS.
Port Gibson, Sept. 24, 25
Fayette, Fayette, Oct. 1, 2
Rocky Spring, at the Grove, 15, 16
Cayuga, Cayuga, 22, 23
Vicksburg, Nov. 5, 6
North Warren, Oak Ridge, 12, 13
South Warren, Red Boue, 19, 20
Natchez, 26, 27
Kingston, Dec. 3, 4
JOHN A. B. JONES, P. E.

Shreveport District, Louisiana Conference.
FOURTH ROUND OF QUARTERLY MEETINGS.
Pleasant Hill ct., Benlah, Oct. 1, 2
Mansfield ct., Mansfield, 15, 16
Kenzie ct., Kenzie, 22, 23
Amoco ct., Holly Grove, 29, 30
Shreveport, Shreveport, Nov. 5, 6
Greenwood circuit, 12, 13
Mooringsport circuit, 19, 20
Springville ct., Pinegrove, 26, 27
The preachers will please be prepared with their annual statistics.
JOHN PIPES, P. E.

Wetumpka Dist., Alabama Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Wetumpka, Oct. 1, 2
Prattville, 8, 9
Antungville and Ivy Creek, 15, 16
Lowndesboro, Hayneville & Union, Hayneville, 22, 23
Pleasant Hill circuit, Pleasant Hill, 29, 30
Caroline circuit, Harmony, Nov. 5, 6
Antauga circuit, Mt. Zion, 12, 13
Wm. S. TURNER, P. E.

Jackson Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Jackson station, Oct. 1, 2
Forest Grove, Forest Grove, 8, 9
Raymond, Chapel Hill, 15, 16
Madison, Livingston, 22, 23
Camden, Soule chapel, 29, 30
Sharon, Sharon, Nov. 5, 6
Brownsville, Brownsville, 12, 13
Sahpur Springs, Union, 26, 27
Canton, Dec. 10, 11
R. ABBEY, P. E.

Brandon Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Brandon station, Brandon, Sept. 30
Brandon circuit, Union, Oct. 1, 2
Forest circuit, Morton, 8, 9
Philadelphia ct., Pilgrim's Rest, 13-18
Pulding ct., Pleasant Hill, 22, 23
Sylvania circuit, 29, 30
Trenton circuit, Nov. 5, 6
Walnut Grove circuit, 12, 13
Hillsboro circuit, 19, 20
Garlandville circuit, 24, 25
Decatur, 26, 27
H. J. HARRIS, P. E.

Meridian Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Meridian, Sept. 24, 25
Pearce's Springs, at Manassas, Oct. 1, 2
Shubuta and Clarke, Salem, 8, 9
Bolmont, at Brunsenville, 15, 16
Livingston, 22, 23
Enterprise, 28, 29
Enterprise circuit, at Pleasant Valley, Nov. 5, 6
Gaston, 12, 13
Butler, 19, 20
Bladon Springs, 26, 27
JOSHUA T. HEARD, P. E.

Macon District, Mobile Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Macon station, Sept. 10, 11
Crawford, Crawford, 17, 18
Dakal, Lakewood, 24, 25
Summersville, Mashville, Oct. 1, 2
Cookeville, Warsaw, 15, 16
Brooksville, Brooksville, 22, 23
Gainesville and Seoba, at Seoba, 29, 30
Marion, Marion, Nov. 5, 6
Cuba, Cuba, Dec. 3, 4
J. B. STONE, P. E.,
Brooksville, Miss.

Brookhaven Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Bogue Chitto ct., at Bogue Chitto, Sept. 10, 11
Summit circuit, at Muddy Springs, 17, 18
Magnolia ct., at Magnolia, Oct. 1, 2
Southland and Brandywine circuits, at Union church, 8, 9
Martinsville ct., at Providence camp ground, 15, 16
Burtonton ct., at Zion, 22, 23
Pleasant Valley and Rehoboth, at Rehoboth, 29, 30
Georgetown, at Bethesda, Nov. 5, 6
Brookhaven station, 12, 13
Wesson and Beaugard, 26, 27
Crystal Springs and Hazlehurst, at Crystal Springs, Dec. 3, 4
Brethren, this being the fourth round, allow me to remind you of the necessity of attending promptly to the following items of business, viz: The Bishops' fund, Conference fund, missionary cause, and reports and statistics. Brethren, please take the notice of the above and govern yourselves accordingly.
G. F. THOMSON, P. E.

Olinot District, Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Jackson circuit, Salem, Oct. 1, 2
East Baton Rouge ct., Blackwater, 8, 9
Greensburg and Tangipahoa circuit, 15, 16
Clinton station, Clinton, 22, 23
Livingston mission, Friendship, 29, 30
E. Feliciana ct., Oak Grove, Nov. 5, 6
Arcola circuit, 12, 13
Covington mission, Franklinton, Dec. 3, 4
JOS. NICHOLSON, P. E.

Woodville Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.
Buffalo, Hopewell, Oct. 1, 2
Meadville, Meadville, 22, 23
Amite, Ebenezer, 29, 30
Woodville, Nov. 5, 6
St. Helena, Mt. Nebo, 19, 20
Wilkinson, Midway, 26, 27
Percy Creek, Percy Creek, Dec. 3

The Christian Advocate.

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VOL. XVI.

NEW ORLEANS, SATURDAY, NOVEMBER 5, 1870.

NO. 42.

NEWS OF THE WEEK.

DOMESTIC

WASHINGTON, Oct. 29.—The Mediation Convention between Spain and the South American Republic opened here to-day, Secretary Fish presiding. All powers were represented except Bolivia, for whom the convention adjourned three weeks. The Secretary of the Navy has directed Admiral Glisson to bring from Liverpool a number of Blakely guns and other naval war material belonging to the Confederacy, but recently surrendered by England.

NEW YORK, Oct. 29.—The Italians celebrated the unification of Italy and the liberation of Rome from the Pope's sway by a grand concert, public meeting and ball.

William C. Bryant addressed the meeting.

Dr. Megi, of Boston, violently denounced Victor Emmanuel, eulogized Garibaldi and Mazzini, and hoped for a republic. These sentiments offended General D'Luca, Italian consul, who protested, and was with difficulty prevented from retiring. Nothing else marred the harmony of the meeting.

WHEELING, October 29.—Marion county gives 5 Republican majority, Lewis county 150 Democratic majority, Kanawha county 85 Republican majority, Cabell county 150 Democratic majority, Lincoln county 100 Democratic majority, Boone county 100 Democratic majority.

WHEELING, Oct. 29.—Incomplete returns from 20 counties, embracing two-thirds of the State, show large Democratic gains; enough to warrant the announcement that the State has been carried by the Democrats by a small majority—perhaps 1,000 to 1,200. This the Republicans concede.

The Democrats elect two Congressmen from the first and third districts, and by large gains will be enabled to control the next Legislature, which elects a successor to Senator Wiley.

The interior counties have not been heard from for several days, on account of the lack of telegraphic communication; but their returns will not materially change the result.

LEXINGTON, VA., October 31, via Staunton.—General G. W. C. Lee, the second son of General Robert E. Lee, and professor in the Virginia Military Institute, was unanimously elected to succeed his father as president of the Washington College. Prof. Pratt, of South Carolina, was elected professor of applied chemistry.

The board also changed the name of the college to the Washington-Lee University.

The family of General Lee have come to the final and unalterable determination to let the remains of General Lee remain where they are in the chapel designed and erected by himself.

CLEVELAND, OHIO, Oct. 31.—There was a terrible storm here last night. The propeller Neptune, with two lumber barges in tow, cast off barges, and in making port bent against the dock until she sunk. The Neptune belongs to the Erie Transportation Company and hails from Detroit. No sailing vessels reported as wrecked.

A considerable part of Winslow's block, on River street, was blown down.

BUFFALO, Oct. 31.—There has been a terrible gale here since last night from the south and east. The water in the lake is higher than ever before this season. Several vessels wrecked. It is feared that great damage will be done to the lake shipping.

MEMPHIS, Oct. 31.—Rev. Richard Hugh Bagley, a Baptist minister, well known throughout the South, died here last night.

Jefferson Davis is here.

FOREIGN

LONDON, Oct. 27.—The English ministry are met by the guarded, but absolute refusal of Russia to co-operate with them in the peace movement they are now making.

The chancellor of the Russian cabinet has been to Berlin and Tours, and is now expected at London. It is inferred that Russia contemplates isolating England from both France and Germany on the Eastern question. The steps taken by the English government, it is felt, have resulted in mortification for the Gladstone ministry, showing the weakness of England's influence in continental affairs.

LONDON, Oct. 27.—Foreign ministers at Madrid have been advised by the Spanish government of the nomination of the Duke of Aosta as a candidate to the throne of Spain, and they have communicated the in-

telligence to their respective capitals. The Duke of Aosta has signified his acceptance of the crown in case of his election and approval thereof by the great powers. It is certain that Prussia and England have committed themselves in his favor.

Four missing boats of the Cannibria were found empty to-day on the Giant's Causeway. No trace of passengers or crew.

Greece has recognized the French republic.

The dock yards and iron foundries at Marseilles are wholly devoted to the manufacture of cannon and mitrailleuse. All other work, including ship building, has been suspended.

Volunteers for the French army have arrived from Martinique.

The garrison of Tonkin has been sent into the field, the National Guard taking its place.

Schneider, president of the last Corps Legislatif, in a letter to Louvain, financial agent of France, declares that the national debt must be held sacred by every Frenchman.

The Prince and Princess of Wales are visiting Eugenie in Hazelhurst.

LONDON, Oct. 28.—The French captured the German vessel Hero, off the Bahama Islands, with seven hundred barrels of powder.

Correspondents intimate that Napoleon will go to Elbe early next month, as his health requires a warmer climate.

Berlin, Oct. 28.—The newspaper Anzeiger says: In regaining Metz, Germany has the strongest point on the Moselle, and must retain it.

St. Petersburg, Oct. 28.—The Czar has removed certain anti-German governors in the Baltic provinces.

LONDON, Oct. 28.—The Times thinks England, like America, should abandon scrupulous neutrality and supply both the belligerents.

At Orleans the Prussian bands play every evening, but the people remain housed. The shops are closed, and the women wear black.

LIMESBORO, Oct. 28.—The corporation of this city protest against the Italian incorporation of the Papal States.

LONDON, Oct. 28.—The capitulation of Metz was signed yesterday. The Prussians will occupy Metz tomorrow.

The whole number of prisoners is 143,000, including 3 marshals and 6,000 officers.

A dispatch from Tonn says: The government continues to withhold the news from the army of the Loire. It is only known that a vast number of troops has been maneuvering for some days, and great battles imminent near Lemoins and Orleans.

Nothing official from Paris to-day. The capitulation of Schlestadt is officially announced.

Thiers has gone to Paris.

MADRID, Oct. 28.—It is reported that the great powers returned a favorable answer to the candidature of Aosta.

LONDON, Oct. 28.—A Berlin dispatch to the Times says the French rejected the terms of an armistice, but thinks the fall of Metz will lead to a reconsideration.

Lord Lyons, English minister to France, has engaged quarters for the legation at Bordeaux.

It is certain that the Italian Parliament will be dissolved and a new ministry formed.

LIVERPOOL, Oct. 29.—A telegram has been received here describing the scenes around Metz at the time of the surrender.

A frightful storm had raged for several days all over the north of France. The entire country was under water, and everything was literally drowned. The telegraph wires were prostrated in all directions.

BERLIN, Oct. 29.—The news of the capitulation of Metz was communicated to Napoleon at Wilhelmshöhe yesterday. The Emperor's household is in great suspense and consternation.

LONDON, Oct. 31.—Dispatches from the East state that the persecution of Christians has been revived in Damascus, and so great is the irritation of the natives against them that a general massacre is feared.

LONDON, Oct. 31.—The first India mail via Brindisi, Italy, was dispatched from there on the twenty-fifth instant.

The event was celebrated by a large banquet, at which Edmund Tates, post office agent, spoke for England.

LONDON, Oct. 31.—The Prussians have repaired the railroad from Chalons to Paris.

Official accounts show that Germany has furnished \$65,000 men to the French war, including 116,000 from South Germany.

The Swiss government asks the Prussians to allow a weekly courier from Paris with dispatches to neutral powers.

MADRID, Oct. 31.—A formal approval by England, Prussia, Italy, Austria and Russia, of the Duke of Aosta's candidature to the Spanish throne has been acknowledged by the Spanish government.

BERLIN, Nov. 1.—The Empress Eugenie has arrived at Wilhelmshöhe. She visited the Emperor, in company with Bismarck, on Sunday last.

BRUSSELS, Nov. 1.—General Boyer, in a letter defending Bazaine from Gambetta's charges of treason, concludes with the words: "We capitulated to famine."

LONDON, Nov. 1.—The probabilities are that Lyons will be selected as the next place for the French government.

BRUSSELS, Nov. 1.—The Prussians entered Metz yesterday afternoon. The prisoners will go to Germany in small detachments. The French officers, after a pledge in writing not to engage in the war again, will be allowed their side arms and baggage, in token of the courage displayed in defense of the city.

LONDON, Nov. 1.—A dispatch from the British government, recommending the holding of elections for members of the Constituent Assembly immediately, has reached Prussian headquarters. The Prussians had already sent a similar suggestion to Paris.

The proposition of the Prussians for an armistice for forty-eight hours, in order to facilitate elections, was instantly rejected by the Paris government. It is said that the advice of influential Americans hastened the rejection.

Gambetta left Paris expressly to prevent the elections.

BRUSSELS, Nov. 1, evening.—The delay which has occurred in the occupation of Metz has given rise to disquieting rumors. It is simply attributable to the extensive preparations necessary for the reception and transport of the prisoners. The capitulation will be complied with in every particular.

Baron Von Beust is busy in attempting to bring together a European congress which will guarantee the safety, independence and support of the Pope.

LONDON, Nov. 2.—A dispatch from Versailles says: "The Paris besiegers possess one hundred and eighty heavy guns, mounted on field carriages. These carriages have a peculiar construction, allowing an elevation of an angle of forty-five degrees. The heaviest of these guns throw seventy pound shells, while many others only throw twelve pound projectiles. They have, besides, two mortars, throwing two hundred pound shells."

The range of the batteries at St. Cloud, Beugnot and Garches is from three to five kilometers, and can reach as far as the west and southwest curtains of Mont Valerien.

The range of those at Meudon, Bois de Meudon and Clamont is from four to five kilometers, and will reach Forts Issy, Vanvres and Montrouge.

There are no German troops in the peninsula of Genevilliers, which is wholly occupied by the French, who have completed their strong works at Courbevoie, Colombes and Genevilliers, by filling the gap between Mont Valerien and St. Denis.

The nearest German works to these posts are at Howelles Chateau and Carrières de St. Denis, between Mont Valerien and Fort Issy.

The French forts are armed with 64, 72, 9 and 10 inch guns, ranging from 7,925 to 9,000 yards, and throwing from 75 to 200 pound shells. The Prussian batteries at Clamont and Meudon are subject to a double line fire from the French forts. The weights and range of the French guns are greater than those of any batteries the Prussians have yet planted.

LONDON, Nov. 2.—Commander Woodworth, of San Francisco, reports much suffering among the poor in Paris.

The escape of Americans from Paris is due entirely to the firmness of Mr. Washburne, who waited on Favre and said: "After great exertion and trouble I have succeeded in gaining from the army which is investing Paris permission for a number of American families to pass through the lines. This is a great favor, as the object of the enemy must be to keep as many persons here as possible. You now refuse these families the privilege of leaving and securing their safety. I beg to-day that unless you instantly allow their departure I will withdraw myself and cease all diplomatic relations with you, and report the

facts to my government in Washington." Favre immediately granted the required permission.

LONDON, Nov. 3.—Refugees from Paris say that the Parisians are really discouraged by the anarchy which pervades France.

Advices from Rome state that the Italians continue the Pope's orders excluding Protestant worshippers from the city. The Protestant chapel remains outside the walls.

While the Pope's political authority has been abolished, now and hereafter, his ecclesiastical rights will be maintained. These constitute sovereign prerogatives.

He will have special postal and telegraph service, and territorial immunity will be accorded the Holy See, so that, being independent at home and abroad, he may take care of the interests and authority of the church.

All prelates, cardinals, bishops, spiritual ladies and ecclesiastical societies will enjoy immunity at the place of residence of the supreme head of the church, whether summoned for council or any other purpose.

Representatives from foreign powers to the Holy See will enjoy complete liberty. Messengers to and from the Pope shall have egress and ingress. Italy will consider the Pope as a foreign sovereign, and he will be treated and honored as such throughout Italy.

The appendage of the Pope and his courts will be furnished by Italy, and Italy also assumes the debts heretofore contracted by the Pontifical States.

For the full tranquillity of the Catholic world, Italy will guarantee the liberties of the church and the independence of the Pope by an international treaty. It is believed that the Pope will accept the situation.

LONDON, Nov. 3.—It is reported that Thiers' proposition to Prussia has or will be accepted for an armistice on the basis of that made by England.

Minister Washburne is preparing to leave Paris. The last batch of Americans will leave this afternoon.

THE CHATTANOOGA RAILROAD.

DRAWING THE LAST SPIKE.

It is not quite ten months since work was commenced on the Chattanooga railroad, and to-day the whole distance of one hundred and thirty-nine miles is completed. The last rail was laid yesterday (Saturday) morning at half-past ten o'clock, and a few hours afterward the ceremony of driving the two last spikes into the road was to take place.

Trains with invited guests left Mobile and New Orleans to meet at a point in the vicinity of Chef Menteur, some twenty-seven miles from this city.

The train from our city started from the foot of Canal street shortly before two o'clock. It was in charge of Mr. J. B. Franklin, one of the conductors of the road. We noticed on board the train Messrs. Roundtree, C. R. Bailey, F. Folger, Andrews, Allen, Hearsey, Jones, Judge D. Able, Judge Robinson, John L. Lee, J. Hardie and others who had been invited by Major Williamson, the superintendent of the road. The Mobile train was in charge of Conductor Murray. Among those on board were Mr. James Mitchell, one of the engineers of the road, and J. O. Balenrue, the resident engineer at Bay St. Louis.

The trains arrived at the place of rendezvous shortly after four o'clock, and at five o'clock the ceremony of driving the last spike took place. A golden spike was driven into the road by Mr. Martin Van Brocklin, the division engineer of the Mobile division, and a silver spike by Mr. R. W. Rogers, the resident engineer.

There was a silence almost solemn when the slow, measured strokes of the hammer which adjusted the two last spikes in their places announced that the Crescent City was united with the Gulf City by strong iron bands. Every one present felt the importance of the event, and all appeared rejoiced at the opening of this new highway of travel.—New Orleans Picayune, October 30.

There eloquence I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse the knowledge of them into others, when such a man would speak, his words, like so many nimble and airy servants, trip about him at command, and in well-ordered files as he would wish, fall aptly into their own places.—Milton.

THE FLOODS IN TEXAS.

FURTHER DESTRUCTION.

Our Austin exchanges continue to report widespread destruction to crops, fencing, etc., but happily very little loss of life, from the recent flood in the Colorado. The river was again within its banks on the eighteenth. The Austin Journal, of the twenty-second, says the overflow was very disastrous. A number of lives were lost. Scores of families have been rendered homeless, and hundreds have seen all their property swept away.

The stage that was caught by the flood in the river bend at Nash's, unable to either advance or retreat, carried over two thousand pounds of mail matter. The river came up to the house and swept away all the hay and most of the crops at that point.

Felix Smith, on the Austin and Lockhart road, lost three thousand pounds of fence, eighteen yoke of oxen, eighty head of hogs and other live stock by the recent overflow of Onion creek. The water ran more than fifteen feet deep over his farm.

On Brushy and Lake creeks, says the Austin Republican, the overflow, in some places, made a clean sweep of everything. The Brushy swept off the mill and machinery of Mr. Ephraim Blair, at Round Rock, and done much other damage in that long, wide and fertile valley. Below Round Rock a freedman was drowned.

The Milan Telegram says there was not a dry spot in the bottom of Little river, between Cameron and the opposite bank of the river. All the farms in the bottom were flooded. In places where the current was not so swift as to carry the cotton off, not much damage was done.

The Gonzales Index has the following:

The buildings of the manufacturing company of Messrs. Walker & Titcomb were surrounded by water on Tuesday, the eighteenth. The current, as it swept madly on, tore away fences and bore down the crops standing in its way. Much stock has been drowned, as drift was seen floating down carrying chickens and pigs. Within a few hours the water rose twenty or twenty-five feet perpendicularly.

Larkin's mill, on the San Marcos, has been entirely swept away; and it is said that this end of the San Marcos bridge, the apron, about thirty feet in length, is gone. That river was four feet higher than during the overflow last year. About two-thirds of the cotton crop was gathered. The remaining one-third, it is thought, is lost.

We hear of no loss of life except Mr. Walker's little son. His body has not yet been found.

We have just learned that the whole Guadalupe valley was submerged. A negro man was drowned. The San Marcos bridge is not so seriously injured as at first thought. It is reported that Mooney's factory at Prairie Lea, on the San Marcos, is gone.

A New Braunfels dispatch, dated the eighteenth, to the San Antonio Express, says:

The Guadalupe river rose yesterday some two feet higher than last year's overflow; the Comal bridge is badly injured; one life lost. Crops along the river destroyed—loss on them immense.

THANKSGIVING PROCLAMATION.

WHEREAS, It behooves a people sensible of their dependence on the Almighty, individually and collectively, to acknowledge their gratitude for his merits, and humbly to beseech for their continuance; AND WHEREAS, The people of the United States during the year about to end have special cause to be thankful for the general prosperity, abundant harvest, exemption from war and civil strife;

Now, therefore, Be it known that I, U. S. Grant, President of the United States, concurring in any similar recommendations from the chief magistrates of the States, do hereby recommend to all citizens to meet in their respective places of worship on Thursday, the twenty-fourth day of November next, there to give thanks for the bounty of God during the year about to close, and to supplicate for its continuance hereafter. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington, this twenty-first day of October, in the year of our Lord one thousand eight hundred and seventy, and of the Independence of the United States the ninety-third.

(Signed) U. S. Grant.

By the President: HAMMONS PISK, Sec. of State.

Preachers' Aid Society, Alabama Conference.

Mr. Editor: At a meeting of the members of this society, held in Union Springs, Alabama, in December, 1869; notice was given, according to article fourteen of the constitution of the said society, that at the next annual meeting of the society the following change in the constitution would be proposed, viz:

"That article two of the constitution of the Preachers' Aid Society be amended by the addition of the following words, viz: 'Provided, That every member so paying shall, on the death of any other member of the society, pay to the treasurer thereof the sum of \$5, which sum or sums so paid shall be paid to the widow and orphan or orphans of the deceased member; and if there be no widow and orphan or orphans, then the amount so paid shall be subject to the order of the Board of Directors, as the other funds of the society. On the death of a member the treasurer shall notify each surviving member thereof by publication in the official organ of the Conference.'"

Respectfully submitted at the request of the society.

J. A. PARKER.

NORTH ALABAMA CONFERENCE.

I wish to say to the brethren of the North Alabama Conference that upon their arrival at Gadsden they will report at the Methodist church to have their homes assigned them.

I have made arrangements with some of the railroad companies on our bounds; and also the steamboat upon the Coosa, from Rome, Georgia, to Gadsden, for the members of Conference to pay full fare as they go, and have a free ticket as they return. I hope to be able to make this arrangement with all the railroads upon which the brethren may have to travel to reach this point. I have also made arrangements with the stage contractor upon the line from Atlanta to Jacksonville, by the way of Gadsden, to furnish upon Monday and Tuesday, the fourteenth and fifteenth of November, additional hacks at each of those places, to convey them at once to Gadsden.

The brethren, if any, from east Alabama would do well perhaps to come by the way of Atlanta and to Rome, Georgia, and then upon the boat; and remember, brethren, that the boat leaves Rome, Georgia, every Tuesday morning only. I still urge that the presiding elders send on to me at once the names of all who expect to attend the session of Conference. Only Brothers Whitten, Boland and Mabry have yet complied with my request in this regard.

R. R. TIMMONS, Pastor, Gadsden Station.

GADSDEN, ALA., October 15, 1870.

The Rev. John A. Reynolds, of the North Georgia Conference, as the Sunday school secretary informs us, has recently died. He was admitted on trial in the Georgia Conference, December, 1859, at the same time with Dr. Haygood and a score beside—many of whom are now dead! Brother Reynolds was stationed at Colartown. He was a devoted, self-sacrificing and successful minister. We greatly mourn his loss.—Nashville Christian Advocate.

The Rev. Adam S. Riggs has been very sick since Conference. Brother Fisher wrote us, a few days ago, that he was still confined to his bed; and he was staying with him. We hope that the Head of the Church will spare the valuable life of his devoted servant. Since this was in type we learn that he died on Wednesday. Particulars may be expected next week.—Nashville Christian Advocate.

ACTION.—The life of man, in its true sense, consist only in constant, active exertion, not only of the body, but also of the mental faculties. He is a stranger to happiness who passes his days in listless inactivity. This man cannot possess true joy, who directs all the energies of his soul and body to mere sensual gratification and vain ambition. He is a great object and source of scorn to the faithful of the world.

Our faith, like water, is to cleanse, purify, and sanctify.

The Christian Advocate.

SATURDAY, NOVEMBER 5, 1870.

FORERUNNERS.

BY HUGH MACMILLAN.

Besides famous waterfall I've stood,
More than a thousand feet in giddy height,
And gazed far up to where the foaming flood
Burst from the sky-line on my awe-struck
sight.

So vast its volume, and so fierce its shock,
No power at first its headlong course might
stay;

It seemed as if the everlasting rock
Before its furious onset would give way.

But as it fell it lingered in mid-air,
And melted into lace-like wreaths of mist,
Decked by the sun with rainbow colors fair,
And swayed by passing breezes as they'd
list.

And when at last it reached the dimpled pool,
Hid in its granite basin far below,
Its spray fell softly as the showers that cool
The sultry languor of the summer glow.

The aspen-leaf scarce quivered to its sound,
The bluebell smiled beneath its bosom;
And all the verdure of the forest round
A fresher greenness from its baptism won.

So have I watched for coming sorrows dread,
With heavy heart for many a weary day,
Foreboding lest the torrent overhead
Should bear me with overflowing flood
away.

But when the threatened evil came, I found
That God was better than my foolish fears;
The furious flood fell gently to the ground,
And blessed my soul with dew of grateful
tears.

God mingles mercy with each judgment stern,
Brings goodness out of things we evil see;
Then let us from our past experience learn,
That as our day our promised strength
shall be!

PROVIDENCE.

The works of God are marvelous
to contemplate. His declarative
glory is set forth in every line of
light, in every circling wave of
sound, in every throb of the great
heart of the universe. External ob-
jects, which are but dimly appre-
hended through the senses and
made more plain by the light of
reason, still are invested with a
beautiful mystery which declares
him to be "glorious in holiness,
fearful in praises, doing wonders."

The counterpart of his wondrous
works is the marvel of his ways.
"His judgments are unsearchable
and his ways past finding out;"
"For who hath known the mind of
the Lord?" "Who, by searching,
can find out the Almighty to per-
fection?"

"But O the glories of thy mind
Leave all our soaring thoughts behind."

Our minds are often confused
and filled with doubts by dealing
in subtleties and abstractions. That
which is most palpable, and occurs
to us in our simplest, plainest
moods, is generally the most whole-
some food for the mind.

That our heavenly Father takes
knowledge of the "sparrow that
falls to the ground," and "num-
bers the hairs of our head," is an
exhibition of wonderful condescen-
sion and fatherly consideration that
fills the heart with love and praise.
Blind and callous as we are, unper-
ceived the operations of Divine
Providence move efficiently forward
in the accomplishment of purposes
of wisdom and mercy. As the
spheres move on in their great des-
tiny without din or jar, whether we
wake or whether we sleep, so the
hidden hand of God is moving
among his people. "What I do
thou knowest not now, but thou
shalt know hereafter," says God.

Perhaps the hint is here thrown out
that our blessed employ in eternity
will be to trace out and compre-
hend the intricate chain of Divine
Providence as it appertains to this
world, and the complex and strange
fortunes of its inhabitants.

To trace the hand of God on the
face of the heavens, amid its shin-
ing orbs; to trace his footsteps on
every continent and ocean of earth;
to trace his presence in the forma-
tion of ores and minerals, and ob-
serve with what precision the differ-
ent strata of the earth are laid; to
realize his awful presence in all the
vitalizing forces of nature, is a sub-
lime and blessed employment. But
to have discovered to us his hidden
power and secret workings in the
world of spiritual intelligences en-
wraps the soul in the sublimest con-
ceptions of his character. To real-
ize that in our lives there are the
leadings of a strange and inscruta-
ble Providence, that

"Shapes our ends,
Rough hew them as we may."

is to the Christian a solace, a stay, a
staff amid the labyrinthian mazes
of life's strange and checkered
scene.

Perhaps every child of grace who
has much experience in the "deep
things of God" can advert to inci-
dents of marvelous deliverances from
trouble and death which stand forth
as Ebenezers of the past; and, when
involved in trouble again, the argus
eye of faith retrospectively sees these
marked instances of divine interpo-
sition, and we stand firm, for "hith-
erto the Lord hath been our
helper."

The proud ocean steamer that
was to bear the young mother to a
distant port to join her absent hus-
band, who had not yet looked on the
face of his first-born, is driven by
the furious storm, and all is lost—
not one left to tell the story. The
existence of yellow fever renders
quarantine regulations necessary at
that port; this prevents her em-
barkation. She is deeply afflicted
and almost inconsolable. The pas-
tor, visiting her at this time, says:
"Wait; be not disconsolate; see if
there is not a gracious Providence
in it." A letter is received in two
or three days after the departure of
the steamer, saying that the hus-
band, with his vessel, was engaged
to set sail for another Atlantic port,
and for the wife to join him there.
A satisfactory solution of the disap-
pointment was at once made; but
after the lapse of a few weeks it is
ascertained that the vessel is lost
and all on board have perished.

How strange a providence! Now,
with hearts all mellowed and eyes
filled with tears, the grateful prayer
is offered by herself and relatives to
him whose "loving kindness is over
all his creatures, and who guides by
his counsel." Truly,

"He plants his footsteps in the sea,
And rides upon the storm."

The angel of death flaps his wings
at the threshold, and after a short
delay enters the dwelling where the
little family group abides in love.
At one fell stroke the strong arm is
powerless, or the fond mother's
placid smile fades from view, or the
child of hope and promise is the
mark of death's unerring shaft. O
how strange and inscrutable the
providence! And yet in after years,
and by subsequent developments,
the veil of mystery is lifted, and we
observe the providential dealings of
a wise and merciful God. Again is
demonstrated that oft-used phrase:
"Too wise to err, too good to be
unkind."

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

LETTER FROM MANSFIELD.

MANSFIELD, LA., Oct. 20, 1870.

MR. EDITOR: We have been at
home for some days to rest and re-
cruit from our labors on the dis-
trict, which we would have enjoyed
much more had we not been afflict-
ed literally with "a thorn in the
flesh," but we do not complain, as
we have had grace to bear it. This
being the last evening which we
shall have to spend at home for
some time, and being undisturbed,
we propose penning a few random
thoughts for the Advocate.

For two weeks past the District
Court has been in session in our
town. The courthouse is a place
we rarely visit; but having to pass
through the clerk's office to return
the marriage certificate of a young
pair whom we had the pleasure of
coupling a few evenings before, we
stopped to hear the sentence passed
by Judge Levisse upon two crim-
inals, both of whom had been con-
victed for murder. The jury hav-
ing returned a verdict of "murder
without capital punishment," the
only alternative for the judge was
to sentence them to the State prison
for life. He added a very appro-
priate exhortation to them, that
they would repent, reform and do
better.

We have been reading, this week,
three prize essays on the subject
of systematic beneficence, and we
are more than ever impressed with
the great contrast in the practice of
the church and what the Bible requires
on the subject of giving. We have
sketched a skeleton of a sermon on
the subject, to be filled out and
preached. What more can we do

than to give line upon line and pre-
cept upon precept, here a little and
there a little?

The financial committee of our
late District Conference made a
good report on the subject, and we
are in hopes that the secretary will
furnish you with a copy for publica-
tion.

As you have had no account of
our late District Conference, suffice
it to say that we had a very pleas-
ant meeting, which resulted in
eleven accessions to the church and
a number of conversions. The usual
committees were appointed. The
chairman of each would inquire of
each preacher, as he gave an ac-
count of his work, of all that refer-
red to the subject of his committee.

The Committee on the Spiritual
State of the Church inquired:—
"How many model or specimen
Christians are on your work in pro-
portion to the number?" Toward
the last a brother, being asked this
question, said he would have to fix
a standard. "If I take that brother's
standard over there, who re-
ports four hundred members and
\$175 for support, and his work not
self-supporting, and still one-tenth
of his members model Christians;
or if I take that brother's standard
over there, some of whose members
drink whisky for the sake of the
dram, then I may also report model
members. My church supports me
better than that; and though some
of my members drink whisky, they
have neuralgia, and therefore have
an excuse to render. But if I take
Paul's standard, I know not that
any come up to his idea of model
Christianity."

We still occasionally agitate the
subject of temperance. At our last
monthly meeting we had a good
address from the Hon. J. L. Seales.
We hope to get a great deal of in-
formation on this subject from the
preachers at our next Annual Con-
ference, from their respective works.
President Stuart hopes to be able,
ere long, fully to discuss the reli-
gious aspect of the subject through
the columns of the Advocate.

The honorable Governor War-
moth is up in this part of the State,
and, strange to say, he made a po-
litical speech last Sabbath. It is
humiliating to think that our high-
est official of State has no more re-
gard for God or civilization than to
desecrate the holy Sabbath by mak-
ing political or Radical speeches.
We hope in the future, though he
may have no fear of God or regard
for man, that for the sake of his
constituents he will set a better ex-
ample.

No doubt the friends of the Mans-
field Female College will be grati-
fied to learn that the fall session
has opened favorably, especially as
so many fears were entertained, and
justly too, with regard to its suc-
cess after the death of Mrs. L. L.
Stuart, one of its oldest and most
efficient teachers. There is a larger
number of matriculates now than
any one year since the war as early
as this after the opening session.

We did think of calling the atten-
tion of your patrons, and especially
parents, to the revolting practice
of snuff-dipping among the fair ones,
and especially as it is a growing
evil, and is obtaining a place among
the girls of the land. The switch-
brush in the mouth and snuff-bottle
in the hand, even among young la-
dies, is often the case. The effect
is apparent. The sallow, swarthy
complexion produced by its use is
enough to remind one of a moving,
galvanized corpse. But having oc-
cupied more space than we intend-
ed, we will leave this evil for some
one else to expose. MANSFIELD.

A LITTLE BOY nine years old, a
member of the Band of Hope, was at
a dinner party a short time ago,
and those present wanted to test
the strength of his principles. A
half sovereign was put into the bot-
tom of a tumbler, which was then
half filled with ale. "Now," said
they, "if you'll drink that you shall
have what is at the bottom."

"No," replied the noble little fel-
low, "nor a dozen half sovereigns
shall make me break my pledge!"
Surely the "root of the matter" was
in him. That noble child will make
a noble man.

OF POLITICAL hypocrites their
name is legion who make promises
before elections and turn them to
lies after.

Conference Reports and Annual Exam-
inations of Character.

MR. EDITOR: The subjects of this
heading, it seems to me, need some
ventilation in our Conferences, or
at least a change in the proceedings
generally had. I think a change for
the better might be made. The sta-
tistics are not full by a great deal,
in many instances, while the exam-
inations of character call forth such
remarks as leave us in the dark as
to what the brother has done. Hence
I have been thinking a change after
this sort might or ought to be
made, viz:

When the name of John West is
called, and it is said there is noth-
ing against him, let him arise in his
place and read his report:—"At the

last session of our Conference I was
appointed to Jamestown circuit. I
reached it on the fourth day of Jan-
uary, and found I had eight appoint-
ments to fill in the month. I filled
all the appointments at Shilo, and
held a meeting of eight days, at
which sixteen were converted and
fifteen joined the church. I preached
ten times during the meeting. I
filled all the appointments at Bethel
but one, which was prevented by
rain. I held a meeting of ten days,
at which twenty were converted and
twenty-two joined the church. I
preached twelve sermons at it. I
filled all the appointments at Union,
and held a meeting of six days,
which resulted in twelve conver-
sions and ten additions to the
church. I preached eight times at
that meeting. I filled all the ap-
pointments at Shady Grove but two;
family affliction kept me from them.
Yet at a meeting of ten days there I
preached fifteen times. There were
thirty conversions and twenty-five
accessions to the church there. At
Hood's chapel I missed two regular
appointments, occasioned by rain
once and personal sickness once. At
a meeting of nine days there I
preached ten times. Some eighteen
were converted and twenty joined
the church. At Bunche's school
house I failed to fill three appoint-
ments—once to attend quarterly
meeting, once to assist in a meeting
on Ashland circuit, and once the
rain kept me away. At a meeting
of twelve days there I preached fif-
teen times. There were twenty-five
conversions and twenty-two joined
the church. At Wesley chapel I
failed four times to fill the regular
appointments—once to attend quar-
terly meeting, twice to continue
meetings at other places, and once
to attend a sick child—yet succeeded
in having three of these filled by a
local brother. A meeting of six
days there resulted in nine conver-
sions and ten accessions to the
church. I preached nine times at
that meeting. At Mount Zion I
failed at three of the regular ap-
pointments—by protracting meet-
ings twice, and once at quarterly
meeting. A meeting of eight days
there resulted in twelve conversions
and fifteen accessions to the church.
I preached ten times at that meet-
ing. A destitute neighborhood was
visited, where I preached some eight
months regularly, and report a mem-
bership of eighteen members, and
return it as a regular appointment
on the circuit. Thus, including four
sermons at quarterly meetings and
ten off the circuit, I have preached
one hundred and seventy-nine ser-
mons. There have been one hun-
dred and fifty-two conversions, and
one hundred and fifty-seven acces-
sions to the church. I found two
hundred and forty members on the
church books. Of these, six have
died in great peace, ten have re-
moved, and one was expelled, re-
ducing the number to two hundred
and twenty-three. Add the one
hundred and fifty-seven, and we
have three hundred and eighty mem-
bers. I have visited two hundred
and ninety families, and made five
hundred and eighty visits, and trav-
eled three thousand five hundred
miles. I have baptized forty-five
children and twenty-seven adults.
Raised for missions \$160, for Con-
ference collections \$160, for Bishops'
fund \$75, for building a church
\$2,000, for a parsonage \$1,500; re-
ceived as salary \$1,000."

It seems to me that a report of
that sort, with such remarks as
might often be made by the brother

and others present, would be more
interesting than what is generally
said in our Conferences. Will some-
body move to have such a plan, as
this adopted in the Mississippi Con-
ference?

The plan would make some men
take notes and make reports who
do not come up fully to the work
now.

P. S.—The report might be put
in tabular form, and, when read, re-
marks made and incidents related.

MOSES AND GEOLOGY.

MR. EDITOR: If the disclosures of
nature—the older revelation of God
—are opposed to the teachings of
the Scriptures—the younger revela-
tion—all truly enlightened minds
ought to regard the former as inex-
plicable, and the latter as an inge-
nuous myth. What profound intel-
lectual interests cluster around our
use of *if*! Though we thus write,
we are abidingly persuaded that all
things above and below perfectly
accord with Moses, properly under-
stood. We shall allow him to speak
for himself, and to interpret his own
statements:

Genesis i, 1—"Bereshith (in the be-
ginning) Elohim (God) bara (made)
eth (the substance of) *hashamayim*
(the heavens) *ve-eth* (and the sub-
stance of) *haarets* (the earth.)" The
time of the origin of the solar sys-
tem is denoted by *Bereshith*. *Bara*
not only expresses the intensity of
make, but of form. *Shamayim* and
arets include the sun, planets, satel-
lites and comets. The substance
(*eth*) of all these was made of pre-
existing matter which was origin-
ally created, far beyond the dawn-
ing of the first day. Moses, as we
shall immediately see, speaks posi-
tively and conclusively as to the
making of all things, to the exclu-
sion of "creating out of nothing."

Verse 21: "And God made (*bara*)
great whales." They were made of
water, pre-existing, by the word of
his power. Verse 27: "So God
made (*bara*) Adam in his own im-
age, in the image of God made
(*bara*) he them." In the previous
verse we read: "Let us make the
Adam (first couple) in our image."
Their history shows that they were
made of pre-existing material, not
"created out of nothing." Chapter
ii, 3: "And God blessed the sev-
enth day, because that in it he had
rested from all his works which
God formed," (*bara*) to make. The
meaning is obvious. The first man
(*ish*) was formed, and then made a
living creature by an act of breath-
ing. Another example is unneces-
sary. Chapter v, 1, 2: "In the day
(sixth) that God made (*bara*) Adam,
in the likeness of God made he him,
male and female made (*bara*) he
them, and called their name Adam
in the day when they were made,"
(*bara*.) In this we have *bara* used
three times to express an act of
making. Thus have we the true
import of the first verse of Genesis:
"In the beginning God made the
substance of the heavens and the
substance of the earth."

All fossils, not in accordance with
the Mosiac narrative, must be classi-
fied with anterior conditions or
transformations of the earth. There
is not one passage in the Holy
Scriptures to confront the enter-
prise.

How confirmatory the declara-
tion: "Thus *hashamayim* and *ha-
arets* were finished, and all the *tsaba*
of them!" *Shamayim*: Sun, Mer-
cury, Venus, moon, Mars, Jupiter,
Saturn, Herschel, Ceres, Pallas,
Juno and Vesta; *arets*: our planet;
Tsaba: satellites and comets. The
substance of each was made at the
commencement of the first day. At
the close of the sixth all were per-
fect. The whole amount of time
in actual labor was seventy-two
hours. The six indefinite periods
of geologists are six unscriptural
and unreasonable errors.

If agreeable to the mission of the
Advocate, we would give a brief
comment on every verse of the first
chapter of Genesis. ADAM.

THE Indians under Red Cloud
have manifested a very powerful
spirit for more than five months—
since their chief's visit to Washing-
ton.

SEASONABLE ADVICE—Have your
census about you

PENSACOLA DISTRICT.

MR. EDITOR: The good news which
comes to us through the columns of
the Advocate, from all parts of our
church, is, in the midst of the dark
and perilous surroundings of these
"evil days," as rays of light to a
wanderer in the darkness.

For three years a few of us have
been working for the resuscitation
of our church in the Florida part of
the Alabama Conference. Brother
Dennis and his faithful co-workers
on the Mariana district seem to be
holding on to the right, and, with
the blessing of the good Lord upon
their labors, to be advancing their
Master's kingdom.

I have just completed the tour of
this district, and find in most places
that the work has not been in vain.

In Pensacola, where two years ago
there was no church organization,
we now have a membership of over
seventy, and Brother Pace, by his
zeal and acceptability, has succeed-
ed in erecting a neat church house
sufficiently large for our purposes
there at present. His success has
been far greater than we at first
hoped for. While all needed praise
is due to those who succeed, those
who assist should be remembered.

Brother Pace's success is owing
largely to the co-operation of the
citizens of the city. During last
year Rev. E. B. McClellan succeed-
ed in getting together about forty
names, which was all Methodism
held in Pensacola until Bro. Pace
began his work last January. Now
we have, I think, over seventy mem-
bers, have paid a debt of over
\$1,500, and have built, furnished,
seated, painted, and paid for a house
of worship. It was dedicated last
May. The charge is a missionary
field, and must be for some years
to come; but still our church in
Pensacola is a live church.

Pollard circuit, for two years un-
der the pastoral charge of Brother
Mountain, has been worked up from
a mission to a self-sustaining cir-
cuit, and the membership increased
from two hundred and eighty to four
hundred members. In addition to
this work, Black Water mission,
which was formed by Bishop Paine
last winter, has been served by Bro.
Mountain, and one now society or-
ganized. The services at Spring
Hill, on the mission, last Sunday,
were of a very interesting and pro-
fitable character.

At Walnut Hill, on Pollard cir-
cuit, the Sabbath before last, a more
thorough moving of the hearts of
the people I never witnessed. It
was truly a melting down of stub-
bornness, and a breaking up of the
"fallow ground" of sinners' hearts.
There were three accessions at each
of these meetings, and twenty-five
baptisms at the two.

Yellow River mission has not been
occupied for want of funds in the
missionary treasury.

Milton has grown steadily on, and
is now in as good condition as any
church of its numbers in the Con-
ference. The average payment per
member is about \$2. Whose charge
beats that?

The impossibility, at present, of
occupying all the territory in the
district suggests the propriety, it
seems to me, of merging this into
the Mobile district, especially since
the recent change in our Confer-
ence lines and the completion (to
the M. and M. railroad) of the Pen-
sacola and Louisville railroad places
all the appointments now occupied
in the Pensacola district within
easy reach of railroad or river
navigation.

I am happy to report the entire
district (?) in a prosperous condi-
tion. Truly yours,

J. A. PARKER, P. E.

A GOOD RESPONSE—Hahnemann,
the founder of the homeopathic
school, was one day consulted by a
wealthy English lord. The doctor list-
ened patiently to the statement which
the patient made to him. He then
took a small vial, opened it and held
it under the lord's nose—"Snell!
Well, you are cured!" "The lord
asked in surprise: "How much do I
owe you?" "A thousand francs,"
was the reply. The lord immedi-
ately rolled out a bank note and
held it under the doctor's nose—"
Snell! Well, you are paid!"

God forbid that the manly energy
of Christian speech should sink into
hypocritical cant.

The Christian Advocate.

SATURDAY, NOVEMBER 5, 1870.

OLD TIMES.

There's a beautiful song on the slumberous air,
That drifts through the valley of dreams;
It comes from a clime where the roses were,
And a tuneful heart and bright brown hair
That waved in the morning beams.

Soft eyes of azure and eyes of brown,
And snow-white forelocks are there;
A glimmering cross, a glittering crown,
A thorny bed and a couch of down,
Lost hopes and leaflets of prayer.

A breath of spring in the breezy woods,
Sweet wafts from the quivering plumes;
Blue violet eyes beneath green hoods,
A bud of brooklets, a scent of buds,
Bird warblers and clambering vines.

A rosy wreath and a dappled hand,
A flag and a slighted vow—
Three golden links of a broken band,
A lay track on the snow-white sand,
A tear and a slumberous brow.

There's a thine of grief in the beautiful song,
That sob on the slumberous air,
And loneliness felt in the festive throng,
Slaves down on the soul as it trembles along,
From a clime where the roses were.

We heard it first at the dawn of day,
And it mingled with mirth and merriment;
But years have distanced the beautiful lay,
And its melody flows from the far away,
And we call it now Old Times.

FARADAY.

Michael Faraday, the eminent chemist and discoverer, was born in 1791, in Newington. His father was a blacksmith, and could afford to give Michael only a very ordinary education. At the age of thirteen, when he was engaged to a book-seller as shop-boy, he was only imperfectly acquainted with the rudiments of reading, writing and arithmetic. He soon rose to the position of bookbinder, and had two boys under his direction. In the mean time his thirst for knowledge and great desire for experiment led him to embrace every opportunity for their gratification. "Whilst an apprentice," said he, "I loved to read scientific books which were under my hands, and amongst them delighted in Marcell's Conversations in Chemistry, and the electrical treatises in Encyclopædia Britannica. I made such simple experiments in chemistry as could be defrayed in their expense by a few pence per week, and also constructed an electrical machine, first with a glass plial, and afterward with a real cylinder, as well as other electrical apparatus of corresponding kind."

His master allowed him to go occasionally on an evening to hear lectures on natural philosophy, his expenses being generally defrayed by his brother. At this time he read Watt's On the Mind; and an article on electricity in an encyclopædia he was binding, he says, first set him to thinking and turned his attention to science. His desire was to escape from trade, which "I thought vicious and selfish, and to enter into the service of science, which I imagined made its pursuers amiable and liberal." He was brought under the notice of Sir Humphry Davy, whose lectures he had been attending, and the latter had him appointed his assistant in the laboratory of the Royal Institution, at a salary of twenty-five shillings a week. Davy's opinion of Faraday's scientific knowledge was such that in a few weeks after his installment in the Institution he engaged him in some scientific investigations which required great skill and knowledge to pursue. The experiments proved a complete success, and in 1813 Davy took Faraday abroad with him as an assistant and amanuensis. The tour lasted a year and a half, during which time he kept a journal, in which he described all he saw, and gave full particulars of the discoveries of Davy.

On his return home his salary at the Royal Institution was raised to thirty shillings per week. A somewhat singular occurrence took place while Davy and Faraday were abroad. Professor de la Rive gave a dinner while they were at Geneva, to which he invited both Davy and Faraday, but the former refused to dine with his assistant, whom he regarded in some respect as his servant. De la Rive, who recognized the genius of Faraday, then remarked that he should have the pleasure of giving two dinners.

In 1816 Faraday began to lecture at the City Philosophical Society. In 1821 he married. "The first or introductory period of his scientific activity had now commenced, and in the ten years which followed his marriage he was constantly engaged in preparing himself for the great discoveries which afterward awaited his labors."

"The first scientific honor which Faraday received, out of a total of ninety-five honorary titles and marks of merit, was in 1823, from the Cambridge Philosophical Society. When asked what were his titles: 'One title—namely, that of F. R. S.—was sought,' said he, 'and paid for; all the rest were spontaneous offerings of kindness and good will.'"

THE STATE OF THE DEAD.

In 1831 Faraday began the greatest work of his life—Experimental Researches—the manuscript of which, consisting of eight large volumes, he bequeathed to the Royal Institution. He completed the whole work in about twenty-five years. In the meantime he prosecuted with great perseverance and success his researches on electricity.

"The strain which the labor of the last ten years had put upon Faraday proved too much for his frame to bear. Long ago he had complained of loss of memory, and now, in 1841, when he was fifty years of age, giddiness and mental depression altogether stopped his experimentalizing. For the four following years, with the exception of an inquiry into the cause of electricity produced in Armstrong's steam electrical machine, no researches in electricity were published. He rested entirely for a year, and went to Switzerland for three months. When he began to work again he returned to his investigation of the liquefaction of gases."

In 1845 he again began his researches in electricity, which lasted for a period of ten years.

"Early in his career Faraday had to decide whether he should make wealth or science his pursuit in life; he could not serve both masters. After his discovery of magneto-electricity, the commercial world would hardly have considered any remuneration too high for the aid of such abilities as his. He might easily have made his professional business yield him £5,000 a year; his accounts plainly show how and when he made his choice, for in 1832 his business income, instead of rising to £5,000, diminished from £1,090 4s. 0d. to £155 9s. 0d., and in 1833 it fell to zero, at which point it remained for the rest of his life, with trifling exceptions."

"Taking the duration of his life into account, this son of a blacksmith and apprentice to a bookbinder had to decide between a fortune of £150,000 on the one hand, and his undivided science on the other. He chose the latter, and died a poor man. But his was the glory of holding aloft among the nations the scientific fame of England for a period of forty years."

BOOKS.

The Southern people want books. As far as our observation extends, there is a lamentable deficiency of something to read in the homes of even our most cultivated people. The war destroyed books and cut off the supply of them. After the war the attention was necessarily absorbed upon repairing the spoiled farms and dilapidated homes and war-worn wardrobes. Books were out of the question. Nobody in the country had any to sell, and nobody had money wherewith to buy. But things are better now. Bread and horses are plenty again. The fields are fenced. The men are supplied with tobacco and the women with tea. Now, if the Southern people will not have the Yankees to get two centuries ahead of them, they must read books, and new books. They must read newspapers; particularly we think it will do them good to read ours; but we do not insist upon that—some paper of high character they ought to read and provide for their children. The people who read will govern those that do not; and the Yankees read books and newspapers to an extent that the Southern people can hardly conceive to be possible. It is a positive fact, strange as it may appear, that no respectable Yankee thinks six cents a week too much to pay for the mental food of a whole family for a week. Yet among us we find parents who will cheerfully pay that much for seed to feed a canary bird, but who cannot afford so large a sum for a religious newspaper. We may make what laws we please and raise as much cotton as we please; but if we do not give our children the same amount of mind-food that the Yankees give theirs, our children will be hewers of wood and drawers of water for theirs. Schools are not enough. What is the use of sending girls to school to give them a taste of knowledge, and then bring them home to a house destitute of all modern information?—*Baltimore Christian Advocate.*

WINNING.—A curate who adopted a monotonous whine in his prayers, on being remonstrated with by his diocesan, pleaded that such a tone was very proper in acts of supplication, because beggars always assumed a whine when they asked for alms. The bishop replied: "Yes; but when they do I always know that they are impostors, and give them nothing."

A NEGRO boy in Columbus rashly went in bathing the other day and was drowned. His mother said it served him right for taking up unwarranted notions. He nobber was washed before.

THE STATE OF THE DEAD.

One of the heresies of the day, demanding more than ordinary notice, is that comfortable doctrine respecting the unconscious state of the soul in the interval between the death and resurrection of the body. This notion is rather an inference than the original premise. It is a result of the denial of the essential immortality of the soul and of the nature of spiritual death. The tendency is manifestly materialistic. Among the patrons who have given an appearance of respectability to the error, for such it unquestionably must be named in view of the positive teachings of Revelation, is Archbishop Whately. Others have carried his idea out to an extent far beyond the boundaries which he had marked. He never taught the annihilation of the wicked after the final judgment. In his view the death of the believer is not a more abundant entering into life, but a sleep resting upon both soul and body, and continuing until the general awakening on the resurrection day; but others who quote him as authority have stretched the doctrine until it is made to include eternity as well as time.

They deny that the punishment of the wicked shall be everlasting, so far as regards consciousness. They are to be for ever, as though they never had been. In support of this they quote some passages from the Old Testament. Their oracle, Hudson, makes large use of the book of Job in the citation of proof texts; but it is needless to quote them, in view of the utter refutation administered by several familiar passages from the words of Christ himself. If the truth were with them, our Lord would never have spoken of the various degrees of punishment to be inflicted in the eternal world on the children of wrath; and yet we read that he upbraided the cities in which his mighty works were wrought, because they repented not. "Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the mighty works which were wrought in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Wherefore I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."

How more tolerable, if all alike are to be plucked out of conscious existence?

To the same purport is the discrimination which our Lord establishes between the servant who knew not his Lord's will and prepared not himself, and that servant who knew and yet did not according to his will. The one shall be beaten with few stripes, the other with many. That this has reference to the awards of eternity is plain.

Manifestly, the doctrine of the annihilation of the wicked finds no support in the teachings of our Lord; but it is also absolutely contrary to reason, and is as philosophically as it is scripturally absurd. Among the established verities of science is the indestructibility of matter. Not a particle of the world's substance has been annihilated since the beginning of the creation. Matter may be dissolved or disintegrated, but it exists still in other combinations and forms. Not a drop of water has been lost since the Lord first watered the earth. And now shall we accept, as a doctrine of divine revelation, that spirit, which is more noble than matter, is subject to a law of annihilation absolute and eternal?

Like all error, it is comfortable. The wicked who hate God may, in their heart, prefer this idea to that of annihilation enough to make the soul shudder with affright? It does violence to the first instinct of the soul. The mind must be schooled into accepting it as a truth. The first effect of assent to the doctrine of the soul's unconsciousness is to rob the believer of the solace which takes away the bitterness of death. The most evangelical of the advocates of the sleep of the soul speak with horror of the approach of death. They tremble in its presence, as though it were still the king of terrors, whom Christ had never conquered and disarmed; though Paul had never written, by inspiration of the Holy Ghost, these precious words: "Forasmuch as the children are partakers of flesh and blood, he likewise himself took part of the same, that through death he might destroy him that had the power of death, even the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage."

According to them, even they who are blessed and who have hope in their death, and whose latter end is peace, go away into the land of darkness and forgetfulness, and sleep both in soul and body until the Lord comes.

Not so does Paul teach, when he says: "I desire to depart and to be with Christ, which is far better." Not so does that voice from heaven bid us believe, when it calls to the sorrowing who mourn over the blessed ones whom God has taken: "Write: blessed are the dead who

die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—*Christian Intelligencer.*

A PLEA FOR LITTLE TOES.

We confess to being unable to understand why the Lord ever made a little toe on the human hip unless he made it for a perpetual punance, for it is purely a sacrificial little toe. But then we have often wondered why he made musquitos, fleas and snakes. The unavailing knowledge which the latter imparted to Eve, to the everlasting sorrow of her multitudinous daughters, to our mind was not cause sufficient for the making of the tempter. Thus through much tribulation we have come to the conclusion that the Lord made him and little toes also to torment us, of course because a little wholesome torment is good for us.

But it is not agreeable, and we would like to mitigate it. For we really think that even little toes have "rights" as well as men, babies and women, which all shoemakers are bound to respect. Why don't they, then? We devoutly believe that there is not a shoemaker in the universe who by any means pleasanter than the pillory could be brought to allow space in a boot to hold the helpless little toe. We speak with the sanction of experience. We have planted a foot on a piece of paper as wide as it would spread, and while the shoemaker followed the outline, have conjured him to leave room for that toe. He never did it. Numerous untarnished boots, hanging against a wall, bear expressive witness to the inhumanity and utter lack of anatomical knowledge in shoemaking men. No wonder a girl out West had her little toes chopped off. And no wonder the young lady in Hartford had such sore feet on her wedding day that she could not stand up to be married. The only wonder is that our women stand up at all, much more that they walk, which, by the way, they do more badly than any women under the sun except the Chinese. We used to pity the poor Chinese women, but have transferred our compassion to our country women. Look at them as they pass by your window some bright day! The wretched fiction of a "Grecian bend," the more wretched fact of laced up lungs, cannot account wholly for that feeble, teetering, gasping walk, a walk utterly devoid of vitality, elasticity or grace; but looking down, the wretched little boot with its French heel, bringing the whole weight of the body upon the toes, explains it all. And this creature with cramped nerves and muscles, partial and feeble circulation, is to be the mother of men! Whew!

The ungarnished fact is that American women are fast becoming a nation of cripples. Nothing can prevent their growing to be such, unless there is an entire and radical change in the shape of their shoes. Girls, respect the rights of your little toes. If you don't they will turn and rend you.—*Brooklyn Union.*

A SUNBEAM.—The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly and more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which tread their way through the atmosphere as if they were too flimsy to yield to the demands of gravity like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shaft, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, and hesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheet of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is, that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful and so unpretentious a guise!—*British Quarterly Review.*

They who are too poor to trade in the world may buy abundantly in God's market.

RELIGIOUS INTELLIGENCE.

MIDDLETOWN UNIVERSITY reports fifty-one new students; the Northwestern has sixty in the freshman class, the Boston Theological Seminary fifty-six, and Drew seventy.

BOWLING ALLEYS.—The action of the Young Men's Christian Association, in Washington, D. C., in providing two bowling allies to amuse visitors is being criticised. A correspondent in the Methodist Home Journal defends the idea.

IS SEVEN COUNTIES OF Pennsylvania, with a population of two hundred thousand, there is but one Baptist church in each county. In ten other counties, with an aggregate of nearly a third of a million people, there is no Baptist organization whatever.

A NATIVE CHINESE PREACHER.—Hu Sing Mi, a preacher and pastor in connection with our mission in Foochow, China, has been transferred by Bishop Ames to assist Rev. O. Gibson in our mission to the Chinese in San Francisco, California.—*Northwestern Christian Advocate.*

The Methodist Scandinavian churches in the Northwest have been mainly built up by missionary labors in Norway. As rapidly as the Norwegians are gained over to the denomination, the better portion begin to ask questions about America as well as about dogmas, and the next step is emigration.

The editor of the Liberal Christian publishes a curious letter from an indignant non-subscriber living in Concord, New Hampshire, which closes with the singular assertion that "liberal Christianity is nothing more than an astronomical rack work prism apparatus to show the system of pagan mythology under the cloak of sanctimonious hypocrisy."

The Western Catholic says that "for every Catholic child attending a Catholic school, there are nine attending a public school." It adds that with the exception of a letter from "the good priest at Teutopolis, Illinois," it has "received no evidence that any member of the denomination was interested on the question of paying taxes to make his children infidels."

BIBLE SOCIETY GROWING.—The American Bible Society received the largest amount during the last year ever received in one year—\$747,058.69. It issued 1,330,640 books, valued at \$513,578.90. Books have been issued in more than fifty languages. Within fifty years this society has sent out 26,572,371 volumes, embracing the whole or part of the sacred volume, without note or comment.

The "Mite-Chests System," which has lately been introduced by the Protestant Episcopal Church in this country, as a self-operating method for collecting funds in aid of mission work, is found to be a success. The Spirit of Missions says that twenty thousand of these chests have been sent out for re-delivery before the first of January. Less than six thousand gave return for the first half year of \$7,777.73. The total realizations, within one year from the day on which the first one was sent into the field, are estimated in advance at from \$25,000 to \$30,000.

The recent organic change in the Irish Episcopal Church has necessarily greatly diminished the revenues of the under clergy. Nevertheless we confess to surprise at the contents of a letter which a Rev. Mr. Scott has just put into print, as coming from a brother clergyman in Ireland. The letter says: "For want of a decent mud cabin to reside in, to add to all our other discomforts, we are obliged, seven of us in number, to live day and night in the vestry-room of the church, which is ten feet six inches long by nine feet broad, and, to crown all our miseries, we are in daily dread of being summoned by the bishop for taking up our temporary abode in the vestry-room, though the church was never consecrated."—*Christian Union.*

A GREAT obstacle to Christian missions in the towns of South Africa is found to be Mohammedanism, introduced there in the period of Dutch rule from their possessions in the Eastern Archipelago. One-fifth of the population of Cape Town is said to be of the "false prophet's" faith. Mosques are found here as in Mohammedan countries, and the interests of those worshipping in them are protected by Turkish consuls and others rendering service of this kind by authority of the Sultan. Islamism, wherever found, is a bitter foe to the gospel of Christ—a belief, as all missionaries to Mohammedan countries know, which is hard to shake, and harder to uproot. But the promise reaches to Africa not less than to other benighted peoples, and the truth that makes men free has the power which Christ will put forth in due time to vanquish all corrupting creeds, as well as all superstitions and idolatry.—*Interior.*

MISSIONARY INTELLIGENCE.—The progress of Protestantism in South

America is very interesting. During the past year churches have been organized under the auspices of the Southern Presbyterian Church, in Campinas, a large inland city of Brazil; Baranguilla, the largest seaport of the United States of Columbia; and Hanboun, Central China. The churches in Indian Territory have also received large accessions to their membership.

The new church in Santiago, Chili, is the first house erected for Protestant worship in the Spanish language on the west coast of South America. Its cost was \$12,000, and it will seat three hundred and fifty. A church, to seat six hundred, is being erected for Dr. Trumbull's congregation at Valparaiso. Two Protestant Spanish monthlies are issued—one in Valparaiso and one in Santiago. The Bible Society of the former city sustains two colporters and a depository. There are now in Chili ten Protestant ministers and fourteen congregations—a five-fold increase in the first case, and a seven-fold in the latter, since 1856.—*Methodist.*

The following is the circular from Cardinal Antonelli to the Papal Nuncio in Brussels, declaring the doctrine of infallibility to be of once of binding force:

"MOST ILLUSTRIOUS AND RIGHT REV. LORD: It has come to the knowledge of the Holy See that some Catholics, and perhaps even one or two bishops, imagine that the apostolic constitution proclaimed at the Ecumenical Council of the Vatican, in its session of July 18th, is not binding so long as it is not solemnly published by an additional act of the Holy See. No one can surely fail to understand how strange such a proposition as this is. The constitution in question was promulgated in the most solemn manner in which it could be, when the Holy Father solemnly confirmed it and promulgated it, in the Vatican Basilica, in the presence of more than five hundred bishops. Besides this, it was posted up with the usual formalities in the places where such publications are usually made at Rome, although that proceeding was not needed in a case like the present. Consequently, and in accordance with a well known rule, this constitution has become obligatory upon the entire Catholic world, and there is no need of its being notified by any other promulgation whatsoever."

"I have thought it my duty to address these brief observations to your lordship, in order that they may serve for your guidance in case of any doubt arising in any quarter upon this subject."

"J. CARDINAL ANTONELLI."

ONE of our Episcopal exchanges, says the Interior, tells the following amusing story, which reminds us of the effect of Whitfield's oratory in emptying, on a certain occasion, all Ben Franklin's ready cash into the contribution box:

A stungy churchman was listening to a missionary sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give ten dollars," and again he said: "I'll give fifteen." At the close of the appeal he was very much moved, and thought he would give fifty dollars. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. My hopes of heaven may be in this question. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket book and laid it in the box, saying to himself as he did it: "Now squirm, old natur!" This was a victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. "Old natur" must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, beside pointing a paragraph for the students of human nature.

A REAL Christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a POST OFFICE ORDER, DRAFT, or by EXPRESS. If this cannot be done, REGISTER the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

A PRIVATE NOTE.

The following note we take the liberty of publishing, although we are sure to get a scolding from the writer for so doing. It is, however, due to the worthy agent, and also the people who have so handsomely responded to his efforts to furnish them with a religious newspaper. There was a pretty large list of subscribers at that office before Bro. Wilkinson began this last and successful canvass. Such a pastor and such a people are bound to prosper. We are also receiving some encouraging lists of new subscribers from other quarters. While the brethren are winding up and getting ready for Conference, they cannot crown their labors more gracefully in any other way than by sending us a large installment of new names for the mail-book of the NEW ORLEANS CHRISTIAN ADVOCATE.

SHREVEPORT, Oct. 25, 1870.

REV. L. PARKER, D. D.—My Dear Brother: Herewith I send you the third and last installment of my fifty new subscribers. Of course, as opportunities offer I will not fail to obtain more; but I feel pleasant for having succeeded up to the number I had fixed; and this not only that thereby I might give practical expression to my warm regard for the ADVOCATE and its editor, but also because of the new power for good thus introduced into so many families.

Your brother in Christ,
JNO. WILKINSON.

MANSFIELD FEMALE COLLEGE.

By a private note from Rev. C. B. Stuart we are glad to learn that this popular and excellent institution has opened with flattering prospects. Brother Stuart says:

We have now ninety-seven pupils—the largest number I have had thus early in the session since my connection with the institution. I feel very thankful for the generous support extended to me in this crisis of my affairs.

We cannot say too much for the worthy president. The death of his estimable wife is a sore bereavement to him and to the church, but her memory will long remain as a blessing to all.

Boots and Shoes.—See card of R. F. W. Bachman, which appears in our advertising columns this week. Mr. Bachman is the successor of Mr. Tillotson, and occupies that eligible stand, No. 18 Camp street, under the City Hotel. We have known Mr. Bachman a long time, and can heartily recommend him to the patronage of our friends.

Keep carefully out of a quarrelsome person's way, and still more carefully out of his ways.

IN ARKANSAS.

BY BISHOP KEENER.

EVANSVILLE, Oct. 22, 1870.

MR. EDITOR: You will remember that about a week before the White River Conference I landed at Helena. The meeting that I had expected to find there under way had not even begun. My letter had failed to reach the presiding elder. However, I found opportunity to preach to good audiences on Friday and Saturday nights, and on Sabbath morning and evening. Between war and flood, and various ecclesiastical mishaps, I know of no place where Methodism has had more to contend with during the last ten years. But by a good providence our church still lives. The house has been beautifully painted and repaired within, a new organ is in the gallery, and an excellent audience attends the word. Brother Denton commands the confidence and the love of the community and church, and, I doubt not, will do still greater things for the cause of the Master. From Helena I traveled in a two-horse carryall to Mt. Zion as the companion of Judge Hanks, the superintendent of the Sabbath school at Helena, and now the Conservative candidate for Congress. The sloping sides of Crowley's Ridge, and the bottoms for several miles in width, are among the finest lands that I have ever seen. Upon this soil we traveled for ten or twelve hours. The ridge itself is good medium land. The country is already pierced by the Memphis and Little Rock railroad. Some of the old and wise Tennessee preachers have felt their call leading out in this direction, and are following up the enterprise and population of the West.

About the Conference at Mt. Zion I have written somewhat. The Conference did good, but might have done more if it had had more room. There is a great need for preachers in the White River Conference. Many circuits are left to be supplied by local preachers.

After its adjournment I was kindly brought on my way by Brother Wickersham in a no-top buggy, driving two excellent ponies. We spent Monday night at Brother William McFerrin's. There I had the pleasure of seeing and talking with that mother in Israel who has given so many of her strong sons to the Methodist ministry. She is now a widow of fourscore, her intellect still clear, and her bold, fine features comporting with the place she holds, through her descendants, in the history of our church. She evidently liked to be in the company of preachers, and is hourly ready for the summons of her Lord. On Tuesday we passed over the region between the ridge and White river—say a day's drive over a flat country. The lands are very good, excepting in the center of the plat, a width of some sixteen miles. The difficulty of drainage will preclude this "wilderness," as they call it, from settlers.

Jacksonport is a thrifty place directly on the White river, and greatly in need of a good Methodist church. The friends there promise to have one built shortly. After preaching once, I was transported on Thursday, by the same team, to Batesville, and had the pleasure of seeing that beautiful village. There we have a good brick church greatly in need of modern furniture and furnishing; and there, too, I found some warm hearts ready to stand by our preacher and our Methodism. There was a good congregation in waiting. The Conference has already projected a high school at Batesville. A better location, for health, cheapness of living and beauty of scenery, could not have been selected. We should have there a substantial stone academy, and steps have been set on foot to secure it. With Brother Dye for company, I started on Friday for Searey; stopped all night on the top of the White River mountains, and reached Searey on Saturday; passed a healthy elevated region, no doubt abounding in deer. Preached in Searey on Saturday night and Sabbath morning. At Searey a fine courthouse is in process of erection and several excel-

lent dwellings. The congregation is the largest I have seen in the State. We were now one hundred and thirty miles from Clarksville, and two and a half days, to go on. The Rev. G. A. Dannelly now took me up and literally put me through. On Tuesday, at sunset, we were in sight of Clarksville. Preachers were already about. A large brick church, now building, attracted my attention, and I was glad to learn that it was for Southern Methodism. There are one or two liberal men in Clarksville who are determined to give the place the substantial basis of good schools and well-built churches. One of these was my host during Conference. May his heart be abundantly strengthened to accomplish all that it has designed!

The Arkansas Conference has a territory capable of supporting a thickly settled population of small farmers. The lands between Clarksville and Van Buren are, on the whole, the most desirable that I have seen for those who are in search of a white man's country. The climate is the just medium between North and South. Fine crops of corn and fair crops of cotton greet the eye at every clearing. Our preachers have pioneered the way, and through poverty and neglect have been steadily preaching the word. They have souls fully as large as their resources. Seven hundred and fifty dollars were raised at the missionary meeting for the old debt—the greater part of it from the preachers. The war forced many of them into a quasi location, and the utter destitution of parsonages in Arkansas seems to necessitate their still continuing in that condition. The annual collections were occasional—no uniformity of result. Some preachers have attended to this duty, but many have neglected it. Until the body of our church undergoes a tremendous revolution in regard to finance every one of her interests is destined to drag its length painfully along. We need the voice of another Baptist to prepare the way of the Lord and to call our members to repentance and to works meet for repentance.

The intercourse which I enjoyed with the preachers, both at the White River and the Arkansas Conference, was very delightful and refreshing to my spirit. They received me with every affection and thoughtful attention. I can never get tired serving such men.

A ride by the way of Cove creek and Lee's creek, and once a considerable rise (let him that readeth understand,) brought me to this place, on the line of the Indian Territory.

AMONG THE TOMBS.

The first of November has come to be a recognized holiday in New Orleans. The schools are closed, and business is in a great measure suspended. The living population throngs the last resting places of the dead. A tide of human life pours through the alleys and walks of the cemeteries, and the grounds and tombs are freshly dressed, and adorned with religious emblems and flowers. The festival of All Saints, we are told, has been observed in the Eastern churches since the fourth century. In the West it was instituted by Pope Boniface the Fourth in the early part of the seventh century. All Hallow's is the English and Scottish version of All Saints day. This festival is said to be in honor of all the angels and saints of heaven. Boniface instituted it on the occasion of dedicating the Pantheon, a temple built by Marcus Agrippa, before Christ 25, in honor of Jupiter the Avenger and all the gods, to the worship of the true God, under the invocation of the Virgin Mary and all the saints.

The institution and observance of the day are associated in the Catholic Church with serious superstitions and errors, and its recognition by Protestants is of doubtful utility. The only religious day divinely appointed under the gospel dispensation is the Sabbath. There is no express warrant for others, and their observance is of questionable expediency. They are more

in harmony with Judaism and paganism than with the simplicity and spirituality of Christianity, leading sooner or later to such errors and perversions as abound in the Latin and Greek Churches. The tone of Protestantism is sensibly affected in this community by the Romish festivals. We have found life-long members of our Protestant churches who have come to regard them as of divine appointment, and who have fallen into the practice of praying for the dead, and of invoking the saints. In proportion as these days, set apart by human authority, have become sacred, the Christian Sabbath has lost its sanctity, and is observed by many Protestants with no more strictness than they observe Good Friday or the first of November. These festival demonstrations appeal to the sensuous and the sentimental rather than to the spiritual, and are the means of entangling and perverting many.

Nothing, perhaps, can be reasonably said against the custom of devoting a day to the memory of our dead, and to the adornment of their tombs, only we could wish that the time were utterly separated from the remotest association with the institution of Boniface. It may be made an occasion of profitable meditation, and lead us for a season from the engrossing affairs of earth to think of our final lot. It may arrest the torrent of worldliness and gaiety for an hour or a day, and give momentary pause to the soul amidst the rush of business and pleasure. It may do this, and with a very few these benefits are probably realized. For the most part, however, we fear the perversion is greater than the profit, and that it is calculated to minister to social dissipation and religious error.

All Saints day is, however, an occasion of interest as a study to the looker-on who moves with the current of people as it surges around and among the dwelling places of the dead. The shrubbery, the emerald sward, the fragrant bouquets and wreaths of immortelles are surpassingly beautiful. The costly vases and urns, with their wealth of flowers, standing guard upon the thresholds of death, are in harmony with the general display. The strange contrasts and the most wonderful incongruities meet one at every turn—contrasts in the graves and tombs, in the manners of those who linger about them, and the most incongruous devices and expressions of sorrow and of love. The most striking of all is this sudden coming together of the world of the living and the dead—the living in their holiday attire, a throng of health and youth, of strength and beauty, brushing the mold almost from the unseen coffin, and leaving the echoes of their footfalls in the dark chambers where the worm and corruption are holding high carnival. Between the sunshine and flowers of the outer-breathing world, and the gloomy vaults of death and decay, how great is the contrast!

The overflowing life without, the brightness and sweetness of nature as it shines and blooms around, and the taste and wealth of architectural embellishment, cannot invest death with attractiveness, nor deprive the tomb of its awful and repulsive features. The only consolation, after all, is in the gospel. The assurance of life and immortality, as they have been brought to light through the gospel, is the only thing that beautifies the grave and abolishes death. Through him who is the resurrection and the life, we think of our loved ones as exalted and glorified in heaven, while their graves are marked and guarded by that infinite wisdom and power which shall at last change these vile bodies, and fashion them like unto the glorious body of Christ.

PLEASANT GROVE is a new church in the bounds of the Union circuit, about fifteen miles from Nashville, on the "Little Pike," Wilson county. It is a very neat, commodious and spacious house, situated in the center of a densely populated community. It was dedicated on Sunday, October 23, by Dr. McFerrin. The congregation was large and the occasion was one of interest. We hope that thousands will be born to glory there!—Nashville Christian Advocate.

DR. LEROY M. LEE.

It will be seen from the following statements, which we find in the Richmond Christian Advocate of the twenty-seventh of October, that Dr. Lee retires from the post of assistant editor. This step will be generally regretted by the readers of the paper, and by all the friends of Methodist journalism. Dr. Lee is one of our ablest and most experienced editors, and the columns of the "Old Richmond" bear witness to his taste, industry and great merit as a journalist.

"PERSONAL.—For reasons not necessary for me to mention, the position and relations heretofore held as associate editor of the Advocate will cease with the present issue of the paper.

"On many accounts I may regret the cessation of relations and labors that have been pleasant to my feelings and agreeable to my tastes. I shall bear with me to the retray and quietude of a less public position a grateful sense of the kindness and courtesies that greeted, ten months since, my return to editorial life, and cheered me in the anxieties and efforts 'to do good and to communicate' by this superaddition to duties sufficiently onerous in the management of a district of those connected with the press, which have occupied all my spare moments by day, and sent uneasiness into the hours usually allotted to rest by night.

"In closing my editorial relations I do not surrender my interest in the welfare of the 'Old Richmond'; nor are there any notes of discord between the editor and myself. We have labored in harmony, and we part in friendship. If any shall feel surprised or sorry at this announcement, the undersigned may accept either as a compliment to his labors; and can only say to any and all who may be moved in either direction—necessity, which knows no law, was laid upon me. LEROY M. LEE.

"NORFOLK, October 21, 1870."

The above note will convey to our readers the knowledge of a fact which they cannot regret more than we do. We have labored in unison with Dr. Lee for ten months, and without a word of disagreement. The delicacy of the doctor, which we most highly appreciate, prevents him from giving the reason of his retray from editorial duties in connection with this paper. We need be under no such restraint. The whole and sole reason is that the Methodist people of Virginia do not give the Advocate sufficient patronage to pay two editors. We make this statement with sincere mortification, but with the firm conviction that we have labored most earnestly and faithfully to give the church a sound and valuable religious journal. And we shall still endeavor to keep the "Old Richmond" in the field as a co-laborer in the great work of the church; and though Dr. Lee may not be fully engaged in active editorial duties with us, yet we hope our readers will enjoy many rich contributions from his pen, and from the pens of other brethren who feel a deep interest in the welfare of the church and the success of the Advocate.

The Nashville Publishing House.

The item in the report of the committee of the St. Louis Conference, referring to the Publishing House, has already appeared in our columns. In justice to the management of the Publishing House we give what is most material in the reply of Dr. Redford, as published in the Nashville Christian Advocate:

With the instructions of the General Conference before me, "to reduce the price of our books and publications, whenever in his (my) judgment the interests of the Publishing House will allow," I would have been untrue to the General Conference by whom I was instructed, and to the committee who offered the resolution of instruction, if I had still held up the price of the Advocate to three dollars, when "the interests of the Publishing House" allowed me to furnish it at two dollars to the people, and at one dollar to all preachers, traveling and local. My estimate of its cost, and my ability to send it out at this reduced price, was carefully made in the face of the instructions of the General Conference of 1866, which required it "to meet its expenses," and of the General Conference of 1870, which instructed me "to reduce the price" when "the interests of the Publishing House will allow."

I appeal to my brethren of the St. Louis Conference, to both "the ministers and laymen" in the bounds of that Conference, whose prejudices the report informs me are excited against the Advocate because of its reduction in price, and ask them, with these facts before me, whether I could have pursued a different course to that I adopted. The Nashville Christian Advocate be-

longs to the church, and through the General Conference the church had the right to instruct their publishing agent, and it was his duty to obey.

To me, however, it is exceedingly strange that brethren anywhere should complain at the first step I have taken in the direction of reduction in prices.

In the report under consideration our brethren of the St. Louis Conference do complain of "exorbitant prices" in other regards, and yet in my earliest effort to accommodate their views, and to conform to their wishes, they express "suspicious," which, however, they "sincerely hope are wholly without foundation," suspicions that the Advocate is being published at a loss to the Publishing House, and that "the deficit arising from its publication at these figures was to be made up, and the enterprise sustained, by the exorbitant prices of hymn books and Disciplines."

Nor are the books, published by us sold at "exorbitant prices." The Southern Methodist Publishing House is required to publish several books at a heavy loss. The General Minutes and the journal of the General Conference always fail to meet the expenses of publication, and yet, after carrying these and similar burdens, we cheerfully invite comparison between our prices and the prices of any house in St. Louis.

Our Sunday School Periodicals.

The following notice from the book agent will give our readers all needful information. We shall henceforth have no occasion to seek for Sunday school literature outside of our own Publishing House. We shall now have about what and about all we want, and let us begin to subscribe and send orders at once. The first of December is close at hand. We believe that the able book agent, Dr. Redford, and our competent Sunday school editor, Dr. Haygood, are about to give us just what we want, and that our own publications will supply our people and schools with all they need.

SUBSCRIBE AT ONCE FOR OUR SUNDAY SCHOOL PERIODICALS FOR 1871.

By December 1 we will be ready to deliver the January numbers of our Sunday school publications at the following rates:

Sunday School Magazine, thirty-two pages octavo, for teachers and Bible students, \$1 per annum. To clubs of ten or more, sent to one address, we will furnish six lessons papers, for the use of scholars, gratis, for each subscriber, monthly. Extra lesson papers, one cent each, or seventy-five cents per hundred, monthly, or \$8 per hundred, per annum.

Our Little People will be adapted to our uniform series for the use of infant classes, printed in bold type and suitably illustrated. It will be furnished in such form that two pages may be distributed weekly, at \$10 per hundred copies, per annum.

The Visitor will be furnished in three forms, for weekly, semi-monthly and monthly distribution, as follows: The weekly at the rate of \$50 per hundred copies, per annum; single copies, seventy-five cents. The semi-monthly at the rate of \$25 per hundred copies, per annum; single copies, forty cents. The monthly at the rate of \$12.50 per hundred copies, per annum; single copies, twenty cents. It will be printed on new type, on the best paper, and will be richly illustrated.

VISITOR GRATIS FOR TWO MONTHS.—We will send the November and December numbers, gratis, to new subscribers for 1871, with cash orders.

For full information about our Series of Uniform Lessons, see prospectus in November and December numbers of the Visitor. Send orders now.

A. H. REDFORD, Agent.

NEWS FROM THE CHURCHES.

DANVILLE, ALA., Oct. 27, 1870.

MR. EDITOR: We have just closed a series of revivals on the Danville circuit, resulting in eighty-four conversions to the church, making a total of one hundred and twelve received during the year. The church has been powerfully blessed, and by the aid of the local brethren and the active members of the church, prayer and class meetings have been established in various parts of the work. All praise be to God who hath done great things for us, whereof we are glad!

Yours fraternally,

G. R. LYNCH.

PROF. WATSON, of the Observatory at Ann Arbor, Michigan, has received the astronomical prize of the French Academie des Sciences, as a reward for having discovered nine new planets in a year.

Proud hearts and lofty mountains are always barren.

NEW PUBLICATIONS.

FIRST STEPS IN MUSIC. By George B. Loomis. Iveson, Blakeman, Taylor & Co., publishers, New York and Chicago. 1870.

We have received from Mr. Graham, No. 92 Camp street, two little paper-covered volumes, Nos. 1 and 2, bearing the above title. They appear to be well adapted to the purpose of teaching beginners the rudiments of vocal music.

THE AMERICAN SUNDAY SCHOOL WORKER.—This handsome magazine, published in St. Louis by J. W. McIntyre, is designed especially for parents and teachers; and is one of our best Sunday school periodicals. The October number contains lessons papers for the month, and also a list of lessons for 1871.

DR. DEEMS' SERMONS: A medium for the circulation of the gospel as preached from the pulpit of the Church of the Strangers, by the pastor. Terms in advance, \$4 per annum; to clergymen, \$2 per annum. Published by Little, Rennie & Co., New York. One sermon a week is to appear—something after the style of Mr. Beecher's Plymouth Pulpit. The friends and admirers of Dr. Deems will now have an opportunity of supplying themselves with his latest pulpit deliverances. The sermon for October 16 is on the text: "I am not mad, most noble Festus."

THE METHODIST QUARTERLY REVIEW FOR OCTOBER, 1870.—D. D. Whedon, LL. D., editor. New York: Carlton & Lanahan.

Contents: De Groot on Gnostic Testimonies to the New Testament; The Muscovite and the Teuton; Our Spoken English; Oriental Influence on Western Thought and Civilization; The Ethics of Latin Comedy; Wattle on Greek Ethics in their Golden Age. In addition to these articles is the usual amount of editorial matter, under the heads of Foreign Religious Intelligence, Synopsis of the Quarterlies and the Quarterly Book Table. The Book Table is able and scholarly, and the articles in the main are excellent. It does not look magnanimous in Dr. Whedon to exclude the Southern Review from his synopsis of the quarterlies.

SUNDAY SCHOOL VISITOR.—Nashville, Tennessee, November 1-16, 1870. The number for November is better than any of its predecessors. The pictures, selections and editorial matter please us better and better. We desire exceedingly to have a weekly paper of this size and style, eight pages, and larger, if anything, than this.

The GALEY for November has a number of valuable articles. Among others we have noted "The Reality of Medicine," "Reminiscences and Speculations Apropos of the Turning Point in the King of Prussia's Life." In the article on Fort Sumpter Gideon Wells has attempted to straighten out the record as it affects himself and the Lincoln administration. Mark Twain's incomparable map of Paris appears in this number, and his memoranda are as rich and rare as ever.

LIVINGSTON'S MAGAZINE for November, besides a good deal of fiction and romance, has several articles of great merit, as, for example, "A Polyglot Empire," and "The Stone Annals of the Past." The Monthly Gossip is varied and entertaining, as usual.

THE ATLANTIC MONTHLY.—The November number is filled with articles of high literary finish, but more in the nature of dissertations than a hearty and substantial meal for the hungry mind. "Joseph and his Friend" and "Old Town Fireside Stories" are continued. On the whole we think the present number of the Atlantic inferior to many that have preceded it.

APPLETON'S JOURNAL OF Literature, Science and Art is one of our most valuable weekly exchanges. The number for October 27 has a series of beautiful engravings representing some of the most striking and picturesque views of the Illaca Falls, New York.

THE HOUSEHOLD.—This valuable monthly is published at Brattleboro, Vermont, and is sent to subscribers at the low price of \$1 a year. It is one of the very best periodicals

for the domestic circle. It is for the household, and all housekeepers who have once examined it will not willingly do without it.

THE LITTLE COMPANION.—The November number has not been surpassed. The illustrations are very fine, and the contributions, in prose and poetry, are of the highest order of excellence. Published by Sowell & Miller, Chicago, Illinois, at \$1 per year.

THE CHILDREN'S HOUR.—T. S. Arthur & Sons have excelled themselves in the November number of this little monthly. The pictures are enough to set a group of children crazy with delight. Like all the publications of the Arthurs, the Children's Hour has something in favor of total abstinence in almost every number.

ARTHUR'S HOME MAGAZINE for this month has the usual excellent fashion plates and music, besides much useful information in the departments of "The Home Circle," "Gardening for Ladies," and "Our New Cook Book."

THE NEW ECLECTIC MAGAZINE.—The November number is at hand, and well filled with superior articles. We have often had occasion to recommend the New Eclectic as a Southern magazine of real merit, and deserving a large patronage. It is published in Baltimore by Turnbull & Murdock. Yearly subscription, \$4.

SCHINER'S MONTHLY.—An illustrated magazine for the people. Conducted by J. G. Holland, and published by Scribner & Co., New York. This magazine takes the place of Hours at Home and Patnam's Magazine, both of which are merged in the new magazine. The first number has a most attractive table of contents. Among several articles of peculiar interest we have noted in particular: "The Bottom of the Sea," "A Day with Dr. Brooks," and "The Bondage of the Pulpit." The magazine is published at \$3 per year, invariably in advance.

MRS. J. B. PRICE.

MARY MURPHY, wife of James B. Price, Esq., died in Lebanon, Tennessee, October 9, 1870. She was born February 22, 1834; married at the residence of her parents, in Parish of St. Mary, Louisiana, April 22, 1853. Her father, John Barrett Murphy, was a native of North Carolina; her mother, Lucy C. Brashers, a native of Kentucky—each alike remarkable for purity of character. Reared under their fostering care, she grew to womanhood, happily blending beauty of person with the rarest of graces—charity, love and unaffected sincerity. Her girlish purity and gentle elegance of manner won for her a warm place in all hearts. Yet beneath that gentleness of manner we found, a few years afterward, a strength and energy of character of which the casual acquaintance, in her maidenhood timidly, little dreamed. It was after her heart had felt the touch of those two forces which test and evolve the highest powers and beauties hidden in the nature of true woman—a mother's and a Christian's love—that we learned to know the wealth of her nature and the energy of her character. She became a member of the Methodist Episcopal Church South, the church of her parents, in 1855. At the time of her death she was the mother of five children. She had given the minute watchfulness and unflagging vigor of a Christian mother's love, and exalted purpose, to make these children, first trusting and afterward intelligent, Christians. In addition to her own painstaking teaching, she sought to make every ordinance of the church conduce to this end by giving them the most impressive surroundings. The three older—Andrew, Lucy and John Ewing—were given to the church in holy baptism, December, 1859, by Bishop Andrew, during the session of Conference at Franklin, Louisiana—using water from the River Jordan; the two younger—William Hoggatt and Waller Brashers—by Bishop McTear, during the District Conference in Lebanon, Tennessee, in 1868. And after a life spent in seeking to lead them into a spiritual recognition of their baptismal vows, her last act was to call them around her and ask that the Lord's Supper should, in this solemn moment, be administered to them all—husband, wife and children; sit close of a married life which had been one beautiful sacrament—well chosen type of the mother's true and loving devotion to her children's immortality. She has left on the hearts and lives of

husband and children lessons of Christian duty which were not only the fruits of her life, but around which her dying thoughts and prayer so tenderly and tenderly clung that they can but result in Christian love and usefulness here, and the blessedness of reunion hereafter. She ever spoke kindly of the absent, and was kind to those present, thus making and meriting friends everywhere. In the late war she not only fed, clothed and nursed the soldiers, but distributed hundreds of Bibles and tracts among Southern troops. One who knew her best says: "As daughter, sister, wife, mother, friend and neighbor she was faultless. I never knew her to say or do a foolish thing. Every act of her life reflected a heavenly-born purity of heart no immortal."

God gives us love. Something to love He lends us; but when love is given To ripeness, that on which it thrives Falls off, and love is left alone. *Teagarden, D. C. K.*

A French agriculturist estimates that the loss of farmers in the sections invaded by the Prussians amounts to \$800,000,000.

Nai Chu is the name of a Siamese youth who has lately been admitted to the freshman class of Lafayette College.

ANNUAL CONFERENCES.

CONFERENCES. PLACE. TIME. BISHOP. East Texas Conference... Nov. 2. Mar. 11. Miss. Col. C. Vanden... Nov. 4. Boggett. Virginia... Lynchburg Nov. 9. Pierce. North Ala. Conference... Nov. 16. Palmer. Memphis... Brownsville Nov. 16. Doggett. N. W. Texas Conference... Nov. 16. Marvin. S. Carolina Conference... Nov. 23. Pierce. Ala. Col. Selma... Nov. 23. McTear. Ark. Col. Camden... Nov. 25. Keener. Little Rock Conference... Nov. 25. Keener. N. Miss. Water Val. Nov. 25. Doggett. S. Georgia Conference... Nov. 30. Kavanagh. W. Texas... San Marcos Nov. 30. Marvin. Alabama... Montgomery Dec. 7. McTear. S. Carolina Conference... Dec. 7. Pierce. Mississippi... Crystal Spr. Dec. 14. Boggett. S. Georgia... Fort Valley Dec. 14. Kavanagh. Texas... Chappell H. Dec. 14. Marvin. Col. Gen. C. Jack'n, Ten. Dec. 15. Louisiana... N. Orleans Jan. 4. Doggett. Florida... Key West Jan. 4. Kavanagh. Ga. Colored Savannah Jan. 4. Pierce. Baltimore... Salem Mar. 6. Pierce.

Married.

At the residence of the bride's father, in Holmes county, Mississippi, October 13, 1870, by Rev. W. P. Barton, Mr. W. H. Green to Miss Abigail E. Bailey, both of Holmes county, Mississippi.

October 16, 1870, at Molino, Florida, by Rev. J. A. Pace, Mr. John F. Murphy and Miss Sue A. Richardson, all of Molino.

At the residence of the Rev. G. W. Chatfield, near Newton Station, Newton county, Mississippi, on the morning of the twenty-fourth ultimo, at nine o'clock A. M., by the Rev. G. W. Boyle, Mr. S. W. Hodges to Miss S. A. Chatfield, both of Newton county, Mississippi.

At the same place and time, by the same, Mr. D. C. Durham, of Meridian, to Miss H. C. Chatfield.

On the evening of the eighteenth ultimo, by the Rev. John Pipes, Mr. J. L. McClanahan to Miss Hattie Peoties, both of Mansfield, Louisiana.

Obituaries.

Little Willie R., son of Brother and Sister Smith Franks, died in Sabine parish, September 12, 1870, aged eight years.

What comfort there is, dear parents, in the thought of life and immortality beyond the dark vaults of death. Be faithful, and together with your child you will one day mingle with shining seraphs around the throne of him who doubtless has saved your boy. *R. H. ADAMS.*

Sister Sarah McNeese was born in Mississippi; joined the church when sixteen years of age, and for thirty years lived in the enjoyment of our holy religion, dying in Sabine parish, Louisiana, at the age of forty-six years, in the triumph of a living faith.

The subject of this sketch was the daughter of a Methodist preacher. She removed to this State in December, 1867, and immediately presented her letter to the church. Since then she was married to Brother John Allen, who appreciated her worth, and who, more kindly than any one else, feels her loss. How sorrow-stricken we all felt when the news of her sudden death reached us! In her death we have lost a sister indeed; but reverting to her life, we mourn not as those who have no hope, so certain are we that our loss is her eternal gain. In the goods of this world Sister Allen was often very poor, but in the fullness of grace she was rich indeed. Though not present when the destroyer smote, we are confident she rests in peace. The twenty-fifth of September, a balmy day of rest, witnessed her entrance into the heavenly kingdom. Often have we conversed with her to meet in heaven. Her warfare is over and the victory is won. Brethren and sisters of the church, live faithfully, that you may be able, in Jesus' name, to enter in. May the Lord fill out of his unutterable fullness, the

void now left in her affectionate husband's heart; and when we all victoriously meet to partake of the heavenly communion we hope to meet Sister Allen, who, living, was faithful, and, dying, was triumphant. "She hath done what she could." "A woman that feared the Lord, she shall be praised." *R. H. ADAMS.*

Mr. EDITION: In accordance with request I send you a copy of some resolutions passed by our Sunday school on the occasion of the death of one of its members, JAMES BLAND PEALE, son of J. A. Peale, Esq. His age was scarcely twelve years, but in that brief time he had greatly endeared himself to all—officers, teachers and scholars. He was regularly found in his place on Sunday morning, ever prompt in his lessons, ever cheerful, kind and affectionate.

He died of congestive chill, on Monday, October 3, after a very short illness. The resolutions are no idle tribute to his memory, but the sincere expression of grief felt by all. They were passed in silence by a rising vote, on Sunday morning, October 16, 1870. The publication of them in your paper may be of service to the cause of Sunday schools, and will be a gratification to our whole school in this place, and in their behalf is respectfully requested. Yours, etc., *R. D. HOWE, Supt.*

WHEATON, it has pleased the Good Shepherd, in his wisdom, to call another of his lambs from the Sunday school flock of this church, to be forever cared for in heaven's great fold: Resolved, That in the death of this dear little one, Bland Peale, oldest son of our beloved librarian, John A. Peale, teachers and scholars alike feel the loss of his bright face from their ranks, and join in the sorrow of his bereaved parents.

Resolved, That we, the Sunday school, hereby tender our warmest sympathy to the family of our departed little brother; rejoicing, likewise, that he, not sorrow as those without hope, but have learned of Jesus to lift their eyes from the slumbering clay that remains on earth to the great family of saints in heaven, where the angels of these little ones do always behold the face of the loving and all-pitying Father.

Resolved, That we, the Sunday school, respectfully request our pastor to use the occasion of the death of this scholar, to exhort the teachers to greater diligence in their work, so that in the great day of judgment they may stand before the Son's all-piercing eyes clear from the blood of these children entrusted to their care.

Resolved, That a copy of these resolutions be furnished the New Orleans Christian Advocate, with a request to publish the same.

\$1,000 Reward is offered by the proprietor of Dr. Pierce's Alt. Ext. or Golden Medical Discovery for a medicine that will equal it in the cure of all severe lingering Coughs, Liver Complaint or Biliousness and all diseases arising from impurity of the blood, as Eruptions, Pimples, Blisters and Boils. Sold by druggists. Pamphlet sent free. Address Dr. R. V. Pierce, Buffalo, New York.

FIVE CENTS ADDITIONAL will buy shoes with Silver or Copper Tips, which will save the buyer the price of a new pair of shoes. Compared with ragged toes and dirty stockings, they are beautiful, to say the least. Parents, try it. *se17 3m*

NEW ADVERTISEMENTS.

R. F. W. BACHMAN, Successor to H. Tillotson, and C. E. Cate & Co., **BOOTS AND SHOES, TRUNKS, VALISES, ETC.** 18.....CAMP STREET..... Under the City Hotel. *nos 1y*

CAROL'S FOR CHRISTMAS. THE CHILDREN'S HOUR Holiday Supplement now ready contains Nine Beautiful Christmas Carols, New and Old. Specimen numbers of THE CHILDREN'S HOUR (the most beautiful Child's Magazine in the world), with the Carol Supplement, Ten cents. Price of Magazine, \$1.25 a year; five copies for \$5. A large list of very desirable premiums.

Sunday Schools supplied with the Supplement in large or small quantities, at the rate of \$5 per 100, by mail, post paid. Published by T. S. ARTHUR & SONS, Philadelphia, Pa. *nos 5t*

PROMPT, HONORABLE, RELIABLE. A safe loan in every city, town and village for the largest and most successful DOLLAR HOUSE in the country. ONLY ONE endorsed by the leading Papers and Express Companies of the United States. Our premiums give investors a selection, our patrons to Agents cannot be excelled, and our checks are free. Having two houses, Boston and Chicago—our facilities are unparalleled, and our business exceeds in successful other concerns in this trade entirely. Send for Circulars and Free Cash to S. C. THOMPSON & CO., 136 Federal street, Boston, or 155 State street, Chicago. *nos 1t*

J. A. PERKINS, DEALER IN **GENTLEMEN'S FURNISHING GOODS, CANES, UMBRELLAS AND FANCY ARTICLES.** 120.....CANAL STREET..... Under Crescent Millard Hall. *nos 2y*

WANTED. AGENTS EVERYWHERE. To canvass for John S. C. Abbott's little book, "The Christian's Duty to the Poor." A new edition, with a new preface, by the author, J. B. Russell, Boston, Mass. *nos 1t*

NEW ADVERTISEMENTS.

SEASON OF 1870-71.

MASON & HAMLIN CABINET ORGANS.

IMPORTANT IMPROVEMENTS.

Patented June 31 and Aug. 23, 1870.

REDUCTION OF PRICES.

THE MASON & HAMLIN ORGAN CO. have the pleasure of announcing IMPORTANT IMPROVEMENTS in their Cabinet Organs for which patents were granted them in June and August last. These are not merely meretricious attachments, but enhance the substantial excellence of the instruments.

They are also enabled, by increased facilities for manufacturing, to make from this date a FURTHER REDUCTION OF PRICES on several leading styles.

Having completed and added to their former facilities a LARGE NEW MANUFACTORY, they hope hereafter to supply all orders promptly. The Cabinet Organs made by this Company are of such universal reputation, not only throughout America, but also in Europe, that few will need assurance of their superiority. For years the Company have been enabled to supply the constantly increasing demand for their instruments, being always largely behind orders, though producing about twice the amount of work of any other maker of instruments of the class. This extraordinary demand is evidence that they have been successful in carrying into effect two rules which it is their purpose to adhere to rigidly, so that they may be said to be principles of their business. These are:

1. To make the very best work, and only the best; availing themselves of the best results of inventive genius, every improvement wherever effected, and every facility which the highest skill, ample experience, and liberal use of modern means can command. 2. To sell at the lowest possible prices, reserving to themselves the least remunerative profit. As cost of production is diminished, prices are reduced, and they always *pay* *their* *prices*, which are not subject to discount. The extent of their business, and enormous number of Cabinet Organs which they now have on hand, enable them to employ various machinery, and a division of labor which would not be possible in a smaller business. They are thus enabled to make the present reduction in prices, and to sell their work at even less than the prices commonly demanded for inferior instruments, and less than the cost of production without such extraordinary facilities.

They now offer Four-octave Cabinet Organs, in quite plain cases, but equal according to their capacity to anything they make, for \$30 each. The same, Double Reed, \$35. Five-octave Double Reed Organs, Five Stops, with Knee-swell and Tremulant, in elegant case, with several of the Mason & Hamlin improvements, \$125. The same, extra, with new Vox Humana, Automatic Swell, etc., \$150. The same, Resonant Case, with new improvements, \$200. Five Octaves, Three Sets Reeds, Seven Stops, with Euphone, a splendid instrument, \$225. Two Manual Cabinet Organs, Four Full Sets of Reeds, Nine Stops, \$375. The same, Resonant Case, with the new five-octave, the finest instrument of the class made, \$425, etc. Many other styles in proportion.

A new Illustrated Catalogue, with full information and reduced prices, is now ready. It will be sent free, with Testimonial Circular, presenting a great mass of evidence as to the superiority of these instruments, to any one sending his address to the MASON & HAMLIN ORGAN CO., 154 Tremont st., Boston, or 596 Broadway, N. Y. *nos 22 3t*

BY THE DEATH OF MR. G. W. HUNTINGTON the firm of PAYNE, HUNTINGTON & CO. is dissolved, taking effect from and after the thirty-first ultimo. All their business was extended to and liquidated by their successors, **PAYNE, DAMERON & CO.**

The undersigned, surviving members of the late firm of PAYNE, HUNTINGTON & CO., will continue the Cotton Factors and Commission Business at the old office, Nos. 84 and 86 Baronne street, under the name and style of PAYNE, DAMERON & CO. *J. U. PAYNE, WILLIAM H. DAMERON, LEONARD M. PAYNE, NEW ORLEANS, Sept. 1, 1870. nos 15 1m*

SALESMEN Wanted For the beautiful Steel Engraving, "Christ Blessing Little Children." Taken from Eastlake's world-renowned painting. Sold only by subscription. This work has no equal for salubility. Salesmen are making from \$5 to \$15 per day. Send for descriptive circular, terms and testimonials. Address *C. T. MERRIMAN & CO., Publishers, se21 3m 64 Camp St., New Orleans.*

J. W. BLACKMAN'S COMMERCIAL COLLEGE. 61 CAMP STREET, Corner Commercial Place, N. O. Open day and evening the entire year. Penmanship, Book-keeping, Mathematics and Languages are practically taught, by experienced professors. Persons from fifteen to fifty years of age, and of any nationality, are admitted to each student, who has a separate desk to himself, and is put through a thorough and systematic course of study, so that he may be able to support himself as a qualified man for the situation he intends to fill. Persons who have neglected their education, or who are desirous of preparing for business, students from the country may obtain board in the family of the principal.

Terms: Twenty per cent. less than other Commercial Colleges in this city. Cost of full Commercial Course only \$100. Average time to complete four months. The principal has been a professional teacher in New Orleans since 1851. For circulars address *J. W. BLACKMAN, New Orleans. nos 1y*

SOUTHERN METHODIST Male High School, New Orleans. The exercises of the second session of this institution will commence on MONDAY, the 14th day of September proximo, in the basement of the German Methodist Church, Broadway, between Felicite and Enterprise. The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their mental qualifications, but also their ability to impart instruction. The rates of tuition have been fixed as low as is consistent with thorough instruction, and a full board and rooming as to terms, etc., apply at the School. *D. I. RAST, Principal. nos 1y*

REFERENCES:—Bishop J. C. Keener, D. D., Rev. Luther L. D. J., Rev. J. B. Walker, D. D., Rev. J. C. Miller, Messrs. J. P. Harrison, William H. Foster, H. F. Given, John G. Barber, William H. Dameron, Wm. Mount. *nos 1t*

NEW ADVERTISEMENTS.

S. M. PETTENGILL & CO.

37 Park Row, New York, and 10 State Street, Boston.

are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers. *de17 1y*

CHILDREN TEETHING.

MRS. WINSLOW'S SOOTHING SYRUP

FOR CHILDREN TEETHING.

greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of indisposition by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WHAT WE DO KNOW," after years of experience, and pledge our reputation for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered.

Full directions for using will accompany each bottle. Be sure to call for

"Mrs. Winslow's Soothing Syrup,"

having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations. Sold by Druggists throughout the world. *de18 6m*

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FEVER AND AGUE ANTIDOTE.

ALWAYS STOPS THE CHILLS.

This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will

Cure Immediately and Permanently

every form of Fever and Ague, because it is a perfect Antidote to Malaria. Sold by all Druggists. *de1 1y*

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The session of this college will begin on the FIRST MONDAY in October next. The session embraces forty weeks.

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Wine, Molasses or Sorghum, in ten hours without using drugs. For circulars address *E. L. SAGE, nos 1y Vinegar Maker, Cranwell, Ct.*

The Child's Corner.

THE FIRST STEP.
BY GEORGE COOPER.

Mother is watching you, little pet;
Don't be afraid to stand alone!
You are the prettiest darling yet!
Come to me now, my own!

Only one tiny step to-day;
Know you can do it if you try;
Mother will lead you the nearest way
Over the mountain high!

Over play mountain, and over play hill,
All on the smooth, wide carpet here!
What is my darling child still?
Won't you come, baby dear?

Dimpled and white are the eager feet;
Father, O keep them from earthly harms!
A tottering step, and the traveler sweet
Hides in the mother's arms!

Father, O then in my heart I pray,
Though little feet are in danger east,
Lead them safe home, as I have to-day,
From the first step to the last!

Little Corporal.

ARY SCHEFFER'S FIRST ATTEMPT.

"On the wall of brick and plaster,
Running down the garden-walk,
Little Ary drew a picture
With a piece of pointed chalk.

"For a man it was intended,
But it looked—oh! such a sight!
On its left hand, but three fingers,
And but two upon its right.

"It had neither knees nor elbows,
And its body was so small;
Both its feet were bent and twisted,
And it had no mouth at all.

"As he drew, his cousin Gretchen,
With her doll, was standing by,
And she said: 'You'll be an artist,
My dear Ary, if you try.'

So begins a very long ballad by an English writer on Ary Scheffer's first attempt. Ary evidently did "try," for notwithstanding the quality of this early effort, he improved so fast that by the time he was twelve years old he painted an historical picture that astonished the good people of Amsterdam very much indeed. It was hung in a public gallery, and crowds who flocked to see it went away praising the skill of the young artist. "He will be the pride of Holland!" said one Dutchman. "He will be the wonder of the world," said another. "He will make a tremendous fortune," said those who knew the cost of a good picture. But his mother wrote to him: "Do not think of these things, dear Ary. Love the Lord, and thank him for your precious gift. Improve in your art as much as you can, but devote it all to him. I have not much money, but whatever I can spare shall be spent for your progress. You shall study in France. Then, Ary, if you are faithful, you will become a great painter, worthy to serve the mighty Master."

So the boy went to Paris, and though he was a Hollander by birth (having been born in Dordrecht in 1794), he was soon known as the great French painter, who, in many respects, excelled any man of his time. Although he produced a great variety of pictures, among them a portrait of Charles Dickens, his greatest pleasure was to represent scenes connected with the life and death of the Saviour. His sacred works are his best. He died in Paris in the summer of 1858, just as he was finishing his great picture of "The Angels rolling away the Stone from the Tomb."—*Hearth and Home.*

DIFFERENT WAYS OF EATING.

A distinguished physician of our acquaintance, who has occasion to examine the chests of many people, says that he gets a great deal of amusement in observing the different ways in which people put on a shirt. We find no little amusement in noticing the different ways in which people eat. Those of us who have business "down town" in the city, mostly eat at a restaurant where dozens, and sometimes hundreds, are taking their noon-day meal. It is curious to see the different ways in which people will go about the same operation. Some "gobble up" their food as if on a wager to see how soon they can dispose of it, and others pick it up as if looking for something disagreeable in it—and they find it too, sometimes, at restaurants. Some eat as if they were the only persons at the table, and reach directly across one's face for salt or pepper, while others will be careful not to intrude upon their neighbors in any manner. You can always pick out the gentlemen by the way in which they regard the comfort of others. It is bad enough to see one wipe his knife on his lips and then put it into the butter, but the greatest annoyance is the man who "eats with his elbows." We mean those chaps who keep their elbows working like a fiddler. It is a real discomfort to sit next to one of these, as the frequent nudges and knocks that one gets from the industrious elbow quite destroys the enjoyment of a meal. It is not in restaurants only that we have noticed this uncouth performance, but in hotels, private families. It is not likely that those who annoy others in this way are conscious of doing so, but it is the exercise of a bad habit formed when young. We would not like to think that any of our young

friends eat in this way, but if they find themselves doing so, let them try to cut the food and carry it to the mouth without spreading out the elbows; they will find it quite as easy, and they will not, in this respect at least, annoy others at the table.—*American Agriculturist.*

The Farm and Garden.

SAVING SEED CORN.

An Illinois correspondent of the Country Gentleman writes as follows:

As to saving seed corn, I intend to do it in the following manner, and recommend others to do the like: As soon as the outer husks of corn ears have attained a pale straw color I shall send or go myself through the field and select the largest and earliest ears in sufficient quantity for seed for my own use next year. These ears will be spread in the sun, say one or two days, until the husks are toughened so they will stick to the cob. The corn will then be husked, taking care to leave enough of the husks on each ear to handle and hang them up by. The ears will then be tied together, two and two, and strung over poles in a dry and hot loft or garret, where they will remain until the corn is thoroughly dry, and the cob seasoned through. Then, in course of the fall, the corn will be carried to the smoke-house and smoked as brown as a berry, and there be suffered to stay until wanted in the spring, and, of course, get a second smoking with the meat. Care must be taken that the temperature of the smoke-house never exceeds one hundred and fifty or one hundred and sixty degrees Fahrenheit, also the vitality of the germ will be endangered. Seed corn so gathered, saved and smoked may be planted in an ordinary soil, as soon as the frost is out, and, provided it is not wholly in the water, will retain its vitality up to the time the degree of heat has accumulated in the soil necessary to push the germ.

As for saving other seeds, it is an excellent plan to save everything, but the seeds of all kinds of vegetables which grow better farther north than in central Illinois, I would never recommend to save with the intention of planting. The truck-patch men of the South renew their vegetable seeds every year, and though the deterioration is not so swift in central Illinois as in Louisiana and Texas, it is so considerable that I believe nothing pays better than an annual renewal of seed from the North.

As to grains, oats and rye are Northern in their origin, and corn, wheat and barley Southern—that is, we conclude so, because better oats and rye are grown north of forty degrees than south of it; while south of that parallel the other grains named yield richer and stronger food, flour and malt. For the first we should improve our seed by going north for it; for the second we should go south, but not too far south, because there is more danger to the crop in taking seed of a long summer or a season's growth to a short one, than in the reversal of that method.

ERADICATING WEEDS.

FALLOW VERSUS NOED CROPS.

A fowler piece of land than that we took in hand in the spring of 1869 we do not wish to see. It was just what might be expected on a farm rented to a slack tenant for eight successive years; potatoes hoed once, and corn twice, and a glorious crop of weeds allowed to grow to seed every year. Charlock took the lead, and the only comforting thing about this was, that it was so thick that no other weed stood any sort of a chance. Ten days after stirring the soil the ground would be completely covered with this weed. Where oats were sown the charlock grew so stout that the bloom made an unbroken sheet of yellow. About seven acres were planted with potatoes. Two weeks after planting, a lovely crop of charlock was in sight. We went over the ground with a bush-harrow, making a clean sweep of the whole crop. A few days later the potatoes began to break ground. We went through them with Share's cultivator, throwing a very light covering over the tops, and completely scarifying the surface. The potatoes received three cultivations after this, and were dug partly with Al-

len's potato digger; making six crops of charlock and other weeds killed in one season by tillage. Another crop started vigorously, but was cut off by the frost while in blossom, and before the seeds had time to mature. This made seven crops, and it was thought some impression ought to have been made upon the stock of seed in the ground. The ground was manured liberally with yard manure and seaweed this spring, and planted with early rose potatoes. The weeds started as promptly as ever, but not quite so numerous. The spaces between the charlock seemed to widen a little. We pursued the same course with bush-harrow and cultivator, the charlock growing fainter-hearted with every crop destroyed. The potato crop came off in July, and the land was immediately dressed with slaughterhouse manure, and fish pomace, and sowed to turnips. This crop will smother the charlock, we think, if any remains. We know it to be practicable to destroy fourteen crops of weeds in two seasons without losing a crop. The cultivation was no more than the potatoes needed; and as the hoe was used but once in each season, and that very slightly, the cultivation was not very expensive, and that expense is not to be charged to the weed crop, but to the potatoes. Fourteen crops might have been destroyed in one season by a fallow, harrowing every two weeks, but then this expense would have to be charged wholly to the weed crop, or to the cleansing of the land. On the whole, we are very well satisfied that foul land can be more economically cleansed with cultivated crops than with a fallow.

In the fallow all our labor is a dead loss. If there is an ameliorating process in the stirring of the soil, we get that quite as well when crops are upon the ground. There is a choice of crops for this purpose, and there would be a great advantage in having a succession of crops so as to get ten or twelve scarifyings, instead of seven in a season. There is also an advantage in high manuring. The weeds start more rapidly, and we think a larger number of the foul seeds germinate and are destroyed every time the surface is disturbed. Potatoes are better than corn, because they can be planted earlier, and two crops of weeds can be destroyed before they are above ground. If these are early, and are removed by the middle of July, there is ample time for a crop of the sweet German turnip, or of common white turnips. The plowing that occurs between the crops of great advantage, especially if it be a little deeper than the spring plowing. It brings up a new stratum of soil to sprout its crop of weeds, and to be benefited by the atmosphere. The old adage, "One year's seedling makes seven year's weeding," is true enough, if you hoe but once or twice and let the weeds go to seed. But if you plan your crops so as to cultivate ten or twelve times, it puts another aspect upon the question. Every stock farmer, we believe, can raise potatoes and turnips at a profit, however distant he may be from market. If he is near, so much the better for him. We believe that clean land is a possible thing, and that it can be economically attained.—*American Agriculturist.*

"BY GOD'S HELP I WILL."

John Maynard was well known in the Lake district as a God-fearing, honest, intelligent pilot. He was pilot on a steamer from Detroit to Buffalo one summer afternoon. At that time those steamers seldom carried boats. Smoke was seen ascending from below, and the captain called out: "Simpson, go down and see what that smoke is." Simpson came up with his face pale as ashes, and said: "Captain, the ship is on fire!" Then, "Fire! fire! fire! fire on shipboard!" All hands were called up. Buckets of water were dashed upon the fire, but in vain. There were large quantities of resin and tar on board, and it was useless to attempt to save the ship. The passengers rushed aft and inquired of the pilot: "How far are we from Buffalo?" "Seven miles." "How long before we reach it?" "Three-quarters of an hour at our present rate of steam." "Is there any danger?" "Danger here! so the smoke bursting out! Go forward if you would save your lives!" Passengers and crew, men, women and children, crowded the forward part of the ship. John Maynard stood at the helm. The flames burst forth in a sheet of fire; clouds of smoke arose; the captain cried out through his trumpet: "John Maynard!" "Ay, ay, sir!" "Are you at the helm?" "Ay, ay, sir!" "How does she head?" "Southeast by east, sir!" "Head her southeast and run her on shore!" Nearer, nearer, yet nearer she approached the shore. Again the captain cried out: "John Maynard!" The response came feebly. "Ay, ay, sir!" "Can you hold on five minutes longer, John?" "By God's help I will!" The old man's hair was scorched from the scalp, one hand disabled, his knee upon the stanch-

ion, and his teeth set, with the other hand upon the wheel, he stood firm as a rock. He beached the ship—every man, woman and child were saved, as John Maynard dropped, and his spirit took its flight to his God.

He sacrificed his life to save the lives of others; it is worth a greater effort to save a man from moral ruin—to save a child from drunkenness than from fire.—*John B. Gough.*

VARIETY IN TEACHING.

A mistake sometimes made by teachers is that of proceeding exactly in the same way all the year round. I do not, by any means, count it as among the most common or the most serious of errors in teaching. Yet it is an error, and a serious one, and it is usually committed by teachers who in other respects are worthy of high commendation. They have in some way formed for themselves a model of the manner in which a lesson should be given, and they follow it with undeviating uniformity year after year.

Such a course is at war with the constitution of the human mind. If order is heaven's first law, variety is the second. The very best method of presenting truth, if followed constantly without change, becomes tiresome and loses its attraction. It is so with our food. The most wholesome and delicious articles of diet pall upon the appetite when long continued. We require change and variety in what we eat, whether we consult health or pleasure. The soil requires rotation of crops, else it becomes impoverished and barren. What a marvelous change God has ordained in the seasons, giving us endless alternations of summer and winter, heat and cold, darkness and light, moisture and drought! How the birds and the flowers, the grains, the fruits and the vegetables come and go in endless succession, and equally endless variety! All is change, yet all is order. Nature, in all her operations, seems equally to abhor confusion and monotony.

Let us learn a lesson from this in our teaching. Let us learn that the very best methods of teaching and training, of discipline and government, wear out. They lose after a while their effect. Modes of stimulating enthusiasm or of awakening attention, of securing punctuality or of enforcing order, which for a time seemed perfect, begin after a time to lose their power upon the youthful mind. Just as we think we have everything perfect, we are working after the latest and most approved pattern, our machinery is complete and moving without a flaw, just then somehow the propelling power gives way. The grooves and pulleys are all there, but the mind ceases to run in them. What a power in the Sunday school the little blue and red tickets once were! Yet they wore out. Merit marks and demerit marks, and averages for attendance, recitation or conduct, produce for a time prodigious effects, and an inexperienced teacher, seeing the effect in some particular case, jumps to the conclusion that he has found the universal remedy, and he settles down upon a system for life.

In so doing he forgets one essential condition of the material upon which he is acting. A worker in wood or metal or other material substance, having invented the best mode of fashioning it to suit his purpose, follows that mode with undeviating uniformity, or until some better mode is discovered. The more closely he sticks to his method and his pattern the more sure he is of success. But it is quite otherwise with the worker upon mind. Here the material upon which we work is sold out twice in the same condition. We influence and mold the mind of a child only by securing its own co-operative action. We cannot teach a child by merely pouring out knowledge before him. Teaching, in its very essence, and in every stage of it, is a co-operative process. And there is no fact more patent to the thoughtful observer than that with children methods wear out. They tire of the simple style of teaching and talking, no matter how good it may be, and when they tire of the method, and it ceases to interest them and to induce their active co-operation, the teacher's work is lost. He is working, but doing nothing. Hence the imperative necessity of his studying variety.—*The Sunday School Idea.*

A young rural lawyer in Illinois is going to take the stump during the fall campaign, and proposes to "grasp a ray of light from the great orb of day, spin it into threads of gold, and with them weave a shroud in which to wrap the whirlwind which dies upon the bosom of our Western prairies."

"I have lost my appetite," said a gigantic fellow, who was an eminent performer on the trencher, to a friend. "I hope," said his friend, "no poor man has found it for it would ruin him in a week."

To tell a Christian that he runs fast may soon make him stand still.

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H. F. JOHNSON,

Jy30 3m President.

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RACE, FOSTER & E. T. MERRICK,

Attorneys, Counselors and Solicitors,

Cor. of Camp street and Commercial Place, n025 ly NEW ORLEANS.

Scientific.

Sponge.—According to Van Beneden the sponge is a polytropic animal; reduced to its most simple form; chemically akin in substance to silk; a nitrogenous, albuminous compound almost identical with the pound which makes up more than half of the whole substance of silk. Let us hope that this is an end of the great sponge question. It quite agrees with our experience that sponges (bipodal) are nitrogenous and albuminous compounds, only that the larger half is meanness.

In the ancient tombs and monuments of Egypt butchers are frequently represented sharpening their instruments on round pieces of metal of blue color, which, in ancient times, typified iron or steel, as red designed bronze. The ancient Arabs used iron in prehistoric times. In the ancient Scandinavian tombs in Denmark, swords and knives have been found with gold or copper blades and iron handles and edges, which demonstrate that those tombs belong to an extremely remote period, when iron was still the rarest and most precious metal.

A PECULIAR TREE, called the tallow-tree, grows in China, the fruit of which contains a seed covered with a white, solid, fatty matter, which the natives convert into candles. It is proposed to introduce this tree into South Carolina, the south of France and Algeria, where there is every prospect of its being successfully cultivated. In China it forms vast forests, and gives rise to a considerable branch of local commerce. The government of British India has introduced it throughout the different regions of the peninsula, it now being ascertained that it grows equally as well in the Punjab and the northwest provinces as in China. The fatty matter produced by the tree favorably compares with the finest tallow, and when manufactured into candles, burns with a clear, white flame of great brilliancy, and emits neither smoke nor disagreeable odor.

The Rev. Father Secchi has published a work entitled "The Sun," which contains the results of his most recent investigations concerning the compositions of that celestial body, in which he exhibits an exposure of the principal modern theories regarding its structure, and other numerous details regarding its influence on the universe, and the laws that regulate it, which are in the highest degree interesting to all lovers of science. The following are the heads of the different chapters into which this remarkable work is divided: General Aspect of the Sun, its Spots and their Principal Laws; New Method of Taking Observations; General Structure of Solar Spots; The Proper Movement of the Spots; The Rotation of the Sun; Solar Atmosphere; Phenomena Observed during Eclipses; Protuberances; Spectral Analysis of Solar Light; Solar Temperature; Solar Radiations; The Sun the Center of Force; The Sun and Stars.

Certain wasps are in the habit of providing their larvae with the bodies of other insects for food. But the genus *sphex* has a still more remarkable habit. If the larvae were fed with dead bodies, it would be necessary to procure them a daily supply, or their bodies would putrefy and be unfit for food. But the *sphex* has hit upon a plan of supplying its young with a store of fresh meat, preserved after a method of its own. It seizes on larvæ or perfect insects, and inserts its powerful sting into their thoracic ganglia; by this means it paralyzes without destroying them. It then places them, one by one, in holes in the earth, and there lays its eggs in the midst of them; then it shuts the door, and the larvæ, when they are hatched, feed on the living bodies of the creatures thus prepared for them. Supporting these insects to preserve their feeling and sense, this proceeding presents an ingenuity of torture worthy the imagination of a Dante.

COMMENSALISM.—The extent to which animals of various kinds board in common is quite extraordinary. Parasites are many of them, well known, who feed themselves at the expense of their victims, whether by living on the skin or penetrating to the interior tissues and vital organs; and yet the variety of these is scarcely credible, covering as they do almost every kind of animal even to parasitism, or parasitic in successive series. Leaving these aside, there are many species of animals whose habits of eating and locomotion keep them inseparable, though without any hostility between them. The old story of the bird harmlessly picking the crocodile's teeth, after he has dined, has its counterpart in a multitude of observed cases of commensalism. Something quite akin to it we see in domestic life, where fowls and birds make free to alight at the manger and share with the improvident horse his meal. M. van Beneden read a paper before the Belgian Association of Science,

which is full of interesting particulars in this line. There are two kinds, the free and the fixed. A *Holothuria*, in the waters of the Philippine Islands, rejoices in such a variety of boarders as to present no distant resemblance to a *table d'hôte*. The smaller fry, attendant in such cases, are dependent on the superior activity of the host in providing food for the rest as well as for itself. The star-fish is also in the habit of giving lodgings. A fish of Brazil carries in its mouth several little fish, which were formerly supposed to be its own young, thus tenderly nurtured and protected, but they prove to be of an entirely different species, who find it a hospitable home. Sea-anemones also belong to the race of publicans, though whether they take toll is not mentioned. Having ourselves seen them offer their hospitalities to unwary little fish who, once within doors, disappeared without ever finding the way out, we have just a suspicion that M. van Beneden did not in this case make strict enough inquiry as to who did the eating inside; but he speaks of one anemone found in the China sea, two feet in diameter, in the interior of which small fish disappeared themselves. Crabs, it seems, of various kinds, are very much in the habit of living out. The hermit crabs seize upon the houses of gastropods, as we see on all our coasts, but they still have to admit smaller boarders, of no kin with themselves, to live inside, and others plant themselves on the outside, thus shrewdly obliging the crab to carry them around when it travels in search of food. These last mentioned creatures belong to the fixed kind; and of like habit with them are a multitude of others, such as the *cirripedes*, who adhere to the backs of whales, dolphins and sharks, and are thus carried around to get their food, while they could not otherwise live. Such is commensalism.—*Christian Union*.

THE INNER LIFE.

In proportion as the inner life is vivid, the outer life will be effective. St. Paul was naturally a man of vigor. His very faults were those of energy. When he apprehended, or rather was apprehended by, Christ, he did not lose vigor, but became more intense, more earnest, more executive, than ever. The inward life does not distract, it concentrates—does not enervate, it emphasizes—the outward. While it calms, it stirs; while it gives repose, it also gives force.

You have seen the invigorating influence of a human passion. You have observed how love will make a timid woman courageous; how it gives rush and flow to a desultory, purposeless man, to have within himself the consciousness of a virtuous affection for the sake of which it is worth while to be brave, and necessary to be pure. You have said sometimes, of one and another among your friends, "I can scarcely recognize in him the same man," and you have found the explanation afterward in some secret kindling on the altar of his soul of a fire of human devotion. So it is in that one higher region still—that hidden life, that death to the world, of which St. Paul tells. If you wish to move hearts, if you wish to influence minds—if you wish to be a statesman where before you have been a politician, an orator where before you were a rhetorician—if you wish to warm where before you shone, to kindle where before you dazzled—learn to live the life unseen, to come forth from God's presence into the communion and contact of men. "The life hidden with Christ in God" will show itself in an elevation, a dignity, a nobleness of spirit, due to a presence inwardly felt, and manifested, without pretense or parade, in the words and in the actions of the possessor. "They are not able to resist the wisdom and the spirit by which he speaks." "They that sat in the council, looking steadfastly at him, saw his face as it had been the face of an angel."—*Good Words*.

THE VESSEL OF HONOR.—In the matter of pulpit spittoons, we trust to be pardoned for suggesting that it would be a great improvement to have them placed on or above the sacred desk rather than under it, as it would be a saving of time as well as of merriment conclusions if after the second hymn, when the sweet morsel must be removed preparatory to the heavier work of preaching, to have the receptacle near at hand, and within view. We have seen ministers at this critical moment go through the difficult maneuver of dropping the head behind the pulpit for the purpose of ejecting the quid, when if the spittoon had occupied its place of honor beside the Bible, no such miserable subterfuge would have been necessary. The pulpit spittoon might be made to conform in design to its architectural surroundings, and thus stand as a happy illustration of the *utile cum dule*.—*Packer's Monthly*.

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.

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MONTHS. JAN. MON. TUE. WED. THU. FRI. SAT. SUND. FEB. MON. TUE. WED. THU. FRI. SAT. SUND. MARCH MON. TUE. WED. THU. FRI. SAT. SUND. APRIL MON. TUE. WED. THU. FRI. SAT. SUND. MAY MON. TUE. WED. THU. FRI. SAT. SUND. JUNE MON. TUE. WED. THU. FRI. SAT. SUND. JULY MON. TUE. WED. THU. FRI. SAT. SUND. AUGUST MON. TUE. WED. THU. FRI. SAT. SUND. SEPTEMBER MON. TUE. WED. THU. FRI. SAT. SUND. OCTOBER MON. TUE. WED. THU. FRI. SAT. SUND. NOVEMBER MON. TUE. WED. THU. FRI. SAT. SUND. DECEMBER MON. TUE. WED. THU. FRI. SAT. SUND.

To ADVERTISERS.—A straight pencil mark in the above calendar indicates the date of a money-order received; a circle the amount of dollar received, and a half circle the amount of cents.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY,
FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature, and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

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The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.
REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.

Dr. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Greek and Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of liberal service, his any excellent personal traits all entitle him to the unqualified confidence of our people.

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WESLEYAN FEMALE INSTITUTE,
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The ninth session, now in progress, will close last Wednesday in June, 1870. The next session will begin first Monday in September next, and will continue ten months.

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The Course of Study embraces a Preparatory and an Academic Department, including Literary, Scientific and Optional Courses, a Special School of Civil Engineering and a Commercial School.

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Cadets received any time during the session and charged from date of entrance. Discipline, military, with daily drill. A battery of four guns will afford facilities for instruction in military. Uniform of cadet: Gray cloth, to be had at the institution at a cost of \$25 per suit.

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* Until the rebuilding of the College edifice, lately destroyed by fire, near Alexandria, the institution is temporarily located at Baton Rouge, in the Deaf and Dumb Asylum. Location very healthy, and accommodations ample for a large number of cadets. Number this session, 170. Jy11 4m

VIRGINIA FEMALE INSTITUTE,
STANTON, VIRGINIA.

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With Nineteen Assistants.

The Twenty-sixth annual session will open SEPTEMBER 14, 1870.

From over a thousand testimonials from Southern patrons we select the following: from General Robert E. Lee, president of Washington College; General Francis H. Smith, president of the Virginia Military Institute; and General W. N. Pendleton, Lexington, Virginia.

"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Stanton, under the care of Rev. R. H. Phillips. They therefore know it to be admirably conducted and superior institutions for young ladies, and they cordially recommend it to favor, even beyond its past extensive patronage." R. E. LEE.

FRANCIS H. SMITH,
WM. N. PENDLETON,
LEXINGTON, VA., March 14, 1870.

For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Stanton, Virginia. Jy11 3m

HOMER COLLEGE.

The scholastic exercises of the Fall Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church South, will begin on the FIRST TUESDAY of September next.

FACULTY.
Rev. J. E. Cobb, President and Professor of Languages and Moral Science, Greek Language and Literature.
J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.
A. C. Calhoun, A. B., Adjunct Professor of Languages and English Literature.

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NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market continues to improve, but there is still but little doing compared with the usual volume of business at this period of the year. Country merchants are as yet reluctant to visit the city. All the freight room for Galveston has been taken up as fast as vessels have been placed on the berth, or in advance, to a great extent for the shipment of goods previously purchased for forwarding at the first opportunity. The indications are in favor of a marked improvement during the next fortnight. Sugar and molasses have come forward more freely, and met a fair demand, but at easier prices, especially for the latter. Western produce has been in only moderate request, without any material change in quotations. There are large foreign orders pending here for flour, which is held at about 50c. above their limits.

The weather has been clear and pleasant, and if it has been of the same character in the country, must have a material influence in enabling planters to save the open cotton. As a general thing the accounts from the uplands indicate a less fruitful crop than last year, but on the bottoms and the river lands the yield is exuberant, and apparently beyond the ability of the labor force to save. The crop question essentially depends upon the weather for this and the next month.

The river is eleven feet six inches below high water mark.

COTTON.—The following are the arrivals since the twenty-eighth ultimo: Louisiana and Mississippi bales, 21,588; Texas, 104; Florida, 19; Mobile, 1,971.

Total, 23,683.

On Saturday the movement commenced with considerable spirit, and during the morning factors were enabled to realize an advance of $\frac{1}{4}$ to $\frac{3}{8}$ c., but subsequently buyers evinced less eagerness and prices receded $\frac{1}{8}$ c., closing at a net improvement of $\frac{1}{8}$ to $\frac{1}{4}$ c., good ordinary being quoted at 14 $\frac{1}{2}$ to 15c., and low middling at 15 $\frac{1}{2}$ to 15 $\frac{3}{4}$ c. The sales embraced 4,150 bales. On Monday the demand continued fair, but prices showed more irregularity, opening in favor of buyers, with sales of good ordinary as low as 14 $\frac{1}{2}$ c., and low middling at 15 $\frac{1}{2}$ c., but subsequently advanced $\frac{1}{8}$ c., after which they lost their buoyancy and receded nearly to Saturday's figures, good ordinary closing at 14 $\frac{1}{2}$ to 15 $\frac{1}{4}$ c., and low middling at 15 $\frac{1}{2}$ to 15 $\frac{3}{4}$ c. The business amounted up 4,500 bales. On Tuesday the market opened with only a moderate inquiry, and although in the face of more liberal receipts factors were compelled to make some concessions, low middling selling down to 15 $\frac{1}{4}$ c., yet it failed to impart any active impulse to the demand. As the supply, however, was fair, 4,100 bales changed hands, mostly at about our subjoined quotations.

This makes an aggregate for the past three days of 12,750 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 132,126 bales, against 156,546 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 2,645 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 23,572 bales to Great Britain, and a decrease of 87,922 to France, and of 13,055 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary, 12 to 13
Good ordinary, 14 to 15
Low middling, 15 to 15 $\frac{1}{2}$
Middling, 15 $\frac{1}{2}$ to 15 $\frac{3}{4}$
Strict middling, 16 to 16 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales, 20,696
Arrived past three days, 23,683
Arrived previously, 121,516—145,199

Exported past three days, 11,437
Exported previously, 73,128—84,565

Stock on hand and on shipboard, 81,330

Flour.—The market has continued dull since our last report.

Monetary.—Gold, 110 $\frac{1}{2}$ to 111 $\frac{1}{2}$.

American silver half dollars, 107 to 107 $\frac{1}{2}$; and Mexican dollars at 1 $\frac{1}{4}$ per cent. premium in gold.

In bonds we notice a fair demand for City, and at firmer rates, the sales including \$7,100 new seven per cents, on Saturday, at 73 $\frac{1}{2}$, and \$2,000 do. at 74; \$3,000 do., on Monday, at 73 $\frac{1}{2}$, \$15,000 at 74, and \$15,000 old at —; and \$2,000 new, on Tuesday, at 74 $\frac{1}{2}$.

City Treasury notes are quoted at 18 to 20 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Nov. 1, 1870.

Texas cattle, choice, per head, \$4 to 45
Texas cattle, second quality, per head 22 to 35
Texas cattle, third quality, per head 14 to 20
Rogs, per lb. gross, \$4 to 5
Rogs, first quality, per head, \$4 to 5
Rogs, second quality, per head, \$3 to 4
Rogs, third quality, per head, \$2 to 3
Black cows, choice, per head, 100 to 110
Black cows, second quality, per head, 50 to 80
Texas cows, with calves, \$8 to 14
Calves, per head, 8 to 12
Earlings, per head, 8 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural Implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, hand & shovel		
tooth	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	10 00
Spades	9 00	17 00
Axes	10 00	15 00
Bagging, per yard:		
Kentucky	30	32
East India	30	33
Bale rope, per lb:		
Kentucky	1 05	1 10
Brass, per 100 lbs:		
Sheet	5 00	6 00
Crackers	5 00	6 00
Bricks, per M:	10 00	12 00
Lake	10 00	12 00
English fire	40 00	47 00
Candles, per lb:		
Sperm, New Bedford	50	
Tallow	13	15
Star	13	15
Chocolate, per lb:		
No. 1	38	65
Sweet and spiced	35	67
Cider, per bbl:		
Western	13 00	
Northern	13 00	
Coal, per ton:		
Canal	15 00	
Anthracite	11 00	12 00
Western	11 00	
Coffee, per lb:		
Havana (currency)	24	30
Java	25	30
Coriaria	25	28
Copper, per lb:		
Sheeting	80	83
Sheathing	33	35
Copper bolts	25	26
Yellow metal	25	26
Cordage, per lb:		
Tarred, American	22	23
Russia	30	
Corn meal, per bbl:	3 75	4 00
Cotton seed:		
Rough, per ton	12 00	
In sacks	17 00	
Dyes, per lb:		
Logwood, Campy	4	4
Logwood, St. Domingo	4	4
Fusile, Tampico	1 75	1 85
Indigo, per lb	20	22
Madder	20	22
Logwood, Western	26	30
Feathers, per lb:		
Cod	1 50	1 60
Herrings	24	27
Mackerel, No. 1, per bbl	16 00	16 50
Mackerel, No. 2	10 50	11 50
Flaxseed, per lb	4	5
Flour, per bbl:		
Double extra	5 70	5 75
Superfine	5 00	5 12
Flour	4 50	4 50
Common	3 50	3 75
Fruit, per lb:		
Prunes	15	16
Pigs, drum	17	18
Dried apples	6	8
Citrus, new	15	24
Almonds, soft shell	24	
Raisins, M. R., per box	3 40	4 00
Raisins, layer	3 40	4 00
Lemons, Palermo, per box	5 50	6 00
Lemons, Malta, per box	7 50	9 00
Oranges, La. M., per box	7 50	9 00
Oranges, Palermo, per box	7 50	9 00
Glass, per box of 50 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 25	4 00
French, 12 by 15	4 00	4 50
Grain, per bushel:		
Oats	52	55
Corn, shelled	50	50
Beans, per bbl	10 00	11 00
Hops, Western	1 20	1 40
Malt, Canada	1 60	1 65
Gumpowder, per keg	8 50	9 50
Gunny bags, per bag	24	25
Hay, per ton:		
Western	1 75	2 25
Northern	1 75	2 25
Louisiana	2 25	2 60
Hides, per lb:		
Mexican dry flat	14	15
Country dry flat	14	15
Texas stretched do.	13	14
Dry salted, 13	14	
Wet salted, city slaughter	9	14
Iron, per ton:		
Country bar, per lb	45 00	
English	4	5
Sweden, assorted	7	8
Hoop	5	8
Sheet	5	8
Boiler	10	12
Nail rods	10	12
Cotton ties	5	5
Castings, American	5	5
Lime, per bbl:		
Western	1 75	2 25
Shell lime	1 75	2 25
Rockland, etc	2 25	2 60
Cement	2 25	2 60
Plaster Paris	3 50	3 75
Molasses, per gallon:		
Louisiana	40	45
China	40	45
Refined, rebottled	50	75
Moss, per lb:		
Black country	6	6
Select water-rotted	9	10
Nails, per lb:		
American, 4 $\frac{1}{2}$ gal	4 65	4 75
Wrought, German	4	16
Wrought, English	14	16
Naval stores:		
Tar, per bbl	3 50	3 75
Pitch, per bbl	2 25	2 50
Rosin, No. 1	2 25	2 50
Rosin, No. 2	1 50	2 00
Rosin, No. 3	1 75	1 80
Spirits Turpentine, per gal	18	20
Varnish, bright	50	85
Oils:		
Lard, per gallon	1 20	1 27
Coal oil, in barrels	33	40
Coal oil, in cases	35	40
Linseed, raw	1 10	1 12
Sperm	2 75	3 00
Whale, refined	1 10	1 20
Cotton seed, crude	70	75
Cotton seed, refined	85	95
Castor	2 00	2 25
Tanners', per gallon	90	1 00
Oil cake:		
Linseed, per ton	25 00	27 50
Cotton seed meal	25 00	27 50
Provisions, per bbl:		
Beef, mess, Northern		
Beef, dried, Western		
Beef, tongue, per dozen		
Pork, mess		
Pork, prime mess		
Hog, round, per lb		
Llama, per lb		
Hams, canvassed		
Shoulders		
Green shoulders		
Lard, prime, in tierces		
Butter, Northern		
Butter, Western		
Cheese, American		
Potatoes, per bbl	2 50	3 00
Onions	3 00	4 00
Apples	2 50	3 00
Cabbages, per crate	5 00	9 00
Rice, per lb:		
Louisiana	4	9
India (gold, in bond)		
Carolina		
Sugar, Louisiana, per lb:		
In the city	7	13
Havana, white	13	14
Havana, yellow	10	11
Havana, brown	10	10
Wool, per lb:		
Washed		
Bury		
Louisiana, native		
Texas, per Merino		

Special Notices.

ALABAMA CONFERENCE.

The members will call at the Methodist Episcopal Church South on their arrival in the city. Those who intend bringing their wives must give timely notice.

J. H. MATTHEWS.

MONTGOMERY, Alabama.

PENSACOLA DIST. CONFERENCE.

The Pensacola District Conference is postponed from September 28, as previously announced, to November 24. Programme as before announced. Postponement on account of sickness in Mobile and New Orleans.

My address, after October 10, will be Pollard, Alabama, to which point all communications will be addressed.

J. A. PARKER, P. E.

Pensacola District.

OCTOBER 3, 1870.

NOTICE.

The class of the first year, Alabama Conference, will meet the committee for examination on Monday, December 5, at ten o'clock A. M. Brother Cameron will examine the class on the Bible, historical and biographical parts; Wesley's Sermons, volume 1 of the four-volume edition. Brother Brown will examine on Clarke's Preachers' Manual, Theological Compend and English grammar. I will examine on Watson's Institutes, part 3, and Discipline and hymn book. We advise the class to study the new course also, if possible.

D. M. HUDSON, Chairman.

New Orleans Dist., Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Felicity street, 7 P. M. Nov. 8

Jefferson City and New Orleans

et., at La. avenue, 7 P. M. 9

Thibodaux, at Thibodaux, 26, 27

Carondelet street, 7 P. M. Dec. 12

Moreau street and Algiers, at

Moreau street, 7 P. M. 14

Baton Rouge, 17, 18

German charges, at Dryades st.

Laquemie, Jan. 1

LINUS PARKER, P. E.

Opelousas District, Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Grand Cheniere, Nov. 5, 6

Bayou Mallet, Nov. 12, 13

Vernonville, Nov. 19, 20

Washington, Nov. 26, 27

Opelousas, Dec. 3, 4

Plaquemine, Dec. 10, 11

Abbeville, Dec. 17, 18

New Iberia, Dec. 24, 25

Pattersonville, Dec. 31, 1

Franklin, Jan. 8, 9

Genlee Croche, Jan. 15, 16

J. D. ADAMS, P. E.

Lafayette Dist., Montgomery Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Pineknobville circuit, Hills-

bee camp ground, Sept. 10, 11

Archieville, at Mt. Zion, 24, 25

Lincolville circuit, Chandler's

Springs, Oct. 1, 2

Marble Valley et., Rehoboth

Socaptoy et., Socaptoy, 8, 9

Dadeville et., Camp Hill, 15, 16

Erdonia et., Ebenezer, 22, 23

Lafayette et., Lafayette, Nov. 5, 6

Wedowee et., Wedowee, 12, 13

Tallapoosa et., Oak Grove, Dec. 3, 4

F. L. B. SHAW, P. E.

Mobile District, Alabama Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Franklin street, Sept. 17, 18

Whistler, 24, 25

Eastern Shore, Fish River, Oct. 1, 2

East Pascagoula, Salem, 8, 9

Jack and Coffeeville, at

Bethel, 15, 16

Suggsville, Suggsville, 22, 23

Cottage Hill, Shiloh, 29, 30

W. Pascagoula, Mt. Pleasant, Nov. 5, 6

St. Paul's, 12, 13

Citronelle, Citronelle, 19, 20

St. Stephen's, St. Stephen's, 26, 27

St. Francis street, Dec. 3, 4

Preachers in charge will please have full statistics reports to hand, as required by the Discipline. Trustees will also please have their annual reports ready for their respective Quarterly Conferences.

S. H. COX, P. E.

Tuskaloosa District, Mobile Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Perryville, Oct. 1, 2

Selma, 8, 9

Sumnerfield, 15, 16

Randolph, 22, 23

Havana, 29, 30

Tuskaloosa, Nov. 5, 6

Forkland, 12, 13

Greensboro and Newbern, 19, 20

Brush Creek, 26, 27

Marion, Dec. 3, 4

JAS. L. COTTRELL, P. E.

Vicksburg Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Port

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, NOVEMBER 12, 1870.

NO. 43.

NEWS OF THE WEEK.

DOMESTIC

RALEIGH, Nov. 4.—William Stinson, colored, convicted of rape, was hung to-day. He confessed the crime, and expressed a willingness to die.

PEARL ELTON, ONTARIO, Nov. 4.—A lumber vessel was towed in this morning. The crew were all lost. A man was found dead at the pumps, with his eyes picked out.

MEMPHIS, Nov. 4.—The Presbyterian synod of West Tennessee, North Mississippi and North Alabama assembled at the Second Presbyterian church to-day. Rev. Dr. Gray Carrington was elected moderator.

A dispatch from Albany, Georgia, announces the death of Colonel C. T. Ames, of the New Orleans Circus and Menagerie.

SAN FRANCISCO, Nov. 5.—The great overland eastern-bound express train was stopped, and the express car robbed, between Verdi and Reno, by highwaymen, who boarded the train at Verdi. Presenting pistols at the heads of the conductors and brakemen, they detached the express car and robbed it of \$40,000 in coin. The robbers escaped. A party has been organized to pursue them.

NEW YORK, Nov. 9.—Hall's majority for mayor is 25,000. Hoffman's majority for Governor is, in the city, 51,000, and in the State, 31,000.

The Democrats elect fifteen, perhaps sixteen, Congressmen. Grooley has been defeated. The Radicals carry the Assembly and the Democrats the Senate.

The presence of the military here reacted on the popular vote in favor of the Democracy.

Washington telegrams report President Grant as exceedingly disappointed at the result in New York.

In Michigan the Radical majority is 25,000. The Radicals also carry Wisconsin and Illinois. In Missouri, Brown, Liberal, is reported elected Governor.

NEW YORK, Nov. 9.—Brown, Democrat, has been elected Governor of Tennessee by a majority of 50,000.

Arkansas has elected the Conservative ticket.

Nevada and Kansas have gone Radical.

Afternoon advices from Liverpool report cotton declining. Uplands 9d. (sellers').

NEW YORK, Nov. 9.—Maryland and Delaware have been swept by the Democrats, in spite of the negro vote. They have elected all their Congressmen.

From Paris comes the intelligence that the wild beasts of the Jardin Plantes have been sold for food.

Cotton opens dull. Sales of December have been made at 15 1/2.

Sterling has advanced to 94.

Receipts of cotton for the week are estimated at 115,000 bales.

BARON ROGER, Nov. 9.—This city is in the hands of Federal troops, who are making arrests of many white citizens, in pursuance of affidavits of negro rioters.

On the night of the seventh, negroes with arms in their hands, uttering threats of violence, were quickly sent home, while whites, found without arms and inoffensive in all particulars, were arrested and placed in close confinement.

Yesterday and to-day further arrests of whites have been made, several of whom were absent in the country at the time of the riot.

Martial law is practically in operation.—*New Orleans Picayune.*

FOREIGN

MEXICO, Oct. 30.—President Juarez fell suddenly ill on the seventeenth instant, and his life was despaired of for two days. Congress adjourned its regular session and held an extraordinary secret one. The people are waiting for the result with consternation and fear of a revolution in case of the death of the President. He is now improving.

The amnesty bill has been passed, and all revolutionists and imperialists set free, including Negroté and Meyer, late of the American army. Marquez and La Bustida are among those excepted from the benefits of the bill, but a son of Santa Anna has been pardoned and permitted to return home.

The Tehuantepec bill was passed on the eighteenth, but has not yet been signed, owing to the illness of President Juarez.

The Cuba and Yucatan telegraph bill has also passed Congress.

Discussions on the free zone question are rife. Opponents of the abolition are active.

The Schmied expedition has not been heard from.

The State and Federal troops are fighting with each other at Guerrero.

BRUSSELS, Nov. 3.—The Independence Belge says: We daily receive visits from escaped officers of Bazaine's army. Their testimony is conclusive as to the treachery of their commander. The municipal officers of Metz have issued an address to the inhabitants, exhorting them to patience under the misfortunes for which they are not responsible. The country and history will exonerate the people of Metz from any share in the ignominy of her surrender.

LONDON, Nov. 3.—The evening journals print a supplementary agreement to the capitulation of Metz, which is as follows: The city officials to remove or remain, at their option, undisturbed in person or property.

None of the inhabitants either in civil or military capacity to be interfered with, or held responsible for any previous acts, or for political opinions. The sick and wounded are to have every care, and the families of officers and soldiers serving in the armies of France are not to be molested in any of their rights.

Public property, with the archives, moneys and papers, is to have protection. The mode of disposing of the wounded, prisoners is also prescribed.

LONDON, Nov. 3.—Earl Granville has received a dispatch announcing the acceptance by Trochu of an armistice upon the terms proposed by Bismarck.

The protocol of the armistice was signed by Trochu, Favre, Arago, Garnier, Ferry, Pages, Peleton, Picard and Simon on the part of the provisional government, and by Bismarck and Von Moltke on the part of the Germans.

The decree ordering elections will be issued to-morrow.

The Constituent Assembly meets on the fifteenth.

The conditions regarding the victualing of Paris have not been stated.

Count Bismarck told the World correspondent, on the thirtieth of October, that he was certain an armistice would lead to peace. The correspondent asked if any peace would be satisfactory without the cession of territory. Bismarck replied no. The correspondent then asked if the French people would support a government which consents to the cession of territory. Bismarck only replied by his peculiar smile.

It is reported that the army of the Loire would have attacked Orleans but for Thiers' mission to Versailles.

A dispatch from Marseilles announces all quiet there.

Chlusert has resigned his command.

The red flag was pulled down by the citizens at St. Etienne.

LONDON, Nov. 4.—The National Guards and Garde Mobile at Besencon refused to fight under Garibaldi.

Late Paris advices represent the riot in that city on the thirty-first as formidable. It was led by Ledru Rollin, Hugo, Gustave Flourens, and other well known names, adversaries of the armistice. Paris will vote on Thursday next, if the power of the government of National Defense is maintained. During the disturbance Trochu was threatened by the mob, and muskets and bayonets were pointed at him. Paris journals urge the government to take energetic measures. General Trochu issued a proclamation, showing the advantages of the armistice—this was on the thirty-first ultimo. On the first of November Paris was entirely tranquil.

TOULON, Nov. 7.—The Monitor says: As Prussia would consent neither to revictualing Paris nor allow Alsace and Lorraine to vote, Prussia assumes the responsibility for the continuance of the war. Prussia, not France, has refused an armistice.

All the journals denounce Bismarck, who, pretending to negotiate for peace, gained time and withheld offensive operations of the army of the Loire.

LONDON, Nov. 7.—The French government has ordered the arrest of Bazaine and staff wherever found.

MADRID, Nov. 7.—Nine thousand troops are preparing to leave for Cuba.

LONDON, Nov. 7.—A dispatch from Versailles this morning states that M. Thiers is still at Prussian headquarters. All hopes of an armistice have not yet been yielded. The correspondent adds: "I have good authority for stating that the bombardment of Paris will commence to-morrow. The Prussians are now resolved to push the war to its extremes without an instant's delay."

A general feeling is spreading all over France in favor of calling the Duke d'Annam to the presidency of the republic.

TOULON, Nov. 7.—A dispatch from Vendome says the propositions for an armistice have been unanimously refused by the leaders of the Paris government. The reason for this is found in the refusal on the part of Prussia of a project to revictual the city, and also because she rejects without reserve the scheme for allowing Alsace and Lorraine to vote for members of the Constituent Assembly. The Paris government is supported in its action by the people of all classes.

VERSAILLES, Nov. 7.—The Archbishop of Posen has arrived here, after an interchange of correspondence with Bismarck, on a mission concerning the interests of the papacy. The Archbishop comes in the capacity of negotiator between the Pope and the Court of Berlin.

NEW YORK, Nov. 8.—Herald special:

ROME, Nov. 4.—The grand festival of San Carlo, to-day, fell flat like that of All Saints' day last Tuesday. The splendid ceremonies customary on such days were omitted. The Pope celebrated mass and addressed a few words to the congregation, assuring them at the conclusion of his allocution that the present order of things will come to an end and the new year would be signalized by the triumph of the apostolic cause.

Very large amounts of money are reaching the Holy Father daily to prevent his acceptance of another monthly stipend of two hundred and fifty thousand francs, which has been offered to him by the Italian government for the civil list.

A foreign lady of distinction, who has just arrived at Rome, has brought a fortune as an offering to his holiness. Twenty thousand francs were received from an English Catholic committee.

Signor Lucchesi Pali and two thousand others have presented him with a large donation.

Another address, signed by a still larger number of ladies, accompanied by a princely gift, has been received. Its tenor is as follows:

Most Blessed Father: Now that your holiness is imitating the Son of God in his dolorous passion, allow us to imitate the pious women in presenting ourselves at your feet, and offering you what little support we can.

With our tears, prayers and our slender gifts, let us hope that as the same pious women were the first to rejoice of Jesus arisen, so we may soon be the first to show forth our joy on the day of your triumph. Let your apostolic benediction be the pledge of this hope.

HAVANA, Nov. 8.—Advices from the City of Mexico to the twentieth ultimo state that there is a terrible revolution in the State of Guerrero. The government troops had been defeated, but reinforcements were hurrying forward.

ROME, Nov. 9.—The Italians have closed the Jesuit colleges.

LONDON, Nov. 9.—The fog is intense here; it was dark as midnight at noon to-day.

The Prussians are training hawks to capture the carrier pigeons from Paris.

A correspondent of the Manchester Examiner says the Parliament of North Germany has been summoned to Strasburg.

A French fleet has been sighted off the Elbe and other ports.

The National Baptist says that Rev. John Chambers, of the Independent Presbyterian Church in Philadelphia, at the last communion gave the invitation to outsiders in the following comprehensive form:

"If there is any one in the galleries who is a member of another church; or if there is a man or woman, or boy or girl, who wishes to come down and commemorate the Lord's death, let them come, and come in welcome."

"THE CEMETERY TAVERN!"—Such is the name of a public house which I saw in Leeds. A good name, very. In London, I know a public house kept by "Death," and not far from it is a beer shop, and the landlord's name is "Grave!" "Birds of a feather flock together." I know another beer shop, and it is kept by a Mr. Badman. Good names, these, and they ought to be beacons to warn men!

The daughter of a wealthy citizen at Gosham, Michigan, recently died from the effects of a potato-bug bite. The bite was inflicted during the night, and she died within two days.

A DEER COUNTRY—A stag nation.

DONALDSONVILLE.

THE TOWN ON FIRE.—FIVE HUNDRED COLORED MILITIA IN POSSESSION.

From Mr. Leon Philipon, editor of the Donaldsonville Independent, who arrived this morning, we are put in possession of a few additional facts regarding the revolt of the negro militia and their devilish work. They marched into the town about eleven o'clock yesterday morning, about five hundred strong, and breaking into squads went in search of certain prominent citizens, obnoxious to them, with the declared intention of hanging them when found.

Fortunately these gentlemen had fled. Mr. Philipon, who is specially obnoxious, was still in the town, and had the narrowest conceivable escape, having been actually in the hands of some of the ruffians, who, with pistols to his head, demanded if he was not the editor of the Independent. With rare and fortunate presence of mind he very coolly denied being that personage, and thus saved his life. He succeeded in getting aboard the La Belle with his family.

About twelve o'clock last night, we are informed, the negroes fired the lower part of the town, commencing with the office of the Independent.

On the first appearance of trouble, Mayor Schomberg and Judge Laws (not Lawless, as given in the morning edition,) received assurances from General Hunsacker, general of militia and candidate for the State Senate, that the militia would not be allowed to enter the town. He even furnished them with a written order, to be exhibited to the leaders of the militia, forbidding them to enter the town. It was while parleying with the negroes on this matter that the mayor and Judge Laws lost their lives.

Mr. Philipon says that the citizens of Donaldsonville who succeeded in escaping are greatly indebted to the captain of the steamer La Belle. They owe their lives, many of them, to his having promptly placed his boat at their service.

It is reported to us, by officers of the steamer Governor Allen, arrived here at an early hour this morning, that when they passed Donaldsonville, at fifteen minutes to twelve o'clock last night, a great fire was raging there. It thus appears that the threats of the riotous negroes to burn the town had been put into execution.—*Picayune, October 10.*

Loss of the Steamship Varuna.

LIST OF PASSENGERS.

The hope for the safety of the steamship Varuna raised by the announcement of the Galveston Civilian is crushed forever by the sad story telegraphed from Lake City, Fla. There will be mourning in not a few Texas homes, and the shock to the relatives and friends of the lost will be all the more terrible on account of that very hope. It was shortlived, however, as we find by the Galveston News of the thirtieth ultimo, which says:

"It was with great regret that our citizens learned yesterday that the report of the safety of the Varuna was without foundation."

No explanation is given by the News as to how the Civilian was led into publishing the false report. A subsequent issue of the journal doubtless does this. The report was credited, if we remember aright, to the brig F. H. Jennings, from New York.

The following is a list of the Varuna's passengers, as given in a New York special of Nov. 1 to the Galveston News. The number amounts to thirty-two souls, exclusive of the steerage passengers. It will be seen that the name of Sir George Samuel Jenkinson, M. P., mentioned in the telegram from Lake City as among the list, is not given in this list:

F. Hitchcock and lady, G. Rutledge, J. L. Briggs, Allen Lewis, J. Blum, H. Blum, O. Blum, Stephen Southwick, A. Bohlen, Oppenheimer, Benhard, Alexander Hamilton, F. D. Johnson and lady, M. P. Jenkins, Charles Ames, James Quin, Wallace Blake, Burley and lady, H. A. Rowland and lady, Mrs. Von Harten, Mrs. R. Lyons and family, five in all, George W. Searo, James Leddy, James Hand; a few steerage, names unknown.

Books.—Many readers judge of the power of a book by the shock it gives their feelings—as some savage tribes determine the power of muskets by their recoil; that being considered the best which fairly prostitutes the purchaser.—*Longfellow.*

THE SUPREME COURT.

WASHINGTON, Nov. 4.—Three important cases are set for an early bearing at the December term of the Supreme Court.

The first involves the constitutionality of the cotton tax law, and will be argued by Judge Curtis and Mr. Everts against the government.

The second concerns the constitutionality of the confiscation acts. This case will be conducted by Messrs. Curtis and Cushing against the United States.

The third comes from Kentucky, and involves the civil rights bill; this special case being a white man tried in the United States Court for the murder of a negro.

Judge Black appears against the government, and will hold that it is unconstitutional to try in the United States Court a citizen of a State for murder, when the State courts are open.

The New Orleans Slaughter House case came up, on a motion to restrain the New Orleans courts from interfering with the rights of the New Orleans butchers, secured them under the constitution of the United States.

The Slaughter House Company ask two weeks to answer Judge Campbell's argument in support of the motion.

Judge Black will move a dismissal of the case for want of jurisdiction.

WASHINGTON, Nov. 4.—The following statement of the proceedings in the New Orleans Slaughter House case has been prepared by a lawyer:

The first case involving the fourteenth constitutional amendment came before the Supreme Court to-day, upon a motion of Judge Campbell to arrest the action of the State courts of Louisiana until a writ of error, in which there was a supersedeas, could be heard.

Jurisdiction was claimed upon the first section of the fourteenth amendment to the constitution. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty or property without due process of law, nor deny any person within its jurisdiction the equal protection of the laws.

The question arose on a law of Louisiana, which gave a monopoly of the whole cattle business in the municipalities in New Orleans, and deprived a thousand persons of their well established business and property in receiving and slaughtering cattle.

Judge Campbell ably argued that the inhibition was upon the States; hence the court has jurisdiction under the twenty-fifth section of the judiciary act.

The subject elicited profound attention.

Judge Black takes two weeks to answer the motion.

SCRIPTURE DICK.—The papers are telling a story of a poor and simple-hearted African who once came to Mr. Moffat, the missionary, and told him, with a lugubrious face, that his dog had torn his copy of the New Testament, and swallowed some leaves of it, and that he was grieved about it, for the dog was very valuable. "But," said the missionary, "why do you grieve so? You can get another Testament, and the leaves will not hurt the dog." "Ah," said the savage, "that's what I fear. He is a good hunter and a good watch-dog, and the New Testament is so full of gentleness and love that I am afraid he will never be of any service again!"

No doubt there are some nettles in the world. There are unpleasant things, sad, hard things, that tend to make life smart keenly. But we put far more nettles into the world than are there originally. The real nettles are ourselves, in our own uncomfortable, petulant, sour, selfish dispositions, and they spread their own character over nature.

WHITER THAN SNOW.—What could possibly be whiter than snow? We are almost ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to Psal. li, 7: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

It is nobler to be sincere than to wear the escutcheon of knighthood or to boast the blood of a line of kings.

A STRANGE BOMBE-BOUCHE.—The mitrailleur, which, just now, is in everybody's mouth.

Preachers' Aid Society, Alabama Conf'ce.

Mr. Editor: At a meeting of the members of this society, held in Union Springs, Alabama, in December, 1869, notice was given, according to article fourteen of the constitution of the said society, that at the next annual meeting of the society the following change in the constitution would be proposed, viz:

"That article two of the constitution of the Preachers' Aid Society be amended by the addition of the following words, viz: 'Provided, That every member so paying shall, on the death of any other member of the society, pay to the treasurer thereof the sum of \$5, which sum or sums so paid shall be paid to the widow and orphan or orphans of the deceased member; and if there be no widow and orphan or orphans, then the amount so paid shall be subject to the order of the Board of Directors, as the other funds of the society. On the death of a member the treasurer shall notify each surviving member thereof by publication in the official organ of the Conference.'"

Respectfully submitted at the request of the society.

J. A. PARKER.

A COMPREHENSIVE PIE.—The greatest pie on record was made at Lowther Castle, in Westmoreland, in the year 1762, and was sent up as a present to the king. It contained two geese, four ducks, two turkeys, four wild fowls, one wild goose, six wild ducks, three teal, two starlings, twelve partridges, fifteen woodcocks, two guinea fowls, three snipes, six plovers, three water hens, six widgeons, one curlew, forty-six yellow-hammers, fifteen sparrows, two chaffinches, two larks, three thrushes, one fieldfare, six pigeons, four blackbirds, twenty rabbits, one leg of veal, half a ham, three bunches of flour, two stone of butter. The whole pie weighed twenty-two stone (three hundred and eight pounds.) This must have been the original pie commemorated in the nursery rhyme: "When the pie was opened, etc."—*Food Journal.*

How LONG?—"How long does it take to be converted?" said a young man to his father. "How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in 'Not guilty?'" "Only a minute." "When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

"AGAINST WILL."—Recently a thief of the Mawworm type said to an English judge confidently: "My lord, I really assure you I committed the theft in a weak moment; quite, indeed, against my own will, my lord, quite." "O, very well," said his lordship; "it is only right you should have no cause for complaint. The offense will be met in a proper spirit. As you committed the act against your own will you will be punished against your own will."

MANY Christians imagine that, now since they have believed, they must draw their comfort from some other source, or in a different way from what they did at first; they turn their whole attention to themselves, their experiences and their graces. Forgetting that the true way of nourishing these is by keeping their eye upon the cross, they turn it inward and try to nourish them by some process of their own devising.

ONE of the most ancient methods of representing the Deity by means of bioglyphics was an eye upon a scepter, indicating that God sees and rules over all things.

The Thracian symbol of Deity was a sun with three rays; one of them fell upon a sea of ice and melted it; another was directed to a rock, which it dissolved; the third shone upon a corpse, restoring it to life.

ILLINOIS has grown more rapidly in population during the past ten years than any other State in the Union.

The Christian Advocate.

SATURDAY, NOVEMBER 12, 1870.

"WHILE THE DAYS ARE GOING BY."

BY GEORGE COOPER.

There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by.
If a smile we can renew,
As our journey we pursue,
Oh! the good we all may do
While the days are going by!

There's no time for idle scolding
While the days are going by;
Let our face be like the morning
While the days are going by.
Oh! the world is full of sighs,
Full of sad and weeping eyes,
Help your fallen brother to rise
While the days are going by.

All the loving links that bind us
While the days are going by,
One by one we leave behind us
While the days are going by;
But the seeds of good we sow
Both in shade and shine will grow,
And will keep our hearts aglow
While the days are going by.

"WHO IMMERSED JOHN CLARKE?"

MR. EDITOR: This is now certainly a pertinent question, and one in which our Baptist friends are more deeply interested than any one else. It is certainly important to them if their doctrine that those religious societies which cannot prove a regular baptismal succession from the apostles, outside of the Church of Rome, are not the church of Jesus Christ, be true. To this doctrine I believe they hold, and for it contend.

It is certainly pertinent for us to ask the question, inasmuch as we are deliberately declared by Baptists to be "out of the church"—as "setting up a society in opposition to the church," etc.

In order properly to feel the force of the interrogatory which forms the caption of this article it will be necessary for the reader to bear in mind the fact that the well accredited piece of "Baptist history" with regard to the founding of the first Baptist church on this continent by Roger Williams and Ezekiel Holman is denied by Mr. Graves (see Dr. Skipworth's article in the Advocate of September 24) and others, and that it is as gravely declared by said parties that John Clarke was the founder of the said first church on the American continent, as though they believed it were true.

This denial of their own history, however, avails them nothing unless they are able to prove that Clarke's baptism was valid. I again repeat the question: "Who immersed John Clarke?" Was John Clarke a Baptist minister when he first came from England? Mr. S. Adams, of Newport, Rhode Island, in a letter addressed to Rev. J. R. Graves, May 4, 1857, and published by said Graves in "Trials and Sufferings for Religious Liberty," expresses the belief that he was. I say expresses the belief, and it is only the expression of belief, without any evidence whatever save that which is based upon supposition, and that, too, seemingly at variance with what Mr. Backus says of him in his work, "History of the Baptists in New England," and published in Baptist Library, vol. 1, page 103. He there says that "Mr. John Clarke was a preacher of the gospel at Newport until he formed a Baptist Church there."

Although there seems to be some ambiguity in the above quotation, I am satisfied that a fair and reasonable construction of the passage is that he was a preacher of the gospel in another church up to the organization of the Baptist Church at Newport, which organization, it is possible, may have been effected by the entire Congregational Church, of which he was pastor, adopting Baptist sentiments. If this is not our author's meaning, it is as reasonable to suppose that he meant to say that after the organization of the Baptist Church at Newport he (Clarke) ceased to preach the gospel, even though he was its pastor, as to suppose he meant to say that Mr. Clarke was a preacher of the gospel in the Baptist Church until he organized the Baptist Church at Newport.

The reader will remember that Mr. Clarke, according to Mr. Backus, left Massachusetts because of the

persecutions that were exercised there. He, his brother Joseph and many others, after leaving Massachusetts, went to Providence and were advised by Mr. Williams to go to the Island of Aquanet (Newport), whereupon Mr. Williams accompanied Mr. Clarke to Plymouth to inquire if the settlers there had any claims on said island; and finding they had not, Mr. Clarke and his company took immediate possession, and entered into a compact together. Afterward Mr. Williams had them included in his government.

I have been thus particular in order to show that Mr. Williams was well acquainted with Mr. Clarke; and if Mr. Clarke had been a Baptist preacher, would certainly have known it at that time, which was March, 1638. In March, 1639, one year after this compact was entered into by Mr. Clarke and his friends at Newport, Mr. Williams and eleven others, having probably changed their views on the subject of baptism, determined to organize a church on Baptist principles; whereupon Ezekiel Holman immersed Roger Williams, and he in turn immersed Mr. Holman and the other ten, forming thereby the first Baptist Church (if Baptist historians are to be accredited) ever organized on this continent. Now it is reasonable to suppose that Mr. Williams and company would have adopted the above expedient if a Baptist minister had been living within thirty miles of him—one, too, with whom he was intimately acquainted and on terms of friendship? Does any living man believe he would? Would any do so at the present time? Again I ask: "Who immersed John Clarke?"

Although it is hardly possible to determine with certainty that he ever was immersed, yet I think it probable and not unreasonable to suppose that he was. My reader is doubtless by this time anxious to know by whom. In answer to the question at the head of this article, I will say that I am inclined to think that it was done by Thomas Olney, the successor of Roger Williams in the pastorate of the church which Mr. Williams and his eleven confederates organized at Providence, in March, 1639.

The reader will please remember that Mr. Williams abandoned his pastorate of said church in the July following its organization, and that Mr. Olney was elected to the pastoral charge of said church in his stead, and continued in said relation to said church until his death, which occurred in 1682, embracing a period of about forty-three years.

It will also be remembered that Mr. Conner, of whom Mr. Adams says, "The first, and for the early history of our denomination the most reliable of writers," "was especially distinguished for the extreme accuracy of his dates;" "he was careful not to record as certain that on which any suspicion rested," "whose veracity has never been questioned," etc., does not deny that 1644 was the date of the founding of the first Baptist Church at Newport.

Mr. Benedict and Mr. Backus also agree in their statements that said church at Newport was founded in 1644. The reader will remember that Mr. Clarke went to Newport in 1638, that Mr. Williams' church was founded in March, 1639, and that Mr. Olney became its pastor shortly after (July of the same year,) about five years intervening between the beginning of Mr. Olney's pastoral relations with the Providence church and the founding of the Baptist Church at Newport—an ample amount of time to have gone a distance of about thirty miles, and to have been immersed!

Now, reader, pay special attention. If this supposition be true (and really it looks quite reasonable to my mind,) then Mr. John Clarke obtained his baptism from the pastor of a church whose very foundations were laid in baptism by a man who himself was not (if the Baptist theory of a church be true) a member of any church.

Remember, we are not arguing the invalidity of this baptism, no matter how much we may question it under ordinary circumstances;

but we are wanting to know how our Baptist friends will reconcile their bold and arrogant claims to being the only church of Christ on the ground of their baptismal succession with this piece of their own history.

If any one can tell when, where and by whom John Clarke was immersed, we hope he will do it. In case, however, it is not done, we will take it for granted that our Baptist friends acknowledge themselves unable to perform the task, and that those who proclaim to the world that John Clarke founded the first Baptist Church on this continent "are members of no church at all—themselves being judges."

We ask again, with emphasis, where, when and by whom was John Clarke immersed? We would be pleased especially to hear from the editors of the Louisiana department of the Baptist. Speak out, gentlemen! We want none of Mr. Adams' supposition, but a simple statement of time, place and name of administrator, supported by well authenticated testimony. THOS. J. UPROX.

MR. LEHMAN, LA., Oct. 25, 1870.

CAMDEN DISTRICT CONFERENCE.

MR. EDITOR: This conference convened at Bellville, Alabama, on Thursday, October 6, 1870. The introductory sermon, preached by Rev. M. J. Law, was practical and spiritual. The first hour's service was honored with the presence of the great Master of "assemblies." During the concluding prayer the Holy Ghost came upon nearly all in the house. This action from the Holy One encouraged us to wait on the Lord, and prepared us more fully for the successive duties of the occasion.

Prominence was given to religious services. Prayer meeting at half-past eight o'clock in the morning, preaching at eleven, and also at night, was the order of appointments until Sabbath. On Sunday morning, at nine o'clock, love-feast was held; preaching at eleven; Sabbath school addresses in the afternoon; preaching again at night, after which the sacrament of the Lord's Supper was administered. The meeting was unusually interesting, nearly every service being characterized by some manifest exhibition of the presence of the Holy Ghost. Many will bear with them, along their pilgrimage, the memory of those prayer meetings and the love-feast.

The conference was organized with Rev. D. M. Hudson, presiding elder, in the chair. T. K. Armstrong was elected secretary, and M. J. Law assistant.

The pastors of the several churches were all present except one. There was not as full a representation of the laity as was anticipated. The usual method of working through committees was adopted, and committees were appointed on Denominational Education, Books and Periodicals, Sunday Schools, Missions, Finance, Temperance, State of the Church, and Committee of the Whole.

The report of the Committee on Education shows the importance of religious culture, the tardiness of the Methodist Church in this district upon the subject, and the folly of parents in patronizing such schools as the Roman Catholic, where their children imbibe the most erroneous principles and doctrines. The report closed with the following resolutions:

1. Resolved, That we as members of this District Conference will in the future insist upon the people of our church to send their children to our own schools.

2. That we make an earnest effort to raise means for the purpose of educating some young man of this district for the ministry.

The report of the Committee on Books and Periodicals indicates a want of interest upon the part of the church in circulating and reading our religious literature. The NEW ORLEANS CHRISTIAN ADVOCATE, the organ of our Conference, was specially recommended to the people. A resolution was added to be more zealous in circulating the literature of the church.

The report on Sunday schools exhibits an increasing interest in that cause. The report, with the following resolutions, was adopted.

1. Resolved, That in view of the relation existing between the children of the present and the citizens of the future, moral and religious instruction has been too much neglected.

2. That we rejoice in the manifestations of an increasing interest in the religious instruction of the children of our country.

3. That we will continue to give to the Sabbath school cause our hearty co-operation.

4. That we will, as far as practicable, increase our efforts to introduce the Sunday School Visitor and other Sabbath literature of our church into the schools and congregations under our charge.

5. That the conference request the presiding elder of this district, for the next year, to call a Sunday school convention, said convention to meet at Pineville.

The report on missions represents a large portion of country in the bounds of the district as being greatly destitute of the preached gospel. A mission was formed embracing this territory, and the District Conference pledged itself to raise \$300 for the support of the missionary.

The finances of the district are greatly behind the demands of the church. It was devolved upon the presiding elder to preach on every charge in this district, at least once during the next year, on the support of the ministry.

Intemperance was represented by the report of the Committee on Temperance to be fearfully on the increase. It is the curse of this country—the great impediment in the progress of the church on a part of this district.

THE STATE OF THE CHURCH.

When this subject came up full reports were given of the spiritual state of the church by the pastors of the several churches. The subject was thoroughly sifted. Some things unfavorable to the prosperity and development of the church were brought to light; but upon the whole the church was reported as growing in spirituality, strength and influence. The Lord has greatly blessed the labors of his servants here. Scores have been added to the church during the year. How it encourages the hearts of the servants of Jesus Christ to see his pleasure prospering in their hands!

The following resolutions were offered, and adopted by a rising vote of the Committee of the Whole:

1. Resolved, That we as a District Conference are profoundly thankful to God for the gracious outpourings of his Spirit on many of our churches, the conversion of scores of souls, the general prosperity of Zion in the district, and the adding of about five hundred members to our church this year.

2. That the preachers in charge of the works in the district insist on heads of families holding prayers and reading the Bible in their families; and class leaders making more determined and persistent efforts to hold class meetings regularly in all our churches; and if the class leaders for any reason fail to hold them, then the preachers in charge shall hold them as often as practicable.

3. That all the preachers in charge of works in the district make stronger efforts than have been made heretofore to teach our people the distinctive doctrines of our church, and that they preach at every church, where it is needed, sermons especially on the possibility of apostasy, and on the subjects and mode of baptism.

4. That the preachers talk to those members of our church who sell intoxicating liquors, and try by every proper means to induce them to desist from selling soul and body-destroying drinks.

5. That we will, as preachers, read the Bishops' address on popular amusements in all our churches at least once a year.

The delegates elected to the Annual Conference are: Dr. Moses Padgett, John Sampey, A. D. Hart and D. T. Sirman. Alternates: J. A. C. Horn, John Dudley, Z. Watson and Samuel Tisdale.

Resolutions of thanks to the citizens of Bellville for their hospitable entertainment were adopted.

The next District Conference is to meet at Evergreen.

THOS. K. ARMSTRONG, Sec'y.

At the Mormon Conference recently held in Salt Lake City, Brigham Young offered to resign his trusteeship of the church and the presidency of the emigration fund. The latter was accepted in good faith, but he was continued in the former relation—very much, it is said, to his own satisfaction.

M. J. WHITWORTH.

IN MEMORIAM.

When a brother pre-eminent in piety is called from labor to rest it is very proper that there should be more than a mere passing notice of the event. When Abner was buried David lifted up his voice and wept, and refused to taste bread or ought else during the day, for said he unto his servants: "Know ye not that there is a prince and a great man fallen this day in Israel?" Doubtless all the brethren of the Mississippi Conference, and very many others, will be filled with sorrow when they learn that Rev. MILTON J. WHITWORTH is dead.

It is not often that any community is called upon to mourn the death of such a good and useful man. It may be well for us to pause awhile and gather lessons of wisdom from the record of his life and death.

He was born in Bedford county, Tennessee, on the sixteenth of December, 1811; removed to Mississippi in 1835, and died at his residence, near Brookhaven, on the twenty-fourth of October, 1870.

He was an active, industrious and economical man all through life. He never became immensely rich, yet he accumulated considerable property. From his example we may learn to be "not slothful in business, fervent in spirit, serving the Lord."

He did not possess very striking qualities of mind—he was no intellectual genius. He was plain and unassuming. God blessed him with a clear mind, an excellent judgment and a rare business capacity. Of these he made no display, but moved along as quietly as though his was an ordinary life.

He was not unmindful of the duties he owed his God. He sought and obtained religion at Otopasaw camp meeting in the year 1842. From then until his death he lived a Christian life. He was not religious from mere impulse, but from an abiding conviction that he owed service to God, and that he was under the highest religious obligation to pay it. His daily walk was conformed to God's law, and his worldly affairs were subordinated to the claims of the gospel.

His Christian life shone not so much in profession as in constant devotion and in the performance of the practical duties of Christianity. He was kind to the poor, a friend to the preacher, and benevolent to all. The Methodist church here was mainly built with his money, and Whitworth Female College stands as a witness of his enlightened liberality.

As a business man, a Mason and a Christian gentleman he had few equals.

His last sickness was long and painful, but he endured it with Christian resignation. He was first attacked with erysipelas, and afterward with tuberculosis, which was the immediate cause of his death. During his sickness he was entirely resigned to the will of God. Sometimes he appeared anxious to depart and to be with Christ. He said to the writer one Sabbath morning: "Bro. Johnson, I thought I would have been in the good world before this; but my friends give me stimulants, and will not let me get off." He joined most heartily in the sentiment: "To live is Christ and to die is gain." It seemed to fill his soul unutterably full of joy. Soon after the physician, seeing him place his hand on his head, asked him if he had any pain in his head, to which Bro. Whitworth replied: "No, doctor; when there is joy in my soul there is no pain in my head."

On the day before his death he partook of the Lord's Supper, and appeared to enjoy it very greatly, joining in as much of the service as his strength would allow.

He was buried by the church and the Masonic fraternity. The exercises of the college were suspended, the business houses of the town were closed, and all the people turned out en masse to do honor to the memory of him who had done honor to them. The church and the college chapel are now draped

in mourning in token of the great bereavement.

May God in his mercy raise up many such men to bless and honor the land. H. F. JOHNSON.

BROOKHAVEN, MISS., Oct. 24, 1870.

WHEREAS, Our friend and benefactor, M. J. Whitworth, the founder of Whitworth Female College, has been called from the scenes of his earthly labors, the faculty and pupils of Whitworth College, in mass meeting assembled, desire to give expression to our feelings of sorrow on this sad bereavement, and to show our respect and reverence for the memory of our departed friend:

We will not undertake to recount his many virtues, to praise him for his numerous acts of charity and benevolence. It is enough to say that he was a good man, honored and beloved most by those who knew him best.

To many of us he was personally a stranger, but to all of us he was a friend, and we therefore desire on this sad occasion to mingle our tears with those of his immediate family and neighbors.

We do not sorrow so much on his account, for we believe that he will receive the Christian's reward; but we sorrow on account of our loss. The college has lost its best friend, the church one of its brightest lights, and our community one of its best examples of godliness.

1. Resolved, That we tender our condolence to the family of the deceased.

2. That we will wear the usual badge of mourning for thirty days, and that the chapel be draped in mourning for the same time.

3. That the exercises of the college be suspended for the day.

4. That a copy of the foregoing preamble and resolutions be furnished the family of the deceased.

H. F. JOHNSON, Pres.

SHREVEPORT DIST. CONFERENCE.

MR. EDITOR: The fourth session of this conference was held in Greenwood, Louisiana, September 22, 23 and 24, 1870. All the traveling preachers on the district were present except one. Only three appointments, of eight in the district, were represented by laymen.

The presiding elder, Rev. John Pipes, occupied the chair. Committees were appointed to report on the following subjects: Spiritual Condition of the Church, Sunday Schools, Finance, Missions and Church Extension, Churches and Parsonages, Periodicals and Religious Literature, Education, Religious Interests of the Colored People, and Temperance.

The ministers gave to the conference a verbal account of their appointments. After hearing these the committees made their reports. These evinced that the district is numerically increasing; that Sunday schools are receiving a good share of attention; that the finances of the district are in a low condition; that there is room for church extension; that the district is poorly supplied with churches and parsonages, and that the securing of church property by deed is sadly neglected.

That the New Orleans Christian Advocate receives a liberal patronage; that Mansfield Female College is in a prosperous condition, although it lost, in the death of Mrs. Stuart, one of its principal teachers; that little is doing, and that but little can be done at present, for the colored people; and that some of the members drink drams. Alas!

Of course we resolved to do something. Besides other things, we resolved to keep the subject of temperance prominently before our people, and to aid temperance organizations. Our presiding elder is a zealous leader in the cause of temperance. He has some close followers. Others follow like Peter once followed the Savior.

We resolved to adopt the plan of individual assessment for the support of the ministry. May the Lord help us to carry out all our good resolves!

Brothers Wimberly, Freeman, Schumpert and Rev. C. B. Stuart were elected delegates to the Louisiana Annual Conference.

The next District Conference is to be held at Mansfield.

W. H. MOSS, Secretary.

The Pall Mall Gazette records it as a mark of progress in civilization (?) that "we read of the slaughter of seven thousand persons with far more calmness than we heard of the slaughter of the seven members of the Kinck family a year ago."

The Christian Advocate.

SATURDAY, NOVEMBER 12, 1870.

THE MUSIC OF THE SPHERES.

Hast thou not heard it, the universal music—
The throbbing harmony, the old, eternal
rhyme?

In the wild billows roaring,
In the mad torrents pouring,
And keeping with the stars its bent and
march sublime!

Hast thou not heard it when the night was
silent,
And nothing stirred but winds amid the
trees,

And the star orbits, strings of harps celestial,
Seemed quivering to the rush of melodies?

If in thy soul there pulse not some faint re-
sponsive echo
Of that eternal, everlasting hymn,
Thou'rt of the low earth lowly—
Or livest life unboldly.

Or dustiest spiritual sense by carnal gross-
ness dim,
Hear it, oh poet, hear it! Oh, precher,
Give it welcome!

Oh, loving heart, receive it deep in thine
inmost core,
The harmony of angels, glory, forever glory,
Glory, and peace, and joy, and love forever
more!

ILLINOIS CONFERENCE.

Mr. Editor: It seems that you
promised, in your last issue, that
I would furnish a communication
for your columns, growing out of
my visit to the Illinois Conference.
Well, I suppose the editor must be
verified, and so here you have what
I have penned.

Kimmunity is a new, handsome
and thriving town on the Central
railroad, about twenty miles north
of Odin, where the Ohio and Mis-
sissippi road crosses. It is located
in the heart of a beautiful and very
productive country, and bids fair to
become quite a city.

The Conference met on the twelfth
of October, and closed all of its busi-
ness on Saturday, P. M., except
reading the appointments, which
was done on Sunday night after
preaching. The attendance of preach-
ers, laymen and visitors was large,
and the proceedings were marked
by the very best spirit. Everybody
seemed to be pleased, and the re-
ligious enjoyments were delightful.

The preaching was attended by
large audiences of appreciative hear-
ers, and the Conference love-feast
was a "time of refreshing from the
presence of the Lord." The citizens
displayed much hospitality in the
entertainment of the body and visit-
ing friends. The collections for mis-
sions, and the liquidation of the re-
minder of the debt on the new
church were liberal and prompt.

The church was just completed, and
is a gem. Bishop McTear dedicated
it on Sunday in the presence
of a large congregation. I need not
say the sermon was appropriate and
able. Brother Rush, of the Missouri
Conference, delivered a fine dis-
course at three o'clock P. M., while
preaching by various brethren was
going on at different places, and a
Sunday school meeting at the Cum-
berland Presbyterian church. At
night there was preaching at all the
churches; the crowd at the Meth-
odist church was very large, and
the congregation was baptized by
the outpouring of the Spirit.

Our brethren in Illinois are mak-
ing steady progress, and their or-
ganization is a fixed fact. They are
forming new circuits and new dis-
tricts, and continually enlarging
their borders. Houses of worship
are being built in many places, and
the preachers and members are
firmly united in love and in action.
There is need of more laborers—in-
deed there are many points in the
State where there is an opening for
our brethren, and where the calls
are pressing. Mr. Editor, our breth-
ren in the older States, and further
East and South, are not aware of
the urgent demands for preachers in
the West and Southwest—for
preachers of the real, genuine Meth-
odistic stamp—preachers who know
who teach nothing but Christ and
him crucified; and the people are
willing to give them support. Not
one dime of missionary money has
ever been expended by the Church
South in sending the gospel to
Illinois; the people who call for the
services of the preachers give them
a generous support. Indiana, too,
is calling for preachers; there are
thousands in that State who are
anxious to unite with us, and thou-
sands more who will be lost to Meth-
odism unless they are taken into
our church—they never will go into
the Northern Methodist Church.

Away on the Western frontier there
are loud calls for help. The country
is filling up with an enterprising
population, and they must have the
gospel, and we must do our part to
send it. Who will go? Who will
contribute means to help others
to go? Sir, I hope the time is not
distant when our banner will wave
in every valley and upon every hill-
top toward the setting sun, and
when the East and West will meet
on the summit of the Rocky mount-
ains, and send back the notes of
peace and good will.

Brother Finney, of the St. Louis
Christian Advocate, was with us at
Kimmunity, looking after the inter-
ests of his paper. He is deeply inter-

ested in the missionary work in the
West. His sheet is a strong support
to our cause. May he have success!
J. B. McFERRIN.
Nashville Christian Advocate.

SET THY HOUSE IN ORDER.

"Died suddenly!" How often
these solemn words meet our gaze
in the newspapers! They suggest
most important inquiries to each one
of us. Reader:

1. Is your business in such shape
that if you should die to-night it
might be settled by your survivors
without unnecessary loss to your
estate? Immense sums are lost,
and vast trouble and expensive
litigation are involved by improp-
erly kept account books and the
neglecting of full memoranda of
unfinished business.

2. Is your will made? In the
event of your pulse ceasing to beat
before to-morrow morning, would
not injustice be done to your heirs,
and these objects of Christian
benevolence which it is your inten-
tion to promote after your death?
Died intestate! Is often the precu-
rator of jealousies, and heart-burn-
ings, and injustice, which might
have been prevented by a few
strokes of the pen.

3. Have you paid all your debts?
Or have you made arrangements
that your creditors shall not be
wronged?—There may be some
balances against you, which you
acknowledge yourself morally bound
to meet, but against which no legal
claim can be presented. You intend
to pay them after a while. You
have the ability now, but you are
neglecting them. Take heed lest
death, coming when you do not ex-
pect him, shall put it forever beyond
your power to do justly.

4. Are you on amicable terms, as
far as you can be, with everybody?
You spoke an unkind word, and
wounded a sensitive heart. Have
you tried to repair the damage?
That brother, that sister, that
neighbor, toward whom, in a mo-
ment of excitement, you acted an un-
christian part, deserves better treat-
ment. You are conscious of having
wronged them. Had you not better
ask their forgiveness, and gain
reconciliation now? To-morrow
there may be no opportunity. You
know not what shall be on the
morrow.

5. Have you made God your
friend? If not you have no time to
lose. He waits to be gracious now.
You will soon stand before him.
This night thy soul may be re-
quired of thee." Take Jesus at once
to be your Mediator and Saviour.
Set thy house in order.—*Christian
Intelligencer.*

IN THE YEAR 1456 the church bells
all over Europe were rung to keep
off the devil, the Turks and the
comet. Time has shown that the
fear of the comet was idle, the dread
of the Turks unnecessary, and the
terror of the devil unjustifiably
allayed by the ringing of bells to
which it is quite possible Satan did
not even listen. How much of
human life has been wasted in vain
fears and vain remedies! In in-
dividual history the things we most
fear rarely happen. Our real trou-
bles are from causes we do not con-
sider and sources we do not appre-
hend. Ignorance conjures up many
specters that haunt the imagination
and attract away into empty space
the energies of our life. Exaggera-
tion of real evils begets our power
of resistance and sets us to ringing
bells for superstitious aid, when
courage and hard knocks are all
that are required to settle the
Turks. Even the devil is not feared
aright. It is not his enmity but his
friendship, not his power to hurt
but his power to cheat, that ought
to be feared. The vulgar myth that
describes him with hoofs and horns
is so far accurate that it presents a
beast that bellows but does not bite
nor tear. "God is our refuge."
Help must come from intelligence
and power. If we do not find it in
ourselves, we must seek it from the
source of wisdom and strength.
Any other hope is superstition, all
other trust is non-resistance. Bells,
ceremonies, priest-machinery of all
kinds are too agreeable to the devil
to frighten him away. Ritualism
nauping the place of God is recog-
nized by Satan as his own flag flying
over a fortress that has surrendered.
Baltimore Christian Advocate.

A new definition of constitutional
laziness comes from Ohio. Stand-
ing on the steps of one of the
"single-ten taverns" of that State
was an unwashed Buckeye, whose
shabby exterior did not indicate an
industrious man. A gentleman on
the opposite side of the street re-
marked to his companion: "There
is old Tim again; wonder how he
got out this cold day. He is the
laziest man in town by all odds."
"Laziest?" replied his friend; "he
isn't lazy; the matter with him is,
he was born tired!"

Religion need not, should not
make me gloomy. What says the
Author of it to his disciples? "These
things I say unto you, that your joy
may be full."

THE BIBLE IN ROME.—The Bible is
circulated and read in Rome, an
event more important than the
Ecumenical Council, or the declara-
tion of papal infallibility. It is a
remarkable coincidence that such
a council, and such an impious dog-
ma, proclaimed by such an assembly,
should be immediately followed by
the signal overthrow of the Pope's
authority by the vote of his subjects
—fifty thousand against fifty! Who
will not recognize the Providence
of God in this event? Chance had
nothing to do with it; nor does
chance direct any event—even the
falling of a sparrow—in a world
under the eye and government of
God.

The word of God—the true infalli-
bility—the divine source of the
highest knowledge, has entered
Rome. We presume it will be fol-
lowed by freedom to worship God;
and that Protestants will no longer
be compelled to assemble—if they
hold any social meeting for religious
worship—outside of the walls of the
city. Emanuel, the King of Italy,
whose government now extends
over Rome and the Roman States,
is supposed to be nominally a Roman
Catholic. As freedom of religions
worship is established in other parts
of Italy, it is presumed that it will
be tolerated in Rome—although the
King secures to the Pope his spiri-
tual authority in the Roman Church.
Religious liberty is a civil as well
as a religious right. No prince or
parliament can rightly prohibit the
worship of God by any class of
persons residing under their gov-
ernment.

In a letter from Rome, dated
September 22, 1870, the writer says:
"It is with no small thankfulness
and gratitude to the good Lord that
I am able to announce to the Com-
mittee of the British and Foreign
Bible Society, that at last the Bible
is in Rome, and that fear, if not
six, of their corporealities are in this
city. Having marched with the
soldiers from beyond the frontier,
they entered with a portion of them
on Tuesday, soon after a breach had
been made in the walls by General
Cadorna. The first to get in—and
he was determined to be the first—
was Frandini, who was exiled in
1860, and who was keen to see his
parents once more, and to carry the
Bible back with him to his native
city. I have not seen all the men
yet, but expect to do so this even-
ing."—*Christian Observer.*

THE TRUE CHURCH.—The church
of Christ consists of all true believ-
ers of every land, age, complexion
and tribe. This structure is bounded
by no narrow ecclesiastical limits.
It is greater than any titled orga-
nization. It cannot be fully repre-
sented by theological views; nor
can its census be taken from de-
nominational statistics. No sect can
justly claim, however correct its
orthodoxy or high its standard of
spiritual prophecies, to be the only
church of Christ. The New Testa-
ment knows of no exclusive com-
munity organized as the alone visible
church. No society of kindred be-
lievers can arrogate to itself the
ministry, the means of grace and
the sacraments. The foundation is
Christ, the apostles and the proph-
ets; Jesus Christ being the chief,
the corner-stone, binding the old
and the new dispensations into
one. The church of God is the
purchase of his blood—not a com-
pany united under a human head
or by a human bond. The base
and boundary of all believers are
broad as the Bible, Christ, the
apostles and the prophets. The
Lamb's Book of Life is the only
correct register of believers. The
Church of the First Born is not
Roman nor Protestant, Greek nor
Anglican, Episcopal nor Presby-
terian, Baptist nor Methodist, al-
though it includes members in all
these branches. It is no national
church, for no nation under heaven
is big enough to give it name. It is
nothing less nor lower than the
great multitude which no man can
number, of all kindreds and peoples
and tongues. The foundation laid
in Zion is immensely broad—broader
than Plymouth Rock—broader than
the seven hills by the Tiber. The
corner-stone in Zion is firm enough
for an immortal super-structure that
shall rise above the sun.—*Workday
Christianity.*

TRUTH IS A CLAM SHELL.—A clam
dealer says he likes those doctrines
and that religion which will make
men count claims honestly! A re-
ligion that does not teach practical
honesty, that does not flourish on
the clam bank as in the church,
that is strong in the prayer meeting
and weak in the workshop, that is
rich in profession and poor in prac-
tice, loud in promise and weak in
performance, such religion is spiri-
tualism. The Bible says that "a false
balance is an abomination to the
Lord, but a just weight is his de-
light," and the verse sounds well,
but the Lord's views have a direct
bearing upon the scales and the
yard-stick; and a half ounce less on
the pound, and a half inch less on
the yard-stick will make the adjust-
ment of the moral balance-sheet a
troublesome matter.—*Watchman and
Reflector.*

RELIGIOUS INTELLIGENCE.

A REVIVAL of great power has been
experienced at Trinity College,
North Carolina.

The new Bishop of the Greek
Church has arrived at San Francisco
from St. Petersburg.

CARDINAL MATTEI, president of the
College of Cardinals, is dead. It is
said that Patrizzi succeeds him.

The Wesleyans of England have
just sent out four missionaries to
reinforce the work in New Zealand.

A GREAT REVIVAL has been expe-
rienced in the Baptist, Methodist
and Presbyterian churches of Tren-
ton, Tennessee.

INCLUDING the Congregational
church now building, Portland, Ore-
gon, has twelve meeting houses and
eleven schools and academies.

FROM 1863 to 1870 eighty-five
thousand copies of the New Testa-
ment have been circulated in Russia.
The National Church-interposes no
objection.

REV. J. W. DAVIS, of the Wesleyan
Missionary Society, has nearly com-
pleted a Kaffir-English Dictionary.
He has collected about five thousand
words, illustrated as to their use by
sentences in which they occur.

The Turkish government has given
permission for building a Bible
house in Constantinople. Already
\$63,000 is raised for the purpose,
and about \$15,000 is asked to put
up a fire-proof building.

ITALIAN HYMN BOOK.—The Execu-
tive Committee of the Wesleyan
Missionary Society had a new Italian
hymn book, embracing many of
Wesley's hymns, presented to them
at their September meeting.

COLEMAN says that the early Chris-
tians utterly discarded all the Jewish
sages and customs of mourning,
such as sackcloth and ashes and rent
garments; and severely censured the
Roman custom of their wearing
black.

ST. PETER'S CHURCH, Baltimore,
was opened for divine service on
Sunday, October 9, the Rev. Dr.
Tyring preaching both morning and
night. This is one of the largest
and finest Episcopal churches in the
country.

A MRS. PARSONS has made a dona-
tion of eighteen thousand francs to the
College of St. Francis Xavier, at
Bombay. Two-thirds of this sum
are to be expended on a tower to
bear the name of the benefactor.
The remainder is to be devoted to
the foundation of a purse for in-
digent students.

SIR FRANCIS LECHE, a distin-
guished layman in the Wesleyan
connection, proposes to give \$250,
000 for the purpose of erecting fifty
new chapels in London, provided
the church would give an equal
sum. The Methodist brethren of
London are confident that the
amount will be secured.

THE CHRISTIAN population of Tur-
key enjoys entire exemption from
military service. The Turkish army
numbers one hundred and twenty
thousand men. The soldiers are
excellent in point of physique and
adaptability for their profession, but
they are ill-trained, and little skilled
in the use of new-fashioned firearms.

The Christian World says that in
1856 there were but two Protestant
ministers with care of souls in Chili,
whereas now there are ten. At
that time there were only two con-
gregations; now there are fourteen
—four in Valparaiso, two in San-
tiago, one each in Talca, Talcahuano,
Osorno, Port Mont, Lota, Copiapo,
Carrizal and Guayaque.

The Lutheran Observer says that
the polity adopted by most of the
Lutheran churches in this country
combines the leading characteristics
of both Pre-baptism and Congrega-
tionalism. "In the earlier
history of the Lutheran Church in
this country the Congregational
element was the stronger; in her
later development the Presbyterian
element has made considerable pro-
gress."

SOCIABLE.—The students in Gar-
rett Biblical Institute at Evanston,
the Baptist Theological Seminary in
Chicago, Union Park Congrega-
tional Theological Seminary in
Chicago, and of the Presbyterian
Theological Seminary in Chicago,
are on good terms. They recently
had a meeting and supper together.
They aim to thus meet once a
quarter, each in turn serving as
hosts.

IN THE Missionary Herald we find
a very valuable table of missionary
statistics. From it we learn that
17 American societies collect \$1,669,-
685, and employ 463 male and 479
female missionaries. They have 223
ordained native preachers, 59,062
communicants, and 40,629 pupils in
schools. European societies have
1,841 male and 1,788 female mis-
sionaries. They report 242,020
communicants and 248,836 scholars.

A COMESENABLE EXAMPLE.—An ex-
change says that Ovid Butler, Esq.,
of Indiana, a large stockholder and
president of the board of trustees of
the Northwestern Christian Univer-
sity at Indianapolis, is paying the
tuition of twenty-seven young men

now preparing for the ministry at
that institution, and is able and
willing to pay for a still larger num-
ber who need such assistance; and
can give good evidence of their sin-
cerity and character.

SEAMONS FOR THE POOR.—The
Christian Union says that a gentle-
man who wishes his name to be un-
known has ordered the Plymouth
Pulpit to be sent at his expense to
every poor house and every jail in
the State of New York. The author
of the sermons, who is also editor
of the Union, says that he "would
rather go to the poor house and the
jail in that way than in any other!"
A like benefaction was made by
another gentleman last year to every
missionary in the employ of the
Home Missionary Society.

LORD SHAFTESBURY said some time
ago that not more than two per-
cent. of the workmen of London
attended any place of worship. The
statement excited doubt, but it is
said to be verified by wider inquiry
and observation. The Earl pro-
fesses himself to be overwhelmed by
the statistics. He urged the Church
of England to enlist a new order of
men and a new method of operation.
He wants workmen to preach;
and desires to see bishops in lawn
holding forth in the open air.—
Ellicott City Times.

A LONG STEP in the consolidation
of the several antagonistic Protest-
ant interests in Italy was taken
lately in Milan, where thirty-three
separate churches united to form
the Free Italian Church. Of these
churches twenty are aided by the
American and Foreign Christian
Union. A general assembly on the
Presbyterian basis was established,
and a committee of evangelization
appointed, of which Gavazzi is chair-
man. The training school at Milan
for preachers has been transferred
from the Union to this new body,
and will probably be removed to
Rome.

The New York Sun says: An im-
mense number of Episcopalians ap-
plied for tickets to witness the grand
ritualist service in the Saint Sacra-
ment Mission. It is understood that
the Scotch Office of the Holy Enchar-
ist, as embodied in the Book of Com-
mon Prayer, recently approved by
Bishop Doane, of Albany, is used by
Father Bradley, the officiating priest.
This office sets forth the "real pres-
ence" in the sacrament in a "heav-
enly manner," as it was set forth in
the liturgies used in the time of
Queen Elizabeth and Edward the
Sixth. Nearly all the High Church
clergy of this city have received
cards of admission.

BRIGHAM YOUNG has just gone
through the farce of tendering his
resignation as trustee in trust of the
Mormon Church. The question of
accepting the resignation was put to
the congregation assembled for the
purpose, and Brigham was of course
sustained unanimously. He also
resigned the presidency of the emi-
gration fund, and this was accepted,
and one of his tools appointed to
the place. The prophet gave as
reasons for resigning that he was
getting old and wanted to travel
among the saints, and did not wish
to be harassed with the vexatious
lawsuits now threatened by apos-
tates. In his speech on the occa-
sion he was furious against the civil
courts.

The Era, comparing Romanism
and Methodism, says: "In view of
the notion that the former is far the
stronger, facts show that one branch
of Methodism is one-third greater in
population than the Catholic Church,
and that the combined Methodism
of the nation is twice as large, nu-
merically, as Romanism."

It is equally true of the Baptist
body; while Protestantism, which
is a unit against the pretensions of
papacy, is manyfold larger. Pres-
byterians have as many ministers,
and far more wealth and influence;
Episcopalians and Congregational-
ists together as many. Let no one
fear for the church of America, if it
is only united, spiritual and earnest
for Christ.—*Zion's Herald.*

The Free Church of Scotland
Monthly Record says that in Scot-
land there is a growing tendency
among the young people to leave
the Presbyterian for the Episcopal
Church. This it accounts for mainly
because of the more fashionable
position of the latter. It adds that
it "would be comparatively easy to
reconcile ourselves" to their going
over to the Low Church; but that
"when Presbyterians go over the
border under a pressure of a love
for music and form, and a sym-
bolic worship," they are not con-
tent with anything less than an ex-
travagant ritual that is half way to
Rome. It insists that ministers
and parents should teach clearly the
difference between episcopacy and
presbytery; and that, while "we
have the best of reasons why we
may not use organs, flowers or
kirtles," they should yet make the
services attractive, whether of song,
prayer or preaching.

MISSION SCHOOLS IN LIBERIA.—
Bishop Roberts sends us the statis-
tics furnished him by the teacher,
J. B. Forbes, of our mission school in
Buchanan, for the quarters ending
March 31 and June 30. From these
statistics we learn that the school is
slowly advancing, and is in a healthy
condition.

We have also received from the
Bishop, as we suppose, a copy of the
Liberia Register of September 7, in
which is a list of common schools
now in operation in the Republic,
and under the care of the Liberian
government, the New York State
Colonization Society, and of the
different missions in Liberia sever-
ally. The names of the places, the
teacher, and the number of pupils
in each school are given. There
are thirty-six of these schools now
in operation, and we consider this
strong movement in favor of com-
mon schools the most hopeful sign
of the times for Liberia.—*Western
Christian Advocate.*

DEATH OF MRS. GEORGE MULLER.
The wife and right-hand helper for
forty years of the founder of the
world-famed orphanages at Bristol,
England, is dead. It was a sad but
notable procession of thirteen or
fourteen hundred orphans, besides
the multitude of friends and sad-
dened towns people, which followed
her remains to the grave. Her
husband conducted the funeral ser-
vices. Alluding to her love-labor
for others, he touchingly said:

"Cannot my heart rejoice when I
think of one whose life was like this
—one of whom there is not the
shadow of a question as to where
she is now? O, how could it be
otherwise but that my inmost soul
should be filled with unspeakable joy
and delight? To her, for many
reasons, to die was gain. For
months—I may say for nearly two
years—that loved one, when she
came home with me in the evenings
from the Orphans' House, weary
and worn to the utmost, I often
said to her: 'My darling, work less;
stop at home; but I never could
prevail on her to do so. Day after
day she loved to be at my side at the
work at the Orphan House. But
now all this weariness is gone, and
gone forever. I kiss the hand that
has laid me low. If you ask me as
man, 'How do you feel?' I reply, 'I
feel it keenly.' If you ask me as a
director of the Orphan House, I
feel it to the utmost, and I see no
prospect of how her loss can be
made up. But I kiss the hand that
has done this. I rejoice in the joy
of my departed one; and if this
moment I could alter it, I would not
wish to have that loved one back
again. And why? Because of the
depth of my affection for her, and
because she longed to be with Jesus.
It was the desire of her heart; and
therefore I say this is my joy."

THE "PRECIOUS BIBLE."—A Pleas-
ing Incident.—A friend has men-
tioned to us a beautiful incident re-
lating to Mrs. Elizabeth E. Paddock,
mother of our venerable friends
Rev. Benjamin G. Paddock, of the
Central New York Conference, and
Rev. Dr. Zechariah Paddock, of the
Wyoming Conference. She was
converted at the age of nine, during
a battle of the great American Revolu-
tion, and while the rear of the
booming cannon was distinctly
heard in her father's dwelling. She
died at the residence of her son,
Dr. Z. Paddock, in Binghamton,
New York, at the advanced age of
ninety-five. For eighty-six years
she had been a professor of religion
and an exemplary Christian. Her
distinguishing characteristic was her
love for the Holy Scriptures. Though
she had the care of a large family,
she regularly read the Bible through
once a year. She read it through
thirty times after she was seventy years
old. She always read the books
consecutively, and with pencil in
hand marking the passage of special
interest. Each reading increased
the notations in the margin, which
literally became filled in many of
the pages, indicating that each
reading developed new interest in
the sacred work. So precious was
the Bible to her that she left a writ-
ten request that her older copy, the
one she had used from early years,
should form the only pillow upon
which her head should rest in her coffin,
and that a more recent copy should
be placed upon the lid of the coffin
during the funeral service. These
requests were complied with. The
scene was affecting and precious.—
New York Christian Advocate.

READERS will remember the letter
of Rev. W. F. Folsom, Indian Mis-
sion Conference, published Septem-
ber 24, with an appeal for him Web-
ster's Unabridged Dictionary and
Watson's Biblical Dictionary. The
New York Methodist made a very
brief note of the case, and the editor
of that paper writes us that a friend,
after reading the item, sent a copy
of Webster, to be forwarded to the
missionary. That copy has been re-
ceived at this office, and is now on
the way to its destination. Another
friend, in Arkansas, has sent us by
mail the money to purchase a copy
of Watson for the missionary, and
we have ordered it from the Publish-
ing House at Nashville. We are
happy to record this union of North
and South in good works, and may
the Lord reward the donors.—*West-
ern Methodist.*

The Christian Advocate.

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AMONG THE INDIANS.

BY BISHOP KEENER.

Fort Gibson, Oct. 30, 1870.

My Editor: You have herewith

the appointments of the Indian

Mission Conference. The Indians

have, for the most part, taken Eng-

lish names. So, one reading these

appointments would scarcely be able

to imagine what sort of "looking

preachers" they represent. Like the

Reformers in the days of Erasmus,

they rejoice in two names—one the

classical rendering of the other. I

was informed, when upon the edge

of the territory, that the brethren

had a name already selected for me.

The Cherokees were the only tribe

present. The Choctaws, Chickasaws

and Creeks would not travel so far

from home, with the prospect of

high waters and ferriages. Though

as a general thing they are fond of

attending Conference—go early and

stay patiently to the end—no fever-

ish inquiries as to the time of ad-

jourment. As the brother said at

the General Conference: "They are

preachers, and time is nothing with

them." All Indians take things

leisurely, and when they get hold of

a good thing have sense enough to

enjoy it. We have a fine work go-

ing on among the Chickasaws. Our

Mahul Labor School, in the Creek

nation, which was burnt a year

since, is being rapidly rebuilt. The

chief of that nation has, for the

past three years, been the presiding

elder of the Creek district. A good

increase was reported from each of

the districts, and the whole Confer-

ence has had an increase in mem-

bership of one thousand two hundred

and twenty-nine, of whom eight

hundred and forty-four were In-

dians. This speaks well for the men

of God who are laboring in this field;

it is an increase of thirty-three per

cent, upon last year. Probably no

mission field in the world has yielded

a better return for the labor and

money spent upon it. Dr. Green,

in one of his missionary speeches,

estimated that it cost the govern-

ment \$50,000 to kill one Indian,

and compared that with the ex-

penditure of converting an Indian;

which this year has not exceeded

\$10.

The minutes of this Conference

are: Thomas K. B. McSpadden, ad-

mitted on trial; Henry Butler, John

Sevier, C. C. Campbell (Cherokees),

remain on trial; Rope Cameron (local

preacher), ordained deacon;

Stephen P. Hicks, ordained elder.

Numbers in society, four thousand

six hundred and fifty-two; adults,

six hundred and thirty-one; infants,

baptized, four hundred and thirty-

one. Next Conference to be held at

Boggy Depot. Vote on the *provision*,

twelve years, no days. Amount raised

for old mission debt, \$100.

After the Sabbath morning serv-

ice a collection of \$530 was taken

up to pay a debt due on our mission

chapel at Fort Gibson. This re-

lieved the house and the audience.

The attendance on preaching was

good, and much good was done

during the session.

This is the most venerable body of men for its numbers that I have ever met with—men who, for forty or fifty years, it may be, have been preaching Christ, and are still taking an appointment. They are now rich in faith and experience. While many young men are fainting and looking about them for some soft place where they may nurse their "call" until it shall gradually expire, these hoary veterans are furnishing their armor and feeling the edge of their swords. It was refreshing to hear them in the love-feast. They still contemplated new conflicts and new victories. At the sacrament of the Lord's Supper it was a full recompense for a month's travel to see the Indian preachers standing with their brethren weeping in memory of the blessed Master. Surely "there are many tongues, but one language." The Holy Spirit had filled them with the knowledge of the Father and of his Son Jesus. One of them, a tall man, a full-blooded Cherokee, who is said to be a very eloquent preacher, but who understands but little English, stood immediately before me, dressed in a striped hunting shirt, his iron-gray hair falling over his forehead as he bent his head reverently; the tears were flowing from his eyes profusely; our hearts were in sympathy, and an image was left upon my mind which will recur upon every sacramental occasion at a Conference. Out here one feels as if he were well to the front in the great campaign.

The war did its mischief as fully among these missions as in the States. Our schools, churches and everything else were damaged, and the work of rehabilitation has been necessarily slow. But the returns of this year's labor demonstrate that we are now on the vantage ground. Our Indian schools, which have been so fruitful of good, must all be revived. The superintendent, the Rev. John Harrell, is now lending his energies to this great work among the Creeks, and will, by his success there, no doubt open the way to the gradual and full restoration of all these institutions.

The Indians are greatly excited just now at the prospect of the sectioning their lands by the United States. The railroad monopolists are moving Congress in order to build their Missouri and Texas railroad lines, which must take the Indian territory in their route. Already the rails are within forty hours' staging of Fort Gibson, and two lines are chartered, which are to pass through the heart of this fair land. Then it will be but three days to Washington—a fearful neighbor for a people who wish only to serve God and be let alone. The chief of the Cherokees has called for a day of fasting and prayer. His proclamation is in the Cherokee and English languages, published in the Cherokee Advocate, of Tahlequah. I send it to you as a paper having some historical interest. It depreciates the territorializing of the Indian lands by Congress. This document may not allay the excitement; but shows that the United States has been dealing with the Indian pretty much as with other "reconstructed" parties.

Every town in Arkansas and in this territory, that I have visited, expects a railroad within six months. The trade which was always tributary to New Orleans, upon the Arkansas and White rivers, is now diverted to St. Louis and Memphis. Surely the people of New Orleans are asleep to let so rich a harvest pass, without a struggle, into the coffers of other more enterprising and distant communities. At some day, not far in the future, this part of the valley of the Mississippi will support two such cities.

We have been considerably interested in the proceedings of the National Local Preachers' Association of the Methodist Episcopal Church, which met last month in Philadelphia. This association meets annually, and has in it representatives from the local preachers in the bounds of all the Conferences. The object, in the main, seems to be to promote efficiency and to elevate the standard of ministerial excellence. The local ministry has always been a great power in Methodism, and in all branches of our church it continues to hold an important place.

Our local brethren are sometimes unjustly censured for the amount and the quality of the work they do. That there are some delinquents, who are negligent and unworthy of their calling, we cannot doubt; but there are instances of imperfection elsewhere, quite as noticeable. Traveling preachers are not always capable of appreciating the peculiar embarrassments of their brethren in the local ranks. They cannot well understand the hindrances of those who are necessarily engrossed in the toil and perplexities of business, because their circumstances in a great measure exempt them from these secular cares. How some of them preach at all has often been a marvel to us; and we are frequently surprised at the amount and excellence of the preaching which many of them do in the midst of the worry and weariness of their daily pursuits.

They are a most numerous and valuable class in our church, and everything possible should be done to improve and encourage these men in their work. It is an arm of the service susceptible of a more perfect development, and that may be made of even greater utility than has been the case hitherto. The church is, perhaps, more in need of consecrated laymen, who are ready for every good work, than it is of separated ministers. The local preacher is to stand between, and to work in the pulpit, in the class room, in the Sunday school; and, in any and every capacity, to supplement the work of the regular ministry. He ought not to stand upon his dignity and wait to fill an occasional appointment in a pastoral charge, but he should seek for a new field, break ground in destitute places, organize schools and prayer meetings, and make appointments for preaching. Instead of waiting to be set to work, he should go to work; and instead of depending upon "a line of things made ready to his hand," he should seek "to preach the gospel in the regions beyond." Some of the noblest types of the ministerial character have been and are still in the local order; some of the most devoted and useful Christians have been local preachers.

The church is to-day more in need of working laymen than of any other class of instrumentalities—men who realize their call to live

into the Lord, even while they engage in the affairs of the world. The local preacher is layman and minister, and ought to combine and unite both in his religious activities. Everything which looks to the deeper consecration and more thorough development of the lay element should receive special encouragement, and we regard the improvement and increase of our local ministry as a step in this direction. We append extracts from an address of Bishop Simpson, delivered before the Local Preachers' Association to which we have alluded.

Men can sometimes be more easily and powerfully influenced by what appears to them a disinterested ministry. The regular ministry assumes, in the eyes of the world, sometimes a more professional aspect. The young man, they say, has selected his profession, follows his calling, is paid for his labor, and must preach as he does. However incorrect this position may be, it does affect to some extent the public mind. But against the local ministry no real objection can be made. The lay preacher works with his own hands, generally bears his own expenses, and adds to his duties as a citizen and his labors as a man of business the work of preaching Christ. He toils without reward, and frequently without honor from men. In this way, frequently, great strength is gained.

There is, however, and there will always be, work for the members of the church, apart from the local ministry and besides this work of preaching Jesus, which ought to be encouraged among our laymen more than it is. The ratio I have alluded to of the preachers in England, compared with the United States, shows us that they have succeeded in calling out this talent much more than we. I think a part of the prejudice against local preachers, if I may use the phrase, and I use it without intending anything severe, in some sections of the country, is because men licensed to preach do very little work. They get the honor of being ministers, and they do not work as ministers. They seldom preach Jesus. Now in assembling this association I think you will produce a public opinion among the local ministry that to maintain their position they must work. You are working; and I wish some method could be adopted by this association.

I should be glad to have at these associations a report from the bounds of every Conference of what the lay ministry have done during the year—(Voice, "Amen!")—how many sermons they have preached; into how many new neighborhoods they have penetrated; how many Sabbath schools they have established; how much work of every kind they have done for Jesus; and I think this record spread before the church would show that the local ministry, so far from being unnecessary, are a great arm of power. But if there be a local minister who will only preach on Sabbath when invited by the pastor of the church, and then lie back on his laurels to rest, he is of no use to your body; he does not meet the idea of a local minister. He is not supplementing the great work, and accomplishing but little for the salvation of sinners.

What we want is this supplemental, additional work. Occupy the pulpit when necessary, when it is a matter of propriety or necessity, but be working over and above what the regular ministry can do. That seems to me to be the grand call of the church. A fair report of such labor would give you credit for what you do, and stimulate those who are not active to greater exertion; and I would like to see every local minister lay down his papers and give up his license who will not work to the utmost of his ability. * * *

In passing to the station work each congregation has its own minister, and congregations not being very large the minister can do all that seems necessary to be done. Men ask, Why should there be any more local ministers? A local minister feels that he has no special field of labor. I think in cities we are changing from this position. The discovery that a large part of our population is not reached by the gospel is stirring the mind of the churches, and a fair field is opening for our local ministry. Other denominations may work temporarily, spasmodically; they will call out the whole church to-day, but they have no recognized band that will keep up this organization and this plan of working in destitute places; hence this class of work is liable to cease. What we want in our cities and villages is to occupy unoccupied ground, and while the chief church is a fort there should be outposts all around as suburban work.

Though there may not seem to be much honor in preaching to small congregations in dwelling houses and school houses, still the Master may put great glory on those who do this work.

Go talk of Jesus. I cannot tell

where the opportunity will be, but I know that if in the morning you sow your seed, and in the evening withhold not your hand, God will prosper you; I know that as the ruin and snow come down from heaven and return not thither, so God has promised that his word shall accomplish that whereunto it is sent. We want workers for Christ. Go on working; do not be anxious about large congregations. Content not for honors. Let there be no jealousies. Work, work; souls are perishing. Go, if need be, in the corners of the fields. You may bring the ripest wheat and the best grains to the Master. I hail you as engaged in this work. I pray God to increase your number greatly, to raise up promising young men to labor in this field, and that when you fail he may crown you all with glory.

Tertullus, the orator, who was employed by Ananias, the high priest, and the elders at Jerusalem, to represent them and prosecute St. Paul before the bar of Felix, the Roman governor, and who seemed not to be wanting in unscrupulous flattery to the infamous Felix, nor in equally unscrupulous abuse of Paul, said one good thing (and a good thing is good, no matter where it comes from,) to wit: "Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words."

Tediousness is a great evil, wherever it may have to be endured. So old Cotton Mather must have thought, for he wrote in large letters over his study door: "Be short." He had been bored, as every man has who has anything to do, and whose time is precious to him, by interminable visitors. Some good people do not seem to know when they are through their visit, nor when to go away. You get insufferably tired; you cease to ask questions, to make remarks, and only answer in monosyllables; but they hold on until your patience has oiled out almost its last reluctant drop.

Some talkers are afflicted with tediousness. They talk in such a circumlocutory and ambiguous strain, making so many digressions, that they make no progress. Their minds move on hinges rather than wheels. They never seem to reach a conclusion or make out a clear point, and yet talk on and on. A gentleman of my acquaintance was spending the night with an old gentleman whose powers of colloquial prolixity were unequalled by anybody in his circle, except his wife, who was equally gifted. They talked at the guest until late bed-time. When one would stop to clear up his or her throat the other would pitch in. So he was kept under steady fire until he could endure no more, and begged to retire. Dreading the result, he asked to take the candle and find his own way to his chamber. "No, no," said the host. So he went with the guest, and stationed his back against the door-post and continued. The guest got into bed, and, half asleep, grunted monosyllabic replies until the candle flickered in the socket and darkness forced the host to retire. No sooner had the guest appeared in the morning, than the host broke in: "General, as I was saying." The night was not a period, only a dash, and the stream flowed on in its devious way.

Preachers are sometimes tedious. Some are tedious in beginning. They take the Bible from the desk and commence a search for a suitable lesson; but they are hard to suit. Moses, the prophets and the Psalms are pretty generally overhauled, but with unsatisfactory results—nothing in them suitable. Then the Gospels, the Acts and Epistles are scrutinized. Finally but reluctantly something is decided on as approaching suitability. Then the hymn book is taken in hand. The preacher eyes it with curious interest, as if it were some strange book that might be filled with heresy; at least of such doubtful orthodoxy that it will not do to risk without the most careful scrutiny. After a long time he resolves to venture on some one or two hymns as the least perilous in the collection. Then he takes a drink of water,

clears up his throat, and at last begins.

Some make elaborate apologies; some seem to reconnoiter the subject some time before they will advance. But instead of driving on, they make detours, and deploy to the right and left. I knew a venerable brother who used to give an illustration, then a comparison to elucidate the illustration, then an explanation of the comparison, until, like the wind in more respects than one, the hearer could not tell whence the speaker came or whither he was going. So he rolled on his winding way for two mortal hours; then said "he had given but a mere shred and fragmentary outline, and hoped brethren would fill it out at their leisure."

A discourse may be long but not tedious. The speaker is clear; makes constant progress; the subject has been well matured; the preacher is earnest and instructive. Like the path of the just, the subject shines more and more, from the clear and pointed introduction to the luminous and glowing peroration. A discourse may be short but tedious. It has not been matured; the method of handling is involved; the speaker is slow and hesitating. The result is tediousness.

A young Irish preacher in Ireland, perhaps somewhat vain and anxious for a compliment, said to an eminent wit and orator who had just heard him: "How did you like my sermon to-day?" "It was short," replied the wit. "Yes," said the preacher, "I did not wish it to be tedious." "Then, sir," said the remorseless wit, "you did not succeed."

We feel, when we hear one of these rambling, tedious speakers, like the weary and exhausted old brother who had listened long with the hope—alas! vain—that the speaker would have done with his rambling and interminable harangue. The speaker, in something of a climax, exclaimed: "And, brethren, what shall I say more?" "Say amen," was the prompt reply of the weary hearer. But "lest I be further tedious," I lay down the pen.

TRINITY CONFERENCE.

APPOINTMENTS.

JEFFERSON DISTRICT.—Samuel J. Hawkins, P. E. Jefferson station, R. S. Finley; Kellyville circuit, R. P. Thompson, Charles E. Lamb; Linden circuit, Joseph M. Stevenson; Dugorfield circuit, Joseph Parker; Mount Vernon circuit, J. C. Smith; Winstonsboro circuit, Calvin J. Cook; Pittsburg circuit, Matthew T. Leach; Coffeyville circuit, James P. Rogers; Gilmer circuit, Thomas B. Norwood.

PARIS DISTRICT.—Lewis B. Ellis, P. E. Paris station, D. M. Proctor; Paris circuit, Thomas M. Smith; Henry Grove circuit, John W. Finer; Ladonia circuit, W. R. Davis; Charleston circuit, to be supplied; McAlister circuit, Joseph C. Weaver; Pine Creek mission, Littleton F. Palmer; Clarksville circuit, James Graham; Boston circuit, Archibald C. McDougal; Paris Female Institute, John H. McLean, principal.

APPOINTMENTS.

CHEROKEE DISTRICT.—Young Ewing, P. E. Tahlequah circuit, Thos. K. B. McSpadden; Fort Gibson, James Y. Bryce; Grand River, David B. Canning, Elijah Butler; Spring Creek, Isaac Sanders; Saleasaw, Charles C. Campbell, John Sevier; Canadiah, Henry Butler; Barren Fork, to be supplied by Flint; Flint circuit, Thomas B. Ruble, supply.

CHOCTAW DISTRICT.—Stephen B. Hicks, P. E. Skullyville, to be supplied; Mashlatnabee, to be supplied by Willis F. Falsom; Sinboy, to be supplied by Gibson Batters; Perryville, to be supplied by Robert Jackson.

CHICKASAW DISTRICT.—Jesse H. Walker, P. E. Tishamingo, John C. Robinson; Kiamichi, to be supplied by Bylinahia; Beggy circuit, to be supplied by Jefferson Long; Doakesville, Simon P. Willis; Chickasaw, to be supplied by Jesse J. Gardiner; Jack's Fork, to be supplied by Moses Perry.

CREEK DISTRICT.—Walter A. Duncan, P. E. Oakmidge, James McHenry; North Fork, to be supplied by Cesar; Creek Agency, to be supplied by Joshua Soule; Little River, to be supplied by Walker Collins; Asbury Manual Labor School, John Harrell, superintendent; John Harrell, superintendent Indian Mission Conference.

John H. Porter, transferred to White River Conference. Samuel Chicote, located at his own request.

LOCAL PREACHERS.

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The Child's Corner.

THE BIRTHDAY.

My vanished darling—five years old in heaven—
To bridge the rift has yearning love no way,
That I may feel about my neck your clinging,
Or hear one little silver word to-day?

The summer sleeps and dreams on mountain
and meadow—
The vines are full of sweetest blossoming—
The sunlight through the reddening peach is
thrilling—
The birds that you loved piping and singing.

The world is all so full of light and beauty:
Oh! "run away," sweet darling, out of
heaven,
And smile and speak, though with the sudden
glory

My eyes be blinded and my wild heart riven,
Burst through the unseen walls that hide you
from me,
And let me see the same bright, beaming
face—

The same short, sun-lit curls—the cheeks
like roses—
The same fair dimpled form of restless
grace!

Send round me perfume of your lovely
heaven;
And though you fly away the instant seen,
There will be breath of jasmine and of lily—
Where your bright-glancing spirit steps
have been!

Five years in heaven—and older, larger,
taller;
The little curls must sweep the shoulder
now;

And wiser thought and deeper beauty lighten
The laughing eye and rounded baby-brow.

Yet, looking back across your fleeting sum-
mers,
Is mortal life and mortal pain forgot?
Kind angels ever near you—O my darling!—
Are earth and mother-love remembered
not?

One little silver word from out the silence—
One flash of shining hand to still my fear—
One breath of perfume, faint and sweet and
holy,
To tell me, angel-child, that you are near!

There is a sound—but 'tis the robin calling;
There is a light—a sunbeam's golden play;
There is a breath—from summer roses lifting
The chalice of their red hearts to the day.

There is a breath—'tis of jasmine, lily,
Or strange, sweet odor from beyond the
sea?

And light as air a footstep comes and passes—
O darling, darling! you have been with me!
Heaven and home.

WONDERS OF THE MICROSCOPE.

It had been raining steadily all day, and the children's resources for in-door amusement were nearly exhausted.

As a last resort Kitty was driven to the window in search of some sign of fair weather. No comfort to be found in that quarter, and Kitty turned around with a most dolorous countenance, sighing:

"O, dear, dear! Why can't it stop raining?"

No one replied; whether from not hearing or from having no answer, Kitty could not tell. Aunt Edith was reading, Belle was turning the leaves of an illustrated book, and Rob was trying to harness the cat.

Kitty gave an impatient shrug of her pretty shoulders, and wandered off to the other end of the parlor. She was soon back, however. Stopping before her aunt, she said:

"I don't like to disturb you, aunt, but what can we do?"

Aunt laid down her book with the slightest shadow of disturbance on her face. Only for an instant was it there, and no touch of it found a place in the pleasant voice which answered:

"Why, Kitty! what a disconsolate tone. Something surely must be done."

Just then Rob, turning a somersault, landed in front of his aunt, and holding up his hand, exclaimed:

"See, aunt, what that hateful old cat did!"

Aunt could not blame the cat for giving a scratch in self-defense, but she took the wounded hand, saying:

"Tired of the cat at last? Poor Rob! Well, you must find something else."

"Aunt Edith," called Belle from the lounge, "did your microscope come last night?"

"Yes, I had forgotten it, though. It is just the thing for us. Please run up stairs and bring down the box that stands on my table."

Belle ran out eagerly, while Rob inquired:

"What does microscope mean, aunt?"

"It means to examine a small object, and is the name given to an instrument used for magnifying. Here comes Belle. Now we shall see something wonderful."

Aunt Edith moved a small table near the window, opened her box and took out a slender looking instrument a few inches high. It was round and hollow, had a hole on one side in which was placed a little round mirror, capable of being moved by a small screw at the side. She took a small slip of glass and asked Kitty what she could see. Kitty looked closely.

"I see nothing but a square marked off in the center, and a speck of dust in the glass."

Aunt Edith set the microscope on the table, with the mirror facing the light, slipped the glass through a small aperture at the top, and after adjusting it properly asked her to look again.

Kitty came closer to the table and looked in at the top.

"It is Washington's picture," she cried, after looking a moment. "Why, aunt, it is just as plain."

Belle and Rob then came for a look, and "wondered" what there was about the bit of glass at the top that could turn a speck of dust into a beautiful picture of Washington.

Feeling unable to explain away their wonderment, Aunt Edith took out another bit of glass.

"Here is something for Belle." Belle gave a long look, then with a little sigh of satisfaction, exclaimed: "How beautiful!" adding with a shy smile, "but I don't quite know what it is."

"You remember helping me make Christmas wreaths?"

"Yes, and you pulled the moss apart and showed me what you called a leaf."

"Well, my dear, that is a leaflet from a leaf of moss like the one I showed you."

Belle opened her blue eyes wide as she said: "So beautiful! I thought it pretty, but nothing like this."

"Now, Rob, bring me a fly; there is a dead one on the window."

Rob brought the fly with pleasing haste. Aunt Edith cut off a foot and put it on a slip of glass. Rob looked in through the lens at the top a moment. Looking up and drawing a deep breath, he said:

"Well, I didn't know a fly's foot had a claw. How can it step so careful?"

This set them all laughing heartily. Rob was somewhat confused a few moments, not knowing whether he had said something quite witty or very absurd. But Aunt Edith put him at ease by saying it did look very much like a claw.

"Who was it I heard saying this noon, 'if there's anything I like it is grapes?'" asked Aunt Edith, looking among her pieces of glass.

"Was Kitty! Kitty!" cried Rob. "Well, Kitty, here is a section of a grapevine. That will interest you."

Kitty looked, and said she thought grapes must needs be delicious, growing upon anything so pretty.

An hour passed away pleasantly, and therefore quickly. The children had quite forgotten their weariness. After the light failed they sat talking over the wonderful instrument until the bell rang for tea.

"Have we seen it all?" asked Rob, as Aunt Edith was putting away the microscope after tea was over.

"No, indeed. I've beautiful things to show you, and much to tell you. Shall I save it for rainy days?"

"Yes, and then we won't get cross and tired," and Kitty gave her aunt a kiss.

Then the children went up stairs to bed, and dreamed, I dare say, of more wonderful things than I can write.—*The Household.*

INFLUENCE OF LABOR UPON THE MIND.—The man who works a little will certainly be able to study all the better for that work; the man who works very hard physically will probably not be able to study at all.

If the blacksmith, after a hard day's work, sits down to the study of Euclid, the probability is that he will fall asleep before he has worked out a single proposition, and the same is true of the farmer. Exceptional cases may be found, it is true, and Elihu Burritt may be cited as an illustrious instance in disproof of our position. But those who have conducted an evening school of young mechanics know how a hard day's work tells upon the ability to study closely and hard. It may not tell so much in cases where a lively interest is maintained, as in class competitions, etc., but it is easily seen whenever any really solid work is undertaken. So too with the farmer. He who works hard all day following the plow will find it difficult to fix his attention upon the more abstruse departments of chemistry and vegetable physiology in the evening. It is therefore obvious that the result of continuous hard labor must be to preclude all devotion to the higher studies, and the mind will consequently remain in a measure untrained. On the other hand, where the employment is such as to require moderate exercise and not hard physical exertion, the conditions for mental development will be most fully met. Hence, while the more laborer on the farm or in the workshop finds his employment detrimental to his intellectual progress, the foreman and overseer in the same departments of labor find no such difficulty.—*The Technologist.*

The following is a list of the titles of the Marquis of Bute: Earl of Windsor, Viscount Mountjoy, Baron Mountstuart, Baron Cardiff, Earl of Dumfriess, Viscount Air, Lord Crichton, Earl of Bute, Viscount Kintyre, Lord Mountstuart, Crichton, and Inchmarloch. He is also entitled to the earldom of Menck.

The Farm and Garden.

Hints and Notions About Poultry Raising.

Everybody in the country keeps chickens. There is a close picket fence around the garden, and the fowls have free range everywhere else, on nine-tenths of the farms.

The hens begin to lay in the spring when warm weather comes on, and as they find but few attractive places in the hedge-rows, they lay in boxes and barrels; in corners of the wood-sheds; in empty mangers and sundry nooks about the barns and out-buildings. When they want to sit they are not moved, but are set where they have laid, and no more is thought of them until one after another they come off with their broods. The hens are usually cooped, and the chicks run; the hen sharing the feed with the brood. The result is, that before the chicks are old enough to do well without maternal care, the hen begins to lay and deserts or drives away her young ones. Such chicks are checked in their growth, and are never so large and fine as when cared for, for a longer time, by the hen.

Later in the season the hens will "steal" their nests—that is, hide them away in the hedge-rows and bushes, under foundations and in out-of-the-way places. If one is missed at the morning feeding time, it is supposed she is sitting; and in due time she will probably bring out a brood, hatching every egg of the fifteen or eighteen which she can cover. She will be let alone in all probability, and rear a beautiful brood of chickens, losing but few, if any, and allow them to follow her until long after she has commenced laying again. When she finally drives them from her they will be either accustomed to roost with her, or well able to take care of themselves by night and by day. The second brood will probably be the larger and better at Christmas.

The first brood, or any early brood, cannot be given a free run with the hen, because the weather is too cold—the nights are severe, the mornings wet or frosty, and rains are frequent. The only way that we know to prevent hens deserting their chicks too soon, is to starve them; giving the chicks plenty and the hens little to eat. Thus giving them a run in the middle of the day, but no feed, they remain attentive, careful mothers a long time. It is clear that the hen's own hunger suggests the wants of her brood, and if she is "warmed and filled," the conclusion to her mind is that they are so too.

When one of our readers takes a fancy for chickens, and wants to raise some pure breed, we notice he begins with the idea that he must build a new poultry house, or in some way keep the whole of his flock of favorites shut up. Of course they will not be so healthy nor do so well as the dung-hill fowls, to which he gives the range of his farm. Why not change, and shut up the common fowls, and let the others run? Discouragement often comes from this cause. Another reason why young fanciers are discouraged is that they make a poor selection of the kind best for them to keep. They select a variety that will fly like pigeons, and so destroy the garden; or they try to make heavy fowls roost six or eight feet high, and they bruise themselves and "bumble" their feet in flying down, and so get sore and lame. Yet another cause for discouragement is in attempting to keep several kinds pure. The result is, almost invariably, unless poultry-breeding is entered upon as a business, or at least as an important part of farming, that before three years pass all are running together promiscuously.

We advise everybody that can do so to keep fowls, and to make a fancy of some particular breed. Nine out of ten ought to keep but one pure breed. All the cocks of the yard should be of this kind. When careful breeding is attempted the cocks should all be separated from the hens, and toward evening the hens driven into separate inclosures, that each cock may be placed with his own hens. When they have gone to roost they must again be separated. This course will be beneficial to the hens, because they will have a free run all the time, while it will be no less beneficial to their mates.

The breeds most likely to give satisfaction, where the winters are cold and the breeder is a novice, are Light Brahmas, Colored Dorkings, Cochins of any color except black, Houdans, and Guineas. To these we add, if ability to fly is no objection, Leghorns and Dominiques. After a few years' experience, breeds will commend themselves to the fancier, according to his facilities and the fashion of the time; for there are always prevailing fashions among poultry fanciers, and these govern the value of fowls and the estimation in which they are held. The following breeds, while they require careful breeding, may be highly recommended as always useful and valuable: Dark Brahmas, Games, Black Spanish,

all of the Hamburgs, all of the Poland, all of the French fowls, especially the La Fleche, and not omitting the Crevecoeur. To meet with success as a breeder of Bantams, one must be a first class fancier in the full meaning of that word—which, as we understand it, is one who brings to bear upon the rearing of breeds, which he fancies, all his skill and care, and all the knowledge he can gain, without regard to whether it pays or not.—*American Agriculturist.*

CHEAP DRAINING.

So many farmers are deterred from commencing to under-drain their land on account of the expense that any device which will render draining cheaper has at least one merit; namely, that of inducing experiments to be made. Many a farmer has labor which at certain seasons is not fully employed, and by which he could do a good deal of digging. Stones, perhaps, are scarce, or from all that has been said and read about the uncertainty of stone drains, perhaps he has a notion that they are really expensive to lay and not reliable. Tiles are only to be had at a great cost. The first cost is something; then to this must be added water carriage, railroad freight and cartage—all of which make a pretty big bill for a thousand feet of tiles. We alluded not long ago to the fact that hemlock boards sawed into strips three and four inches wide, and nailed together so as to form a gutter, furnished a cheap material for draining—a substitute for tiles, though not nearly so good. However, they will last long enough to pay the expense of draining many times over.

Mr. John S. Brover, of Keyport, Monmouth county, New Jersey, has brought to the office of the *American Agriculturist* a model of an improvement on the wooden drains.

In construction the trough is made first, then inverted upon the pieces of board, and the nails driven perpendicularly. This makes the channels or conduits easy to handle, and they may be made up in the winter for use in the spring in needed quantities. The board supporting one end is twice as wide as the others, and serves as a rest for the next channel. In use the earth soon fills up the bottom of the drain as high as the top of the cleats, and so a smooth flow is not interrupted, while in case of a violent rushing flow of water, which might wash the channel deeper, these have a tendency to prevent it, and to check any tendency to undermine the drain. Such drains have been laid in Monmouth county for many years, and have answered every purpose so far. If not submerged most of the time they are liable to rot, of course, but this will not usually occur for six to ten years. Even when the drains are so much decayed that they cannot be taken up, but would crumble at the slightest touch, the earth will be found to have so compacted itself around them that the flow of water will in many soils remain uninterrupted, and for aught one knows, in some it might be permanent. We advocate and fully believe in tile draining as cheapest and best in the long run, and as a rule, everywhere; but as before said, the first cost deters many who could cut the timber on their own place, and do all the work themselves except sawing the stuff.—*American Agriculturist.*

A DISCOVERY ABOUT CORN.—In this thinking and observant age new ideas and discoveries are constantly being made known, many of which it is true are never afterward heard of, while others pass into the treasury of established fact, when their merit has been proven. We have just met with the following paragraph in an exchange:

An intelligent and reliable farmer, who has for many years been making experiments with corn, has discovered an importance and value in replanted corn which is quite novel and worthy of publication. We have always thought replanted corn was of little consequence, but this gentleman says it is of so much consequence he replants whether it is needed or not—or rather, he plants two or three weeks after the crop is planted, about every fifteenth row each way. He says: If the weather becomes dry during the filling time the silk and tassel both become dry and dead. In this condition, if it should become seasonable, the silk revives and renews its growth, but the tassel does not recover. Then for want of pollen the new silk is unable to fill the office for which it was designed. The pollen from the replanted corn is then ready to supply the silk, and the filling is completed. He says nearly all the abortive ears, so common in the corn crops, is caused by the want of pollen, and that he has known ears to double their size in the second filling.

The Chinese government refuse to take any action providing against further outbreaks.

Work from life, not for life.

MUSICAL INSTRUMENTS.

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SOUTHERN MUSIC HOUSE,

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The house of WERLEIN is the oldest established Music House in the South. Its present reputation shall be sustained and increased by every effort.

The best PIANOS AND ORGANS that this country affords are being sold at from ten to twenty per cent. under current rates, in consequence of systematic management of business and low expenses.

PIANOS, ORGANS, MELODEONS,

HARPS, MUSIC, BRASS AND GERMAN SILVER INSTRUMENTS,

Strings, Violas, Guitars, Banjos, Flutinas, Accordions, Drums, Piano Stools and Covers, and

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OF EVERY DESCRIPTION.

P. S.—Persons not acquainted with me, favoring other houses, will please send for price lists before ordering. Our Pianos and Organs are imported to this market in sailing vessels, and special low freight contracts are made with the view of selling at the very lowest rates and competing with Northern markets. Every Piano and Organ fully warranted. Second-hand Pianos at very low prices. Pianos repaired at our factory.

Very respectfully,

PHILIP WERLEIN,

Southern Agent for Dunham & Sons, Marshall & Mitterer, and Hale Piano Manufacturers, New York; and Needham & Son, manufacturers of the celebrated Silver Tongue Organs and Melodeons.

Beautiful first class Pianos, seven octave, rich rosewood case, carved legs, front round corners, serpentine moldings, possessing sweet, powerful and deep tone, with perfect touch..... \$150 00

Style 6 Organ—Five stops, diapason, violin, octave, piano and tremolo, five octave, two sets reeds, with "on and off" tremolo and combination swell, oil-finished black walnut case, paneled all around, with moldings, brackets and engraved ornaments, music desk and carpeted double blowing pedals..... 150 00

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	Weight.	Wt. of Bell and mounting.	Price.
28-inch Bell...	250 lbs.	400 lbs.	\$65 00
36-inch Bell...	650 lbs.	800 lbs.	135 00
40-inch Bell...	800 lbs.	1000 lbs.	175 00
48-inch Bell...	1200 lbs.	1500 lbs.	265 00

These Bells are warranted for one year against breakage in ordinary use.

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On the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles north of New Orleans, and twenty-seven south of Jackson, will open on

The 21st of September, 1870.

Thorough instruction in all the branches given. Charge for board, tuition in English, English text books, school-room stationery, washing, fuel, lights, medicine and medical attendance, \$25 for the term of forty weeks. The languages and music, extra. A deduction of \$50 made for pastors of churches. Number of pupils last term, 165.

For catalogue address

J. H. JOHNSON, President.

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The next annual session will open on the FIRST WEDNESDAY in October, with a full faculty. Boys and young men at every stage of advancement can be received either in the Preparatory, Junior or Senior Departments. Additional schools of Modern Languages, Civil Engineering, and Commercial Arithmetic and Book-keeping have been established.

Economy, health, efficient faculty, good society, thorough discipline and the best modern privileges are the peculiar advantages afforded.

It is just the place for Methodists boys, and there is room for three hundred. If every preacher and layman will work for us to secure students we will open with two hundred.

For full information or catalogue address the Secretary of the Faculty.

DAVID CLOPTON, President Board of Trustees.

MISCELLANEOUS.

THE ARROW TIE.

FOR BALING COTTON THE ARROW TIE

is the most popular, being the best Cotton Tie in use.

Planters and Cotton Press men everywhere prefer it to all others.

THE ARROW TIE

was used to cover MORE THAN HALF THE CROP OF 1869, giving entire satisfaction.

The patentee and manufacturer of the celebrated ARROW TIE, J. J. McComb, formerly of New Orleans, now residing in Liverpool, having control of the best and most extensive Rolling Mills in Europe, is constantly importing large stocks of this popular Tie, manufactured of the very best quality of English iron, to meet the increasing demand for it throughout all the Cotton States.

Planters can buy or order the ARROW TIE of all dealers in Iron Ties, and of country merchants generally, at the lowest market price; and we respectfully solicit the patronage of Planters and Factors everywhere.

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These light, cool and springy auxiliaries are the special favorites of the profession; are intensely common-sense and rational in their action; supply a missing link in treatment; place the above affections in a new and more hopeful light, and often complete cures where medicine can only mitigate any more than it can cure a hernia or a dislocated joint.

He specially desires an examination of these appliances by the profession and sufferers. Where necessary the professional application of the above braces will be under our supervision or that of the family physician.

These valuable appliances are sanctioned by a large number of the medical profession in the United States and Europe as the best adapted to fulfill the purpose for which they are intended, and the Trusses and Braces adopted by the United States government for the use of the army and navy. Terms cash. Consultations free. Send for their pamphlet: It is better to call.

Office and Residence, 152 JELLY STREET, near Camp, New Orleans. Jell 1y

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DR. IDAHO'S

Rocky Mountain Indian Remedy,

FOR THE BLOOD.

This remedy will cure Rheumatism, Gout, and all kinds of disease of the skin, and every variety of Cutaneous Eruption, from the simplest Itch to the most inveterate scurf, Leprosy, Boils, Piles, Ulcers, Brown Discolorations, Scaly Rash, Tetter, Ringworms, Itch, Liver Complaints, Kidney and Spinal Affections, Sore Throat and Croup, Sore, Ulcers, Scrofula and Cancers all yield to its influence in a few applications.

PRICE, \$1 PER BOTTLE.

Within two months this remedy has created a sensation among the people afflicted with the above diseases. It never fails to cure radically the very worst case; and the demand for the medicine is very great.

DR. IDAHO'S

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FOR CORNS, BUNIONS AND PILES.

This Indian Salve cures Corns, Bunions and Piles in a few applications, radically; the buyer will apply the Salve but two or three times, and even the most inveterate will be removed at once. It is never known to fail. Price, Fifty Cents a box.

For sale by all Druggists, and at FLEMING'S Patent Medicine Depot, corner of Natchez and Magazine streets.

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RUPTURE CURED.

With an experience of more than twelve years' practice in the treatment and cure of RUPTURE and HERNIA, I will guarantee a permanent relief, comfort and security, and a more rapid improvement than can be obtained of any other person or appliance in the South, without regard to the age of the patient or length of time unhealed.

Also instruments for the cure of every species of human deformity or handicap or made to order.

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LOUISIANA STATE UNIVERSITY,

Name changed from Louisiana State Ser-
nary,)

Founded and supported by the State of Louisiana.

The last session, now in progress, will close next week in June, 1876. The regular sessions are held in September, January, May and September, and will continue ten months.

The Academic Board consists of a full complement of able instructors in all branches of literature and science usually taught in the best Colleges and Universities.

The Course of Study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optimal Course, a Special School of Civil Engineering and Commercial Science.

Appointments and Cadets are well selected, many valuable. The Geological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing extensive collections of the late Col. Walter H. Mitchell, and the Cabinets of the Zoological, Botanical and Geological Survey of Louisiana.

Admission granted to cadets not under twenty years of age, who know arithmetic, English grammar and geography.

Examinations every four weeks, closing for the month. Cash \$200 payable in advance, balance \$131 or by acceptance, at eight per cent., for ninety days. Cadets may be made through the Cavalry Cadets' School.

Students charged at any time during the session and expelled from date of entrance.

Discipline, military, with daily drill. A tery of four guns will afford facilities for

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D. F. BOYD, Superintendent,
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* Until the rebuilding of the College
dorms, lately destroyed by fire, near Alex-
andria, the Institution is temporarily located
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Location very healthy, and accommoda-
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mission this session, 179. [11-1]

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With nineteen Assistants.

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LEXINGTON, VA., March 14, 1870."

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The Preparatory Department is under
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TERMS PER SESSION OF FIVE MONTHS.

Tuition in Collegiate Department.....
Preparatory studies..... \$15 00 and
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Board in private families, per month.....

Board will soon furnished, \$15.
Total expense, as heard, and fully
covered over \$87 to \$100 per session, by
means of studies is as full and thor-
ough as that of any college in the land.
Active measures have been taken
to secure permanent endowment.
For health and association it is in
the best location that can be surpassed.
It is the aim of the Trustees to plan
this College in the most judicious
manner.
For further particulars address
J. H. MORELL
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Thirteen Miles North of Schenectady,
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This School for Boys opens its ad-
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mathematics.
But few schools accomplish as much
for pupils as this does.
It is in the quiet country. Its teach-
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The Institute belongs entirely to the citizens of Salem.

Two Hundred and Sixty Dollars were received from the board of directors and was applied to the following:

Transportation from Selma to this Institute on every Wednesday and Saturday from October to the twenty-second, free of cost to the students.

Refers to Bishop J. C. Keener and Dr. Bonner, Esq., New Orleans, Louisiana.

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ROANOKE COLLEGE, SALEM,
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This Institution has a full corps of professors, a thorough course of studies, a high grade of scholarship. *Its* educational advantages, its location, health and favorable climate, its excellent manual and telegraphic facilities, rendering it the attraction and patronage of the South.

For an expression of opinion of ten months' experience, apply to the President, Dr. J. H. Keener, or to the Secretary, Dr. J. H. Keener, at the College, Salem, Va.

This estimate includes board and embracing modern languages. A advance on the above for students board private families.

For further particulars, catalogues, dress REV. D. F. BITTLE, D. D.,
Jy16 3m President of the College

TENNESSEE FEMALE COLLEGE
FRANKLIN, TENNESSEE.
Fall Session for 1870 begins Monday
September 5.

The claims of this institution rest style, extent and thoroughness of the bestows. The climate is favorable the, the only angle that makes school refers to its patrons, including teachers, educators and gentlemen on the pulpit and in the professions.

Catalogues sent on application.

R. K. HARRIS, Pres.
Jy23 3m



NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general market has shown increased animation since our last report. More country merchants have come in, and have been busily engaged in laying in their winter supplies, and nearly every branch of trade has participated in the improvement. In Western produce, however, operations have been on a limited scale, the supplies being moderate and the sales confined to the local trade. Sugar and molasses have come forward more freely and met a fair demand, mostly local, at stiffer prices.

A heavy rain fell on Saturday, and continued, with frequent intermissions, until late at night. On Sunday it was again cloudy and threatening, and there was some apprehension that it would prove to be the commencement of a protracted wet spell, which could not fail to interrupt picking, and materially curtail the crop, but on Monday and Tuesday it was again clear and pleasant. The crop accounts from the country show no new feature, but we hear reiterated and general complaints of the inefficiency of the negro laborers. The sugar planters are suffering from this cause as much as the cotton planter.

The river is eleven feet below high water mark.

COTTON.—The following are the arrivals since the fourth instant:

Louisiana and Mississippi bales	20,832
Lake	77
Arkansas	1,082
Mobile	1,839
Texas	51
Total	23,881

On Saturday the movement commenced under the influence of the Liverpool telegrams of the previous evening, and a fair business was done during the morning, partly at a further improvement of $\frac{1}{2}$ to $\frac{1}{4}$ ¢, but on the receipt of telegrams reporting an unfavorable turn in the above market, prices receded, and closed even weaker than on Friday, low middling being quoted at 15 $\frac{1}{2}$ ¢ to 15 $\frac{3}{4}$ ¢, middling at 16¢, and strict middling at 16 $\frac{1}{2}$ ¢ to 16 $\frac{3}{4}$ ¢. The sales at the same time were of only moderate extent, embracing 3,800 bales. On Monday, under the influence of the war news and the decline at Liverpool and New York, especially at the latter, prices were completely unsettled, and factors were compelled to give way to the extent of the decline in the latter market. This reduction, however, enabled several parties to execute pending orders, which had not, like others, been countermanded, and an active business ensued at the decline, resulting in sales of 6,800 bales, which is the heaviest this season, and 350 bales in excess of the largest previously reported. On Tuesday the market opened with a fair inquiry, but only a moderate amount on sale, sampling having been interrupted by the election. The accounts, however, from both Liverpool and New York being unfavorable, factors were compelled to make further concessions, and the closing rates showed a partial decline of $\frac{1}{2}$ ¢ in the medium and better qualities. The sales embraced 4,000 bales.

This makes an aggregate for the past three days of 14,600 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 162,630 bales, against 194,317 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 1,402 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 55,096 bales to Great Britain, and a decrease of 41,618 to France, and of 8,544 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	12 $\frac{1}{2}$ to 13 $\frac{1}{2}$
Good ordinary	14 $\frac{1}{2}$ to 15 $\frac{1}{2}$
Low middling	16 $\frac{1}{2}$ to 17 $\frac{1}{2}$
Middling	18 $\frac{1}{2}$ to 19 $\frac{1}{2}$
Strict middling	20 $\frac{1}{2}$ to 21 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales	20,696
Arrived past three days	23,881
Arrived previously	155,538-179,719
Total	200,415
Exported past three days	6,364
Exported previously	108,900-115,264
Stock on hand and on shipboard	55,151

MONEY.—Gold, 110 $\frac{1}{2}$ to 110 $\frac{3}{4}$.

American silver half dollars, 107 to 107 $\frac{1}{2}$, and Mexican dollars at 1 $\frac{1}{2}$ per cent. premium in gold.

The sales of warrants have been confined to \$5,000 new State, on Saturday, at 74 $\frac{1}{2}$, and \$1,550 Carrollton old Metropolitan Police at 78. Dealers have bought State at 73 and 74 for new, and sold at 74 to 74 $\frac{1}{2}$.

City Treasury notes are quoted at 20 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Nov. 8, 1870.

Texas cattle, choice, per head	8 to 10
Texas cattle, second quality, per head	22 to 30
Texas cattle, third quality, per head	14 to 20
Hogs, per lb. gross	8 to 10
Sheep, first quality, per head	4 to 5
Sheep, second quality, per head	3 to 4
Sheep, third quality, per head	2 to 3
Milk cows, choice, per head	100 to 110
Milk cows, per head	50 to 60
Texas cows, with calves	8 to 14
Calves, per head	8 to 14
Yearlings, per head	5 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements:		
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, diam. & short	7 50	10 00
Cultivators, rolling	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	8 00	16 00
Spades	9 00	17 00
Aces	10 00	15 00
Bagging, per yard:		
Kentucky	29	30
East India	29	30
Bale rope, per lb.:		
Kentucky	1 05	1 10
East India	1 05	1 10
Crackers	5 00	6 00
Bricks, per M:		
Lake	10 00	12 00
English	10 00	12 00
Candles, per lb.:		
Sperm, New Bedford	50	50
Tallow	13	13
Adamantine	13	13
Chocolate, per lb.:		
No. 1	53	55
Sweet and spiced	35	37
Cider, per bbl.:		
Western	13 00	13 00
Northern	13 00	13 00
Coal, per ton:		
Anthracite	11 00	12 00
Western	11 00	12 00
Coal, per ton:		
Canal	15 00	15 00
Anthracite	11 00	12 00
Western	11 00	12 00
Coffee, per lb.:		
Havana (currency)	23	30
Java	27	30
Cordia	25	28
Copper, per lb.:		
Braziers	30	33
Shedding	23	25
Copper bolts	23	25
Yellow metal	25	26
Cordage, per lb.:		
Manilla	22	23
Tarred, American	21	22
Russia	30	30
Corn meal, per bbl.:		
Corn meal	3 75	4 00
In sacks	12 00	12 00
Bough, per ton	17 00	17 00
Dyes, per lb.:		
Logwood, Campy	4	4
Logwood, St. Domingo	4	4
Logwood, Tampico	4	4
Indigo, per lb.:		
Indigo	1 75	1 85
Madder	20	22
Eggs, per dozen:		
Western	14	16
Feathers, per lb.:		
Geese	90	95
Cod	1 50	1 60
Berrings	60	65
Mackerel, No. 1, per bbl.:		
Mackerel, No. 1	24 00	27 00
Mackerel, No. 2	18 00	20 00
Mackerel, No. 3	10 50	11 50
Flaxseed, per lb.:		
Flaxseed	4	6
Flour, per bbl.:		
Double extra	5 40	5 50
Superfine	4 60	4 75
Fine	4 50	4 60
Common	3 50	4 00
Fruit, per lb.:		
Prunes	15	16
Figs, drum	17	18
Dried apples	6	7
Almonds, new shell	15	24
Raisins, M. R., per box	3 40	4 00
Raisins, layer	3 40	4 00
Lemons, Palermo, per box	5 50	6 00
Oranges, La. M., per box	7 50	9 00
Oranges, Palermo, per box	7 50	9 00
Glass, per box of 10 feet:		
French, 8 by 10	3 25	3 75
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, per bushel:		
Oats	52	55
Corn, shelled	80	90
Beans, per bbl.	9 00	10 50
Hops, per lb.	25	28
Malt, Western	1 20	1 40
Malt, Canada	1 20	1 40
Gumpolder, per keg	8 60	9 50
Gunny bags, per bag	24	25
Hay, per ton:		
Western	14	15
Northern	14	15
Louisiana	14	15
Mexican dry flint	14	15
Country dry flint	14	15
Texas stretched flint	13	14
Dry salted, city slaughter	13	14
Wet salted, city slaughter	13	14
Pig, per ton:		
Country bar, per lb.	4	4
English	4	4
Swedes, assorted	7	8
Hoop, per lb.	5	6
Sheet, per lb.	5	6
Bolter	74	8
Nail rods	10	12
Cotton ties	54	55
Castings, American	54	55
Lime, per bbl.:		
Western	1 75	2 25
Shell lime	2 25	2 50
Rockland, etc.	2 25	2 50
Cement	2 25	2 50
Plaster Paris	3 50	3 75
Molasses, per gallon:		
Louisiana	40	45
Cuba	40	45
Hedgery rebolled	50	75
Hops, per lb.	6	6
Black country	6	6
Select water-rotted	6	6
Nails, per lb.:		
American, 40d	4 65	4 75
Wrought, English	14	16
Naval stores:		
Tar, per bbl.	3 50	3 75
Pitch, per bbl.	2 25	2 50
Rosin, No. 1	2 25	2 50
Rosin, No. 2	2 00	2 25
Rosin, No. 3	1 75	1 80
Spirits Turpentine, per gal.	38	40
Varnish, bright	80	85
Oils:		
Lard, per gallon	1 20	1 27
Coal oil, in barrels	33	33
Coal oil, in cases	35	40
Linseed, raw	1 10	1 12
Sperm	2 75	3 00
Whale, refined	1 10	1 20
Cotton seed, crude	70	75
Cotton seed, refined	75	85
Castor	2 00	2 25
Tanners', per gallon	90	1 00
Oil cake:		
Linseed, per ton	25 00	27 50
Cotton seed meal	25 00	27 50
Provisions, per bbl.:		
Beef, mess, Northern	10	10
Beef, mess, Western	10	10
Beef, dried, per lb.	10	10
Beef, tongues, per dozen	10	10
Pork, mess	10	10
Pork, prime mess	10	10
Hog, round, per lb.	10	10
Hams, per lb.	24	25
Hams, canvassed	27	28
Shoulders	14	15
Green shoulders	14	15
Lard, prime, in tierces	18	19
Butter, Northern	10	45
Butter, Western	18	35
Cheese, American	10	15
Potatoes, per bbl.	2 50	3 00
Onions	3 00	4 00
Apples	2 50	3 00
Cabbages, per crate	5 00	12 00
Rice, per lb.:		
Louisiana	4	9
India (gold, in bond)	4	9
Carolina	4	9
Sugar, per lb.:		
Havana, white	13	14
Havana, yellow	10	11
Havana, brown	10	10
Muscovado	10	10
Wool, per lb.:		
Washed	10	10
Unwashed	10	10
Wool, per lb.:		
Washed	10	10
Unwashed	10	10
Louisiana, native	10	10
Texas, 10 $\frac{1}{2}$ Merino	10	10

Special Notices.

ALABAMA CONFERENCE.

The members will call at the Methodist Episcopal Church South on their arrival in the city. Those who intend bringing their wives must give timely notice.

JOHN MATHEWS,
MONTGOMERY, Alabama.

PENSACOLA DIST. CONFERENCE.

The Pensacola District Conference is postponed from September 28, as previously announced, to November 24. Programme as before announced. Postponement on account of sickness in Mobile and New Orleans.

My address, after October 10, will be Pollard, Alabama, to which point all communications will be addressed.

J. A. PARKER, P. E.,
Pensacola District.

NOTICE.

The class of the first year, Alabama Conference, will meet the committee for examination on Monday, December 5, at ten o'clock A. M. Brother Cameron will examine the class on the Bible, historical and biographical parts; Wesley's Sermons, volume 1 of the four-volume edition. Brother Brown will examine on Clarke's Preachers' Manual, Theological Compend and English grammar. I will examine on Watson's Institutes, part 3, and Discipline and hymn book. We advise the class to study the new course also, if possible.

D. M. HUDSON, Chairman.

New Orleans Dist., Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Felicity street, 7 P. M. Nov. 8
Jefferson City and New Orleans
et, at La. avenue, 7 P. M. 9
Thibodaux, at Thibodaux, Dec. 27
Carondelet street, 7 P. M. Dec. 12
Moreau street and Algiers, at
Moreau street, 7 P. M. 14
Baton Rouge, at Dryades st. 17, 18
German charges, at Dryades st. 23
Lafayette, at Dryades st. 23
Lafayette, at Dryades st. 23

FOURTH ROUND OF QUARTERLY MEETINGS.

Grand Chemiere, Nov. 5, 6
Bayou Mallet, 12, 13
Vermilionville, 19, 20
Washington, 25, 26
Opelousas, 27, 28
Plaquemine Bridge, Dec. 3, 4
Abbeville, 9, 10
New Iberia, 11, 12
Pattersonville, 16, 17
Franklin, 18, 19
Couslee Croche, 24, 25

FOURTH ROUND OF QUARTERLY MEETINGS.

Pinckneyville circuit, Hillaboe camp ground, Sept. 10, 11
Arlacamp circuit, Mt. Zion, 24, 25
Lineville circuit, Chandler's Springs, Oct. 1, 2
Marble Valley et, Rehoboth Socopaty et, Socopaty, 15, 16
Dadeville et, Camp Hill, 22, 23
Fredonia et, Ebenezer, 29, 30
Lafayette et, Lafayette, Nov. 5, 6
Wedowee et, Wedowee, 9
Tallahassee et, Oak Grove, Dec. 8, 4

FOURTH ROUND OF QUARTERLY MEETINGS.

Franklin street, Sept. 17, 18
Whistler, 24, 25
Eastern Shore, Fish River, Oct. 1, 2
East Pascagoula, Salem, 8, 9
Jackson and Coffeeville, at Bethel, 15, 16
Suggsville, Suggsville, 22, 23
Cottage Hill, Shiloh, 29, 30
W. Pascagoula, Mt. Pleasant, Nov. 5, 6
St. Paul's, 12, 13
Livingston mission, Friend Citronelle, Citronelle, 19, 20
St. Stephen's, St. Stephen's, 26, 27
St. Francis street, Dec. 3, 4

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St. Francis street, Dec. 3, 4

Lake Providence Dist., La. Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Lake Providence circuit, at Lake Providence, Nov. 5, 6
Waterproof et, Waterproof, 12, 13
Richland et, Little Creek, 19, 20
Bastrop et, Bastrop, 26, 27
Land Grove et, Land Grove, Dec. 3, 4
Floyd and Delhick, Floyd, 10, 11
Winnsboro et, Big Creek circuit and Bonf Prairie church, Magnolia, 17, 18

FOURTH ROUND OF QUARTERLY MEETINGS.

Jackson station, Oct. 1, 2
Forest Grove, Forest Grove, 8, 9
Raymond, Chapel Hill, 15, 16
Madison, Livingston, 22, 23
Camden, Soule chapel, 29, 30
Sharon, Sharon, Nov. 5, 6
Brownsville, Brownsville, 12, 13
Sulphur Springs, Union, 26, 27
Canton, Dec. 10, 11

FOURTH ROUND OF QUARTERLY MEETINGS.

Brandon station, Brandon, Sept. 30
Brandon circuit, Union, Oct. 1, 2
Forest circuit, Morton, 8, 9

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, NOVEMBER 19, 1870.

NO. 44.

NEWS OF THE WEEK.

DOMESTIC.

COLUMBIA, S. C., Nov. 11.—The passenger train due here from Greenville at a quarter to four, yesterday, fell through a trestle twelve miles above Columbia. One second and two first class passenger cars were precipitated twenty feet. Mrs. Philip Fogarty, of Charleston, Chas. Joy, of Newberry, and two colored persons, were killed. Colonel James Haygood, of Charleston, Stephen Smith, of Newberry, and Hattison Lomax, colored State Senator, fatally hurt.

MONTGOMERY, ALA., Nov. 11.—About fifty-one counties have been heard from, and the Democrats have fifteen hundred majority. The remaining fourteen counties will give about five thousand more Democratic majority. The Democrats certainly elect sixty members of the Legislature out of one hundred, and probably five more.

W. A. Handley, Democrat, is elected to Congress from the third district; Peter Dox, Democrat, in the fifth, and Jos. H. Sloss, Democrat, in the sixth district. Benj. S. Turner, colored, is elected to Congress in the first district; Charles W. Buckley, Republican, in the second, and Charles Hays in the fourth district.

SAN FRANCISCO, Nov. 12.—Advices from Arizona state that McCormick has been elected to Congress.

A Los Angeles telegram says, at that place, Sanbendies, a Chinese woman, who committed a petty robbery among her people, was seized by the Chinamen, tied to a stake, a fire built around her and burned to death. The perpetrators have been arrested and all the Chinese have been ordered to leave.

At San Bernardino, far off the railroad, robbers have been arrested and a portion of the money secured. Over \$40,000 of the Verdis robbery has been recovered.

Stage robberies are almost of daily occurrence in California and Nevada.

LOUISVILLE, Nov. 14.—Retrains show beyond a doubt an unbroken delegation from Kentucky to Congress, the Democratic candidates having been elected in every district.

ST. LOUIS, Nov. 14.—There are eight counties which have not been heard from yet. The Missouri Lower House will stand 78 Democrats, 14 Fusion, 21 Liberal and 17 regular Republicans.

In the Senate neither party has a majority, but the Democrats will have the control.

RICHMOND, Nov. 14.—The most reliable advices defeat Dr. Norton (colored) for Congress from the first district. The delegation will consist of five Conservatives and three Republicans—all white—making a Democratic gain of one.

FOREIGN.

TORONTO, Nov. 11.—The journals report that the number of Prussians killed and wounded around Orleans was over ten thousand, and eighteen hundred prisoners.

The Prussians are retreating toward Chartres and Etampes.

A large number of guns thrown away by the flying Prussians have been found.

The Italians continue to join Garibaldi in large numbers.

BERLIN, Nov. 11.—Deserters say Trochu will endeavor to regain prestige by another grand sortie.

TORONTO, Nov. 11.—The ministry publish the following from the commandant of the army of the Loire:

"We have taken Orleans after two days' fight; our killed and wounded number two thousand; the enemy's loss is much larger, including one thousand prisoners. The prisoners are constantly increasing, as we closely follow the fleeing enemy. Much material has been captured."

The hottest fight was around Coulmiers. The clan of the troops was extraordinary; De Paladines has issued a congratulatory address.

FLORENCE, Nov. 11.—The completion of Mont Cenis Tunnel is promised in December.

LONDON, Nov. 12.—A dispatch to the Tribune, from Blois, eleventh instant, says: Orleans has been taken by General Cathelines' troops, which first entered the town from the south, driving the Bavarians from the bridge which they defended, and which they lacked time to explode, as they intended to do at Bozorey. A determined fight occurred, with large losses on both sides. The Prussians were beaten, and their entrenchments stormed. They left one hundred

wagons of provisions and forage. Martineau's was the only French division engaged. Prisoners are constantly arriving. Two guns and a number of caissons also arrived. Vandertann's carriage is here. Tann himself was nearly captured.

The French in great force (thirty thousand,) from Bourges, attacked on the south or left flank, while the fifteenth and sixteenth corps attacked on the west side.

The Bavarians were everywhere outnumbered and lost their strongly fortified position.

LONDON, Nov. 12.—Bismarck has issued a circular to the representatives of North Germany in foreign states, giving his version of the late negotiations for an armistice. He says the appointment of such a man as Thiers by the French to conduct negotiations—a man of such wide experience—had excited hopes of propositions that might be successful. King William was even more eager for peace than Thiers. Bismarck proposed a truce for four weeks, the position of the respective armies in the meanwhile to be fixed, in order that elections might be had throughout France. The only effect of this truce on the French side would have been the stoppage of a waste of ammunition from their forts.

Thiers regretted that the revivification of Paris was not provided for, saying it was an indispensable condition of the proposed armistice. The absurd demand to go back two months in the prosecution of the war it was impossible to allow; subsequently an offer for a short time was made. Thiers reported this to the members of the provisional government, by whom it was rejected.

The inference is that the French government dared not consult the people, and made advances looking to peace only in order to satisfy and quiet the neutral powers.

TORONTO, Nov. 12.—Over seventeen hundred Prussian prisoners, captured at and near Orleans, passed through the city on their way to south France.

There was much excitement among the people, and it was with great difficulty that a riot was prevented, as there were hundreds of people along the line of march who recognized among the prisoners those who so outraged them at Chateau Dun, and other places.

The prisoners were hooted, but by the efforts of the greater part of the crowd violence was happily prevented.

Cheering reports are still being received from the army of the Loire, and there are rumors of a great advantage gained yesterday.

General Vandertann's army, notwithstanding it was reinforced by an entire army from Chartres, is in full retreat.

M. Gambetta has gone to Orleans.

VERSAILLES, Nov. 11, via Berlin and London, Nov. 12.—General Vandertann reports to headquarters here to-night that there has been no further advance of the enemy in his front.

BERLIN, Nov. 12.—Official reports of the capture of Verdun are published here to-day. Two generals, eleven staff officers and one hundred and fifty officers were captured; besides these, one hundred and thirty-six guns, twenty-three thousand rifles and a large amount of stores fell into the hands of the Prussians.

LONDON, Nov. 14.—The situation of the Prussian army is such that it requires additional reinforcements from Versailles.

Woodhouse, secretary of the English embassy, has arrived with a batch of Englishmen, who were allowed to leave Paris by the Germans. They report the stock of provisions in Paris as short. The weather is cold, with frequent snow.

General Von Moltke has issued stringent orders regarding the bearers of the Geneva Cross, whose safeguard is guaranteed by all the great powers represented in the Geneva Convention.

The opposition of the German liberal papers to a convention of the Federal Parliament at Versailles is based upon the ground that members would scarcely consent to go thither, where they would be compelled to legislate under the pressure of military influence.

BRUSSELS, Nov. 14.—Correspondents write hence that information has been received that Paris cannot hold out longer than three weeks. The Prussians, therefore, will trust to "hunger to compel a surrender, and no bombardment will occur."

LONDON, Nov. 14.—Much snow has fallen in northeastern France. The Prussians have captured the towns of Isle de Daubs and Clerval, in the Department of Danube. The Mobile Guards retreated

southward, and the franctireurs have disappeared from that section. One of the tunnels on the Strasburg railroad has fallen in, hopelessly interrupting communication by that line.

ST. PETERSBURG, Nov. 15.—Prince Gortschakoff's circular concerning the Paris treaty of 1856 is dated October 31. It recites successive alterations and violations of European treaties, among them that of 1856. He is unable to see why Russia should observe the latter when it has been disregarded by others; therefore Russia disavows its obligations to a limited enjoyment of the Enxine sea, and invites the Sultan to enjoy equal rights with her. She has no wish to rekindle the Eastern question, and only aims at increasing her defensive strength.

The government has prepared, as a compromise, a substitute which is an equitable and therefore a permanent basis.

NEW YORK, Nov. 15.—The World's special correspondent at Versailles, eleventh, says Von Moltke said yesterday: "Paris will be able to hold out about four weeks longer. I deplore the folly of the French in refusing to yield, and the necessity for devastating the country."

The opinion of the army concerning the entry of Paris coincides with that of Von Moltke. The men, however, are anxious to get home; they don't care about seeing Paris now. The belief prevails among the officers that as soon as Paris is occupied an inactivity of the troops will be quartered in the city, and there remain all the winter superintending the Constituent Assembly and keeping a wide circle of country under subjection, while the army of Frederick Charles pacifies the rest of the country until the army lately under Bazaine is brought back to France to be used in strengthening the hands of the new, strong government, with which peace will be made. At the head of this government will be Napoleon. This is the reason why Bazaine has been sent to Wilhelmshohe, and of the continual communication between Napoleon, the King, Bismarck and the Imperialists of England and Belgium.

NEW YORK, Nov. 15.—The World's correspondent in Paris, writing under date of the ninth instant, says General Trochu informed the troops, in a recent speech, that the whole force of Germans around Paris were two hundred thousand, spread around an investment of sixty miles, and that when the proper time arrived he would easily break this attenuated circle.

The official report shows that there are provisions sufficient to give fresh meat, bacon, bread and dried vegetables, in all two pounds of solid food per day, to each of the inhabitants, until the twenty-ninth day of January.

The World's special from Dale says: The French recaptured Dijon after a brilliant engagement, the Prussians retreating northeast.

A special of the same journal from London says that it is understood there that the reply of England to Russia's demand for the abolition of the treaty of 1856 is weak and depressing in tone.

NEW YORK, Nov. 15.—The Telegram has the following:

LONDON, Nov. 15.—Dispatches from Blois and Tours confirm the rumors that a battle has been fought near Arthenay. The extent of the Prussian loss has not been yet ascertained; but that another French victory has been obtained seems to be without doubt. The conflict originated in an attack upon Vandertann, along the road leading from Chevilly and Orleans, and the fight has evidently been very desperate. Indications of a hurried and complete retreat of the Germans are reported to be everywhere visible in the neighborhood of Orleans, and subsequent dispatches will no doubt confirm what at present seem to be indistinct rumors, furnished on the information of stragglers from the army and the villagers.

The French are following up their recent victories with considerable favor and dash, and the latest reports from the interior of Paris, where the news of the victories has been officially published, has given a silver lining to the cloud that seems to hang over the doomed city.

MADRID, Nov. 16.—One hundred and eighty-three Liberal deputies met yesterday, including Marshal Serrano, Lopez, Dominguez and Zygardeo. After a long consultation it was agreed that the first vote should be cast for Montpensier, when, if not chosen, they would vote for Aosta.

There is immense excitement here upon the throne question edict issued against public meetings, and a strong military force is under arms. A plot to murder Prim has been discovered. Five conspirators, with revolvers, hand grenades, poignards, telegrams and letters, have been seized. Others are implicated.

NEW YORK, Nov. 16.—The following dispatch has just been received per cable:

LONDON, Nov. 16.—Orders have been issued by the government to recall all men-of-war from every station, except where their presence is absolutely necessary.

There is a large concentration of ships of war at Portsmouth, and all the naval depots are active.

A strong fleet has been ordered to the Mediterranean.

It is feared that a general war is inevitable, and excitement runs high.

NEW YORK, Nov. 16.—By cable, from London, it is reported that Gladstone is willing to accept a modification of the treaty of Paris. The other members of the cabinet favor war.

Austria is urging England to war, and is displeased at the weakness of Gladstone's reply to the Russian note.

The London Times has a war article this morning, which is causing a renewed panic in the stock market. Consols rule at 92½ and bonds at 88.

Gold has advanced to 12.—Pica-yune.

LONDON, Nov. 16.—Vessels of war have been called from every foreign station, except such as are absolutely needed in foreign waters. A concentration of ships at Portsmouth is already apparent, and the greatest activity prevails in all the English naval depots. A powerful fleet will be immediately dispatched to the Mediterranean.

The best informed circles think the pretensions of Russia render a general European war inevitable.

It is also believed that Russia and Prussia are in close alliance against the rest of Europe.

NEW YORK, Nov. 17.—Despite the very threatening aspect of European affairs, it is still a strong, perhaps even a prevailing, impression in financial circles here that there will be no war.

Great activity, however, prevails in the shipping and military stores interests.

There are some apprehensions also of the administration forcing a rupture with England if the latter really becomes embroiled with Russia.—N. O. Times.

LONDON, Nov. 17.—Herald special. At a cabinet council yesterday it was resolved to act decisively in regard to the Russian complication.

War is imminent. Great and popular indignation exists against Russia. The Cologne Gazette of the fifteenth instant says: After an interview with the Russian minister at Vienna, Baron Von Bunsen informed Lord Bloomfield that Russia had one hundred thousand troops on the Turkish frontier, and that Austria was perfectly prepared to take the field if England would give her consent.

HE WAS NOT content with sending his disciples to do it, or doing it at a distance. Not he would walk to the spot himself; he delighted to do good. He would sacrifice needful rest or food to do it. He would go out of his road to do it. He would spend a whole day in doing it. He would do it for the worst. All of us might imitate him more in this. None are too young to help in comforting the poor and sick.

A POWERFUL SERMON.—A fashionable lady going out of church, remarked: "What a powerful sermon! I was never before so impressed with the duty and privilege of giving freely. I am determined to do better, and to send, this very week, another new silk dress to my daughter."

IT WERE well for multitudes to copy the example of the great Reformer, who used some mornings to say to himself: "Luther cannot get through to-day without as much as three hours' praying."

IF YOU wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.

IF PRAYER does not cause us to leave off sinning, sinning will soon make us leave off praying.

AN OBLIGING CLASS OF MEN.—Ancient, who attend to every one's bidding.—Punch.

THE OLD MISSIONARY DEBT.

AN EXPLANATION.

Worthy and intelligent persons have stated that many of our friends do not yet understand how it was that the old Missionary Society contracted so large a debt, and insist that I explain. Well, with your consent, Mr. Editor, I will address myself to the task.

Before the war we had one missionary society and one board; all the Bishops were members of the board. We had an annual meeting in April or May, at which the appropriations were made to all our missions, foreign and domestic, for the year following. The board inquired of the Bishops: "How much missionary money will be required to sustain all our missions at home and abroad?" The Bishops answered: "We want so much for China, so much for the Indian Mission Conference, so much for Kansas, so much for Texas and California, and Kentucky, and Tennessee, and the colored missions in the South, and domestic missions in all the Conferences—amounting to say one hundred and fifty thousand dollars." The board said to the Bishops: "You shall have the amount asked for; go to your Conferences and draw, in quarterly installments, for one hundred and fifty thousand dollars. True, we have but little money in the treasury at present, but it is now only April; the Conferences will not begin before September; it will be twelve months or more before the drafts all mature; by that time the collections will all be in, the Conference returns made, and we shall be able to honor all your drafts."

So it was in 1860 and 1861. The Bishops went to their Conferences, drew upon the treasurer for the amounts authorized. Before the drafts all fell due the war broke out and cut off many of the missionaries from all intercourse with Nashville. The war had not yet reached their fields of labor, but the main portions of the South were cut off; all business was suspended or interrupted; the Conferences were not held in some places; the General Conference could not meet in 1862, and in some of the Southern States sequestration acts were passed, so that the treasurer could pay no drafts coming from Cincinnati, Louisville, St. Louis, New York, or any place north of Tennessee or Virginia; the missionary collections in the South failed, or were made in Southern or Confederate money, which would not be received in the payment of drafts north of the line of the Confederate States. The result was that many of the drafts drawn in favor of parties in Kansas, Missouri, the Indian Mission Conference and northern Arkansas, never reached the treasurer till after the war closed. They had been sold to merchants, and the proceeds had been used by the missionaries and their families, and the purchasers left without reimbursement. Then letters of credit, sent to China, were indorsed by a gentleman in New York; bills were drawn, sent to China, cashed and came back to New York for payment; the treasurer at Nashville could not meet these bills, but they were paid by our New York friend, he stating that the Southern Church would never allow him to suffer if they had the ability to pay; he was willing to trust them. This manner of transacting the business is easily explained. Here, for instance, is a planter who cultivates five hundred acres in cotton or sugar. He needs supplies for his plantation; he must have mules, and wagons, and plows, and gins or mills, and corn and hay and provisions for his laborers. He draws a bill for ten thousand dollars, sends it to his merchant, who honors it, and waits for the crop to mature, when the cotton or sugar will be shipped to him to meet the claim. The purchases are made, all supplies laid in, and the crop planted; but here comes the war; the mules, wagons and provisions are all "pressed," the laborers are conscripted, the gins and mills burned, and the proprietor is in the army; the bill matures, but of course it is protested for non-payment. Your readers cannot fail to make the application. When the General Conference met in 1866, at New Orleans, according to the best estimates about sixty thousand dollars of unpaid drafts were on hand; twenty thousand, or more of this amount was due to our New York friend. Something like one-half of this amount had been paid at the meeting of the late General Conference at Memphis; in the meantime much had been done in four years to sustain domestic missions, and keep up the work among the Indians

and in China. After the close of the General Conference, in May last, the board determined to make a powerful effort to wipe out the last item of this old debt. Hence the amount has been divided again, and the Conferences are assuming each a portion of the remaining liabilities. Several Conferences have paid their full portions more than once, but still they are ready to pay again, so as to rid the church of this mountain pressure.

It is proper to say that not one dollar of this debt was created to sustain the cause of Methodism in the South during the war. None of these drafts came from the more Southern States in our boundaries. When the Federal army occupied Tennessee and northern Virginia the board had several annual meetings in Georgia and Alabama, and provided for the support of missionaries to the colored people of the South and in the Southern army. They also made provision for the payment of the drafts alluded to in this article; but when the surrender came their money proved worthless, and we are compelled to look to the liberality of an impoverished but noble people to pay, in good funds, what they had already provided in a now exploded currency.

J. B. McFERRIN, Secy.

TO THE PEOPLE OF ALABAMA.

The faculty of East Alabama College, in order to extend collegiate education to meritorious young men of limited means, and thus advance generally the cause of education in the State, offers free tuition to one student in each county of Alabama upon the following conditions:

1. The applicant must exhibit with his application proof of good moral character, and of limited means such as would otherwise exclude him from the advantages offered; that he has attained at least eighteen years of age, and possesses such mental capacity and attainments as will enable him profitably and successfully to pursue the course of instruction given in the college. (See catalogue, which can be had on application.)

2. He must bind himself on entrance to teach in some public or private school in Alabama at least as long as he receives free tuition in the college.

Preference will be given, other things being equal, to young men already engaged in teaching, or who intend to make teaching their profession.

Applications, accompanied by proper testimonials in reference to the conditions specified above, will be received (addressed to secretary of faculty, Auburn, Alabama) till the fifteenth of December, at which time the appointments will be made and announced, so that the appointees may enter the college in January, 1871.

The newspapers of the State are kindly requested to give this proposition a few insertions in their columns, and bring it favorably to the knowledge of the youth of the State, in whose interest the proposition is made.

We likewise respectfully ask the aid and co-operation of the various teachers and school officers of the State in making this proposition known in the different counties, and in carrying it out in its true spirit and intent.

REV. A. D. McVOR,
J. T. DUNKLIN,
ALEXANDER HOGG,
WM. C. STUBBS,
Faculty.

AUBURN, ALA., Nov. 1, 1870.

PRAY IN YOUR FAMILY.—Says Rev. Norman Macleod: "I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: 'You remember that girl, sir; she was my only child. She died suddenly this morning; she has gone, I hope, to God. But if so, she can tell him what now breaks my heart—that she never heard a prayer in her father's house, or from her father's lips! O that she were with me but for one day again!'"

DEATH OF NILS ERICSSON.—The Swedish Aftonbladet, of the eighth ultimo, announces the death of Nils Ericsson, the greatest engineer Sweden ever possessed. Nils Ericsson, who was born in the year 1802, was the son of Olaf Ericsson, an ironmaster of Langbanahyttan, and he was the elder brother of Captain John Ericsson, the celebrated engineer, who has achieved so great a name on both sides of the Atlantic.

The Christian Advocate.

SATURDAY, NOVEMBER 19, 1870.

THE SOUL'S ESCAPE.

BY GRACE W. HICKS.

When death has loosed my weary wing,
Exultant shall my spirit sing
Of its escape at Jesus' call,
From bonds of sense and earthly thrall.

Rising aloft in cloudless sky,
To love's embrace my soul shall fly,
To its release from sin and tears,
To endless joys, through endless years.

When weak and worn on earth's kind breast,
My body sinks in silent rest,
Springing with joy through golden skies,
Unbound and free, my soul shall rise.

Admitted there where Jesus reigns,
In wedding robes and washed from stains,
I'll sit and taste the heavenly feast—
Though of God's saints I am the least!

Against all ill the door shall close—
Serene and safe in sweet repose
The weary flock shall gather here,
The face of Christ, their Lord, to see.

The lonely ones who wandered here,
In perils oft and desert drear,
Shall peaceful kneel on crystal floor,
And leave their Father's house no more.

But, Lord, I weary am, and now,
Weeping beneath my burden, bow,
Reveal thyself, oh! comfort me,
Support me till I fly to thee!

The Interior.

LETTER FROM CHINA.

SHANGHAI, CHINA, Sept. 11, 1870.

MR. EDITOR: Do Christian people fully understand the condition of the heathen of this great empire as to their prospects for a world to come? Do they fully understand that they are "sitting in darkness, and in the region and shadow of death?" They have never known, with all their earthly wisdom, from whence they came. They do not know where they are going. They have no just conceptions of God. They know nothing of the enormity and heinousness of sin in the sight of a holy God. Their ancient sages and philosophers have not been able to give them any light on these subjects. When questioned on these subjects they turn away as if offended, and as if the very thought was repulsive to their minds. "Thinking themselves wise, they have become fools." They have sought out, by the wicked imaginations of their own hearts, a way, and it has led them "into the shadow of death," and it has become to them a way of gross darkness. Their greatest man, Confucius, could teach them their duty to one another as a family, but he could not go beyond and teach them of their duty to God. He himself knew nothing of the relation of man to his God, or at least he did not teach it.

The people of the present day do not worship Confucius as a god; but they confer upon him honors which should not be conferred upon man. The influence of that great sage upon the people of China has been wonderful, and has extended through a longer space of time and reached to the minds of a greater number of people than any other man ever known in heathen lands. But he had no revelation, and without it he could not tell to those around him from whence he came and where he was going, and he could not tell them of a wise and just God, who ruled over all, and who would in the end bring all nations into judgment. When asked about them he refused to give a direct answer, and taught the people not to give themselves any trouble about a future life, but to attend to the things of this life. He did not teach the people any religion. He taught and enforced the maxims, which he contended were ever held and believed by the wise and good of every age, and which have had, to a certain extent, a very good influence in China.

Confucius, when he was not successful in his plans, would say: "Such is the will of heaven." But we have no certain knowledge that he knew of one great personal, living Being who ruled and governed all men. He may not have worshipped idols of wood and stone, but he certainly worshipped the creature and not the Creator. Confucius lived about 550 years before the Christian era, and Mencius about one hundred years after Confucius. He taught and enforced the doctrines of Confucius. About seven hundred years since the present, the great philosopher Chu-Hi wrote

a minute commentary of all of Confucius' doctrines and his disciples. Even in the early days of Confucius we can see that the Chinese had departed far from the truth, and had "corrupted their way upon the earth," for they then followed the evil imaginations of their own hearts and their minds were darkened. But they departed further from the truth since that time. Their most ancient book, called Shu-king or Book of Records, carries us back to the time when Noah was still living. Yaw and Sung, their first emperors, are spoken of as being very good men. There were no idols then, but it is more than likely they worshipped the works of nature's God. But at present all kinds of religions are tolerated, so long as they do not interfere with the civil government of the country.

There are altars to heaven, to earth, to the sun and to the moon, and to the north star. There are other altars to gods of the rivers, of the mountains and of the valleys, to the gods of lightning, of fire, and many more, too numerous to mention. To these the Chinese bow from day to day—images of wood and stone, made in the image of man. If asked why they bow to these senseless and inanimate images, they will laugh and say: "We do not worship this image, but what the image represents." The Roman Catholics will tell you the same thing. But the Bible does not allow this, and teaches us that it is idolatry, at which God is greatly displeased, and will punish all who continue to bow down to them.

So fixed and determined are these people in their notions of idolatry that they care but little for the glorious truth of the gospel of the Lord Jesus. They turn with utter indifference from it, and spurn the terms of offered mercy. The gospel is presented to them in the most simple way that it is possible to do so; and we are led to believe, from what we know and have seen, that the gospel is just as much adapted to the Chinese as it is to other nations. We need not, then, doubt of its ultimate result among the heathen. Let not our Christian friends, who feel that the cause of our Lord has failed in China, become discouraged; for if they withdraw their help and aid God will raise up others to take their places. No matter how much we may oppose the work, and refuse to help or give our earnest support, God will carry it on and cause his kingdom to triumph over all.

Some suppose the few who have been converted from among this heathen people is evidence sufficient to prove the failure of Christianity in China. Is there, let me ask, one Christian in America, or I would say in our own church, who truly believes in his heart that Christianity has failed in China? If there is, let me say this: I would not give much for that man's Christianity. I am sure he esteems something else more highly, and gives to the Christian religion a secondary place. Christianity has not failed in China. There are some men who only hope it would, so that they might not be called on to aid in sending the gospel to those who sit in darkness.

My dear friends, you may give up China, and say the heathen have no part nor lot with you; but God will not give up China. Hundreds of good and holy men are sent from year to year from Christian lands to preach Christ among the heathen, and no opposition can prevent it. The heathen may rage and the wicked may oppose, but God will establish his kingdom, and cause it to reign supreme over all.

There is much opposition in China, just now, to all foreigners and to all missionary operations. But God will cause the wrath of the heathen to praise him, and this great empire will be opened more widely and extensively to the spread of the gospel. China is now in almost a complete state of anarchy. Their high officials are being attacked and assassinated in many parts of the empire, and we seem to be on the eve of a dreadful revolution. Will not our Christian friends bear us up before the throne

of grace in earnest prayer? Have we not all reason to pray that God will revive his work in our hearts, that we may labor faithfully for the salvation of others? Do not think God has failed to establish his kingdom in China. He will do this in his own good time, and cause all those who put their trust in him to rejoice and give him all the glory. I will write in my next and give some of the difficulties to be eradicated ere the heathen can be converted to God.

Your brother in Christ,
J. W. LAMBETH.

HOMER MALE COLLEGE.

MR. EDITOR: Having seen favorable notices in the Advocate of other institutions of a similar character, and not one word (save the few lines from your own pen, which you seemed to try to hide) about the institution whose name stands at the head of this communication, and believing it to be equal to the best, I am induced to write a few things in its favor, especially to the people of north Louisiana and south Arkansas. And first, its faculty is unsurpassed by that of any college in the land. Its president, Rev. J. S. C. Cobb, is a ripe scholar, a good educator, a devoted Christian and an able minister of the gospel. Its professor of mathematics and natural science, Mr. J. W. Nicholson, is the right man in the right place, having few equals and probably no superiors in his department in all the land—is an affable gentleman and consistent Christian. Mr. A. C. Calhoun, A. B., the adjunct professor of languages and English literature, is an honored graduate of the institution, and in every respect well qualified for the position which he occupies; is also a member of the church and a devoted Christian.

The location of this institution is probably unsurpassed by any college in the State. The country around is fertile. The inhabitants are industrious and prosperous, and probably as sober as in any community in the State. The town has three organized churches—Methodist, Presbyterian and Baptist—all of which are regularly served by pastors of their own.

The friends of temperance have quite a large organization here, and all the merchants, save one Jew firm, have determined to abandon the traffic in ardent spirits, removing thereby that insidious temptation to evil—"the back-room barrel."

The responsibility of providing the means by which the young men in an area of territory two hundred miles square might procure a collegiate education having been imposed on the trustees of this institution, they are determined to put forth every effort in their power to meet it, and thereby to improve this talent committed to their keeping, so that at the coming of their Lord they may be able to present the original talent with accumulated interest. In order more effectually to accomplish this object, they are determined, if possible, to procure an endowment fund for one or more of the chairs.

But while the trustees acknowledge their responsibility in this matter, and are determined to discharge their duties, they would not exonerate others from part or lot in this responsibility, but would endeavor to impress upon them that there are duties which they are called upon to discharge. And in behalf of the Board of Trustees, let me beg you, brethren and friends, to send your sons and wards along to Homer College, thus contributing your mites to its support, and getting in return value received for every dollar expended.

This institution is now no experiment, having weathered through the storm of financial embarrassment, and bowed its head under other depressing circumstances. It now presents itself to you for your patronage in the fullness of the stature of a well organized college.

It was my privilege to attend the commencement exercises in June last, and I here record my testimony in favor of their having been in the highest degree satisfactory. Send your sons to Homer Male College if you live in north Louisiana or south Arkansas. Respectfully,
THOS. J. UPTON.

Reminiscences of the Old Alabama Conference.

MR. EDITOR: As the principal part of the territory included in the old Alabama Conference is about to be reunited in a new Conference of the same name, I propose to furnish a few sketches of the former body, which I hope will tend to revive pleasant memories on the part of the older, and to furnish incentives to effort on the part of the younger members of the new Conference.

I will begin my sketches with the session of 1850-51, held in Mobile. It was my first visit to an Annual Conference, and was a trial-trip—that is, I went to become acquainted with the members, with a view to joining the next year. My traveling companion was the Rev. John D. Worrell—since dead—from the Blount circuit. We rode to Selma and took steamer for Mobile. Rev. J. L. Cotton was pastor at the church in Selma—a small frame building, since replaced by an elegant brick, through the labors of Dr. Hamilton in 1854. Dr. Wightman, then editor of the Southern Christian Advocate, preached for Bishop Andrew at the church the night before taking the steamer. His subject was the journey of the children of Israel through the wilderness. His apology for preaching, instead of the Bishop, was elegant. "I sympathize with the congregation, and I know they will sympathize with me in the disappointment of hearing the Bishop." The venerable Bishop was accompanied on this trip by his wife—the lady on whose account (sub-slavery) the church was not long before divided. She was, of course, an object of interest with the preachers, and they generously paid her fare to Mobile. There were seventeen preachers on board, and the usual number of anecdotes and witty repartees were heard during the passage of two days. Rev. W. H. McDaniel got on at Cahaba, carrying an enormous walking cane. Being asked why he carried such a heavy cudgel, he said he had learned up in the mountains, where he had been traveling the year before, that an ounce of fear was worth a pound of love. He engaged in a controversy with Dr. Wightman on the subject of English poetry, in the course of which he denounced Shakespeare with savage ferocity, calling him a hog, etc.

At Mobile I was placed, with Rev. Josiah Barker, at the house of W. H. George, so long a pious and useful member of the Franklin Street church. Rev. William H. Milburn, the blind preacher, was in charge, that year, of the St. Francis Street church, and was arraigned at the Conference on several charges—one of preaching heretical doctrines, another of attending the Striker's ball, I remember. He had said that the preaching of theology was the bane of the pulpit and the curse of the church. To this he replied by defining what he meant by theological preaching—i. e., the preaching of scientific and doctrinal points as opposed to practical piety. As to his faith, he said he believed in Methodist doctrines, and in a most beautiful manner recited the Apostles' Creed as embracing the articles of his faith. He appealed to the Bishop's example of writing a work on family government rather than on questions of divinity abstractly considered. The good Bishop reminded him that in ordinary language theology was understood to include all religious doctrine, the practical as well as the scientific. Milburn afterward acknowledged, in his "Ten Years of Preacher Life," that about this period his mind was under the influence of German rationalism. The charge of attending the ball he met by saying that he went to see it that he might be the better prepared to preach against it, and that he had afterward, in the pulpit, denounced their extravagance, and had advised them to invest the money thus foolishly wasted in the establishment of a young men's library.

Bishop Paine was present and preached on Sunday, on John xiv, 1—the identical text that Bishop Andrew had used the Sunday previous at Summerfield. This afforded

ed some of us a fair opportunity of comparing the two sermons.

Dr. Wightman preached on Sunday night at Milburn's church, on Galatians i, 8: "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached, let him be accursed."

The Conference appointed two days of fasting and prayer, for the following year, for an increase of laborers in the harvest. The number of preachers in the body did not at that time exceed one hundred and twenty. In the next ten years it was more than doubled.

I left Mobile under the conviction that the Alabama Conference was a much more able and devoted body of ministers than I had anticipated, and determined to apply for admission the next year.

F. M. GRACE.

OPELOUSAS DIST. CONFERENCE.

MR. EDITOR: This body met at New Iberia on Thursday, October 6, and adjourned on the morning of the eighth. The attendance was not large, on account of sickness in a portion of the district. The following charges were represented: New Iberia, Franklin, Plaquemine, Ruloe and Abbeville.

The usual committees were appointed, and appropriate reports were presented on the various interests referred to them.

The Committee on Education recommended the establishment of permanent schools in every pastoral charge, under the patronage and fostering care of our own church.

The Committee on Missions recommended that each minister devote one entire Sabbath of every quarter to the labor of informing the members of his charge relative to the influence and importance of missions, and that each church be organized into a missionary society.

It was resolved that the editor of the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish in full the report of the Committee on Sabbath Schools.

The several pastoral reports exhibited an increase in the numbers and zeal of the church.

Resolutions of condolence, expressive of the feelings of this Conference in regard to the death of Rev. Gilbert Guillett, a member of this body, were introduced by Rev. A. E. Goodwyn, and unanimously adopted by a rising vote.

Abbeville was selected as the place for the next District Conference.

R. S. ISBELL, Sec'y.

TRIBUTE OF RESPECT.

WHEREAS, It has pleased almighty God, in his wise providence, to remove from his field of labor and usefulness, in the morning of life, our beloved brother, Rev. Gilbert Guillett, preacher in charge of Washington circuit, and a member of this body; therefore, be it resolved by the Opelousas District Conference, in conference assembled:

1. That while we bow in humble submission to a Providence too wise to err and too good to be unkind, we feel deeply the loss which we and the whole Conference have sustained in the removal of our brother from among us.

2. That we profoundly sympathize with the aged father and the youthful wife of our deceased brother, and invoke upon them the all-sufficient grace of God.

3. That the secretary be requested to forward a copy of these resolutions to the family of Brother Guillett, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

A. E. GOODWYN.

J. V. POINTER.

CORRECTION.

GREENWOOD, FLA., Nov. 3, 1870.

MR. EDITOR: In my communication of September 16, giving an account of the China Grove camp meeting, a mistake occurs. Your types make me say that eighteen joined the church, whereas it was eighty that joined. Being absent from home on my district, I have just seen the copy of the Advocate containing the communication.

W. B. DENNIS.

A PARISIAN LADY called on her milliner the other day to "take up" the character of a servant. The morality of the latter was beyond questioning. "But is she honest," asked the lady. "I am not so certain about that," replied the milliner. "I have sent her to you with my bill a dozen times, and she has never yet given me the money."

GREENVILLE DIST. CONFERENCE.

GREENVILLE, MISS., Oct. 26, 1870.

MR. EDITOR: The Greenville District Conference of the North Mississippi Conference met in Greenville on Friday, October 21, but did not begin its session until Saturday, the twenty-second, on account of the delay of the anticipated Bishop (Doggett) to preside. Being disappointed by the non-attendance of the Bishop, and without a presiding elder, the Conference proceeded to elect its president. Rev. J. C. Carlyle, the only surviving traveling elder on the district, was elected president, and J. D. Murff secretary.

The Conference was slow to begin business. A veil of sorrow seemed to shroud the little assembly. There were vacant seats. Our dear, good president, whom our hearts loved, was not there. It was so long our custom to await his leadership that we could hardly realize our bereaved condition—bereaved indeed. Bro. Drake, though a brother in years, was a father in godly counsel and pious example. Also our beloved Brother R. H. Herbert, whose sound wisdom and many years' experience in his Master's work had constituted him our spokesman and instructor, was no more. He, too, had "entered upon his rest." Sickness had driven from us others of our fellow-laborers, and now the body, which was only a few weeks ago filled with God-loving and self-denying laborers for Christ, is represented by only two traveling ministers. Truly the hand of Providence has laid grievous afflictions upon the Greenville District during this year. "Mysterious are thy works, O God, and thy ways past finding out!" With sad hearts we proceeded to transact the indispensable business of the Conference.

Reports from three works only were received. From what could be deduced by recent conversations with our late presiding elder, and the reports of those present, the cause of Christ seems to be progressing slowly, but we trust surely. There were about fifty accessions on the district during the year; attendance upon public worship improving; Sabbath schools not prosperous, owing to almost insurmountable difficulties peculiar to the swamp. Financially the district is at present deficient; but we believe it will ere the meeting of Conference, manifest its wonted liberality. The interest of the church has been well cared for. Eight or nine thousand dollars' worth of property has been properly secured to her. "Truly the harvest is great; pray ye, therefore, the Lord of the harvest to send more laborers to the field."

The following persons were elected delegates to the ensuing Annual Conferences: Rev. William T. Ashford, William H. Worthington and N. T. Nelson to the North Mississippi Conference; D. N. Anderson to the South Mississippi. Alternates: Rev. W. D. Brown and G. W. Thomas.

The following resolution was adopted:

WHEREAS, It has pleased almighty God, in the dispensation of his wise providence, to take from us by death our worthy and much loved brother, presiding elder and fellow-laborer, the Revs. W. Winans Drake and R. H. Herbert; AND WHEREAS, We are now assembled for the first time, as a body, since their deaths, where we feel so much the loss of their brotherly love and Christian example; therefore, be it

Resolved, That we feel deeply the sore bereavement which our kind heavenly Father has sent upon us by smiting our noble and loved leader and our kind and fatherly brother. We recognize in their deaths a great and lamentable loss to this body, to the district, to the station and to the community at large, and that Israel has lost one of its fathers and one of its most valiant warriors. In meekness, though with sorrow, we submit. "Thy judgments," O God! "are true and righteous altogether."

The ministrations of the word were well attended, though somewhat discontinued on account of sickness in the community and among the ministry. We trust seed was sown for God's glory. May God bless with his Spirit constantly!

J. D. MURFF, Sec'y.

The Christian Advocate.

SATURDAY, NOVEMBER 19, 1870.

THE WANDERER'S RETURN.

Behold, what manner of love the Father
hath bestowed upon us, that we should be
called the sons of God; beloved, now are we
the sons of God.—1 John III, 1, 2.

The wanderer no more will roam,
The lost one to the fold hath come,
The prodigal is welcomed home,
O Lamb of God, in thee I

Though clad in rags, by sin defiled,
The Father hath embraced his child,
And I am pardoned, reconciled,
O Lamb of God, in thee I

It is the Father's joy to bless,
His love provides for me a dress,
A robe of spotless righteousness,
O Lamb of God, in thee I

Now shall my famished soul be fed,
A feast of love for me is spread,
I feed upon the children's bread,
O Lamb of God, in thee I

Yes, in the fullness of his grace,
He puts me in the children's place,
Where I may gaze upon his face,
O Lamb of God, in thee I

I cannot half his love express,
Yet, Lord, with joy my life confess
This blessed portion I possess,
O Lamb of God, in thee I

It is thy precious name I bear,
It is thy spotless robe I wear,
Therefore the Father's love I share,
O Lamb of God, in thee I

And when I in thy likeness shine,
The glory and the praise be thine,
That everlasting joy is mine,
O Lamb of God, in thee I

(The foregoing poem is by the author of
the well known hymn beginning, "Just as I
am, without one plea," and although not
now published for the first time, yet it is not
as well known as it deserves to be.)

Proclamation by the Principal Chief.

A DAY OF FASTING AND PRAYER.

TO THE PEOPLE OF THE CHEROKEE
NATION: It is proper and becoming
for all people, at all times, to
humble themselves before almighty
God, and to confess their sins, and
to implore his forgiveness, guidance
and protection through Jesus Christ.
But the necessity of so doing is es-
pecially apparent and urgent when
people and nations are in circum-
stances of distress and danger, and
when threatened with public cal-
amity.

As an encouragement to prayer
and supplication, under such cir-
cumstances, we have only to turn to
the promises of God, that when his
creatures cry to him for succor in
distress, or for protection in weak-
ness, that his ear will be ever open
to hear the prayer of sincere and
earnest men. We can turn also to
the repeated instances in which God
has heard the prayers of distressed
nations, and listened to their con-
fessions of sin, and protected them
by his power, and warded off cal-
amities.

Nineveh, when the edict of the
Almighty had been issued for her
destruction, proclaimed a fast, and
all the people, from the king to the
beggar, prostrated themselves in
humiliation, and lifted up to God
the cry for deliverance. The heart
of Jehovah was moved to pity, and
the decree was annulled, and he
repented him of the evil that he
had determined against that city.
Thus God, by both word and action,
has declared himself to be a prayer-
hearing God.

To-day the Cherokees and the
whole Indian race are in distress
and danger. Powerless we lie in
the hands of the government and
people of the United States, as did
the Jews in the hands of Ahasuerus
and the Persians. The United
States can bring the weight of forty
millions of people, and untold wealth,
power and skill to crush us in our
weakness.

Not only have they the power
thus to crush us, but with very
many the disposition is not wanting.
Already the cry for the extermina-
tion of Indians is heard from quar-
ters so high and influential as to
give alarm to the whole Indian
race. Especially are we alarmed
when we read in the short history
of the United States name after
name of mighty nations of red men
who once occupied this vast con-
tinent, but who are now swept from
the face of the earth before the
white man.

Amid the general decay of Indian
nations and the annihilation of the
vast majority, the five nations of the
Indian Territory have not only sur-
vived, but increased in number, ac-
cumulated property, advanced in
civilization, adopted the Christian
religion, and are now building
churches and school houses, estab-
lishing printing presses and agri-
cultural societies, and making more
rapid strides in civilization than
ever before.

All this prosperity under God
and his gospel we owe to our
separate national existence, and the
protection and security afforded by
our treaties with the United States.
Although their treaties have been
frequently violated, and their pro-
tection has been but partial, still
they have served to prevent the tide
of immigration from flooding our

country, and to thwart the rapacious
land grabbers and liquor sellers,
and to check injurious legislation
by Congress. But avaricious men,
and the enemies of the Indian, have
opened their batteries on Indian
treaties, and threaten their annihi-
lation. Efforts are being made to
annul and destroy all of our treaties,
and thus to tear away our only
human defense, and leave us to be
the sport of capricious legislation
and unjust administration, and the
victims of unscrupulous speculators.

Even now, before these treaties
are annulled, the sacred obligations
of the United States to protect us
are to a great extent rendered nug-
atory by unjust judicial decisions
and unwarranted official rulings.

Our adopted citizens have had
their business houses closed by
order of the United States officials,
to the great injury of our com-
munity, and are compelled to obtain in
Washington license to transact
business.

The tax gatherer stands ready to
enter our country, and wrench from
us our scanty earnings. Already
the manufactories of our citizens
have been seized and sold, under
the operation of tax laws, from
which the United States are sa-
credly pledged to exempt us.

Now the organization over us by
force of Territorial or State govern-
ment is urged. Our title to our
lands, and invested funds, has been
questioned. The very foundations
of our national and individual ex-
istence are threatened. The de-
mand is made in influential quar-
ters that the government of the
United States shall disregard its
sacred pledges, and raise the flood
gates, and let in upon us a stream
of immigration to overwhelm us.

Our rights and liberties are tram-
pled in the dust; our citizens are
arrested by United States marshals,
contrary to law, dragged to prison
in a foreign state, arraigned before
a foreign court, and acquitted or
condemned at the caprice of judges
and jurors of a strange tongue, in a
foreign land, who have no sym-
pathy with us, and no regard for our
rights or liberties.

Viewed in every light, and from
every standpoint, our situation is
alarming. The vortex of ruin,
which has swallowed hundreds of
Indian nations, now yawns for us.

In these circumstances of distress
where shall we go? Whither shall
we flee for help?

Our delegations, our lawyers and
friends have failed to stay the on-
ward progress of usurpations. Our
prayers, memorials and petitions
have fallen unheeded on the ears of
Congress and departmental officers.

To God then, the ruler of the
universe; to him who holds in his
own hands the destinies of nations,
great and small, and who disposes
of emperors and kings, together
with their empires and kingdoms,
according to his own good pleasure;
to the Lord our God, let us go with
our case, let us pour out our
prayers into the ear of the mer-
ciful Jehovah, who in the days of
old "hath scattered the proud in
the imagination of their hearts. He
hath put down the mighty from
their seats, and exalted them of low
degree." To him let us confess our
sins, and pray for national preserva-
tion, and for individual protection.
In this let us unite with one heart
and one voice, and with deep ear-
nestness of soul.

Now therefore in view of our
critical condition, I, Lewis Downing,
principal chief of the Cherokee Na-
tion, do hereby set apart and ap-
point Thursday, the seventeenth day
of November, A. D. 1870, as a day
of national humiliation, fasting and
prayer. And I do hereby call upon
all the people of the Cherokee Na-
tion to observe the same strictly,
earnestly and sincerely. Let Chris-
tians of every name, throughout the
whole nation, lay aside their ordi-
nary business engagements, and as-
semble at their various places of
worship, and unite in earnest prayer
and supplication to almighty God
for national preservation. Ask God
to incline the hearts of the rulers
and people of the United States to
observe strictly their solemn pledges
not to trample down our rights and
our liberties. Pray God to secure
to us our country and our homes,
to save us from usurpation, which
fills our land with foreign officers,
who drag us before foreign courts
and cast us into foreign prisons,
without color of law; which levy
unjust taxes and confiscate our
property to satisfy the same; which
lays unjust and oppressive restric-
tions on a portion of our citizens to
the injury of all. Let us beg of
God to save us from usurpation
which threatens to destroy the last
vestige of self-government that re-
mains to us, and to open our coun-
try to white immigration, and thus
take from us our homes, and destroy
us as a people. Let us humbly ask
God to save from these calamities,
and from all others, and give us
peace, to protect us by his own
power. And thus preserved, we
may become a nation devoted to
God, loving him with all our hearts,
and earnestly laboring in his service
—a nation redeemed by the blood of
Jesus Christ, his Son.

Given from under my hand, and
the seal of the Cherokee Nation, at
the Executive Department, Tah-le-
quah, C. N., on this the seventeenth
day of October, A. D. 1870.

LEWIS DOWNING,
Prin. Ch. of Cherokee Nation.
Cherokee Advocate.

BLINDNESS.

An important difference between
popery and Protestantism is in the
fact that while popery ignores the
authority of the word of God, and
denies its use by the people without
word or comment, the Bible, in the
language of Bishop Chillingworth,
"is the religion of Protestantism."
Rome is to-day waging a determined
crusade in all countries, where it has
power, against the general use of
the very book from which it derives
the doctrines of its faith, and which
it would seem it should be most
anxious to disseminate as widely as
possible. The Pope, however, has
repeatedly issued his bulls against
the Bible societies, and denounces
all institutions based upon this
corner-stone as pestilent and dan-
gerous, and his adherents implicitly
follow his unscriptural teaching.

After the anniversaries of the re-
ligious societies, last spring, the
Tablet, a Roman Catholic paper in
New York, commented on the work
of the American Bible and Tract
Societies for the year. The article
is full of significance as showing the
Catholic hostility to the Bible, and
the arrogant claims to the superi-
ority of their system of evangelization,
utterly ignoring or misrepresenting
facts which are apparent to the
whole Christian world. After refer-
ring to the large circulation of the
publications of these societies it
contemptuously asks:

"What fruits of holiness are visi-
ble in any country under heaven
from the mere reading of the Bible?
The fact is—and the Bible Society
and the Tract Society know it well
—that no permanent results are
effected in any country, or among
any people, by the enormous expend-
iture of their missions. The traces
of their missionary labors pass away
with the oceans of Bibles and tracts
wherever they inundate the world.
It is only the Catholic missionary,
with the cross of Christ in his hand,
and the word of Christ in his mouth,
that really converts nations and
tribes and peoples, and builds up
churches, and plants Christianity
deep in the soil. * * * Catholic
missions, with comparatively little
expenditure, are everywhere and
always successful, while Protestant
missions are a mere 'sham.' All
the pretentious doings and sayings
of the Bible and Tract 'agents,' all
the millions of dollars spent, all the
millions and billions of Bibles and
tracts poured from their presses
year after year, do little for the real
extension of Christ's kingdom on
earth."

The utter absurdity of these as-
sumptions might be shown by com-
paring the condition of those "na-
tions, tribes and peoples" where
popery has had full sway for years,
and where the Jesuits have bap-
tized "hundreds and thousands of
pagans," that are still sunk in igno-
rance and superstition, with the
elevating, civilizing and Christianiz-
ing influences of the unfettered
word of God in the lands where a
free gospel has been circulated and
taught.

The New York Observer per-
tinently exposes the inconsistency
of the assertion of the uselessness of
the "oceans of Bibles and tracts
wherever they inundate the world."
It asks the unanswerable question:
"If they are so useless and harm-
less, why is it that we are not al-
lowed to inundate Roman Catholic
countries until the people have
fought some successful battles for
freedom and progress, and opened
the way for the Bible by the spirit
of liberty? Why is it that South
America is lying in ignorance and
degradation, and mobs in her chief
cities welcome with stones and
curses the colporteur with Bibles
from North America, the free, pros-
perous and enlightened?"

The truth is, and the willful ig-
norance and blindness of Rome
cannot alter or conceal the fact, that
the "nations, tribes and peoples"
that have made most progress in
enlightenment, general education
and Christian civilization have been
those that have been permeated by
the great principles of the Protest-
ant Reformation, and that prominent
among the agencies for their ad-
vancement, as well as the elevation
of the dark and benighted, has been
the Christian press as conducted by
the Bible and Tract Societies.

The goldsmith, in setting the dia-
mond, places in the capulo a dark
leaf, and this gives beauty and bril-
liancy to the jewel; so the dark
leaves placed by the hand of God in
the book of our earthly history give
glory, brightness and preciousness
to the higher life above.

"HALF the sorrows of woman
would be averted," says George Eli-
ott, "if they could repress the
speech they know to be useless; nay,
the speech they have resolved not to
utter."

President Grant's Indian "Policy."

Our advices from Washington an-
nounce that Congress having pro-
hibited the employment of officers
of the army upon any civil duty, the
Interior Department has been for
some time engaged in relieving the
army officers who are doing duty
as Indian agents and putting civil-
ians in their places. The policy
directed by the President to be pur-
sued in the new appointments is
similar to the Friends' arrange-
ments. The different missionary
associations and religious denomina-
tions of the country have been
tendered the designation of persons
whom they are willing to indorse as
suitable for Indian agents, and for
whose good conduct and efficiency
they would be responsible. The
object to be attained by this policy
is to engage the religious sentiment
of the country in the civilizing efforts
now making for the benefit of the
Indians, by appointing agents who
will be in sympathy with any mis-
sionary and benevolent enterprises
which religious bodies may inau-
gurate among the Indians. Most
of the societies have responded
promptly to the proposition, and
heartily indorsed the plan; and
some have designated persons who
have been commissioned by the
President. No appointments of
Indian agents will be made unless
they are designated as above in-
dicated. Below is given the list of
agencies tendered to the various
missionary associations and reli-
gious bodies:

Methodists, seven, in Washing-
ton, Montana and Oregon; no ap-
pointments have been made as yet.
Presbyterians, six, in Arizona, Utah
and New Mexico; appointments—
D. N. Crothers, S. D. Williamson,
O. E. Piper and Isaac S. Warden.
Baptists, five, in Nevada, Idaho and
Indian Territory, no appointments.
Episcopalians, six, in Dakota; ap-
pointments—J. Lee Engelbert, H.
F. Livingston, J. M. Washburn,
Henry Gregory and Samuel D.
Webster. The sixth agency, when
established, will be in Spotted Tail
and Red Cloud's regions. American
Board of Foreign Missions, two, in
Indian Territory; appointments—
Henry Breiner and Theodore D.
Griffith. Reformed Church, two, in
Arizona, no appointments. Unitar-
ian, two, in Colorado; no ap-
pointments. American Missionary As-
sociation, four, in Minnesota, Wis-
consin and Michigan; appointments—
John P. Bardwell, Seldon
N. Clarke and M. T. Richardson.
Roman Catholic, four, in Dakota,
New Mexico, Montana and Idaho;
appointments—W. F. Cady and
Charles S. Jones. Unassigned, five,
in Montana, Washington Territory,
Oregon, Iowa and New York; ap-
pointments—F. D. Pease, C. S.
King, John Smith, Leander Clark
and Daniel Sherman.—New York
Christian Advocate.

THE SKEPTIC AND THE CHILD.—Mr.
Hone, the well known author of the
"Every-day Book," was in the days
of his infidelity traveling in Wales
on foot. Being tired and thirsty, he
stopped at the door of a cottage
where there was a little girl reading
a large Bible. He asked the child
if she would please to give him a
drink of water.

"O yes, sir," she said; "if you
will come in mother will give you
some milk."

Mr. Hone followed the little girl
into the cottage, where he partook
of the nutritious beverage, the little
girl again resuming her seat and
her book. After a short conversa-
tion with her mother, Mr. Hone
came out and accosted the child at
the door.

"Well, my little girl, are you get-
ting your task?"

"O no, sir," she replied, "I am
reading the Bible."

"But," said Mr. Hone, "you are
getting your task out of the Bible?"

"O no, sir; it is no task to me to
read the Bible; it is a pleasure."

These words of the child had such
an effect upon Mr. Hone that he
determined to read the Bible for
himself. By God's blessing this led
to the conversion of this skeptic,
and he became a champion in up-
holding and defending the great
truths contained in the blessed
book.

NOTHING LOST.—I called the other
day on my friend Mrs. T., who has
the finest collection of roses I ever
saw. She took me out to see them
—white roses, red roses, yellow
roses, climbing roses, and roses in
pots, the gay giant of battles and
the modest moss rose, every species
I had ever heard of, and a great
many I had never heard of, were
there in rich profusion. Mrs. T.
began plucking right and left. Some
bushes with but a single flower she
despoiled. I remonstrated. "You
are robbing yourself, Mrs. T.," said
I. "Ah," said she, "Mr. Laicus,
do you not know that the way to
make the rosebush bear is to pluck
its flowers freely? I lose nothing
by what I give away."

This is a universal law. We never
lose anything by what we give away.

Laicus in Christian Union.

RELIGIOUS INTELLIGENCE.

The Baptists of Missouri have
just held their annual association.
They report 51 local associations,
with 1,003 churches and 61,211
members, of whom 5,925 joined by
baptism during the year.

The Congregationalists of north-
ern and central Illinois, since 1862,
have organized sixty-four churches,
and built ninety-three houses of
worship, sixty-four of which were
for missionary churches.

BISHOP McFARLAND says that 50
years ago there were but 3 Catholic
families in Rhode Island and Con-
necticut. Now there are 100 churches
and 200,000 Catholics. The Catho-
lics in Rhode Island have one-third
of the population, and last year half
of the children born in the State.

THE "Flower Mission," which
provides bouquets for the sick poor
in Boston, reports 151 contributions
in flowers, 64 of plants, and 78 of
fruit; from which 348 distributions
of fruit have been made and 11,000
of bouquets. There were received
1,800 pounds of lilies from one friend.

DR. CHARLES CULLIS, so favorably
known for his labors for the Con-
sumptives' Home, in Boston, has
purchased for \$90,000 a fine estate
near the city, which will give abun-
dantly room for his home for the in-
curably sick. His work and success
bear a nearer resemblance to that
of George Muller than any other in
the country.

CONFESIONAL BOXES IN EPISCOPAL
CHURCHES.—Auricular confession is
urged as a sacred duty by the
Ritualists of England, and to re-
move the great opportunity for
scandal, supplied by females going
to the vestry with the priest, or to
his private house, confessional boxes
have been introduced in some of the
Episcopal churches in London.

GROWTH OF CHRISTIANITY AMONG
THE HEATHEN.—Christianity has had
wonderful success among the Sha-
nars, a large tribe of degraded devil
worshippers in Southern India, who,
when heathen, had scarcely any
idea of God. They have now over
five hundred native preachers, and a
hundred thousand nominal Chris-
tians, who have abandoned hea-
thenism, and formed themselves into
congregations for Christian worship.

The Cumberland Presbyterians
now report 24 synods, 99 presby-
teries and 1,113 ordained ministers.
This body was first separated from
the Presbyterians by a difference of
opinion on the matter of the ne-
gation of the call for less thoroughly
educated preachers in the frontier
territories, and on the freedom of the
will. They now claim 4 colleges, at
Lebanon, Tennessee; College Monnd,
Missouri; Lincoln, Illinois; and
Waynesburg, Pennsylvania; with a
total of 1,135 students.

The Seventh-day Baptists of this
country will perhaps be surprised to
hear that their denomination has
one endowed chapel in London,
which boasts of a weekly attendance
of five members. Mr. Ritchie, author
of a recent carefully written book
upon The Religious Life of London,
says of the Seventh-day commu-
nion: "Here in England they have
 dwindled down to two skeleton con-
gregations, an endowment, and a
Chancery suit. As there is money,
a form of worship is kept up, though
for all practical purposes the cause
is dead."

IN AN ADDRESS to the Baptists of
Wisconsin, at their State conven-
tion, the Rev. Dr. Baekus spoke of
the old difficulties of the denomina-
tion. "The first Baptists in Bos-
ton," said the speaker, "were ear-
ried there by the sheriff. The same
was true with reference to New
London, Connecticut. The first
Baptist preacher in New York was
imprisoned three months, and kept
on bread and water. The first
baptism in New York city was near
the present Fulton market, and in
the dead hour of night, for fear of
being molested."

DEATH OF A VENERABLE MAN.—The
Rev. Benjamin Chase, D. D., one of
the oldest ministers of the Presby-
terian Church in this country, died
at his residence near Natchez, Mis-
sissippi, on the eleventh ultimo, in
the eighty-second year of his age.
He was born in New Hampshire in
the year 1789, graduated at Middle-
bury College, and spent the whole
of his ministerial life in the South-
west. He was a cotemporary of
Sylvester Larned's in New Orleans.
Dr. Chase was a noble man, a true
minister of Christ, large in his bene-
dictions to the cause of Christ, and
kind and generous to his brethren
in the ministry. His ecclesiastical
connection was with the Southern
Presbyterian Church.—Phil. Pres-
byterianian.

The Moravian missions for this
year include 293 male and female
missionaries, with 35,099 baptized
adults and 23,288 baptized children.
There are 16 mission provinces and
97 stations and outstations. The
total of persons under instruction is
68,751, and the total of European
and native laborers is 3,290. The
largest number of adherents is in
Surinam, where there are 24,156.
In the West Indies and Barbadoes

there are nearly 35,000; 8,811 in
Africa; 1,721 in Greenland; 1,077
in Labrador; 349 among the North
American Indians; 68 in Australia,
and 9 in Thibet. The expenditure
last year was 109,432 thalers, be-
sides the expense of the Surinam
and Labrador missions, which are
defrayed by auxiliary societies in
Holland and England.

JOHN STREET ANNIVERSARY.—Pro-
posed Endowment.—The one hand-
red and fourth anniversary of the
John street Methodist Episcopal
Church was observed on Sunday
last. Rev. Dr. Tiffany preached in
the morning, and Rev. Dr. Ridg-
way in the evening. Rev. E. L.
Janes, one of the former pastors,
presided at the love-feast in the
morning, and Rev. H. F. Pease,
presiding elder of the district, at the
pastor's remembrance in the afternoon.
Philip Phillips conducted the sing-
ing. Bishops Janes was among the
ministers present in the evening.
Large congregations attended, and,
as usual on such occasions, gave
liberally. The pastor, Rev. L. S.
Weed, asked the congregation for
\$2,400, a sum sufficient with pre-
vious receipts to meet the current
expenses for the year, and the whole
amount was cheerfully contributed.

At the evening meeting, after the
whole amount called for had been
completed, the pastor read a letter
which contained the pledge of the
writer, Mr. George H. Shaffer, to
give \$500 toward the proposed sum
of \$50,000 for the endowment of the
church. Seven others in the con-
gregation immediately announced
severally the same for the same
purpose.—New York Christian Ad-
vocate, November 5.

The National Conference of the
Unitarian churches was held last
week in New York, attended by 447
delegates, from 163 churches and
20 associations and conferences.
There were reported 20 local con-
ferences, of which 6 had been or-
ganized during the year. During
two years 15 ministers from other
denominations have joined the Uni-
tarians. The Boston Theological
School (Mr. Hepworth's) has been
merged in the Cambridge Divinity
School. It was advised that a
church costing \$100,000 be erected
in Washington, and that a Uni-
tarian building be put up in Boston.
Efforts to establish a Unitarian
theological review have not met
with encouragement; and, therefore,
\$5,000 were given by the Unitarian
Association to aid Old and New. It
was hoped that before long it would
be found possible to have a larger
space in it given to theological and
denominational matter. The action
on the main question, by which a
compromise between the radical
and conservative wings was effected,
is given in our editorial columns.
It was reported that \$60,000 had
been raised in Chicago for a the-
ological seminary, and it was de-
sired that an endowment of \$100,000
be raised. Sympathy was expressed
with Humboldt College, Iowa.—
Independent, November 6.

IT IS DIFFICULT to tell exactly the
state of Protestantism in Mexico.
In the capital the largest congrega-
tion, Romero's, holds worship 4
times on the Sabbath, in order to
accommodate the crowds, as their
hall will hold only 400, and is
crowded. A second congregation
has 250 attendants and a third 160,
while in all there are 12 different
gatherings in the city. In the
valley of Mexico there are some 20
more, and over 40 in the country.
One of the largest is in the village
of Cos, in Zacatecas, where a former
mayor is leader and publishes a
Protestant paper. In Mexico Mr.
Riley has been publishing another
newspaper.

Through the beneficence of a few
gentlemen in this city the Protest-
ants in the capital will soon take
possession of the finest church in
the city, with the exception of the
cathedral. Mexico is so impover-
ished, and the Protestants are so ill-
able to do more than to struggle
under the burden of their own con-
gregations, that they can do little to
extend the work. The expense has
been borne entirely by the American
and Foreign Christian Union, with
the exception of the salaries of the
Bible Society agents and a few
hundred dollars aid from the Tract
Society. The Christian World, or-
gan of the Union, publishes full
accounts of the work. As we have
seen, it is the most hopeful feature
of this movement that it is of native
origin; and there is reason to be-
lieve that with its intense evan-
gelistic character it will, if properly
aided in its feebleness, ere long be
extended by Mexican evangelists
into Cuba and all Spanish America.
Independent.

True it is most painful not to meet
the kindness and affection you feel
you have deserved, and have a right
to expect from others; but it is a
mistake to complain of it, for it is
of no use; you cannot extort friend-
ship with a cocked pistol.

As we hold a candle to the flame
until it is full lighted, so we must
hold ourselves to Christ and his
word by meditation.—Bengel.

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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Tennessee Colored Conference.

This body closed a very pleasant session at Brownsville, Tennessee, last week. Bishop Doggett was very much pleased with the Conference. We had a very pleasant home at Bro. Henry Taylor's. Bro. Taylor was also at his post, affording very valuable service in the Conference, who appreciate his services. They are determined to raise their ministerial standard higher than it ever has been, and ordain no man who cannot read. The appointments, so far as we have learned, gave very general satisfaction. We copy from the Western Methodist the following, in regard to it:

"This body closed its fourth session in Brownsville, October 31, Bishop Doggett presided, and gave universal satisfaction. The Rev. Thomas Taylor, superintendent, was present, and aided in the business; also Rev. Samuel Watson, editor of the Christian Index. The session was very harmonious, and productive of much good. This Conference was organized by Bishop Paine three years since. It has grown until now it numbers one hundred and fifty preachers in full connection. These, with the lay members, make a very large body. The Bishop was agreeably surprised, both in regard to its numbers and the intelligence of its members. He ordained between forty and fifty deacons, and some twelve or fifteen elders.—Christian Index.

A BLESSED RELIGIOUS REVIVAL is progressing at the Second Street church in this city, under the faithful labors of the pastor, Rev. Dr. Slater. Very precious influences prevail, and the promise is most cheering for an extensive and glorious work of grace throughout the congregation. Twenty-five persons have professed faith in Christ, and twenty-five mourners were bowed at the altar of prayer on Tuesday evening. During the year now closing Dr. Slater has received one hundred and thirty-nine persons into the church, and at present he has the names of eleven candidates for membership. We record with great joy and thankfulness this good work of God, and pray that it may long continue, and increase in power.—Western Methodist.

BISHOP KREMER having attended the Indian Mission Conference, is "visiting the churches" in Arkansas. The Rev. E. J. Dawne informs us that the Bishop preached in Fayetteville, November 4, and his preaching was with power—deeply impressing his hearers. He was delighted with the country, and everybody with him. Our correspondent adds: "Our mountain city is getting to be the place for not only 'apples,' but all good things, Bishops included."—Western Methodist.

"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath God's dyke, shutting out an ocean of evils.

A MIND TO WORK.

Greater praise could not have been bestowed upon the devoted company engaged in rebuilding the temple than that "the people had a mind to work." We wish it could be truthfully applied to all congregations, and that this disposition to labor for God could be found in all who profess to love the Saviour. Where this mind exists obstacles will not deter. Expenses for idleness will not be framed from the presence of the most formidable enemies. If the disposition exists there will be courage to face the foes of the truth, and a spirit that will not flinch in the hour of severest trial. The slothful soul will always find a lion in the way, and invent abundant pretexts for inaction. There will be no fit opportunity, or the desired occasion for successful effort does not arise. The moment for entering the field has not yet arrived, or circumstances do not altogether promise the largest returns for the time and toil to be expended. It is easy enough to stand all the day idle if we desire to do so. There will be plenty of reasons which idleness and cowardice can suggest to satisfy the conscience of the easy-going and self-indulgent Christian. Mole hills become mountains in the eyes of the doubting and timid heart, and the conclusion is reached that nothing can be done for the present.

To undertake a great work like rebuilding the temple, in the presence and amidst the vexations of numerous and malignant enemies, would be little short of madness. Many people seem to fear nothing so much as losing time and labor in the cause of religion, and rather than risk anything of either, they are content to do nothing. It is seldom that we cannot find some specious vindication for indifference in our own incompetency and lack of gifts for any useful activity in the sphere of religious duty. There is no time, or, if time permits, then the talent is wanting. The real trouble is that the "mind to work" is wanting. There is no disposition to make sacrifices and to toil for God. Where the disposition to work exists there will always be means and opportunities of doing something for the glory of God. Hindrances and obstacles there will always be—enemies will scoff at the builders of the temple; they will point the finger of scorn and shoot their arrows; but the devoted believer will work in spite of opposition. In weariness, in perplexity, in temptation and weakness he will make diligent use of all opportunities. He will not wait for organizations and combinations, but he will put his hand to the work as an individual in the field where Providence has appointed his lot. Neither will he wait for the opportunity, but he will make it. He will not delay for the more convenient season, but at once begin to move.

The mind to work is the substantial condition and qualification. This presence of all other conditions amounts to nothing without this; the possession of every other qualification effects nothing without this. In its absence we see everywhere gifts and occasions of the greatest usefulness thrown away, and the loudest calls are unheeded. How the walls of the spiritual temple would rise, how her towers would be strengthened and her borders enlarged if the people had a mind to work! There are many adversaries, no doubt. There are Sanballats and Tobiahs, and the Arabians; but the greatest of all enemies to the progress of the truth is in the indifference and unbelief of the professed friends of religion. The powers of darkness were never more active, the devices of Satan were never more adroitly framed, and the mystery of iniquity never wrought more vigorously. All the principles and agencies of evil are preternaturally alert in literature and in society. There should be a corresponding vigilance and zeal on the part of all who are set for the defense of Zion.

What is this mind to work, if it be not the faith which worketh by love? What is it, if it be not the constraining love of Christ animating and firing the soul, and cloth-

ing the Christian with zeal as with a garment? Before we array our legion of excuses for inaction, let us be sure that the mind to work is in us. Before pleading want of time, opportunity and gifts, let us see if the real cause does not lie deeper, and in ourselves rather than in our circumstances. The removal of all serious obstacles may be effected by simply seeking for a deeper consecration to God. Our way may be more hedged up by unbelief than by the providence of which we are prone to complain. In the readiness of idle Christians to exculpate themselves it is seldom indeed that they hit upon the true reason—the want of a deep and abiding spirituality. A mind to work is our need. How few working members in any church—how passing few who possess this spirit of absorbing devotion to Christ! The cause of Christ is languishing because you, reader, are not properly awake to your duty. The few faithful ones are hindered and discouraged by your lukewarmness; the hands of your pastor hang down in weariness while he mourns over your indifference. May God give all his people a mind to work!

The M. E. Church in Louisiana.

The statement of Rev. L. C. Matlack in reference to the work of the Church North in Louisiana, which appears in the New York Christian Advocate of October 27, is uncommonly truthful and candid. In a letter from the same source, published in September, the writer claims that the membership of the Northern Church is considerably greater than that of the Methodist Episcopal Church South. He states that our membership is eight thousand and seventy-eight, and theirs eight thousand four hundred and eighty-two. As some surprise has been expressed and explanations sought, we will allow Mr. Matlack to explain the matter himself by quoting from his letter on the same subject, published a month later. It should be borne in mind that more than one-half of the colored members claimed by them were already in our church, and organized and under discipline and instruction.

The white membership in our communion of over eight thousand is not more than two hundred in Louisiana. And these are found in three of the New Orleans churches—Ames, Felicite Street and Second German Mission. In the six other churches of the city, and in all the churches in the entire State, not one white person is to be found. Such is the record after five years of labor have been expended here.

This is the first statement we have noticed in which there has been a hint as to the color of the Northern membership here in the South. This distinction has been ignored in all their astounding exhibitions of numbers. We are glad to find one writer and minister of the Methodist Episcopal Church who recognizes the *suppremo veri*, and has the courage to tell the truth. The prospects of increasing their white membership in Louisiana are not flattering, as the following paragraphs show:

What five years more may accomplish cannot now be determined; but two years' experience and observation of the present method of operating has not encouraged large expectations of our success, except with the people of African descent, and also those of German ancestry. My previous article suggests the reason of this.

The white Methodists of the Church South are a unit in opposition even to our presence here. Their pastors ignore us. Their people, with very rare exceptions, withhold all fellowship. The mass of the white people not Methodists make our Northern and loyal affinities all-sufficient reasons for standing afar off from us, so that in three rounds of quarterly meetings, held over a district one hundred and thirty-six miles in length, I have not seen three white faces at all of them. A few "loyal" white men hold office in portions of the State, but their interests and inclinations both lead them to the old-established "white man's" churches. Even in New Orleans, where white respectability would find itself in no wise compromised by attendance at our elegant Ames chapel, Northern men and Methodists not a few fail to make an appearance.

For the present, and for an indefinite future, in my judgment, access to the white population, in commu-

nities where Protestant churches now abound, is almost impossible. New Orleans may be an exception, under a new plan of missionary labor here, in destitute neighborhoods. And more may be accomplished in this one city with that class.

The brother's usual candor and acumen could readily give a reason for the charges of coldness, disfavor and lack of fellowship of which he complains. So far as he and his brethren assume the role of proselytizers, and hold our church property unlawfully, we are compelled to regard them with no great warmth of fraternal feeling. The stolen churches, it is true, were turned over to them by a military order, but the manner of stealing them does not change the character of the theft. They hold by this military warrant three churches here in New Orleans which belong to the Church South, and were for the most part built by the efforts and money of the white people. In Maryland and in other places where the entire membership of churches joined the Church South, did our Northern brethren allow them to retain the church property? It must not be forgotten, in this connection, that our white churches were for a time taken possession of by the same military authority, and only restored upon compulsion.

We give the remainder of the letter from which the above extracts are taken. We are glad that the Northern Church is about to enter the field of Roman Catholicism. Let us anticipate a single sentence before the whole is given: "It is not well that our work be limited to the cities other men have built, nor to the vineyards others have planted." We say emphatically: "It is not well." Were our brother's thoughts running upon the subject of the stolen churches when he wrote that golden sentence?

There remains, however, a large field not occupied by Methodists of either body, nor by Protestants of any sect. Roman Catholic services only, or none at all, are observed. In many neighborhoods none at all is the rule. The people are creoles—that is, they were born near the tropics, and are of foreign extraction. Although natives of Louisiana, they are almost universally of French parentage, and trace their lineage to the Catholic French colonists. Their Catholicism is of a different type from that of the Irish—more tolerant—allowing even of attendance occasionally with that of Protestant worshippers. Such was the case even fifty-two years ago, when the venerable Daniel De Vinne was traveling in this work, now New Orleans district.

How little has been done to invade and conquer these regions for Christ is seen in the fact that, after fifty years of Methodist labor in this State, the aggregate of white communicants in both bodies is less than nine thousand persons. Shall this condition of things remain undisturbed? Must our relation here as a church be only that of a missionary society to freedmen? Can we do nothing largely aggressive upon the kingdom of Satan? It is not well that our work be limited to the cities other men have built, nor to the vineyards others have planted.

We shall appeal directly to this Missionary and to the Episcopal Boards for men and means with which to make trial for one year to establish missionary posts on new ground among a class hitherto neglected by Protestants. Failing in this appeal, or if disappointed in the results, we shall submit, from a well ascertained necessity, to be always only the Afro-American Conference of the Methodist Episcopal Church.

MISSISSIPPI COLORED CONFERENCE. The Mississippi Colored Conference of the Methodist Episcopal Church South commenced its third session in Vaiden, Mississippi, November 4, 1870, at ten o'clock A. M. Bishop Doggett was present, and opened Conference with reading the Scriptures, singing and prayer, and a few introductory remarks.

THE SOUTHERN FARMER, published at Memphis, Tennessee, is a very valuable periodical. The November number is more than usually interesting, and is filled with matter of the greatest importance to Southern planters and farmers. Terms, \$2 a year.

SPECIAL ATTENTION is directed to the announcement from the faculty of East Alabama College, which we publish this week.

Whatever is done by those around you, be yourself fully determined to walk in the most excellent way.

THE REDUCTION.

The action of the book agent in reducing the subscription price of the Nashville Christian Advocate is producing "no small stir" in the Advocate family. The Western Methodist has come down to the Nashville gauge. From the expressions which we find in other papers, we judge that they apprehend much damage from this course of the General Conference organ. The only point we have thought of in connection with the subject is whether the greatest good of the entire church will be secured. If the course adopted at Nashville kills off some of the other church papers, will our Methodism be advantaged by it? If the Nashville Advocate were to secure every one of their subscribers, would there be any gain? But it is almost certain that the result would be fewer readers of a church paper, and a great loss to our church in influence, piety and intelligence. While we think that we have as many church papers as the wants of the church require, we should not like to see the number less. There is room and patronage for all, and an ample field for the extension of their circulation. Taking this view of the matter, we doubt whether the General Conference would have distinctly advised the reduction of the price of the Nashville Advocate. If such a step had been anticipated, the resolution respecting the cheapening of our publications would have received some important modifications. We imagine that Dr. Redford has been actuated by a sincere purpose to subserve the best interests of the whole church; but, in common with many others, we fear he has made a serious mistake. The editor of the St. Louis Christian Advocate makes the following points:

1. It is the opinion of brethren that the instructions of the General Conference to reduce the prices, of which they were aware, had reference chiefly and primarily to the books and particularly to the hymn book and Discipline. They were, therefore, disappointed that the Nashville Advocates should be made the subject of the first and an extraordinary reduction in price, the books not even sharing the favor, and the reduction being placed first where it ought to be made last, for the reason that the most of the Conferences are not dependent upon the Book Concern for a weekly religious periodical, but are exclusively for the hymn book and Discipline.

2. The plans of the agent contemplated the reduction of the price of that periodical down to the point of cost, and adopting the policy that periodicals should not be "a source of revenue to the Publishing House." With that policy they do not agree, as in the first instance and in preference to the other books named—the hymn book which enters into the worship of the church, and the Discipline which contains the code of laws by which it is governed. These, it is their opinion, and they suppose it is a public sentiment, ought to be, more than all other publications, favored with advantages for wide circulation, and for this purpose profits ought to be made on other publications of not such general value and demand to be applied to cheapening them.

3. It is considered that injustice is done to the Annual Conference organs by this policy, the ultimate result of which, it is thought, will be compulsory reduction in their prices, which, with their limited resources, they cannot afford; and being thus virtually subjected to a competition with the paper upheld by the resources of the Book Concern, which may waive profits on its periodicals, and remain sustained by the other departments of its business. In this connection doubts were entertained of the practicability of publishing that paper at the figures proposed without loss, but which the agent assures us can be done.

Dr. Myers, in the Southern Christian Advocate, closes a lengthy article with the subjoined observations:

We therefore believe that Dr. Redford, wise as he is, in putting down the price of the Nashville Advocate has made a serious mistake. It was worth fully \$3 a year. Everybody knew it. To publish it at less was to encourage the people to look for truth and religion at less than their true value. They are prone enough to depreciate the gospel in every form—and hence they pay so stintingly for it. It is an error at "headquarters" to encourage this withholding of its fair value from the gospel and its instrumentalities. If anything was made at

the price, the Publishing House was entitled to it. It gave the "quid pro quo," and nobody was cheated, defrauded or damaged, and it should have maintained this fact. And this profit thus honestly made by the paper, which had advantages for circulation, and a hold upon the people's purse, which books can never have, should have been used to equalize their chances of distribution among the people by making them cheaper. Besides this, it will take a great many more subscribers to bring to the House the same aggregate of money the old price would have brought; and these will be those who take the paper because it is a good paper, large, the organ of the church officers, not those who take it because it is cheap—cheaper than its worth indeed—but because of its real value. We risk little in saying, very few will take it at \$2 who would not have done so at \$3; and still that they got more than the worth of their money. Then how much of what the church would willingly have given, that might have been used to reduce the price of books, has been lost to it by this new policy? And besides this, our friend Redford has unwittingly damaged the circulation of every other church paper, even where he has not increased that of his own—for he has put a false plea into the mouths of penurious Methodists, who know nothing and perhaps care nothing about the real facts of the case—that \$3 is too much to pay for a church paper, and they consequently abandon their own organ, and yet do not patronize that of the Publishing House.

But the mistake is made, and perhaps cannot be undone. Meanwhile let wise men think that because Dr. Redford in haste has made it, that is no reason why others should make a like mistake. But lest there be too few of these wise men, the Southern Christian Advocate must prepare for the worst, and it, therefore, though reluctantly, must open its columns wider for promiscuous advertisements—unless the preachers forbid by getting us, before the first of January, two thousand new subscribers. And if subscribers complain that they get too little reading and too much advertising, our friend Redford has hereupon shouldered, which have borne up the Publishing House, and he can afford to take on him the blame the new policy may invoke.

Death of the Rev. Adam S. Riggs.

In our last issue we noticed the death of the Rev. Adam S. Riggs, presiding elder of the McMinnville district, Tennessee Conference. On the authority of one of the daily papers, it was stated that he died on Wednesday, but he lingered until Saturday night, October 23, when he sweetly fell asleep in Jesus. In his death we have lost one of our chosen friends—a man whom we highly esteemed and loved. He was a devoted Christian and an excellent minister of Christ. We loved to hear him preach; his sermons were plain, pointed and highly evangelical—just the man we should like for our pastor. He was a man greatly beloved by all who knew him, and his death is considered a public calamity. His funeral took place in Shelbyville on Monday, October 31. All business houses were closed, and a solemn stillness, broken only by the knell which sounded forth from the steeples of all the churches, attested the profound grief of the entire community. A special train was sent by the superintendent of the railroad to take a large company from Nashville who wished to show their respect for their former pastor and friend. The remains, by particular request, were conveyed to the Presbyterian church—the largest in Shelbyville—the cortege being the most imposing ever seen in that city. The church was crowded to its utmost capacity. Many ministers of different denominations were in attendance; the Rev. Mr. Bryson, pastor of the Presbyterian church, the Rev. Drs. Young and Kelley, and Felix R. Hill, assisted in the service. Solemn dirges were sung by the choir, and a discourse was delivered by the devoted friend of the deceased, the Rev. Dr. McFerrin. The discourse was highly appropriate, and produced a powerful effect on the vast audience. After its delivery, the remains were conveyed to the cemetery and deposited by the side of those of his first, presiding elder, the Rev. Samuel S. Moody—one of the noblest men that ever lived and died. There they lie, sleeping together sweetly until the voice of the archangel and the trump of God shall wake them from their long repose. What a greeting when they shall rise together at the resurrection of the just! The solemnities at the grave were performed by the Masons, of whose fraternity he was a worthy member. Nashville Christian Advocate.

Principles believed will add fiber to the soul, but sentimental cant clogs the soul with dead matter.

PRAISE.

It is the melody of the heart. And just as the heart is attuned, so will the melody thereof be poured forth. If set to objects earthly, temporal, the praise will be of things of time and sense. If set to heavenly things the melody will be of a sublimer, richer strain—this key-note bringing into consonance all parts and sustaining the unison until the close.

All nature is full of melody to God. The "music of the spheres" is the voluntary and willing melody of praise that floats out from every part of the great universe of God, saying: "Praise him, sun and moon; praise him, ye stars of light; praise him, ye heaven of heavens." The earth, once the fair and spotless garden of God, blurred as it is by sin, has tongues of praise, a voice of melody. The babbling brook, the rolling river, the majestic ocean, all utter praise. The humble ambush, the tastily arranged park, the symmetrical garden, the grand old native forest, all utter praise. The insignificant pebble, the mighty granite, the sea-girt rock, all utter praise. The blushing rose, the modest lily, the parti-colored geranium, all utter praise. The warbling lay of the forest songster, every genus of every species of beasts, every living creature, all utter praise. Earth's myriad voices, united in accordant strains, form a grand orchestra, which utters forth praise to God.

Man, the greatest of all, having the greatest capacity of all for praise, is loth to praise his Maker, and stands dumb in the presence of all until the chords of his heart are touched by the divine affluents. Then he begins the endless theme of praise; then, attuned to higher anthems, he calls upon "all within him to praise the Lord." He looks at himself and says: "I will praise thee, for I am fearfully and wonderfully made." He looks at the earth, ye dragons and all deeps, fire and hail, snow and vapors, stormy wind fulfilling his word, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls, kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heavens." He looks at the heavens and says: "Praise him, ye heaven of heavens, and ye waters that be above the heavens." Thus the sweet singer of Israel chants God's praise in one hundred and fifty psalms, and closes with that climactic note: "Let everything that hath breath praise the Lord. Praise ye the Lord."

Let us learn of David to praise the Lord, imbibe and cultivate its spirit, utter its voice, realize its sweet and heavenly influence. To the "broken and contrite heart" God offers the "garment of praise for the spirit of heaviness," that with exultation he may sing: "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou lovest me." To the faithful who stand on enchanted ground, and "bring the sacrifice of praise," "praise is comely" for they declare: "Praise waiteth for thee, O God, in Zion." To the way-worn veteran, who is looking out from his lofty point of experience to catch glimpses of that city of which it is written, "Thou shalt call thy walls salvation, and thy gates praise," his anthem of praise is: "Thy statutes have been my song in the house of my pilgrimage," and when life's fleeting breath is spent

"Praise shall employ my nobler powers; My days of praise shall ne'er be past While life and thought and being last, Or immortality endures."

To no kind of begging are people so averse as to begging pardon; that is, when there is any serious ground for doing so. Where there is none, this phrase is as soon taken in vain as other momentous words are upon light occasions.—Anon.

Those who will not return to the duties they have neglected cannot expect to return to the comforts they have lost.

NEWS FROM THE CHURCHES.

DAYTON, ALA., Nov. 9, 1870.

Mr. Editor: I have just closed a meeting of two weeks' continuance at this place, in which I received into the church twenty-three members—five by certificate and eighteen from the world. The number of conversions I do not know definitely; I know of fourteen or fifteen certainly. I was compelled, for want of help, to close the meeting with a number of penitents at the altar. Most of the converts were connected in some way with the Sabbath school. I was assisted during the first week by Dr. J. Hamilton, of Mobile, and the second by Dr. A. H. Mitchell, presiding elder, and Rev. T. S. Abernethy, Sr.

We have here the best colored congregation I have ever served. They have never left us, and ask to be continued next year in charge of the pastor of the white congregation. Of this I hope Bishop McTyeire will make a note, and in making the appointment for this place look out a man of a good constitution.

I am closing out my fourth year with these good people. I will be able to report all my collections, and the presiding elder and preacher paid up. This I have done every year. Yours truly,

JAS. D. CAMERON.

ONE GRACE LEFT FOR THE RICH.

The following address of Dr. Thos. Brainard, of Philadelphia, delivered many years since, manifested much skill and faithfulness, and was attended with wonderful success, though previous efforts—thirty-nine in number—had proved unavailing. One rich man put down \$10,000, and others followed liberally, till a complete success was attained. This is the address to the rich:

"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity when a sufferer came to the door. You never had to endure the humiliation of being damned for an honest debt without knowing whether you could ever pay it. All these unspeakable advantages in developing Christian character an inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you don't exercise that, the Lord have mercy on your souls!" United Presbyterian.

They who doubt the truth of religion because they find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

ANNUAL CONFERENCES.

CONFERENCES.	PLACE.	TIME.	BISHOP.
East Texas	Carthage	Nov. 2	Marvin
Miss. Col. C. Valden	Nov. 4	Doggett	
Col. G. A. Valden	Nov. 4	Doggett	
North Ala.	Gadsden	Nov. 16	Palme
Memphis	Brownsville	Nov. 16	Doggett
N.W. Texas	Waxahatche	Nov. 16	Marvin
N. Carolina	Greensboro	Nov. 23	Pierce
Ala. Col.	Colma	Nov. 25	McTyeire
Ark. Col.	Cumada	Nov. 25	Keener
Little Rock	Washington	Nov. 30	Keener
N. Miss.	Water Val.	Nov. 30	Doggett
N. Georgia	Augusta	Nov. 30	Kavanaugh
N. Texas	San Marcos	Nov. 30	Marvin
Alabama	Montgomery	Dec. 7	McTyeire
S. Carolina	Charleston	Dec. 7	Pierce
Mississippi	Crystal Spr.	Dec. 14	Doggett
S. Georgia	Port Valley	Dec. 14	Kavanaugh
Texas	Chappel H.	Dec. 14	Marvin
Louisiana	San Juan	Dec. 15	Keener
Florida	Key West	Jan. 4	Kavanaugh
Ga. Colored	Savannah	Jan. 4	Pierce
Baltimore	Salem	Mar. 8	Pierce

Married.

On the seventeenth of October, 1870, at the residence of the bride's father (Mr. T. H. Beck), Mr. JOHN W. McTyeire to Miss BETTIE E. Beck, all of Holmes county, Mississippi.

On the eighth of October, 1870, at the residence of the bride's father (Mr. John A. Darden), in the town of Lexington, Mr. W. T. STANSBURY to Miss MOLLIE M. DARDEN, all of Holmes county, Mississippi.

On the twenty-eighth of October, 1870, at the residence of the bride's father (Mr. B. T. Owen), in the town of Lexington, Mr. N. M. BARR to Miss LORRA OWEN, all of Holmes county, Mississippi.

On the third of November, 1870, near the town of Tehula, Mr. FRED. B. MONTAGUE to Miss ANNIE JONES, all of Holmes county, Mississippi.

J. D. NEWSOM.

Obituaries.

Died, near Pelham, Choctaw county, Alabama, NATHAN GILBERT, son of J. H. and Eliza Johnson, aged two years, eleven months and twenty-nine days.

Little Nathan, who was but a sunbeam in the home of his now desolate parents, and who gladdened their hearts by his sprightliness of mind and affectionate disposition, just as he began to be the pride of his father and the hope of his mother, passed like the bubble upon the ocean, which springs up, glitters for a moment in the sunbeam, breaks, and is lost in the broad expanse which first gave it birth. So the spirit of little Nathan, though it glittered but for a moment upon the shores of time, has launched out upon the broad abyss of eternity, where it will rest in the bosom of him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." S. H. T.

TRIBUTE OF RESPECT.

The following preamble and resolutions were passed by the Autaugaaville (Alabama) Sabbath school:

WHEREAS, It has pleased God, in his wise and merciful providence, to remove from our midst and from this Sabbath school WILLIAM M. HOWARD, by death, to his reward on high; and WHEREAS, We esteemed him as a youth of promise to society; agreeable and affable in his intercourse with the world; strongly attached to the church and her institutions, especially the Sabbath school; good and obedient as a child, and the cherished hope of a widowed mother and family; therefore, be it

Resolved, 1. That we meekly bow to this dispensation of God's providence, feeling assured that the Judge of all the earth will do right.

2. That his death, so sudden and unexpected, has occasioned sadness and sorrow throughout the school, and that we mourn his loss with Christian humility and resignation.

3. That we deeply sympathize with his bereaved and afflicted mother, brothers and sister, and commend them in our affections, and with our prayers, to him who can "temper the winds to the shorn lamb."

T. J. MOTLEY,
J. H. WARREN,
JOSEPH WILKINSON,
Committee.

Autaugaville, Ala., Oct. 8, 1870.

Died, at his residence in Claiborne county, Mississippi, September 29, 1870, THOMAS YOUNG, M. D.

Dr. Young was born in Union district, South Carolina, on the fifteenth of November, 1801. He married Mrs. A. A. Callum, of Mississippi, January 14, 1844.

He was engaged in the practice of medicine in Claiborne county for many years—an ornament to his profession, and eminently successful as a practitioner. For many years he was a member of and steward in the church. I need hardly say he was consistent in his life and faithful in office. Three sons bear his name and honor his memory; his widow lives, bereaved.

A short time before his death he returned from a visit of exposure, much fatigued, laid aside his case of medicines, and observed to his wife: "I shall have no more use for this case. I have done with the practice of medicine." A few days before his death he said: "Have no funeral sermon preached to eulogize me at my burial; let the burial service be read, and lay me away to rest. Place no stone or monument at my grave. I shall be glad to be remembered by my friends, without eulogies or the use of marble."

In his last hours he was tranquil and hopeful. Trusting in Christ, he triumphed over death, to live forever. A life full of years, full of usefulness, he closed in peace.

B. JONES.

Dr. WILLIAM J. GIBSON was born in Columbia county, Georgia, on the third of November, 1808, and died near Fayette, Jefferson county, Mississippi, on Monday, the first of August, A. D. 1870.

The following was received from a lady friend in Jefferson county, Mississippi, who had long, well and favorably known the deceased:

"Dr. R. N.—Dear Sir: Dr. Gibson became a member of my father's family about the twenty-seventh of November, 1841. He remained with us until November 27, 1850, at which time he was married to Mrs. Elam. During the nine years he was with us we never once had cause to regret his being an inmate of Clifton. On the contrary, he was ever a welcome member of the fireside circle; and by his genial disposition, social manners and unceasing fund of knowledge added not a little to our home enjoyments. Dr. Gibson was a member of the Methodist Church, and the June after his arrival in this State placed his lot in old Cane Ridge church.

"My earliest recollection of him is that he often presided at family prayer. He was a zealous Christian, and took

an active part in the removal of 'Cane Ridge' to its present locality. After his marriage his membership was moved to Fayette.

"Dear old friend of my youth, and counselor of my maturer years! I know that he is at rest, and now holds his membership in a church where neither sorrow nor death can enter."

In addition to the preceding extract from a letter received by the writer from Mrs. Laura McGill, daughter of Mr. Israel Coleman, in whose family our deceased friend for a series of years was domiciled, some more lines may be added. The early training and proclivities of Dr. Gibson were Methodististic. He never renounced the principles thus early instilled, nor has the writer ever known him to desert a friend nor fear a foe. Firm, fixed, steadfast, reticent, diffident and modest, he bound to him his friends as with "hooks of steel." He apprehended a sudden death, and was prepared for the summons. His work was accomplished—his reward where affliction is no more known.

Brother JAMES FORBES died at his residence in Tensas parish, Louisiana, May 4, 1870, aged sixty years.

He was born in Marion district, South Carolina, whence he removed in early life to Mississippi, from which State he subsequently removed to this parish, where he resided until his death. He was married, in 1858, to Miss Emily A. Smith, who, with her three children, survives to mourn his loss.

About sixteen years ago he joined the Methodist Episcopal Church South as a seeker of religion. He never professed great attainments in religion; yet judging by his life, and the sentiments he expressed, he was in advance of some who, with less timidity, more readily believe themselves what they desire to be. On all suitable occasions he owned his Lord. He long made it a rule to be found among the penitents at the altar in every meeting he attended, and ever thus sought Zion's prayers and help to become a conscious child of God. He assured the writer, shortly before the sickness that ended his mortal life, that he would willingly give up all the world, and die at that moment, could he but possess the Christian's assurance of heaven. Moreover, though his disease was rapid and painful, he gave himself, to devout and earnest prayer, and on the evening of his death was heard to exclaim: "O glory to God!" Surely we need no more evidence of the correctness of his faith or the safety of his immortal spirit.

Brother FORBES was an excellent citizen, and in all the relations of life commended the respect and won the love of men. Blessed with ample means—for he was diligent in business—he became the friend of many who but for him would have suffered much. Quietly, without ostentation, it was his delight to relieve the widow and the fatherless; and no needy brother ever appealed to him in vain. With drones, spendthrifts, and such like, he had not much sympathy; but the honest, deserving poor were the objects of his regard and the beneficiaries of his bounty.

Indeed there was an exceeding luster in his life of mercy and benevolence that few are privileged to possess. His house was the home of the preacher, and many of the weary sons of Asbury have found comfort and kindred spirits beneath his roof, where they were cheered and refreshed amid the toils of life.

Many God in his mercy visit and support the bereaved ones of that now broken household! Many confidence in the infinite love and sufficiency of God enable hope to picture to their faith a glad reunion where sickness, pain and death are felt and feared no more!

A FRIEND.

Pimples and Brown Spots on the face, Eruptions, Blisters, Scrofulous Diseases, and all sores arising from impure blood, are cured by Dr. Pierce's Alt. Ext. or Golden Medical Discovery. As an Anti-Bilious and Liver medicine, and for habitual constipation of the bowels, it works wonderful cures. Sold by druggists. Pamphlet on the above diseases sent free. Address Dr. B. V. Pierce, Buffalo, New York.

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Mrs. WINSLOW'S SOOTHING SYRUP
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greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is
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Depend upon it, mothers, it will give relief to yourselves, and
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"Mrs. Winslow's Soothing Syrup,"
having the fac-simile of "CURTIS & PERKINS" on the outside wrapper. All others are base imitations.
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ALWAYS STOPS THE CHILLS.**
This medicine has been before the public fifteen years, and is still ahead of all other known remedies. It does not purge, does not sicken the stomach, is perfectly safe in any dose and under all circumstances, and is the only medicine that will
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every form of Fever and Ague, because it is a perfect Antidote to Malaria.
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The Principal, encouraged by the gratifying success of the past session, will in no respect relax his energy in the effort to make the school all that could be desired by its patrons; and to accomplish this end neither pains nor expense will be spared.

To furnish to those who desire it an opportunity to obtain for their sons a systematic course of instruction from the beginning, upon which a thorough education so much depends, Primary and Preparatory Departments have been established in connection with the High School.

In selecting professors and teachers the greatest care will be exercised in regard to not only their mental qualifications, but also their ability to impart instruction.

The rates of tuition have been fixed as low as is consistent with thorough instruction. For further information as to terms, etc., apply at the School.
D. I. RAST, Principal.

REVIEWS.—Bishop J. C. Keener, D. D., Rev. L. P. Parker, D. D., Rev. J. B. Walker, D. D., Rev. J. C. Miller; Messrs. J. P. Harrison, William H. Foster, H. F. Given, John G. Parham, William H. Dameron, W. S. Mount.

VINEGAR—HOW MADE FROM CIDER.
Wine, Molasses or Sorghum, in ten hours, without using drugs. For circular address
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The Child's Corner.

A MASQUERADE.

A little old woman before me
Went slowly down the street,
Walking as if weary
Were her feeble, tottering feet.

From under her old poke bonnet
I caught a gleam of snow,
And her waving cap-string floated,
Like a pennon, to and fro.

In the folds of her rusty mantle
I sudden her footstep caught,
And I sprang to keep her from falling,
With a touch as quick as thought.

When under the old poke bonnet
I saw a winsome face,
Framed with the flaxen ringlets
Of my wee daughter Grace.

Mantle and cap together
Dropped off at my very feet;
And there stood the little fairy,
Beautiful, flushing, sweet!

Will it be like this, I wonder,
When at last we come to stand
On the golden, ringing pavement
Of the blessed, blessed land?

Leading the rusty garments
We wore in the years of time,
Will our better selves spring backward,
Swerve in a youth sublime?

Instead of the shape that hid us,
And made us old and gray,
Shall we get our child-hearts back again,
With a brightness that shall stay?

I thought—but my little daughter
Slipped her dimpled hand in mine;
"I was only playing," she whispered,
"That I was ninety-nine."

The Household.

TEMPERANCE DEBATE.

Two boys met at the corner of the principal street in the village of P. James Stone, the larger boy, was carrying a tin pail, and from the manner in which he held it as he walked it was evident that it was full of something very good—milk, perhaps. But it was carefully covered up, so that Johnny Sands could not see what it was. The boys saluted each other.

"How are you, Jim?"

"Hello, Jack!"

It isn't nice to say "Jim" instead of James, or "Jack" instead of John; but those boys thought it was pretty. Some large people regard this vulgar custom as evidence of smartness, and their use of nicknames is the exact copy which the boys imitate when speaking to each other.

"Where are you going?" asked John.

"O, I've been," was James' laconic reply.

"Been? Where?"

"Well—what do you want to know for?"

"Nothing, little curious, that's all."

"You'll solemnly promise not to tell, will you?" said James, looking all about him.

"Of course," answered John, whose curiosity was excited by the mysterious manner of his friend. The latter said nothing, but led John out into the meadow behind the village. They both sat down on the grass under a spreading oak.

"It's warm," said James, wiping his face with his handkerchief.

"That's true enough," answered John, following the example of his companion.

"Wouldn't it be jolly now if we only had something to drink—something to strengthen us, you know?" slyly remarked James.

"I wish I had some good fresh buttermilk," replied John, smacking his lips.

"Buttermilk! ha, ha, ha!" laughed James. "Why, you nippy, there is no strength in that; you might as well eat your old boots. Here—smell of that!" Saying this, he uncovered his pail and raised it to the nostrils of his companion.

"What is it? It smells like medicine."

"Why, Jack, you are the greenest fellow I ever saw—actually!"

"I—I s'pose I am; but you haven't told me what this stuff is."

"It is—but taste of it!"

This, however, John refused to do until James told him what it was. The latter took a deep draught, and then, looking rather contemptuously at John, he said:

"The fellows would all laugh at you, Jack, if I should tell them that you couldn't tell pure rye whiskey from medicine."

"Rye whiskey!" exclaimed John, springing to his feet; "is that whiskey?"

"Well, s'pose it is; what of it? What are you looking so dramatical about?"

"Jim, you are on the high road to drunkenness."

"If you say that again I'll thrash you," exclaimed James eagerly.

"Well, now you are!" said John boldly. "I earnestly advise you to throw the rest of that dreadful stuff away."

"Pure whiskey won't hurt anybody," said James.

"O, yes it will. Pure whiskey intoxicates, and anything that intoxicates is destructive to mind, body and soul. Besides, I don't believe that your whiskey is pure."

"It's very queer that you know so much about whisky, while you cannot tell what it is when you see it," sneered James.

"My father is a physician, as you know," said John, "and I get my information as to the nature of intoxicating drinks from him; and my own eyes teach me the effects of them, for I see drunkards every day. Father says—"

"O, I know what you are going to say—that I have been drinking bad rum, logwood and other disagreeable things; but I got this at the York House—there, you musn't tell, you know."

"Pure as you think it, doesn't it make you feel sick and giddy—dizzy, I mean?"

"O, yes. I have to lie down awhile sometimes, but that will wear off after a time."

"It didn't wear off in your father's case, Jim," said John in an altered tone. A long pause followed this home-thrust, during which James' thoughts were busy with the past. He remembered distinctly when his father was a respectable moderate drinker. He also remembered his gradual tendency downward until *delirium tremens* finished the story of his life. And was he not following very early in the footsteps of his dishonored parent? The thought made him shudder; and, almost unconsciously, he struck the pail a blow with his foot, and the poisonous liquid flowed upon the ground. John noted this with great satisfaction, but said nothing. He expected to see some effects of the draught James had taken, but observing none, he expressed his surprise.

"O, I have become accustomed to small quantities," said James. "I am a little light-headed, and might stagger some if I tried to walk; but it would require four times that quantity to intoxicate me. Say," he added suddenly, "what does your father think of total abstinence?"

"He says it is the only safe rule."

"It isn't in the Bible, anyhow."

"There is no express precept, it is true, in favor of total abstinence; but it condemns drunkenness in an awful manner, and experience has shown that most men are not safe unless they wholly abstain. Therefore we argue that the spirit of the Bible is in favor of total abstinence."

"Spoken like a preacher!" said James admiringly. John blushed, and said that if there were any merit in the argument it must be attributed to his father.

"But," said he, "don't you see how impossible it would be for Christ, the Saviour of the world, to sanction anything which would in any degree destroy the souls he designed to save?"

"Jack," said James, interrupting his comrade, "have you got religion?"

This question was so suddenly asked, and was apparently so irrelevant, that for a few moments John was embarrassed. Should he answer it or not? If he did, James might ridicule him; if he did not, he might throw away, by his refusal, an opportunity for saving a soul. He recovered himself; and, looking frankly into James' face, he answered bravely: "Yes."

"I thought so. Well, I don't believe, Jack, that I'll ever become anything, either in this world or in the next, unless I become a Christian. I feel already a dreadful appetite for all kinds of stimulants, and I am sure that until I get religion I cannot conquer it entirely. I suppose you'll think I am a young philosopher, but I'm somewhat older than you, Jack; and then I have often studied the subject—for I might as well confess that I have felt bad over my ruinous ways. Well, as I was going to say, I have carefully watched Christians, and I notice when they are converted they become different. Now, if I could become different from what I am there would be hope for me; don't you see? What shall I do, Jack, to become a Christian?"

John, who had prepared for ridicule only, was astonished at the turn in the conversation. And is it not often the case that individuals whom we least suspect of entertaining religious thoughts are more tender in spirit and more easily approached than we imagine? This fact ought to encourage young Christians to speak to their companions on the subject of salvation. Many a youth may thus be led to the Saviour, and preserved from the sin which has ruined so many—intemperance. And how happy it will make the young servant of Christ to know that he has saved a soul from death.

It is, perhaps, needless to add that John directed the repentant boy in the way to the cross, and that James found strength to resist his appetite for strong drink by a change of heart.

Is there not some young friend of yours whom you can influence in the same way?—*New York Christian Advocate.*

The Farm and Garden.

THE COST OF FENCES.

A writer in the Illinois Agricultural Report for 1864 says: "The fences of the United States have cost more than the houses, cities included; more than the ships, boats and vessels of every description, which sail the ocean, lakes and rivers; more than our manufactures; of all kinds, with their machinery; more than any one class of property, aside from real estate, except, it may be, the railroads of our country." This may seem like an exaggerated statement, but a little estimate will show that it is not so extravagant as would first appear.

The first cost of the fences of New York State was between \$100,000,000 and \$150,000,000. Robinson gives it as \$144,000,000. Assuming this to be approximately correct, and estimating the first cost of the fences of the other States on the same basis, we have, as the total first expense of the fences of the whole country, the vast sum of \$1,296,000,000!

This requires to be renewed once in ten years, giving \$129,600,000 as the annual cost, to which should be added, however, at least half as much more for repairs, making the aggregate of \$194,400,000 as the annual national expense—a sum, we believe, below the actual figures, yet quite beyond comprehension. Nicholas Biddle estimated that the "fence tax" of Pennsylvania was \$10,000,000 a year. General James T. Worthington, of Ohio, says that there are eighteen million acres of land in Ohio inclosed with forty-five thousand miles of fences, at a prime cost of \$115,000,000, and at a yearly expense for repairs, etc., of \$7,680,000.

If roadside and boundary fences can be dispensed with, half the cost of fencing will be saved. That cost is now an annual tax of \$1.50 on every acre of improved land in the United States—the "fence tax" being twice or three as great as the aggregate of the State and local taxes combined.

Why cannot a large portion of this outlay be saved for some profitable investment? Every dollar released from fences may be added to productive wealth. Fences are dead capital; they pay no interest, and are a constant drain upon the pocket. As Mr. Greeley says: "We poison our land with fences; they are a shelter for weeds, as well as a vast and useless expense." The indirect waste which they inflict is almost as great as their direct cost. A Virginia zigzag fence occupies five acres for every hundred inclosed, thus imposing a five per cent. tax on the market value of the soil—a tax that would be felt to be oppressive if it was for the payment of the national debt instead of to shelter a growth of weeds.

Shall we fence stock out or in? There is no doubt that our people now expend four times as much money to fence stock out as would be required to fence it in. Our present custom, which commands universal fencing, is the worst blunder the practical American people ever made. Enterprising and original in many matters, they are here following slavishly, generation after generation, the habit of the earliest English colonies—following it, though very expensive and inconvenient, because it is "the good old way." Europe has learned a more rational method. There are ten times as many fences in Illinois as there are in Germany, and Dutchess county, in New York, has more than all France. In France, Germany and Holland farmers hold their lands in common, with only narrow paths between.

The continental system of having few or no fences is evidently the best; and even exclusive England is slowly adopting it. America will inevitably follow, for economy, taste, thorough tillage, fair play and good sense command it, and the time will come, before many years, when the absence of farm fences will be a sign of progressive culture.

The immense cost of sustaining fences; the inconvenience of having them always in the way of thorough tillage, and of easy ingress and egress to the premises; the impassable snow-drifts accumulated by them; the shelter they afford to weeds and briars; the protection they afford to many of the worst animal pests of the farm, and their unsightly appearance generally throughout the country, as the receptacle of stone heaps, piles of brush and dead trees, to say nothing of the countless acres rendered worse than useless by their occupancy, would seem sufficient reasons for disposing of fences wherever not indispensable for purposes of pasturing.—*Exchange.*

MODE OF MANAGING A RESTIVE HORSE.

A groom, mounted on a high-mettled hunter, entered the High street of Coldstream, and when opposite Sir John Major's banks' monument the horse began to plunge and rear to a fearful extent, swerving to the right and then to the left, but go forward he would

not, nor could all the exertions of the groom overcome his obstinacy. The street was filled with people expecting to see the animal destroy himself on the spikes of the iron railing round the monument, when Mr. McDougal, saddler, walked up to the groom and said: "I think, my man, you are not taking the proper method to make the horse go; allow me, if you please, to show you a trick worth knowing." "Well," said the groom, "if you can make him go, it's more than I can," which Mr. McDougal took a piece of whipcord, which he tied with a firm knot on the end of the animal's ear, which he bent gently down, fastening the end of the string to the check buckle of the bridle; this done, he patted the horse's neck once or twice, and said: "Now let me see you go quietly home, like a good horse." Astonishing to relate, the horse moved off as gently as if nothing had happened. Mr. McDougal says he has seen in London horses which no manner of force could make go, while this mild treatment was always successful.—*Kelso Chronicle.*

Scientific.

Good lean meat contains fifty per cent. of water, thirty of fat and but twenty of fibrine, albumen, gelatine and mineral matters. A good extract of beef, like Liebig's, contains no fat, but seventeen per cent. of water, a little more gelatine and a little less albumen than lean meat, four times as much mineral matters, and fifty-one per cent. of creatine and other secondary albuminous products. These latter, not found in fresh meat, are very stimulating, even more so than fresh meat, and excite the digestive organs, aiding them to dispose of food which would not be digested without this aid. Of course, such extracts are not to be depended on alone for food.

Huxley insists that those who claim to have succeeded in producing life by "spontaneous generation" (the term may be excused as more generally intelligible than *heterogenesis* or *abiogenesis*) must be mistaken, as the experiment is constantly tried on an enormous scale, with contrary results. Meats, fruits, vegetables, the very materials of the most fermentable and putrescible infusions, are preserved to the extent of thousands of tons every year, in tin cans or glass jars, and kept for years, without putrefying, fermenting or getting moldy. He asks what it can be but the exclusion of germs that prevents the growth of *Vibriones* and *Bacteria*? This question defenders of the theory are bound to answer. Air is not necessary for fermentation or for the life of these protozoa; so its exclusion cannot be the cause.

A curious case of death is recorded in the Moravian, and is worthy of a place in this scientific record. That paper says of Michael Baalie, a colored preacher at Twistwyk, near Gradenenthal, South Africa: "The manner of his death was enigmatical. At a store in the neighborhood, a tame ostrich was running about, which had conceived a dislike to Baalie, because he had refused to give it some bread which it had smelled in his pocket. As soon as it saw him, a few days after this occurrence, it at once ran toward him. As a creek separated them, Baalie sat down, and his opponent remained on the watch on the other side. After an hour's waiting, the bird got tired and commenced to feed again; whereupon Baalie stepped into a boat, and in a quiet manner as possible rowed across. As soon, however, as the ostrich observed him, it started in pursuit, chasing him into the house of the storekeeper. It remained close by, without moving from the spot. The storekeeper, who enjoyed the sport, told Baalie he was too fearful, and that the ostrich would retreat if he marched boldly up to it; and, in case it did not, that he could easily master it by seizing it by the neck. Baalie took a stick and went toward the bird, which at once attacked him, and, before he could defend himself, kicked him in the abdomen on the same spot where he had sustained an injury the day before. He died in a few days afterward."—*Independent.*

THE PRAYER IN THE NIGHT.—One dark, stormy night mother woke up. Hark, who is talking? The wind is blowing. It is not that. Who is talking? Mother did not speak; she kept still to hear what her little girl said. "Alice was not fretting; she was not worrying. She was not afraid of the dark or the wind. How do you know? I will tell you what she was saying—saying all to herself in her snug little bed by her mother's side: 'God, take care papa, mamma, I. Dear, grand God, take care papa, mamma, I. God take care birdies. Dear God up in the sky, I love you, I do, I do,' and with that her little voice died away, and she fell asleep again."

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NEW ORLEANS.

The Christian Advocate.

SATURDAY, NOVEMBER 19, 1870.

UNDER THE ICE.

HOW CERTAIN ANIMALS LIVE IN WINTER.

Our readers know that there are two kinds of respiratory apparatus—lungs which inhale air, abstract oxygen from it, and give, in return, chiefly carbonic acid; and gills which absorb the oxygen dissolved in water, and also give off chiefly carbonic acid which is more readily dissolved in water than the oxygen. The apparatus is possessed by mammals, birds, etc.; the latter by fishes; and as lungs are incapable of taking oxygen out of water, and gills cannot take it from the air, or, in other words, as lungs cannot breathe air, and gills cannot breathe water, animals with lungs are drowned in water, while fish are drowned in the air. A small number of amphibious animals possess both lungs, and can therefore breathe either air or water, and thus live in both. It has been, however, observed that muskrats and other swimming mammals with lungs could travel a considerable distance under ice without reaching any breathing hole on the surface, and it was for a long time a problem how they succeeded in living so long and traveling so far without access to the atmosphere. The problem has been answered by S. Newhouse, in a work called *Trapper's Guide*, from which we extract the following:

"Muskrats have an envious method of traveling long distances under the ice. In their winter excursions to their feeding grounds, which are frequently at great distances from their abodes, they take in breath at starting and remain under water as long as they can. They rise to the ice and breathe out the air in their lungs, which remains in bubbles against the lower surface of the ice. They wait till this air recovers oxygen from the water and ice and then take it in again, and go on till the operation has to be repeated. In this way they can travel almost any distance and live any length of time under the ice."

"The hunter sometimes takes advantage of this habit of the muskrat in the following manner:

"When the marshes and ponds where muskrats abound are frozen over, and the ice is thin and clear, on striking into their houses with his hatchet, for the purpose of setting his traps, he frequently sees a whole family plunge into the water and swim away under the ice. Following one for some distance he sees him come up to renew his breath in the manner above described."

"After the animal has breathed against the ice, and before he has time to take it in again, the hunter strikes with his hatchet directly over him, and drives him away from his breath. In this case he drowns in swimming a few rods; and the hunter, cutting a hole in the ice, takes him out. Mink, otter and beaver travel under ice in the same way; and hunters have frequently told me of taking otters in the manner I have described, when these animals visit the houses of the muskrat for prey."—*Manufacturer and Builder*.

The chemical analysis of rain water is held of high importance, because it has been said that, as it is the washings of the atmosphere, it ought to give us information upon the deleterious substances that are mixed with the air we breathe. And, curiously enough, examinations have proved that the drops that fall over the sea are much purer than those that fall in the neighborhood of great cities or extensive manufacturing; for while the former contain only a little harmless salt, the latter are strongly impregnated with poisonous acids, generated by coal combustion. At Manchester seven grains of vitriol have been collected from a gallon of rain water, a proportion fatal to vegetation, and likely to have effect upon the public health; for the acid must exist in the air before it can get in the cloud-droppings, and while in the atmosphere it is taken into the lungs. Rain, however, comes from the higher air; we breathe the lower strata. In view of this fact, some Italian chemists have considered that, instead of testing the rain to learn what adulterates the atmosphere, we ought to analyze the dew, because that is formed in the region which man tenants, and ought to contain only those organic or inorganic corpuscles which are likely to affect him.

CHRISTIAN INFLUENCE.—Every Christian who is not laboring to be conformed to the image of Christ is depriving mankind of some good which can be communicated by his agency alone. On the other hand, he who lives in habitual communion with God is surrounded by divine influence, silent and impalpable, it is true, yet not less real. Like the high priest, he comes from the holiest place, with the odor of incense fresh about him. His life is the most eloquent of sermons, and

the amount of good which he does, merely by living in the world as a Christian ought to live, is beyond the power of human calculation. To the church, pious example, though of very high importance, is not essential to an appreciation of the truth and sanctity of your faith; but the exclusively worldly man gathers most, if not the whole of his ideas of true religion, not from the standard testimony of the Bible, nor from the representations of faithful ministers, but from the example of those who are said to be under its influence. It is the volume of man's life which he reads; and as its page is fair or blotted, so does he decide upon the nature and the value of the faith whose characters, it is alleged, are written there.—*The Christian*.

CORAL.

Mr. Darwin some years ago prepared a map, in which were put down all the reefs of coral which surround the numerous islands in the Pacific. In one almost straight line of ten thousand miles, from Pitcairn Island to China, these reefs stud the vast ocean. The reefs are classified, for convenience, into three groups: 1. The *atoll* reef is a circular or curved ridge of coral, visible at low water, but nearly covered at high water, and having a tranquil lake in the center. The diameter varies from one to sixty miles, in different examples, and the shape is usually an irregular oval. There is generally a profound depth of ocean at a very short distance from the *atoll*.

In one case the depth is one thousand feet at a distance of less than a quarter of a mile; but, far more noteworthy than this, there is one *atoll* at two hundred feet from which no soundings could be found with twelve hundred feet of line; and another, where seven thousand feet found no bottom a mile and a quarter distant! The interior lake, or lagoon, is never profoundly deep. We may therefore picture to ourselves an *atoll* as the top of a steep conical submarine mountain, with a kind of crater at the summit. 2. The barrier reef differs from an *atoll* in having one or more islands within it; it forms, in fact, a barrier around an island or islands, at some considerable distance, and separated by a moat of very deep water.

Some of them run along parallel to the shore; in some the islands have joined to form a continuous strip of dry land, while in many instances the island forms a very lofty mountain. 3. The shore reef resembles a barrier reef, in having land within or near it; but the dry land is very near and the intervening water shallow, while in most instances there is no island or islets, the whole reef being submerged at high water. In all the three kinds—*atoll*, barrier and shore—the reef has been formed by countless myriads of coral insects, working at the construction of their hollow dwellings. Mr. Darwin, by tracing a local connection between volcanoes and reefs, arrived at a conclusion that wherever an *atoll* or barrier reef had been formed the bed of the ocean had subsided, while at the spots where shore reefs occur the bed of the sea is either uprising or stationary.

Islands and mountains in the Pacific have been submerged by the subsidence of the ocean bed; and when the subsidence had taken place to a certain extent, coral insects set to work at their busy labors; for whether in the Pacific or the Mediterranean, the insect always works in the water, but at no great depth below the surface. All three kinds are satisfactorily accounted for on this view, as being three stages of development. The shore reefs are formed first, as a fringe of coral around the coast of an island; by further subsidence each of the latter develops into an *atoll* reef, by the insects constantly building on the top of it. The Pacific coral is, doubtless, as beautiful as that of the Mediterranean, but being more remote from inhabited countries, it has not much chance of being worked.—*Chambers' Journal*.

JUST AS I AM.—Some time ago a poor little boy came to a city missionary, and, holding up a dirty and worn-out bit of printed paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it and found that it was a page containing the lines which began thus:

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come.

The missionary looked down with interest into the face upturned to him, and asked the little boy where he got it and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died, and she used to sing it all the time while she was ill, and she loved it so much that father wanted to get a clean one and put it in a frame, to hang it up. Won't you please give us a clean one, sir?"

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Garrett & Cottman Plows,

Hall's Valley Plows, cast Iron,

James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.,

Dealers in Machinery and Agricultural Implements,

No. 9 Perdido St., N. Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON. J. R. POWELL. J. K. HURY.

SUTTON, POWELL & HURY,

COTTON FACTORS

AND COMMISSION MERCHANTS.

186.....COMMON STREET.....186

NEW ORLEANS, LA.

8017 ly

W. H. BEAUMONT. JOHN M. FAKES.

Of Clarksville, Tenn. Of New Orleans.

DR. H. R. FAKES, of Augusta, Ark.

BEAUMONT, FAKES & CO.,

Cotton and Tobacco Factors, Forwarding and Commission Merchants.

77.....CARONDELET STREET.....77

Jas 1y NEW ORLEANS.

ANDREW J. AIKEN. JOHN W. WATT.

AIKEN & WATT,

Cotton Factors and Commission Merchants.

60.....CARONDELET STREET.....60

NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies.

L. WALMSLEY & CO.,

Cotton Factors and General Commission Merchants.

31.....PERDIDO STREET.....31

oc3ly NEW ORLEANS.

ALEX. BRITTON. RICH. F. BRITTON.

BRITTON & CO.,

GENERAL STEAMBOAT AGENTS,

COMMISSION & FORWARDING MERCHANTS.

No. 90 Common street, New Orleans.

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H. F. GIVEN,

COTTON AND TOBACCO FACTOR,

AND—

GENERAL COMMISSION MERCHANT,

No. 11 Union street,

se18 6m NEW ORLEANS.

ROBERT L. WALKER,

Cotton Factor & Commission Merchant.

190.....COMMON STREET.....190

and 6m NEW ORLEANS.

L. B. LASSITER,

REAL ESTATE AGENT.

OPELOUSAS, LA.

Also Agent for the McNeely & Melburn WAGON; J. H. Duval & Co.'s Improved

Patent Portable Steam Engines,

and Brooks' Revolving Wrought Iron SCREW PRESSES.

REFERENCES.—Rev. John W. Wilkinson, Shreveport, Louisiana; R. Aucon, Canal St., New Orleans; J. M. Cass, 26 Poydras street, New Orleans.

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HAWESSEE COLLEGE,

MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half per Week

Tuition is \$40 per annum. Students will be received at any time, and charged to the end of the term. For circulars address

REV. F. M. GRACE,

Madisonville, Tenn.

CENTENARY MALE INSTITUTE,

SUMMERFIELD, ALABAMA.

reopens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers.

The total expenses from October to July will be only \$251.50.

Luncheons will run daily between Summerfield and Selma at the opening of the session.

JOHN MASSEY, Principal.

MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Full session begins September 5, 1870.

For catalogues address the President.

and 3m REV. A. W. JONES, D. D.

ADVOCATE CALENDAR, 1870.

MONTHS.

JAN.

2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

FEB.

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MAR.

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APR.

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MAY.

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JUNE.

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JULY.

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AUG.

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SEPT.

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OCT.

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NOV.

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DEC.

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

To AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received, and a half circle the amount of cents.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY,

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known through the South, will begin its next session on WEDNESDAY, SEPTEMBER 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature and Commercial Department. The advantages of this University are seen in its healthful and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiate in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES PER SESSION OF FIVE MONTHS.

Tuition in the University classes.....\$30 00

Tuition in Grammar School.....25 00

Tuition in Law Department.....40 00

Incidental.....2 00

(Tuition and incidental fee required in advance.)

Boarding fee, paid once.....5 00

Boarding can be had in the best families at from \$16 to \$20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. B. Wood

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, NOVEMBER 26, 1870.

NO. 45.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Nov. 19.—Viscount Trevelyan has had an unofficial interview with Secretary Fish, and will soon be received as the successor of Mr. Berthemy. Berthemy has informed Secretary Fish that Trevelyan's credentials are on the way from Paris.

It has been ascertained from the proper authorities that no important correspondence has recently occurred bearing on the Alabama claims or the Eastern question. Delegations from New Mexico and Colorado are here, urging their admission into the Union.

GAZETTE, Nov. 21.—Captain Combs, of the brig Ellen Bernard, from New York, when four days out, latitude thirty-two degrees twenty-two minutes, longitude seventy-three degrees, eleven minutes, fell in with schooner Morning Star, of Ritchieville, New Brunswick, dismantled and full of water. He sent a boat to her and took off William Eddy, cook and steward, who reported having been on the wreck nine days, with nothing to eat or drink except codfish. Captain Matthias Bell was washed overboard at the time the schooner capsized; also John Bell, the mate, and three seamen, William Bell, Mark Hutchin and William Quinn, all belonging to Ritchieville.

The schooner sailed from Cape Hayti, October 15, bound for Boston, with a cargo of logwood, hides and coffee.

MONTGOMERY, Nov. 21.—The Alabama Legislature met to-day at twelve M. No quorum of the Senate present. The House was temporarily organized, but adjourned without transacting any business. There are many rumors afloat as to the object of the Senate in not meeting to-day, as more than a quorum was in the city.

The Senate and House are to count the vote cast at the late election. It will probably be done this week, and the new officers installed. Governor Lindsay, Senators Warren and Spencer, Congressman Hays and other prominent politicians are in the city.

SAN FRANCISCO, Nov. 21.—The late election returns from Nevada make the Assembly a tie, and give the Senate a Republican majority of three.

The election of delegates to the Legislative Council in British Columbia was held on the fourteenth instant. The Victoria candidates pledged to the Dominion scheme, which will be successful.

EVANSTON, ILL., Nov. 21.—A fire was discovered on the steamer Norman at half-past four this morning. She was cut loose, and, with the steamer Pine Bluff, floated in the stream and was burned to the water's edge. While burning she loaded against the new steamer City of Evansville and destroyed it. Humphrey, Lewis & Co.'s wharft, with a large amount of freight, was also destroyed.

MINNESOTA, Nov. 22.—Rev. Dr. Harnes, pastor of the First Baptist Church, died this afternoon of renal fever.

NEW YORK, Nov. 22.—Louis E. Branger, formerly assistant adjutant general of Louisiana, was committed to the Tombs to-day, to await a re-arrest from Governor Warmoth, on the charge of forgery.

WASHINGTON, Nov. 23.—Advises from Mexico say that the conditions offered on the Tehuantepec railroad bill were such as to render Congress nominally worthless. Juarez returned the bill to Congress with certain observations, and it is believed, will pass in an amendable shape soon.

Reports to the Census Bureau from two hundred counties show an increase in the negro population.

A dispatch to the Navy Department from Key West announces the killing of Chief Engineer Kolton, by Surgeon King, of the Albatross, in a fracas on shore.

Census reports from Wilmington, North Carolina, show the population to be thirteen thousand four hundred and thirty-five.

FOREIGN.

MADRID, Nov. 17.—The Duke of Madrid was proclaimed King by the Cortes. The Carlisle twelve blank votes.

LONDON, Nov. 17.—The idea of a twelve blank vote from the powers conferred, to Prussia, has been abandoned.

An Austrian dispatch, in reply to the dispatch of the Emperor, is identical with Great Britain's.

The evening papers concur in the vigorous war measures.

The merchants here decline to charter Russian vessels. Turkey is preparing for a desperate conflict.

CONSTANTINOPLE, Nov. 17.—The Sublime Porte did not receive Gortschakoff's note until yesterday. The dispatch is conciliatory in tone, but insists upon a revision of the treaty of 1856.

The Ottoman government will make an energetic reply. London, Nov. 17.—Exceptions from military service in Russia have been limited, and all classes have been summoned.

VIENNA, Nov. 17.—In the Reichsrath the debate on the address of the crown closed to-day by Hatoeki, who justified the dissolution of the chambers.

BRUSSELS, Nov. 17.—The Independence Belge says Prussia will intervene in favor of the Pope.

LONDON, Nov. 19.—A warlike feeling decidedly prevails all over England. An important division exists in the cabinet on the Russian question, which will likely lead to the dissolution of the ministry.

Granville insists that England must now put down her foot firmly. Gladstone hesitates to commit himself for or against war on the present provocation.

LONDON, Nov. 19.—Dispatches from Tours state that England, with the approval of the provisional government, has renewed her proposals for an armistice based upon a pecuniary war of compensation, the razing of the frontier fortresses, and the neutralization of Alsace and Lorraine, the great powers guaranteeing the fulfillment of these conditions by any future French government. A congress is to assemble to settle these questions and also to deliberate upon the Eastern question. Dispatches from Vienna state that American policy is suspected to be in favor of Russia on the Eastern question, and that Austria has sent a firm reply to St. Petersburg and also to Berlin.

LONDON, Nov. 21.—News from Montevideo to October 27 has been received. Revolutionary crisis in Uruguay continues. Business in the city was paralyzed. The city was threatened with an attack by the Blanco party.

LONDON, Nov. 21.—Wade, secretary of the British legation in China, writes from Peking under date of November 8, saying: There will probably be no necessity for the employment of a military force to obtain redress for the Tientsin outrages.

LONDON, Nov. 21.—A special from Brussels says there is every indication that Von Moltke is anticipating a supreme effort by Trochu, and fearing the ability of the Germans to successfully resist a sortie in force, has ordered the abandonment of the former plan of the expeditions in the west and southwest of France, and the concentration of all forces in the immediate neighborhood of Paris. Mauteuffel has been stopped in his march toward Amiens, and ordered to join the army of Saxons investing north Paris, while the Duke of Mecklenburg and the army of Prince Frederick Charles having effected a junction between Etampes and Pontoise, are approaching Paris from the south. These movements will increase the force investing Paris to three hundred and seventy thousand men.

On the other hand, the armies of the Loire, east and north, are without any formidable foe in their front. Chancellor Hothorley has formally notified his colleagues he will resign his office should the government declare war against Russia. Bright, Lowe, Cardwell and Childers, however, will do the same.

The city is full of rumors to the effect that Prince Gortschakoff has informed Lord Granville of his willingness to withdraw his note, and submit Russia's claims to a congress.

A correspondent at Rome, fifteenth instant, describes the preparations there making for the reception of Victor Emanuel. By order of the Pope, every church will be closed during the King's presence in the city.

The States of the Church have been placed under an interdict.

LONDON, Nov. 21.—A writer in the Pall Mall Gazette urges the sending of John Bright to Washington as envoy from Great Britain to insure pacific relations with America in the present crisis.

It is reported that Russia has fifty ironclad monitors at Nikolaief, drawing less than eighteen feet of water. The Russian fortifications at Azof have been greatly strengthened, and are represented to be impregnable.

The Levant Herald, of the nineteenth, says it has reason to believe that the Sublime Porte has ordered the military reserves to be called into service.

A number of German vessels are blockaded in Yarmouth harbor by French ironclads. London, Nov. 23.—It is reported here to-day that Turkey, for the sake of peace, is anxious to have the Black sea opened.

Semi-official statements received from Vienna to-day deny that Austria has proposed a conference relative to the Eastern question, and also deny that Italy has declined to co-operate with England and Austria for the enforcement of the provisions of the Paris treaty.

PARIS, Nov. 23.—In the Diet yesterday Count Androssy, on being questioned, declined to give any information as to negotiations with Russia touching the Black sea difficulty.

ST. PETERSBURG, Nov. 23.—To an address from a Lithuanian regiment, the Czar replied yesterday: "I hope there will be no war, but if God wills it, you will prove your known devotion."

LONDON, Nov. 23.—The Times has a special dispatch from Constantinople, that the Sultan invokes the interposition of the guaranteeing parties.

The Morning Post has information confirming the report that Italy will act in concert with England and Austria.

LONDON, Nov. 23.—Late Calcutta advices announce that the threatened Russian complications have completely prostrated business. The market is overstocked with Manchester goods. Heavy losses are expected.

The war office distinctly contradicts the monarch's reception of a reply from Russia.

The annexation of Bavaria to North Germany is imminent. The annexation treaty with Wurtemberg was signed to-day.

All foreigners, including neutrals, are forbidden to leave Paris. The Prussians had already forbidden them to pass Prussian lines.

Versailles dispatches of yesterday report several skirmishes south of La Loupe, in all of which the French were successful. The eighty-third French regiment captured one gun from the Prussians.

THE RUSSIAN NOTE.

WASHINGTON, Nov. 19.—The following is the text of Russia's note: TARKOFF BELLO, October 20.

BARON: In making the communication to the principal Secretary of State of her Britannic majesty, presented to you by the orders of his majesty the Emperor, you will be good enough to make its import and objects clearly understood. When at the commencement of the year 1866 a conference was talked of for the purpose of preventing the war then imminent in Germany by the assembling of a congress, in discussing the basis of it with Earl Russell you were able to point out to him the compensation, and the guarantee which certain eventualities of a nature to modify the statu quo existing in the East would render necessary to Russia. This was recognized by Earl Russell with the utmost fairness. He did not deny that every alteration effected in the text and the spirit of the treaty of 1856 must lead to the revision of that document. Although these eventualities have not been realized, Lord Granville will not deny that that treaty has suffered grave modifications in one of its essential parts. What cannot but impress Russia in these modifications is not the factitious and hostile tendency toward her, of which they bear the stamp. It is not the consequences that may result to a great country from the establishment on her frontier of a small quasi independent State. It is above all the facility with which, ten years after its conclusion, a solemn transaction, invested with European guarantees, can be infringed in its letter and spirit under the very powers which ought to be its guardians.

In the presence of such a precedent, what value can Russia attach to the efficacy of this agreement and to the guarantee of security that she believed she had found in the principle of the neutralization of the Black sea. The equilibrium established in the East, therefore, is destroyed to the detriment of Russia, and the resolution taken by our august master is to re-establish it.

Her Britannic majesty's government would never consent to leave the security of its coasts to the mercy of an agreement, which is no longer respected, and it is too just not to recognize that we have the same duties and the same rights; but what we especially desire to establish is that this decision implies no change in the policy his majesty the Emperor follows in the East. You have several times already been made to enter into explanations with the cabinet of London, upon the general views the two governments had upon this important question, and to point out a conformity of principles and of interests, which we have noted with much satisfaction.

We have deduced, therefore, that it is neither from England nor from Russia that the dangers can come which could threaten the Ottoman empire. That the two cabinets have an equal desire to maintain its existence as long as possible by the settlement and conciliation of the differences between the Porte and the Christian subjects of the Sultan, and that in case a decisive crisis should occur notwithstanding these efforts, both are equally resolved to ask the solution above all in a general agreement of the great powers of Europe: "We have not ceased to entertain these views. We believe that their complete analogy renders a serious misunderstanding possible between her Britannic majesty's government and ours.

We attach the utmost value to it as the best guarantee for preserving the peace, and the equilibrium of Europe from the dangers which may result from the complications in the East.

He hopes that there will be no misunderstanding. By order of his majesty the Emperor your excellency is authorized to reiterate the assurance of this to Lord Granville. We shall sincerely congratulate ourselves if the frankness of these explanations should contribute to it by removing all possibility of misunderstanding between her Britannic majesty's government and us. I am, etc., GORTSCHAKOFF.

A VALUABLE salt mine was recently discovered at Kittanning, Pennsylvania, by workmen who had bored to a depth of one thousand and twenty-five feet in quest of oil.

THE TEN largest libraries in the United States contain altogether over one million books.

ASTRONOMICAL PROPHECY.—Prof. Smith, astronomer royal for Scotland, predicts that next winter, and probably that of 1871-72, will be correspondingly cold. From observations made since 1847 it appears that a hot time occurs about every eleven years, followed at an interval of about two years by a very cold time.

TERRIBLE MASSACRE OF FEJEES. THREE HUNDRED PERSONS BUTCHERED.

The Auckland (New Zealand) Herald of October 6 says: By the United States steamship Resaca we have the Fiji News to the twenty-seventh of August. Our last advices reported the massacre, on the Ba coast, of three hundred and seventy natives by the heathen mountaineers occupying the central hills of Viti Levu. These savages appear to have been active on the opposite side of their hills, in which the Rewa river takes its rise. The tribe of Korobalava, having determined to secede from the heathens of Solo-i-ra and join the Christians of Matailaban, was suddenly attacked by the Solo-i-ra people, and two hundred and sixty killed. It is hoped that these massacres will unite the Christian tribes, who are immensely superior to the mountaineers in numbers and resources, but divided by intestine feuds. In that case the mountaineers could speedily be subdued. On the small island of Boga the natives have also been fighting, and two killed. At Kadava a white man, named Edward Heritage, went to the house of another, named George Lockington, and, being intoxicated, a quarrel ensued. Lockington sent for some Fijians to help him. Heritage kept them at bay with a revolver, and fired three shots without mischief. He then went to his boat and armed his half-caste boys to make an attack on Lockington and the natives. Lockington then shot Heritage with duck-shot in the forehead, but the wound, though serious, is said not to be fatal. The corporation of Fiji settlers had proved a failure, and was adjourned sine die by the delegates at their first meeting. The inhabitants of Levuka have, therefore, decided to form a local corporation, and have requested Cakobau to issue a commission to certain of their number to administer law in his name.

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WASHINGTON, Nov. 19.—The following is the text of Russia's note: TARKOFF BELLO, October 20.

BARON: In making the communication to the principal Secretary of State of her Britannic majesty, presented to you by the orders of his majesty the Emperor, you will be good enough to make its import and objects clearly understood. When at the commencement of the year 1866 a conference was talked of for the purpose of preventing the war then imminent in Germany by the assembling of a congress, in discussing the basis of it with Earl Russell you were able to point out to him the compensation, and the guarantee which certain eventualities of a nature to modify the statu quo existing in the East would render necessary to Russia. This was recognized by Earl Russell with the utmost fairness. He did not deny that every alteration effected in the text and the spirit of the treaty of 1856 must lead to the revision of that document. Although these eventualities have not been realized, Lord Granville will not deny that that treaty has suffered grave modifications in one of its essential parts. What cannot but impress Russia in these modifications is not the factitious and hostile tendency toward her, of which they bear the stamp. It is not the consequences that may result to a great country from the establishment on her frontier of a small quasi independent State. It is above all the facility with which, ten years after its conclusion, a solemn transaction, invested with European guarantees, can be infringed in its letter and spirit under the very powers which ought to be its guardians.

In the presence of such a precedent, what value can Russia attach to the efficacy of this agreement and to the guarantee of security that she believed she had found in the principle of the neutralization of the Black sea. The equilibrium established in the East, therefore, is destroyed to the detriment of Russia, and the resolution taken by our august master is to re-establish it.

Her Britannic majesty's government would never consent to leave the security of its coasts to the mercy of an agreement, which is no longer respected, and it is too just not to recognize that we have the same duties and the same rights; but what we especially desire to establish is that this decision implies no change in the policy his majesty the Emperor follows in the East. You have several times already been made to enter into explanations with the cabinet of London, upon the general views the two governments had upon this important question, and to point out a conformity of principles and of interests, which we have noted with much satisfaction.

We have deduced, therefore, that it is neither from England nor from Russia that the dangers can come which could threaten the Ottoman empire. That the two cabinets have an equal desire to maintain its existence as long as possible by the settlement and conciliation of the differences between the Porte and the Christian subjects of the Sultan, and that in case a decisive crisis should occur notwithstanding these efforts, both are equally resolved to ask the solution above all in a general agreement of the great powers of Europe: "We have not ceased to entertain these views. We believe that their complete analogy renders a serious misunderstanding possible between her Britannic majesty's government and ours.

We attach the utmost value to it as the best guarantee for preserving the peace, and the equilibrium of Europe from the dangers which may result from the complications in the East.

He hopes that there will be no misunderstanding. By order of his majesty the Emperor your excellency is authorized to reiterate the assurance of this to Lord Granville. We shall sincerely congratulate ourselves if the frankness of these explanations should contribute to it by removing all possibility of misunderstanding between her Britannic majesty's government and us. I am, etc., GORTSCHAKOFF.

A VALUABLE salt mine was recently discovered at Kittanning, Pennsylvania, by workmen who had bored to a depth of one thousand and twenty-five feet in quest of oil.

THE TEN largest libraries in the United States contain altogether over one million books.

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The Christian Advocate.

SATURDAY, NOVEMBER 26, 1870.

NOVEMBER.

BY ALICE CART.

O winds! ye are blowing too rough, too rough,
Thrilling and chilling too soon the hours,
And the summer has not been long enough
For all your beauty, my flowers, my flowers!
Not half, nor half of long enough
For all your beauty, my dear, dear flowers!

O frosts! ye are falling too soon on the leaf,
Dulling the graces and dimming the
And the summer has been too brief, too brief,
For all your cooling, my doves, my doves!
Too brief, the summer has been too brief
For all your cooling and wooing, my doves!

O waters! hold to your fountains fast,
Nor diminish from the hedge-rows nooks,
And the summer has gone too fast, too fast
For all your sweetness, my brooks, my
Too fast, the summer has gone too fast
For all your ringing and singing, my brooks!

O clovers, clovers! keep to your red
And sickle your little leaves gray with dew;
Too early the summer shades are fled,
For all your moaning, my insect crew—
Aye, all too early summer has fled
For all your droning, my insect crew!

Oh! wash from your roundness not, fair
Moon,
But make the land with your brightness
And the summer has gone too soon, too soon
For all my joy because of the light—
Too soon, the summer has gone too soon
For all my joy because of the light!

Ah! colder, colder the shadow slides,
And leaning upward the daisy stands,
Like one o'er-reaching the icy tides
To catch the touches of loving hands—
Aye, reaching to catch o'er the closing tides
The last warm touch of the loving hands.

And the daisy will die, and the waning moon
Will fall in the sky, and the murmuring
Stand hushed, and my life will be o'er too
soon,
For all my joy because of His love,
Who made the land, and the leaves, and the
moon,
And all that is fair, with the light of His
love.

The Duty of the Church to Educate Her Own Children.

MR. EDITOR: That age has long since passed away when the church regarded ignorance the mother of faith and devotion. There is now no controversy among Protestants about the importance of education and denominational schools. The mind of the church seems, however, entirely taken up in building up colleges. At the same time, in my judgment, they greatly overlook and culpably neglect the foundation upon which their colleges are to be built up and liberally sustained.

The question is often asked: Why do our colleges fail from year to year to obtain the requisite number of students to sustain them? One says we have more colleges than we need; another that the preachers fail to do their duty, and a third that we need men of outstanding reputation to act as professors; and it may be the Conference put the wrong man in the field as agent. Now whatever of truth there may be in any or all of these apologies, the main difficulty is found in a proper appreciation and management of our primary schools.

If the Methodist Church had one hundred educated Methodist male and female teachers engaged in teaching Methodist schools in Alabama, properly directed by the pastors of the churches, both in town and country, the more wealthy and better educated in those primary schools would naturally seek higher advantages in education, and instead of agents and professors spending more money in hunting up students than their tuition is worth, the students would naturally make their way from Methodist schools to Methodist colleges. Our ministry generally are very zealous about keeping their own children in their own Sunday schools, and very properly so, but are culpably indifferent as to who is engaged in teaching in the week-day school. The week-day school is where character is permanently formed, and where the moral and religious views of the teacher permeate gradually but certainly the whole life, mind and character of the children.

I do not know of one purely Methodist preparatory school in Alabama. No wonder that Methodist children go to convents, and Presbyterian and Baptist colleges when we, by our ministerial action, if not teaching, show that it makes no difference who educates our children—Catholic or Protestant or infidel. Until the church all over the land wakes up to her duty and interest upon this subject we may not expect to see our college halls filled up.

When will Methodist people learn to respect their own church, her own intelligence? I have no objection to other denominations educating their own children. It is their duty to do so. But I know communities where the population is three to one Methodist, and not a single Methodist teacher in the academy, and the pastor of the Methodist church complaining that some of his members have sent their children to Catholic schools.

Our agents and preachers can never sustain our colleges until we commence at the right place. Let every preacher see to it that his church is properly and fully represented in the school on his station, and let the presiding elder look to this matter on his district, and instruct the church in her duty to herself and her children upon this subject. There is an almost entire want of educational advantages on our circuits. In this direction we have too many churches and too many schools, and in most instances neither as they should be—churches nor schools. Allow me to make a few suggestions on this subject.

Build central churches, and in connection central Methodist academies, and put intelligent, educated Methodist teachers in them. It may be replied: We cannot get them. And why? Because on the present plan, where every man wants the church and school house at his own door, the salary for teaching is so divided that no man capable of instructing the children can afford to do it for the pay.

Many of the people are looking to the public school system for help. It is almost an entire failure in Alabama—money wasted as it is now managed. If each quarterly conference and district conference would take up the subject not of sending our poor young men to college, but take up the subject of building up permanent Methodist academies within their own bounds, they might educate hundreds where they educate tens. We speak often of liberality to the churches. I fear many of us, both preachers and laymen, are making a scapegoat of what we call liberality to bear off the sins of negligence and infidelity to our own church and children.

S. P. RICHARDSON.

Lake Providence District Conference.

MR. EDITOR: Our District Conference has just closed. It met in the bright, promising little town of Delhi, on the Vicksburg and Shreveport railroad. The houses in this town are painted or whitewashed, and with its several stores, lawyers' offices, railroad, etc., is quite a busy little place. Judging from appearances, I should say the people there mean to be something.

The District Conference was by no means uninteresting; on the contrary, it was a pleasant time. It might have been more so, however, and the work of the church in this district might have been better attended to, if there had been more members in attendance. The number of members present was, however, very small in comparison with the number in the district. We who were there—we who saw and felt how much the object of the meeting was defeated—were strongly tempted to pass some pretty sharp resolutions. But then we thought that men who did not love the church enough to attend from a sense of duty, were probably too far gone to be benefited by resolutions.

The conference, however, did do something, or rather it resolved to do something, and the intentions of the conference I embody in the resolutions passed:

Resolved, That a Historical Committee be appointed to gather and write in a blank-book all items of interest in the history of the work of the church in this district.

Resolved, That the members of this body are required to gather all such items as are in their reach and forward to the committee.

In the above I have given you an abridged form of the resolutions. The committee appointed were Rev. F. T. Rawson, Oakley, Franklin

parish, Louisiana, chairman; Dr. W. S. McIntosh, Rayville, Richland parish, Louisiana, and the Hon. F. H. G. Taylor, Ila, Carroll parish, Louisiana.

If any of the brethren of the Louisiana Conference have items of interest connected with the history of Methodism in this district they will confer a favor by sending them to one of the above committees as soon as possible.

Another resolution was passed, which I give you entire:

Resolved, That the sentiment of this conference is that intemperance has increased to an unusual and alarming extent, and that even the church is at present somewhat involved in the unhappy results of this great social disease, and therefore we feel it the duty of the church to make, at this particular time, unusual effort to stay the mighty tide, and to enforce upon its members the more careful observance of the existing laws of the church on this subject.

There was a good deal of discussion in reference to the various interests of the church, and, in spite of the small attendance, good, I think, has been done. We had no Bishop, but our presiding elder filled the chair about as well. I have held three meetings on my own circuit, where, I believe, I have not labored in vain. This, though one of the most agreeable circuits I ever had, is a peculiar one, and my chief business this year is to harmonize. The churches are not compact; they need training, and much work of a peculiar nature. This I am giving them to the extent of my ability.

I shall have about \$100 missionary money, \$60 widows', orphans' and superannuates' money, and other collections in proportion.

The Advocate is gaining ground. I have broken the ice, and I believe proper exertions will put it into every Methodist family.

I never loved a people as I love these. They have wound themselves so about my heart that I feel I cannot do enough for them.

The delegates to the Annual Conference are: Captain H. P. Wells, Hon. F. H. G. Taylor, Dr. W. S. McIntosh, and Brother—Brigham: The alternates are: Judge W. W. Campbell, Rev. W. Kellar, R. West Hatch and H. W. Drake.

The next District Conference is to be held at Delhi, and we requested the presiding elder to fix the time in August. There is more leisure then, and we want a full attendance.

REV. WILLIAM WINANS DRAKE.

The Lord has sent upon us a time of deep mourning. He has called from among us his servant, the Rev. William Winans Drake, who died at Greenville, Mississippi, on the twenty-seventh of September, 1870.

The sad event has brought a bitter grief to his brethren of the Mississippi Conference, and a loss to the church that only the Master can repair. In the narrower circle of his family, and the few special friends who know his worth, and who saw him in all the phases of his exalted character and noble life, there is a pang of grief and a sense of loss which time and grace can only mitigate, not efface.

He was a worthy son of a distinguished father, the late Dr. B. M. Drake, of the Mississippi Conference, whose life-long labors in the ministry are a rich treasure to Methodism in Mississippi. The mother of the deceased, a woman of rare natural qualities and of superior attainments in grace—the sister of Prof. W. H. N. Magruder, of Baton Rouge, Louisiana—is now bowed with almost insupportable sorrow by the death of that son whom she rejoiced to see in his father's place, and who in every way was so great a delight to her yearning heart in her declining days. But she knows how to say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." It is a mournful pleasure now to her to recall the visit she made to that son during the past spring, when she saw him at his own home, among the people to whom he had devoted nearly all the years of his pastoral life. She saw a home pure and tender in its affections, exalted in the tone of its life, sanctified by the

presence of the Spirit of the Lord, and ordered as became an elder in the church of God. She saw the energy, the gentleness, the cheerfulness, the self-sacrifice, the persistent constancy and the superior judgment which made him an example and guide in the family and in the church. She saw in him, too, the power of faith in Christ to sustain the soul in the severest trials and the heaviest responsibilities.

In the family he mingled the sweetness of Christian love with the firmness and dignity of the patriarch. To the wife of his youth he was almost an idol. There was in him a depth of meaning, a fullness of tender sympathy, a richness of noble impulses and purposes, an intenseness of yearning anxiety for the good of souls, a patience of endurance, and a beautiful symmetry of character, known only to her. To speak of her loss, and the loss to their little Bessie and Walton, beggars the power of language. It is mockery to intrude words upon an anguish so deep and unutterable as that which afflicts the heart of the bereaved wife. In deep sympathy we can only bow in silent and profound reverence before the awful dispensation of our heavenly Father. That Father knows what he does, and he will be the guide and support of the widow and the fatherless. O may the fullness of his blessed promise be realized in this case!

Brother Drake was born in Jefferson county, Mississippi; November 12, 1843. As was to be expected of a child brought up in the nurture and admonition of the Lord, at the age of twelve years he gave himself to God, at a camp meeting held at Spring Hill. He was a noble Christian boy, with a character marked for its integrity; a loving, dutiful son, and an affectionate brother. The home life of his boyhood teemed with incidents which he tenderly cherished for the sacredness of the blended life of joys and duties, play and pleasure, lesson and example, that went on in that Christian family of the parents—six sons and a daughter. The mother and three sons are left. Writing to his brother Steele, in June last, he says: "I would find great pleasure in paying another visit to Magnolia Springs and renewing the sacred recollections that gather round the spots where we played together and worked together, and loved; where our childish love flowed always in a living tide, untroubled, unsmiled, and free from pretense and gloss. * * I have feelings that shun expression; and, strange enough, I have been always most reluctant to express them to those who were most intimately associated with me in those scenes. * * Those scenes and times will never lose their beauty to me. But it is an unsatisfied look with which I look at scenes that are past and can never return; especially when I think of the havoc that time has made among the dear persons who were the actors, and how scattered the few who are still remaining. Such is life. It is unsatisfying all through, from childhood to age. The soul, uneasy and confined from home, rests and expatiates in a life to come. This life, with its limited conditions, is not large enough fully to engage the wide desires of the heart," etc.

In August following he says to the same brother: "I hope our lives will flow together again in a home far happier than the one we have left." These passages display the inner workings of a soul highly wrought in the texture of its faculties, and profoundly moved by the facts of this life, even as they occur in the simplicity of childhood, and by the still more powerful questions that the soul starts concerning its own nature and destiny. He read life by the light of the gospel of Christ. He studied and served Christ not only as the Reliever of the soul from the doom of hell, but also as the divine exponent of the nature and resources and destiny of man as man. That soul and body should be reunited in a triumphant resurrection was to him a source of supreme joy.

He was taking his academic course in Centenary College, Louisiana, when the war cut it short at the close of his junior year. Yet so diligent and proficient had he been, and so earnestly did he continue to devote himself to study, that the trustees of that institution, when they met after the close of the war, conferred upon him the unsolicited honor of the bachelor's degree. His appreciation of the distinction, and of the kindness of the trustees, was equal to his merit of the honor. While at Centenary he became deeply concerned about the doctrine and profession of perfect love. He determined to search the matter to the bottom. For weeks he fasted and prayed, and imposed upon himself every kind of self-denial, that he might obtain the blessing professed by many around him. He turned from books and professions to his own experience and the word of God, and became satisfied that the thing he was seeking was already in him, as a germ, and was only to grow to its full development. He regarded the day of ones conversion as the date of his salvation, and the date also of the beginning of perfection. He never found reason to change his view on this subject. His own life showed how faithful he was to the grace given when he was born of God.

He embraced the doctrines and discipline of Methodism with all his heart. He saw in the itinerant ministry the only efficient means of carrying the gospel to the poor. To this aggressive form of work he devoted himself with unwavering fidelity, actually enduring some of its severest trials. In 1862 he was admitted on trial in the Mississippi Conference, and was sent as junior preacher to Port Gibson and Colored mission. The year 1863 he spent as chaplain in the army, and 1864 on Adams Colored mission. In 1865 he was ordained deacon by Bishop Paine, and began that course of labors in Greenville district which ended with his life. He went to Lake Lee and Leota, where he spent a year of incessant toil, and laid the foundation of that personal influence and usefulness that became so remarkable throughout the district. His work for 1866 was Greenville and Lake Lee. The year following he was made elder by Bishop Paine, and put in charge of Greenville district and station, and was the only traveling preacher on the district. He had the same charge the next year. At the last session of his Conference he was left in charge of the district only. The first year of his stay in that region he had chills, but had had no serious attack since, until the spring of this year. The malady increased in severity and persistency, so much so as to cause anxiety, and finally alarm to his friends, though he himself did not fear. He was urged to leave the malarious district until the sickly season should pass; but misfortune had left Greenville without its appointed pastor, and Brother Drake, as the only minister at hand, insisted that he must stay with his people. His brother Perry writes to me: "He was taken with a chill on Friday night, the twenty-third of September; was out attending his duties all day Saturday; had another chill that night, and again on Sunday morning. In a few hours congestion of the kidneys set in, and after that he was scarcely conscious at all."

We need not the dying words of the man of God to assure us of his safety, but even the unconscious utterances of the soul will tell how its conscious hours have been spent. Our brother, in his delirium, "spoke much of his work," and once, when the cup of medicine was presented, asked: "Is it the sacramental cup? I'll take it." When it was known that the fatal disease had seized him, the stricken people crowded about the door of the parsonage to inquire of his condition and to offer sympathy and help. It was like children wring with agony for a dying father. Brother Drake left the manuscript of a half finished sermon, which he had been preparing to preach on the Sabbath that proved to be his last on earth. It is hoped that this fragment will be furnished for publication in the Advocate, especially as it breathes

the yearning of his soul for that people among whom and for whom he had so long labored. He had expected to see the members of the church growing in the power of a spiritual life, and the unconverted coming into the fold of Christ. He had recently held a protracted meeting, which seemed to yield no fruit. His soul grieved over the apparent coldness and worldliness around him, and it seems he intended to pour out his soul to his people in a pathetic portrayal of the yearnings of the Christian ambassador for the souls committed to his care. That people must now hear his voice from the rostrum of death. Truly they will allow the man whose life so beautifully illustrated

the truth he preached, and whose devotion to them made him a martyr to the good of their souls, though dead, yet to speak to them. O may they live his life, that their end may be like his!

The distinguishing characteristic of Brother Drake was integrity, wholeness—intellectual, moral and spiritual wholeness. His mind was finely balanced; he had a good memory, a sober, strong imagination, and a comprehensive, logical thought. He grasped his subject vigorously, and drew the lines of his analysis sharply. He pressed every proposition to its ultimate premises, and sounded the foundation of the truth. He studiously avoided the drapery of language, seeking to present the truth in the might of its own simplicity. The burden of the Master's commission lay heavy upon his heart. His preaching had the fervor and vigor of a soul in which the truth lived and grew; and he carried into all his ministrations a burning desire to do immediate good. His style was sober, earnest, clear, strong and straightforward. He was a laborious student. He read several books this year on horseback, and he had weekly readings in the Greek Testament with one of his preachers. He carefully wrote his sermons, but preached them extemporally. He studied his people as well as his books. In their actual lives and experiences he found the great facts and principles with which he had specially to deal in preaching the gospel. He was a man of remarkably sound judgment, rarely mistaken in a man or a measure. This, with his broad sympathies and commanding talent, fitted him for the post of presiding elder, and made him the trusted counselor of men of all ages. The preachers of his district confided in his judgment as much as they loved his sweet simplicity of his companionship. To Brother Drake's untiring efforts and sound judgment is due the reorganization of Greenville district. He went, as the itinerant only can go, into the neglected and unknown places on the bayous, and drew the people together and formed societies, and ministered the ordinances of the house of God and made their souls glad. The brethren of his Conference will remember the report he gave of his work at their last session—how he urged the importance of his work, and how he thrilled their hearts with admiration and hope. When that name is called at your next session, brethren, the awful silence of death will be the answer. Sorrow will fill your hearts; the lovely image will pass before you, but he will not be there to report and counsel and enjoy your communion, and to make you glad. Yet, thank God, he will be with you. O let us imitate his example, his faith, his devotion, that we may wear the crown with him!

W. T. J. SULLIVAN.

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The Christian Advocate.

SATURDAY, NOVEMBER 26, 1870.

For the Advocate.

SUNSET THOUGHTS.

BY PERDITA.

Bonny folds the dewy evening,
Golden splendors o'er the field,
Shedding round a hallowed something
Which the daylight cannot yield;
Comes a pause and shadowy stillness,
When the soul is fain to list
To its own and mute communings,
In the twilight's purple mist.

Comes the darkness, softly clasping
Tired hearts with fingers kind,
Falling all the world so gently
That its troubles lost we find;
That its troubles lost we find;
Prophet low the dusky silence,
Taking shapes of loved ones dear,
Keeping us in pleasant nation,
Just as if they all were near.

There's a comfort in the evening,
Not alone in rest from day,
When the duties all are finished,
And each garment laid away;
But it is a spirit-courier,
Linking thoughts 'twixt those afar,
Bringing words and tones forgotten,
In the gleaming of some star.

There's a gladness in the evening,
When the busy, bustling thoughts
Flit away from tired workers,
Leaving quiet on all hearts;
Then the twilight zephyrs, sighing
Tenderly o'er sleepy flowers,
Seem the wings of prayers up-flying
Through the hush of sunset hours.

Ah! dear Angel of the Evening,
What a magic touch is there
In thy white head of starlight,
As it trembles in the air!
For it draws the soul toward heaven—
Very near the pearly gates—
Till it thinks the light of even
Is God's smile on him who waits.

And that smile shines all about him
Who awaiteth in the night,
As the soothing, peaceful evening,
Ere the morning's bursting light—
Shines, oh! hearts with sorrow breaking,
Ever round your life's dark way,
Only called ere morning's waking,
Forth must see the twilight ray.

PAY YOUR PREACHER.

The Conference year is fast drawing to a close. The preachers are winding up their year's work preparatory to a new start in the toils and privations of itinerant life. In a month or more they leave you for Conference, and many of them will never return to labor among you again. They, in the economy of our church and in the order of Providence, will go to labor in other fields. Many are now anxious and troubled, and are beginning to feel uneasy about how they are to meet their engagements with the merchant and the grocer. These little debts were contracted upon the faith of promises made by their board of stewards, and up to the first day of November about one-half or two-thirds of the small amount allowed them has been paid in to them. Will you, my brethren—yeon, stewards, to whom is intrusted the support of God's ministers and their families—will you suffer them to leave you unpaid? Must they leave the work with debts unpaid and promises broken, and thereby bring reproach upon themselves and the church? I hope not. The laborer is worthy of his hire. Therefore see that they are paid all you have promised them, for God knows it is little enough when every cent of it is paid.

Your preacher may not have done all that he might have done had he been more favorably or differently situated. You may have cause of complaint against him. What of all that? If you hire a laborer to work for you he may not do just what you wish or desire. And is that just grounds for refusing to pay him what you promised? No, sir, it is no such thing. You wouldn't pay him, perhaps, but the law compels you to do it. So your complaints of want of efficiency and faithfulness do not justify you in starving your preacher and his family. He is accountable to the great Head of the Church for his lack of service, and if he has been an unfaithful watchman God will make him suffer for it. And if you have been unfaithful in your promises to him, and thereby make him, in part, an unfaithful watchman—well, then you will suffer too, in my judgment.

"Well, but he is no pastor. He has not visited among his people." Perhaps if he had been ascertained by substantial evidence that he would have been different. And perhaps he had a sick family to nurse and look after. His family is large, and you did not

make the assessment large enough to cover his actual necessary expenses, and he was compelled to work at something else to help out a support. I am satisfied that if you had allowed an ample support for his family he would not have engaged in teaching, farming, merchandising, or any other employment.

"I think whenever a preacher's family gets so large and burdensome he ought then to locate." Well, may be so. If you had called him to preach perhaps he would locate. That is no reason that you should refuse to pay your preacher.

"He can't preach, any way, and he is not the man we want here on this work." Perhaps, my brother, the fault is in you. If you had given—no, I won't say that—if you had paid him something like one-tenth of what you ought to have paid, you would have appreciated the gospel, and you would have considered him a pretty good preacher, and perhaps the very one for the work. A real "skin-fint" stingy, close-fisted man is an irreligious man; and an irreligious man cannot appreciate a preacher nor his preaching. Don't you know that a man appreciates what he pays for? Certainly. A man don't appreciate a thing that costs him nothing. Religion and money are pretty closely allied. There is one thing I can affirm most positively: The more liberal a man is the more religious he will be; and vice versa.

"He don't hold class meeting." He ought by all means to do that. But let me remind you, my brother, that it is exceedingly hard to hold class meeting with an irreligious, backslidden church; and a church that does not pay its preacher cannot, by any sort of possibility, have religion enough to enjoy a fourth rate stump speech, much less a good, old-time, Holy Ghost class meeting. That won't do.

"But he hasn't visited me but a time or two this whole year." Ah! well, there is a reason for it—must be. Did you ever think to invite him to your house? "Well, no, I never did; but then he should have come any way." My brother, preachers are a good deal like children in some things. When they take a good look into a person's face they know at once whether they will do to "take to" or not. And then preachers are like most other men—they want to see and feel that they are treated with some attention. There are some people, and they are to be found in the church too, who have the faculty of making a preacher feel very uncomfortable—like he was an intruder. When he did visit you, how did you treat him? Did you give him anything? No, sir; you drew your purse-strings to their last tension, and all the while felt uneasy for fear he would call upon you for a contribution for some purpose; and it was a great relief to you when he left you. Did you invite him to come again? No, sir, you didn't; and you did not care a "hawbe" if he never did come back again. And all this complaint is only a miserable pretext to cover up your miserably stinginess, so as to give some little plausibility to your pitiful excuse for not paying your preacher. More anon.

DIDN'T CARE TO GO.

"Prayer meeting and lecture as usual, on Wednesday evening, in the lecture room. Dear brethren, I urge you all to attend these weekly meetings. Forego not the assembling of yourselves together."

Some of the "dear brethren" reported themselves in this way: "Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same Brother A. hired a carriage and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the 'Intelligence of the Lobster'."

"Brother B. thought he was too tired to go, so he stayed at home and worked at the sled he had promised to make for Billy."

"Sister C. thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down the street to get her old bonnet 'done up.' She had an old pair of stockings drawn over her shoes."

"Sister D. thought there wouldn't be more than a dozen people at prayer meeting. She doesn't like those little meetings, so she didn't go. If she had gone there would have been thirteen. I met her next evening at a social gathering, where there were just ten folks. She said she had spent a 'delightful' evening."

"Brother E. thought he might be called upon to lead in prayer, or make some remarks. He stayed at home. Next day he went around with a petition, praying Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he spoke eloquently, and waxed warm as he urged his reasons in favor of repeal."

"Three-fourths of the members stayed at home. God was at the prayer meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats."—United Presbyterian.

Methods of Raising Church Monies.

BY REV. A. D. VAIL.

The question is often asked, "What is the best method of raising the money necessary to the support of our free churches?" It is not simply how to raise a certain needed sum of money, but, how can it be obtained with the least friction and grumbling? How can it be divided among the whole membership so that each may give their portion? How can it be raised regularly and promptly, and thus the material support of the church become what it was intended to be, a means of grace to the Christian giver?

We propose to answer the above questions, so far as possible, by indicating a few of the most successful methods now employed by our churches, both large and small, in country and city. We select those which have become the settled and favorite methods of the churches using them.

1. The first method is one used by several of our large churches. On a certain fixed Sabbath every year, as soon as possible after Conference and moving time, a statement is made in the public congregation of the prospective expenses for the year, and of the amount necessary to be raised monthly. A call is then made for subscriptions to be paid to the church monthly in advance. The older and wealthier men start the subscription according to their means or the needs of the church. A gives ten dollars a month, B gives eight dollars, and so on through to Y and Z, who give twenty-five or ten cents a month. If after going through the whole congregation, morning and evening, there is a deficit, those who have already subscribed are asked for a small increase of their previous subscription. The whole amount necessary must be and is provided for on this Sabbath. Every member is expected to be present at this annual meeting, either in person or by proxy, to announce his subscription. In case of absence it is common to put the brother down for the same sum as paid last year. These amounts are paid in monthly in advance to the class leaders, or, in some churches, to a collector appointed by the official board for this purpose. The above plan has been in use for many years and works well, and "subscription day" is one of the most delightful and blessed of all the year. And, having provided in advance for all the financial wants of the church, they are ready to enjoy and profit by the service of the sanctuary.

2. Another and very different method is often employed, as follows: At the first meeting of the official board of the church after Conference a full and careful estimate is made of all the expenses for the following year. This amount, after deducting a certain sum to be raised by the plate collections, is divided among the classes, to be raised therein by weekly or monthly contributions. It is divided according to the amounts raised by these classes during previous years. Class No. 1 takes ten per cent. of the whole amount to be raised; class No. 2 takes twenty or five per cent.; and so on until the whole amount is taken. Then each leader brings before his own class the amount to be raised by that class, and they provide for it. Each leader uses his own wisdom as to the peculiar method of distributing the amount over his class. This system generally wakens a strong and healthy emulation among the classes; all are most anxious to raise the amount apportioned to them, and if any fall short there will be good reason for the same. After the amounts have been decided upon in the official board, the statement is made in the public congregation of the amounts apportioned to the various classes the previous year, and the amount actually raised; and then the prospective expenses and apportionments for the following year.

3. Another method adopted by some of our churches is as follows: At the beginning of the Conference year there is very carefully distributed through the whole church and congregation a printed blank similar to the following:

WESLEY M. E. CHURCH.
May 15, 1871.
How much will you give monthly during the coming year for the support of this church?
Amount \$..... Name.....
Under the signature is printed: "Members of the church will please fill out and give this card to their leaders within two weeks. Members of the congregation who are willing to aid us are requested to fill out this card and give the same to—, the treasurer of the church, who will receive their contributions." On the back of the card is printed the prospective expenses for the year. These cards are neatly handed in within two weeks. After that time it is made the duty of every leader to call upon every member of his class who has not returned his card, and to obtain his subscription. After this system has once been adopted, every member, whether he attend class or not, expects to be called on for his subscription. It is generally found that by reaching all a sufficient amount is obtained to meet all the expenses. Or if there be any deficit it is so small as to be easily raised by a public collection.

4. A new method which has been adopted by several churches in our large cities, and found to work well, is as follows: A beautifully lithographed or printed blank form, with the name of the church and a few appropriate texts, is prepared at the beginning of the Conference year, and offered to each member to be filled out. The blank is about as follows:

FLETCHER M. E. CHURCH.
I agree to pay \$..... dollars monthly for the support of the Fletcher M. E. Church.
Signed.....
Appended to this are twelve coupons, one for each month. These coupons are filled out by the church treasurer with the monthly amount given by each member, and signed by himself as treasurer. As A, B and C pay their monthly subscription the treasurer tears off the coupons for the month and gives them to A, B and C as their receipts for the month's payment. On the back of the blank the expenses for the year are printed. This plan involves a considerable amount of writing; but it is thoroughly systematic, and is found to work well.

The above plans contain the important, essential features of those which are found to work with the most complete success. It is not impossible that some other plan may be devised by selecting the best points from all the above that would be found best adapted to those churches that in town or country are reorganizing their financial methods. Our successful churches have settled a few points in the matter of conducting church finances, and to these they cling tenaciously.

1. Each church must have some settled, business-like system of finances, to which they must steadily adhere.

2. No plan is successful or Christian that does not embrace the whole membership, so that each shall give something directly and regularly to the support of the church.

3. The whole expenses for the year must be provided for in advance in definite subscriptions.

4. There must be annually or oftener a full and definite statement of expenses and receipts presented to the congregation. Thus the members know "where all the money goes," and have a definite amount by which to determine their individual obligations.

5. There must be a feeling of obligation to pay the monthly subscription at the time appointed as sacred as to pay a note in the bank.

Any plan to be worked with success will require some one's time and business talent to direct it, or else the best of plans will fail. The difficulty of raising money in our churches arises far oftener from the slow, tardy, timid, unsettled policy of the official boards than from the lack of liberality on the part of the people. Congregations are educated for years into giving without conscience or system or promptness, or any definite knowledge as to where their money goes. To very many the idea of subscribing a definite sum, to be promptly and regularly paid, is foreign to their conception of a free church. And it is just here in our systems of finance that we need one of the greatest of all the possible revivals in the church.—New York Christian Advocate.

AN AGENT was sent to collect funds for a college. On reporting after he came back an excess of expenses over subscriptions, he added: "But, gentlemen, I have found great encouragement to pray."

A KALAMAZOOLOGICAL specimen writes to a "school board" in Ohio that he will take a school, as he has of Pori, thought it better for the children to go to the "orthodox" College 4 yrs at Detroit Michigan and am 26 yrs ayeage."

MEN honor sincerity, and the creed of every class is this: "An honest man's the noblest work of God."

RELIGIOUS INTELLIGENCE.

The Primitive Baptists of south-west Georgia announce that they will excommunicate any member who takes advantage of the bankrupt or homestead law.

SIR FRANCIS LYVETT, a distinguished Methodist layman, offers \$250,000, if the Wesleyan Conference will raise an equal amount within ten years, to build fifty chapels in London.

The Book Committee of the Methodist Episcopal Church have entered charges against Dr. Lananah, and have suspended him by a vote of nine to four till those charges can be investigated.

A CONFERENCE of members of Presbyterian bodies in Scotland have met in Montreal, and agreed to recommend to their several churches an organic union on the basis of the Westminster Confession of Faith.

REV. DR. LANAHAN, one of the agents of the New York Book Concern, was suspended by the Book Committee, at its late session in Cincinnati, until the charges against him are investigated next January. The suspension only refers to his office as agent, and not his ministerial standing.

TWO LADIES, one living in Ohio, and the mother of several children, the other a young lady from New Orleans, were recently received as converts to Judaism by Dr. Lilienthal, of Cincinnati. In the case of the New Orleans convert, Dr. Lilienthal employed every dissuasive argument in vain.

PITCAIRN'S ISLAND now contains sixty-six inhabitants, of whom thirty are males and sixteen females. There are twenty in the day school and sixty in the Sabbath school. It will be remembered that most of the descendants of the mutineers of the "Beatty" left Pitcairn's for Norfolk Island, where they now live almost as secluded as before. A ship does not touch there once a year.

THE ROMAN CATHOLICS in France are alarmed by the progress of Protestantism in that country, and a society sprang up in Paris shortly before the war, aiming to publish Roman Catholic books and journals at exceptionally low prices, employing girls to do the work, and promising them, at twenty-one, a small dowry, and, if they like, a small shop in some country town for the sale of these books and journals.

THE GAZETTE of Cologne, of October 10, publishes a third list of Roman Catholics who protest against papal infallibility. The list comprises about one hundred and fifty names, from nineteen places. The "Central Committee for the Movement Against Papal Infallibility," at Cologne, urges its friends to hasten the collection of signatures in all parts of Germany. The bishops of the opposition continue to be silent, or submit.

THE EPISCOPAL BOARD of Missions, at the annual meeting held in New York, took action favoring the value of organizations of trained laymen and of Christian women in prosecuting the aggressive work of the church, and appointing a committee to consider the matter and report the best means of associating the organized or individual efforts of women in the educational and missionary work of the church.

A CORRESPONDENT of the London Church Review says that the theological status of the Church of England clergy can be generally classified by their neck-gear. "There are parsons with collars and cravats—these are, as a rule, Low Church; there are parsons with cravats and no collars—these are, as a rule, High Church; and there are parsons with collars and no cravats—these are, as a rule, Broad Church."

SOME TIME AGO the Princess Louise expressed a strong wish to enter the Anglican Sisterhood at Clewer. The proposal met with small favor from the Broad Church—Queen; and it is supposed this circumstance quickened her consent to her daughter's marriage with the son of the Duke of Argyll. A few years ago, believing that old barriers should be broken down, he established one of his sons in mercantile life. Now a social barrier in the other direction is broken down, and the Duke gives the Queen's daughter a wine merchant for brother-in-law.

UNIVERSALIST CONVENTION.—The Ohio State Universalist Convention met in Columbus last week. On Wednesday, October 27, the principal subject discussed was the Sunday school work, in which there was considerable division of sentiment expressed by delegates. Mr. W. W. King, of Zanesville, said that one of the greatest and most crying evils of the times was the sending of Universalist parsons of their children to the so-called orthodox Sunday schools. Rev. Mr. Canfield, of Pori, thought it better for the children to go to the "orthodox" schools than to go on the streets and imbibe profanity and vice.

Rev. Mr. Spaulding, of Cincinnati, thought it better for a Universalist father to stay at home and teach his children than allow them to go

to any other than a good Universalist Sunday school.—Western Christian Advocate.

THE BISHOPS of Germany who opposed the doctrine of papal infallibility before it was proclaimed by the Vatican Council seem to have abandoned all further resistance. One of them, the Bishop of Breslau, offered his resignation, in order to be spared the necessity of proclaiming the novel doctrine in his diocese; but when the Pope refused to accept the resignation, he withdrew it and advised his dioceses to submit. It now seems unlikely that any bishops will take part in the agitation for repudiating the doctrine of papal infallibility and the authority of the Vatican Council, which is still actively continued among the laity and a portion of the priesthood. It is expected that all the professors of theology of the University of Bonn will be suspended by the Archbishop of Cologne, as they persist in refusing submission to the council.—Methodist.

THE thirty-fifth annual meeting of the Board of Missions of the Protestant Episcopal Church was held in New York, October 24, and the following days. The Bishop of Illinois being the leading Bishop present, presided. The expenses of the Domestic Committee were reported to be \$127,854; the receipts, \$95,987.30; leaving a deficit of \$31,866.71. The receipts of the Foreign Board were \$80,063.58; the expenditure, \$87,415.68. The report of the Commission of Homo Missions to Colored People states that nineteen new schools had been established. The number of teachers employed, including clergy, is thirty-nine; the number of scholars is two thousand and sixty-nine. The receipts up to October 1, including balance in the treasury, are \$17,581.38. There has been paid to missionaries and teachers \$14,219.36; deficit, \$991.80. The document concludes with an appeal for \$14,000 to carry on its work during the coming year.

PUTTING ON MOURNING.

When or whenever it arise, that when one dies and goes to heaven all the family shall shroud themselves in deepest black? And the women especial victims? Somewhere the custom must have arisen since the days of our ancestors—the Saxons or Picts and Scots, whose only clothing was painted on! Is it going further, or will there be some resistance and a return to the right way? Some women spend half their lives under crape, a sort of self-imposed penance, hot, heavy, unwholesome. Men may wear a badge of mourning for a time, and then resume light clothes and yellow gloves if they will. A man may do this while his wife continues to mourn for his friends, and do agonously sweeter under her crape. A few dare to brave Mrs. Grundy and follow out their convictions by refusing to yield to this absurd demand of custom.

We think it is growing worse and worse. A family will wear crape three years, and black dresses three years more, for a mother who went straight to heaven, and who would say to them: "Mourn not for me." And so strong is the force of example that some one else must do the same, or it ebbs a want of feeling. Now it is no small thing to take away so much that is bright and cheerful in one's surroundings for so many years of life, and submit to a dress, hot, heavy and inconvenient. There is but one life to live. Why spoil this?

The whole is foolish, wasteful and wicked expense, and is often a burden that can ill be borne by those who can by no means afford it, and yet dare not ignore a custom. It is for those who have money and common sense to set the example and oppose so senseless a fashion. Precisely what can be done by concerted action we do not see. The country is overrun now with committees, societies, organizations, clubs and associations. We cannot afford any more if there be any other way. It is one of those cases in which individually a great many are right, and collectively they all go wrong. It is no time to get up extra moral courage under the shock of deep affliction. But one gets so weary of the mockery and semblance of woe, crape, flowers and gay mourning! Can't men help women out of this bondage by suggesting some badge of mourning which shall say, like the band of a man's hat, "I have lost a friend?" As it is, in many cases the dress is a greater trial than the loss! It is a mere custom; for some nations wear yellow, and scarlet or blue, which means just as much, and are more sensible and less burdensome.—Correspondent Christian Union.

THE lost art of painting on marble in durable colors is said to have been lately rediscovered, after a long series of experiments, by an artist in New York.

VENETI gets \$80,000 from the Egyptian Viceroy for his new opera, "Aida."

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

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FOR MISSISSIPPI CONFERENCE:

REV. W. H. WATKINS, D. D.
REV. JAMES A. GODFREY.
REV. WILLIAM P. BANTON.

FOR LOUISIANA CONFERENCE:

REV. J. C. KEENER, D. D.
REV. J. B. WALKER, D. D.
REV. LINUS PARKER, D. D.

To SUBSCRIBERS—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office ORDER, DRAFT, or by EXPRESS. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

DEATH OF COLONEL GOLSAN.

The following note contains the sad announcement of the death of a most devoted and useful Christian:

ACTONVILLE, ALA., Nov. 19, 1870.
DEAR DOCTOR: Colonel Jacob L. Golsan, of Autaugaville, died last night at thirty-five minutes past seven. He was a truly great and good man, and died a triumphant death. He was superintendent of the Sunday school and a pillar in the church. A more extended notice will be sent you for publication very soon.

Yours, Wm. A. EDWARDS.

THE SAN FRANCISCO SPECTATOR.

We find the following statements in the St. Louis Christian Advocate. We missed the number of the Spectator which gave the proceedings of the Pacific Conference and the new arrangements for the paper. We heartily endorse all the editor of the St. Louis Advocate says in reference to the Spectator and its able management, and wish the present editors all prosperity.

The Pacific Conference at its late session expressed appreciation of the ability and services of Dr. Fitzgerald, the former editor, and approbation of the action and editorial management of the Publishing Committee upon the resignation of the editor. Bro. C. A. Klose, the publisher, receives assurances of confidence and the high estimate by the Conference of the services he has rendered to Southern Methodism on the Pacific coast. The plans and hopes for the coming year are particularly mentioned in the letter of our California correspondent, to which we refer the reader. The Conference found it impracticable to pay an editor's salary or to spare a competent man from the pastoral work, and the former arrangement has been continued—Wick B. Parsons being the resident managing editor, with W. E. Gober, W. F. Compton and George Siman Editorial Committee. Rev. Jesse Wood, during last year the stationed preacher at San Francisco, was Bro. Parsons' predecessor, writing over the single star. Its sparkle and the luster of the whole galaxy of stars and other signs in the editorial page have constrained the admiration of the church and press throughout our connection. Bro. Parsons, who was a member of the late Conference, is the only layman in the editorial corps of our church. We offer him most cordial greetings, and, together with his editorial associates and his publisher, best wishes for a pleasant and prosperous journalistic year.

Attention is called to the advertisements of Orange Judd & Co. that appear this week. Hearst and Home is now conducted by this enterprising publisher and journalist. The Agriculturalist is still the able and interesting periodical it has long been, and is growing more valuable and popular every year.

ROOTS OF BITTERNESS.

The human heart is desperately wicked, and our fallen nature is filled with the spontaneous growth of noxious weeds. Even the converted soul may detect the springing up of evil tempers and desires, and feel the need of a more thorough cleansing and of a more complete victory. Sin is a bitter root, as exhibited in the various forms of vice and corruption in the individual. The sincere penitent realizes the inveterate character of the poison; the conscientious believer feels the bitterness of it in his conflicts with inbred corruption. Pride, selfishness and unbelief are plants which sometimes give a great deal of trouble, if they do not altogether blight and destroy the religious life.

It is, however, as descriptive of mischievous persons in the society of the good that the term is used in Scripture. "Root of bitterness," as used by Paul, does not refer to the manifestation of sin in the justified believer, but stands rather for a perverse and sinful member of the church. The admonition of Moses was to the same effect when he says: "Lest there should be among you a root that beareth gall and wormwood." The history of all religious societies and congregations justify the warnings on this subject. Nothing is so much to be deprecated as those whose presence in the church is a continual element of commotion and discontent. One sinner of this sort in a congregation destroys much good, and embarrases, if he does not neutralize, all endeavors to build up and advance the cause of Christ. The on-breaking sinner, who has so far fallen as to recognize but little restraint in his religious vows and associations, is not always the most injurious. He does much harm in many ways, scandalizing the cause, confirming sinners in their unbelief and discouraging the righteous. But he may, with all his wickedness, bring no discord and no heresies among his brethren. The society is not rent asunder, uncharitableness is not promoted, and the heart of the organization continues healthy and vigorous.

We must suppose a different character was intended, and one peculiarly qualified to trouble and defile. The disposition and qualifications to give trouble in the church are often found in connection with an exemplary morality, and the profession of the highest sanctity; often associated with the greatest industry and the most conspicuous gifts. Nor is it necessary to suppose that these troublesome people are altogether wanting in sincerity. With their perverse mental idiosyncrasies, with their inordinate self-esteem, and their ambition to direct and control, there may be the utmost sincerity. There may be also the utmost religiousness; the most punctilious observance of duties and engagements, and the honest assumption of a superior type of piety. The power of such a person for evil in a church, in a Sunday school and in all organized religious enterprises, is very great. The most mischievous characters in the church have been among the most sincere and devoted. They have done more to disturb the peace, to foster a bad spirit and to break down and cripple the work of the Lord, than the more indifferent and ungodly professors. We have known those in the church, whose integrity and uprightness we hesitate to distrust, who would most conscientiously destroy, where they are not permitted to shape the policy, and lead in its accomplishment.

The trouble which a sour and discontented spirit can induce is beyond estimate. One perverse member may chill the spiritual atmosphere, engender distrust and contention, and be a perfect incubus and marplot to the spiritual prosperity of a congregation. The scriptural metaphor is not too strong, which characterizes such persons as roots of bitterness—"a root that beareth gall and wormwood." They are poisonous plants in the social garden and in the soil of the church, giving out nothing but the most pernicious and deadly

odors and exhalations. They have not only the power to trouble, but also to defile. False doctrines and false practices are spread with facility. Tares need no further cultivation after they are once cast into the field; they are sure to thrive in the soil which has been carefully prepared for the wheat. Evil communications corrupt more or less, and chiefly in the temper and spirituality of the soul. The work of social disintegration begins, the unity of the Spirit is lost, and the communion of saints is infringed by the spirit of bitterness and suspicion. One poisonous spirit is the means of poisoning many, of leading many from the path of charity and duty, and of finally bringing about their shipwreck.

The admonitory language of inspiration suggests that these roots of bitterness may be guarded against by the Christian society. It is not impossible that the divine warning may in some instances lead the sinner in Zion to repentance, and move him to return to the Bishop and Shepherd of his soul. It may also bring the heady and perverse spirit to a more humble and Christian mind, and it may prevent such a development in some by reminding all of their liability. Beyond this, every society is to guard against the danger by "looking diligently." Whether in Conference, school or congregation, the troubles of Israel should be identified and properly understood. Where this is the case their power for evil is greatly lessened, if they be not altogether disarmed. By thus looking diligently, and by trying the spirits, much of the harm may be avoided. When the root of bitterness becomes known few will fall victims to its poisonous influences. Hypocrites, demagogues and perverse men will have but few followers when their real characters are discerned. Their power to trouble and defile is in the concealment of their real character. Where the disguise is thoroughly penetrated not much damage is likely to ensue. All true Christians owe it to themselves and to the cause of God that they exercise the greatest discretion in reference to this common and formidable source of evil. They are to see to it that they do not allow themselves to be duped and hoodwinked by the artful, the designing and the ambitious. A firm and conservative course on the part of the discreet and spiritually minded will generally hold the evil-doers in check, and frustrate their sinister designs.

GEN. LEE AND THE CATHOLICS.

Bishop Marvin is contributing some delightful letters to the St. Louis Christian Advocate. In the last one, written about the time of the session of the Trinity Conference, the Bishop exposes one of the many manifestations of papal trickery and deception. It will be remembered that Bishop Marvin delivered the literary address at the last commencement of Washington College. It was then, probably, that he became more intimately and personally acquainted with the great Confederate leader.

On reaching Jefferson I met the intelligence of General Lee's death. It made me sad. I had loved him before I had ever seen him. Acquaintance deepened the affection. His personal traits charmed me. The great man of war was the simple-hearted Christian gentleman of the home circle, dispensing a hospitality as unaffected as it was elegant.

The Roman Catholics of Jefferson had a solemn high mass for the repose of his soul. What artful men those priests are! Denying the possibility of salvation to a Protestant, yet they make a great parade of their mass in behalf of one who has no connection whatever with their church. According to their uniform teaching, General Lee, who consciously rejected and repudiated Romanism, is not in purgatory, but in hell, where no sacrifice of the mass can reach him. But it will be a popular thing with the Southern people, and therefore they will "offer up the body, blood, soul and divinity of Christ" in his behalf, as if he were a good papist and were only in purgatory. If they are sincere in their avowed belief, what a piece of blasphemous trifling with the blood of Christ in this popular effort.

General Lee had not left the repose of his soul to the hazard of

papal attorneyship. He had not depended upon the official and fictitious "sacrifice of the mass." He had himself offered the "sacrifices of God," which are "a broken and contrite spirit," with faith in the only High Priest of the new covenant.

It was an occasion of great interest with me when, unknown to him and by mere accident, I heard, from an adjoining room, his morning prayer with his household. The devout simplicity of the prayer struck me. "This fervent, effectual prayer" availed much for the "repose of his soul" in time and in eternity. He had taken refuge in Christ, lived in him, died in him. "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them." This departed Christian, dying in the Lord, has entered into rest—has gone to his Master to be with him where he is, according to his promise. Yet these officious, impertinent priests affect to help him through purgatorial torments with pretentious forms.

The logic of the affair is this: All Protestants, who are such intelligently and consciously, must suffer the eternal torments of hell. General Lee was an intelligent, conscious Protestant. Therefore he is in purgatory, and not in hell, and the mass will hasten him through. A large proportion of papal logic is just about on a par with this.

The policy of the business is this: Never mind about creeds. General Lee is idolized by the Southern people. A solemn parade about him, now that he is dead, will produce a fine popular effect in the interest of our church. No doubt that, according to the creed, he is lost beyond all hope or help. But the people will think little of that. They will be greatly impressed by an imposing service with which his name is connected.

The nearest to anything like an expression of contempt I heard from the honored lips of this man was a remark upon the decree of the council, then in session, declaring the Pope infallible. He held the whole affair to be a blasphemous farce.

DEATH OF REV. WILLIAM E. PELL.

This venerable and beloved brother died suddenly, on last Friday, at his residence, just as he had finished eating his dinner. He had enjoyed his usual health up to the moment of his death. He died of heart disease. His death has spread gloom over the entire community. And well it might, for he was a man of eminent worth in all the relations of life.

Years ago he filled the important post of editing this paper, when it was known as the Christian Advocate. His services in this department were highly valuable to the church. His career as a political editor is well known to have been that of a high-minded gentleman, always honest and fair in his discussions, judicious in his advice, sound in his conclusions, laboring to promote the peace and prosperity of the country.

As a father, husband, friend, citizen, Christian, editor and minister, William E. Pell stood eminent in excellence of character, a pillar of strength to the virtue, intelligence and prosperity of the State, and a tree of fruitfulness to the church of our blessed Redeemer.

The funeral services took place on last Sabbath afternoon in the Methodist church, conducted by Rev. B. T. Blake. The unusually large and solemn congregation in attendance bore testimony to the high esteem and warm affection he had won in this city and vicinity. His death is an irreparable loss to the church and State, but he has gained the everlasting inheritance of the saints of light.

May the rich consolations of the gospel cheer the saddened hearts of his deeply bereaved family.—*Raleigh Episcopal Methodist, November 19.*

EXCHANGE AND REAL ESTATE BROKERS IN MOBILE.—Price Williams & Son, of our sister city of Mobile, are engaged in the business of exchange and real estate brokers. A glance at their references is sufficient to satisfy those who do not know them of their reliability and high standing. All who have occasion for the services of brokers in their line cannot do better than to patronize them. For further information see their card in the column of new advertisements.

IT WILL BE SEEN by reference to our advertising columns that our old friend and brother, William Barrett, has formed a copartnership, and is now conducting the stationer's business under the style of Barrett, Seymour & Co., at the old stand, No. 60 Camp street, New Orleans. The firm shall have all the good wishes and patronage we can command. It is worthy of the greatest success.

A TRIUMPHANT DEATH.

Last week we gave some notice of the death and burial of the Rev. Adam S. Riggs, of the Tennessee Conference. The following account of his sickness and death is contained in the funeral sermon of Dr. McFerrin. It is a remarkable death indeed; an affecting and glorious record.

Bro. Riggs was taken sick on Monday night, at the Conference which convened at Pulaski, October 5, 1870. He suffered intensely; was delirious part of the time; recovered enough to return home on Saturday, the fifteenth; was affected with stupor the following day or two. Tuesday night he became much worse. Wednesday I called at his house en route for my appointment, Trinity; found him quite low. When I entered his room he beckoned me to his bedside; said he was glad to see me; that he had made his will; had said all he wished to say; thought he might get well, but it was all right with him; that I must not leave him until he died or began to get well. He talked about death as a thing indifferent; seemed happy all the time. There were constant expressions: "Bless the Lord!" "Bless the Lord, O my soul, and all that is within me, bless his holy name!" His physician advised against any conversation, which restraint he could not well bear. He said "volumes were constantly passing through his mind, and he was not allowed to express them;" "that he had visions and views of Jesus and glory, such as he had never expected on earth." He dwelt upon the fullness of the gospel of Christ; said to me: "You need not be afraid to

"Preach him to all, and cry in death, Behold—behold the Lamb!"

Speaking of the preachers, he said: "If there is a body of men on earth I love, they are Methodist preachers; with them I could be chained to the stake; could endure anything." He mentioned several by name—McFerrin, Green, Hanner, Summers, Hunter and others—said: "Tell my brethren of the Tennessee Conference there is not a man of them but I love; tell them that I passed away as clearly as I could under the circumstances, not being allowed to talk." Between four and five o'clock one morning during his sickness he thought himself dying; his family and friends were assembled around his bed, when he called for Bishop McKendree's farewell song: "All is well." No one knew it but his wife, who was weeping as though her heart would break. She told him she could not sing. He told him she could sing the hymn: "O sing to me of heaven." He again asked us to sing, "All is well"—said if we could not he would sing it himself. She commenced—her tremulous voice rose like the sound of a broken harp. In the second stanza he joined her. A smile of triumph illumined his face as they sang:

"There's not a cloud that doth arise To hide my Saviour from my eyes, I soon shall mount the upper skies!"

and while she, utterly overcome by emotion, ceased to sing, he finished—"All is well!" "All is well!" It was the most moving scene I ever beheld—a wife singing the triumph of her dying husband! During the day he called his family to him, one by one, gave them his dying counsel and his last blessing; his language seemed to me as eloquent as heaven's own dialect. I cannot forbear repeating some things that were spoken. To his wife he said: "You have been to me all that a wife could be to a husband; keep the children together; send them to school; train them for God." One sentence deserves a green and flowery immortality: "You have never hindered me from going to an appointment." To his oldest daughter, an affectionate, fragile creature, whom he called the idol of his heart, he said: "Sue, you'll be the last to leave me, I reckon, and the first to greet me on the other shore—live religiously and meet me in heaven." Thus he talked to each one of them, and when he came to Kelly, the youngest, a little girl of five brief summers, he said: "Now bring my babe, and lay her in my bosom." When brought, he folded her in his arms, saying: "Kelly, to me you are the sweetest gift God ever gave; he a good girl, mind your ma, love your brothers and sisters, and may the blessings of God, the Father, Son and Holy Ghost be yours forever! Now kiss me again, again, again, again."

To his son-in-law he said: "John, I gave you the idol of my heart; I make this request: I want you to join the church with her, live a Christian, and meet me in heaven." He then called his neighbors who were present, and spoke to each one of them, encouraging those who were Christians to live religiously, and exhorting those who were not to become so. He then said to me: "O that I could, like Samson, slay more at my death than in my life!" He still lingered on the shore for several days, although he said he

had entered the cold waters of death. I reached his home on Thursday night. He was sinking, but perfectly rational. He knew me. He reached out his hand, grasped mine with eagerness, and said: "I am almost gone, but all is right!" From time to time he assured me that all was right, all clear. Several times with a loud whisper he praised the Lord. I said to him: "Bro. Riggs, Paul said, 'For to me to live is Christ, but to die is gain; it is better to be absent from the body and present with the Lord; nevertheless, for the sake of the church he was willing to remain. You are willing yet to live and labor, if the will of God be so.'" He said: "Yes." "But if God call you, are you willing to die?" "Yes," he responded. "Glorious death!"

NEW PUBLICATIONS.

VALUABLE WORKS. By John Harris, D. D., late president of New College, London. Five volumes, 12mo, cloth \$7.50. Published by Gould & Lincoln, Boston.

We have received the above mentioned volumes from R. J. Harp, of the Depository, 112 Camp street, New Orleans. They are substantially bound, printed on the best of paper, and comprise a most valuable set of solid standard books. The titles and subjects of the several volumes are as follows:

THE FATHER-ADAMITE EARTH: A Contribution to Theological Science.

The contents of this volume are: Preface; Primary Truths; Principles Deducible from the Preceding Truths; Inorganic Nature; Organic Life; Sentient Existence.

MAN PRIMEVAL, or the Constitution and Primitive Condition of the Human Being.

This volume is divided into three parts. The first treats of the divine method, the second of the reason of the method, and the third of the ultimate end.

PATRIARCHY, OR THE FAMILY: Its Constitution and Probation.

This volume is divided into four parts—the divine method, the law of change or history of the probation of the family, the reason of the method and of the history, and the ultimate end of the family probation and economy as a means of divine manifestation.

THE GREAT TEACHER: Characteristics of our Lord's ministry.

This interesting volume comprises five essays on the following topics: 1. The authority of our Lord's teaching. 2. The originality of our Lord's teaching. 3. The spirituality of our Lord's teaching. 4. On the tenderness and benevolence of our Lord's teaching. 5. Our Lord's teaching practical.

THE GREAT COMMISSION, or the Christian Church Constituted, and Changed to Convey the Gospel to the World.

This volume is a most valuable contribution to our missionary literature, and has accomplished incalculable good. It is divided into six parts, as follows: 1. The missionary enterprise viewed generally in its relation to the word of God. 2. The benefits of the missionary enterprise. 3. Encouragement of Christians to prosecute the missionary enterprise. 4. Objections to the missionary enterprise. 5. The wants of the Christian church as a missionary society examined. 6. Motives to enforce entire devotedness to the missionary enterprise.

The last two volumes are probably best known to the Christian public. Twenty years ago their influence upon the churches was profound, and none can read them without profit. Next to these we rank Patriarchy or the Family as of great practical importance. The other volumes are elaborate, profound, speculative, and will fail to interest the majority of readers. The set, handsomely put up in a neat box or case, can be obtained at the Methodist Depository, 112 Camp street, where nearly all the freshest literature is to be had.

VALERIE AYLMER. A novel. By Christian Reid. New York: D. Appleton & Co. 1870.

A friend at our elbow who has sampled the book speaks well of it. The author is a lady of Carolina, whose father was a soldier in the Confederate army, and was killed at the battle of Bull Run. We are indebted to the publishers for a copy. Paper cover, two hundred and twenty-one pages.

Amongst periodicals which we

greatly prize, we have received the American Agriculturist; Good Words; Good Words for the Young; grandly illustrated this month; the Southern Farm and Home, published by J. W. Burko & Co., Macon, Georgia; Sunday School Journal, for teachers and young people, published by Carlton & Lanahan, New York; Appleton's Journal of Literature, Science and Art; the Sunday Magazine; the Nineteenth Century; the Manufacturer and Builder, a superb number this month; the Household, published at Brattleboro, Vermont; Hearth and Home, now published by Orange Judd & Co., New York; and Peters' Musical Monthly, a periodical filled exclusively with the choicest and most recent music, and published by J. S. Peters, New York.

Missionary Appropriations of the M. E. Church for 1871.

The appropriations for our mission work at home and abroad were completed by the Missionary Committee at its concluding session on Saturday, and the apportionment of the following sums for missions during the year 1871 on a basis of \$700,000, inclusive of \$75,000 required to meet drafts not yet fully due:

Africa	\$2,800
South America	11,044
China	32,796
Germany and Switzerland	27,900
Denmark	7,059
Sweden	12,700
Norway	8,710
Iceland	81,302
Bulgaria	9,504
Mexico	12,000
Italy	12,000
Total, Foreign Missions	224,198 64
Domestic Missions—foreign population	48,150
California Chinese	9,000
Missions among the Indians	4,000
Missions among Americans	281,500
Missions in United States Territories	13,300
Miscellaneous	80,900
Grand total of appropriations	660,238 54
To which add for indebtedness	10,942 51
Total	671,181 05

In the Conference missionary appropriations the usual allotments of St. Louis and Kansas were reduced to \$14,000 and \$6,000 respectively. New York Methodist, November 19.

ANNUAL CONFERENCES.

CONFERENCES.	PLACE.	TIME.	BISHOP.
East Texas	Garburg	Nov. 2	Martin
Miss. Col.	Valdosta	Nov. 4	Douggett
Virginia	Lynchburg	Nov. 9	Pierce
North Ala.	Gadsden	Nov. 16	Paine
Memphis	Brownsville	Nov. 16	Douggett
N. W. Texas	Waxahatche	Nov. 18	Martin
N. Carolina	Greensboro	Nov. 23	Pierce
Ala. Col.	Selma	Nov. 25	McTear
Ark. Col.	Camden	Nov. 25	Rever
Little Rock	Washington	Nov. 30	Rever
N. Miss.	Water Val.	Nov. 30	Douggett
N. Georgia	Augusta	Nov. 30	Kavanaugh
W. Texas	San Marcos	Nov. 30	Martin
Alabama	Montgomery	Dec. 7	McTear
S. Carolina	Charleston	Dec. 7	Pierce
Mississippi	Crystal Spr.	Dec. 14	Douggett
S. Georgia	Fort Valley	Dec. 14	Kavanaugh
Texas	Chillicothe	Dec. 14	Martin
Cal. Gen. C.	San Jose	Dec. 15	Paine
Louisiana	N. Orleans	Jan. 4	Douggett
Florida	Key West	Jan. 4	Kavanaugh
Ga. Colored	Savannah	Jan. 4	Pierce
Baltimore	Salem	Mar. 8	Pierce

LUTHER ON PREACHING.—Cursed are all preachers that in the church aim at high and hard things, and neglecting the saving health of the poor unlearned people, seeking their own honor and praise, and there-with to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to multitudes of young people, children and servants, of whom are more than two thousand. I preach to these, directing myself to them that have need of the door. Will not the rest hear me? The door stands open upon them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord; for they will need teach things touching matters of State, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude.

STOVES.—It will be seen by referring to our list of new advertisements that G. W. W. Goodwyn has removed to No. 52 Gravier street, where he deals in stoves, tinware, and everything in the way of tinners' furnishing goods. There is no more experienced dealer and manufacturer in this line, and none who is longer and more favorably known to the people of New Orleans. See card for full information.

The Virginia Annual Conference of the Methodist Protestant Church, at its recent session, resolved, by a vote of thirteen to twelve, to unite with the Virginia Conference of the Methodist Episcopal Church South, which has just held its session in Lynchburg, of which we hope to give the proceedings in our next issue.

NEW MONTHLY MAGAZINE.—To preachers or others who will send us ten subscribers we will send a copy free. Price, \$3.
A. H. REDFORD, Agent.

Married.

On the eighth of November, 1870, by the Rev. J. B. Stone, at the residence of the bride's uncle (William B. Augustus), JOHN LEE WILLIAMS, of Macon, Mississippi, to Miss MARIALA AUGUSTUS.

At the Methodist church in Whistler, Alabama, on the thirteenth of November, 1870, by the Rev. J. J. Grace, Mr. AMEL VETTER and Miss JULIA KORN, both of Whistler, Alabama.

On the fifteenth of November, 1870, in Whistler, Alabama, by Rev. J. J. Grace, Mr. EDWARD WHITTAKER to Miss KATE PRESTON, youngest daughter of Mrs. L. Preston, of Whistler, Alabama.

By Rev. John Wilkinson, on the tenth instant, at the residence of the bride's mother, near Keachie, WILLIAM H. WEA, Esq., of Shreveport, to Miss LENA V. CROWDER, of the former place.

November 10, 1870, at the residence of the bride's mother, in Black Hawk, Mississippi, by the Rev. Chas. B. Galoway, Mr. S. H. HARRIS to Miss S. M. STEPHENS.

November 15, 1870, at the residence of the bride's father, in Holmes county, Mississippi, by the same, Mr. JAMES A. RATHBUN to Miss MARY CLOWDER.

November 22, 1870, at the residence of the bride's father, Mr. C. Dillon, in this city, by Rev. P. M. Goodwyn, Mr. W. G. WILKINSON, of Donaldsonville, Louisiana, to Miss ANNE C. DILLON.

Obituaries.

Departed this life, August 24, 1870, TALITHA CATHARTIS, daughter of S. D. and M. A. Smithhart, aged five years, seven months and six days. Dearest little Katie has

Gone to that God whose tenderness Protects each fragile flower, Transplants them to a garden fair, In Eden's blooming bowers.

Farwell, dearest Katie, for awhile! We leave thee now, with God's smile for your sunshine, and heaven your happy home.

ACENTIE.

Mrs. ANN WHITE, daughter of Benjamin and Elizabeth Johnson, was born in Abbeville district, South Carolina, in 1821, and died in Nockmbe county, Mississippi, August 31, 1870. She was married to Willis White October 3, 1839, and for thirty-one long years she traveled life's rugged pathway happily together.

Sister White was raised by pious parents, whose godly admonitions and earnest prayers were successful in pointing her mind heavenward, and finally, in 1847, at a camp meeting in Pickens county, Alabama, culminated in her sound conversion to God. Sister White was the kindest of Christian women, possessing rare qualifications in the domestic circle. The outgushing of her natural impulses was of the purest character to those she knew well. God had endowed her with a noble and generous spirit, and she never avoided but rather sought opportunities which manifested this heavenly attribute. For many years her home was seldom without guests. Those who were connected to her by the ties of nature will rise up in the brightness of eternity, and call her blessed for her unremitting and disinterested kindness to them. Her course in life was such as to secure the confidence and esteem of the community in which she lived. She and her noble-hearted husband ever tendered an open door to the weary itinerant. Often the writer, worn down by the fatigue incident to itinerant life, has approached the door of their hospitable home, and been met by this sainted woman always with a smile of welcome on her face.

For many long years she was the subject of deep affliction, but as a meek and submissive Christian she did not murmur or complain that hers was a hard lot. However, in her last days her suffering was so intense that with an humble spirit she prayed to be released from her house of clay.

She said but little on the subject of death. Just before she died she took her husband by the hand, but could not speak, such was her suffering. She gave him a look, which we humbly pray will ripen in his conversion, that finally they may meet in that pure and blissful home where death is a stranger.

J. B. STONE.

JAMES NELSON McCADLEY, son of the late Rev. John McCauley and Martha Hamilton McCauley, was born in Frederick county, Maryland, on the tenth of March, A. D. 1821, and died at his home, in the presence of his very aged and pious mother, his wife, and two children—being the only living issue from his marriage—near Sulphur Springs, Madison county, Mississippi, on the fifteenth of May, A. D. 1870, of typhoid pneumonia.

He was converted to God and joined the Methodist Episcopal Church South at Pleasant Grove camp meeting, in Madison county, Mississippi, near his late residence, in the year A. D. 1836. He is said to have been born of God and the Spirit while in the arms of that

memorable Methodist preacher, the Rev. Mr. Steel. For thirty-four years Brother McCauley lived in the church militant without reproach and above suspicion. I have known him ever since my boyhood—say twenty years—and never heard aught that sapped his character.

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A LILY'S WORD.
BY LUCY LARSON.

My delicate life—
Blossom of fragrant snow,
Breathing on me from the garden—
How do you find it so sweet to live?

"One loving smile of the sun
Charm me out of the mold;
One tender tear of the rain
Makes my full heart unfold.
Welcome whatever the kind heavens give,
And you shall find it as sweet to live."

SEA FLOWERS.

"Flowers in the sea," are there? Yes, plenty of them, and of the most beautiful shapes and colors; very difficult to gather, I grant you, and inconvenient to stroll among, but flowers as lovely and as varied as those which grow in our gardens upon dry land. People upon this earth who walk about, as most of us do, looking no further for beauty than just what we can see without thought or trouble, have very little idea of the marvelous variety and perfectness of the works of God. Surely if we should learn about and understand for ourselves something of the myriad, the endless forms of life and beauty with which this world is filled, and then could look up toward the glorious heavens with its other countless worlds, and say from our hearts, "My Father made them all," we might have some better idea of what it is to be called the "children of God."

But it was not of this great subject which I meant to speak, but only of one of the most curious of these varied forms of beauty with which the world is filled, and one of which some of you may never have learned. You look at the sea with its foaming crests and its blue mighty billows, and you feel as if beneath was a black watery depth, without beauty or loveliness, wherein dwell huge monsters and scaly fish and strange slimy creatures, but you do not know, perhaps, that there are also caves glittering as if with precious stones, and whole beds of exquisite flowers of every shape and color. I think there is hardly a flower you have seen which does not have something very like it growing far down beneath the dark waters. But the strange part of it is that these are not flowers only, but living creatures too; they go off, some of them, on journeys to other homes, found colonies and die; and yet they look only like bright flowers, feathery ferns or budding twigs. Is it not wonderful? Yet not more so than thousands of things which we see every day without even stopping to think about them.

It is only of a very few of these strange flowers that I can tell you, but that will be enough, if you think about and understand it, to make your eyes open very wide with wonder. First we have the Sea Anemones, looking like large red flowers, growing along the sides of rocks or in the bottom of the sea. You would think them a bed of bright poppies whose stems had forgotten to grow, for the flowers are set close down upon their root-like feet; yet these bright poppies can crawl over the rocks on which they live, and ring forth from their red mouths little poppies which fasten on to the same rock, or sail off in the blue waters to a home of their own. These flowers have their stings, too, like nettles, if they are touched; and if you should have the courage to grasp them and break them in pieces, each piece would be a new creature, with a life all its own.

Then, too, there are the Sea Lilies (Crinoids, they are called,) with stalks from which they seem to grow out of the rocks, and bell-like flowers pure as white garden lilies, or tinted lovely delicate hues. Then there are the Ferns—Feather Stars, some of them are called—with soft feathery branches like a delicate fern, and a tiny stem which, when the creature is young and fragile, holds it tight to rocks or sea-weeds. Some of these ferns are held tight all their lives, rooted by this stem, but most of them when they grow older break away from it and sail off into the water like the little anemones. Then, too, there are creatures like mushrooms, which swim about in the cold Northern seas, and live on smaller creatures, who are also trying to keep up a poor frozen sort of life among the icebergs. There is a very curious flower creature also, called the Gorgon's head, which lies spread out in the water with its red or green leaves. Take it up out of the water, however, and you will find it clinging sharply to your hands, but before you have time to shake it off the strange creature is gone. He gathers his long limp leaves up like a folded flower, and is already dead.

There are other sea-flowers which grow in masses, and are somewhat like clusters of Verbena or Dwarf Phlox. The bodies of the little creatures, whose heads have this flower-like appearance, are pale blue, and they, when they choose, can draw themselves in their cup-

like houses, and leave only their bright green heads up, like an unopened flower bud. Others grow along stems, from which they branch out in beautiful star-shaped flowers, of the loveliest blue, crimson or lilac.

But the most wonderful and beautiful of all these flowers are the Corals. You have heard of them, and seen pieces of their work in breastpins or necklaces, I suspect. People say, who have seen them growing far out in the deep sea, that no beds of flowers can be more brilliant nor more varied than the great Coral gardens which stretch for hundreds and hundreds of miles under the sea. It is only lately that people have learned that these were not only wonderful flowers, but still more wonderful insects. The coral branches which we sometimes see of so many beautiful shapes have been stripped of all their flower-creatures, which die, shrivel up and crumble away as soon as they are taken out of their ocean home. If we could clothe one of these branches again with life you would be almost wild with delight at its beauty. Over the stony branches we would see a covering of jelly-like cells, and out of each cell a lovely flower rising, perhaps of bright rose-color, with feathery petals of pure white, which wave as if they were swayed by a breeze. You can hardly imagine any colors which are not found in these lovely coral gardens; and then, sailing about among them all, are other flower-like creatures. Sea Cucumbers, with feathery heads; bright star-flowers of violet, yellow or crimson, and all manner of brilliant and strange creatures. We often hear of coral islands many miles around, and these you must know are built by these pretty, delicate flower creatures, for they form, or deposit, as it is called, this stony substance which we call coral, working silently on generation after generation, for hundreds or thousands of years, until they have built up miles of these stony branches of white, pink or red, under the waves. One generation of flowers dies, to be sure, but immediately fresh flowers are ready to take the place and build higher the work of their parents. Waves heat against them and break off great lumps of coral, but they only build the firmer, till they form a strong wall, inside of which the delicate flowers wave their feathery arms peacefully in the placid water. Some families of these corals have built reefs, as they are called, nearly a thousand miles in length, along the Australian coast; others have built up hundreds of round islands in the midst of the Pacific ocean.

I shall only try to tell you of one more of these sea flowers, and that is a very curious one indeed, for it seems to have a most treacherous disposition. For my part I think that alone would be enough to show people that it is no flower but a mischievous animal, because flowers only live to do good and give pleasure. This Sea Flower is like a large double German Aster, with long petals of a delicate green, tipped with a beautiful rose-color. The flower is rooted to a rock, and the lovely petals wave about in the water. But then they are not petals or leaves at all, but only so many cruel arms holding a deadly poison, which they reach out for any unfortunate little fish who shall come near to look at their beauty; and this is not a flower after all, but a greedy creature with a great open mouth, which is hidden safely under the beautiful waving arms; and "well," says a writer, "do these arms perform their duty, for the instant that a foolish little fishlet touches one of the rosy lips, he is struck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is drawn into the huge, greedy mouth, and he is seen no more. Then the lovely arms unclose and wave again in the water, looking as innocent and harmless as though they had never touched a fish."

Is not this wonderful? And yet it is one of the least of the wonders with which this mighty universe abounds. The air, the earth, the water, are filled with myriad creatures a thousand times too small for you to see or feel, yet all beautifully and wonderfully made; and of all these we should remember our Saviour's words: "Your heavenly Father feedeth them."—*Baltimore Christian Advocate.*

GOD WORKS SILENTLY!—Drop a piece of wool on the floor. Do you hear it? No. It is noiseless. How about the snow? Does it make a great shout to tell us it is coming? Certainly not. "He giveth snow like wool." It is noiseless! And this is altogether characteristic of divine operations. The great forces of the universe are mute. The sun never speaks. The atmosphere is mute. Gravitation has no tongue!

He who does his work well generally does it at a profit.

The Farm and Garden.

ORANGE CULTURE IN FLORIDA.

I promised to give you an article on the orange and its cultivation in this latitude, which, I think, will be equally applicable to your region. I will now proceed to carry out this promise as succinctly as possible; premising that I do not profess to be a scientific pomologist, and simply give my mode of procedure, which has proved very successful.

In the first place select a location with an open exposure to the northwest (this being the point from which our coldest freezing winds come) with as broad a sheet of water as possible to the northwest of the site chosen. In passing over this sheet of water ice winds lose a portion of their cold, and are rendered less damaging to tender vegetation than where no water exists. This exposure also retards the flow of sap, rendering the trees less sensitive to the effect of sudden cold.

The land should be sufficiently high to drain itself; if it does not it must be drained artificially. It is by no means necessary that the soil should be very rich; a sandy loam, that in this region will yield twelve to fifteen bushels of corn per acre, will do. It should be well prepared by deep plowing and harrowing. The holes should be dug three feet deep, and, according to the size of the tree, two and a half to five feet in diameter; a hushel or two of swamp muck thrown into each hole, and well mixed with the surrounding soil. The holes should not be less than twenty-five feet from center to center. Trees fifteen to twenty years old will nearly or quite shade the whole space at twenty-five feet. This distance gives a free growth and makes a more shapely tree, allowing it to expand equally in every direction. A row of peach or guava may be placed intermediately between the rows of orange without any injury to them.

Second. As to the kind of trees, whether seedlings or the wild or sour orange stock. If the wild or sour orange is chosen, a trunk or stem from two and a half to four inches in diameter is the best. In fact a bearing stock of any size will do; with a sharp spade or ax make a circular cut around the tree three to four feet in diameter, cutting square or outwardly all the lateral roots; then with a hoe or shovel undermine on one side till you can reach the tap root, say two and a half feet below the surface; cut it off slanting downward; then if the lateral roots have been well out the tree may be heeled over to one side and easily taken out. It should then be sawed off sloping about four feet above the surface roots. The roots, especially those small fibrous ones, should not be allowed to get dry, which they do very easily; and when such is the case the tree, when planted, may live and grow, slowly or vigorously, according to the degree of injury received by these roots—they being the principal feeders of the orange tree. The tree should be set so as to bring the upper roots not more than two inches under the surface when the hole is filled up. The earth should be well worked in around the roots by hand, occasionally throwing in a quantity of water, say from two to four gallons. If this is well done, leaving no hollows about the roots, ninety of every hundred trees should be saved. The best time for transplanting is from the fifteenth of November to the first of March, the sap being more dormant and sluggish at that period than any other. The orange may be transplanted at almost any season if proper care and mulching is attended to. Too much watering in many instances is injurious, and frequently causes the decay of those fibrous roots, when they have become partially dry before being put in the ground. On account of their dormant condition, one thorough watering is sufficient in ordinary seasons.

As to the choice between the sour stock and the seedlings: The sweet seedling is the most hardy; will stand a greater degree of cold. It therefore sometimes happens that the cold is sufficient to kill the sour stock, and not seriously injure the sweet seedling. In this event, of course, the sweet bud on the sour stock must die, and the grower has to wait until the sour stock sprouts from the root and grows large enough to admit of being rebudded; whereas, when the seedling is killed, the new sprouts from the roots will be sweet, and will bear in three years. Again, I am convinced the seedling makes the most durable tree, and the most luscious fruit. It is true fruit may be had from the huddled tree in from two to four years, when it requires from four to six for the seedling to bear. I have had huddled trees to bear in twelve months from twenty to fifty oranges, but this is not usual; I have also gathered two hundred to two hundred and fifty ripe oranges from buds of two and three years' growth.

A grove or orchard of seedling trees, fifteen years old, should average one thousand five hundred to two thousand oranges to each tree, and these will sell readily at one and a half to two cents each, purchaser paying for picking and packing. This, in a grove of one hundred trees, would give from \$22.50 to \$40 per tree per annum, or \$2,250 to \$4,000 per acre—one hundred trees per acre. The orange tree, if properly cared for, will continue to grow and to bear *ad infinitum*. I have seen trees said to have been one hundred years old, that yielded annually from seven thousand to ten thousand marketable oranges. Can the same space of ground, planted in any other article, be made to give a greater return in money value for the same outlay of capital and labor?

Take a piece of wild land; say its original cost is \$10 per acre; to put it in proper condition for successfully growing the orange, say will cost (grubbing, ditching, plowing and fencing) \$100 per acre; say original cost of one hundred trees and putting them out, \$1 per tree, on an acre \$100, thus making one acre in an orange grove cost \$210. If put out in huddled trees it will give something for marketing the third year; if in seedlings about the fifth year, during which time the same land can be advantageously cultivated in corn, peas, potatoes and all kinds of melon and garden vegetables for family use. The labor necessary to cultivate these articles can give the orange trees all the attention they will require; and at the end of ten years there will be an income of \$1,000 to \$2,000 per acre; as secure as the best bank or railroad stock in the country. The orange tree requires the same attention as the apple tree North. It has but two enemies that I know of in this section of country—cold below twenty-two degrees Fahrenheit, and what is known as the "orange insect."

The first may be guarded against by a judicious selection of locations and using smoking log-heaps to the northwest on the few cold nights as may be required. The insects may be overcome by cultivation, and keeping the trees in a steady but vigorous state of growth; or by the use of a solution of guano, injected occasionally over the infected trees. My most beautiful trees have had the insect on them since they were six inches; they are now eighteen years old.

You ask about the varieties of orange among us: The principal are the round and oblong, Mandarin and Tangerine; the latter, in my opinion, is nothing more than the Mandarin, rather a small, flat orange, the pulp of which is inclined to be red, and the lobes part or separate from each other when the outside peel is removed.

A great diversity of opinion exists in regard to the orange. Some contend that the plant from the sweet orange seed will be a sour orange tree, and that a bud from the huddled tree on the sour stock will produce a sour orange. My experience is that, without exception, the seed from the sweet orange will produce a sweet orange; but that they may and do differ in flavor and sweetness from each other; and that the bud from a huddled tree will produce its like—the product from the bud partaking of the nature of the parent bud and not of the stock budded.

I have treated exclusively of the orange. The same treatment will answer equally well for the lime and lemon. These, however, are a shade less hardy than the sweet orange, the lime being a little more sensitive to cold than the lemon.

The guava, another tropical fruit, deserves particular notice, as I esteem it of equal importance to either of the above. But this communication is already too much extended, and I will therefore refrain for the present—simply remarking that during the winter of 1868-9 my guava trees were killed to the ground; that the sprouts from the old roots are now from six to eight feet high, and full of fruit, losing but one crop of fruit by the disaster.

Our orange crop will not be quite as heavy this season as last, owing to a severe drought in March and April, accompanied by strong heavy westerly winds, causing much of the young fruit to drop. We shall have a fair lemon and lime crop. Other crops—corn, cane and potatoes, sweet and Irish—are very promising but rather backward.—*F. L. Dancy, Orange Mills, East Florida, in Southland.*

Beware of impatience or contradiction. Do not condemn or think hardly of those who cannot see just as you see, or judge it their duty to contradict you.—*Wesley.*

Be not penny wise. Riches have wings, and sometimes they fly away of themselves; sometimes they must be set flying to bring in more.—*Lord Bacon.*

Do not the half of what you can, and you will be surprised at the result of your diligence.

God will never withhold from those who trust him the means to carry on his work.

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legs, front round corners, serpen-

tine moldings, possessing sweet,

powerful and deep tone, with per-

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violin, octave, pleale and tremelo,

five octava, two sets reeds, with

"on and off" tremelo and combina-

tion swell, oil-finished black wal-

nut case, paneled all around, with

moldings, brackets and engraved

ornaments, music desk and carpet-

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cal weakness and derangements of public

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bronchitis, indigestion, and other compli-

cations, and deformities of the lungs, spine

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vous affections, constipation and chronic di-

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placements of the womb, Rupture, Piles,

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female system.

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where necessary the professional aid of the

action; supply a missing link in treat-

ment; place the above affections in a new

and more hopeful light, and often complete

cure where medicine can only mitigate, and

more than can cure a hernia or dislocated

joint.

He specially desires an examination of

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fers, where necessary the professional aid of the

application of the above braces will be under

their supervision or that of the family phy-

sician.

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Magnesium is a metal of silver whiteness, which is quite abundant in nature, but only to be extracted from its combinations with considerable difficulty. It is of very great lightness, speaking of weight; it also produces a very great light when burned. When rolled into thin strips, or drawn out into wire, it readily takes fire from a match or a taper, and the brilliancy of its white light is surpassed by nothing when burned. It has been used for military signals, for illuminating the path of the sea by ships, for looking down people's throats by the laryngoscope, and for lighting up caves and even the crypts of the Egyptian pyramids. The silk-mercers and milliners of Paris have discovered its value for enabling one to determine exact tints on dark days or in the night time. It has the singular property of bringing out all colors with the utmost definition. Thus the green of shrubbery and the tints of flowers in a garden become as brilliant by night as by day. For photographic purposes it is equal to the sun itself, and in the magic lantern it supplies a convenience long desired. The great drawback to its practical use has been in the cost of production. For, be it known, it burns up very fast, and is hard to extract. The cost has been recently diminished by new processes, and it is produced as a regular article of trade by the American Magnesium Company at Boston; though still its use is limited to occasional photographing, and for fancy purposes, such as lighting up tableaux, magic lanterns, etc. It is also put up in convenient form to be used by ladies at their toilet when they are anxious to determine the harmony of colors which they propose to wear. As a toy a spiral ribbon is very interesting and harmless. To carry in the pocket something which will flash out an illumination equal to daylight, and which can be seen twenty-eight miles, may well interest a lad, and is far safer than rockets or gunpowder, as it will not take fire unless deliberately lit, and will never explode. According to recent announcements an English company is hoping to reduce the price of sodium from \$4 to twenty cents. As sodium is used for extracting magnesium, we may hope that the price of this also will be proportionally reduced, and it will be a great blessing to humanity if it can be brought within the range of common use.—*Christian Union*.

HOUSEKEEPERS' DEPARTMENT.

TAPIoca PUDDING.—Six eggs, two quarts of milk, one cup of sugar, one cup of tapioca soaked in water overnight. Grate nutmeg on top. When partly done stir it, as otherwise the tapioca will sink to the bottom.

JUMBLES.—One and one-half cups of sugar, one-half of a cup of butter, two eggs, one teaspoonful of soda in one great spoonful of sour milk, flour to knead and roll like cookies. These will keep for months and are not so nice the first day.

STANDARD LEMON PIE.—Six eggs beaten, whites and yolks separately; two cups of milk, two cups of sugar, two cups of butter, juice and rind of two lemons. Beat the butter and sugar together, squeeze the juice and grate the rinds of the lemons, and the whites of the eggs lastly.

JELLY CAKE.—One cup of butter, two cups of sugar, three cups of flour, four eggs. Bake the cakes on jelly cake tins. The jelly to spread between the cakes is made with one apple grated, the grated rind and juice of one lemon and one cup of sugar, one egg. Boil until it jellies, stirring constantly. Cool before using. This jelly is preferred to any other.

TAPIoca ICE.—Soak over night four tablespoonfuls of tapioca in cold water, add a pint of peaches quartered (apples will be good also, the sweet preferred.) Place the fruit in the dish and pour the tapioca over it, add one quart of water and sprinkle sugar over it; bake slowly one hour. A simple and safe food for the sick, if any food is needed.

TAPIoca PUDDING.—A good pudding may be made in the following manner: Take three tablespoonfuls of tapioca and soak over night. Add one quart of milk and boil slowly half an hour, and then add the yolks of three eggs (beaten with sugar and a half teaspoonful of cinnamon and a little salt.) Then beat the whites of the eggs to a foam and pour it over the other, when ready to bake, and bake the whole slowly half an hour. May be eaten cold, and is a wholesome dish.

MOCK MINCE PIE.—A good substitute for the ordinary mince pie, so objectionable on the score of health, may be made in the following manner: Take two chopped apples, a teaspoonful of chopped raisins, four soda crackers, a coffee

cup of molasses, a teaspoonful of sugar, a tablespoonful of cloves, cinnamon and allspice, one quart of cider or one pint of vinegar; place the whole on the fire for ten minutes. This will make four pies, and will keep as long as the ordinary meat pies, and are more wholesome.

COCONUT CAKE.—Two cups of white sugar, one cup of sweet milk, whites of four eggs, two-thirds of a cup of butter, three cups of flour, one teaspoonful of baking powder. Bake in tins like jelly cake. Make a frosting of the whites of four eggs beaten stiff, and powdered sugar, using eight teaspoonfuls to each egg. When the cakes are a little warm, spread the icing on, and sprinkle prepared coconut on each layer, covering top and sides.—*The Household*.

OHOOSE WHOM YE WILL SERVE.

God in his mercy has valued the future from us; we know not what shall be. But this we do know—for our Lord, who is to be the Judge; has told us—that there will be a searching, awful judgment for every act, for every idle word, for every thought of the heart; and that they who are found then in willful, impenitent sin shall die the second death—cast away from the light of God's face into the "outer darkness, where shall be weeping and gnashing of teeth."

But will not God's mercy interpose to stay these fruits of sin? We are told that "death is the wages of sin." You know well that when work is done the Master cannot justly withhold the wages—just as when work is not done he cannot give it, without harm as well as injustice. This death of misery is the just wages which sin has earned. True it is that for a long time, throughout all the day of life, from the first to the eleventh hour, God is always calling men to shake off sin's service and sin's wages—is always ready to forgive the past, as he did in David's case, even while, for the sinner's own sake, that sin is scourged and punished. So is it with our men. God grant that we hear the call, through our Lord Jesus Christ! But there is a limit—there is a time beyond which, so far as we know, repentance cannot be granted. Sin cannot be forgiven, or death kept from men, without outraging the justice of God, and destroying all the conscience and responsibility of man. We are told, in the grand and touching words of the Bible's oldest book, that to know that it is so, "repents God, and grieves him at the heart;" we remember that our Lord himself wept over Jerusalem, because his people would not hear him, and because he could not save them if they did not hear. We remember how, in his suffering on the cross, he said to the women: "Weep not for me; weep for yourselves, and your children." Just so a father bleeds at heart when he punishes his own son; and a judge is moved to tears when he gives sentence of death. But the wages which are earned must be paid; else God would cease to be God, and man would cease to be man.

The only safety from sin lies in the positive attempt to serve God—to do his commandments—to yield to his will—to throw ourselves on his grace. In this present world there seems to be generally three classes of men—the true and good servants of God—the determinedly evil, devoted to the slavery of sin—and the great mass, who are indifferent, half persuaded, but not quite persuaded, ready, like the Jews (on our Lord's entry into Jerusalem), to say: "Hosanna" to-day, and "Crucify him" to-morrow. But as the eye of God looks down on this great mass he sees it always being drawn one way or the other; melting away, as it were, into the two opposite bands. And at the great day of judgment you know that it will have disappeared. There will be no middle party then; but only those who are on the right hand, and those who are on the left hand, of the great white throne.

But, thank God! this is not the whole truth. There is that other statement: "The gift of God is eternal life through Jesus Christ our Lord." But meanwhile, I pray you, ponder this—the sad and awful side of the great truth; ponder it in your own hearts, and at your own private prayers. So far as you feel you are gliding into sin, awake while it is yet time—pray to God for forgiveness, and struggle in his grace to break sin's chains. So far as God has kept you from sin, thank him, and take courage to go onward. It is still "the accepted time, and the day of salvation." Never, unless you choose it, need you die in sin's bondage, and find to your untimely sorrow that the "wages of sin is death"—even the death eternal.—*An English Preacher*.

A CLEVERMAN addressed his female auditors as follows: "Be not proud that our blessed Lord paid your sex the distinguished honor of appearing first to a female after the resurrection, for it was only that the tidings might be spread the sooner."

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ADVOCATE CALENDAR, 1870.

ADVOCATE CALENDAR, 18														
MONTHS.		Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.	MONTHS.		Sunday.	Monday.	Tuesday.	Wednesday.
JAN		2	3	4	5	6	7	8	JULY.		3	4	5	6
		9	10	11	12	13	14	15			10	11	12	13
		16	17	18	19	20	21	22			17	18	19	20
		23	24	25	26	27	28	29			24	25	26	27
		30	31								31			
FEB		1	2	3	4	5	6	7	AUG.		1	2	3	4
		8	9	10	11	12					7	8	9	10
		13	14	15	16	17	18	19			14	15	16	17
		20	21	22	23	24	25	26			21	22	23	24
		27	28								28	29	30	31
MAR		1	2	3	4	5	6	7	SEPT.		1	2	3	4
		8	9	10	11	12					5	6	7	8
		13	14	15	16	17	18	19			11	12	13	14
		20	21	22	23	24	25	26			18	19	20	21
		27	28	29	30	31					25	26	27	28
APR		1	2	3	4	5	6	7	OCT.		1	2	3	4
		8	9	10	11	12	13	14			5	6	7	8
		15	16	17	18	19	20	21			12	13	14	15
		22	23	24	25	26	27	28			19	20	21	22
		29	30								26	27	28	29
MAY		1	2	3	4	5	6	7	NOV.		1	2	3	4
		8	9	10	11	12	13	14			5	6	7	8
		15	16	17	18	19	20	21			12	13	14	15
		22	23	24	25	26	27	28			19	20	21	22
		29	30	31							27	28	29	30
JUN		1	2	3	4	5	6	7	DEC.		1	2	3	4
		8	9	10	11	12	13	14			5	6	7	8
		15	16	17	18	19	20	21			12	13	14	15
		22	23	24	25	26	27	28			19	20	21	22
		29	30								26	27	28	29
TO ADVERTISERS.—A straight pencil mark above calendar indicates the date of a letter received a circle the amount lar received, and a half circle the amount.														

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The general trade of the city continues to improve. More country merchants have made their appearance, and have been busily engaged in laying in their winter supplies, but from some branches we have reiterated complaints of the demand being much less animated than usual at this time of the year, and trade being on the whole unsatisfactory. Sugar is supposed to have fallen to its lowest point, and has shown more steadiness and firmness, but the demand has been only moderate. Molasses also has been in less active request, and sold at a further decline for the particulars of which we refer to our regular report. Western produce has been inanimate, and with the exception of some demand for shipment to Gulf ports, the movement has been confined to the local trade.

Our accounts from the country present a marked contrast to those of last week. The late freeze is reported to have killed the cane in the northern range of sugar parishes, and, should the weather turn warm and muggy, it is apprehended that the result will be a material curtailment of the sugar crop, with perhaps some increase in the supply of poor molasses, but if it continue clear and cool the damage may not prove serious. From the southern parishes the intelligence is less unfavorable. As yet, however, we have no definite intelligence on this subject.

The river is eleven feet five inches below high water mark.

COTTON. The following are the arrivals since the eighteenth instant:

Louisiana and Mississippi	20,372
Florida	130
Lake	1,629
Mobile	46
Texas	27,078

On Saturday the movement commenced with a fair inquiry, at prices more in favor of factors, but without any marked advance, after which, notwithstanding a decline of $\frac{1}{4}$ to $\frac{1}{2}$ per cent in sterling exchange, the upward tendency was more decided, and the closing quotations showed a net improvement of $\frac{1}{4}$ to $\frac{1}{2}$ c, good ordinary ruling at 14 $\frac{1}{2}$ to 14 $\frac{3}{4}$ c, and low middling at 14 $\frac{1}{4}$ to 15 $\frac{1}{4}$ c. The sales at the same time were to a liberal extent, embracing 7,100 bales. On Monday it was extremely inelastic, dark and rainy. The demand, nevertheless, continued good, and although the supply was curtailed from sampling being prevented by the weather, yet 5,100 bales changed hands at a further improvement of $\frac{1}{4}$ c. On Tuesday the market opened with a fair inquiry at previous rates, the bulk of the sales showing no quotable improvement. At a later hour the advance seemed to be on the side of the buyers, but still later, under an improvement of $\frac{1}{4}$ c. at New York, prices again hardened, and toward the close were still more strengthened by an encouraging dispatch from Liverpool. The sales embraced 7,000 bales.

This makes an aggregate for the past three days of 19,200 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 239,938 bales; against 253,897 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 67,998 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 115,706 bales to Great Britain, and a decrease of 73,144 to France, and 6,043 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary 12 to 13 $\frac{1}{2}$
Good ordinary 14 to 14 $\frac{1}{2}$
Low middling 15 to 15 $\frac{1}{2}$
Middling 16 to 16 $\frac{1}{2}$
Strict middling 17 to 17 $\frac{1}{2}$

COTTON STATEMENT.

Stock on hand Sept. 1, 1870	20,698
Arrived past three days	22,078
Arrived previously	240,261
Total	283,037
Exported past three days	32,492
Exported previously	187,030
Total	219,522
Stock on hand and on shipboard	93,513

MOBILITY. Gold, 111 $\frac{1}{2}$ to 112.
 American silver half dollars, 108 to 108 $\frac{1}{2}$, and Mexican dollars at $\frac{1}{4}$ per cent. premium in gold.

The sales of Certificates of Indebtedness include \$650 Fiscal Agency, of July 16, on Saturday at 82; \$1,500, same date, on Monday at 80 $\frac{1}{2}$; and \$1,300 State at 63 $\frac{1}{4}$ to 64; and \$300 Fiscal Agency, July 16, on Tuesday at 83 $\frac{1}{2}$.

City Treasury notes are quoted at 20 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, NOV. 22, 1870.
 Texas cattle, choice, per head \$4 to 45
 Texas cattle, second qual., per head 22 to 35
 Texas cattle, third qual., per head 14 to 20
 Hogs, per lb. gross, 8 to 10
 Hogs, first quality, per head 8 to 10
 Hogs, second quality, per head 6 to 8
 Hogs, third quality, per head 4 to 6
 Mutton, choice, per head 100 to 110
 Mutton, second, per head 80 to 100
 Mutton, third, per head 60 to 80
 Calves, per head 8 to 12
 Calves, second, per head 6 to 8
 Calves, third, per head 4 to 6

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES	FROM	TO
Agricultural implements	5 00	7 00
Cotton scrapers	5 00	7 00
Cotton sweeps	5 00	7 00
Cultivators, diam. & shovels	7 50	10 00
Cultivators, riding	50 00	75 00
Cultivators, walking	40 00	50 00
Shovels	5 00	16 00
Spades	9 00	17 00
Axes	10 00	15 00
Barrels, 40 gal.	25	30
Kentucky	25	30
East India	25	30
Bale rope, 4 in.	1 05	1 10
Kentucky	1 05	1 10
Break, 100 lbs.	5 00	6 00
Pilot	5 00	6 00
Crackers	5 00	6 00
Bricks, 8 in.	10 00	11 00
Bricks, 10 in.	10 00	11 00
Candles, 4 lb.	47 00	50 00
Sperm, New Bedford	50	55
Tallow	13	15
A damantine	13	15
Star	13	15
Good, 4 lb.	35	35
No. 1	35	35
Sweet and spiced	35	35
Cider, 4 bbl.	15 00	18 00
Western	15 00	18 00
Coal, 40 ton	11 00	12 00
Canal	11 00	12 00
Anthracite	11 00	12 00
Western, 4 bbl.	25	30
Barilla (currency)	27	29
Corolla	24	28
Copper, 4 lb.	30	33
Braziers	33	35
Shavings	33	35
Copper bolts	25	26
Yellow metal	25	26
Cordage, 4 lb.	22	23
Manilla	22	23
Tarred, American	21	21
Rosin	30	30
Corn meal, 4 bbl.	8 50	9 75
Cotton seed	12 00	14 00
In sacks	15 00	18 00
Dyes, 4 lb.	4	4
Logwood, Campy	4	4
Logwood, St. Domingo	4	4
Indigo, 4 lb.	1 75	1 85
Indigo, 4 lb.	1 75	1 85
Madder	20	22
Eggs, 4 dozen	12	15
Western	12	15
Feathers, 4 lb.	60	65
Flax, 4 lb.	1 40	1 50
Cod	60	65
Herrings	21	27
Mackerel, No. 1, 4 bbl.	13 00	16 50
Mackerel, No. 2	9 50	11 50
Mackerel, No. 3	9 50	11 50
Flaxseed, 4 lb.	4	6
Flour, 4 bbl.	5 25	5 50
Double extra	4 50	4 75
Superfine	4 25	4 50
Pine	4 25	4 50
Common	3 50	3 75
Prunes	15	16
Figs, drum	20	25
Dried apples	5	7
Curranas, new	15	22
Almonds, soft shell	22	25
Balsam, M. B., 4 lb.	5 00	6 00
Balsam, layer	5 00	6 00
Lemons, Palermo, 4 box	5 00	6 00
Lemons, Malaga, 4 box	7 50	9 00
Oranges, La. 4 box	7 50	9 00
Oranges, Palermo, 4 box	7 50	9 00
Guava, 4 box	3 25	3 75
French, 8 by 10	3 50	4 00
French, 10 by 12	3 50	4 00
French, 12 by 18	4 00	4 50
Grain, 4 bushel	50	53
Corn, 4 bushel	55	58
Beans, 4 bbl.	9 00	10 50
Hops, 4 lb.	25	28
Mal, Western	1 20	1 40
Mal, Canada	1 60	1 80
Guano, 4 bag	8 00	9 50
Gunny bags, 4 bag	24	25
Hay, 4 ton	45	50
Western	45	50
Northern	45	50
Louisiana	45	50
Hides, 4 lb.	14	14
Mexican dry flint	14	14
Country dry flint	14	14
Texas stretched ditto	12	13
Dry salted	12	13
Wet salted, city slaughter	9	13
Iron, 4 ton	45	50
Pig	45	50
Country bar, 4 lb.	4	6
English	3	4
Sweden, assorted	3	4
Hoop	6	8
Sheet	6	8
Boiler	6	8
Nail rods	10	12
Cotton ties	6	8
Castings, American	6	8
Lime, 4 bbl.	1 75	2 50
Western	1 75	2 50
St. Louis	2 25	2 50
Rockland, 400	2 25	2 50
Cement	2 25	2 50
Plaster, Paris	3 50	3 75
Molasses, 4 gallon	40	45
Louisiana	40	45
Cuba	40	45
Rebbed	40	45
Moss, 4 lb.	6	6
Gray country	6	6
Black country	6	6
Select water-rotted	9	10
Nails, 4 lb.	4 75	4 90
Wrought, German	14	16
Wrought, English	14	16
Naval stores	3 50	3 75
Tur, 4 bbl.	2 25	2 50
Roan, No. 1	2 25	2 50
Roan, No. 2	2 25	2 50
Roan, No. 3	1 75	1 80
Syrup Turpentine, 4 gal.	38	40
Varnish, bright	50	55
Older	1 20	1 25
Lard, 4 gallon	1 20	1 25
Coal oil, in barrels	33	34
Coal oil, in cases	35	36
Lime, raw	1 10	1 12
Shingles	2 75	3 00
Shingles, red	1 10	1 20
Cotton seed, refined	85	85
Cotton seed, crude	85	85
Castor	2 00	2 25
Tanners', 4 gallon	30	1 00
Oil, 4 lb.	23	27
Linseed, 4 ton	23	27
Cotton seed meal	23	27
Provisions, 4 bbl.	23	27
Beef, mess, Northern	23	27
Beef, mess, Western	23	27
Beef, dried, 4 lb.	23	27
Beef, tongues, 4 dozen	23	27
Pork, mess	23	27
Pork, prime mess	23	27
Hog, round, 4 lb.	23	27
Hams, 4 lb.	23	27
Hams, canvassed	23	27
Shoulders	23	27
Green shoulders	23	27
Lard, prime, in tierces	23	27
Butter, Northern	23	27
Butter, Western	23	27
Cheese, American	23	27
Potatoes, 4 bbl.	2 50	3 00
Onions	3 00	5 00
Apples	4 00	5 00
Cabbages, 4 orate	8 00	12 00
Rice, 4 lb.	4	8
Louisiana	4	8
India, (gold, in bond)	4	8
Carolina	4	8
Sugar, 4 lb.	13	14
Havana, white	13	14
Havana, yellow	10	11
Havana, brown	10	11
Muscovado	10	11
Wool, 4 lb.	10	10
Washed	10	10
Burly	10	10
Louisiana, native	10	10
Texas, 4 lb.	10	10
Morino	10	10

Special Notices.

ALABAMA CONFERENCE.

The members will call at the Methodist Episcopal Church South on their arrival in the city. Those who intend bringing their wives must give timely notice. J. H. MATTHEWS, MONTGOMERY, ALABAMA.

NOTICE.

The class of the first year, Alabama Conference, will meet the committee for examination on Monday, December 5, at ten o'clock A. M. Brother Cameron will examine the class on the Bible, historical and biographical parts; Wesley's Sermons, volume I, of the four-volume edition. Brother Brown will examine on Clarke's Preachers' Manual, Theological Compend and English grammar. I will examine on Watson's Institutes, part A, and Discipline and hymn book. We advise the class to study the new course also, if possible. D. M. HUDSON, Chairman.

New Orleans Dist., Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Felicity street, 7 P. M. Nov. 8
 Jefferson City and New Orleans
 ct. at La. avenue, 7 P. M. 9
 Thibodaux, at Thibodaux. 26, 27
 Carondelet street, 7 P. M. Dec. 12
 Moreau street and Algiers, at
 Moreau street, 7 P. M. 14
 Baton Rouge. 17, 18
 German charges, at Dryades st. 21
 Maquenne. Jan. 1

LINTAS PARKER, P. E.

Opelousas District, Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Grand Cheniere. Nov. 5, 6
 Bayou Mallet. 12, 13
 Vermillionville. 19, 20
 Washington. 25, 26
 Opelousas. 27, 28
 Plaquemine Bridge. Dec. 3, 4
 Abbeville. 9, 10
 New Iberia. 11, 12
 Pattersonville. 16, 17
 Franklin. 18, 19
 Coulee Croche. 24, 25

J. D. ADAMS, P. E.

Lafayette Dist., Montgomery Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Pineknayville circuit, Hills-
 bee camp ground. Sept. 10, 11
 Arbacochee ct., Mt. Zion. 24, 25
 Lineville circuit, Chandler's
 Springs. Oct. 1, 2
 Marble Valley ct., Rehoboth. 8, 9
 Socopaty ct., Socopaty. 15, 16
 Dadeville ct., Camp Hill. 22, 23
 Fredonia ct., Ebenezer. 29, 30
 Lafayette ct., Lafayette. Nov. 5, 6
 Wedowee ct., Wedowee. 9, 10
 Tallapoosa ct., Oak Grove. Dec. 3, 4

F. L. B. SHAW, P. E.

Mobile District, Alabama Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Franklin street. Sept. 17, 18
 Whistler. 24, 25
 Eastern Shore, Fish River. Oct. 1, 2
 East Pascagoula, Salem. 8, 9
 Jackson and Coffeeville, at
 Bethel. 15, 16
 Suggsville, Suggsville. 22, 23
 Cottage Hill, Shiloh. 29, 30
 W. Pascagoula, Mt. Pleasant. Nov. 5, 6
 St. Paul's. 12, 13
 Citronelle, Citronelle. 19, 20
 St. Stephen's, St. Stephen's. 26, 27
 St. Francis street. Dec. 3, 4

S. H. COX, P. E.

Brookhaven Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Bogue Chitto ct., at Bogue
 Chitto. Sept. 10, 11
 Summit circuit, at Muddy
 Springs. 17, 18
 Magnolia ct., at Magnolia. Oct. 1, 2
 Scotland and Brandywine
 circuits, at Union church. 8, 9
 Martinsville ct., at Providence
 camp ground. 15, 16
 Burton ct., at Zion. 22, 23
 Pleasant Valley and Rehoboth,
 at Rehoboth. 29, 30
 Georgetown ct., at Bethesda. Nov. 5, 6
 Brookhaven station. 12, 13
 Wesson and Bourqueard. 26, 27
 Crystal Springs and Hazle-
 hurst, at Crystal Springs. Dec. 3, 4

G. F. THOMPSON, P. E.

Tuscaloosa District, Mobile Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Perryville. Oct. 1, 2
 Selma. 8, 9
 Summerfield. 15, 16
 Randolph. 22, 23
 Havana. 29, 30
 Tuscaloosa. Nov. 5, 6
 Forkland. 12, 13
 Greensboro and Newborn. 19, 20
 Brush Creek. 26, 27
 Marion. Dec. 3, 4

JAS. L. COTTEN, P. E.

Vicksburg Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Port Gibson. Sept. 24, 25
 Fayette, Fayette. Oct. 1, 2
 Rocky Spring, at the Grove. 15, 16
 Chynua, Chynua. 22, 23
 Vicksburg. Nov. 5, 6
 North Warren, Oak Ridge. 12, 13
 South Warren, Red Bone. 19, 20
 Natchez. 26, 27
 Kingston. Dec. 3, 4

JOHN A. B. JONES, P. E.

Lake Providence Dist., La. Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Lake Providence circuit, at
 Lake Providence. Nov. 5, 6
 Waterproof ct., Waterproof. 12, 13
 Richland ct., Little Creek. 19, 20
 Bastrop ct., Bastrop. 26, 27
 Lind Grove ct., Lind Grove. Dec. 3, 4
 Floyd and Delhi ct., Floyd. 10, 11
 Winnboro ct., Big Creek
 circuit and Bonny Prairie
 church, Magnolia. 17, 18
 B. F. ALEXANDER, P. E.,
 Delhi, La.

Jackson Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Jackson station. Oct. 1, 2
 Forest Grove, Forest Grove. 8, 9
 Raymond, Chappel Hill. 15, 16
 Madison, Livingston. 22, 23
 Camden, Soule chapel. 29, 30
 Sharon, Sharon. Nov. 5, 6
 Brownsville, Brownsville. 12, 13
 Sulphur Springs, Union. 26, 27
 Canton. Dec. 10, 11

R. ANDER, P. E.

Clinton District, Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Jackson circuit, Salem. Oct. 1, 2
 East Baton Rouge ct., Black-
 water. 8, 9
 Greensburg and Tangipahoa
 circuit. 15, 16
 Clinton station, Clinton. 22, 23
 Livingston mission, Friend-
 ship. 29, 30
 E. Feliciana ct., Oak Grove. Nov. 5, 6
 Arcola circuit. 12, 13
 Covington mission, Frank-
 linton. Dec. 3, 4

JOE. NICHOLSON, P. E.

Woodville Dist., Mississippi Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Buffalo, Hopewell. Oct. 1, 2
 Meadville, Meadville. 22, 23
 Amite, Ebenezer. 29, 30
 Woodville. Nov. 5, 6
 St. Helena, Mt. Nebo. 12, 13
 Wilkinson, Midway

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, DECEMBER 3, 1870.

NO. 46.

NEWS OF THE WEEK.

DOMESTIC.

MONTGOMERY, Nov. 26.—To-day has been one of excitement here. At a late hour last night Governor Smith and Treasurer Bingham obtained from Supreme Court Judge Saffold and Circuit Court Judge Pelham injunctions restraining the presiding officer of the Senate from counting for Governor and treasurer, but would count for other officers. The result of the count was a majority of all the votes cast in the State for E. H. Moren, Lieutenant Governor, 4,377; J. J. Parker, Secretary of State, 4,459; J. W. A. Sanford, 3,423—all Democrats.

The president announced these gentlemen legally elected to their respective offices, and ordered the returns to be sent to the Secretary of State to await judicial proceedings.

Senator Mabry then offered a resolution that Hon. E. H. Moren be sworn in as Lieutenant Governor, and be invited to preside over the joint convention as legal presiding officer of the Senate. Mr. Barr, presiding officer of the Senate pro tem, announced the resolution out of order, and asked the Senate to retire to its chamber, which it did, and immediately adjourned. Mr. Moren, in the meantime, was sworn in as Lieutenant Governor by Judge Saffold, and was escorted to the speaker's chair. He did so, and announced that he was ready to proceed to business as presiding officer of the convention. Mr. Lowe offered a resolution that the Secretary of State, Mr. Miller—Mr. Parker not yet being sworn in—be asked to return to the Lieutenant Governor the returns of the votes cast at the late election. Mr. Phelan, the clerk of the House, waited on the Secretary of State and obtained the returns. Mr. Moren, a majority of the General Assembly being present, then counted the vote for Governor and treasurer. It resulted in 1,425 majority for Lindsay, Democrat, and about 2,500 majority for Grant, Democrat. Mr. Lindsay took the oath of office as Governor, and the State for a time will probably have two Governors. The Senate recognizes Smith and the House Lindsay. The matter will be in the courts soon.

WASHINGTON, Nov. 28.—On Saturday Judge Pascau delivered an argument before Secretary Delano and Assistant Secretary Otto, of the Interior Department, against the motion to set aside the survey made by the surveyor general of Louisiana, under the confirmation in favor of Daniel Clark, father of Myra Clark Gaines, for 1,920 toises of square land in and above the city of New Orleans, as it was in 1807.

The claim rests upon the confirmation by the commissioners of the old board of Louisiana, appointed under an act of 1807, and two acts of Congress—one in 1816 and the other in 1858—approving the confirmations by that board. The question seems to be one of identity, as Judge Pascau insisted that there was no power to go behind the confirmatory acts of Congress.

Those who are opposed to Mrs. Gaines insist that there was a mistake as to the quantity of land. They believe the commissioners intended 1,920 square toises, instead of 1,920 toises square. The quantity of land is 3,400 acres, which involves the right to several millions of dollars.

MONTGOMERY, ALA., Nov. 28.—The city is still excited, and the wheels of government entirely locked. Smith and Bingham still claim to be Governor and treasurer, and retain possession of their respective offices. Smith has obtained troops from the commanding officer here, and has them posted in front of the doors of the executive room and the treasurer's office.

This morning the Senate met, with Democratic Lieutenant Governor Moren presiding. There is but one other Democratic Senator, and all the Republicans having held over for two years.

The Senate immediately adjourned till to-morrow.

The House adopted the following resolution: WHEREAS, Article 1, section 14, of the Constitution of the United States guarantees to every State a republican form of government, which protects each of them against invasion, and on application of the Legislature, or of the executive when the Legislature cannot be convened, against domestic violence; AND WHEREAS, Peace and order now prevail throughout the borders of the State of Alabama; AND WHEREAS, Military forces belonging to the army of the United States have been

quartered within the capitol of the State during the present session of the General Assembly, without the knowledge or consent of the Assembly; therefore be it

Resolved, The Senate concurring, that a committee of six, consisting of three from the Senate and three from the House, be appointed to ascertain, without delay, upon whose application, or by whose order, and for what purpose the said military force was quartered in this capitol, and that the General Assembly do sit from all further proceedings until the report of the said committee be received and acted on.

Only two Republicans voted against this resolution.

The Board of Education has also suspended business for the present. Many Republicans denounce the action of Governor Smith as high-handed usurpation, and a grand indignation meeting, composed of all parties opposed to the revolutionary proceedings, will be held to-night, and will be addressed by many speakers who supported Smith in the late election.

CHARLOTTETOWN, Prince Edward's Island, November 28.—The fishing schooner Clara F. Friend, captured by the British and subsequently rescued, was recaptured on the twenty-fourth instant by the British steamer Plover. The captain and four others are held as prisoners.

PHILADELPHIA, Nov. 28.—The crew of the schooner Laura Hurlbut, from Nova Scotia for Washington, abandoned at sea November 12, have arrived here.

NEW YORK, Nov. 28.—The German steamer America arrived today from Bremen. She was not interrupted in her voyage.

SAN FRANCISCO, Nov. 28.—A Los Angeles telegram says: "The latest returns of the Arizona election give Bradley, Democrat, a majority for Congress of over eight hundred. Fraudulent votes for McCormick, Republican, were discovered."

FOREIGN.

LONDON, Nov. 28, 4 P. M.—The details of an engagement between the Prussians under Werder and the French under Garibaldi, near Pasques, in the department of Vosges, have been received, dated Dijon, yesterday afternoon. The Garibaldians, while on a march from Pasques late on Saturday evening, suddenly came upon the outposts of the Prussian rifles, which they attacked with great impetuosity. The Prussians were at first compelled to fall back, but reinforcements coming up, the Garibaldians were in turn repulsed in great disorder, the soldiers throwing away their arms and knapsacks in their flight.

The next day, Sunday, Werder took a circuit around Piombierres, and in this way overtook the French rear guard. Another engagement then occurred, in which the French lost three hundred and fifty killed and wounded, and the Prussians only seventy. It is said that Minotti Garibaldi had two thousand men under his command in this engagement.

By the capitulation of La Fere, seventy cannon of all sorts fell into the hands of the Prussians. In reconnoitering near Orleans yesterday the tenth Prussian corps encountered the twentieth French corps of Palladin's army. An engagement occurred, in which the French were driven from their strong position at Mazieres with serious loss. Subsequently several French companies attacked the Prussian tenth corps, but were repulsed with a loss of forty men, and a French general taken prisoner. The German loss was trifling.

LONDON, Nov. 30.—The following, dated Versailles, early this morning, was received via Berlin:

On Monday and Tuesday the forts around Paris—particularly those toward the south—maintained a furious cannonade to cover a sortie in force. On Tuesday the French came out toward Le Hoy, supported by gunboats on the Seine, and attacked fiercely the position held by the sixth Prussian corps.

Other sorties were made simultaneously in other directions, probably with a view of preventing reinforcements to the sixth corps. In all cases, however, the French were repulsed and driven behind their fortifications. The entire loss of the Prussians in these actions was seven officers and a few hundred men, while the French lost sixteen hundred in prisoners alone.

The French have been badly beaten near Amiens. Their army, totally routed, fled toward Arras. Four French guns were captured in this action.

On Monday the main body of the French attempted to force a passage

to Fontainebleau by a heavy and general attack. They encountered the tenth Prussian corps at Beaune, a little village in the department of Loiret, twenty-six miles north of Orleans. The Prussians, quickly reinforced with the fifth infantry and first cavalry divisions, repulsed the French onslaught with heavy loss in killed, wounded and prisoners. Failing in this attempt, the army of the Loire withdrew.

VERSAILLES, Nov. 30.—Immense quantities of provisions have been collected here by the Germans for the use of the Parisians when they surrender.

BRUSSELS, Nov. 30.—The Independence Belge announces that England has agreed to accept the proposed conference for a settlement of the Examine difficulty, provided Russia satisfactorily explains Gortschakoff's note.

ST. PETERSBURG, Nov. 30.—The government is in receipt of addresses from all parts of the empire, showing that the loyalty of the people makes Russia unassailable and fearless of any hostile alliance.

ANTWERP, Nov. 30.—The French prisoners here made an unsuccessful attempt to escape.

LONDON, Nov. 30, P. M.—The rumored capitulation of Paris causes buoyancy in the market here.

BERNE, Nov. 29.—Citizens of France are not permitted to pass through Switzerland to join the French armies.

BERLIN, Nov. 30.—The Queen received the following dispatch from King William:

Frederick Charles reports the complete defeat of the army of the Loire in the battle of yesterday, in which the French had the twentieth corps, probably the eighteenth and portions of the fifteenth and sixteenth corps. One thousand French were found dead on the field; two thousand were wounded, and sixteen hundred taken prisoners. General Aurelles is reported wounded. The German loss was one thousand, among them a few officers.

LONDON, Nov. 30.—The talk in the clubs favors the idea of a Tory administration to succeed the present ministry.

Queen Victoria has visited Engenie at Chesolhurst.

The Eastern question approaches a peaceful solution. It is confidently expected that the conference for the settlement will be held at London. London is in a pacific mood, and all parties feel sure of a peaceful result.

NEW YORK, Nov. 30.—The Tribune's correspondent at Tours telegraphs that Keraty has given in his resignation in the face of the enemy. He threatens Gambetta with a council of war, and accuses General Joverda of treason. Keraty is at Tours.

LONDON, Nov. 30.—About had a leading editorial in the *Soir*, which was a cry for peace. It has been ordered reprinted by Bismarck and distributed among the Prussian soldiers.

VERSAILLES, Nov. 30, noon.—It now appears that the greater part of the army of the Loire was engaged against the Prussian tenth corps at Beaune, on Monday. Reports of commanders coming in leave no doubt but that the French defeat was complete. One thousand killed were left on the field, and seventeen hundred wounded were captured. The captures were increased by the close pursuit of the Prussians.

THE SATURDAY REVIEW says, apropos of the successful voyage of the French minister of the interior in a balloon, that "if titles of honor were admissible in a republic, M. Gambetta would certainly be created Prince of the Power of the Air."

A good sort of a man was recently asked to subscribe for a chandelier for the church. "Now," said he, "what's the use of a chandelier? After you get it you can't get any one to play on it."

A MONSTER gun of thirty-five tons is being cast in Woolwich, England. It will be rifled with nine grooves, and the ordinary cartridge will contain eighty pounds of powder.

AMONG the stories from the diamond fields of South Africa is one about a homestead and kraal whose plastered walls were found studded with diamonds.

A CINCINNATI genius accounts for the anarchy by the upsetting of dyepots of glory, and the leaking of their gorgeous contents through the firmament.

THE children of God have much in hand and much more in hope.

MEMPHIS CONFERENCE.

The following items are taken from the Western Methodist of November 26:

The thirty-first session of the Memphis Conference of the Methodist Episcopal Church South began in the Baptist church, in the city of Brownsville, Tennessee, on Wednesday morning, November 16, 1870.

Bishop Daggett took the chair and conducted devotional exercises, which consisted of reading a lesson of Scripture, singing and prayer; after which the Bishop made a brief address, suited to the occasion.

The secretary of the last Conference called the roll of clerical members, who were mostly present. We do not give their names here, but in the appointments.

James A. Heard, from the Mobile Conference, and William D. Stayton, from the Louisiana Conference, were reported as transfers to the Memphis Conference, and their names are recorded.

Question first was taken up: "Who are admitted on trial?"

James W. Atkinson, Springdale and Bethel station, Memphis district; Junius P. Walker, Macon circuit, Somerville district; Thomas F. Sanders, Purdy circuit, Jackson district; David J. Austin, Purdy circuit, Jackson district; James C. Hooks, Cageville circuit, Trenton district, having been duly recommended by their several quarterly conferences, and having passed an approved examination upon the prescribed course of study, were admitted on trial.

Question second was taken up: "Who remain on trial?" B. M. Burrow, H. R. Caldwell and J. S. Glasgow. Their examination upon the prescribed course of study having been approved by the committee, their characters were passed, and they remain on trial.

The following resolutions were read, viz:

Resolved, 1. That the honor of the Methodist Episcopal Church South is involved in the payment of the old missionary debt.

2. That the Bishop be requested to appoint some member of this body to collect, receive and forward the amount assessed to the Memphis Conference, \$1,650.

3. That an effort be made at this Conference to aid in the liquidation of this old debt.

The above resolutions are recommended by the board.

S. Watson, Pres't.

J. H. Evans, Sec'y.

Thereupon the missionary secretary made a brief statement of the facts in connection with this debt, and of the plan now in course of execution for its payment. Then, in accordance with the plan, he appealed for contributions and pledges to the amount which the General Board expected from the Memphis Conference—stating that persons responding might obtain the aid of others, congregations or individuals, but must be responsible themselves for the amount pledged by them, and to be paid by the first of March next. The missionary secretary was unusually happy in his appeal, and his audience quite as happy in responding to it; so that in a short time the amount of \$1,700 was pledged, in sums of \$200, \$100 and \$50. Thus the Memphis Conference has repeated the example set by her sisters east and west of her, and would have doubled the amount if it had been necessary or proper. Surely no Conference can willingly fail to meet this call. Let us be done with the old debt, save the honor of the church, and open the way for the triumph of missions, so long hindered by this wretched barrier.

Saturday night, at the Methodist church, the missionary anniversary was attended by a great throng of people. The chair was occupied by the Rev. T. L. Boswell, vice president of the Conference Board, and at his request the opening religious devotions were conducted by the Rev. Thomas Joyner. An abstract of the annual report on missions was read by the secretary of the Conference Board, Rev. J. H. Evans. Then the Rev. Dr. McFerrin addressed the audience in his customary impressive manner, though on account of temporary illness during the day he was not able to protract his appeal for aid, as he would have done under better auspices. However, his hearers were highly entertained, and we trust all resolved to feel and show a deeper interest in the cause of missions. The money raised throughout the Conference for this cause during the year was \$1,529.50, and for the old debt \$470, in addition to the money pledged during this morning's session. In response to Dr. McFerrin's appeal at night, the collection amounted to \$406. The result we think quite favorable in view of the very heavy expenses incurred by the brethren of Brownsville in erecting their new, commodious and elegant church edifice.

The statistical secretary presented his report in tabular form, and embracing the number of members, etc., in the bounds of each circuit, station and mission. The summation gives in the Conference, as it is now limited to west Tennessee and southwestern Kentucky, 25,177 members, 261 local preachers; baptisms—infant, 596; adult, 1,604; and 3,628 conversions.

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Risenhoover, Hiram R. Caldwell, G. W. Buellman, to North Mississippi Conference; John H. Garrett, to Illinois Conference; William T. Mohlin, to West Texas Conference; T. B. Atteberry and W. R. Gardner, to Little Rock Conference.

LOS ANGELES CONFERENCE.

FIRST SESSION.

The first session of the Los Angeles Conference was held in the Methodist church at San Bernardino, commencing on Wednesday, October 26, 1870.

Bishop Wightman called the Conference to order and opened the session by reading Romans x, singing and prayer; after which he delivered an earnest and appropriate address.

George E. Butler was requested to act as secretary pro tem.

A certificate from Bishop Pierce, transferring William Moores and George E. Butler from the Little Rock to this Conference, was presented, and they took their seats.

The Bishop announced also the transfer from the Northwest Texas Conference of William Monk.

The following brethren were then called and answered to their names, viz: Abram Adams, George E. Butler, Milton W. Glover, Alexander Groves, Robert A. Latimer, Joseph E. Miller, William Monk, William Moores, David M. Rice and William A. Spurlock.

A communication from Dr. A. H. Redford, book agent of the Publishing House at Nashville, was read and referred to the Committee on Books and Periodicals.

A communication from Dr. McFerrin, missionary secretary, was read and laid on the table for the present.

The Conference then proceeded to elect a Conference Board of Missions; whereupon the following were duly elected, viz: J. E. Miller, A. Adams, W. A. Spurlock, M. W. Glover, F. E. Adams, W. Moores, D. M. Rice, R. A. Latimer and G. E. Butler.

The constitution recommended by the Parent Board was then adopted.

On motion, it was resolved that the presiding Bishop be requested to lay before the General Mission Board at Nashville, at its next meeting, the necessities of this field, and request that the forty per cent. of the missionary collections be retained by the Mission Board of the Los Angeles Conference to meet the demands of its own missions.

The communication of Dr. McFerrin was taken up and referred to the Mission Board just elected.

The chair brought to the notice of the Conference an urgent appeal sent to him from the General Board for the immediate liquidation of the old debt; whereupon it was resolved that each preacher of the Los Angeles Conference assume his proportion of the assessment made on the Conference (\$100,) and collect and forward it as soon as possible to the treasurer of the board, Dr. A. H. Redford.

Question 6—"Who are admitted by transfer from other Conferences?" W. Moores, G. E. Butler and W. Monk.

The character of A. Groves was passed, and he was continued in the class of the third year.

In answer to Question 15, the Bishop stated that the ordination of H. McChristian would take place on Sunday.

The following is a summary of the statistical report: Number of local preachers 10; members, 475; infants baptized, 19; adults, 29; Sunday schools, 3; teachers, 16; scholars, 120. Contributed for missions, \$85.

El Monte was chosen as the place at which to hold the next session of the Conference.

The proviso resolution of the General Conference was presented by the chair and adopted by a unanimous vote.

Conference then adjourned, to meet at three P. M.—San Francisco Spectator.

THOMAS CARLYLE pays only \$125 rent for his house, and does not know who his landlord is. He is periodically directed by an attorney to pay rent at a certain place, and suspects that the cheapness of his tenement is brought about by the connivance of his friends.

The Christian Advocate.

SATURDAY, DECEMBER 3, 1870.

RAIN AFTER DROUGHT.

BY JOHN W. CHADWICK.

A few short hours ago, and all the land
Lay as in fever, faint, and parched with
drought;

And so had lain, while many a weary day
Dragged the long horror of the minutes out.

The juiceless fruits fell from the dusty trees;
The farmer doubted if the Lord was good.

As sad he watched the labor of his hands
Made useless by the day's dry mood.

The hot streets sickened in the burning glare;
The roadsides lost the glory of their green;

No second growth sprang up to glad the eye
Where once the mower with his scythe had
been.

A few short hours ago! And now, behold,
Freshness and beauty gleam on every side;

The earth has drunk its fill, and all about
The amber pools are stretching far and
wide.

A million drops are flashing in the sun;
The springs far down the upper wonder
know;

The farmer laughs, and little cares how fast
Through his torn hat the cooling stream-
lets flow.

And all the fields and pastures seem to say,
With joyous smiles that I shall ne'er for-
get—

And all the flowers and trees in chorus join—
"We knew 'twould come; He never failed
us yet."

God of my life, as God of all besides,
This lovely wonder which thy hand hath
wrought!

Quickens in thought the mercies manifold
Which thy great love into my soul hath
brought.

For I have lain, full oft, as hot and dry
As ever earth in summer's fiercest hour;
And the long days, slow creeping over me,
Brought me no tokens of thy gracious
power.

Then, at thy word, down fell thy Spirit-rain:
I felt its coolness all my being through;
Made fresh and clean and joyous every whit,
I heard the whisper: "I make all things
new."

But mine, alas! was not the holy faith
The parched earth felt through all her
thirsty hours;

I was in fear that never more again
Should I be quickened by the heavenly
powers.

So shall it be no more; but, though I lie
For many days as one thou dost forget,
Recalling this glad hour, my heart shall say:
"I know 'twill come; He never failed me
yet."

Old and New.

LETTER FROM CHINA.

SHANGHAI, CHINA, Oct. 10, 1870.

Mr. Editor: I have just returned from the country, having been as far as Soochow, some eighty-five miles from Shanghai. Shanghai has about five hundred thousand inhabitants, and not over six missionaries here to work among them.

On Sabbath last we had a monthly concert of prayer among all the native Christians, numbering some two hundred. It was a fine sight, and one which thrilled our hearts with joy, when we heard the lips of those who were once heathen sing the praises of our God. The minister, a native preacher, read some from Deuteronomy, and then from Ezekiel, in regard to the dry bones, and then passages in reference to the Lord sending out his disciples, two and two, to preach the gospel. After explaining these he spoke of the remarkable work of grace going on at Madagascar, and then spoke of the recent remarkable revival of the work near the city of Ningpo. This meeting of which I speak is a uniting of all the various branches of the church. They meet as Christians to worship one Lord. Their object is love to their fellow-men in saving them from eternal death, and they enter into it with a truly zealous spirit.

We have quite a number of villages around Shanghai, some with ten thousand, some five and some twenty thousand inhabitants. They have their temples, but they are in more or less a dilapidated condition. The eyes of some of the idols were punched out by the rebels eight years ago, and they remain the same. Some have no arms and no feet, and of some only a part of the head remains. I preached in one of these temples, being invited to do so by the priest No. 2, his superior being absent. But he told me he was sure his master would be pleased with the religion we professed, and would be glad to hear the doctrine when he returned. The priests and the people present were much pleased, and expressed a desire to hear me again when I returned that way. I had preaching, singing and prayer, which they had never witnessed before. It was a

miserable temple, and most dilapidated idols, and the priests had almost reached that point where they would cease to think, which is the height of their ambition. No animation, no life and no zeal in their own cause, they seemed more dead than alive. They seem to be in a state of stupor the whole time. I found the people ready to listen and eager to hear. You cannot preach too long for them, and they seem never to become weary. We have to preach to them on the street, where they have to stand. It is most difficult to do so, especially when the people are just coming into market. We ought to have houses in which to worship, for we cannot

worship properly on the street. We can only preach to them and tell them how to worship, but we cannot show them how to worship.

There are three walled cities before we get to Soochow, where there are tens of thousands of heathen worshippers. There are numerous villages besides. Now to reach these people we must have churches, where we can meet and teach them how to worship. These people do not know any more than a child how to worship aright. Two hundred and fifty dollars in gold would build a house and pay for the land. One thousand dollars would give us a house in four of those cities, where these heathen people could be taught to worship God in spirit and in truth. We feel the great need of it, and we know the missionary cannot do his work properly without such a house. I trust something will be done to help us in this matter. The work must go on, and Satan's kingdom must be overturned. The Lord will reign supremely in the hearts of these people, for he will cause all nations to bow before him and own him as Lord of all.

I beg an interest in the prayers of all Christians; and may the Lord hasten the glad day when all shall know him, from the least to the greatest! J. W. LAMBETH.

CLINTON DISTRICT CONFERENCE.

Mr. Editor: Although our District Conference was held on the twenty-ninth and thirtieth of September, I have seen no notice of it in the Advocate. Allow me, therefore, to furnish a few items.

The Clinton District Conference was held in the town of Jackson, Louisiana, on the twenty-ninth and thirtieth of September. The presiding elder, Rev. Joseph Nicholson, in the chair; Bro. Nettles secretary.

Members present: J. F. Forsyth, Rev. I. Wall, Rev. A. Gottschall, Prof. G. H. Wiley, Prof. A. R. Holcombe, L. S. Anstin and W. J. Pierce.

Reports were furnished from most of the stations and circuits, from which it appears that the spiritual condition of the church is good. The Sabbath schools in every circuit, with those in the stations, are in a prosperous state. The preachers and many of the people are taking a lively interest in them. The missions in our bounds are doing tolerably well. Finances are low, as yet. Hope they will improve when cotton is sold. No doubt they will. Our people are disposed to pay their preachers. There is but one parsonage in the district; another is being built in Clinton. Houses of worship are in a tolerably good state of preservation. An old debt of \$2,000 on the church in Jackson has been paid (all but a small fraction) this year, and a subscription is in hand for extensive repairs.

The brethren whose names I give below were duly elected delegates to the Mississippi Annual Conference: Judge John McVea, Josiah D. Nettles, William J. Pierce and Rev. Austin Gottschall. Alternates: Rev. Robert D. Norworthy, George H. Wiley and Lewis S. Austin.

The next meeting will be held at Clinton, Louisiana.

J. L. FORSYTH.
JACKSON, LA., Nov. 22, 1870.

To persons of ordinary modesty and common sense, just praise is at once a cordial, cheering them with a flash of warmth, and a tonic, bracing them for future good work. To sensitive and diffident natures it is almost a vital necessity.

THE OLD ALABAMA CONFERENCE.

Mr. Editor: The session for 1852 was held at Marion, Alabama, in November. The special prayers that had been offered during the year for an increase of laborers were abundantly answered. Thirty young men presented themselves for admission on trial. Of these not fewer than one-third had received a regular classical education, three of them being graduates of old Lagrange College, three of Emory, Georgia, and the others of different institutions. Of this remarkable class I will only speak of the dead. John W. Starr, son of the veteran minister of the same name who died last year, was the first to fall. He was stationed in one of the smaller charges in the city of Mobile, and fell in the dreadful epidemic of 1853. His colleagues there, Powell and Hughes, had preceded him but a few days—all of them nobly laying down their lives for Jesus. A monument was subsequently erected to their memory, which I regret never to have seen.

The second member of the class who died was John S. Belton, who went as a missionary to China directly after his admission into Conference. After a few years of faithful labor among the heathen he returned in prostrate health, but, after lingering a few weeks, died in the city of New York—I think at the home of Bishop Jones.

The third of our class who fell, and the last, so far as I have been informed, was the Rev. Walter C. Harris. And how shall I speak of one whose soul was as dear to me as the soul of Jonathan was to David? Educated in the same college, converted at the same altar, and joining the church on the same day, we met, after a few years' separation, and were admitted at the same Conference. O noble little

Wat! In that diminutive form, so delicately framed that it was almost feminine, there dwelt a soul as large in its range of sympathies as the whole universe around it; a mind whose grasp was equal to the vexed problems of all philosophy; an imagination, too, that rose to the highest heaven of invention, and a style that was never surpassed in the use of the English language. This was a scholar and a student such as we might seek in vain outside the walls of cloistered learning. Yet he carried it on so silently and unostentatiously that few ever knew of his real attainments. Entire days and weeks were often devoted to reading without interruption, for his mind became thoroughly absorbed in every book that he opened. As he expressed it, his mind took the thought of the author as if it were the smallpox; and he always believed in the book which he was then reading. Without methodical habits of any kind, he made books his companions, perused them while walking, while riding in haggies, or even on horseback—for which he once got a tremendous fall—and especially when lying in bed, which his feeble health caused him to do most of his time. While but a boy in college, in the lower classes, he was remarkable for selecting the most learned and difficult works to be found in the libraries, and he mastered them. He was the only man I ever knew who had read Kant and the German philosophers understandingly. He kept up with all new books, having a regular supply from an importer of foreign works at the North. I need hardly say that his library was the most valuable that I ever saw in the possession of a Methodist preacher, although he gave away and lost books as freely as if he cared nothing for them. His list of appointments was as follows: 1853, Cedar Creek; 1854, Nowbern and Oak Grove; 1855, Black's Bend; 1857-8, Mariana; 1859-60, Eutaw; 1861-2, Macon; 1863-4, Marion; 1865, Macon. On the eleventh of February, 1866, his noble spirit burst its frail casement and went to God. His obituary has never been written. Many, however, will remember an afternoon during the Conference at Enterprise, in the autumn of that year, when the deep, rich voice of Philip P. Neely might have been heard reading, as chairman of the Com-

mittee on Memoirs, the tribute of the Conference to the lamented Edwin Baldwin and the beloved Walter C. Harris, the latter of which was written by Neely himself. In the mellow light of that autumnal evening that voice shed its rich tones upon the audience like the sighing of the winds in the deep-toned forest of pines that waved around us. And he read, too, the tribute of the Conference to the venerable Andrew Jackson Crawford, who was gathered home as a shock of corn in its season, fully-ripe. Alas! that voice is heard no more. And when shall we hear its like again? What made that voice so sweet, so musical, so melancholy? Was it not tuned to the inner harmonies of the soul—the love of beauty and of goodness?

F. M. GRACE.

WHO IMMERSED JOHN CLARKE?

Mr. Editor: I have just read an article in the Advocate with the above caption, and sit down to say a few words about it. My good Brother Upton says many things about the aforesaid John Clarke, Roger Williams, Ezekiel Holinder, etc.—all well said, and true, no doubt, for Bro. Upton is a good and truthful writer and preacher. After asking several times, in this well-written article, "Who immersed John Clarke?" he finally asks twice, and the last time with emphasis: "When, where and by whom was John Clarke immersed?"

Now, sir, I ask: What does it matter "when, where or by whom?" What have we to do with John Clarke or poor Roger, or any other poor soul who has gone to his reward? To his own Master he standeth or falleth; and this is no truer of those gone than of those who remain. If John Clarke had been immersed a thousand times, no matter by whom, and had not the spirit of Christ, he is none of his; and so will it be with all the rest of us. I think Christ has been "wounded in the house of his friends" long enough, and the work ought to be "cut short in righteousness." Here we have the Baptist preacher saying: "We are the church, having the ministry and the ordinances in a direct line of succession from the apostles." The Episcopalian preacher sings the same threadbare song to his little band of followers; while the great bull of Rome roars out: "We are the people, and wisdom will do with us; aye, and religion too." Now why should an evangelist turn aside from his great work of preaching the gospel to a perishing world to pitch into this fight? Would it not be better to set these arrogant rivals over against each other and let them fight it out? Then, if we have a moment to spare from our high and holy work, we might spend it in praying that, so far as the hurtful and arrogant spirit which prompts these absurd claims is concerned, the fight may be after the style of a certain "Kilkenny" fight of which we read.

I repeat, it is a shame and a reproach to Christianity to make these vain assumptions, utterly unsupported by history, and of no importance or significance if they could be substantiated. What if all of these parties could produce the history for their assumption—which neither can possibly do—what then? Where does Christ or an apostle say that will constitute them the church? Nowhere, and nothing like it; and where on earth, or "in the water under the earth," these people found this image, to which they bow down themselves, is more than history tells or the Bible reveals. I know that men differ honestly on various points of doctrine, and I profoundly respect every man's opinion; but I do not think these exclusive assumptions, which a man by reading in history or Scripture, are of the sort to command respect; and I have no respect for them, and I might as well finish the sentence—I have very little for those who leave sinners to perish for the word of life while they advocate such follies.

If a Baptist will tell me that immersion is absolutely essential to salvation, or an Episcopalian will say

the same of the laying on of episcopal hands, or a Roman Catholic of the mass and the confessional, then I will treat his views with as much respect as I ask for my own, while I try to show him that I have not "so learned Christ." I will then not have to preach Christ from the unwritten history of the "dark ages," nor from the written but conflicting "History of the Baptists in New England," nor yet from the "Trials and Sufferings for Religious Liberty," by one Graves, but can go directly to the Bible. Oh, how refreshing to get out of all this fog into the clear light of truth! Here I can modestly repeat the plain words of the Holy Spirit: "If any man have not the Spirit of Christ, he is none of his"—no matter how, or how many times baptized with water, or how many hands have been laid on him. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Surely the Holy Spirit here simply says: "Neither this rite or ceremony, nor any other, is essential to salvation"—"a new creature" is the *sine qua non*, and the only one. It can form no decisive mark of a man's Christianity that he recognizes the peculiar opinions of the Baptists, the Episcopalians, the Roman Catholics or the Methodists; but it is a mark of the highest grade, and a matter of the first moment both to the person himself and to Christian society, that, in his temper and affections and conduct, he should display that love which is the "fulfilling of the law." I cannot resist the painful conviction that it is owing more to the absence of love than to the speculative opinions they severally maintain that Christian communions stand aloof from each other. If Christians of every communion would spend the time they consume in debating "foolish and unlearned questions," that "engender strifes," in the cultivation of love, it would lead them to view the peculiar opinions of each other with candor, and to set a higher value on moral qualifications and the manifestation of benevolent affections than upon those circumstantial opinions which do not enter into the essence of the Christian's scheme. If the spirit of love were allowed to expand the soul and govern the affections, it would lead us to be more anxious to correct our own mental and moral aberrations than to magnify the errors and the faults of others—to make every allowance for the effects which education, habit, temper, circumstances and particular association may have produced on the opinions of our supposed erring brethren, and especially to consider that we ourselves, had we been placed in the same circumstances, might have inhaled the same sentiments.

"Thus will the church below
Resemble that above,
Where streams of endless pleasure flow,
And every heart is love."
"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves."
A. E. GOODWYN.
NEW IBERIA, LA., Nov. 15, 1870.

CAMP MEETING.

Mr. Editor: A camp meeting was held at Pilgrims' Rest camp ground, on the Philadelphia circuit, Brandon district, Mississippi Conference, embracing the third Sabbath in October, attended with blessed fruits. I have delayed an account of this meeting, hoping to furnish the final result. Up to this time, however, I have had no communication from the preacher in charge, nor seen any person who was present at the close of the meeting. The exercises commenced on Thursday night before the third Sabbath in October, and continued till the following Thursday morning. Official engagements elsewhere compelled me to leave on Wednesday. Previous to this, and during the meeting, forty-one had joined the church, and more than fifty persons, I am confident, were happily converted. Indirectly I have learned since that the good work continued till the camp meeting closed. Our people entered heartily into the work, and were wonderfully blessed. The camp

meeting was amply supported, and was distinguished for the good order that prevailed. We had no regular traveling preachers save the preacher in charge and the presiding elder. Several local brethren of our church, together with Bros. McCullough and Boydston, of the Cumberland Presbyterian Church, and Bro. D. G. W. Ellis, supply on the De Kalb circuit, constituted our ministerial force. But God was with us. It was a time of great power. We realized God's blessing. This was enough. We can have camp meetings. Let us try to have one in every circuit next year. The moral effect of our camp meeting will be greater than the whole year's work beside. Bro. Holland, the preacher in charge of Philadelphia circuit, has labored faithfully, and very early in the year he agitated the camp meeting—was, perhaps, the first man to strike a blow with his own hands to clear the campus. God has rewarded his efforts. To God be all the glory. H. J. HARRIS, P. E.

CHURCH SLEEPERS.

BY PAUL MORPHEUS.

As "the pen is mightier than the sword," I take it up in defense of that large and respectable, yet much-abused class, called "church sleepers."

Firstly: They are always in their places on Sabbath morning. Who ever knew them to be absent, and thereby miss a nap! Others may come by "spells," but the pastor can always depend on the sleepers being present. Now this is no uncommon merit.

Secondly: They are such quiet bodies—except when they snore. Who ever saw one of them leave the house during service, or make any other disturbance—I don't care if Deacon T—did let his hymn book fall, he wasn't asleep! Surely quietness will be appreciated by any one who desires to hear.

Thirdly: They are so grave. Where does the preacher see such solemn faces as your sleepers present! Did ever a smile play over that elongated face? Did ever a merry twinkle linger in those eyes, in which now only the white can be seen? I tro not. Talk of standing in a graveyard amid tombstones! It is nothing compared to the surroundings of the pulpit. Gravity is nowhere so becoming as in the sanctuary.

Fourthly: They never stare at any one—not even the minister. How ill-breeding shows itself in persons who sit and stare at this one and that one during the entire service! One would think that sight was the only sense they possessed. But your church-sleepers effectually prevent this by closing up the organ of vision.

Fifthly: They never think of their personal appearance, as we often see persons who, vulgarly overdressed or undressed, never for a moment, from the time they enter the house of God, take their blessed thoughts from off their sweet selves. But how perfectly unconscious the sleeper is of person or apparel!

Sixthly: They never find fault with the sermon, he it dry or humid, dull or sprightly, long or short. They cannot comprehend your restless, nervous hearer under a long sermon. All sermons are of the same length to them, and they never begin to yawn when the forty minutes have expired. They invariably pronounce the sermon "excellent," "good!" But how could they do otherwise when they have nodded absent every proposition in it? It is evident they do not come to church to criticize.

Seventhly: They never engage church quarrels; quarreling so disturbs peace, the forerunner of sleep.

Eighthly: No one would for moment think of accusing them, being afraid or ashamed of the gospel, when they will sleep under it.

Ninthly: If Satan is busiest—has been said—in the house of God, surely here he finds the door shut, his face, and locked. And it is best for him to see how our church sleepers draw in their wandering thoughts in obedience to the injunction.

Tenthly and lastly: How, at close of worship, will they join singing.

"A wake, my soul, in joyful lays,
Who can so well enter into the spirit of this grand old hymn as to sing

But we rest the case here, as a critic's eye. I know that Bro. B. or says it is the preacher that is asleep; but is he greater than Brother Paul, who when preached at Tross, one of his great sermons had at least one sleeper in the house—Entyehus? And no doubt Mars hill some of the most respectable Athenians were found nodding.

I hope that no mercenary one will be attributed to me in applying for the aforesaid parties, they hear no part of the expense.

The Christian Advocate.

SATURDAY, DECEMBER 3, 1870.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
In dark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown
To lowest adoration bends;
The weight of glory bows him down
The more when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.

Montgomery.

SUNDAY SCHOOL ORGANIZATION.

BASIS OF ORGANIZATION.

The first question to be settled is, What is the true basis of the Sunday school? Is it an independent, self-organizing institution, or a temporary society, or a society for preventing cruelty to animals, or is it an offspring of the church? A part of the machinery and working of the church? The answer given to this question will determine many others—most others, indeed, relating to the management of the school, and therefore it should take precedence of other questions. There is a tendency in many quarters to feel and act, if not distinctly to say, that the Sunday school is something distinct and apart—an institution by itself. This notion, I am happy to believe, is not as prevalent as it was ten years ago. It still exists, however, and wherever it does exist it exerts a controlling influence in shaping affairs.

For myself, I have no sort of sympathy with any such feeling or notion. The Sunday school, according to my theory, is a part of the working of the church, as much so as the prayer meeting, or the weekly lecture, or even the Sunday sermon is. It is one of the ways in which the church shows its life. The religious training of the young is an imperative duty of the church, which it can neither ignore nor delegate. The instruction of youth in the principles of the gospel is one of the leading means by which God's people are to fulfill their great mission of Christianizing the world. It is therefore the duty and the interest of every Christian church first to diffuse and foster among its households a disposition to train their children in the knowledge of the Scriptures, and secondly to supplement this family training by organizing and supporting a school wherein the Scriptures and the symbols of the church may be studied in some systematic and orderly manner. The school, according to this idea, is not something outside, springing up of itself, and coming in as a co-ordinate and collateral influence. It is rather, or at least it should be, the direct offspring and child of the church.

Holding this view of the subject, I am at no loss to determine what shall be the fountain of authority in the school. If a school is in a healthy condition, its teachers filled with zeal for the regeneration and conversion of their scholars, questions of authority and power and precedence will rarely arise. Still, in every organization where human beings work together there must be a recognized center and a recognized source of authority and control. The superintendent is the center of control and authority in the Sunday school. That is agreed on all hands. But who clothes him with this authority? Whence does it spring as its source? Who appoint him and remove him?

APPOINTMENT OF SUPERINTENDENT.

"Why, the superintendent is elected by the teachers," says the reader; "how else should he be elected?"

That is just where we differ. The school, according to my notion, is not a little republic, or a ward meeting, or an arena for exercising the suffrage, but a place for work under the direction of the constituted authorities of the church. The church has a work to do, and they appoint a man to manage it for them, just as a railroad corporation appoint an engineer or a conductor. The teachers of a public school do not elect their principal; why should the teachers of a Sunday school do so?

The opinions of nearly all Sunday school teachers, and the customs of nearly all Sunday schools, I know, are against me in this matter; and yet I am persuaded the common mode of proceeding has grown up by chance and through indifference, rather than from any well-considered theory on the subject, and I have good reason to believe that the method which I advocate is steadily and surely gaining ground. It needs but a sober and unprejudiced consideration to become general.

There are two ways of killing all life out of a school. One is to load it down with a complex machinery of laws and by-laws—to "constitution" it to death. The other is to make its offices a bone of electioneering contention. When this sort

of feeling creeps into a school it might as well close its doors; and how can this feeling be excluded when the position of superintendent is held up as a prize to be scrambled for, and the aspirant feels that he must cater for votes?

The simplest, the safest, the most effective way of organizing a school is for the session, or the vestry, or whatever body constitutes the government of the church, to select their man and say to him: Here is a work which we want you to manage for us and for the Master. Look through the congregation and select your instruments. Invite one to teach, another to be secretary, another to be librarian, and so on. We wish the school conducted on certain principles, but we leave the details of administration and the selection of the instruments to yourself. When you have your corps of teachers and assistants selected, you will, of course, as every wise administrator does, confer with them freely and kindly, and be thankful for advice and suggestion; but remember that you are the overseer of the flock, and to you we look for results.

In other words, the superintendent represents the session, or whatever body, according to the usage of the particular church, constitutes its governing authority. The superintendent is appointed by the church to do a work for the church, under instructions from the church. Instead of being elected by the teachers, he invites the teachers to be his helpers in the work assigned him.

As I said before, where a school is already well established and in successful operation, and has been organized on the other plan, I would not break up the existing arrangements for the mere sake of theory. But where a new school is to be established, or an old one is to be revived or reconstructed, I would ask those interested to consider seriously and candidly the position which I have taken.

The character, almost the life, of the school depends on the superintendent. This is admitted on all hands. Are there not grave reasons why he should not be subject to an annual election by the teachers, or to an election by them at all? Suppose the superintendent, through some infirmity of temper, or want of tact, or lack of executive ability, is not succeeding, is it not likely that a change of administration can be effected with more discretion and with less friction, with greater quietness and at the same time with greater firmness, in the manner which I have indicated, than by the exasperating publicity of a popular vote? Many a school drags out a feeble and sickly existence for years just because the teachers wish to avoid a scene. They feel naturally timid about turning out an incompetent superintendent. Surely such things can be managed better by a few wise heads, having competent authority, than by electioneering intrigues.

This, then, is the first point in the organization of a Sunday school, namely, the appointment of the superintendent. But suppose a superintendent appointed, what officers or assistants does he need in carrying on the work?

OTHER OFFICERS.

1. A Secretary.—Many superintendents perform the duty of secretary themselves. If the school is very small, and no suitable person can be obtained for the purpose, the superintendent may have to do this work. But I am not now speaking of such schools, or of such extreme cases. In the great majority of cases, where there is no secretary to keep the records of the school, it is because the superintendent is an immemorial man, with loose habits of business, and does not see the importance of a systematic and careful record of what is done in the school. Clear and correct minutes of attendance and of proceedings add greatly to the efficiency of the school, and are as important to it as to other kinds of business. Such minutes, if full and accurate, help not only to measure progress, but to guide in deciding practical questions. But to be of any use they ought to be made with care and neatness, and from actual observation on the spot. If the school is a large one, collecting the facts which ought to be registered and reducing them to record is work enough to occupy the time of one person during the whole session of the school. The superintendent's time in school is too valuable, and is too much needed for other purposes, to be occupied with these details. In almost every congregation there is some young man of quiet, gentlemanly habits, accustomed to business, perhaps a clerk or accountant in a mercantile firm, who, though not a member of church, and not willing or perhaps not suited to act as a teacher, yet feels an interest in the school, and would take a pleasure in thus making his good penmanship and his business habits contribute to the promotion of the cause. One of the special benefits of the Sunday school work is that it gives employment to much

precious talent that would otherwise go to waste. Every young man that can be utilized by occupations like these is so much positive gain. The superintendent, in selecting his secretary, ought to have an eye to this, so as not only to secure a valuable assistant, but to bring into the field of usefulness one who would otherwise be standing idle.

2. A Librarian.—The qualities needed in the librarian are very similar to those required in the secretary. One is needed who is a good penman and a good accountant, trained to method and to habits of business; one who is quiet, patient, considerate and careful; one who is not a mere routine, but who has some fertility of invention, so as to find out ways of collecting and distributing books without distracting the teachers in the work of teaching, and so as to secure the books from being destroyed and lost. The librarian, in a school of any size, needs at least two assistants, one for the boys' classes and one for the girls' classes. A third assistant is needed for the infant class. In very large schools as many as four or five assistants are needed. There is rarely any effort in employing too much assistance in the work of the library. The common error is in the other direction. The library gives an opportunity of retaining in the school many of the young men of the church, and turning to good account their talents for business.

3. A Chorister.—This office is not an indispensable one, like the two others which have been named. But wherever it is practicable, it adds much to the effectiveness of the music in the school to have some competent person whose recognized business it is to lead the children in the singing. Often the church chorister performs this office for the school. More commonly it is one of the teachers. The office is not incompatible with that of teacher, as the office of librarian or of secretary is. It is important, however, that the singing should not be left at loose ends, as it often is, but that some one of good judgment and competent musical talent should be charged with the duty of attending to the music. It needs some one not merely to raise the tune when the time for singing comes, but to study the matter and devise the ways and means of improving the music. Sunday school music has become a great power. But in order to the full development and the wise exercise of this power, there is needed a competent knowledge of the subject, invention, tact, sound judgment, and no small amount of labor and thought outside of the school. The superintendent who is able to summon to his aid an assistant of this kind adds thereby largely to the effectiveness of all his other operations. Good music in the Sunday school operates like the breath of the south wind in spring time upon a bank of flowers—sending a pleasant warmth and glow to all the genial forces of nature.

4. Teachers.—I shall have occasion, farther on in this volume, to go into a good deal of detail in regard to the duties and qualifications of teachers. The only point now to be considered is the relation of the teachers to the superintendent.

The general idea which, according to my view, lies at the basis of the whole Sunday school organization, must be our guide here. The pastor, the rector, the session, the vestry—whatever man or men constitute the ordinary authority of the church—appoint the superintendent, or invite him to carry out their views in organizing and conducting a Sunday school. The superintendent in like manner invites such persons in the congregation as he deems fit to be his helpers in this work. The teachers are assistants to the superintendent, acting in co-operation with him, under his advice and direction, by his invitation.

In other words, so far as there is an election, the superintendent elects the teachers, not the teachers the superintendent. I do not like this word election, anyhow, as applied to such matters. I would as soon speak of the minister's electing some one to pray at the Friday night prayer meeting. As the minister conducts the prayer meeting, so the superintendent conducts the school, calling to his assistance, and at his discretion, such members of the congregation as he needs and as are willing to co-operate with him in the work.

Such, I believe, is the ordinary and actual mode of doing things, whatever theory to the contrary people may have. I never yet knew a school that was thoroughly alive and efficient that was not conducted virtually on this plan, and I have known scores of good schools killed by attempting to carry the other plan into practice. If, whenever a teacher leaves the school, or a new class is organized, or a teacher becomes remiss or shows signs of hopelessness incompetency, a teachers' meeting is to be called, and the matter of personal merits and demerits is to be discussed and a vote to be taken, how can it be possible to avoid heart-burnings, wranglings

and alienations? The selection and the displacement of teachers in a work so purely voluntary as that of the Sunday school are matters requiring the utmost delicacy and tact, and any attempt to manage them by means of public discussion and popular vote must end in disaster. Patriarchal government, not democracy, is the want of the Sunday school.

It will be objected, perhaps, that I make the superintendent an autocrat, and that the plan takes away all self-respect and freedom of action from the teacher. But let it be remembered that the superintendent holds a similar relation to a power above him, from which he receives his own appointment and authority, and to which, in turn, he is amenable, and that in case of delinquency or incompetency of any kind he too may be dealt with, just as the incompetent or delinquent teacher is dealt with by him. Let it be remembered, too, by those who fear that our theory will lead to superciliousness, arrogance, or abuse of any kind, on the part of the superintendent, that the service is a purely voluntary one on the part of the teacher, and thus the teachers have it most effectually in their power to check any arbitrary or undue exercise of authority on the part of the superintendent.

My readers will excuse me for having dwelt a little on this matter. I feel persuaded that the efficiency of our Sunday school operations has been much impaired by the vague, ill-defined notions prevalent on this subject. Practically, superintendents and teachers have acted on the plan which I recommend, while their theory of action has been all the other way, and this difference between what, according to their theory, they ought to do, and what, by the sheer necessities of the case, they are compelled to do, has produced a state of hesitation and uncertainty entirely incompatible with the highest efficiency. No correctness of theory, indeed, will give to an incompetent superintendent common sense, tact, discretion or executive ability. But supposing him to have these qualities, it certainly does add greatly to the ease and efficiency with which he can work the complicated machinery, to have his relations to its several parts clearly understood and recognized, not only by the church authorities, but also by the teachers.

It does not follow from the view which I have taken of the superintendent's relations to the teachers that, on taking charge of an established school, he will feel called upon to displace the existing teachers merely to reappoint them or to appoint others. It is to be taken for granted that he has some few grains of common sense, and that he will be only too glad to retain in the service the faithful workers that he finds there. But when on full trial it is plain that any particular teacher is out of place, and the good of the school requires a change, or when the methods of any teacher are capable of being improved by wise and kindly suggestions, or when a teacher is wanted for a newly-formed class, I cannot doubt that such changes and choices are purely administrative, and come within the functions of the superintendent, rather than those of the teachers' meeting. I can see little doubt that this putting into the superintendent's hands, distinctly and avowedly, the duty of calling teachers to his aid where needed, and of displacing or changing teachers when necessary, contributes as much to the harmony and good feeling of all concerned as it does to unity and efficiency of effort.

To sum up in a few words my whole theory of Sunday school organization:

The church selects the superintendent; the superintendent selects his secretary, librarian, chorister and teachers.

The secretary, librarian, chorister and teachers are responsible to the superintendent; the superintendent is responsible to the church.—The Sunday School Idea, by John S. Hart, LL. D.

GOING TO JESUS.—Nearly three years ago a noble steamship was sinking with hundreds of people on board. Only one boat load was saved. As a man was leaping into the tossing boat, a girl who could not be taken into the boat, and who knew that she would soon be swallowed up in the deep, deep sea, handed him a note, saying:

"Give this to my mother!" The girl, with hundreds of other persons, was drowned. The mother received the note. What do you think the little girl had written in it? Here are her words:

"Dear mother, you must not grieve for me. I am going to Jesus." What faith and courage she must have had to write that note! She was going to Jesus through the stormy waves of the angry sea, yet she was not afraid. That's the kind of faith you need, my reader. And Jesus will give it to you if you ask him.

RELIGIOUS INTELLIGENCE.

The Southern Baptists have lately appointed three new missionaries. Their missions are in Shanghai and Tung-chai, China, and in Italy. They propose to reorganize their African mission.

The Berlin Missionary Society received last year 67,751 thalers, of which 46,230 thalers went to the South African mission, where they have 31 stations, 50 laborers, and 1,949 communing members.

Among the receipts of the American Board during September we notice \$10,000 from W. E. Dodge, Esq., of New York—not the last, we hope, of his annual subscriptions; also \$1,000 from S. B. Chittenden, of Brooklyn.

The Northwestern Seminary of Chicago (Presbyterian) has an endowment of \$390,000, though at present it yields an income of only \$3,000. They are seeking an additional endowment of \$200,000. They have now but thirty-five students.

Iowa.—Benton county is, perhaps, the banner county in Iowa, as it has some fourteen Presbyterian churches. Some of them are quite above the average of Iowa churches, and all doing quite well. This includes two United Presbyterian churches.

The Pennsylvania Young Men's Christian Associations held their third annual meeting November 8, 9 and 10, in Scranton. They report sixty-nine associations in the State, of which forty-one have been organized during the year. They have a membership of about nine thousand.

PASTORS' SALARIES.—The Philadelphia Presbyterian says that there were eleven hundred churches of its denomination last year which failed to raise \$500 each for pastor's salary and incidental church expenses. It also computes that as many more churches did not go above \$1,000 for the same object.

The Greek Church seems to be moving in various directions for the opening of chapels or missions in various parts of Christendom. Dr. Overbeck is to open a chapel in London, Mr. Bjerring, in New York, and another priest in New Orleans, while San Francisco has become the seat of a Greek archbishop.

The Baptists of Georgia appear to be at work with unusual zeal and energy. We see it reported that their Board of Domestic Missions nearly wiped out a debt of \$17,500 last year, besides supporting a force of sixty-four missionaries; that there are in the State 1,213 churches, with 115,198 members, of whom 39,270 are colored.

The Pope is said to be waiting for some indication of God's will whether or not to remain in Rome. It will be remembered that when undecided as to his course in 1843, his departure for Gaeta was decided by one of his prelates bringing him as a present the pyx of Pius the Seventh, which that pontiff had borne with him in exile.

An old agricultural laborer in England tried a muscular method of evangelizing his family. Being remonstrated with by the pastor for not "bringing up" his children as he should, he replied: "I dunno how it is, sir. I order 'em down to pray night and mornin', and when they won't go down I knocks 'em down; and yet they ain't good."

It looks very much as if the ecclesiastical properties in Rome would very soon be confiscated, as has been the case throughout the rest of Italy. There are converts, especially those of the Jesuits and of the nuns of Sacre Cœur, which have large landed estates in Rome, and the complaint is made that their gardens and orchards occupy too much room.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—Five young ladies—Miss Britton, Miss Lathrop, Miss Butler, Miss Ward and Miss Chase—sailed in the steamer Queen, for Calcutta, under the auspices of "The Woman's Union Missionary Society of America," a Congregational organization. Recently a young lady in the East, Miss Holland, left a legacy to the society of \$15,000 cash.

There has been established in Moscow the Orthodox Society in behalf of missions, under the presidency of Innocent, Metropolitan of that city, and heretofore known as "the Apostle of Kamtschatka." Its object will be the conversion of the non-Christian tribes of the Russian empire, with the exception of the Caucasian provinces, which are attended to by a previously-existing society.

The anniversary meeting of the Baptists of Massachusetts, held in Fitchburg, October 25, developed a remarkable fact. The body consists of three hundred and seven ordained clergymen, and there are but two hundred and sixty-six churches in the commonwealth. This is only another instance of the excess of supply over demand in the old State—an excess specially to be observed in all the learned professions.

The Vermont Baptist Board, at

their recent convention at Hydeville, recommend in their report the appointment of a special committee on the subject of pastoral changes, which shall report next year. Forty changes in pastorates took place last year, and the board greatly laments the frequency of such cases. The Committee on Ministerial Education reported that \$3,000 should be raised this year to aid those in preparation for the ministry.

SOUTH AMERICA.—An agent of the American Bible Society at Montevideo, South America, says: "In Buenos Ayres steps have already been taken toward the separation of the church from the state. The measure has met with approval, and will probably be carried." The same gentleman reports that a hopeful beginning has been made toward the use of the Bible as a school book in Paraguay.

There is in Pesth, Hungary, a Jew named Dr. Hasenfeld, whose fidelity to the Jewish law excites great surprise. He is having a fine mansion built, at an expense of \$100,000, and forbids that any work shall be done on the Jewish Sabbath. As the workmen are thus compelled to rest on a day when they would be willing to work, he pays them their regular wages for that day, at a total additional expense of \$2,000, which he pays for the luxury of a good conscience.

WE LEARN from Christian Work that Senor Carrasco has organized the church in Madrid, to which he ministers in a Presbyterian form and creed, though without the Presbyterian name. The members of the congregation, who considerably exceed one thousand in number, were invited to meet the pastor and committee, with a view to organizing a church, and one hundred persons were accepted for admission. In Valladolid the services have been suspended by the difficulty in securing rooms.—Independent.

SUPERVISION OF THE FOREIGN MISSION WORK.—The Bishops of the Methodist Episcopal Church have made the following apportionment of the missions under their charge for the ensuing year: Bishop James is to have supervision of the missions in India and China, Bishop Scott those of Liberia, Bishop Simpson those of Bulgaria, Bishop Ames those of Utah and Arizona, and Bishop Clark those of South America and Montana. The home missions connected with the Annual Conferences will be severally under the supervision of the Bishop presiding in those Conferences.

The mission in the Dutch colony of Surinam is one of the most interesting of all those conducted by the Moravian brethren. About two-thirds of the whole negro population of the colony has been gathered into the congregations. Last year there were twenty-four thousand three hundred and thirty souls in connection with the missions, of whom six thousand three hundred and fifty-two were in the city of Paramaribo. Vigorous attempts are now making to reach the unsubdued and heathen negro tribes in the interior of the colony, and teach them the *Gado tori*, as they call it—the God story, or Gospel.

ONE of the greatest losses which the Church of Rome has suffered in consequence of the proclamation of the doctrine of infallibility is the large secession from her communion of the Armenians in Turkey. By order of the Sultan, the Grand Vizier, Ali Pacha, sent, on September 20, to the court of Rome a dispatch, withdrawing from the Holy See the authority which the united Armenians attributed to it. Following this notification, the powers which the Archbishop Hassoun exercised at Constantinople, as primate of the Armenian Church, are annulled. The Oriental Armenians will have to choose a new patriarch, and will enter upon the possession of all the privileges which were denied them.

Though the Pope has postponed the meeting of the Vatican Council, because its deliberations could not be free under the Italian usurpation, the Italian government has protested that it is ready to guarantee perfect freedom of debate, and that it is not responsible for the postponement. Archbishop Manning has caused a paper to be read in the British Catholic churches, in which he says that "Christendom, herself has been robbed, and the capital of the Christian world is now reduced to the capital of a nation." In this country Archbishop Spaulding, of Baltimore, who has just returned, made a speech on the occasion of the welcome given him, in which he used the severest language toward the Italians.

A COLORED INEBRIATE was lying on a bench the other evening, in his cell at the Central Station, at Providence, when the officer made his rounds of inspection. Unable by the fitful gaslight to clearly discern the prisoner's features, the officer asked: "Are you colored?" "No," answered the enfranchised, drowsily; "I was born so."

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, DECEMBER 3, 1870.

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To SUBSCRIBERS.—Any person wishing to subscribe for this paper can do so by paying the Methodist preacher in the circuit, and forwarding to us his receipt for \$3, with the address of the subscriber upon it, stating Post Office, State, Circuit and Conference. The receipt ought to be taken in duplicate.

N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office Order, Draft, or by Express. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

Death of the Rev. B. B. Whittington.

The following note informs us that another laborer has fallen. It behooves us all to be ready for the Master's summons. Bro. Whittington was an old member of the Mississippi Conference, and had labored and suffered much in the service of the church.

CRYSTAL SPRINGS, MISS., Nov. 28, 1870.
Rev. LINUS PARKER, D. D.—Dear Brother: We have just consigned to the silent grave the body of Rev. B. B. Whittington, of the Mississippi Conference, at old Crystal Springs, Mississippi, to await the voice of the resurrection trumpet. He is the fourth member of our Conference who has fallen this year. Bro. Whittington took a superannuated relation at the last session on account of feeble health, but has labored considerably this year on the Mississippi coast, and with improved health; but a recent fall from a horse renewed and aggravated his old illness, and thus terminated his life in a few weeks. He died in peaceful hope of a blessed immortality, and rests from his labors.

WILLIAM B. HINZ.

HISTORICAL CHURCH REGISTER.—In another column will be found the advertisement of this Register. It is published by the Southwestern Book and Publishing Company, of St. Louis. On examination the Register will be found very complete and desirable. It can be ordered from the publishers, St. Louis, Missouri. The universal use of these forms will insure a complete and valuable history of the churches and membership. We regard the publication as timely and of great value.

MISSISSIPPI CONFERENCE.

The Mississippi Conference will convene at Crystal Springs on the fourth of December. Brethren, on their arrival, will call at Barnes & Wilkinson's store—brick house west of the railroad—to find their homes.

WILLIAM B. HINZ.

NOTICE.

The under-graduates of the Mississippi Conference to be examined on the fourth year's course, and the committee to examine that class, will please meet at the Methodist church in Crystal Springs, on Tuesday morning, December 13, at nine o'clock.

H. H. MONTGOMERY, Chairman.
SOUTHERN UNIVERSITY, GREENSBORO, ALABAMA.

The trustees are requested to attend a called meeting in the city of Montgomery, on Monday, December 12.
Jos. W. TAYLOR,
President of Trustees.
E. WADSWORTH, Cor. Sec.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

RELIGIOUS ASSURANCE.

The blessing of assurance in reference to acceptance with God is the common privilege of believers. It is something distinct from the effect of evidence and argument upon the mind, and is of an inward and spiritual character. Its object is different from the usual purpose of evidence drawn from miracles, prophecy and the works of creation. A work on the evidences of Christianity may convince us of the divinity of the gospel, but something else is needed to impart the comfortable persuasion that we have a present and saving interest therein. Religious assurance is, then, entirely distinct from a conviction of the truth of the Christian system, and is that firm conviction of pardon and adoption which dispels uncertainty. Many have this personal and inward comfort who have given the subject of evidence little or no thought, and who are entirely satisfied with an experimental knowledge of the doctrine. A genuine and clear experience seems often, if not generally, to spring from humble prayer, and an honest purpose to do the will of God, and the infidelity and latent atheism of the heart are dispersed by the spirit which cries Abba, Father.

This spiritual assurance, as the fruit of humble seeking, must be the privilege of all. It may be modified by circumstances, varying somewhat in degree, and sometimes becoming obscured and lost; but the Scriptures are plain in their deliverances upon the subject. It is true of all, in the usual range of religious experience, that "he that believeth on the Son of God hath the witness in himself," and it is also true of every class of converted people, in every age, that "the Spirit itself beareth witness with our spirit that we are the children of God." Paul declares most emphatically: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." The devotional utterances of the inspired record are mainly noted for the assurance which breathes in them. David and Paul, Job, Isaiah and John are in accord on this subject. Exceptional states of darkness and fierce inward conflicts, of severe temptation and deep depression, are exhibited; but we cannot resist the conclusion that they teach the doctrine, and that they usually enjoyed it.

Evangelical Christians are now generally agreed in reference to the fact of assurance, though they explain it differently. Some reject the direct witness of the Spirit, and resolve the whole matter into the witness of our own spirit, the testimony of conscience, or such evidence as may be gathered from the fruits of the Spirit as exhibited in the tempers and life. Thus Thomas Scott, in his commentary: "The Holy Spirit, by producing in believers the tempers and affections of children, as described in the Scriptures, most manifestly attests their adoption into God's family." Methodists generally hold that the testimony is twofold—the direct, as "an inward impression on the soul, whereby the Spirit of God witnesseth to my spirit that I am a child of God; that Christ hath loved me and given himself for me; that I, even I, am reconciled to God." The indirect testimony is described in its nature and office: "How am I assured that I do not mistake the voice of the Spirit? Even by the testimony of my own spirit, by the answer of a good conscience toward God; hereby you shall know that you are in no delusion, that you have not deceived your own soul. The immediate fruits of the Spirit ruling in the heart are love, joy, peace, bowels of mercies, humbleness of mind, meekness, gentleness, long suffering. And the outward fruits are the doing good to all men, and a uniform obedience to all the commands of God." This is Mr. Wesley's statement of the doctrine, and we believe that no better has ever been given.

The experience, however, does not depend upon metaphysical distinctions. Scott and Wesley, and those who receive their peculiar expositions of the subject, have the same

assurance. It is not too much to suppose that the witness of the Spirit is possessed by many who reject our doctrinal statements, and in terms deny his direct impression on the soul. Our brethren may call this experience by another name, and yet substantially enjoy the adoption of sons. The Spirit is in them, crying Abba, Father, although his direct operations are not recognized in their definitions. There are not a few devoted Christians who accept the statement of our doctrinal standards, and who profess themselves to be strangers to the assurance of pardon and adoption. In most instances of this kind we think there is a mistake. They have the witness of the Spirit, although unwilling to call their measure of comfort by this name. They have been led to expect something different, something like a "mighty rushing wind," something demonstrative and overwhelming, or something coinciding in circumstances and degree with what others have felt. They are not satisfied with the trembling confidence which ventures to breathe the filial utterance, and they cannot be persuaded of the fact, even while the cry of Abba, Father, is going up from their inmost souls. Bating exceptional states of peculiar trial, it is doubtful whether adoption exists without the Spirit of it. The soul may be in the bondage state, penitent, humble and earnest, but not yet justified. There is no assurance because the blessing of pardon has not yet been reached.

The value of assurance cannot be overestimated as a source of comfort and strength. It is the fountain of peace and joy, and of abiding satisfaction. It is also an element of stability, fortifying the believer against the assaults of a skeptical philosophy. This inward spiritual attestation stamps the Bible with the ineffaceable impress of truth. It is experimental proof that the gospel is of God, and that Christ is the divinely appointed Saviour of men. Whilst the testimony of the Spirit reveals our personal pardon, it assures the believer in reference to all that is essential in the entire scope of divine revelation. It attests and seals all truth to the converted soul, and secures it against the sophistries of infidelity. The testimony of the rocks, the paths and history of the stars, the discoveries of biology, the development notions of Darwin, or the protoplasms of Huxley, do not move the believer whose soul is anchored in this divine assurance. He knows that God has converted his soul, that his sins are forgiven, and that he is a child of God. No nervous anxiety is awakened in him by the sensational and vaunted discoveries of science, nor by the destructive criticisms of the rationalistic spirit. He knows whom he has believed. His heart is fixed and his confidence is unshaken.

Our Preachers and Temperance.

The temperance question elicited a spirited discussion. The Rev. Mr. Hartzell, of New Orleans, intimated that among Southern preachers the social glass was not uncommon. He was called upon to explain, and said that the colored people had all been taught that ardent spirits were necessary to keep off bilious disorders, and that the whole population was fearfully behind the times on the subject of temperance. The preachers sent down South by our church find themselves almost alone on the total abstinence question. Our Conferences are doing all they can in this direction.

The above paragraph is from the Western Christian Advocate, and occurs in the reported proceedings of the Illinois Methodist Convention, which met November 15. Mr. Hartzell is the pastor of Ames Chapel in this city, and we quote his language that his slanderous and pharisaical spirit may be duly appreciated. Is the record of his brethren in the South altogether clear on the total abstinence question? How much has this Mr. Hartzell associated with Southern preachers and how many of them does he know?

So far as our acquaintance with them goes we know that they are generally total abstinence men, and that they preach temperance and

practice it. A number of them are able lecturers on the subject, and are now in the field and doing good service. Many of our District Conferences have passed strong resolutions on the subject, and our Annual Conferences have usually committees appointed to consider and report on the temperance question. Our church papers publish a good deal in defense of temperance principles, and the testimony of the church has been clear and consistent.

Yet in the face of these facts this embodiment of all sanctity, this young and hopeful light of Northern Methodism, claims that he and his associates find themselves almost alone on the total abstinence question. They are the only ones who have not bowed the knee to Baal! The brother's devotion to total abstinence will hardly atone for the evident conceit and mendacity of his statements. As for whisky drinking amongst the negroes, all who know anything about the matter know that this vice has increased alarmingly since their emancipation, and that Northern politicians and Radical political associations have done more than anything else to effect this result. Before the war a drunken negro was a very rare sight indeed; and if it is now common it is because "evil communications corrupt good manners." The only extenuations for Mr. Hartzell's vile slanders are in his comparative inexperience and profound ignorance of the Southern people.

"CIRCUITS AND STATIONS."

The article thus headed, that appeared some weeks ago over my signature, it seems, has had one success—it has been read; but it has been unfortunate in making an impression different from that contemplated in the writing. As it is the policy of the paper not to publish serials, or any controversial articles that appear to have a personal bearing, it has not been deemed expedient to publish several articles, though well written, because they seemed to take rather a personal direction. "W." feels himself quite too unimportant to occupy so conspicuous a place in the Advocate, to the hindrance of things better adapted to the edification of its readers. Certainly nothing personal was intended as to "W." or any individual, but merely a general presentation of the points of comparison between circuits and stations.

It is due to those who have honored "W."s" piece with a reading to explain—which, it seems, the article was not clear enough to do—what his object was in writing the article. We hope the explanation will be satisfactory, and obviate the necessity of any further notice of "W."s" little piece.

Judging from the communications that have come to hand in relation to "W."s" article, it seems some readers have understood "W." to teach that certain men must be kept on circuits, and thus be hindered the supposed best opportunities of improvement; while a certain favored class must always monopolize the stations, with all their real or imaginary advantages. So understood, it is easy to see that the article would be odious, and obnoxious to severe criticism. I will not say anything about an apparent want of charity, or haste to criticize, in putting such an interpretation upon an article that was really written in the interest of peace and brotherly love.

From a ministerial experience of thirty-four years, without being local an hour, or being out of the pulpit one entire month at any one time; from having been a member of several Conferences; from having been on circuits and stations, and once on a district; and from not having accumulated a dollar by my ministry, I thought I might safely state some facts and make some suggestions that might be of value to some of our young men in the various Conferences in which our Advocate circulates. I have in many localities and for many years heard intimations that Conferences had certain favored classes, especially such as were appointed to the

stations; that station preachers had a comparatively easy time, while certain other estimable brethren were called upon to endure the hardships and make the sacrifices. These reflections, if just, would of course fall hardest and heaviest on our Bishops, who annually appoint every itinerant in our entire and widely extended connection to their several fields of labor. These wise, venerable and godly men, of course, do not imagine that they can please all. The responsibility is imposed upon them, and I doubt not they are amply able to take care of it. But knowing the prevalence of such opinions, and that some minds were soured and made unhappy by them, I thought I would try, for the benefit of young brethren who have not passed through the various fields, to show that there was hard work, sacrifices and disagreeable circumstances to be encountered in stations as well as on circuits—that towns and cities, as scenes of ministerial labor, were not quite so paradisaical and financially profitable as perhaps some supposed. Faithful ministerial life everywhere, in stations, circuits and districts, is laborious, self-denying and, as the world counts it, sacrificing. My simple wish was to break down, so far as my little experience and suggestions would contribute to such a result, this caste idea—this distinction between those whom the Bishops in their wisdom deem it best to appoint to circuits and stations. Certainly "W." has no wish nor interest in having any man kept on circuits, kept out of stations, or appointed to them. So far as he is concerned, he never asked but for one appointment—that for reasons of domestic affliction—and that was a circuit, and as a favor it was granted.

Dear brethren, as itinerants we must all be annually appointed by our Bishops, and always annually liable to removal. In this regard, as itinerants, we all stand upon the same level. The Bishops, I suppose, appoint us to churches mainly in view of our adaptation to the character and needs of the work. They not only represent and guard the interest of the preachers, but the people as well. If we can fill an appointment usefully, and develop at the same time, it is no doubt desirable; but I presume the Bishops never, when they can help it, appoint us to any work unless satisfied with our competency to fill the position usefully. They never, I suppose, willingly risk serious damage to any appointment with the hope that the preacher will develop. Our great preachers and Bishops, most of them, have begun on circuits, developed there, and were called thence to the positions for which they showed they were adapted. If there is light in a true minister of Christ it will shine—it will not be hid; it will be soon by the people and by the Bishops, and the man will be called forth, and heavier and heavier responsibilities will be imposed upon him. The Bishops can have no interest or desire to do any of us injustice. They rejoice in our gifts, graces and usefulness, and are happy to place us where we can most honor God and bless his church. They are our common friends, and seek only God's glory in the appointments. If this is not so, it is a pity we have any Bishops at all.

In conclusion, I have to ask our readers the charity to believe that "W." can write an article on a general subject without intending reflections on a class, or seeking any personal advantage.

In the host of bonds to all the readers of

W.
SUBSIDIARY.—The advertisement of E. H. Murfee will be found in the column of new advertisements. Deep plowing is the foundation of success in tillage, and our planting friends will do well to examine Mr. Murfee's stock. His place of business is No. 14 Union street, New Orleans.

ORGANS.—See advertisement, this week, of the Mason & Hamlin cabinet organs. It will be seen that new and desirable styles are offered at reduced prices.

VIRGINIA CONFERENCE.

LETTER FROM DR. J. C. GRANTHERY.

MR. EDITOR: The Virginia Conference met November 9, in the city of Lynchburg, and adjourned near midnight on the seventeenth. Lynchburg is a rugged city of hills. There is no level, but all is up, hill or down hill. I noticed a wooden railing to one of the stone sidewalks, especially in slippery weather. But the railing has become so slick with much handling that it is difficult to get a safe hold; the feet slide along the smooth, steep stones, and the hands along the smooth, steep baluster. Nevertheless, Lynchburg has been a flourishing town, and will be again with the revival of the Old Dominion. The inhabitants are intelligent and enterprising, and we had abundant evidence of their generous hospitality. Despite the recent ravages of the flood, which broke up for a time its connections with the rest of the world by railroad and canal, the large body of ministers, lay delegates and visitors in attendance on our Conference received a cordial welcome and a proper and elegant entertainment—never surpassed, I am persuaded, either there or elsewhere. In the abundance of the good cheer on these occasions I do not see any change from the old times, or sign of the general poverty and distress about which there is so loud a complaint. Turkey and roast beef, plum pudding and fruit-cake, jelly and cream, wheat and regale the appetite as before the war. The fact is that the kind people will provide these luxuries for their guests, though they can scarcely hear the expense. It would be a great mistake to infer that they retain the wealth of former days. Throughout our State families that once abounded in affluence are now in straitened circumstances.

The preachers seemed to be in good spirits, enjoying this reunion, and ready to go forth with energy and hope on another year of labor. There were some sad stories. One brother had received a little over \$200 for a year of hard and faithful toil, a part of that in provisions; and on this pittance he must support not only himself, but also his wife and children! We raised on the spot a special fund for his relief, and the same was done for a few others. I believe that there was an advance the past year in the average salaries of our ministers; the printed minutes will soon show us what was assessed, and what paid in every charge. These tables of statistics are of great value. They are circulated throughout the Conference, and are powerful appeals to deficient circuits and stations to do better. Our people certainly give far more, in proportion to their ability, than before the war, and I believe they steadily increase in liberality; but they are still below the proper standard. I felt grieved as I looked on some anxious faces. These brethren had learned, or at least were suspecting, that they would be sent to places from which they could not expect a comfortable maintenance. They were thinking of their dear wives and children, of the lack of suitable food and raiment and service for their wives, of the lack of opportunities of education for their children. Sometimes these brethren are reluctantly driven to locate. Yet this is in most cases a doubtful policy, even if we consider only their present comfort. How many industrious and intelligent men in our cities search for employment in vain, or secure it only by accepting very meager pay! How hard a time farmers have, especially if they are without land of their own, and without capital! It is best for our preachers to stick to their own work, enduring privations and afflictions for Christ's sake, and hoping for a better day.

We had a very pleasant and harmonious session. Men spoke out their views frankly and strongly, but with courtesy and love. I always hear the joke about our being the most talking Conference, but I doubt whether the accusation is just. From

my little knowledge of General Conferences I have concluded that some of our Western brethren are as great talkers as any of us in Virginia. Perhaps, however, they are emigrants from my own State, and have never lost the manner to which they were born. Bishop Pierce presided, and strengthened the tie of esteem and affection which bound us to him. We love all the Bishops, and Bishop Pierce is second to none in our hearts. Dr. Haygood was with us several days, and ably represented not only the Sabbath school department, but the Publishing House. The list of subscribers to the Visitor is rapidly increasing within our bounds. Our Conference, without dissent, indorsed it, and our other periodicals with great heartiness. Dr. Haygood also made an admirable address at the missionary meeting. It was not dry and common-place, nor, on the other hand, light and frivolous, but evangelical, practical and stirring. We adopted a new plan for raising missionary collections. Formerly appropriations were made for one year out of the receipts of the preceding year. But since the close of the war so little has been in the treasury, and so pressing have been the demands on us, that we have appropriated largely in excess of the amount in hand. Hence at this session we had scarcely anything left after paying the missionaries of the past twelve months. The Conference Board learned that we would need \$3,600 to be expended within our own limits. The Discipline requires that if this amount be expended among us, we send to the Parent Board \$2,400. Hence we assessed \$6,000 upon our districts, and requested the district stewards to reapportion the assessments among the stations and circuits according to their comparative ability. We now distribute by assessment among all our charges the burden of the Conference, Bishops', missionary and educational funds.

The educational fund is intended to supply the deficiency of Randolph Macon College in meeting its annual expenses. Dr. Duncan, the president, presented an able and deeply interesting report in writing of the condition and usefulness of this institution, and accompanied it with an eloquent address. The number of students this session is one hundred and twenty-six—a gratifying increase. Twenty-six are studying for the ministry. The standard of scholarship is high, the faculty men of first rate ability, the studious and moral habits of the young men worthy of all praise, and the religious influence powerful and wholesome. Our college is now located most advantageously. Six trains of cars daily passing its gates advertise it to hundreds of travelers. The buildings are commodious, the grounds ample and beautiful, and the health of the village excellent. I do not believe that the Methodist Episcopal Church South could furnish from the ranks of the laity or ministry a man better fitted to be its president than Rev. James A. Duncan, D. D.

I hope these items of information from the Virginia Conference will not be without interest to the readers of the NEW ORLEANS CHRISTIAN ADVOCATE. We are all one.

J. C. GRANBERRY.

P. S.—I forgot to mention that \$1,900 were reported to us as our portion of the missionary debt, and we pledged ourselves individually to raise and forward different sums, the aggregate of which will, I think, exceed the whole amount assessed us.

ANNUAL CONFERENCES.

CONFERENCE. PLACE. TIME. BISHOP.
Alabama... Montgomery, Dec. 7. McTear.
Carolina... Charleston, Dec. 7. Pierce.
Mississippi... Crystal Springs, Dec. 14. Doggett.
Georgia... Fort Valley, Dec. 14. Kavanaugh.
Texas... Chapel Hill, Dec. 14. Marvin.
Col. Gen. C. Jackson, Dec. 15.
Louisiana... New Orleans, Jan. 4. Doggett.
Florida... Key West, Jan. 4. Kavanaugh.
Ga. Colored... Savannah, Jan. 4. Pierce.
Baltimore... Salem, Mar. 8. Pierce.

At the State Fair, New Orleans, 1870, Murfree's Subsoil, with attachments, received a gold medal for the best and most important invention relating to agriculture.

The census returns of Montana show a population of 20,580. There are 18,000 Indians in the Territory.

NEW PUBLICATIONS.

We have received from the publishers, Harper & Brothers: THE VIVIAN ROMANCE, by Mortimer Collins; and WHICH IS THE HEROINE?

EPISODES IN AN OBSCURE LIFE. Being experiences in the Tower Hamlets. By a Curate. With numerous illustrations. Philadelphia: J. B. Lippincott & Co. 1871.

This book is bound in paper, one hundred and fifty pages octavo, and we believe came out in numbers in Good Words. It depicts the sufferings, destitution, and in some degree the vices of the London poor, and the experiences of a pious curate in his intercourse amongst them, and his endeavors to carry to them the blessings and consolations of the gospel. The characters are well drawn, and scenes and incidents are depicted with much skill and power. For sale by J. A. Gresham, Camp street, New Orleans.

THE SUNDAY SCHOOL IDEA. An exposition of the principles which underlie the Sunday school cause, setting forth its objects, organization, methods and capabilities. By John S. Hart, LL. D., senior editor of the Sunday School Times, etc. Philadelphia: J. C. Garrigue & Co. 1870.

From what we have read of this work we are disposed to pronounce it the very best we have ever seen on the Sunday school question. It is sensible, judicious, comprehensive and exhaustive. All Sunday school workers should furnish themselves with it at once. Pastors, superintendents and teachers will find it of the greatest advantage to them in their efforts to organize and maintain good schools. The volume is a neat 12mo, of 406 pages, well arranged, and has a very convenient and copious index. We are indebted to the publishers for a copy of this valuable work.

THE OLD MISSIONARY DEBT.

Under this uninviting head the missionary secretary gives "an explanation," which it seems had been called for by certain parties. We thought all the explanation needed was simply liquidation—and that, too, as soon as possible. However, the explanation is given, and nobody can mistake it. We trust that the proper means for liquidating the debt have been adopted, and that it will be numbered with unpleasant things of the past, when on next New Year's day we recount our providential deliverances. Meanwhile, what is to be done for the support of missionaries now in the field? How are current expenses to be met? The General Conference made no adequate provision to meet the wants of the board during the present year. This is a trying crisis in our history. We wish Bishop Keener, who presided at the last session of the Indian Mission Conference, could find some field in which he could glean some \$5,000 or so, as did Bishop Marvin, for the relief of our red brethren. The treasurer has not a dime in his box to meet current expenses, and the board is resolved not to go in debt. The present debt must and shall be paid, and that speedily. "The burnt child dreads the fire." Depend upon it, our board will keep out of it in the future. For Christ's sake, we plead for greater zeal and liberality in this blessed cause. The church will be cursed with a curse if it does not come up to the help of the Lord in this time of need. Let us put forth extra exertions to meet the emergencies on which we have fallen; and we shall soon be through the straits; on an open sea, and our voyage will then be pleasant and safe. It seems to us that this is just one of those times when the church needs a Thomas Farnor or a Samuel Budgott to relieve it, by a princely contribution, of its financial embarrassment. Of what use is riches if it is not employed in just such a cause as this?—Nashville Christian Advocate.

Burning of a Steamer in Mobile Bay. FIFTEEN LIVES LOST.

The painful intelligence reached the city this morning that the steamer Arlington, engaged in the lighterage business, and owned by J. M. Hollingsworth and Captain James Alexander, was entirely destroyed by fire, just below the stake in the bay, about midnight last night.

There were known to be about twenty souls on board, and it is feared that all except James Thompson, stovedore, who was picked up by the New Orleans steamer Mary, and five others (names not known), who were picked up by the steam lighter Effort, are either burned or drowned. Those picked up by the Effort have not yet reached the city.

Captain Thompson and Mr. J. C. Babcock, both well known stovedores here, were the only passengers

on board of the Arlington, and from all the intelligence we have been able to obtain, little hope is entertained for Mr. Babcock's safety. The Arlington's crew consisted of the following: Captain William G. Lee, master; George Lee, mate and steersman; William Kinney, first engineer; James Joiner, second engineer; John Espalla, carpenter; unknown white man, watchman; Jesse, negro cook and stoward; a negro fireman, hoister, and ten deck hands. In all, crew and passengers, twenty-one persons.

The Mary sailed around among the floating cotton and saw only Captain Thompson, leaving the scene of disaster after daylight this morning.

The Arlington had on board 581 bales of cotton, destined as follows: Ship Resolute 209, ship E. C. Scanlon 172, ship Fleetford 109, steamer Australian 172 bales.

How the fire originated is not known. Captain Thompson, who was sleeping in the same stateroom with Mr. Babcock, was aroused from his sleep by the cry of "fire," and getting on deck found flames issuing from all parts of the boat. He saved himself by clinging to the small boat, which was either upset or swamped in the launching. The last he saw of Mr. Babcock was that he threw two bales of cotton overboard; at a later time he saw the two bales and Mr. Babcock was not with them. This circumstance increases the apprehension for Mr. Babcock's safety.

Of the others on board the ill-fated steamer we have no tidings, and must therefore hope for the best, while we fear for the worst.

The engines were not stopped after the fire broke out, the heat being so great that they could not be reached. For this reason the boat continued on her deadly course, and to this is attributed the difficulty in getting the small boat safely launched.

The boat was insured and valued at about \$10,000. The cotton was all protected, mostly in different offices.

Captain Thompson is very badly chafed by rubbing against the boat, the skin on some portions of his legs being torn off almost to the bone. Mobile Tribune, November 25.

Married.

By Rev. Angus Dowling, November 24, 1870, at the bride's residence, Geo. W. Steward and Mrs. Martha O. Carrs, both of Pike county, Alabama.

On the evening of November 26, at the residence of the bride's parents, by Rev. T. B. White, Captain Henry C. Rush, of ship Itasca, Bath, Maine, and Miss Sarah A. Jacobs, of New Orleans, Philadelpia and Bath papers will please copy.

Obituaries.

Our friend and sister in Christ, Mrs. Ann Cooper, was born in Frederick county, Missouri, February 22, 1828.

Her parents were Methodists, and she was trained in the fear of God. On the thirtieth of September, 1852, she was married to Captain L. W. Cooper. In 1855 she joined the Methodist Episcopal Church South at the Felicity street charge in this city, and in January, 1856, removed her membership to the Carondelet street charge, of which she continued a faithful member until called from the church militant to the church triumphant.

Sister Cooper was a woman of great prudence and firmness of character, always discreet and consistent. Her counsel and example were invaluable in her family.

Until eighteen months ago she was the picture of womanly health, grace and beauty. But colds, and some two or more attacks of pneumonia, diseased and shattered her lungs. All that skill, change of air and kindness could do were done to restore her fading health and failing strength, but were done in vain. While sitting in her chair before the fire, early on the morning of the twenty-third of November, 1870, after having passed a night of more than usual comfort, she suddenly ceased to breathe, and calmly fell asleep in Jesus. During her long and weary sickness she was ever patient, never complaining, and always meekly submissive. She leaves a disconsolate husband, two children and a large circle of friends to mourn her loss. The church militant has lost a soldier of the cross, but heaven has gained another angel and a blessed child of light.

Her pastor, J. B. Walker, New Orleans, La., Nov. 24, 1870.

Mrs. ELMIRA TACKETT, wife of O. H. P. Tackett, and daughter of William and Elizabeth Jobe, was born in Lincoln county, Tennessee, December 31, 1818. When she was quite young her parents moved to Alabama, where she was married to Bro. Tackett, February 26, 1839. Thence she moved to Holmes county, Mississippi, in 1853, and died in Richland, November 9, 1870. She was the mother of nine children, all of whom, with her husband, are still living.

Sister Tackett joined the Methodist Episcopal Church South in 1858, and remained a member till her death. She was not very active in the discharge of the public duties of Christianity in consequence of affliction, from which she suffered for about ten years. There were no demonstrations of piety and displays of religious zeal which placed her before the world as the zealous, useful Christian. Those who knew her most intimately recognized in her life the evidences of genuine piety, and in the private circle where she moved her influence as a Christian was felt.

She was ardently and devotedly attached to her family. With untiring energy and perseverance she labored for the happiness of her children. Her love and devotion to their welfare must ever remain to them a pleasing memorial of her maternal worth.

Her last sickness was short and decisive, and her death very unexpected. Even she herself had hardly time to realize her near approach to dissolution and give expression to her state of mind. When told that her end was near she expressed regrets at leaving her children, and died calling earnestly upon the name of Jesus.

Her pastor, R. J. JONES.

BRO. J. B. JENNINGS, the subject of this notice, was born in Notaway county, Virginia, January 21, 1820, and departed this life, in this city, November 20, 1870.

He was the son of pious Baptist parents, and was brought up in the nurture and admonition of the Lord. In his nineteenth year he sought and found a pardoning God, and connected himself with the Methodist Church, in which he continued, in various localities, to the day of his death. Almost from the first of his membership, wherever he resided he was an official member. Soon after his connection with the Carondelet street charge, in this city, I nominated him for the office of steward, to which the quarterly conference unanimously elected him, which place he held until God called him from labor to reward.

Bro. Jennings was married in May, 1846, and was most happy in his domestic relations, being a man of most gentle and kindly nature—never happier than when in the midst of the beloved domestic circle. He was most indulgent, kind and sympathizing toward his children, happy in all their innocent joys, and doing whatever he could to make the current of their young lives run with joyous flow. He leaves eight children to cherish his memory and mourn their irreparable loss; but it is a great consolation to know they are left in the gentle care of a pious and devoted mother, who will deeply feel the obligations which this sore bereavement has devolved upon her.

Much does this stricken wife and mother need the prayers and sympathies of the good, and the all-healing and all-healing grace of Him who is the God of the widow and the Father of the fatherless. But He will visit, in all the blessed ministrations of his grace, the fatherless and the widow in their affliction.

Bro. Jennings was sick only four short days. He said, when taken sick: "Wife, I have yellow fever. I shall never get well. But I am prepared." He calmly fell asleep on the Sabbath evening, and ascended to join the congregation of the blest in the rest and endless praises of the heavenly Sabbath. The memory of the just is blest.

His pastor, J. B. WALKER.

Mrs. ELIZABETH ALICE DUCKERY, second daughter of Z. W. and A. R. Barnes, was born June 23, 1845, and died October 12, 1870.

She was a native of Abbeville district, South Carolina; came to Louisiana in 1865, and was married to Mr. A. F. Duckery February 9, 1870. She professed religion at about ten years of age, and united herself with the Methodist Episcopal Church South, of which she remained a devoted and worthy member until death. Her religious life was consistent and uniform.

Whenever an opportunity offered she specially delighted to attend Sabbath schools, and always gave them all the assistance and encouragement in her power. But it was during her last illness, and in the last days and hours of life, that the Christian graces shone in her most conspicuously. She was permitted to enjoy a wonderful triumph at the last. She very much desired to die in her senses, that she might know her friends and be able to talk with them in the last moments of life; and to the fullest extent she had her wish gratified. Several days before the last trial came she gave her mother full directions about her burial as calmly as she would have directed the preparation she would have made for visiting a friend. Two days before her decease she said to me that she had been reading and had noticed this passage:—

"Casting all your care on him, for he careth for you." Then she added: "It

is enough. Don't you think it is enough?" The next day she said to me again: "I have been thinking of this Scripture, 'Whether we live, we live unto the Lord; and whether we die, we die unto the Lord.' Whether we live, therefore, or die, we are the Lord's." She then said: "What difference does it make, then, whether we live or die? We are the Lord's all the same."

A short time before the closing scene she expressed herself as very thankful that her mind was so clear—that she knew us all so well, and could talk with us so freely. After requesting all to meet her in heaven, she said: "Now all of you sing, and I will die so happy." Being asked what she would have us sing, she said: "O sing to me of heaven." Some stanzas of this hymn were sung by her mother and friends who were present, she joining in with them in a clear, sweet tone. A few moments after, feeling that she was almost gone, she repeated the Child's Prayer. The variation she gave to the words, to suit them to the occasion, was very striking.

"And now I lay me down to sleep,
I give the Lord my soul to keep;
I know I'll die before I wake,
I give the Lord my soul to take."

HER FATHER.

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Depend upon it, mothers, it will give rest to yourselves, and

Relief and Health to Your Infants.

We have put up and sold this article nearly thirty years, and can say in confidence and truth of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medicinal virtues. We speak in this matter "WEAR NO DOUBT," after years of experience, and pledge our reputation for the fulfillment of what we here declare. "In almost every instance where the infant is suffering from pain and exhaustion relief will be found in fifteen or twenty minutes after the Syrup is administered. Full directions for using will accompany each bottle. Be sure to call for

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The Child's Corner.

STARS.

BY FRANCES RIDLEY HAYWARD.

The golden glow is paling between the cloudy bars;
I'm watching for the twilight, to see the little stars.
I wish that they would sing to-night their song of long ago;
If we were only nearer them, what might we hear and know!

Are they the eyes of angels, that always wake to keep
A loving watch above us while we are fast asleep?

Or are they lamps that God has lit from his own glorious light,
To guide the little children's souls whom he will call to-night?

We hardly see them twinkle in any summer night,
But in the winter evenings they sparkle clear and bright.

Is this to tell the little ones, hungry, cold and sad,
That there's a shining home for them, where all is warm and glad?

More beautiful and glorious, and never cold and far,
Is he who always loves them—the bright and Morning Star.

I wish those little children knew that holy, happy light!
Lord Jesus, shine on them, I pray, and make them glad to-night!

Sacred Songs for Little Singers.

OUR DAILY BREAD.

BY EMILIE GRAHAM.

"Will you go with me to little Willie's grave, mother? I think the violets must be in bloom," said Alice Gray as she was leaving church with her mother, one pure, bright morning, when all nature seemed in its stillness conscious that the seventh day of rest had come.

A sunny silence brooded over the fields, and the light wind passed without a sound among the trees, whose more slender branches, although green and rosy with new sap, had scarcely yet begun to put forth tufts of baby-leaves. The grass was green, though, as it always is in spring, and on the greenest of the hills, lifted up, with all its quiet, white stones, into the cheerful light, lay the burial ground of the village.

In a sunny corner was one little grave, so blue with wide-opened violets that it seemed as if a part of the very sky had fallen upon it, and thither Alice and her mother bent their steps. It was a tiny grave; for, although Willie had been an angel now four years, he only stayed here long enough to learn to leap, and laugh aloud, and clap his pretty, dimpled hands.

"Did you cry, mother, when Willie died?" asked Alice, after they had stood some moments by the little mound in silence.

"Yes," replied the lady; "I could not help feeling sad and lonely when my little boy was taken away, but I never wished him back—never for one moment."

"What a little, little grave it is!" said Alice thoughtfully. "Is he a baby now? and will he be a baby forever? Would he have remained a baby if he had stayed here?"

"No, certainly not. He would have grown large and strong; he would have been a man, after a while."

"And is it the only difference between a baby and a man, that one is small and weak and the other large and strong?"

"Oh, no! Babies do not know anything, and cannot do anything useful, except be so sweet and innocent that every one is obliged to love them, but men know and do all sorts of wonderful things."

"Then it is not the body only that grows?"

"No, I suppose the spirit must grow too. You know plants grow by the nourishment they draw from the earth and air and sunshine, the bodies of men and animals by the food they eat, and the spirit—what do you think nourishes the spirit?"

"Is it not hearing and seeing so much?"

"Horses and dogs hear and see; they see the stars every night, and the sun every day, and all nature spread out before them, just as we do, yet of these things they know nothing; far less do they know anything of the God that made them."

"It must be thinking of what we see and hear, then, that makes the spirit grow."

"And what is thinking?"

"Thinking—thinking is a sort of asking questions, and answering them ourselves."

"If this answer is not falsehood—which, in fact, would be no answer at all—what is it?"

"It is truth."

"From whom have we truth?"

"From God. You told me the other day that all truth is from him."

sun, so truth flows from God, forever, in infinite abundance; it is not and cannot be created by our minds nor in them, any more than the light of the sun can in or by our eyes. It is shed upon us from a source above us, and that source is God. Therefore, when we think any new truth, it is because some little ray of all that infinite light which has been shining on forever has just found its way into our minds, and I suppose what you wished to say is, that this questioning when we think is the effort of the understanding to open itself to the reception of truth, and the flowing in of truth is its reply."

"Yes, and its food too. Is it not truth which nourishes the spirit and makes it grow?"

"Not truth alone. Does not your spirit do something besides think?"

"Yes, it feels. It loves what it thinks about."

"If it did not love what it thought about, it would cease to think; and if it ceased to feel and think, it would cease to have life. Love is the very central core of life. It is life itself."

"You told me that love as well as truth comes from God, but I do not see so plainly how that is."

"Look at the sun. You see the light shining into your eyes, and know whence it comes, but you cannot see the heat, and yet every blade of grass, every insect, every creature that lives, is dependent on that very heat, and would utterly perish if it were for one moment withheld, although the light might be withdrawn for a season, and no great harm ensue."

"I cannot see the heat, but when I turn to the sun I feel it shine warm on my face, and therefore I know just as well where the heat comes from as if I saw it."

"That is quite true, and spiritually true too. Turn to God in a sweet and humble spirit, and you will feel his love shine warm into your heart, and will know that it is all from him, and that if he were for a moment to withdraw it your soul would wither and perish like a frozen plant. By the daily bread we are taught to pray for is signified those good affections of which God is ever ready to give us full measure, pressed down and running over."

You see now that true thoughts and good feelings are the food of the spirit, and nourish it into strength and beauty, and I think you can tell me whether it is likely your brother will remain forever a baby in heaven."

"Oh, no! Surely he will not! I should think he would grow up much faster in heaven than on earth; for the angels would love to teach him truth—would they not?—and help him to be good, so that soon he would become great and wise like themselves."

"Yes, doubtless angels teach our little ones who are gone to heaven much more wisely and tenderly than even we would have done; and that is one reason why we should not mourn their loss and wish them back on earth. Still it is God who teaches them, through the angels, and he alone who fills their hearts with love; and he will so teach and bless every little child on earth, too, who is willing to be guided by him."

"Willie has been four years learning from the angels. Are four years the same time in heaven as on earth?"

"There is no time in heaven—no time to spirits—and we can form no idea at all what relation, if any, four years may bear to spiritual growth. One thing only we can know—and that is that the better use we make of our earthly time now, the more we shall keep pace with the growth of our darling in heaven, and the more certain we shall be to join him at last in a world where there are no graves and no partings any more."—The Children's Hour.

HELPING THE MINISTER.—"There was one thing that helped me very much whilst I was preaching to-day," said a clergyman.

"What was that?" asked a friend.

"It was the attention of a little girl who kept her eyes fixed on me, and seemed to try to understand every word I said; she was a great help to me."

"What! can a little child be a great help to a minister? Yes! How?"

By paying attention. Think of that, my little ones, and when you go to church fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to the grown-up people.

Prisms furnish 33 per cent. of American iron, 68 per cent. of our steel, and 46 per cent. of our glass. The latter industry embraces 60 factories of all descriptions, producing annually 70,000,000 bottles, 600,000 boxes of window glass, and 12,000 tons of glassware, worth in the aggregate \$7,000,000.

A narrative of the events which preceded Sedan is being prepared under the eye of Napoleon, and is soon to be published.

The Farm and Garden.

THE APPLE.

BY DR. J. H. HANAFORD.

The apple crop for the present season probably exceeds that of several years, and certainly is an important item in the domestic arrangement. The skillful housekeeper is able to use the fruit in very many dishes, and when abundant as at present, at least in New England, they may be used very extensively even as a matter of economy, if need be, taking the place of articles which constitute some of the more expensive items of culinary outlays.

For several years butter has been disproportionately expensive, almost or quite an article of luxury. And as it contains little or no actual nourishment, nothing to give strength and power of endurance—simply the fuel element, the source of fat and animal heat—its free use is inconsistent with a moderate income, while the scarcity of fruits for a few years past, and the absence of any satisfactory substitute, have rendered its use apparently necessary. But the present supply of apples will do much to afford a good substitute for butter.

The free use of apples in the thousand and one dishes which the good housekeeper will be able to invent, if not familiar with them already, cannot but be regarded as an improvement, even admitting that butter is a proper article of food. It will surprise some to know in how many ways good apples may be used, and how many palatable dishes may be made by simple combinations of the apple with other articles of food. But few persons understand what wholesome and agreeable dishes may be made by combining apples with such articles as contain much of the starch element, as the rice, sago, tapioca, arrow root, etc. These articles are quite nourishing, easy of digestion, and especially adapted to weak stomachs. Very palatable dishes may be made from any of these with a simple addition of apple and a small amount of sweetener.

The same remarks apply to articles rich in albumen, either animal, as the white of the egg, or vegetable, as found in the nuts, the almond, for example, from which the custard may be made as well as from the egg, the cabbage, the cauliflower or asparagus, as well as those foods containing gelatine and mangle.

There is a special propriety in their use with such articles as contain a large proportion of starch, as sago, tapioca and rice, since most of these afford too much fuel to increase feverish and inflammatory tendencies. The use of the apple, the sour more especially, counteracts these tendencies, and will really constitute, in a proper combination, a very wholesome and palatable food for all classes, of course not designed for constant use, since "bread is the staff of life."

Again, the free use of apples with our meals will do much to correct the torpid state of the stomach and bowels, removing that fearful constipation that so generally exists in New England, where so great a percentage of the food is too concentrated. It is unquestionably true that many if not most of the prevalent forms of disease have their origin in this torpid state of the bowels. It is a well known fact that fruits in general tend to correct this evil, and of the whole range of fruits the apple has not its superior not only in the amount of its nourishment, but in the wide range of its application and its beneficial effects.

And that it may be the most beneficial in this particular, especially in severe cases of costiveness, the peel may also be cooked and eaten with advantage. I well know that there is a prejudice against this custom, but it is not based on science. The most valuable part of the apple is found just beneath the peel, and indeed in it. It may prove too irritating in some instances, at least when not well cooked, and yet in the cases of constipation just such stimulation is demanded. It is an acknowledged principle in physiology that both unnutritious and indigestible food should be mingled with the finer elements to occupy the space and to serve as a stimulant, especially when the organs of digestion are somewhat torpid. Of course it is desirable that the peel should be cooked soft, and that it should be thoroughly masticated under all circumstances.

Apples also are a good purifier or renovator of the system. They contain the elements of purification in a very great degree, and as such are endorsed by Baron Liebig and others. If those, therefore, who are so anxious to obtain blood purifiers will consume less diseased pork, and use more fruits, especially in their season, they will have less occasion to patronize the quack nostrum vendors, most of whose articles are as worthless as their inventors are unprincipled.

The fact that when children use

fruits freely sores appear on the surface, particularly about the mouth, has led some to infer that apples make humors. This is a false inference. These sores are generally attributable to the fact that their improper use between meals, in an unripe or bad state, has produced an irritated condition of the stomach, the same condition extending itself to the outer surface. Their use also tends to drive the humors to the surface, producing none, but simply throwing them to the surface, the safest place for them.

Once more, briefly, fruits have been said to be "gold in the morning, silver at noon and lead at night." This must be simply a fanciful arrangement. If the apple is proper food and easy of digestion, it cannot produce these varying effects. If they are really wholesome, they are so at all meals. If unwholesome, they should be used at no time, or, if used, of course they will do the least harm when the stomach is in the best condition to receive food of all kinds—in the early part of the day.

Sweet, mellow apples digest in one hour and a half, while the hard and sour require less than three hours, less time than for the digestion of beef, bread and the usual articles of food. The mellow, sour apple will digest in still less time. The prejudice against the use of fruits at night must have arisen from their improper use between meals, when no food, not even fruit, should be eaten, particularly near bed time. That apples, or indeed any fruit or food, should prove lead when foolishly eaten at that time is by no means surprising. The stomach that does not rebel at such treatment is a strong one, fit for a brute.—The Householder.

GRAFTING THE TOMATO ON THE POTATO.—A correspondent states that he succeeded perfectly in grafting a scion of the tomato upon the potato vine. He cut about one-third of the potato shoot off, just above a leaf, taking care not to injure the bud at its base. The scion, being shielded from the sun, was every day sprinkled with a little water, and it took readily. In the full the tomato was loaded with ripe and unripe fruit, and had grown to a large size.

AT SEA.

By some happy fortune I was not sea-sick. That was a thing to be proud of. I had not always escaped before. If there is one thing in the world that will make a man insufferably and peculiarly self-conceited, it is to have his stomach behave itself the first day at sea, when nearly all his comrades are sea-sick. Soon a venerable fossil, shawled to the chin, and bandaged like a mummy, appeared at the door of the after-deck-house, and the next lurch of the ship shot him into my arms. I said:

"Good morning, sir. It's a fine day."

He put his hand on his stomach and said, "Oh, my!" and then staggered away and fell over the coop of a skylight.

Presently another old gentleman was projected from the same door with great violence. I said:

"Calm yourself, sir—there is no hurry. It is a fine day, sir."

He also put his hand on his stomach and said, "Oh, my," and reeled away.

In a little while another veteran was discharged abruptly from the same door, clawing at the air for a saving support. I said:

"Good morning, sir. It is a fine day for pleasuring. You were about to say—"

"Oh, my!"

I thought so. I had anticipated him, anyhow. I stayed there and bombarded with the old gentleman for an hour, perhaps, and all I got out of any of them was, "Oh, my!"

I went away, then, in a thoughtful mood. I said, this is a good pleasure excursion. I like it. The passengers are not garrulous, but still they are sociable. I like those old people, but somehow they all seem to have the "Oh, my!" rather bad.

I know what was the matter with them. They were sea-sick. And I was glad of it. We all like to see people sea-sick when we are not ourselves. Playing whist by the cabin lamps, when it is storming outside, is pleasant; walking the quarter-deck in the moonlight is pleasant; smoking in the breezy foretop is pleasant, when one is not afraid to go up there; but these are all feeble and common-places compared with the joy of seeing people suffering the miseries of sea-sickness.—Mark Twain's Pilgrim's Progress.

The rust velvet factory in the United States has been started by a French colony at Franklin, Kansas. The colony began operations last summer on the co-operative principle, and have already, besides their factory, dwelling houses, stores, shops and farms in an excellent state of cultivation.

A fiery volcano of large proportions has suddenly appeared in the interior of Mexico.

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The Christian Advocate.

SATURDAY, DECEMBER 3, 1870.

PULPIT PRAYER.

In most cases people attend church to hear, to be instructed when they ought to go up to worship. Public thanksgivings, confession and praise have come to be regarded as mere appendages to public services, while the sermon is all in all. This is wrong. The sermon is important, but not more so than prayer and praise. We need to have our spiritual strength renewed by worship, as well as instruction.

This state of things is largely attributed to the dull and pointless prayers which too often characterize the pulpit. The people are not enough included in them; they are not sufficiently the utterance of the desires, hopes, fears and longings of their souls, but speeches made to God about matters in general, in which no one present is personally interested. Such prayers are good to induce sleep and are patiently endured as a necessary pre-requisite to the sermon; but they do not refresh and strengthen the hearts of those who need the blessing.

There is but one way to make pulpit prayers interesting and profitable; make them local, personal and sympathetic, and they will take hold of all hearts. But to do this the minister must first take into his own heart the every-day life of his people. If he knows them well, and feels for them, as one should feel for his own soul, he can and will take them to God, in his arms, in the warm embrace of a fervid soul. When a minister brings the business cares, perils and successes, the home life, the little every-day trials of his people, the personal joys and sorrows of the aged, of the children, of the youth, of those who are strong and those who are weak, before God, and interprets and presses them for divine sympathy and help, in the light of a deep religious insight and powerful love and faith, no one will be indifferent and unprofitable. They will find his pleadings taking hold of their own souls, and they will begin to plead; the prayer will be their prayer, and the blessing will come to them like "cold water to a thirsty soul." And prayer will no longer be an indifferent part of public worship to them; they will look forward to it with the same interest that they do to the sermon, and recall its influence on their hearts after many days.

We have more men who are able preachers than able prayers. They are dull and indolent, or borbory and pointless, or cold and unsympathizing, in their prayers, while strong and instructive in their sermons. They excuse themselves with the plea that they are not "gifted in prayer." This is true; but why are they not gifted? Because they undervalue its importance, and do not study and strive to obtain the gift. The stiffness and formality which now fetter them can be broken up, and they can get power to lead the people to God as angels help their young to soar in mid-heaven.—*Morning Star.*

DOUBTING CHRIST.—"I am doing all I know to do," said a woman who was seeking the fullness of Christ's love. "I consecrate myself to God as well as I can, and yet I don't receive what I ask."

"I am afraid you doubt the Saviour."

"O no! I couldn't doubt him. I doubt myself, though. I'm afraid I hold something back."

"You mean to be honest, of course?"

"To be sure I do. I'm in deadly earnest."

"Is there anybody who knows when you give all to God?"

"Why, the Saviour does."

"Can he show you whether or not your consecration is complete?"

"He certainly can."

"Does he care to have you make sure work in this?"

"Of course he does."

"You ask him to show you if your consecration is up to the requirement; but you doubt—"

"I see!—not myself, but Christ."

"This is a most subtle temptation of Satan. He knows we can't reach for the cleansing of our hearts unless we have this bit of rock to stand on—'I do give all to God.' If we can keep this foothold uncertain we can defeat our efforts. He calls for caution, humility. You doubt yourself, not Jesus. The facts are, Christ only can show you about it. It is infinitely in earnest to have him make thorough work. You ask for help, yet you doubt."

"I see, I see! How wicked I've been to doubt him!"

The expenses of the war to Prussia are reckoned by Dr. G. Hirth as follows: Cost of the military action, \$250,000,000; direct losses, \$250,000,000; indirect losses, \$250,000,000; war compensation for the reconquered territory, Alsace and Lorraine, especially Strasburg, 200,000,000. Total, 4,930,000,000 francs.

Scientific.

Dr. LAPEYRE, supported by the principal members of the faculty in Paris, recommends the French government to order the bodies of the slain to be burnt on the battle fields, during the continuance of the war between Germany and France. The necessary rapidity of strategic movements will not leave time sufficient for the proper interment of the dead, consequently there is every reason to fear that, unless the ancient mode of burning be adopted, some fatal epidemic may sweep over Europe after the termination of the war.

M. SHREYER has invented an ingenious method for the separation of animal fiber from vegetable. The process does not alter the structure or color of the animal fiber, and permits the use of cotton and linen fiber separated from it for numerous purposes. It is sufficient to suspend the goods in an atmosphere of nitrogen or carbonic acid, and to cause the vapors of perfectly dry sulphuric, phosphoric or hydrochloric acid to enter the room. These fumes disintegrate the vegetable fiber, and leave intact the animal; the two fibers can thus be separated and appropriated to their respective uses.

This cork tree is a species of oak growing abundantly in Spain, Portugal and Italy. In Georgia the experiment of raising the tree from the acorn has been successfully tried. The barking is commenced when the tree is fifteen years old, and may be repeated every eight or ten years afterward with no injury to the oak, which, in spite of this periodical felling, lives to the age of a hundred and fifty years. In July and August incisions are made around the tree and down to the root; the pieces which detach easily are soaked in water, placed under heavy weights, dried before a fire, and stacked in bales for exportation.

The Journal of Applied Chemistry mentions that on November 22, 1866, Dr. Danzel administered chloroform for the removal of a cancer. After the operation the patient ceased to breathe, and opening the windows, artificial respiration and all other agencies proved of no avail, when recourse was had to electricity. One pole of the battery was applied to the neck, the other to the epigastric. There was soon a movement of the muscles, and by degrees respiration was restored. There is no doubt that death would have ensued without the application of electricity, and as this remedy has been applied with success in several other cases, it is worthy of note on the part of physicians generally.

MORNING LABORS.—It is the early bird that catches the worm. But how about the worm? There are two sides to the question of matutinal labors, and perhaps more. Spurgeon has recommended young ministers to rise two or three hours before breakfast and write their sermons. There are perhaps some persons so constituted that such a practice would be the best for themselves and for their sermons, but there are many to whom it would be pernicious in both regards. Literary labor has as many eccentricities as there are men, and it cannot all be due to badly formed habits. For many the early morning hours are the worst for literary labor, especially before the reception of food. Sleep depresses the nervous system, the eyes require some time to accustom themselves to light and strained work; and the longest interval between two meals is passed during the night. Moreover, the mind, to be in working order for the best results, requires a rapid flow of net blood, and a certain amount of stimulus. The stimulus of liquor is often used, but very foolishly, as it is only a make-shift, with a corresponding after-depression. The stimulus of intercourse with the world, its concerns and its fellow-creatures, is the most natural and all-sufficient, and after a few hours, or a half day of this, the mind reaches its best condition for the best work. Many find the still evening hours their richest time for thought, for this reason. If they have not unnecessarily wearied themselves, the advantage is a great one. And if the full amount of seven or eight hours' sound sleep is gained with regularity, there can scarcely anything be said validly against the practice of writing in the night time as many do. Surely the early morning is not the most favorable time for a large class of minds, and for such a live, spirited, persuasive style as ought to characterize preaching, however it may do for the calmer processes of logic.

There is a man living in Paris now who has seen all shades of political events with the cheerful indifference of Epicurus. This is Anber, the composer. Born under Louis the Sixteenth, he has successfully saluted the First Republic, the First Empire, Louis the Eighteenth, Charles the Tenth, Louis Philippe, the Republic of 1848, the Second Empire, the third Republic in 1870.

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Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week.

Tuition is \$40 per annum. Students will be received at any time, and charged to the end of the term. For circular address to

REV. F. M. GRACE,

Madisonville, Tenn.

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CENTENARY MALE INSTITUTE,

SUMMERFIELD, ALABAMA.

reopens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers.

The total expenses from October to July will be only \$231.50.

Hacks will run daily between Summerfield and Selma at the opening of the season.

JOHN MASSEY,

Principal.

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MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Fall session begins SEPTEMBER 5, 1870.

For catalogues address the President,

REV. A. W. JONES, D. D.

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ADVOCATE CALENDAR, 1870.

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NEW ORLEANS WHOLESALE PRICES.

ALABAMA CONFERENCE

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COMMERCIAL COLLEGE

WOMAN'S TEMPERANCE SEMINARY.

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The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, DECEMBER 10, 1870.

NO. 47.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 2.—*Supreme Court.*—The decision in the New Orleans Slaughterhouse case to-day, upon a motion to give a writ of error the force of a supersedeas, was decided adversely to the butchers. The ground taken was that the Supreme Court here could only interfere, under any circumstances, with the Supreme Court of Louisiana, whereas the restraints asked applied to an inferior court of the State.

WASHINGTON, Dec. 5.—Senator Kellogg was escorted with the President to-day, discharging and discharging political affairs in Louisiana.

Kellogg gave notice, in his place, of his determination to press a general amnesty bill.

Numerous propositions are before the Senate to repeal the income tax law.

Ben. Butler says it is his intention to press his Alabama claims programme—*Picayune.*

WASHINGTON, Dec. 5.—The Radicals are greatly elated at the tone and sentiments of the message, but that portion of it which relates to San Domingo. The Democrats regard it as a demagogical document.

Efforts to remove Packard, United States marshal, will prove futile.

Postmaster General Croswell says he expects Lowell, postmaster at New Orleans, for inefficiency.

James E. Kennedy, a relative of Lieutenant Governor Dunn, was today appointed to a position in the Senate—*Picayune.*

WASHINGTON, Dec. 5.—*House.*—One hundred and seventy-three members answered the roll. R. W. T. Duke, of Virginia, was seated, taking the old oath. J. H. Sypher was seated from the first Louisiana district. After the reading of the President's message the House adjourned.

Senate.—A various routine of business was transacted, including the introduction of bills to constitute Shreveport, Louisiana, a port of delivery; for the removal of the political disabilities of citizens of Louisiana; and to abolish all income taxes.

After the reading of the President's message the Senate adjourned.

WASHINGTON, Dec. 5.—The President's message, of nine thousand and eighty-five words, was telegraphed home to New York in thirty-seven and three-quarter minutes. Ten wires were used.

The reading of the President's message caused no sensation. It was warmly applauded at the close. The money markets exhibit no material change.

The transmission of the President's message crowds the telegraph wires to-night.

WASHINGTON, Dec. 5.—Judge Bradley, in chambers, to-day granted an injunction restraining the sale of the Texas and New Orleans railroad under an advertisement of Receiver Crosby, but the parties were put upon short notice to settle their claims before the time of sale as advertised by Governor Davis.

WASHINGTON, Dec. 6.—*House.*—Bills were introduced remitting the duties on materials used in building vessels engaged in foreign trade; to enable American citizens to register foreign vessels; admitting certain iron and composite vessels to American registry; repealing the duty on sugar, tea and coffee; abolishing the franking privilege; abolishing the office of admiral and the admiral of the navy; the former at once and the latter when a vacancy occurs.

A resolution abolishing the Reconstruction Committee was introduced by Cox, but was objected to and went over. The House then adjourned.

Senate.—The Senate adjourned early to allow a rearrangement of the committees.

WASHINGTON, Dec. 6.—The French minister, M. Treillard, was presented to the President to-day. Treillard appeared in plain clothes.

Bills repealing the income tax were presented in both houses to-day.

WASHINGTON, Dec. 6.—Morey was today seated in the House.

Monday, Dec. 6.—Democratic municipal ticket was elected to-day by one thousand majority.

New York, Dec. 6.—At midnight, last night, the Champion, from Charleston, and Isaac Bell, for Norfolk, collided off Woodlands; both vessels were badly damaged. John Jones, of the Bell, was killed.

General Jordan was arrested and held in the sum of \$10,000, on a

charge of a violation of the neutrality laws.

NEW BEDFORD, Dec. 6.—A negro boy fifteen years old confesses to the murder of an old man sixty years of age, whom he robbed of \$60.

FORT SCOTT, KANSAS, Dec. 6.—The Missouri, Kansas and Texas railroad was completed to this place yesterday, and trains run regularly between Fort Scott and Sedalia on and after to-morrow. The opening of this important outlet, it is believed, will change the trade of southern Kansas and the Indian Territory, and make Fort Scott the chief distributing depot for the Southwest.

In consequence of the removal of the sanitary embargo Texas drovers have made a general stampede from Baxter Springs and are now driving cattle by various routes northwardly through Kansas and Missouri.

The flow of immigration continues without apparent abatement.

WASHINGTON, Dec. 7.—President Grant observed to-day that he hoped Radical members of the House would allow a vote to be taken on the resolution for the annexation of San Domingo.

Bontwell's proposition to issue \$300,000,000 five per cent. bonds, and make the interest payable quarterly, meets with the approval of the Committee on Ways and Means.

WASHINGTON, Dec. 7.—John H. Snratt has written an interesting letter confessing the plan for abducting President Lincoln, but denying that the Confederate government had any knowledge of the scheme. He did not credit the first reports of the assassination, which reached him at Elmira, and was amazed when he heard Booth's name connected with it, as assassination had formed no part of their plan, and was never spoken of.

FOREIGN.

LONDON, Dec. 2.—Later and more important dispatches from Tours, relative to the movements of the army of the Loire, have been received. The movement of the army began on Wednesday, and was directed by the minister of war. First operation favorable. General Chanzy left his position next day, and found the Prussians entrenched; he immediately gave them battle, which ended only with night. The Prussians were compelled to retire, and the French camped in the positions taken. The French artillery were well handled. German loss heavy, French loss very light. The positions captured by the French were at Gallonville, Fernaniers and Gomers.

LONDON, Dec. 2.—A telegram to the Times says that Prince Frederick Charles is retiring before the army of the Loire, which is in great force.

LONDON, Dec. 5.—It is rumored that M. Erlanger is storing vast quantities of provisions at Havre for Paris when the siege is over.

FLORENCE, Dec. 5.—Duke of Aosta, upon receiving the crown, congratulated Spain upon successfully reconciling order with liberty.

CONSTANTINOPLE, Dec. 5.—Russia's granting furloughs to her troops and her consent to a conference removes Turkish apprehensions.

St. PETERSBURG, Dec. 5.—The Moscow journals denounce the Russian press for silence in regard to the treaty of Paris.

Tours, Dec. 5.—The army of the Loire, after spiking guns and destroying ammunition, evacuated Orleans.

The Prussians re-entered Orleans at midnight.

The French retreated orderly.

VERSAILLES, Dec. 5.—The French have been driven from Chevilly, and have abandoned Company.

The French are massing at Creteil.

The troops are suffering from intense cold.

General Manteuffel is at Ronen.

LONDON, Dec. 5.—Earl Granville's reply to Prince Gortschakoff's last note is published. It is dated November 29. The British minister says there is nothing for him to add to his previous appeal to international law. He is aware that the suggestions for a congress of the powers to settle this and other questions have been made, but not adopted. He is also aware that in the contingency of the possession of the principalities by Austria, Prussia could not question the provisions of the treaty of 1865. He is, however, ignorant of such a purpose; therefore that question could not be introduced. He trusts that all obstacles to the continuance of peaceful relations will be removed. If Russia has formed an opinion as

to her rights, but does not intend to act without consulting the other powers, the controversy is already partially closed. Earl Granville concludes by accepting Russia's invitation to a conference, but without admitting a foreign conclusion as to the result.

Tours, Dec. 5.—Results of fighting before Orleans are unfavorable to the French. Orleans was evacuated on Saturday night, and the army of the Loire retreated to Blois. There was much desultory fighting, on Friday and Saturday, along the whole line from Onzore to Arthenay, and the left wing of the army of the Loire was doubled up. The Prussians reached the railroad between Orleans and Tours at La Chapelle, near Orleans, on Saturday afternoon, when a train which Gambetta was on was fired into.

The army of the Loire then concentrated in lines at Orleans, entrenched camp two hundred thousand strong, defended by five hundred from the navy, and determined to hold out there to the last moment, notwithstanding the line of retreat was threatened by the success of the Prussians' left wing, and it was rendered ineffective for defense. The Prussians threatened to bombard the city, but to prevent this General Patheux consented to evacuate the city at midnight, when heavy cannon were spiked and ammunition destroyed. The army then withdrew in good order, retreating to the left bank of the Loire.

BERLIN, Dec. 5.—The King sends the following dispatch to the Queen, dated at Versailles, Sunday night: "The Duke of Mecklenburg, after two days' fighting, captured St. Jean railroad station and the suburbs of Orleans. He captured thirty guns and one hundred prisoners. The Prussian loss was moderate. The Prussians found nine cannon and much ammunition on the field before Amiens."

Tours, Dec. 5.—The government has official balloon advices from Paris to the fourth. Thursday passed burying the dead and succoring the wounded. Friday the Prussians attacked impetuously at Champagne and Villiers. After seven hours' fighting the enemy failed to carry the positions, leaving their dead and wounded on the field. Prussian losses were between fifteen thousand and twenty thousand.

Saturday the French recrossed the Marne, the enemy making no opposition. Ducrot greatly distinguished himself. General La Chatrie was killed, and General Renault badly wounded. The attacking troops were Wurtembergers and Saxons. Their losses must have been extraordinary, because the next day they allowed the French to cross the river unopposed. The success of the French troops created the wildest enthusiasm in Paris.

Tours, Dec. 5.—Intense excitement prevails here; great crowds at the prefecture reading the unfavorable news. Paladines evacuated Orleans to avoid bombardment. They talk of trying him by court martial.

Gambetta has returned.

Tours, Dec. 5.—The direction the French army has taken is not known, but the impression prevails that they have gone toward Gen. In the fighting of the last three days the French covered themselves with glory, but fate was adverse to them. In an engagement on the third, at Patoy, twenty thousand French held their ground against sixty thousand of Frederick Charles' army, but they were cut to pieces by shells. The German artillery was served with fearful and overwhelming effect. The Papal Zouaves fought with superhuman bravery, and nearly all of them were killed.

LONDON, Dec. 6.—Odo Russell's mission hangs fire. Bismarck will discuss in a friendly tone with England, but makes no pledges.

Minister Motley had a farewell with the Queen to-day. Moran takes charge of the legation.

HAVRE, Dec. 6, P. M.—All communication with the interior of France is severed.

MUNICH, Dec. 6.—The King of Bavaria sent a note to King William inviting him to assume the title of Emperor of Germany. The consent of the other States will probably be given.

Tours, Dec. 6.—Official reports of battles near Orleans have been received. The Prussians attacked the French corps severally in great force, thus repulsing the left of the army of the Loire, uncovering Orleans, and rendering evacuation necessary.

LONDON, Dec. 7.—The English government has given a contract for

sixty batteries, eight guns each, of Gatlin's mitrailleuses, to be made in America.

The Russian government has in its employ a number of American workmen engaged in making mitrailleuses.

A Tours dispatch, of the fifteenth, says: The German force engaged in the battle of yesterday, north of Orleans, embraced the united armies of Frederick, the third, ninth and tenth corps, under the Duke of Mecklenburg, one Bavarian corps, and two infantry and two cavalry divisions, one hundred and fifty thousand men in all. The French force consisted of six corps, aggregating one hundred and sixty thousand men, but were deficient in cavalry. The combat ended with a repulse on Sunday. It commenced on Thursday, and continued with varying successes during Friday and Saturday, but on Sunday the successes of the Germans were great, though purchased at equally great cost.

CONTENTS OF THE MESSAGE.

The message fills seven of our solid columns. For the benefit of those who will not read it, we present a summary of its contents, reserving remarks.

His excellency begins with the customary congratulations on good crops, peace, and the restoration of comparative internal harmony, but regrets election disturbances.

He expects the readmission of Georgia in January, 1871, will complete the work of reconstruction, after acquiescence of the people in the payment of the national debt and in the changes made in the constitution.

He relates the acts of consuls and agents of the United States in protecting Americans and foreigners in France; notes his telegraphic recognition of the French republic, the requested pacific intervention of his government and its refusal because not desired by Germany, promises mediatory action whenever it can hasten peace, and restates the policy of neutrality as given in his proclamation.

He refers to Cuban affairs, notes his unavailing efforts to secure redress to American citizens for injuries suffered during the current disturbances, proposes a joint tribunal for arbitration of all claims arising, and notes the instances in which arbitration has been successful.

He anticipates an early settlement of all questions between Spain and Spanish-American countries.

San Domingo is spoken of at length, and its acquisition is urged for political, commercial and naval purposes, and as a great benefit to its inhabitants and to us. He enumerates the resources of the island and suggests a plan for its purchase.

He deprecates smuggling between the United States and Mexico, recommends treaties for the extradition of criminals, refers to the non-distribution of the Venezuela claims fund, and states what he has done in relation to the massacre of Frenchmen and Russians in China.

He notes the final abolition of the mixed courts established for the suppression of the slave trade, now limited to the east coast of Africa and Arabia; also the ratification of a convention with Great Britain on the matter of naturalization, and recommends a joint commission for fixing the boundary at Pembina, Canada.

He recommends a commission for adjusting the Alabama claims, and that they be paid and assumed by the United States government while awaiting their settlement by Great Britain at some future day on terms consistent with the dignity and honor of both countries.

The President enters at length upon our relations with Canada, Canadian abuse of the United States fishermen and the unfriendly stringency of Canadian laws. He advocates the right of our people to the free navigation of the whole of the St. Lawrence.

He notes the importance of increasing our commerce with China, Japan and Spanish America, and recommends a subsidy to shipbuilders.

Having referred to the expenses of the various departments, he recommends a resumption of specie payments or the reduction of currency to the par of gold.

He favors revenue reform, but opposes direct taxes, leaning toward protection and recommending economy.

He notes the gradual reduction of the army to the limit fixed by the act of July 15, 1870. The cost of the navy for the year ending December 1 was less than nineteen

millions. In view of our population of forty millions and of our extent of seacoast on two oceans, he recommends the construction of new ships and a maintenance of naval efficiency.

He anticipates that the Postal Department will become self-supporting.

He recommends radical reforms in the matter of appointments to minor offices, and notes the successful management of Indian affairs by the agency of members of the Society of Friends, by army officers, and by missionaries having authority as agents.

Of the public lands, 3,698,910 acres were taken under the homestead law, and 2,153,515 acres were sold for cash during the fiscal year. He recommends the continuance and extension of the plan of giving land to actual settlers, but opposes the granting of subsidies, profusely and indiscriminately, as heretofore, to railroads.

After allusion to patents, the census, pensions, and the Bureau of Education and Agriculture, he concludes with a brief summary of the policy of his administration—*Picayune.*

Nashville Christian Advocate.

At a meeting of the Book Committee of the Publishing House of the Methodist Episcopal Church South, November 29, 1870, the following preamble and resolution were adopted:

Whereas, the Book Committee was informed by the book agent, some months since, that the time had come when the price of the Advocate could be safely reduced—

which information we received with great pleasure, as we were desirous to put it at a price which would meet the demands of the church for a cheap paper, and advised him to reduce it as low as he could, so as not to endanger its financial interests, but that it might be self-sustaining; and whereas, we understand some have expressed the opinion that the price of the paper has been reduced too low, and that the interests of the church will be damaged thereby; after examining the Advocate account, which is kept separate, as are the accounts of all other departments of the Publishing House, we are satisfied that the paper can be safely published at its present price, and pay a profit; and believing that the design of the General Conference in establishing a general organ was to furnish the connection with such information as might be a blessing to the church and the world, we cannot therefore recommend the increase of the price, which would embarrass its circulation, and thereby disappoint the expectations of the General Conference.

We have no control over the size or price of any other papers, and therefore, unasked, cannot volunteer advice with respect to them; and to those who may suppose that the profits of the House in other departments have been drawn upon in order to enable us to publish the Advocate at so low a rate, we will just say they are entirely mistaken. We are trying to make all the departments of the business self-sustaining, and the paper at the present price will pay a due proportion with all the other departments; therefore,

Resolved, That we fully indorse the course of the agent in enlarging the Advocate and reducing the price.

A. L. P. GREEN.

D. WEAVER.

THOMPSON ANDERSON.

W. H. MORGAN.

THOMAS D. FITE.

MISSISSIPPI CONFERENCE.

The Mississippi Conference will convene at Crystal Springs on the fourteenth of December. Brethren, on their arrival, will call at Barnes & Wilkinson's store—brick house west of the railroad—to find their homes.

WILLIAM B. HINES.

NOTICE.

The under-graduates of the Mississippi Conference to be examined on the fourth year's course, and the committee to examine that class, will please meet at the Methodist church in Crystal Springs, on Tuesday morning, December 13, at nine o'clock.

H. H. MONTGOMERY, Chair'n.

AN ACRE of land has been sold in the city of London for \$3,600,000, and in nearly every portion of the city land is said to be increasing in value every year.

WHAT the sea-board must be made of—Beech.

From the Texas Christian Advocate.

LETTER FROM BISHOP MARVIN.

Mr. Editor: We had a delightful session of the East Texas Conference at Carthage. There was an excellent spirit among the preachers generally. We needed two or three more preachers to man the work fully, but the supply was better than I anticipated.

Altogether there is a hopeful state of things in the Conference. I was apprehensive beforehand that it was in a bad way, and feared developments to appear at the session. The division, four years ago, at which the Trinity Conference was organized out of the best part of the old East Texas Conference, I regarded injudicious, and was not at all confident as to the sufficiency of the resources remaining. I have now no doubt that there is sufficient vitality in the body for existence at least, and I trust also for a healthy growth. Yet I still feel that it would have been much better for this end of the work had the division been delayed for some years.

But with the spirit of unity maintained among themselves, and a just sentiment of affection for the old East Texas Conference, they will do well.

One thing troubled me: There was but one applicant for admission on trial. When vitality is at a high point the reproductive power will be apparent. The church reproduces itself chiefly through the ministry. When the spiritual life is full and robust, young men will be "called of God to preach the gospel" in sufficient numbers to meet the demand. May God, in mercy, fill the white fields of Texas with laborers!

Two things we must do: First, humble ourselves before God, and seek, by mighty prayer and unquenchable faith, to be made holy in heart, while, with a spirit of self-denial that will give up all for Christ, we steadily, each day, each hour, bear the cross and practice holiness of life! Secondly, pray for more laborers.

I send you below a full and authentic list of the appointments, including that of the appointee to the special work of raising money to pay the old missionary debt:

MARSHALL DISTRICT.—L. P. Lively, P. E. Marshall station, to be supplied; Marshall circuit, Thomas W. Rogers; Elysian Fields circuit, J. B. Middleton; Carthage circuit, N. W. Burks; New Concord mission, to be supplied; Henderson station, to be supplied; Belvoir circuit, J. R. Bellamy; Starville circuit, J. S. Mathes; Hallville mission, Daniel Moore; Knoxville circuit, David M. Stovall; Neil Brown, snp.

PALESTINE DISTRICT.—T. R. Dennis, P. E. Palestine station, John Adams; Palestine mission, E. P. Rogers; Kickapoo mission, D. P. Cullen; Rusk station, J. K. Street; Rusk circuit, L. C. Crouse; Larissa circuit, Samuel Morris; Tyler station, to be supplied; Athens circuit, E. F. Boone; Tyler mission, to be supplied.

SAN AUGUSTINE DISTRICT.—D. S. Watkins, P. E. San Augustine circuit, to be supplied; Jasper circuit, E. L. Armstrong; Burksville circuit, Martin Matthews; Newton circuit, to be supplied; Shelbyville circuit, J. W. Mills; Melrose circuit, A. D. Parks; Douglas circuit, M. Donegan; J. W. Overall, supply; Mount Enterprise circuit, J. C. A. Bridges; Milan mission, Sims K. Stovall.

CROCKET DISTRICT.—J. C. Woolam, P. E. Crocket circuit, W. C. Collins; Sumpter circuit, R. C. Wright; Homer circuit, F. M. Stovall; Moscow circuit, A. M. Box; Woodville circuit, Acton Young; Mount Hope mission, R. M. Kirby; Liberty station, W. F. Compton; Wallowville mission, Thomas A. Scirelock; Beaumont, Orange and Sabine Pass mission, to be supplied; J. B. Tullis, supernumerary; to raise assessment for old missionary debt, L. P. Lively. E. M. MARVIN.

NOVEMBER 14, 1870.

LITERARY REMAINS OF DR. LONG-STREET.—We learn that the manuscripts left by this eminent Christian jurist, and teacher, and minister are to be gathered and published, in one or more volumes. It will gratify more than his many personal friends to see his literary remains put into a permanent form. We are requested to say to any and all of his old friends who have interesting articles or letters from his pen, that they will confer a favor on his family by sending them to the Hon. L. Q. C. Lamar, Oxford, Mississippi, or to Edward Myers, Esq., Coffeeville, Mississippi, or to Dr. E. H. Myers, Macon, Georgia.

The Christian Advocate.

SATURDAY, DECEMBER 10, 1870.

NOTHING TO DO.

- "Nothing to do!" In this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day.
- "Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with the garments of sigh and sin,
Christ thy Lord, hath a kingdom to win.
- "Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.
- "Nothing to do!" There are minds to teach,
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of Sin's defile.
- "Nothing to do!" There are lambs to feed,
The precious hope of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.
- "Nothing to do!" and thy Saviour said,
"Follow thou me, in the path I tread."
Lord, lend thy help the journey through,
Lest faint, we cry, "So much to do."

The Nation.

THE OLD ALABAMA CONFERENCE.

Mr. Editor: The year 1853 was marked by great mortality among the preachers and great prosperity among the churches. The funeral sermon of ten preachers who had died during the year was preached at the Tuscaloosa Conference by the Rev. E. V. Le Vert. This included the three promising young men who died of yellow fever in Mobile, but the majority were superannuates or ineffective.

Great revivals prevailed in the Greensboro or, as it was then called, the Tuscaloosa district. The Rev. Thomas J. Koger was the presiding elder, and he was as remarkable for his zeal in the ministry as he was for prudence and common sense in everything. He literally left houses and lands for the sake of the gospel, being the only son of a wealthy planter in Mississippi; and he was to a great extent separated from his wife and children, for in addition to a large number of quarterly conferences, he held protracted meetings at almost every appointment. He was very popular, and did immense good by his pious and genial conversations around the fireside. On one of his pastoral visits at my father's house I had the happiness to see him baptize my mother and her younger children. Bro. Koger was a graduate of Randolph Macon College, and a good scholar. He kept up literary habits, and was an omnivorous reader. He literally read everything that came in his way, and apparently without any principle of selection. His usefulness continued unabated to the breaking out of the war, when he enlisted in the army, and while serving as a captain fell in the battle of Perryville, Kentucky, in September, 1863.

The church at Greensboro was served this year by the Rev. J. J. Hutchinson, whose more recent death was the occasion of the deepest sadness to his brethren in the ministry. Intimately associated, as he was, with Bro. Koger, they were essentially unlike in their characters, although a like fortune had attended them in early life. He was a graduate of Franklin College, Georgia—a man of letters, of rhetorical and oratorical power, skillful in debate, and had been a lawyer and a politician of note in the capital of the State before his conversion to Christ. This event in his life caused a mighty change in his conduct, and he soon entered the ministry and at once took the front rank in the Conference. For many years Koger and Hutchinson were like brothers, and it is to be hoped that a friendship which was never interrupted on earth has ere this been renewed in heaven. "That cruel war" was the death of the one no less than of the other.

Another preacher whose labors were abundantly blessed on the Greensboro district during this year was the Rev. James M. Wells. He was in charge of the Prairie Creek Colored mission near Newbern, but his zeal led him to visit all the protracted and camp meetings for many miles around. He was a man of moderate abilities as a preacher and of limited education, but as a laborer in the harvest few men will

bring more sheaves into the kingdom than Bro. Wells. He was especially useful as a singer, and as an exhorter of the church and of sinners, and a comforter of mourners. On occasions of revivals his deep, clear voice might be heard ringing around the altar, often at an hour of the night when others had ceased to watch or pray. At the camp meeting on Brush Creek, which was attended by thirty preachers, Wells was by far the most useful. While such men as Neely, Hutchinson, Koger and Le Vert slew hundreds from the pulpit, Wells made them alive again in the altar by the sweet songs of Zion and the precious promises of the gospel. This excellent brother, after serving the hardest circuits and missions in the Conference, was rapidly growing in popular estimation, when he was suddenly cut off by death in January, 1856 or 1857. His monument stands in the old graveyard at Tuscaloosa, but his record is on high, and his memorial is in the hearts of the people.

It may seem strange, but it is true, that this history of the Alabama Conference of 1853 is a history of men who are now dead. I held a meeting at Newbern, in which I was assisted by Koger, Hutchinson and Wells, and they have all gone to their reward. We have already alluded to the deaths of Neely and Harris, Hughes, Powell and Starr; and when to these are added those of Baldwin, Calloway, Dorman, Baker, Goodman and De Yampert, it would seem that the principal actors in the scenes of those days have already crossed the flood.

F. M. GRACE.

NEWS FROM THE CHURCHES.

PEARLINGTON, MISS., Nov. 28, 1870.

Mr. Editor: My presiding elder and I have just held a meeting here, of only a few days' duration, with fine success. We received fourteen persons into the church, and the work seems to be still going on in the hearts of the people. I have received a few more persons since.

I have just held a meeting of a few days' duration at Pearl church, in St. Tamary parish, Louisiana. I received nine persons into the church, and the feeling among the people for the cause of Zion is good. Thank God! My soul rejoices.

Your brother in Christ,

H. P. BOWEN.

GREENE CIRCUIT, MOBILE CONFERENCE.

EUTAW, ALA., Nov. 30, 1870.

Mr. Editor: In closing up the labors of the present year on the Greene circuit, Mobile Conference, we are glad to report fifty-three accessions to the church, forty-five of whom made a profession of religion on the work, besides many more who will join other communions. We held during the year as many as seven protracted meetings. Some of them were attended with very marked displays of divine power. At several churches we have class leaders and class meetings!

Three appointments on the work have been severed from us by the change in Annual Conference boundaries, and are within the North Alabama Conference territory. They desire to retain their connection with the Greene circuit, Alabama Conference, and have so indicated their desire to the Bishop. We lose also our beloved presiding elder, Rev. T. C. Wier. He goes to the North Mississippi Conference, and is president of Verona Female College.

Upon the whole, the year has passed pleasantly, and we trust profitably. To God be all the praise!

J. M. PATTON.

SUCCESSFUL TEACHING.—A man who commenced life as errand boy, rose rapidly, through his untiring industry and earnestness, to the head of an extensive business, which he conducted very successfully. Meeting an old friend one day, he spared a few moments to describe to him briefly the extent of his prosperity and of his prospects. His friend inquired the secret of his success. "I put my soul into it," replied the prosperous shop keeper. "It is only by throwing my soul into my business that I make it succeed." So must the teacher do.

HE who sins against man may fear discovery, but he who sins against God is sure of it.

HINDERANCES TO PIETY.

Mr. Editor: It is remarkably strange how ready Christian people are to suffer little trifling things to come in between them and their God, and by so doing allow every vestige of that pure, divine, spiritual enjoyment, that flows alone from a constant daily communion with him, to be banished from the heart, and thereby make it as barren as the desert, and as utterly fruitless as the barren fig tree. And yet there are thousands in the church to-day who are so thoroughly and completely immersed in business, and so entirely engaged with outward, earthly things, that though they profess to be spiritually employed, they have not the slightest glimmer of that heavenly light which is shedding its radiant beams all around upon the midnight darkness and gloom of depraved humanity everywhere. They dwell not in the holy city—not even in the circle of the most distant flashes of its light—all the while exposing themselves to the terrible lashings of a guilty conscience, and the more terrible searings of a justly insulted, angry God. But such is the case. We let a thousand little things creep in—little of themselves and little in their results—to hinder and destroy our enjoyment and happiness. Some lose that gracious and exalted privilege of communion with God all at once; but most lose it by slow degrees, by little and by little, until it is entirely gone.

That dangerous enemy to all spiritual, lively enjoyment, sloth, unobserved, it may be, creeps into the soul, with a long train of duties neglected, and destroys all that peace that flows from a consciousness of acceptance with God; and then unfaithfulness to the grace we have received, as well as the doing of a thousand things that we know that God has forbidden, and the willfully omitting what he requires of us. And just so sure as we fail to cultivate and develop the graces of the gospel, and add them to our faith, and lose sight of all earthly considerations, and regard all things as vanity but the love of Jesus, a dying insensibility will irresistibly steal in upon the soul, and we are almost ruined before we know it. We must keep near the cross. Away from it is dangerous and hurtful to us. We must resist everything that tends to hinder us from pressing forward toward the mark for the prize of our high calling. We must not be content to live at a distance from God. We must be constantly pressing nearer and nearer to him. Even though it be a cross, we will find that it will bring us safely up after awhile. Let us lay aside every weight, and the sin that doth so easily beset us, striving for the mastery over all barriers and hinderances.

Many times we are hindered by ceasing to watch. We must watch with ceaseless vigilance, lest we be found sleeping at our post of duty. We know not when the Master will come and demand a reckoning. And we must not forget to pray—pray that we enter not into temptation. That old saying which we have often heard, "That we must watch as well as pray," is not good theology. It may do for poetry, but it will not do for good orthodox theology. We must watch and pray, for we do not know when the time for our reckoning will come. A well organized and disciplined army may be surprised and destroyed with ease if they fail to have sentinels posted all around their camp, or if these sentinels fail to watch and guard with sleepless vigilance. So the Christian soldier, having a wily, subtle enemy, who is ever on the alert to destroy, to contend with, must watch, lest he be surprised and overcome in an evil hour. While we are watching against this great enemy we must also keep our eyes ever upon the consecrated cross. We must not lose sight of it for a moment, for in it is our strength and our support. And we must not fail, as the soldiers of the cross, to bring forth continually fruits meet for repentance. And if we at any time are defeated by the enemy, and fall, we must rise up instantly and fly with all haste to the cross of Christ,

and be reconciled to him at once, for he is our propitiation for sin. He also maketh intercession for us; and when we have done wrong, and we know that his wrath is kindled against us, then let us draw near to him, with broken and contrite hearts, and not stay away until our hearts are hardened.

We are often hindered by the love of the world. It is very evident that no man can serve two masters. And yet there are many, many who try to carry the world in one hand and religion in the other. All their energies are employed in the accumulation of this world's goods. Hence they indulge themselves in the common things of life, such as pleasure, food and dress. They do not consider that life is so short. They indulge themselves in all they desire or like, and only sacrifice the refuse to God. Can such as these retain that sweet, soul-animating joy that springs from direct communion with God? No; they are entire strangers to that blood-bought, comforting peace that flows alone from a free and untrammelled intercourse between the redeemed, sanctified soul and its God. They have no god but mammon. They hold no intercourse or communion with anything but that which brings them profit in dollars and cents. How few do we find in the world who are willing to be poor—to make themselves poor with Christ, and to share that poverty with his people! Who can we find that is willing to sell all that he has and distribute it to the poor? How many give even a tenth of their income to the cause of Christ? And how many are there in the church to-day who never give a cent to the support of the ministry, the poor, or anything else of the kind?

Such men "may last, but never live. Who much receive, but nothing give. Whom none can love, whom none can thank, Creation's blot, creation's blank."

We are often hindered by a want of humility. This is a commodity that is greatly needed, I fear, among professing Christians. We find very few who are willing to take a subordinate position, each one desiring to have the uppermost seats at all our feasts; not willing to take the lowest places, but must be honored above our fellows, or there is a want of appreciation of our standing or merit. But we forget that those who exalt themselves shall be abased. We must humble ourselves and become as little children. But we do not or will not see the use or benefit of this. We must study with all diligence to improve in this matter, that we may be exalted in due time. And we must show our humility by behaving ourselves toward those under us with becoming Christian mildness and humility, considering the greatest among us as the least of all. It is exceedingly hard for us to see the need or good of being of no reputation among men, and of being despised and rejected of them.

There is but one other hinderance to the enjoyment of religion that I will mention, and that is, we are not exactly temperate. Whisky-drinking in the church is, in my opinion, one of the greatest hinderances to the church and the enjoyment of religion with which our societies are cursed. Ministers of the gospel drink it—and to drunkenness. Official members of the church common to see them drunk. Brandy and whisky are now the great panacea for all the ills and aches that frail humanity is subject to in the church, as well as out of it.

Here is a preacher, so called, so utterly broken down and exhausted with the tremendous labor of preaching one short sermon that before he is able to undergo the additional fatigue of eating his dinner he must take several recuperating "swigs" from the whisky bottle. This is of our church.

Another was advised to procure some barks and make himself some bitters, and use it for general debility. But he could not wait to get the barks, and "just took a little dry, so," and being rather dry, I suppose, he took on a little too much, and the result of it was he was laid up about a week—drunk, "with an attack of rheuma-

tism." This one is of another church.

Well, then, some time ago an official member of another church was "troubled with rash of blood to the head, sir," and "lung fever, sir," and he had some "pine-top" tea made, and intended to put a little whisky in it—just a little; but by some turn or other he made a slight mistake and put a little "pine-top" tea—just a little—in a good deal of whisky, and the result of that was he was a "little excited about the head, sir." Oh! shame, shame, where is thy blush? How long will professing Christians continue to bring reproach upon the church in such a way? They are ruining themselves and injuring the cause they profess to love. No drunkard can inherit the kingdom of God. Therefore, oh man! make no excuse for a thing that is so ruinous both to soul and body. Though nature may be decaying by age and trials, don't try to repair the damage by drink. Let Christ be your cordial. Touch not, taste not, handle not the unclean thing. Abstain from the appearance of evil. Seek ye the Lord always.

These are some of the hinderances in the way of Christians. Let us endeavor to shun these and all others, and only love God. And let us continually hate everything that is evil. Let us follow after righteousness, that we may have constant daily communion with him. He calls upon us to follow him. Let us hear and heed his voice, so that when we are called to die we may have nothing to fear, and in the resurrection morn be enabled to arise and live with him forever.

J. T. C.

Brief Account of the Origin of the Present English Version of the Bible.

Mr. Editor: The undersigned has occasionally met with persons who utter disparaging statements in reference to the integrity of the text of the Bibles circulated by the Southwestern Bible Society. His special notice also has been called to the matter by one of the vice presidents of the society, with a request to furnish a refutation. The objections privately thrown out in disparagement of the integrity of the sacred Scriptures printed by the American Bible Society are utterly without foundation. No public writer or speaker, as such, dares register the language of disparagement; yet private misunderstandings and misrepresentations (historical) must be met by a correct recital, which shall vindicate the truth in regard to the history of the common version, and thereby arrest the under-current of unfounded convictions—convictions which derive their strength either from a failure to investigate the facts involved, or from some indefinite preference for an ecclesiastical printer.

The standard English version of the Bible is that known as King James' Bible, printed in 1611. The new translation was requested by the Hampton Court Conference, held before the King in 1604. It was prepared, by order of the King, by a "large number of scholars of both universities, and elsewhere" (47), with the addition of seven "overseers" of the work, "eminent and grave divines of each university." The Bishop's Bible, which was a revision of Crammer's, by Archbishop Parker and other bishops, was the basis, while reference was to be made to the other existing translations, viz: Tyndal's, Coverdale's, Matthews', Crammer's and the Geneva.

Several editions followed—one in 1604, with the "addition of marginal references"—several times reprinted down to 1766.

An edition, with "many parallel texts," was published at Cambridge in 1678. An Oxford edition followed in 1680, with "Usher's Chronology." Then came Dr. Lloyd's edition of 1701, with further "additions of parallel scriptures, and tables of weights and measures." This last edition was disfigured by typographical errors—repeated in subsequent copies till 1724, when George the First ordered the employment of "correctors of the press" by the "patentees of the right for printing," under the supervision of the Archbishop of Canterbury and the Bishop of London. The most complete revision of the English Bible was that undertaken by Dr. Blaney, at Oxford, about 1767, with instructions from proper authority to "collate the Oxford copies with the folio edition of 1611—that

of Dr. Lloyd in 1701—and two Cambridge editions of a later date. The work occupied three or four years, and was published, quarto and folio, in 1769, at the Clarendon Press.

The edition of the Bible by Dr. Blaney has been regarded ever since as the standard copy, to which all subsequent issues in England have been conformed. In carrying a copy through the press by Eyre and Strahan, printed by Woodfall—in 1806, and again in 1813, over a hundred errors were detected in Blaney's edition. Subsequently, as in 1830, the public mind in England and America became agitated by charge, openly made, that the English Bibles had been greatly corrupted from the original editions. To allay this charge the Clarendon Press (which had published Dr. Blaney's Bible) issued, in 1833, an exact reprint in Roman letter of the folio edition of 1611 in black letter. This publication satisfied all cavilers, or, as the historian expresses it, "tranquilized the public mind." Ocular demonstration was thus given of the integrity of the common text—manifest typographical errors and orthographical changes required by the progress of the language excepted.

The text of our Bibles (those published by the American Bible Society) has been preserved with like integrity, and remains unchanged, without variation from the original copy left by the translators, and conforms to the British standard edition, as we shall show below.

SOME ACCOUNT OF REVISIONS.

In the printing of different editions of the Bible, at various times by any publishers, experience shows that it may be considered beyond the power of human skill to prevent the occasional occurrence of errors and variation, minor ones especially arising from accident or from carelessness of proof readers; while slight oversights in the earlier and standard editions may still remain uncorrected in the editions intended to conform to them. It follows that a strict collation is always necessary upon occasion of issuing new editions. We are brought by this preparatory suggestion to consider the pretext which some persons are not ashamed to claim for suspecting the integrity of the standard American edition of the Bible.

Previously to 1847 many discrepancies were existing between different issues (editions) of the Bible, by the American Bible Society, and between such editions as those issued by the British and Foreign Bible Society. Special notice was taken of these by the superintendent of printing at the Bible House in New York. Mr. Brigham, secretary of the American Bible Society, brought the matter to the attention of the Committee on Versions, and they referred it to the Board of Managers. The managers ordered a collation; this was in 1848. The object of this collation was "to secure conformity with the approved English text."

The revision was made, but too large a scale; although the work of the committee was at first approved, and stereotype plates constructed according to the alterations and amendments recommended, and many copies placed on distribution. There arose a strong and just cry of opposition during several years, not so much against the philology of the changes, as against any changes, except to secure uniformity with the acknowledged standard. As well as the writer remembers, the opposition was headed by Rev. Dr. Cox (of Bishop) and Rev. Dr. R. L. Brainerd. The Christian community took the alarm; and so strong were the convictions of leading individuals, minds, and of auxiliary societies representing the views of the mass of believers, that this revision was set aside, and the plates reentered the original standard. To accomplish this result a new collation was ordered. It was made by a committee of revision, with the assistance of Secretary McNeil and others, in 1858 and 1859.

The restoration was made by collation of the original edition of 1611 King James' Bible, with the authorized British editions (London, Oxford, Cambridge and Edinburgh), and with the society's own editions. This last review having been undertaken with the jealous eyes of Christendom upon it, has resulted in the establishment, on this continent, of the same standard version as that of the British Bible Society—of English-speaking Christendom.

This is the volume which we hold to be the word of God, and which, as such, we offer to our fellow-men.

J. E. C. DORRIS,
Gen. Agent of S. W. B. S.

*College mate of the writer.

A Scottish nobleman one day visited a lawyer at his office, which at the time there was a burning fire, which led him to exclaim, "Mr. —, your office is as hot as an oven." "So it should be, my lord," replied the lawyer, "as it here I make my bread."

The Christian Advocate.

SATURDAY, DECEMBER 10, 1870.

WE'VE ALL OUR ANGEL SIDE.

Large rough stones from out the mine,
Lightly and unfairly,
Are piled up on the surface there.
Some they moss-plant clings,
And round the peaks so desolate
The sea bird sits and sings,
Where men, too, that rugged souls
Beneath their rudeness hide
Such that is beautiful and good—
We're all our angel side.

Up all there is an inner depth,
A secret way,
Through the windows of the soul
That sends the smiling ray.
In every human heart there is
A hidden sounding chord,
That may be struck, unknown to us,
By some sweet loving word.
The wayward man in vain may try
To other thoughts to hide;
Some unexpected tone reveals—
It has an angel side.

Deep and lone, and trodden down,
Dark with the shade of sin,
Deeper than those trifling lights
Which God has lit within;
They grope about in utmost night,
Poor poisoned souls they are,
Who guess not what life's meaning is,
Nor dream of heaven afar.

O that some gentle hand of love
Their stumbling steps would guide,
And show them that amidst it all
Life has its angel side.

Brother-like and mean, and dark enough,
God knows some natures are;
But the compassionate comes near,
And shall we stand afar?
Our course of will will not grow long
If shared with heavy hand;
For words of peace and looks of love
Few natures can withstand.

Love is the mighty conqueror,
Love is the beauteous guide;
Love with her beaming eye can see
We're all our angel side.

THE DEEP SEA.

BY ROBERT PATTERSON, D. D.

Since the publication of Lieutenant Maury's Geography of the Sea, and the distribution of the American Wind and Current Charts, which have so remarkably shortened oceanic voyages, European savans have been stimulated to keep up with American physical geographers in this department of science. The four years' war, absorbing all the energies of the nation in a struggle for life, necessarily suspended those scientific researches which have placed American naval officers in the very first rank of science. Great Britain, not suffering from any such interruption, and deeply interested in telegraphic communication with her colonies across the ocean, has been prosecuting researches in the deep sea, with remarkable industry and success.

During the process of the deep sea soundings, which have been carried on ever since a trans-Atlantic cable was proposed, quite a number of facts were incidentally observed, of such a character as to excite the most profound interest among scientific men, since they seemed to conflict with the accepted zoological and geological theories. It was desirable to collect more facts and to observe them more carefully. A dredging expedition was therefore fitted out under the charge of Messrs. Thompson and Carpenter, and H. B. M., the Porcupine, was placed at their disposal, with the most improved apparatus for reaching the bottom of the deep sea, and bringing up considerable quantities of whatever might be found on its bottom. This apparatus has been so successful as to bring up some hundred weight of mud at a single haul, from a very great depth. Registering thermometers, protected from pressure, were liberally furnished, and constantly and generally successfully used, and their results registered. The observations and experiments were detailed before the Royal Geographical Society, and the specimens of the tenacity of the sea bottom were exhibited. The facts were so inexplicable according to the current theory of geology, indeed so contrary to many of its assumptions, that it was deemed necessary to doubt the correctness of the observations, or at least to hold them in suspense until another expedition had either disproved or confirmed them. Philosophers, moreover, had taught that all life must cease at three hundred or four hundred fathoms, from the immense pressure; and experiments with the hydrostatic press had crushed the life out of all kinds of shell fish and crinacea submitted to a much lower pressure; but here were thousands of such beings, fat and flourishing, from a depth of two thousand fathoms.

The Council of the Royal Society therefore requested the Admiralty for the use of the Porcupine again, for another expedition, under charge of Captain Calver, R. N., and Mr. Gayn Jeffreys, and the ship was accordingly put in commission for this and other hydrographic service. She sailed westward on the eighteenth of May, 1868, carrying on explorations until she reached Porcupine Creek, so named in one of her former surveys. She went on sounding toward Rockall, a desolate rock in the North Atlantic, thence toward Donegal Bay.

In July she started on a second voyage under the scientific charge of Dr. Wyville Thompson, in a south-westerly course, for the purpose of deeper soundings at the northern extremity of the Bay of Biscay. Dr. Thompson was successful in making the dredge here at the extraordinary depth of two thousand four hundred and thirty-five fathoms, a depth nearly equal to the height of Mount Blanc, and the greatest depth from which any considerable specimen of sea-bottom has yet been elevated—being fourteen thousand six hundred and ten feet.

In August she started from Belfast for a third cruise, under the scientific charge of Dr. Carpenter, accompanied by Dr. Wyville Thompson, making a more detailed survey and re-examination of the ground previously examined by the Lightning, visiting the Faroe Isles and remaining out till September 15.

These three expeditions under the charge of Captain Calver, whose previous experience was invaluable, and of three scientific men of the greatest eminence, are accordingly regarded as decisive of the questions at issue. They confirm, and in many respects enlarge, the former observations.

These explorers record first, the temperature of the sea at great depths; second, bring up specimens of the animals found at the deep sea-bottom; third, and specimens of the sea-bottom itself—of the mud and sand scooped up in the dredge.

First. The record of temperature. Some previous explorers had reported temperatures of eight and ten degrees Fahrenheit off the coast of Florida; these, however, were regarded as erroneous registrations. But the former Admiralty soundings discovered at the deep sea-bottom in the tropics water below the freezing point; and the Porcupine soundings discovered that while the surface temperature was uniformly fifty-two degrees over a large extent, there would be below it, at the bottom, one tract of ice-cold water, and then, within ten miles, another tract of bottom-water at forty-seven degrees. It is discovered also that the sea-bottom, at the tropics, is always colder than in the North Atlantic.

Second. The inhabitants. These, contrary to the received opinions, are found to be various, well developed and numerous in the profound depths. Among them we may mention that Dr. E. P. Wright brought up sharks from three thousand feet. Dr. Walleh brought up thirteen star-fish, from two to five inches in diameter, to the tips of the rays, eight miles from land, from a depth of seven thousand five hundred feet, in latitude 59-27 north, longitude 26-41 west; and at the same time quantities of globigerina deposit, showing that the star-fish could find plenty of food down there. A Norwegian naturalist also has obtained live echinoderms, of a beautiful red color, from a depth of eight thousand four hundred feet, where the temperature was only above the freezing point.

But the most wonderful fact of all, is that in the greatest depths yet discovered the bottom teems with life of various kinds, and with animals having perfect eyes. At a depth of fifteen thousand feet of sea water it has been generally supposed no light could penetrate; but the presence of eyes attests the existence of light. The very mud of the deep sea bottom consists largely of organic matter, more or less decomposed, and quite sticky from the presence of minute pellets of jelly-like animalcules. Imbedded in this mud are multitudes of minute shells, and minute round bodies like watch glasses, called coelospheres. A single haul brought up twenty thousand specimens of a single form of echini. In short, the bottom of the deep sea is much more populous than the land; and the most fragile shells, and the most delicate mollusks are found beneath a water-pressure of a ton to the square inch.

Third. The bottom itself. This was found to vary very much in character, and apparently in consequence of the variation of temperature before referred to. Where the temperature was down to near freezing point the character of the deposits was quite different from that of the closely neighboring region of warmer water. Thus within a space of ten miles the explorers discovered a cold and comparatively barren tract of sand, and beside it a warm tract covered with chalk mud, and swarming with life. Abundant specimens of both have been raised and exhibited, and the fact is now universally admitted.

The ice-cold temperature of the earth's crust at a depth of fourteen thousand six hundred feet is a startling contradiction of the theory of geologists—that the interior of the earth is a lake of fire and molten minerals, and that the temperature increases as we sink toward it. One degree for every fifty feet. They alleged in support of this dogma some phenomena of mines, where

chemical action and atmospheric pressure combine to raise the temperature. But they scornfully ignored the undeniable contradictory facts of the artesian wells of the Mississippi valley, of which there are now some scores, and which send up water from great depths—that of Chicago seven hundred and eleven feet, temperature fifty-eight degrees Fahrenheit—colder than the average surface temperature.

But they cannot refuse to consider this series of authoritative observations, nor afford to ignore their bearing on the question of the earth's internal temperature. At the depth of these soundings, an excavation of fourteen thousand six hundred feet below the level of the ocean, according to geologists, the temperature of the earth's crust must be two hundred and ninety-two degrees Fahrenheit above the surface temperature, or three hundred and forty-four degrees Fahrenheit; and as they say the earth has always been warmer than at present, it could never have been lower than that. Now with such a bottom heat for even the six thousand years it has known it, or, as they put it, for six thousand millions of years, the ocean ought to have been long ago at the boiling point, and indeed should have been long ago evaporated. Instead, however, of any such temperature, we find ice-cold water at the bottom, and water at fifty-two degrees Fahrenheit at the top, proving conclusively the absence of any such internal sea of fire as geologists assume and describe.

The discovery of the contemporaneous formation of widely different geological strata is equally important for its destruction of the basis of geological chronology. We prefer to present this antagonism in the words of a competent and impartial literary journal. The Eclectic Magazine thus regards the discovery:

"Philosophers had imagined that all life would cease at an ocean depth of three hundred fathoms, and that the temperature of the deep sea was everywhere thirty-nine degrees. It was found, on the contrary, that abundant life existed at greater depths, and that the deep sea temperature varied within somewhat wide limits. More remarkable still, it was found that a difference in bottom temperature between thirty-two and forty-seven degrees existed at points only eight or ten miles from each other, beneath a uniform surface temperature of about fifty-two degrees; and that where this was the case, in the cold area the bottom was formed of barren sandstone, mingled with fragments of older rock, and inhabited by a comparatively scanty fauna, of arctic or boreal character, while in the adjacent warm area the bottom surface was corallaceous, and the more abundant fauna presented characteristics due to the more temperate climate. Hence an upheaval of a few miles of the sea bottom subject to these conditions would present to the geologists of the future two portions of surface totally different in their structure, the one exhibiting traces of a depressed, the other of an elevated temperature; and yet these formations would have been contemporaneous, and contemporaneous. Wherever similar conditions are found upon the dry land of the present day, it had been supposed that the high and low temperature, the formation of chalk and the formation of sandstone, must have been separated from each other by long periods; and the discovery that they may actually coexist upon adjacent surfaces has done no less than strike at the very root of many of the customary assumptions with regard to geological time."

We have, in a former article, seen Sir William Thompson, from the ascertained facts of astronomy, demonstrating the erroneous character of the geological chronology of the early period of our earth's history. Here we have the physical geographers demonstrating the equally erroneous character of the chronology of the very latest formations—of those on whose alleged antiquity we have seen such vast calculations based of the antiquity of man. First and last, geological chronology would seem to be a blundering business.

WATER-SPOUTS.

Many years of personal experience and observation, besides a frequent comparison of notes with others, have led me to the conclusion that water-spouts are more common near the land than in the open sea, and that, as a rule, they are restricted within certain limits. I do not remember ever to have seen one in the North Atlantic or Pacific oceans, while they are very common in the Gulf of Mexico, among the West India Islands, along the west coast of Africa, and in the Indian ocean. Their form and appearance are so well known that no detailed description of them is necessary; but I will remark that the first warning we have of their appearance is by the dependence of a slender, inverted cone from a dark cloud. Soon a lighter-colored cloud rises from the water a little to leeward of

it, and the two, soon joining together, go whirling on their way as a water-spout. But this junction is not always effected. It is no uncommon occurrence to see a half dozen or more embryo water-spouts descending from one cloud, with only a slight disturbance in the water underneath, and for them all to finally vanish without a single one being completed. This I have never heard accounted for, but should imagine it to be for the reason that the power of the wind contained in the cloud is so divided or scattered that in no one part of it is there sufficient force to draw the water up to it; for, where but one cone descends from a cloud, it generally finds its complement. Still I remember on one occasion to have seen five complete water-spouts formed under one cloud, which was not only a rare sight, but also one of the most magnificent that I ever witnessed. We were in the Indian ocean, running with a light, fair wind for Java Head, the highlands of the island being visible from aloft. A heavy thunder squall was coming up from the westward, its black cloud covering about a quadrant of the horizon, and forming an arch, the center of which was at an altitude of about thirty degrees. Above this bank, which was rendered "dark as Erebus" by the sun being low down behind it in the west, there rose a superincumbent mass of clouds nearly to the zenith, presenting, in their ever-varying forms and wonderful transmutations of color, a scene of rare and resplendent beauty, strangely at variance with the gloomy arch that formed their support, and from which now came faint gleams of lightning, and the ominous mutterings of distant thunder. As the storm-cloud rose higher, the water-spouts formed gradually one after the other, at nearly equal distances apart, giving one the idea of five great pillars supporting an archway that might be the portal to the infernal regions. This illusion was still more apparent when, just at sunset, there shone through between the pillars, for a few minutes, a faint but lurid glare of light, which as suddenly disappeared, leaving us to the brief twilight of the tropics, and the labors incumbent to a stormy night.

The danger to ships from water-spouts is much exaggerated, for a ship properly handled can keep out of the way, if there is any wind. There are but few well authenticated accounts of vessels coming in contact with them, and of such the only one that occurs to my memory at present is the case of the United States frigate Potomac, which occurred about thirty years ago. She was in the vortex of a hurricane at the time, and had not wind enough to fill her sails. Shot at guns, the traditional method of breaking a water-spout, were made use of, but failed in having the desired effect, either from bad gunnery, or from the inefficiency of the remedy. When the shock came it was terrible for a few seconds, the ship whirling around as if in a whirlpool, while the water poured down with a force that threatened to stave in the decks. This avalanche of water would probably have proved fatal to a merchant ship with her close bulwarks; but the frigate had her spar-deck ports open, so that she was soon relieved from the weight of water on her decks, and came out from this baptism with but little more damage than she had sustained in the ordeal of fire at Quallah Battoo. If proper statistics were at hand, it would be found that water-spouts have done less mischief afloat than they have ashore, especially in the Windward Islands of the West Indies.

I do not remember to have ever been in danger from them, personally, but once, and that was in the Gulf of Mexico. We had sailed from Mobile on the previous evening, but, owing to light winds and calms, were only thirty miles from the point when the wind set in from the northeast with heavy rain-squalls. In less than an hour there were twenty-three water-spouts in sight at one time, all moving in different directions. There was much doubt and hesitation about the course to be pursued, for it was impossible to know at what moment one of them might change its course and come for us. While holding a council of war, another one formed within a few hundred yards of us, and sailed away on our weather-quarter, rounding like an incipient Niagara. As no positive rule could be laid down for our guidance, we determined to keep straight on our course, unless compelled to turn out; and, after running the gauntlet among them for about three hours, came out into clear water, fully impressed with the truth of the sailor's maxim that fortune favors the lucky.—H. H. Dodge in Appleton's Journal.

SALVATION AT THE ELEVENTH HOUR. Those may hope to be saved at the eleventh hour, who, when called at that hour, can plead that it is their first call; who can say, when asked why they stand idle, "Because no man has hired us."

RELIGIOUS INTELLIGENCE.

There is already a Bible depository in Rome, and colporteurs are at work selling the Scriptures.

The "Relief and Extension Fund for Methodism in Scotland" has received from Mrs. Burton a bequest of \$75,000.

Many leading ministers of the different branches of the Lutheran Church in the United States are urging organic union.

The Lutheran Observer uses the new word "symbolotry" to signify the excessive reverence for creeds alleged to prevail in the Lutheran Church.

REV. JACOB LEST, of Pickaway county, Ohio, the oldest Lutheran minister in that State, died on the eighth ultimo. He was eighty-three years old.

The Jesuits have been expelled from Marseilles, and their newspaper suspended. In Rome the control of education has been taken away from the Jesuits.

GEORGE F. ULLINO, Esq., of Hampton, Middlesex, a prominent, generous and devoted Methodist layman, one of the founders of the Star Life Insurance Society, died recently.

The venerable John Sidley, a highly esteemed local preacher of the British Wesleyan Church, died at Oton, near Birkenhead, October 5, aged nearly ninety-seven years. His end was triumphant.

A GOOD PROVISION FOR A PASTOR.—The resignation of the Rev. Dr. Canfield, of the First Presbyterian church, Syracuse, New York, has been consented to by his people, and they have provided for him an annuity of \$1,200 a year for life.

The Baptists in Georgia claim about 118,000 communicants, being more than all other denominations put together. Of this total 11,000 are anti-missionary and 40,000 are colored, of whom 27,000 are in separate colored churches and associations.

LAST YEAR, says the Friend of India, the Baptist mission in Orissa received 104 members by baptism, and there are now 563 communicants and 1,437 nominal Christians. A large portion of the latter are orphans, toward whose support the government pays \$18 a year.

The Methodist Episcopal Church, which was commenced in Germany only a few years since, has now a Conference, 30 church edifices, 30 ministers, 37 local preachers, 7,250 members, and 8,378 scholars in its Sabbath schools. It is doing a good work in that country.

ON SATURDAY, the fifth ultimo, Rev. James P. McKee, wife and child, and Miss Theresia M. Campbell sailed in the steamship Ismailia from New York, under the care of the Board of Foreign Missions of the United Presbyterian Church, for the missionary work—the former to India, and the latter to Egypt.

AT THE LATE meeting of the Second United Presbyterian Synod, Rev. Thomas Beveridge, D. D., tendered his resignation of his office as professor in the Theological Seminary at Xenia, Ohio, "having entered upon the seventy-fifth year of his age." The synod voted him a salary of \$500 a year during his life. It also voted to transfer the seminary to the care of the General Assembly.

The government of Canada refuses to appoint an annual Thanksgiving day which shall be a legal holiday. An application to the Roman Catholics in the selection of such a day has in former years been met with the answer that they always attended to that matter themselves. This year the Episcopalians field their thanksgiving three weeks ago, the Wesleyans on the last Sabbath but one, and the Presbyterians and Congregationalists on last Thursday.

The American Moravians have been pressing for some time on their German brethren the planting of a mission in Bohemia, the original home of the Moravian Brethren. The last General Synod voted in favor of the idea; but the American brethren have rather complained that too little energy was shown in attending to it. At last a church of twenty members has been organized at Potenstein, Bohemia, under the labors of Herr Hartwig. It is believed that other societies will be formed in this ancient home of the Unitas Fratrum, where they were once so numerous, but have now been driven out and supplanted by the Romanists.

The Brotherhood of the Mission of St. John the Evangelist consists of nine persons connected with the Anglican Church. Four of the members are now in this country for the purpose of founding a branch of the order. They expect to have an establishment, consisting of a church and seminary, in Connecticut, and go forth to hold "missions" in connection with such parishes as shall invite them. It is reported that Father Benson, the superior of the order, has been invited to take charge for a time of the Church of the Advent, in Boston; and that his acceptance will depend on what action Bishop Eastburn may take in the premises. The discipline of the order is like that of Roman Catholic monks, as is their dress; and they are celibates and hold no personal property.

There is, in Southern India a small body of what are called Syrian Christians, a body very much of the Nestorian order. Sixty years ago an attempt was made by Dr. Buchanan and others to infuse them with Protestant principles; but the attempt was a failure, as have been nearly all attempts to regenerate, without overthrowing, a corrupt Christianity. We now learn that these Syrian Christians of Travancore are again seeking aid from the Church Missionary Society to establish schools in all their churches. The English missionaries are promised every help, and asked to preach and teach in the Syrian churches. There is among them a growing vigor of thought, but they are extremely quarrelsome. Those churches which have been under considerable Protestant influence are said to be much in advance of the others.—Independent.

METHODIST CHURCH EXTENSION IN LONDON.—Within a little more than eight years the Wesleyan Methodists of London have erected nearly thirty large church edifices, at a cost of about £150,000 (\$750,000). This is a great work, and challenges the admiration of the Christian public. The movement for church extension in the metropolitan district is just now awakening more than usual attention. We have already noted the appointment by the recent Wesleyan Conference of a prominent and influential minister (Rev. Gervase Smith) to a special secretaryship, charged with the work of securing an immediate enlargement of the "Metropolitan Wesleyan Chapel Fund." We have noted also the great offer of that noble Methodist layman, Sir Francis Lytton, to give toward the fund £250,000 within the next ten years, on condition that an equal sum should be contributed by other friends for the same purpose. The exact terms of the offer of Sir Francis are shown in the following: a paragraph from a letter written by him to Rev. Mr. Smith, and which we find in the last London Methodist Recorder.

"The offer I made in the letter sent to Mr. Arthur was to this effect, that if during this Conference year, 1870-71, ten new chapels should be erected, I would give £1,000 to each, provided a like amount was given by friends in the country. And, further, at the end of the year I would give within seven or eight years a further sum of £1,000 to assist in the erection of forty additional chapels, provided the same amount could be collected in the country. That is, within nine or ten years I am prepared to give £50,000 if fifty chapels are built, and also provided £50,000 are given by the friends in the provinces. So that you see I do not give it unless the chapels are built or commenced, nor unless there is the response challenged by our country Methodists."

Thus it will be seen, as Mr. Smith properly observes, that this offer is intended to supplement the gifts of London. Sir Francis feels that after the noble and self-denying efforts of the last nine years, which have resulted in the purchase of about thirty sites and the building of nearly as many large chapels, some additional inducement is desirable to urge on the work, which is absolutely more needed than ever. He says in effect: "The fund in the metropolis must be sustained and enlarged, so as to give to all fresh enterprises quite as much help, both by loans and grants, as in the past. But beyond this let every new chapel have the additional inducement of two thousand pounds offered." London must not slacken its energies for a moment, and if the wealthy country friends will sanction this vast effort for the evangelization of the metropolis by sending one of the two additional thousand pounds, he will give the other.—New York Christian Advocate.

RELIGIOUS VS. SECULAR EDUCATION IN THE PUBLIC SCHOOLS.—In a speech made in the British Parliament a few months ago, the Rev. Mr. Richards remarked that "two countries have tried national education, the one a religious, the other a secular system. In Prussia the teaching is dogmatically religious, and what is the result? The Prussians are the most irreligious people in Europe. On the other hand, the United States have secular education, and the people are the most religious in the world." Mr. Richards had no fear that secular education would have any other result in his own country, and recommended this proposal to the State: "Let the State give what the State only can give, literary and scientific education, leaving religious teaching to home influence and to the religious bodies of the country."

God forbid that the manly energy of Christian speech should sink into hypocritical cant.

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NORTH ALABAMA CONFERENCE.

President J. G. Wilson, secretary of the North Alabama Conference, puts us under obligations by courtesies. He informs us the Committee on Periodicals in the North Alabama Conference "express a high sense of the value of our paper, and a hearty desire for its prosperity."

TO THE MISSISSIPPI CONFERENCE.

HALF FARE.

Mr. Editor: I have received letters from the authorities of the New Orleans and Jackson, and the Vicksburg and Meridian railroads, stating that they will pass the members of and business attendants upon the next session of the Mississippi Conference, to be held at Crystal Springs on the fourteenth of December next, at half fare.

Full fare will be required on going to Conference, and the return will be free upon presentation of certificate of attendance.

Preachers already having half fare tickets will expect no further reduction.
O. G. ANDREWS.
JACKSON, MISS., Dec. 1, 1870.

REV. HENRY T. LEWIS.

The following communication and resolutions contain the only announcement we have seen of the death of Bro. Lewis. We hope that some one who knew him well, and is acquainted with the circumstances of his death, will furnish us a suitable sketch for publication.

COLLEGE CHAPEL, HOMER, LA.,
November 17, 1870.

Mr. Editor: As chairman of the committee, I am requested to forward to you the following preambles and resolutions, offered by a committee appointed for the purpose, and unanimously adopted by the students of Homer College, at a meeting in the chapel.

Yours, etc., B. G. CHAVENS.
Whereas, the painful intelligence of the death of Rev. HENRY T. LEWIS, our former beloved president, has reached us; and whereas, we have a high appreciation of the able and satisfactory manner in which he presided over our college; therefore,

Resolved, That, while we bow in submission to the providence which has called him away, we deeply deplore the early death of one whose gifts and graces so well qualified him for usefulness in life.

Resolved, That we tender to his bereaved family our earnest sympathy in the heavy affliction which has fallen upon them.

Resolved, That copies of these preambles and resolutions be sent to the Claiborne Advocate and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

B. G. CHAVENS, Chairman,
M. Y. LANGSTON, Sec'y.,
J. C. GRAY, Committee.

DRESSING FOR CHURCH.

In writing on dress we know that we are teneching on a subject at once delicate and difficult, and the more so as from the present conventionalities the ladies are most involved in its consideration. Some aspects of the subject, however, we think are sufficiently important to justify some ventilation.

So much is it a custom among us to dress especially for church, and to make it to no small extent a dress occasion, that the phrase "Sunday-go-to-meeting clothes" is one of the best established and most generally used in common speech. No doubt it would be most irreverent and reprehensible to pay no attention to neatness and orderliness in our attire when we go up to the house of the Lord. Let all things be done decently and in order. But there is a wide difference between the chastened taste of neatness and the putting on of fine apparel and gold—"the gay clothing" of which St. James speaks. Of course people will always dress according to means, taste and association; but the point we are considering is making church-going a dress occasion, where our richest, gayest and most stylish attire is to be worn and displayed. "But why object to dress display at church more than elsewhere?" For several reasons. When those whose means enable them to dress richly and splendidly visit and mingle in their own social circle, their costly and showy array does not mortify or embarrass others. All in these circles are able to appear in the same style. But this is not the case at church. The selectness of church society is its spirituality, its purity, and not its financial power or its esthetical culture. At church are gathered the representatives of all social circles, and so far as our branch of Zion is concerned, it has been our honor that we have gathered many of the poor. The majority of our congregations, we suppose, are persons of small means, who are not able, without serious inconvenience, to appear in costly array at church or elsewhere. Now we know it will be said by those accustomed to elegant attire: "What business is it of the poor, or anybody else, how we dress at church?" We suppose it is not a matter of "business" at all, but rather a matter of feeling. It is natural for us all to shrink from an exhibition of our inferiority. It is unpleasant to go where it is forced and obtruded upon us. Yet if half a congregation are richly dressed in "gay clothing" and costly array, the other half, not able thus to appear, will feel the contrast. We may say, and truly, perhaps, that they should not be mortified at their cheaper and plainer attire; but, nevertheless, some of them will be. This painful contrast keeps many, especially of the irreligious poor, away from our churches.

We have read of late that in many communities the churches are dying of respectability. A minister of a certain church, in a certain city, told the writer some years ago that there was not a poor person in his congregation. Why was there not? Not surely, because there were no poor people in that city. The writer knows there were tens of thousands there. Now we hold if the well-to-do classes so dress at church as to keep away the poor, they are doing, perhaps even without once thinking of it, a great evil. Our blessed Master appeared in the plainest style, so as to make himself accessible by the humblest classes. Had he appeared with pomp and majestic array he would have planted and reared an insurmountable hedge between himself and the great mass of the sinful and dying whom he came to save. Let this consideration lead those who are able to be fine appear in God's house, and in the assembly of his saints, in chaste but modest and subdued attire.

Again, dressing gorgeously and with elaborate care looks as though we wished and intended to attract attention. We suppose it is not uncharitable to say that this is the purpose of too many. But if any of these are professedly pious they surely must do this without reflection upon the character of what they are doing. Think of it! A poor, sinful human creature spending an hour or two of the Sabbath morning in an elaborate getting up of themselves. To do what? To attract to themselves the attention that ought to be devoutly given to God, his truth, and the soul's everlasting interest. Think of it! A poor mortal intending and trying to rival God in his holy house. When looked at in this light it is startling and almost blasphemous. If any of you who read this have been accustomed thus to do, we pray you to take it into consideration, and ask yourself next Sabbath morning: "Am I preparing myself to be a beautiful idol, to attract the admiration and homage that ought, especially in God's house, to be given to him who is 'glorious in holiness and fearful in praises?'"

Again, the effect on ourselves, we must think, is unfavorable to self-examination, to prayerfulness and heavenly-mindedness, and, if so, is a sufficient reason why we should attire ourselves so as not to be a source of distraction to ourselves or a spiritual hindrance to others. Whatever else we may object to in the Roman Church, we certainly most heartily approve of their plain and unostentatious costume in the house of prayer.

CHURCH FINANCES.

A NEW PLAN TO RAISE FUNDS.

Mr. Editor: Will you allow me a few lines of space to elucidate to my brethren of the Mississippi Annual Conference a plan for raising money for the support of the church and its institutions? I may be premature in calling it new; but one or two points I mean to suggest have never seen types, that I know of. Before I come to the point, I wish to remind my brethren that we have a great multitude of schemes for obtaining money of our congregations and members, and nearly all of them are gross departures from the plans of John Wesley and the New Testament. In a minute we shall see what those plans were and are.

Just now we wish to note the result of ignoring God's word and that modern apostle. Only one or two have we time to refer to. Our ordinary methods leave the people in moderate circumstances to pay little or nothing; consequently the burdens of the finances fall upon a small number. A few wealthy members are overtaxed and treated unjustly. Besides, the task of collecting the funds needed is imposed on the stewards, and is often perplexing and troublesome to the last degree. Is there no remedy for these and all the other unmentioned evils of our system?

What do the Scriptures teach? Listen! "Now concerning the collection for the saints: as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," etc.

What is this rule? "Every one; every week." Few persons feel like giving at one time one hundred dollars; but the same person will give you three hundred if you will take it once a week in V's or X's.

Many a one cannot give ten dollars at once to support the pastor, but they will give you twenty-five cents a week, which they laid by in store, for that end. It will come to \$12.50 in fifty weeks. St. Paul saw, know well, and "ordered" the raising of money weekly because of the feebleness of our selfish natures.

So the wise and wondrous Wesley. His plan was substantially St. Paul's. The early "Rules" read thus in respect to the weekly classes: "It is the duty of the leader * * * to meet the minister and stewards of the society once a week in order * * * to pay the stewards what they have received of their several classes in the week preceding."

The gist of all this disclosure is found in the contribution of small sums and often—"every one," "every week." I regard this plan as divinely ordained; and every departure from it is fraught with evil. All our church finances are difficult to manage simply because this rule of apostolic and divine authority has been trifled with or altogether ignored. I beg to add what I deem essential to the execution of the plan. Clearly we cannot rely on the classes and class leaders any longer. I simply propose a substitute, thus:

First. Take one hundred members and divide them into five parts, divisions or guilds.

Second. Provide a small, cheap book, ruled for forty or fifty names. Opposite each name let there be a place prepared to insert the figures expressive of any sums of money. At the top, in several perpendicular columns, print the names of the claimants to which the funds are to be appropriated. A Sabbath school record is nearly a model.

Third. Select five of the most discreet, prudent, polite, attentive members of the church, and let them take the hundred names and divide them among themselves—twenty to each. Now they have blanks in each book for say twenty more names—in all, forty. Let them still reserve ten more spaces, if they will—fifty in all; and if this is too large, let them take but twelve church members, and allow for new additions to the church from time to time, and hold as many blanks for the names of those who do not belong to the church.

Let us suppose A. B. C. collector of Guild No. 1. He calls on each of the church members to find out how much "every one" will pay him "every week" for: 1. The support of the pastor. 2. The support of missions. 3. Church extension. 4. Tracts. 5. Sunday schools. 6. Destitute and superannuated preachers, etc. Let us see what he has got on his list. He has ten cents a week on the first; that is \$5 for fifty weeks. Five cents on missions; that makes, for the same time, \$2.50. Church extension, two and a half cents per week; equal to \$1.25 for fifty weeks. Tracts, the same; equal to \$1.25. Sunday schools, two and a half cents; equal to \$1.25. Destitute, etc., two and a half cents; equal to \$1.25. The sum total makes twenty-five cents per week, or \$12.50 for fifty weeks. (I say fifty weeks to allow some loss.) In addition to these churchmen, let the collector add twelve or more persons outside of the church to his list, as he finds those who will cheerfully pay any sum regularly, however small. Should his list contain twenty-five names, and he were to collect \$12.50 on an average from each, he would have raised \$313.50, and the five guild collectors would have collected in the year \$1,607.50. Suppose, now, we have three hundred thousand members in the Methodist Episcopal Church South who can, on an average, pay \$12.50 per year (or say fifty weeks,) and three hundred thousand more outside the church who would pay the same, what would it all amount to in one year? The sum is amazing. For pastors it would count \$3,000,000; for missions, \$1,500,000; for church extension, \$750,000; tracts, \$750,000; Sunday schools, \$750,000; destitute and superannuated preachers, \$750,000; making the sum total of six millions of dollars.

Now, let me ask, who will reply? Is it unreasonable to believe that if the work of raising this sum were confided to the zeal and piety of our godly and active women, with such assistance as they might require from the co-operation of the efficient brethren in the church, the work could be easily done? Adopt the motto: "Every one, every week, as God hath prospered us."

Give the female members of the church something to do, worthy of their best powers, faith, zeal, love, and they will reinvigorate Methodism; will, in five years, develop its resources to the astonishment of the fathers, and open her path to a glorious future. I may at a future period write a little of the way to do this work with the least labor and trouble. What say the church women to this?

Yours, C. K. MARSHALL.
Vicksburg, Dec. 1, 1870.

Rush not after blessings; only walk in the commandments of God, and blessings shall run after you, pursue and overtake you.

NORTH MISSISSIPPI CONFERENCE.

Bro. Harp, our representative at the North Mississippi Conference, has just returned, and informs us that the session was harmonious and profitable, all the interests of the church receiving earnest and intelligent consideration.

He informs us that the Conference did not resolve to adopt any one paper as its organ, but to patronize all, as it might suit their taste and interest. At this result the Advocates should be content. They will be thrown upon their merits—a fair test. The following are the APPOINTMENTS.

HOLLY SPRINGS DISTRICT.—P. Tuggle, P. E. Holly Springs station, William Shepherd; Holly Springs circuit, H. Adams; Byhalia and Salem, W. H. Ford; Byhalia and Salem circuit, O. L. Bates; Marshall circuit, D. L. Cogdell; Early Grove circuit, J. G. Brooks; Lamar circuit, H. C. Morehead; Salem circuit, J. K. Morris; Hickory Flat circuit, P. M. Morman; Countersville circuit, T. G. Freeman; Marshall Female Institute, John Little, president; Byhalia Institute, P. J. Echols, president.

HERNANDO DISTRICT.—Joseph H. Brooks, P. E. Hernando and Coldwater, J. F. Truslow; Hernando circuit, A. P. Sage; Wesley circuit, T. P. Holeman; Harmony circuit, T. P. Ramsey; Sardis and Shiloh circuit, A. J. See; Como and Fredonia circuit, I. R. Hicks; Senatobia circuit, J. W. Luter; Cockrum circuit, T. W. Dye; Chulahoma circuit, R. A. Nehlet; Tyro circuit, S. W. Miller.

IUKA DISTRICT.—E. E. Hamilton, P. E. Iuka station, J. C. Lowe; Iuka circuit, J. L. Futrell; Corinth station, J. W. Honnell; Corinth circuit, to be supplied by J. W. Wells; Rienzi and Booneville, John Bancroft, William Elias, sup.; Kossuth circuit, H. D. Howell; Carolina circuit, S. C. Stone; Moses Martin, sup.; Jonesboro circuit, A. W. Langley; Ripley circuit, B. H. Bounds; Iuka Female Institute, J. E. Douglas, president.

VERONA DISTRICT.—J. B. Stone, P. E. Verona station, T. C. Wier; McDonald circuit, J. D. Bush; Lee circuit, M. M. Dunn; Pontotoc circuit, J. F. Markham; New Albany circuit, H. E. Smith; Baldwin circuit, E. H. Moore; Sallito circuit, B. W. Stubbs; Marietta circuit, W. J. Reeves, J. B. Price, sup.; Bay Springs mission, John McElhanna; Fulton circuit, B. F. Morris; Okla circuit, T. J. Lowry, A. J. Foster, sup.; R. W. Young, sup.; Verona Female College, T. C. Wier, president; Verona Female College, T. L. Duke, agent.

COLUMBUS DISTRICT.—T. Y. Ramsey, P. E. Columbus station, to be supplied; Columbus City mission, George Shaeffer; Columbus circuit, J. A. Peebles; Vinton circuit, T. F. Brewer; West Point station, W. T. J. Sullivan; Aberdeen circuit, L. H. Davis; Chickasaw circuit, J. P. Dancer, J. M. Dunn; Lime Creek circuit, W. R. Rainey; Athens circuit, N. Thomas; Houston circuit, W. A. Langley.

MACON DISTRICT.—A. C. Allen, P. E. Macon station, J. D. Cameron, to be transferred; Brookville circuit, O. P. Thomas, to be transferred; Crawford circuit, R. G. Porter; Macon circuit, L. M. Massingale; Starkville station, I. Ebbert; Plattsburg circuit, to be supplied by A. W. Murf; Starkville circuit, T. P. Crymes; Louisville circuit, J. O. Woodward.

GRENADEA DISTRICT.—A. Kendall, P. E. Water Valley station, W. L. Harrison; Water Valley circuit, B. Brown; Panama circuit, A. B. Fly; Coffeeville circuit, J. W. Poston; Charleston circuit, B. B. Risenhoover; Grenada station, J. W. Boswell; Coahoma circuit, to be supplied; J. Hampton, sup.; Oxford station, T. R. Brewer; Oxford circuit, W. A. Moore; Lafayette Springs circuit, H. H. Thacker; Carrollton circuit, G. D. Wade; J. J. Wheat, professor in State University.

YAZOO DISTRICT.—W. P. Barton, P. E. Blackhawk circuit, K. A. Jones; Lexington circuit, J. D. Newsom; Richland circuit, J. W. Brown; Greenwood circuit, H. Williamson; McNutt circuit, to be supplied by J. P. Briggs; Winona circuit, A. M. Barrington; Vaiden circuit, T. O. Parish; Kosciusko and Bethel circuit, P. A. Johnson; Attala circuit, G. W. Bachman; French Camps circuit, J. C. Carlisle; Bellofountain circuit, R. A. Roach; T. W. Castle, sup.; Lower Butchee mission, A. R. Hines.

GREENVILLE DISTRICT.—J. W. Knott, P. E. Greenville and Lake Lee, T. A. S. Adams, to be transferred; Deer Creek circuit, J. D. Murf; Indian Bayou circuit, J. M. Boone; Bolivar circuit, to be supplied by W. T. Ashford; Beulah and Concordia circuit, D. O. Hughes; Friar's Point and Clarksdale circuit, J. R. Peebles; Magnolia circuit, H. R. Caldwell; Austin and Trotter's Landing circuit, L. D. Worham, F. A. Owen, sup.; Cassity mission, to be supplied.

TRANSFERRED.—F. S. Petway, W.

Moore and E. B. Plummer, transferred to the Memphis Conference; Elias Jackson, transferred to Hattiesburg; White River Conference; C. Pearson and H. Townsend, transferred to Little Rock Conference; W. L. Kistler, transferred to Hattiesburg Conference; C. B. Gallows, transferred to Mississippi Conference.

NORTH ALABAMA CONFERENCE.

We are indebted to the Nashville Christian Advocate for the following items:

The North Alabama Conference met to hold its first session. Bishop Paine took the chair and conducted the opening services. The Rev. G. Wilson, D. D., was chosen secretary pro tem. The roll was called and fifty-seven clerical and seventy lay delegates were present. Rev. J. G. Wilson was then elected permanent secretary, and the Rev. Joseph T. Curry and D. S. McDaniel assistant secretaries. The presiding elders were, on motion, appointed to nominate the various standing committees.

Resolutions requiring thorough examinations of candidates for mission, and of four years' classes were adopted.

The following were reported to the Board of Finance:

Clerical: Rev. John B. Stevenson, Rev. John A. Thompson, Rev. H. Turner, Rev. B. F. Lea, Rev. R. T. Brudley, Rev. L. R. Bell, Rev. T. J. Brandon and Rev. William Cameron. Lay: W. B. Wood, B. Bickley, Dr. M. C. Baldrige, H. Grubbs, D. C. Turrentine, E. McNamoe, E. C. Turner and W. Wilson.

Rev. A. West, W. H. Thomas and S. Palmer were appointed, in connection with Hon. W. B. Wood and Captain John S. Kennedy, to ascertain the proper steps for having the Conference incorporated.

Question, Who remains on trial taken up. Rev. Leander P. Witten and G. R. Lynch, character passed and continued on trial. James Groce, character passed and discontinued at his own request. James D. Bush, gone to North Mississippi Conference, and name dropped. Question, Who are admitted in full connection? Wm. McQueen, character passed, admitted as elected to deacons' orders. Rev. W. Winkley, T. H. Deavenport and P. L. Anderson, transfers from Tennessee Conference, were introduced to the Conference. Conference adjourned.

Bishop Paine took the chair. Religious services by the Rev. John B. Stevenson. On motion of Rev. J. West, it was ordered that the presiding elders shall constitute the Conference Board of Missions. Reports from Florence Wesleyan University, Tuscaloosa Female College, Tennessee Conference Female Institute, at Athens, Alabama, and Huntsville Female College, were read and referred to the Committee on Education. The Hon. W. B. Wood made a report from the Committee on Incorporation of Conference, recommending the appointment of nine trustees for the Conference, to be recorded under the Alabama General Law for Corporations. Adopted, and Revs. Joel W. Whitten, J. G. Wilson, John B. Stevenson, Auson West, C. D. Oliver, F. T. J. Brandon, J. M. Boland, L. M. Wilson and W. H. Anderson were elected said trustees.

Hon. W. B. Wood was appointed to procure from the Legislature of Alabama an act incorporating the North Alabama Conference.

Rev. J. M. Boland, from the Conference Board of Missions, reported the following officers of said board: Rev. C. D. Oliver, D. D., president; Rev. W. H. Anderson, D. D., vice president; Hon. W. B. Wood, treasurer; Rev. James D. Anthony, secretary.

Rev. Bruce Harris offered a resolution to appoint a committee of laymen to report a financial plan for use throughout the Conference. Adopted, and the following were appointed said committee:

W. B. Wood, Thomas B. Bickley, Dr. M. C. Baldrige, James Williams, W. N. Covan, D. Wardlaw Simms, Bruce Harris, S. Palmer, Alfred Battle and B. F. Larrabee, being one lay delegate from each district.

Committee to report financial plan reported a plan upon the assessment principle, which was adopted.

Florence, Alabama, was chosen unanimously as the place for the next session of the Conference. Bishop Paine submitted the question of Bishop's veto to Conference, and the veto power of Bishops was sustained by seventy-nine affirmative votes; negative, none. Committee on Education made a report on Florence Wesleyan University.

On Sunday morning, after a sermon by Bishop Paine—which was not allowed to hear, as we were appointed to worship with our Presbyterian friends—Bishop McTear ordained the following deacons: W. McQueen, Reason T. Moore, De Witt M. Booth, Bruce Harris, local, William T. Padillo, local, Priestly E. Nicholson, local, James A. King,

local, Alvin T. Davidson, local—these two before elected at the Tennessee Conference—William G. H. Crump, local—elected at the Mobile Conference—George T. Hickman, local—elected at the Tennessee Conference—Thomas A. Kerr, local—elected at the Montgomery Conference. After the sermon by Bishop McTear, in the afternoon, Bishop Paine ordained the following elders: Perry K. Brindley, David C. Crook, Julius W. Linn, local, John C. Hunkapillar, local, Francis M. Tredaway, local, Bartley T. Bynum, local, James A. Murphee, local, David A. Hendricks, local—these two before elected at the Mobile Conference—James L. Gardner, local, Wm. T. Andrews, local—these two before elected at the Montgomery Conference.

REPORT OF COMMITTEE ON EDUCATION

ON FLORENCE WESLEYAN UNIVERSITY.

Whereas, by concurrent action of the Tennessee Conference, and of the Board of Trustees of Florence Wesleyan University, this Conference has been invited to become associated with said Conference in the superintendence and direction of said university; and whereas, this is the only male college within the limits of our Conference, and under the control of the Methodist Episcopal Church South; and whereas, we recognize the vital influence of such an institution upon the character, position and usefulness of our beloved church:

Resolved, 1. That we accept the offer made us by the Tennessee Conference and the Board of Trustees for Florence Wesleyan University.

2. That we hereby pledge ourselves to use our influence individually to secure the largest number of pupils for our university, and in every way in our power to enlarge its sphere of usefulness, and increase its facilities for diffusing the blessings of a liberal, thorough Christian education.

3. That we will, from our pulpits and in our pastoral work, endeavor to secure the hearty co-operation of the whole church in our Conference limits to build up the Florence Wesleyan University, that it may be in every sense worthy of the widest confidence and support as a university where elevated learning is consecrated upon the altar of true piety.

4. That the president of this Conference is hereby requested to reappoint Rev. Dr. Anderson president, and Rev. Hardie Brown professor in Florence, Wesleyan University.

5. That the presiding Bishop is requested to appoint a committee, composed of three clerical and three lay members of this body; to visit our university at its next annual examination and commencement exercises.

6. That we will announce from our pulpits the time of commencement of each session, and urge our members and friends to enter their sons as pupils promptly at the opening day of each term.

7. That as the university educates the sons of all traveling preachers, and young men preparing for the ministry, free of charge for tuition fees, we will each make an effort to send to the president of our university, as a token of our affectionate interest, a New Year's gift of at least \$10, to be used in such manner as he and the board may deem best to promote the interests of the university.

8. That we have learned with pleasure that the law department of Florence Wesleyan University is in operation under the direction of Chancellor Wade S. Keyes and Hon. W. B. Wood, and that the North Alabama Bar Association recently issued a circular highly commending this department to the patronage of young men preparing themselves for the legal profession.

9. That we will use our influence to secure as many pupils for the law department of our university as may be in our power.

JOHN S. DAVIS,

Chairman of Committee.

APPOINTMENTS.

FLORENCE DISTRICT.—J. W. Whitten, P. E. Florence station, Hardy Brown; Rodgersville and Driskill chapel station, D. M. Booth; Lexington circuit, to be supplied by J. G. Gibson; Cypress circuit, J. S. Marks; L. F. Whitten; Tusculum station, J. H. Anderson; Valley station, J. B. Stevenson; Chickasaw circuit, Benjamin J. Gaston; Frankfort mission, to be supplied by W. B. Blackburn; Russell's Valley circuit, J. C. Phelps; Moulton circuit, W. NeQueen; Courtland circuit, P. L. Henderson, G. T. Whitten; W. H. Anderson, president Florence Wesleyan University.

HUNTSVILLE DISTRICT.—J. M. Boland, P. E. Huntsville station, Anson West; Triana circuit, W. Weekly; Madison circuit, J. L. Coleman; Meridianville circuit, H. P. Turner; Mooresville circuit, W. T. Andrews; L. H. Grubb, sup.; Limestone circuit, T. F. Brown; Athens station, J. A. Thompson; Decatur station, J. S. Davis; Trinity station, F. P. Seruggs; Danville circuit, M. L. Whitten; J. A. Barbee, sup.; Winston mission, J. W. Harvey; Somerville circuit, R. Seales; J. G. Wil-

son, president Huntsville Female College.

TUSKALOOSA DISTRICT.—J. D. Anthony, P. E. Tuscaloosa station, W. E. Mabry; Tuscaloosa circuit, W. H. Armstrong; North Port circuit, E. Nicholson; Jasper circuit, W. E. Cameron; Fairview mission, J. H. Cameron; Pikeville mission, J. H. Tucker; Fayette circuit, J. W. Newman; Vernon circuit, V. O. Hawkins, W. R. Williams; Yorkville circuit, G. Hawkins; Carrollton circuit, W. L. Clifton; Gordo circuit, T. N. Shelton; Boxer mission, D. W. Ward; B. F. Larrabee, president Tuscaloosa Female College.

LARKINSVILLE DISTRICT.—A. F. Driskill, P. E. Larkinsville circuit, B. F. Lea; Maysville station, R. T. Blackwell, J. T. Barbee, sup.; New Market circuit, M. E. Johnson; Bell and Flint Factories, B. Vaughn, J. T. Barton, sup.; Vienna circuit, W. S. Harwell, J. M. Hamer, sup.; Marshall circuit, J. C. Hunkapillar, one to be supplied by Joseph Perkins; Coffeytown circuit, B. T. Moore; Sand Mount mission, W. C. McCoy; Stevenson circuit and Flat Rock mission, J. Cox, one to be supplied; Paint Rock mission, W. H. Anthony.

LAFAYETTE DISTRICT.—L. R. Bell, P. E. Lafayette circuit, J. T. Curry; Oak Bowery circuit, R. J. Sampler; Dadeville circuit, G. R. Lynch, J. N. Dupree, sup.; Socapato circuit, W. T. Patillo; Millersville mission, H. Young; Hanover circuit, W. C. Rowland; Pinkneyville circuit, W. D. Nicholson, C. W. Smith, sup.; Lineville mission, G. J. Mason; Freedonia circuit, C. M. Livingston; Wedowee mission, to be supplied; Arbocoochee mission, P. E. Nicholson.

GADSDEN DISTRICT.—C. D. Oliver, P. E. Gadsden station, R. A. Timmons; Gadsden circuit, J. G. Walker; Coloma mission, to be supplied; Cedar Bluff circuit, P. K. Brindley, J. A. Nealy, sup.; Van Buren circuit, E. F. S. Roberts; Little River mission, to be supplied by R. Price; Ashville mission, R. F. Mountain; Murphee's Valley circuit, R. W. Coons; Blountville circuit, J. E. Andrews; Elyton station, T. G. Slaughter; Elyton circuit, T. P. Roberts; Jonesboro circuit, J. G. Gurley; Warrior mission, to be supplied by W. Anthony.

TALLADEGA DISTRICT.—L. M. Wilson, P. E. Center circuit, E. A. West; Cross Plains circuit, T. H. Moody; Jacksonville station, T. H. Deavenport; White Plains circuit, E. B. Norton; Alexandria circuit, R. B. Ragan, E. B. McLellan, sup.; Coosa River mission, I. Q. Melton; Talladega circuit, W. R. Kirk; Blum Mountain mission, C. S. D. Lassiter; Talladega station, Daniel Duncan; Harkersville circuit, F. T. J. Brandon; Shelby Iron Works station, D. S. McDougal; Montevallo circuit, J. B. Powers; Cahaba River mission, M. G. Foust; Montevallo station, H. L. Booth; Fayetteville circuit, E. O. Odum.

SUPERANNUATED.—W. Rhodes, E. McMeans, J. N. Glover, J. M. Towles, C. N. McLeod and J. Williams.

LOCATED.—Rufus Nicholson. TRANSFERRED.—James M. Gann, to the Mississippi Conference; A. D. McVoy, R. E. Carey and D. C. Crook, to Alabama Conference; Thomas Cameron, to North Mississippi Conference; R. K. Brown, T. L. Moody, U. S. Bates, Jasper Nichols, B. G. Ferrell and J. H. Nichols, to Tennessee Conference; Joseph H. Ledbetter and Milton M. Hawkins, to Missouri Conference.

COURSE OF STUDY.

FOR ADMISSION ON TRIAL.—The Bible, in reference to doctrines generally; Wesley's Sermons on Justification by Faith, and on the Witness of the Spirit; Book of Discipline, with special reference to chap. 1, secs. 1 and 2; Manual of Discipline, chaps. 1 and 2; Wesley's Sermons, vol. 1; Ralston's Elements of Divinity; Watson's Institutes, part 4; written sermon on Repentance.

Books of Reference.—Watson's Biblical and Theological Dictionary; Theological Compend; Fletcher's Works; Watson's Life of Wesley.

SECOND YEAR.—The Bible, in reference to its prophetic parts; Wesley's Sermons, vol. 2; Watson's Institutes, part 3; Smith's Elements of Divinity; Book of Discipline, with special reference to chaps. 2, 3 and 4; Manual of Discipline, chaps. 3 and 4; Coppee's Rhetoric; written sermon on Justification by Faith.

Books of Reference.—Newton or Keith on the Prophecies; Angus Hand-Book of the Bible; Claude's Essay on the Composition of a Sermon; Watson's Sermons; Bickerstith on the Spirit of Life.

THIRD YEAR.—The Bible, in reference to the life of Christ; Wesley's Sermons, vol. 3; Watson's Institutes, part 2; Coppee's Logic; Upham's Mental Philosophy; Edgar's Vari-

tions of Popery; Book of Discipline, with special reference to chaps. 5 to the end; Manual of Discipline, chaps. 5, 6 and 7; written sermon on the Witness of the Spirit.

Books of Reference.—Young's Christ of History; Neander's Life of Christ; Hickok's Mental Science; Vinot's Pastoral Theology; Stevens' History of Methodism; Paine's Life of McKendree; D'Aubigne's History of the Reformation.

FOURTH YEAR.—The Bible, in reference to the Acts and Epistles, their analysis and design; Wesley's Sermons, vol. 4; Watson's Institutes, part 1; Powell on Apostolical Succession; Rivers' Moral Science; Mosheim's Church History; Summers on Baptism; Book of Discipline, review; Manual of Discipline, chaps. 8 and 9; written sermon on Regeneration.

Books of Reference.—Bentler's Analogy; Bingham's Antiquities; Hickok's Moral Philosophy; Hopkin's Homiletics; Wall on Infant Baptism; Litton's Church of Christ; Neander's Church History; Liddon on the Divinity of our Lord; Conybeare and Howson's Life and Epistles of St. Paul.

COMMENTARIES.—Clark's; Watson's Exposition; Wesley's Notes; Summers on the Gospels; Stier's Words of the Lord Jesus; Lange on the New Testament; Olshausen on the New Testament; Alford on the New Testament; Bloomfield on the New Testament; Macknight on the Epistles; Henry's Exposition; Whitby's Commentary.

Note.—The examination will be confined to the course of study. The books of reference are recommended to be read, and the commentaries to be consulted.

H. N. McTear,

Sec'y of College of Bishops.

PERIODICALS.

THE ATLANTIC MONTHLY, for December, opens with the Confessions of a Patent Medicine Man. Whittier has a poem, entitled "The Prayer Seeker." Mrs. Stowe continues her Old Town Fireside Stories. A Virginian in New England Thirty-five Years Ago is also continued. The number contains a tempting array of articles, and has not been excelled by any number of the year.

ARTHUR'S HOME MAGAZINE and the CHILDREN'S HOUR, for this month, are better than usual. They have a holiday finish, and will be exceedingly satisfactory to the ladies and children. The publishers promise that these periodicals, in 1871, shall outstrip everything of the sort in the family of periodicals.

THE RIVERSIDE MAGAZINE, FOR YOUNG PEOPLE.—We regret that this is the last number of this best of illustrated magazines for the young.

It will henceforth be merged into Scribner's Monthly. The publishers, however, promise to keep up in their monthly a good supply of choice literature for children.

SCRIBNER'S MONTHLY, for December, excels all the magazines in the number and merit of its illustrations. The articles are good, and some of them are of great value.

This monthly bids fair to soon stand at the head of the magazine literature of the country. The publishers are displaying great energy and judgment, and are deserving of ample success.

ANNUAL CONFERENCES.

CONFERENCE, PLACE, TIME, BISHOP. Alabama—Montgomery, Dec. 7, McTear. S. Carolina—Charleston, Dec. 7, Pierce. Mississippi—Crystal Springs, Dec. 14, Boggett. S. Georgia—Fort Valley, Dec. 14, Kavanaugh. Texas—Chapel Hill, Dec. 14, Marvin. Cal. and N. Oregon—San Francisco, Dec. 15, Colton. N. Orleans—Jan. 4, Douglass. Florida—Key West, Jan. 4, Kavanaugh. Ga. Colored—Savannah, Jan. 4, Pierce. Baltimore—Salem, Mar. 8, Pierce.

BISHOP KAVANAUGH.—The Nashville Christian Advocate says: "Bishop Kavanaugh is at his home in Lexington, confined to his house, having hurt his leg so as to prevent comfortable locomotion. It is hoped that it is not serious, and that he will recover its free use in time to meet his engagements with the Southern Conferences. It was sufficiently painful to prevent his preaching one Sabbath, and he will probably have to disappoint the Lexington congregation next (the twentieth) Sabbath."

SEE NOTICE OF Hiwassee College in our column of new advertisements. The school is a miracle of cheapness, and President Grace's connection with it is a sufficient assurance of its excellence.

WE RECOMMEND every planter to use, this fall, winter and spring, the celebrated Murfee's Subsoil.

A CHINESE newspaper has been established at Helena, Montana.

Married.

At the Methodist church in Beauregard, Mississippi, November 9, 1870, by Rev. Robert B. Downer, Mr. JOHN J. WILKES to Miss FLORENCE A. MILLER.

By Rev. John A. B. Jones, October 26, 1870, near Utica, Mississippi, Rev. J. B. ROBERTSON, of the Mississippi Conference, to Mrs. OCTAVIA SCOTT. In Gretna, Louisiana, on Tuesday, December 6, 1870, at the residence of the bride's parents, by the Rev. J. D. Parker, Mr. EDWARD TOWNER and Miss CLARA CARTY.

In Hale County, Alabama, on the twenty-fourth of November, by Rev. Dr. Wadsworth, Mr. WILLIAM T. CUNNEY to Miss MARY E. BORDEN, daughter of Mr. Benjamin Borden.

On the first of December, 1870, by Rev. George F. Thompson, at the residence of Mr. C. Toliver, in Hazlehurst, Mississippi, Colonel D. H. SESSIONS, of Arkansas, to Miss LUCIE B. ADAMS, daughter of the late Rev. Thomas A. Adams, of Copiah county, Mississippi. Western Christian Advocate please copy.

Obituaries.

MISS SARAH D. LEWIS.

The following statements, "not intended for publication," as the writer modestly intimates, sent with a request that, aided by them, an obituary notice of the Christian lady above named should be prepared for publication in the Advocate, sets forth so well the principal items and facts in regard to her life, last illness and death, that I am induced to have them published about as they came to me, with but slight alteration, and the addition of only an item or two further.

"Died, in Rapides parish, Louisiana, at the residence of her brother, Mr. C. F. Lewis, on the eleventh of November, 1870, Miss SARAH D. LEWIS. She was born December 27, 1800, at Kittery, Maine. In 1837 she came, with her sister and family, to the parish of Rapides, Louisiana, where the remainder of her life was spent. Always of a mild, lovely and self-sacrificing disposition, at an early age she gave her heart to God, and became in character like the Israelite in whom there was no guile. She lived for nearly fifty years an exemplary member of the Methodist Church."

As her pastor in years gone by, I will state here that she always impressed me as one who could truly say: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." While it was plainly to be seen that she had acquainted herself well with the great rule laid down to govern the race in which the Christian is running, it was also manifest, from her daily life and conversation, that the glorious prize held forth in the gospel, to animate and encourage the Christian, was ever kept in view by her. To contribute regularly, according to her means, to the support of the gospel, the cause of missions, and indeed toward the various objects and enterprises of the church, was a settled habit with her. And while she gave thus uniformly, both from principle and a sense of duty, it was evidently also a matter of religious pleasure with her to give.

"She was taken sick on the twenty-sixth of August, 1868. After some weeks of intense suffering, at a time when she and her friends thought death was drawing very near, she calmly made her last requests, bade her friends good by, and, partaking of the holy sacrament with her usual calmness, resigned her spirit to God. Soon after, however, she revived from this apparent sinking into death; and it was God's will to keep her lingering on a bed of pain and suffering more than two years longer. During all this time of trial she betrayed no signs of impatience, nor did any of those amiable and lovely traits of character which she possessed ever forsake her; and though she was so feeble toward the latter part of her sickness as to be utterly helpless, and most of the time was in actual pain, yet she never failed to think of others more than herself, and by word and look to express to those around the gratitude she felt for all that was done for her. Some hours before her death she assured her relatives who were around her bedside that, notwithstanding her bodily sufferings, she was happy in her mind. Her last audible words were, 'Up above,' where, indeed, her heart and her treasure had long been. She has gone there. Gently will she be missed in the household; but her sufferings are over, and she sleeps in Jesus."

"Peaceful rest,

Whose waking is supremely blest." Blessed be God for that religion that can make out of a mortal being a character so saintly. And now shall the devoted watchers who waited by the bedside of this sainted one, through so many wearisome days and nights, and others who are cherishing "holy and tender memories" of her, shall they all at last with joy run up that shining way, over which she hath passed, to the

realms "up above?" God grant, when the earthly life of each is ended, that such a blessed and glorious privilege as this may be both theirs and mine.

P. M. GOODWIN.

NEW ORLEANS, Nov. 20, 1870.

No Humbug.—We do not wish to inform you, reader, that Dr. Wonderful, or any other man, has discovered a remedy that cures all diseases of mind, body or estate, and is designed to make our sublimity sphere a blissful Paradise, to which Heaven itself shall be but a side show; but we do wish to inform you that Dr. Sage's Catarrh Remedy has cured thousands of cases of Catarrh in its worst forms and stages, and the proprietor will pay \$500 for a case of this loathsome disease which he cannot cure. It may be procured of druggists, or by mail for sixty cents, from R. V. Pierce, M. D., Buffalo, New York. A pamphlet sent free.

FIVE CENTS ADDITIONAL will buy shoes with Silver or Copper Tip, which will save the buyer the price of a new pair of shoes. Compared with ragged toes and dirty stockings, they are beautiful, to say the least. Parents, try it. Sent 3mr.

NEW ADVERTISEMENTS.

HIWASSEE COLLEGE.

The next term will begin on the first Monday in JANUARY. The entire expense for board and tuition for twenty weeks will be

Seventy-five Dollars.

The school is now under the patronage of the Holston Conference, and will begin its next term with flattering auspices. Address F. M. GRACE, President, Madisonville, E. Tennessee.

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The Child's Corner.

MY BOOTS.

BY A. H. FOR.

Now what's that you're lookin' at?
These ain't no new breeches,
Mamma made 'em more'n a month;
See! I broke the stitches,
My! but we had fun out there,
Where the rain-pipe's leakin'.
What you hear? I spect I know—
It's my boots-a-creakin'.

Tiddle, let my wagon 'lone,
While my horse 's waitin'!
That's my feet that I preach—
When we has big meetin'.
Ain't there somethin' smelly round here?
I can't say my spellin'!

Smells like leather, what you s'pose?
'Tis my boots-a-smellin'.

Just you see 'em—don't they shine?
Papa paid a dollar;
Four, five dollars; and a man
Gave my dog a collar.

Spect he wants some boots like these,
Wouldn't he hark funny?
Guess I'll buy him whole two pair,
When I gets my money.

See that fellow man up here,
On the painted leather!
"Clear the track," we holler out,
Him and me together.

Mamma she 's' looks right up,
Stops the time she's hummin';
Spect she 's' members by my boots
That her Johnnie's comin'.

Bright Side.

How do we know that the World is Round?

The Atlantic ocean is about three thousand miles wide. Upon its bosom, rocked by its waves and tossed by its tempests, ships are constantly sailing from port to port. Could you stand upon the shore and look out upon the waters to where the sky appears to come down to meet them, you might possibly be able to see a vessel which, having spent many days in crossing the broad Atlantic, is just nearing the port for which she sails. A mere speck she would seem to be—so small that without a telescope you would scarcely think it to be a vessel at all. With a telescope you would be able to see more clearly, but never, even with the best of glasses, could you at so great a distance see more than a very small part of the ship, and that small part, instead of being the body of the vessel, would be the upper part of her spars and rigging. The spars would seem to be standing in the sea and the sails without a hull. But, as by wind or steam she is driven landward, more and more of her rigging appears, until finally the body of the ship is lifted into view.

Now, suppose a round-topped hill between yourself and a man walking toward you; the hill, if high enough, would hide him from your view entirely; but as he traveled upward on the other side his head would be lifted above the hill-top, afterward his body would appear, and finally, when he had reached the summit, his whole person would be in sight. Or let a fly be creeping toward you on an apple. You may not see him on the other side, but when he has walked up over the rounded surface toward you he comes in sight, the top of his head first and his feet last.

As the hill would hide a man, or as the surface of an apple may hide a fly, so the surface of the ocean hides the vessel in the distance. The ocean, then, like the hill and like the apple, must have a rounded surface. But the surface of the ocean must have the same shape as the surface of the earth itself, and in this way we learn that the earth is round. The appearance of the topmost first, and the hull or body last, as a ship approaches from a distance, proves that the world is round.

But this is not the only proof. There are several others, one of which I will now explain.

A flood of light from the sun is falling upon the earth day and night alike. At times it falls upon the side on which we are; it lights our habitations and our sky, and we call it day. At times it falls upon the side opposite to us; and then the darkness lets the moon and stars be seen in our sky, and compels us to trust to our lamps to light our dwellings. We call it night because it is dark, and it is dark only because we are, at that time, in the shadow of the earth. Opposite the sun the shadow of the earth is reaching off into space, just as the shadow of a book reaches through the room, away from the evening lamp. This earth-shadow, like the earth which casts it, is very large; it is more than two hundred thousand miles in length. It sometimes reaches beyond the moon; and the moon is sometimes darkened by it, just as your hand may be darkened when placed in the shadow of a book or ball. When the moon is darkened by the shadow of the earth it is said to be eclipsed.

Now the outline of the earth's shadow on the moon is always circular. And the shape of the shadow tells us the shape of the body itself. In this case, for only a globe can, in all positions, cast a circular shadow. The shape of its shadow on the moon in an eclipse shows us that the world is round.—*Bright Side.*

ONE OF THE JEWELS.

"Why, Minnie," said I, "what a great girl you have become, to be sure! How old are you?"

"Six years old last March, ma'am," said Minnie.

"And where is little Alice? She was a baby in long clothes when I went away," I said.

"Oh, ma'am," replied Minnie earnestly, "she is 'one of the jewels'."

"One of the jewels?" I asked; "whose jewels?"

"When he cometh," said Minnie, looking steadfastly into the blue sky. "Don't you know, ma'am, when he cometh?"

"No," I answered wonderingly.

"I will sing it to you," said she, simply. And in her sweet child's voice she sang these words, to a wonderfully plaintive air:

"When he cometh, when he cometh,
All his jewels, precious jewels,
His loved and his own;
Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown.

"Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and his own;

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for his crown."

"So you see, ma'am," continued Minnie, "Alice is 'one of the jewels'."—*Little Messenger.*

BEING PUSHED TO JESUS.—A Christian mother was showing her little girl a picture of Jesus holding an infant in his arms, while the mothers were crowding their children toward him. "There, Carrie," said her mother, "that is what I would have done with you if I had been there."

"Wouldn't be pushed to Jesus," said little Carrie with touching earnestness; "I'd go to him without pushing."

A CHILD'S PRAYER.—Clare is a little boy two and a half years old. During his papa's recent absence from home Clare would kneel down nightly by his little bed, and in the attitude of little Samuel, thus address his Father in heaven: "O God, take hold of papa's hand and lead him safely home."

CHILDREN IN HEAVEN.—Perhaps God does with his heavenly garden as we do with our own. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they are bloomed, and trees ere they begin to bear.—*Guthrie.*

I LOVE for those who love me,
Whose hearts are kind and true,
For the heaven that smiles above me,
And waits my spirit, too;
For the human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

PARDON FOR NOTHING.—A few days since, when visiting an old man who seemed anxious about salvation, I found great difficulty in making him understand that pardon is the free gift of God, through the precious blood of Christ.

At last I said to him: "Now, suppose I were to go to a shop and buy something for you, and pay for it, and tell you to go and fetch it, need you take any money with you?"

"No," said the old man, brightening up; "it would be paid for."

"Need you make any promise to pay at some future time?" I then asked.

"No," he replied; "I should have it for nothing."

"So," I continued, "it is with forgiveness of sins; the Lord Jesus has paid the full price for it. He has had the groans, the sighs, the tears, the wrath, the pains, the punishment; yea, all that sin deserves. He bore it all. He paid the whole. Yes, bought forgiveness with his precious blood, and now he gives it as a gift to all who bring their sins to him."

"Yes," said the old man, as his eyes filled with tears, "I see it now; it is pardon for nothing! Christ has bought it, and he will give it to me!"

Dear reader, may you also learn that Christ alone can save; that neither your tears, nor groans, nor prayers, nor works, can give you any right to heaven. No; you must come with nothing in your hand; and, as a helpless beggar, cast yourself upon his love and grace, and look to him alone to cleanse you from your sins, and make you fit to dwell with him above.

A CLERGYMAN, reading a chapter of the Bible for his congregation, found himself at the bottom of the page, with the words: "And the Lord gave Noah a wife;" then, turning over two pages instead of one, he continued, "and he pitched her within and without with pitch."

FAITH which works by fear only leads to a selfish repentance if to any, and leaves the soul at the gates of death.

The Farm and Garden.

THE TURKEY.

It is a curious and rather a painful thing that this magnificent Yowl should go by such an absurd name. He has half a dozen marked characteristics whereby he might be distinguished, and yet we abuse him by giving him the name of a country to which he is entirely foreign. However, it does him no harm, and we cannot help it. The only attempt we know of to right the wrong was made by the editor of the Encyclopedia Britannica, who spelt the name "turky." Few wild birds have proved so easy of domestication, and considering that they have been known and valued as farm-yard poultry for fully two hundred years in Europe, it is not a little remarkable that they retain so many of their wild habits, and that the species has broken up into so few varieties. We have, it is true, the domesticated wild, bronze, black, white, gray and buff varieties, besides those of dingy, intermediate shades of color, and the kinds named will, if pure, breed very true to feather; yet there has never been any essential modification of form. The plumage becomes more fluffy in the long-domesticated varieties, the legs apparently and really shorter, and, on the average, doubtless the birds fall off in weight considerably. The average weight of the adult wild gobbler of two or three years old is twenty-eight to thirty-two pounds, varying with the season and the supply of food, as also with the part of the country. It is not very uncommon to hear of wild gobblers being shot which weigh forty pounds. When snared or captured alive, or reared from eggs of the wild bird and fattened, still greater weights are occasionally reported. In point of size the bronze turkey, which is a direct cross of the wild with the buff, is fully equal to its progenitor of the forest, and systematic breeding for a few years will increase the weight of any of the breed. The white turkey is the most thoroughly domestic, the smallest and least hardy, yet very beautiful.

Crests have occasionally appeared upon turkey-gobblers, possibly also upon the hens; but in this country they have been isolated cases, and no tendency to form a crest has been observed in the offspring. In Europe, it is said, one or more flocks of crested turkeys existed many years ago. It would seem to be not a difficult task to establish peculiarities like those we have among barn-door fowls. The writer has a turkey hen which laid an egg nearly every day for more than one hundred days, and was very irregular in sitting, leaving her nest so often that it seemed really a wonder that any of the eggs hatched. Such a bird, one would suppose, might be used as the parent of a breed of non-sitters, but profuse layers. Very late turkey-chicks never attain the normal size, and we think it would be easy to establish a bantam breed which might have some points of great excellence, if not superiority. There is probably no fowl, and perhaps we may say no domestic animal, which increases in weight so fast as young turkeys during grasshopper time, which is in August and September, and the month or more immediately following. The per centage of gain during the next year is far less. The turkey-cock gets his growth at about four years old; the hens much earlier, probably by the end of the second season; but for market purposes, without a doubt, young gobblers are by far the most profitable, and they should be killed when prices are highest, between November and March—usually about Christmas, for the very best birds, and earlier or later for others.

When turkeys appear in the market, as they do in immense quantities in the autumn, continuing in more or less abundance through the winter, purchasers seek assurance that they are birds of the current year's hatch. The flesh of such chickens is the tenderest, perhaps, but it is not nearly so sweet or high flavored as that of more mature birds. We have never yet seen a turkey-cock whose flesh was tough if properly cooked. A friend goes so far as to say "a turkey is not fit to eat until it is three years old," and although we cannot indorse this sentiment, it is within bounds to say that turkey meat is never better than when the bird is quickly fattened and killed in the autumn after he is two years old. We aim, therefore, to keep a few gobblers not valuable for breeding purposes to be killed at that age to furnish our table at Thanksgiving, Christmas and New Year. They could not be sold at a profit unless at fully one-third above the market price.

Farmers prefer much to breed from old turkeys. Turkey hens are peculiarly liable to fatal accidents during the summer. They are taken by foxes; they over-eat, not leaving the nests for food, and thus become exhausted and die. Hence the number of old birds sent to market is comparatively small. The most successful turkey-raisers man-

age to have their hens come off with their clutches as late as the middle of June, and give them, with their young ones, the free range of the farm.—*Heath and Home.*

SIGNS OF FUTURE POVERTY.

DEFICIENCIES IN THE MISSIONARY TREASURY.

We speak of poverty apprehended in the church. The signs of it are not in the heavens, for God is there, and his resources are rich beyond our powers of conception or thought. And his tender mercies are over all his works. They are not in the earth, for though portions of it have been parched by drought the past summer, the labors of the husbandman have not been unrewarded. The year has been crowned with goodness. Nor are the signs of coming poverty in our wardrobes or on our tables. They seem to be about as well furnished as they ever were in seasons of great abundance.

Where, then, are the signs of the evil apprehended? They are in the church—in the pecuniary gifts—the small receipts in the Lord's treasury! God in his goodness and love has legislated for the welfare of the poor and for all in distress, and manifested his love and parental concern even for poor heathen idolaters. He has said to his church: "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Has not our church, offered this prayer? And what is she doing to get possession of "the uttermost parts of the earth" for Christ? Our Committee of Foreign Missions recently stated that there has been "an alarming decrease of funds for their treasury during the first nine months of the current year, the receipts being nearly \$4,000 less than they were in the corresponding months of the previous year." Has there not been a withholding from the Lord that which belongs to him and to his treasury, to sustain the ordinance which he appointed to secure the inheritance of the heathen? If so, "it tendeth to poverty."

It is written by the highest authority: "There is that scattereth, and yet increaseth; and there is that withholdeth more than he meet, but it tendeth to poverty." Such is the law of Providence. He who controls all the causes of wealth and poverty, and all things in the material and spiritual world, sustains and illustrates this law in the history of his church. If the members of our church are fearing that their offerings to its treasury will lessen their possessions, or reduce them to poverty, are not their apprehensions an evidence that they are "withholding more than is meet" or proper from the mission treasury?

There is occasion to say more, for we have reason to think that many in the church do not appreciate what God has taught in his word and by his Providence on this subject.—*Christian Observer and Commonwealth.*

"TO EVERY MAN HIS WORD."—My esteemed brother, who is a very apostle of Christ, Mr. Oneken, of Hamburg, in forming Baptist churches in Germany, lays down as one of the first questions to be asked of a person applying for membership: "What will you do in the service of Jesus Christ?" Perhaps the candidate says: "I can do nothing." And in that case the pastor replies: "I cannot receive you; we can have no drones in this hive." Or, perhaps, the candidate will reply: "What do you think I can do?" And the pastor will say: "Something you must do; you can only become a member of this church by engaging in some Christian service."

I would almost carry it so far as to say: "Unless you are laid aside by illness, you must continue to do something, or be excommunicated from the church by your doing nothing." That might be too extreme a rule, but the spirit of it is right: If it were a generally understood regulation that one of the conditions of church membership was service, we might see our churches rising to a far higher degree of zeal for God than they have ever yet attained. We know by experience that the idle part of the church is that in which sin has strongest hold.—*C. H. Spurgeon.*

THE TRUE MAGNET.—Here is a simple illustration practically applied, and worthy to be pondered by those who would "preach not themselves, but Christ Jesus the Lord." It is from that veteran minister, John Angell James.

"The power of the magnet gains nothing from the gilder's or the graver's art; its attraction lies in itself, and is diminished by foreign accretions. So it is with that greatest of all magnets, of which Christ spake when he said: 'And if I be lifted up, will draw all men unto me.' We may draw men to ourselves by genius, eloquence, eccentricity, but we can draw men to Christ only by the attraction of the cross."

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Scientific.

GUESSES IN SCIENCE.

The following information, which we find in an English paper, is suggestive:

"Some remarkable facts in confirmation of Sir Charles Lyell's theories of the myriad ages of geological evolution are supplied by the investigation of Prof. Kjerfve, of Christiania, who is making the survey of the Norwegian coast for the government. He has examined the raised beaches and terraces, and declares Sir C. Lyell's theory (which requires two hundred and forty thousand years for their present elevation) to be utterly baseless. In the first place, he says the uppermost limit of the sea action is only one-tenth as high as Lyell states, and consequently that this single correction would cut down his figures from two hundred and forty thousand to twenty-four thousand years. Secondly, he proves that the coast has not risen by a constant slow motion, but by a series of sudden elevations, separated by periods of perfect rest; and consequently that all calculations based on a supposed uniform rate are worthless, and the total time spent in the elevation may have been very short. Finally, he says the idea that the coast is now rising is entirely erroneous, this being a stationary period."

In the travels of Sir Charles Lyell in the United States there is a similar argument derived from the recession of the Falls of Niagara. At an early period Brydson attempted to prove a succession of indefinite ages for the earth from the strata of lava at the base of Vesuvius, and his conclusions were for a long time claimed with triumph by the infidels as against the truth of the Bible. But it was afterward discovered that the number of these strata were no more than those over Herculaneum, which was buried within a known and comparatively recent period. It is obviously a conjecture only that the Falls of Niagara have receded toward Lake Erie at a uniform rate, and unless such a rate be established the estimate of time to the beginning is an uncertainty. Convolutions in nature often do the work of a thousand years in a day.

All such arguments must wait for the developments of time, and we doubt not that many conclusions which geologists assume to be unquestionable, will be proved, like the theory of Sir Charles Lyell, to be without foundation. Many theories of the past have thus proved baseless, and many of the present will, like them, pass into oblivion.

If there had been no occasion to put Sir Charles Lyell's speculations to the test, if no one competent to examine his alleged facts had gone over the ground after him and proved the fallacy of his premises, his conclusions would have remained among the assured proofs of the geological eras. It is not improbable that other conclusions from like premises are equally unreliable. To produce the present condition of the earth in those respects which geology investigates, many causes must have concurred, of which we have and can have no knowledge. Geologists assume that known results are from causes which they fully understand, and on which they can base their calculations with as much certainty as on the axioms of mathematics. The science, however, as now received, is in its infancy, and must abide the test of time. *Multat in unum sunt in honore.*

DEEP SEA DREDGING?

Some misstatements of the press in regard to what has been done by what is called the Porcupine Expedition, have drawn out more definite replies from Dr. Carpenter. In regard to the inflow of a strong current, eastward, through the Straits of Gibraltar, and to the possibility, which has long been matter of theory, of an undercurrent outflowing, he says that, by aid of a new devised apparatus, results have been reached that go far to resolve a mystery which has long perplexed physical geographers and geologists. In relation to the statement supposed to come from him and his co-laborer, Prof. Wyville Thompson—that they had overthrown the foundations of previous geological science—he disavows entirely having given the remotest hint of impugning the great doctrines of stratigraphical paleontological succession which have been heretofore commonly accepted. He says their chief heresy was in saying "that we are still living in the cretaceous period," and meaning this: "There can be no question that a formation, corresponding with the chalk of the cretaceous epoch, alike in its material and in the general character of its fauna, is at present going on over a large part of the North Atlantic sea-board. The explorations carried on by the United States Coast Survey in the Gulf of Mexico have furnished results entirely coinciding with our own in many of these particulars." The cretaceous

period has been heretofore located in time far back of the commonly accepted era of man; and measuring on the scale thus established of the cretaceous and subsequent geological formations, the human relics, recently discovered, have been assigned a great antiquity. Prof. Dana, however, in his geology, remarked long since that these discoveries might lead to bringing the later times of geology nearer to us, instead of taking the date of man's origin backward. The results from deep sea dredging tend exactly in this direction. If the cretaceous period can be shown to be cotemporary with man, a great deal of wisdom in regard to the high antiquity of the human race will be found to have been wasted, and many brilliant theories wasted.

THE UPAS TREE.

We have received two letters inquiring whether the familiar account of the Upas tree (or the "Utopia tree," as we once heard it called in a sermon from a city pulpit) is true or not. The story is a more fable, which first gained credence in Europe through the narration of Forster, a surgeon in the Dutch East India Company's service, published about the middle of the last century. He described the tree as poisoning the air of the whole valley where it grew, so that neither animal nor vegetable could live there. But when Deschamps and Leschenault visited Java they found that this deadly tree flourished only where vegetation was most luxuriant, and that it was haunted by birds and insects. In another part of Java there is a narrow valley where neither animal nor vegetable life can exist, but this is owing to the exhalation of carbonic acid gas from an old volcanic crater. Upas is a Malay word meaning poison, and is applied to a variety of vegetable products. The proper name of the so-called Upas tree is the antjar or antier (the *Antiaris torquata* of Leschenault), which grows in many parts of the Sunda and Philippine islands. It is a very beautiful tree, and sometimes grows to the height of a hundred feet. From its milky juice, mixed with black pepper and the juices of certain roots, the Malays prepare a poison for their arrows which is very prompt and virulent in its action. Cloth is sometimes made from the fibrous bark of the antjar, but unless the fiber has been thoroughly cleansed it produces a painful itching when worn next to the skin.

Since writing the above we have met with an account of this tree in Pouchet's Universe. He states that the juice is not poisonous unless introduced beneath the skin. While Leschenault was examining one of those trees, which he had cut down, the exudation from the broken branches flowed over his face and his hands, but without injuring him. But eight drops of the juice, injected into the veins of a horse, killed it directly; and criminals have been known to die in five or six minutes after being pricked in the breast with a lancet dipped in the juice. *Journal of Chemistry.*

TROPICAL TREES.—One Ceiba, left standing in a cane-piece, was very grand, from the multitude and mass of its parasites—Rhipsalis, Anthurinus with their air-roots, Matapalos with their, and huge tresses of Bignonia, Ipomoea, and what not of other lianes—and grand also from its form. The prickly board-wall spurs were at least fifteen feet high, some of them, where they entered the trunk; and at the summit of the trunk, which could not have been less than seventy or eighty feet, one enormous limb (itself a tree) stuck out quite horizontal, and gave a marvelous notion of strength. It seemed as if its length must have snapped off, years since, where it joined the trunk; as if the leverage of its weight must have toppled the whole tree over. But the great vegetable had known its own business best, and built itself up right canily; and stood, and will stand for many a year, perhaps for many a century, if the Matapalos do not squeeze out its life. I found, by the by, in groping my way to that tree through cane twelve feet high, that one must be careful, at least with some varieties of cane, about getting cut. The leaf-edges are finely serrated; and more, the sheaths of the leaves are covered with prickly hairs, which give the coolies sore shins if they work bare-legged. The soil here, as everywhere, was exceedingly rich, and sown out into rolling mounds and steep gullies—sometimes almost too steep for cane cultivation—by the tropic rains. If (as cannot be doubted) denudation by rain has gone on here for thousands of years, at the same pace at which it goes on now, the amount of soil removed must be very great—so great that the Naparimas may have been, when they were first uplifted out of the gulf, hundreds of feet higher than they are now. *Good Words.*

WHAT is the great motive for traveling?—A locomotive.

BOOKS AND STATIONERY.

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CHARLES SCRIBNER & COMPANY,
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The fact that ONE MILLION (1,000,000) copies of the work are in use in the schools of our country, at the present time, is proof of the unparalleled success attending the New System, for no other series of books ever published in America have ever secured so rapid and extensive introduction. They are the text-books in nearly all the colleges, seminaries, normal schools, etc., in the United States; in the public schools of the cities of New York, Brooklyn, Rochester, and most of the cities and towns of the Eastern States; while in the Southern States and California they are being extensively adopted.

Believing that the publication of Professor Guyot's series has marked a new and better era in the presentation of geographical science, that by it the pupils of this generation will obtain a clearer, more definite and exact knowledge of the world on which they live, and that this is so systematized as to render that knowledge more valuable and permanent, we commend it to the attention of all interested in educational improvements and progress.

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All sizes, for either Southern or Sorgo Cane.

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These Machines dispense with raking, as they deliver the cut grain ready for binding. They are adapted to all kinds of Grain, Rice, etc., etc.

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Southern Corn Planters.
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Corn Shellers.
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We are Manufacturers' Agents at New Orleans for

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Hall's Valley Plows, cast iron,
James H. Hall Cotton and Eagle Plows.

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HAWESSEE COLLEGE,
MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to invite the attention of friends in the Cotton States to the excellent location, delightful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the gravel line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has boarding arrangements for about fifty students. The school supplies its table from its own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half Per Week.
Tuition is \$10 per annum. Students will be received at any time, and charged to the end of the term. For circular address

REV. F. M. GRACE,
Madisonville, Tenn.

CENTENARY MALE INSTITUTE,
SEMENTFIELD, ALABAMA.

opens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers.

The total expenses from October to July will be only \$231.50.

Books will run daily between Sementfield and Selma at the opening of the session.

JOHN MASSEY,
Principal.

MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Fall session begins September 5, 1870.

For catalogues address the President, at 503 M. REV. A. W. JONES, D. D.

ADVOCATE CALENDAR, 1870.

MONTHS.	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
1	3	4	5	6	7	8	9	10	11	12	13	14
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TO AGENTS.—A straight pencil mark in the above calendar indicates the date of a money-letter received, and a half circle the amount of cents.

SCHOOLS AND COLLEGES.

FLORENCE WESLEYAN UNIVERSITY.

FLORENCE, ALABAMA.

W. H. ANDERSON, D. D., PRESIDENT.

This institution of learning, so widely known throughout the South, will begin its next session on Wednesday, September 14, 1870.

The Faculty is composed of men of experience and ability. The course of study is comprised in the Literary Department, Law Department, Department of Biblical Literature, and Commercial Department. The advantages of this University are seen in its healthy and attractive location, thorough course of study, excellent discipline, the character and success of its instructors, and the reasonable rates at which board and tuition are furnished.

Licentiate in the ministry and sons of ministers in the regular work are admitted to recitation on paying the incidental fees.

EXPENSES FOR SESSION OF FIVE MONTHS.
Tuition in the University classes.....\$30 00
Tuition in Grammar School.....25 00
Tuition in Law Department.....40 00
Incidental fees.....2 00
(Tuition and incidental fee required in advance.)
Chemical fee, paid once.....5 00

Boarding can be had in the best families at from \$15 to \$20 per month.

For particulars see circular, or apply to the president, Rev. Dr. Anderson, or to Hon. W. H. Wood.

GEORGE W. FOSTER,
President Board of Trustees.

TUSKEGEE FEMALE COLLEGE,
TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins September 15, 1870, and continues forty weeks; divided into two equal terms.

REV. GEO. W. F. PRICE, M. A., President.
REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.

DR. S. M. BARTLETT, Director of Music, with Nine Assistants in the various departments of instruction and discipline.

The president calls particular attention to the fact that Rev. B. B. Ross, of the Alabama Conference, has accepted the professorship of Latin and Mathematics in the institution. Brother Ross is a graduate of Lagrange College, Alabama. He was professor of Mixed Mathematics in that institution for two years. Subsequently he was president of Talladega Female Institute. His classical education, his experience in the practical business of teaching, his acceptable career of itinerant service, his many excellent personal traits, all entitle him to the unqualified confidence of our people.

The College has just closed a most successful year. Its prospects were never more flattering. The present organization of the institution combines all the best features of our Southern colleges, instruction and efficient discipline of the pupils. The Faculty contains none but tried and trained teachers, whose success has been tested by years of service. The boarding arrangements are under the immediate control of the president, who resides in the building, and supervises the social recreations and the professional duties of the pupils. The health of the girls is in charge of an experienced matron. The table, kitchen and laundry are in charge of thoroughly trained housekeepers. Miss Shellenbarger is the governess, and brings to the office high social position, experience as a teacher, liberal education, and matured Christian character. The pupils are trained in gymnastic and calisthenic exercises, strengthening their physical powers, imparting grace and dignity to their movements. Religion is the basis of the system of education, and girls are taught that the truth as it is in Jesus is the highest attainable wisdom.

CHARGES FOR SCHOLASTIC YEAR OF FORTY WEEKS.
Tuition, according to grade, from \$25.....\$50 00
Tuition in music.....60 00
Tuition in art, from \$20 to.....40 00
Tuition in languages.....20 00
Board, washing and fuel.....20 00

Instruction in vocal music, free of charge.
Instruction in calisthenics, free of charge.
Use of models in art, free of charge.
Use of instruments for practice, free of charge.
Use of library of reference, free of charge.
No incidental charges of any kind.
Tuition for each term payable in advance.
REV. GEO. W. F. PRICE,
President.

WESLEYAN FEMALE INSTITUTE,
STANTON, VIRGINIA.

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.
With Thirteen Professors, Teachers, etc., etc.

Than this no College for Young Ladies ranks higher. System of teaching like that pursued in the University of Virginia. French is taught by a native master of the language. Professor of Department of Music has no superior in any school; among others, is assisted by the distinguished vocalist, Madam Bertha Ruhl. This is one of the healthiest climates in America, and young ladies who come from the South will feel comfortable and entirely restored to health. The grounds are large and beautiful; buildings stately and elegant, fanned by the purest breezes, overlooking the entire city, and commanding the most magnificent rural landscape scenery for thirty miles along the beautiful Valley of Virginia, making it one of the most delightful college homes in the Union.

(From Judge John N. Hendren, M. A., University of Virginia.)

I regard the Wesleyan Female Institute in this place, under the management of Rev. William A. Harris, as one of the very best and most attractive schools in the State.

(From Hon. John R. Baldwin.)

The Wesleyan Female Institute is situated by influences which make it an especially desirable place for the care and education of the daughters of Christian parents.

(From Prof. William E. Peters, LL. D., University of Virginia.)

Young ladies committed to the care of Prof. Harris will enjoy advantages of an intellectual and moral training rarely found.

(From Rev. William E. Munsey, D. D.)

From personal knowledge I believe that as the president of a female college, Rev. William A. Harris has no superior; indeed within the purview of my acquaintance he has no equal.

(From Bishop E. M. Marvin, D. D.)

The Wesleyan Female Institute is an honor to the church. Instruction is thorough. All classes stand high. In music advantages are offered of a very high order. The most talented professors are employed, and nothing less nor more are spared to make this department eminent. The school is very prosperous, and deserves to be so.

TERMS FOR THE ENTIRE SCHOLASTIC YEAR.
Board and tuition in the Collegiate Course, \$225. Music and other extra studies moderate.

NEW ORLEANS MARKETS.

Most branches of the trade have exhibited but little animation since our last report, but an active business has been done in our leading staples, and a fair amount in sugar and molasses, with rather more movement in Western produce.

The weather has been clear and pleasant, and highly favorable to cotton picking. Of course the chances for an increase over last year's crop in proportion to the wider acreage are improving daily. The weather, however, auspicious, is not more so than last year, and if it will be protracted to the same extent as then, there will be nothing to prevent an increase of 13 per cent.—the outside estimate of the Agricultural Bureau for increased acreage—except the greater inefficiency of the laborers, which is generally admitted. This, however, may be partly offset by an increased number of hands from the border States and from abroad, and to the crop itself in many localities being more abundant to the acre than last year. Even under favorable auspices, however, we do not see how more than 2,500,000 bales, which is over 12 per cent. in excess of last year, can be figured, subject to the contingencies of the rest of the season. We have nothing new to report of the cane.

COTTON.—The following are the arrivals since the second instant:

Louisiana and Mississippi..... 24,495

Arkansas..... 1,091

Alabama..... 263

Florida..... 1,936

Texas..... 43

Florida..... 75

Total..... 27,903

On Saturday the movement commenced with considerable spirit, and although hardly as active later in the day, yet the sales embraced 7,700 bales, but at irregular and earlier prices, the closing quotations showing a falling off of 1/4c, in low middling (against 1/2c at New York), but a less decline in other grades. On Monday, with an ample supply and factors meeting the demand largely at quotations predicated on the decline at Liverpool and New York, the sales were on a still more liberal scale, amounting up 10,500 bales, which is equal to the heaviest previous day. This season, good ordinary closing at 13 1/4c to 14c, and low middling at 14 1/4c to 15c, showing a net decline of 1/4c. On Tuesday the market opened with a good inquiry, which continued fair throughout the day, but, with only a moderate supply, barely 5,700 bales changed hands, mostly at previous prices, but partly at figures showing a further advantage on the side of the buyer. Low middling sold freely at 14 1/4c, and strict commanded 14 1/2c to 15c, while on Monday there was little or none of the same description to be had under 14 1/4c, and a fair amount commanded 15c.

This makes an aggregate for the past three days of 23,950 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 324,308 bales, against 318,586 bales for the same date last year, and the increase in the receipts at all the ports, up to the latest date, as compared with last year, is 136,421 bales. In the exports from the United States to foreign countries, as compared with the same date last year, there is an increase of 180,533 bales to Great Britain, and a decrease of 88,157 to France, and 12,636 to other foreign ports.

Referring to our remarks above, we quote as follows:

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N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural Implements: 5 00 7 00

Cotton scrapers: 5 00 7 00

Cotton sweeps: 5 00 7 00

Cultivators, 10 ft. and over: 7 50 10 00

Cultivators, riding: 40 00 50 00

Cultivators, walking: 40 00 50 00

Shovels: 8 00 10 00

Spades: 9 00 11 00

Axes: 10 00 15 00

Bagging, 1/2 yard: 28 30

Kentucky, 1/2 yard: 28 30

East India: 28 30

Bale Rope, 1/2 in: 1 03 1 10

Brass, 1/2 in: 1 03 1 10

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Special Notices.

New Orleans Dist., Louisiana Conference.

FOURTH BOUND OF QUARTERLY MEETING.

Felicity street, 7 P. M. Nov. 8

Jefferson City and New Orleans

at La. avenue, 7 P. M. 9

Thibodaux, at Thibodaux, 26, 27

Carondelet street, 7 P. M. Dec. 12

Moreau street and Algiers, at

Moreau street, 7 P. M. 14

Baton Rouge, 17, 18

German charges, at Dryades st.

Plaquemine Jan. 1

LINUS PARKER, P. E.

Opelousas District, Louisiana Conference.

FOURTH BOUND OF QUARTERLY MEETING.

Grand Cheniere Nov. 5, 6

Dayton Mallet, 12, 13

Vermilionville, 19, 20

Washington, 25, 26

Opelousas, 27, 28

Plaquemine Bruce, Dec. 3, 4

Abbeville, 9, 10

New Iberia, 11, 12

Pattersonville, 16, 17

Franklin, 18, 19

Coutlee Croche, 24, 25

J. D. ADAMS, P. E.

Lake Providence Dist., La. Conference.

FOURTH BOUND OF QUARTERLY MEETING.

Lake Providence circuit, at

Lake Providence, Nov. 5, 6

Waterproof, at Waterproof, 12, 13

Richland, at Little Creek, 19, 20

Bastrop, at Bastrop, 26, 27

Lind Grove, at Lind Grove, Dec. 3, 4

Floyd and Delhot, Floyd, 10, 11

Winnsboro, at Big Creek

circuit and Bonif Prairie

church, Magnolia, 17, 18

B. F. ALEXANDER, P. E.

Delhi, La.

NEW STYLES..... REDUCED PRICES.

MASON & HAMILIN CABINET ORGANS.

For Parlors, Drawing-rooms, Libraries,

Churches, Sunday Schools,

Lodges, etc.

The most popular and widely used of large

musical instruments. Elegant as furniture;

suitable for secular and sacred music; not

requiring tuning, or liable to get out of order.

FIFTY STYLES, at \$50, \$55, \$100, \$125,

\$150, \$180, \$200, \$250, \$300, \$400, \$500,

\$600, \$700, \$800, \$900, \$1,000, \$1,200,

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, DECEMBER 17, 1870.

NO. 48.

NEWS OF THE WEEK.

DOMESTIC

WASHINGTON, Dec. 12.—Secretary Boutwell was before the Ways and Means Committee to-day, explaining his plans. The committee will hear the parties who are interested in sugar on Thursday.

Mr. Rainey's first vote was given for Banks' San Domingo resolution. The Senate confirmed Senator Drake as Chief Justice of the Court of Claims.

The committee reported favorably on Porter's nomination. An hour's discussion followed, but resulted in no action.

The Senate seems to favor the House bill, which some Senators thought would leave Porter vice admiral during life.

Mr. Butler, in the House, said Porter had disgraced the President and the navy.

WASHINGTON, Dec. 12.—The following is the revenue resolution alluded to in the early report:

Resolved, That the true principle of revenue reform points to the abolition of the internal revenue system, which was created as a war measure, to provide for extraordinary expenses, and the continuance of which involves the employment, at the cost of millions of dollars annually, of an army of assessors, collectors, supervisors, detectives, and other officers, previously unknown, and requires the repeal at the earliest day, consistent with the maintenance of the faith and credit of the government, of all stamps and other internal taxes, and that properly adjusted rates shall be retained on distilled spirits, tobacco and malt liquors, so long as the legitimate expenses of the government require the collection of any sum from internal taxes.

WASHINGTON, Dec. 12.—Senator Morton introduced a resolution appointing a San Domingo commission, and appropriating \$20,000 for its expenses.

Mr. McCreery, of Kentucky, introduced a joint resolution appointing a joint committee of two from the Senate and three from the House, to inquire whether the late General R. E. Lee had any right or title to the Arlington estate which made it liable to forfeiture by his participation in the rebellion; and whether it was not the property of Mrs. Lee and her children; and if so, to adopt such measures as will restore the estate to Mrs. Lee, with compensation for the damage done the property; and to inquire into the expediency of removing the remains of those who are buried on the estate; and also to consider the propriety of restoring the Washington relics to Mrs. Lee.

Mr. McCreery desired to make some remarks on the subject, but Mr. Edmunds objected until the resolution had been printed.

Mr. Schurz introduced a resolution looking to a general amnesty.

Mr. Saulsbury offered a resolution inquiring the President's reasons for sending troops into Delaware at the recent election.

Senate then went into executive session and adjourned.

House.—Mr. Rainey, negro (Republican), from South Carolina, was seated to-day.

The following are among the bills introduced and referred: Bill incorporating American and European Steamship Company, with a capital of \$5,000,000, which may be increased to \$20,000,000. It directs the Postmaster General to contract for mails from Portland, Boston, New York, Philadelphia and ports on the coast, with a compensation weekly of \$900,000, and a tri-weekly and daily service in proportion; bill appropriating \$250,000 for Louisville falls; bill preventing the purchase of persons as chattels, whether under the head of territorial or otherwise. (A hit at San Domingo.) Bill abolishing the income tax.

The bill repealing the tenure of office bill passed by a vote of 157 to 25.

WASHINGTON, Dec. 13.—House.—The franking privilege has been abolished, but the papers are allowed free exchanges, and the circulation of weekly and semi-weekly papers within the counties where they are published. The vote stood 103 to 65. The bill then passed.

The Ways and Means Committee have been directed to inquire into the expediency of taxing manufactured tobacco uniformly sixteen cents.

Mr. Butler presented a petition from two thousand New Englanders asking nonintercourse with Canada for the alleged fishery outrages.

Two Virginians were relieved of their political disabilities.

House adjourned.

The House caucuses to-night on the amnesty bill.

Senate.—A bill was introduced reviving the land grants to the Selma, Rome and Dalton railroad.

Mr. McCreery, of Kentucky, asked leave to introduce the resolution of which he gave notice yesterday, proposing an investigation with a view to the restoration of the Arlington estate to the widow of General Robert E. Lee, the removal of the grave yards on the premises, and a general restitution for any incumbrances placed there in interest of the government.

Mr. Edmunds, of Vermont, hoped the leave would not be granted. The proposition to dig up the bones of our dead soldiers, in order that certain property might be given back to its rebel owners, was to his mind perfectly monstrous. While entertaining the highest respect for his friend, Mr. McCreery, he hoped the Senate would never entertain the proposition.

Mr. McCreery then occupied twenty minutes in support of his resolution, and eulogizing Gen. Lee.

FOREIGN

LONDON, Dec. 10.—A report from General Chanzy, dated Thursday evening, says: Frederick Charles again attacked us to-day along the whole front. We held our positions throughout the day. All the corps were engaged from St. Laurent to Beaugency. We camped on our positions of the morning.

VERSAILLES, Dec. 10.—The Duke of Mecklenburg telegraphs from Mour to-day: The enemy violently attacked us yesterday, but were victoriously repulsed by the seventh and twenty-second divisions, notwithstanding the superior force of the attacking party. Beaugency was occupied on the eighth and Versen was occupied to-day.

LONDON, Dec. 10.—The Pall Mall Gazette, in an ably written leader, argues against the declaration of Paris, of 1856, because it may transfer the carrying trade almost entirely to the United States.

Three Russian vessels are building and are nearly completed in Sander's ship yards, on the Thames, said to be mercantile, not naval ships.

It is now considered impossible for Paris to receive assistance from the provinces. With the failure and retreat of the army of the Loire all hopes in that direction are lost. The Germans look upon the capitulation of the city as only a question of time, and it is announced that King William only awaits that event before returning to Berlin.

The garrison at Belfort continues a vigorous defense, and their heroism and endurance excite warm admiration.

LONDON, Dec. 10.—The German advance on Havre has turned aside to Dieppe, which was probably occupied to-day.

BORDEAUX, Dec. 10.—The people of this city are very patriotic, and are sending large numbers of recruits to the front, and are equipping and drilling more.

M. Gambetta, in a telegraphic circular to the prefects of departments, from the headquarters of General Chanzy, says: General Chanzy continues to resist the attacks of Prince Frederick Charles, taking many prisoners, and inflicting heavy losses on the enemy. From this you may judge how false are the German dispatches, which state that the army of the Loire is crushed. General Chanzy, with only half that army, still resists successfully the German advance.

LONDON, Dec. 10.—Bismarck declares he will not treat with the Tours government, because it is convinced at bad faith, and its officers broke their paroles.

The Paris government has just refused a summons to surrender. They will fight to the last man.

Wood writes from headquarters at Menin, ninth, that the Duke of Mecklenburg had three days' fighting with the sixteenth and seventeenth French corps. The fighting commenced on the seventh, near Menin. The French fought with wonderful obstinacy. The German loss was very great, but the French loss much greater. The French are now retreating toward Vieuxon, pursued by Prince William of Mecklenburg. More fighting expected to-morrow.

Macklean reports, on the tenth, the center of Frederick Charles' army at Orleans, left wing at Beaugency and the right wing near Gen. A cavalry division, followed by infantry, proceeded south from Orleans to Vieuxon.

Mahtenuff is operating to occupy Dieppe, Havre and Rouen.

BORDEAUX, Dec. 11.—The government is installed here. Vigorous measures have been decided upon. Large reinforcements are going forward from all points from the south perfectly armed and equipped.

DEATH OF REV. JOHN SNYDER.

It has become my painful duty to chronicle the death of Rev. John Snyder, of Kanawha county, West Virginia. Bro. Snyder lived in the bonds of Elk mission. He was born August 15, 1784, in Harrisburg, Pennsylvania, professed religion in his fifteenth year, and joined the Methodist Church. John was the first one of his father's family to make such a move. His father, mother and all the family were irreligious. As he returned from church he told his parents what the Lord had done for him, and also what he had done; he had joined the church and promised the Lord that he would serve him. He obtained the consent of his father to erect a family altar, and from that day to the day of his death he never failed to remember the Lord at the family altar, morning and evening; and the night before he died he gave out the song for the family to sing, and then called upon his daughter Elizabeth to lead in prayer. It can truly be said that he lived a life of praise; the result was a long life of usefulness on earth, and a blessed and happy hour in which to die. He was in his eighty-seventh year at his demise. Seventy-two years of that time he belonged to the Methodist Church, and was a minister in his beloved church sixty years. Shortly after the division in the church he adhered to the Methodist Episcopal Church South. In this church he lived in all good conscience until the ninth of November, 1870, and as the last rays of the sun were kissing the highest parts of the mountains, he received his transfer to join the church of the first-born in heaven. His fond children crowded around him to catch the last words that fell from his lips, and just a short time before he breathed his last he did not seem to be disposed to talk, but a sweet smile played over his wrinkled face. His son Daniel said to him: "Father, do you know that you are dying?" He said: "No; but, said he, 'I feel as I never felt before; I am perfect in love.' He then strengthened himself in his bed and crossed his hands on his breast, and closed his eyes as though he was going to take rest in sleep, and without a struggle or a groan he passed from time to eternity. 'Mark the perfect man, and behold the upright, for the end of that man is peace.'—Correspondent of Christian Observer.

A CHINESE SERMON.—The following discourse by a converted Chinese tailor, with reference to the merits of Confucianism, Buddhism, and Christianity, is worth preserving: A man had fallen into a deep, dark pit, and lay in its miry bottom groaning, and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you get out don't get in again." A Buddhist priest next came by, and said: "Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest." But the man in the pit was entirely helpless, and unable to rise. Next the Saviour came by, and hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said: "Go, and sin no more."

DEATH OF EX-PRESIDENT BURNETT. The venerable and widely revered David G. Burnett, first president of the Texas Republic, died in Galveston on the eighth instant, at the ripe age of eighty-three years. He was the last of those who held the position of president, and was probably the oldest of the original American settlers, having arrived in Texas in 1817. Though he held many trying positions, and saw much adversity, yet was his walk blameless, and he went down to the grave with an unblemished reputation in all the relations of life. His funeral fully testified the deep veneration in which he was held. It was attended by the city authorities, the various civic societies, the judiciary and members of the bar, as well as a large concourse of private citizens.—Pacifica.

North Mississippi Conference.

The appointments were given in our last week's paper. The following additional items are condensed from the Western Methodist:

White members, 21,757; colored members, 58; local preachers, 190; baptisms—adults, 1,491; infants, 746; Sunday schools, 200; superintendents and teachers, 1,112; scholars, 8,072; volumes in library, 17,067; requisites, 1,650; Visitors taken, 1,220; money expended, \$1,803.35; number of churches, 345; number of sittings, 82,925; value of churches, \$322,236.50; value of parsonages, 14; value of parsonages, \$16,690; value of other property, \$12,652; Bishops' fund collection, \$1,018.15; Conference collection, \$1,536.80; missions, \$1,454.82; tracts, \$3; ministerial education, \$99.83; the poor, \$391.05; other objects, \$8,310.65; amount books sold, \$1,589.35; periodicals taken, 1,635; salaries of presiding elders, \$9,012; receipts, \$6,790.52; deficiency, \$2,221.48; salaries of preachers in charge, \$48,899.75; receipts, \$38,474.52; deficiency, \$10,425.23; salaries of junior preachers, \$100.95; receipts, \$83.15; deficiency, \$17.80.

The following were admitted on trial: P. M. Marmon, Hickory Flat circuit, Holly Springs district; Thomas W. Dye, Hernando circuit, Hernando district; John McElhannon, Burnsville circuit, Inka district; Henry E. Smith, E. H. Moon, Benjamin F. Morris, Okolona circuit, Aberdeen district; A. W. Langley, Honston circuit, Aberdeen district; A. J. Foster, Chickasaw circuit, Aberdeen district; L. D. Worshum, Pontotoc circuit, Aberdeen district; John M. Dunn, Christenbury L. Bates, William A. Moore, Calhoun circuit, Water Valley district; J. M. Beon, Kosciusko circuit, Starkville district; S. C. Stone, Gainville and Scooba circuit, Macon district.

Remaining on trial: Irl R. Hicks, Ben. H. Bonds, Joseph Joyner Brooks, Samuel W. Miller, H. C. Morehead, T. A. S. Adams (who is a deacon), James D. Bush.

Admitted into full connection: Joshua K. Morris, Daniel L. Cogdell, John R. Peoples, Jacob D. Murff and Charles B. Galloway.

Traveling preachers elected deacons: Irl R. Hicks, Ben. H. Bonds, James D. Bush, Joshua K. Morris, Jacob D. Murff.

Deacons of one year: Thomas P. Ramsey and Pinkney A. Johnston.

Traveling preachers elected elders: D. L. Cogdell, J. R. Peoples, T. G. Freeman, T. F. Brewer, J. L. Futrell.

Local preachers elected deacons: Peter M. Marmon, Joseph T. Barton, John McElhannon, David Justice, John M. Wells, David O. Hughes.

Local preachers elected elders: William B. Beck, A. W. Murff, W. H. Holmes.

Readmitted: John Little and William L. Bonner were readmitted in elder's orders.

Received by transfer: Thomas Cameron, in deacon's orders, from the North Alabama Conference; Thomas L. Duke from the Illinois Conference.

Superannuated: C. B. Harris, J. I. E. Byrd, John Young, W. S. Jones, E. J. Williams, W. W. Pearson, W. L. Bonner, S. B. Carson.

The following resolutions were offered by the Conference Board of Missions, viz:

Resolved, 1. That the payment of the old debt of the Missionary Society involves the honor and reputation of the Methodist Episcopal Church South.

2. That the North Mississippi Conference approves the plan proposed for the payment of the remainder of that debt; and that the Bishop presiding be requested to appoint a member of the Conference as an agent to receive and forward the amount assessed to the North Mississippi Conference to the treasurer of the Board of Missions at Nashville, Tennessee.

3. That an effort be made at this Conference to aid in liquidating this old debt and in removing this pressure from the church.

Whereupon the missionary secretary, Dr. McFerrin, proceeded to address the Conference on the merits of the above resolutions, and to solicit contributions; and in response the amount of the old debt apportioned to the North Mississippi Conference was more than met in the sum of \$4,275, obtained in cash and subscriptions.

The Bishop announced the following persons ordained deacons by him at the Presbyterian church on Sunday morning, viz: Irl R.

Hicks, Ben. H. Bonds, James D. Bush, Joshua K. Morris, Jacob D. Murff, traveling; and Peter M. Marmon, Joseph T. Barton, John W. Wells, D. O. Hughes, local.

The Bishop announced the following persons ordained elders by him at the Presbyterian church on Sunday afternoon, viz: D. L. Cogdell, John R. Peoples, Thomas G. Freeman, T. F. Brewer, J. L. Futrell, traveling; and A. W. Murff, W. H. Holmes, local.

On motion of E. E. Hamilton it was resolved that, whereas the assessment to this Conference for the Bishops' fund is \$1,000, we do agree now to assume \$200 in addition; and that during the next year we raise \$1,200.

The Bishop appointed P. Tuggle to receive and forward the funds subscribed during this session for the payment of the old missionary debt.

The Committee on Books and Periodicals presented its report, which having been read, resolutions first, second and third were adopted.

The following amendment to the fourth resolution was moved and seconded, viz:

Resolved, That we adopt the Western Methodist, published at Memphis, as the official organ of the North Mississippi Conference.

A motion was made to amend the amendment so as to adopt both the Western Methodist and the New Orleans Christian Advocate as official organs of the North Mississippi Conference, and pending the discussion of which the hour of adjournment arrived.

The question on which yesterday's session adjourned was resumed, followed by remarks by the editor of the Western Methodist, who closed by suggesting that at present the Conference should not adopt an official organ. Thereupon a substitute for the fourth resolution of the report was adopted, which was ordered to be incorporated as a part of the original report, and the committee authorized to adapt the language of the preamble to this resolution. Resolutions fifth and sixth were adopted, and the report was then adopted as a whole.

The committee on the subject of lay representation in the district conferences presented its report, which, having been read, was adopted, as follows:

Resolved, That all the official members of the church, who are members of the quarterly conferences, shall be considered members of the district conference.

The commission appointed to confer with the commission of the Memphis Conference, to make a division of the relief fund of the two conferences, presented its report, which was adopted.

The committee on the communication of the Revs. R. Abbey and H. H. Montgomery presented its report, which, having been read, was adopted; and the substance of this report is that it is inexpedient to take any action looking to the formation of a third annual conference in Mississippi.

The Committee on Education presented its report, which, having been read, was adopted.

On motion, Isaac Ebbert and W. P. Barton were elected to fill the vacancy in the Board of Trustees of the Southern University at Greensboro, Alabama.

The report of the statistical secretary was taken from the table and adopted.

The Joint Board of Finance, having presented its report, and it having been read, a motion to recommit was lost, and the report adopted.

The constitutional question in reference to the veto power of the Bishops, sent down by the last General Conference, was unanimously concurred in, the vote numbering ninety-one.

Conference elected W. L. Lipscomb, W. P. Barton and Isaac Ebbert delegates to the Sunday school convention to meet at Nashville, next May. Reserves: J. C. Lowe and J. H. Marks.

Columbus, Grenada and Corinth respectively were put in nomination as the place for holding the next session of the Conference; when Columbus was chosen by a large majority.

The Board of Missions presented its report, which, having been read, was adopted.

The committee appointed to nominate the Committees of Examination to serve for four years, proposed nominees, who were elected, viz:

To examine candidates for admission on trial: W. T. J. Sullivan, E. E. Hamilton, B. B. Brown.

First year: Isaac Ebbert, J. W. Boswell, R. G. Porter.

Second year: A. J. See, K. A. Jones, A. C. Allen.

Third year: T. C. Weir, W. S. Harrison, M. H. Ford.

Fourth year: T. Y. Ramsey, J. H. Brooks, W. P. Barton.

The Committee on the Spiritual Interests of the Church presented its report, which, having been read, was adopted, and its publication in the Western Methodist and New Orleans Christian Advocate ordered by the Conference.

W. T. J. Sullivan was nominated and elected Conference Sunday school secretary, to correspond with the Sunday school secretary at Nashville.

John Barcroft, E. E. Hamilton and J. W. Knott were appointed a committee to publish the minutes of the session in pamphlet form, with the understanding that the members, clerical and lay, each pay to the committee \$1 upon receiving his quota of copies.

The following resolution was adopted, viz:

Resolved, That it is the sense of this Conference that on the demand of the delegation of any circuit or station attending a District Conference, the vote of said conference upon any matter coming within its deliberations shall be cast by circuits and stations, and not per capita, and the vote of any circuit or station shall be in the ratio of one for every twenty-five members.

The following resolution was adopted, viz:

Resolved, That all candidates for admission into this Conference, with these several classes of undergraduates and their respective committees, shall be required to commence their annual examinations on Monday, night preceding the session of the Conference.

The Committee on Memoirs presented its report, which, having been read, was adopted; and, by request, the secretary was ordered to furnish a copy of the memoir of Michael J. Blackwell to the secretary of the Memphis Conference, to be spread upon its records.

The Bishop announced the following visiting committees:

Verona Female College: E. E. Hamilton, A. C. Allen, J. B. Stone.

Inka Female Institute: John Barcroft, J. C. Lowe, J. W. Honnol.

Pyhalia Female Institute: Philip Tuggle, T. P. Holman.

Marshall Female Institute: William Shepherd, M. H. Ford.

The Bishop announced the following clerical members of the Board of Finance, viz: M. H. Ford, A. J. See, J. W. Honnol, B. W. Stabbs, T. F. Brewer, O. P. Thomas, W. S. Harrison, Kenneth A. Jones, J. R. Peoples—lay members to be added next session.

FROM REV. J. A. PAULY.

MR. EDITOR: No doubt many of your readers will be pleased to hear from Bro. Pauly. He writes us from Houston, Texas: "The God of Jacob is with us. On yesterday (December 4) we had a precious time. Even before the meeting of the Sabbath school a few brethren came to me with the request to unite with them in prayer for the outpouring of the Holy Ghost. Of course we prayed. And need I tell you what sweet times we had in Sabbath school and during the morning exercises? Our prayers were fully answered. At three o'clock in the evening we had a class meeting. Thank the Lord for class meetings! But few were able to speak; all were bathed in tears; all shouted: Glory, glory to the Lamb!"

"As saints of God we've found
Glory begun below."

"At nightfall we had another good meeting. After a brief sermon I invited penitents to the mourner's bench. Soon the altar was crowded, and several of the mourners were comforted.

"Oh! who would not be a child of God? Who would not be a minister of the blessed gospel? Come, brethren, come, let us work diligently for Jesus! Let us work diligently to save the poor unfortunate sinners from eternal burning! Well may our American brethren be proud of our German work. The God of Jacob is with us."

Visit your neighbors' fields and see the immense yields from the use of Murree's Subsoil.

The Christian Advocate.

SATURDAY, DECEMBER 17, 1870.

PRAYER.

JOHN GREENLEAF WHITE.
 O God, the Father of all,
 Thee we praise and glorify,
 For ever and aye.
 And pray for us and all
 Thy people, that we may
 Be ever in Thy love and grace,
 And ever in Thy peace.

And pray for us and all
 Thy people, that we may
 Be ever in Thy love and grace,
 And ever in Thy peace.

As we kneel on the sand,
 Their white locks bowing to the ground,
 The priestly of the sea.

They pour their glowing treasures forth,
 Their gifts of pearl they bring,
 And all the listening hills of earth
 Take up the song they sing.

The blue sky is the temple arch,
 Its transept earth and air;
 The music of the starry march,
 The chorus of a prayer.

So Nature keeps the reverent frame
 With which her years began,
 And all her sights and voices claim
 The prayerful heart of man.

To the Members of the M. E. Church
 South in Lake Providence Dist.

DEAR BRETHREN: The District
 Conference, held at Delhi, October
 26, instructed a committee to gather
 all items of interest in the history
 of the church in this district, and
 to put all in a book, properly
 arranged. This book is to be placed
 among the other documents of the
 conference, and preserved for future
 reference or additional records. I
 need not urge the importance of
 such a record and of its being made
 at once, for it is evident. Many are
 now living, from whom hundreds of
 valuable facts may be obtained, who
 will soon pass away. These facts
 in time to come, when the history
 of Methodism in Louisiana shall be
 written, will be like sands of gold.
 It will require but little effort to
 secure these treasures now. Let us
 make that effort, and thus aid him
 who will eventually write that history.

In order that you may begin at
 once, I address you thus through
 these columns. Let me beg you to
 pick up, record and forward to the
 committee all such items as may be
 in your reach.

1. The names of the itinerant
 preachers you have known in the
 district since your residence here.
 All items of interest connected with
 them—their labors, trials, general
 character, anecdotes of them, dates
 and lengths of their work in the
 district, etc.

2. The same as above of all the
 local preachers you have known.

3. Names and all items of inter-
 est concerning prominent lay mem-
 bers, male or female. In this re-
 port all you know of the fathers and
 mothers in Israel, who in past days
 upheld the honor of our Zion, and
 gave heart and life to the glorious
 cause.

4. Accounts of remarkable meet-
 ings, when and where held, by whom
 conducted, numbers in attendance,
 numbers converted, etc. In these
 accounts embody everything of inter-
 est, and do not fear to tax the com-
 mittee with too much. We want a
 great abundance, either to condense
 or select from.

5. Report all you can learn of
 church finances, the number and
 character of books and papers in
 circulation; character of the peo-
 ple—manners, intelligence, prop-
 erty, etc.; character of the coun-
 try—modes of conveyance, markets,
 products, etc.

6. Accounts of the beginning,
 progress, strength, etc., of sister
 churches; of Sunday schools and
 day schools—what and how taught.
 In a word, we ask you to furnish
 us all the information you can of
 the past of this section of Louisiana,
 that may, in connection with the
 work of our church, be of the least
 use to the future historian.

I have risked being tedious that
 you may be prompted to give us re-
 ports as full as possible. Let me
 urge you to begin at once. Recall
 your own observations, put all your
 gray-haired neighbors under tri-
 bute, and extend your record till
 you have caught the last fact on
 memory's page. If you will thus
 exert yourselves, and begin now, we
 shall be well able to perform to the
 satisfaction of the conference, the
 task imposed upon us.

Forward your manuscript either
 to Hon. F. H. Taylor, Newbury,
 Mass., or to W. S. M. L.,
 111 Broadway, New York, or
 to myself as below. You may
 more convenient, but I think to your
 pastor, or to the friends of the
 cause, will be more so.

F. T. R. S.,
 Oakley, Franklin Parish.

FIRST CHAPTER OF GENESIS.

MR. GRAVES. Having given the
 literal significance of the first verse,
 we hope to commence with the
 second: "And the earth was
 without form, and void, and
 darkness was on the face of the
 deep. And the Spirit of God moved
 on the face of the waters." The
 solid parts of our planet were then
 enveloped with water, and so re-
 mained till the third day. The
 whole are included in *ereth*, the sur-
 face of which is called the face of
 the deep. It was void—destitute of
 organic life; and it was without
 form—that is, the orderly form af-
 terward mentioned. An idea of
 solids and fluids, apart from some
 form, is inconceivable. All the state-
 ments of *Moses* are in harmony
 with reason, and are so understood
 by every correct expositor, though
 a special passage may be miscon-
 strued. "And the Spirit of God
 moved on the face of the waters." *Three*
alone were visible. The de-
 sign seems to have been to impart
 to them, prolific power, and thus
 prepare them to be the abode of
 abundance on the third day. *Three*
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 to them, prolific power, and thus
 prepare them to be the abode of
 abundance on the third day.

The *Mosaic* account of the ori-
 ginal process of the earth from chaos
 to order, under divine power, is
 truly wonderful. Its attributes are
 precision and harmony, character-
 ized by sound philosophy. In every
 line we behold the growth of *ereth*,
 and in every word the work of an
 infallible pen.

Verse 3: "And God said, Let
 there be light, and there was light."
 The rotation of our world, though
 incomplete, then commenced, and
 the sun instantly appeared in the
 east. Have we not shown in our
 comment on the first verse that the
 first act of God was the making of
 the substance of the solar system?
 The sun was therefore in existence
 when the command now under con-
 sideration was given, which simply
 indicates permanent duration, not
 origin. To illustrate: "Let the king
 be our only ruler." His anterior
 life is necessarily implied in the ex-
 pression. In "Let the waters bring
 forth abundantly" we have a dis-
 tinct idea from that embodied in
 "Let there be light." As this light
 is called day, and as there cannot
 be a day without the sun, the inter-
 pretation is indisputable.

Verse 4: "And God saw the light,
 that it was good, and God divided
 the light from the darkness." This
 was accomplished by the revolution
 of our planet, which in the course
 of a few hours ushered in darkness,
 styled night.

Verse 5: "And God called the
 light day, and the darkness he called
 night. And the evening (*ereb*) and
 the morning (*boker*) were the first
 day." There are six hours in *boker*
 and six in *ereb*. These constitute a
 natural, *Mosaic* day. This is thus
 referred to by the Redeemer: "Are
 there not twelve hours in the day?"
 John xi, 9. Time-honored, chronic
 error, however, will have a day with-
 out the sun. *Moses*, even amid
 Egyptian folly, never heard of such
 an event. How strangely his writ-
 ings are misunderstood! On the
 origin of the solar system they are
 strictly scientific.

The act of making its substance
 (*ereth*), the moving of the Spirit on
 the face of the waters, and the pro-
 nouncing of the light of the sun en-
 during, critically speaking, were not
 within the limit of the first day,
 though closely connected therewith;
 but the dividing of the light from
 the darkness by a permanent law,
 and the calling of the darkness
 night and the light day, were

RECORDS OF A BAPTIST CHURCH
DISINTERLED.

MR. GRAVES. A Baptist friend
 in a late issue of the *Advocate* has
 written me about the "records of the
 church," owing to the high claim they
 have arrogated to themselves of
 apostolic succession: for they have
 arrogantly asserted that no one has
 a right to claim membership in the
 church of "Jesus Christ" except
 he has been immersed, and that,
 too, by an administrator who him-
 self is in the line of successive im-
 mersions from the days of the apos-
 tles. And for one who is not of their
 faith and order, even to call in ques-
 tion their bold pretensions, is but
 to arouse their indignation.

Mr. Graves, editor of the *Bap-
 tist*, reviewing my article of the
 twenty-fourth of September, thin-
 ders his anathemas against me as
 an itinerant Methodist. Yes, I say,
 "thunders," for there is very little
 "lightning" in his article. He com-
 plains of my ignorance, malice and
 all that sort of thing.

We know it is an easy matter to
 find objections, to call a man igno-
 rant and to speak of him sneeringly;
 but as far as I can judge that has
 nothing to do with the question,
 "the records of the Baptist Church."
 My Methodist ignorance and malice
 have no tendency whatever to
 extricate him from the falsity of
 his assertion that he read upon the
 tombstone as a part of the inscrip-
 tion: Dr. John Clarke founded the
 first Baptist Church on the continent
 of America. "There is no such lan-
 guage in said inscription." But Mr.
 Graves and his coadjutors think it
 a terrible offense to arouse the lion
 from his lair, of dispute with him
 his pen.

I might have been more cautious,
 and held myself at a safe distance,
 had not Mr. Graves and others set
 the example. But when I heard
 him brand the peerless Lythier with
 the appellation of coward, and that
 he was but half converted; yea,
 moreover, when he would overturn
 every church in Christendom and
 extol the Baptist communion as the
 only people worthy to receive the
 oracles of grace, and that a line of
 such honorable distinction has been
 perpetuated in the United States of
 America through one John Clarke,
 I thought it not presumptuous in
 me to remind the gentleman and
 his church of the "hole of the pit
 from whence they were digged"—
 "Lest, being puffed up with pride
 and vain philosophy, they should
 fall into the snare of the devil." He
 thinks I would like to magnify my
 information. I frankly confess I
 would like to do so. Who would
 not, except he that is "wise in his
 own conceit?"

Well, like a faithful schoolmaster,
 he has set himself to give me and
 the public the history pertaining to
 the planting of the first Baptist
 Church on the continent of Amer-
 ica—that is, according to his way
 of thinking. I fear my stock of
 information will not be greatly mag-
 nified, as he has brought nothing
 new to light, except the manner of
 discovering this record, which, I sup-
 pose, is "quite recent, and indeed
 novel."

According to Mr. Graves this
 great act of John Clarke found-
 ing the first Baptist Church in
 America has been kept concealed
 beneath the rubbish, mold and
 dirt of accumulated years upon an
 antiquated tombstone erected, or
 "rather buried," to the memory
 of said Clarke. He told us in his
 convention sermon how this wonder-
 ful discovery of the nineteenth cen-
 tury was made. It was by scratch-
 ing. "He scratched and scratched"
 until said inscription was brought
 fully to light.

Another Baptist preacher in these
 parts contends said tombstone has
 been exhumed. Exhumed means
 disinterred.—Webster's Unabridged
 Dictionary. "Very remarkable, in-
 deed." I wonder how Baptists came
 to bury the records of "the church."
 Strange that their own historians,
 and everybody else, groped in dark-
 ness, profoundly ignorant of its ori-
 gin and history, for more than two
 hundred years, in the United States;
 and then all at once go and "scratch

or disinter of resurrect a tomb-
 stone," in order to "project upon
 the world a true history of the
 church."

Reader, did you ever before hear
 of a church burying its records, or
 digging them in some remote man-
 ner? But we are told that Clarke
 and his Baptist associates were *Bap-
 tists* before they came to America.
 But where is the proof of that? I
 suppose he might as well have said:
 "Noah and his family were *Bap-
 tists* before they crossed the flood;"
 for Mr. Adams, upon whom Graves
 has mainly relied concerning Clarke,
 gives us the following information:

First, he supposes if Clarke were
 not a preacher in England, he must
 have been acquainted with the
 brethren to whom Obadiah Holmes
 addressed an epistle after he had been
 whipped by the old Puritans in
 New England. * * * Secondly, he
 supposes that for Clarke to have been
 acquainted with those *Bap-
 tists* in England, under those extra-
 ordinary circumstances, was nearly
 equal to being ecclesiastically con-
 nected with them. So much for
 Clarke having been a *Baptist* in
 England. Graves says Clarke went
 to Newport in 1638. "Is that really
 true?" Mr. Backus and Mr. Bened-
 ict say he came from the
 Massachusetts to the country now
 known as Rhode Island in the
 spring of 1638. There and then
 Clarke and Roger Williams met each
 other. Williams assisted Clarke in
 obtaining a deed from the Indians
 for a portion of the country, after
 which Clarke, with some twelve or
 fifteen other persons, entered into a
 compact incorporating in their gov-
 ernment liberty of conscience. All
 this was done in 1638. And Mr.
 Benedict positively says the "next
 spring 1639 Clarke went to New-
 port."

Indeed all historians of note and
 standing, as far as I have observed,
 agree in saying that the Providence
 Roger Williams' church was
 founded in 1639, and the Newport
 John Clarke's, church in 1644. I
 refer the reader to the following au-
 thors: Elder Haynes, Baptist his-
 torian, Baptist denomination: "Roger
 Williams was baptized (im-
 mersed) in 1638-9, and was honored
 with being the apostle of the Baptists
 in America—Providence church,
 1639; Newport church, 1644."—
 Pages 51, 52 and 309.

Goodrich's Church History, page
 265: "The first Baptist Church in
 America was formed about the year
 1639, at Providence, Rhode Island,
 by the famous Roger Williams."

Preceding authors quoted from:
 Rev. J. A. Clement's work, "Baptist
 Pretensions to Antiquity."

Mr. Benedict, in his history of
 the Baptists, gives us a minute ac-
 count of the first Baptist Church on
 the American continent. It was or-
 ganized at Providence, Rhode Island,
 by Roger Williams & Co. Some of
 our writers, says Benedict, have
 taken no little pains to apologize for
 this "unusual transaction." Yet he
 justifies Williams and his associates
 on the ground that there was no
 legal administrator in all the infant
 settlements. Poor Clarke! Pity
 that he was not there. If he were,
 and a Baptist preacher too, I wonder
 why he did not immerse them?

Mr. Backus gives us the same in-
 formation with respect to the origin
 and dates of the two churches—
 Providence (Williams') church, 1639;
 Newport (Clarke's) church, 1644.
 Even Mr. Comer himself, that most
 accurate writer, does not pretend to
 deny 1644 as the date of the New-
 port church.

From the above it will be seen
 that for Mr. Graves to vanquish a
 Methodist itinerant is but to over-
 turn the history of his own denom-
 ination. But he and his followers
 would have everybody believe that
 the church planted by Roger Wil-
 liams fell into oblivion in about
 four months. And here he quotes
 Cotton Mather to prove that it was
 only a thing like a church. Let it
 be remembered, Cotton Mather was
 a high churchman. The civil and ec-
 clesiastical government under which
 he lived did not allow him to recog-
 nize anything outside of Episcopali-
 anism as a church. Of course he
 renounced Baptists as heretics, as
 high church Episcopals do at the

present day. But did the Roger
 Williams' church become extinct
 when he resigned the pastorship of
 it? By no means. Backus, Bened-
 ict and other historians tell us the
 church lived on under Olney and
 others. Mr. Backus, in his history,
 speaks of its existence and prosper-
 ity a hundred and sixty-five years
 after its origin. And Benedict traces
 it on to the nineteenth century—that
 it was a flourishing church in 1805-6.
 He says it would be difficult, at this
 day, to make a list of all the *Bap-
 tist* communities which have sprung
 from this ancient and prolific
 mother, the church at Providence,
 Rhode Island.

Graves and others appeal to
 Calender's century sermon to prove
 a point directly contrary to the
 plain teaching of history—that the
 church at Newport was planted in
 1638. How they would like to
 "squeeze it in one year, older than
 the Roger Williams church." But
 there is no use twisting and shamling
 here to get out of this lay baptism
 affair. Better own up to the truth,
 and throw themselves upon the
 mercy of the people, and not try to
 guilt them any further. But they
 tell us the century sermon was
 preached in 1638; therefore the
 church at Newport must have been
 a hundred years old at that time.
 Again, it was delivered, says the
 church at Newport must have been
 a hundred years old at that time.
 It was delivered, says the
 church at Newport must have been
 a hundred years old at that time.
 It was delivered, says the
 church at Newport must have been
 a hundred years old at that time.

So I think it a case clearly not
 out from Baptist history, that Roger
 Williams planted the first Baptist
 Church in America, Mr. Graves'
 effort to prove the contrary not with-
 standing. "But who interred
 John Clarke?" See Rev. T. J. Up-
 ton's article in the *Advocate* of a
 recent date.

N. M. SKIRWATER.

CHARITY.

When the apostle defines charity
 as the bond of perfectness, he surely
 does not mean an indiscriminating
 affection which is ready to throw its
 arms about everything that bears a
 false name or wears a mask of
 friendship for Christ. The charity
 which he commends is the fruit of
 the spirit of holiness. It is such
 love in kind as that which binds the
 angels of God in solemn league
 against the powers of hell. It is
 the charity that rejoices never in
 iniquity, but always in the truth.
 What earnest Christian in these
 days can forbear feeling and lament-
 ing that the blessed name of charity
 should be employed to cloak the
 vilest hatred of all truth and god-
 liness, and that men should use that
 claim when pleading for errors which
 dishonor Christ and change the
 gospel into a fable? This liberal
 Christianity is not the faith once
 delivered to the saints. Divers
 perversions, for example, of the
 great doctrine which is the dogma
 of the standing or the falling church
 are rife in our day, as they were in
 the time of an apostle whose soul
 has all nerve and sinew, and who
 cried out, when those elders fell
 upon his neck and kissed him.
 "What mean ye to weep and break
 my heart?" We say those perva-
 sions of justification are as preva-
 lent now as they were then; but
 who can repeat the honest words of
 that great apostle without peril of
 attitudinizing on the charge of bigotry?
 Hear him:

"But though we, or an angel
 from heaven, preach any other
 gospel unto you than that which we
 have preached unto you, let him be
 accursed." As we have said before,
 so say I now again, if any man
 preach any other gospel unto you
 than that ye have received, let him
 be accursed.

There are men in our day who
 pervert that gospel far more grossly
 than those Galatian troublemakers
 ever dared pervert it; and, so far from
 being anathema in the judgment of
 some who are called Christians,
 they are welcomed as dear brethren.
 But, some one may say, Paul is
 speaking of the whole gospel, and
 not merely of a single doctrine. To
 this it might be enough to say that
 the whole gospel can be changed by
 the corruption of a single dogma;
 but, if further illustration were
 needed, take those words of St.
 John, the disciple whom Jesus
 loved, the burden of whose teaching
 is, "Little children, love one an-
 other," and who is represented as
 repeating these words in the church
 assemblies, when he had become so
 old and feeble to say anything more,
 "and hear him:
 "If there come any unto you and

bring not this doctrine, receive him
 not into your house, neither bid
 him God-speed; for he that biddeth
 him God-speed is partaker of his
 evil deeds."

What *do you*? The words im-
 mediately preceding show that he
 speaking of the "doctrine of Christ."
 The heart of the apostle is stirred,
 and it is not within him for "many
 deivers are entered into the world
 who confess not that Jesus Christ
 is come in the flesh. This is a de-
 ceiver and an anti-Christ."

Self-say man denied that Jesus
 is the Son of God, denied that the
 word was in the beginning, that he
 was with God, that *he was God*,
 denied that the word was made
 flesh and dwelt among us, St. John
 would not give him house room, or
 bid him God-speed.

St. John was right. What kind
 of love is this that can hold fellow-
 ship with works of darkness and
 with lies?

We are not called to any such
 charity as this. What communion
 hath light with darkness? What
 fellowship hath Christ with Belial?
 What part hath he that believeth
 with an infidel?

One of the direct of all modern
 heresies is this propensity to give
 the right hand to Satan when he
 comes in the guise of an angel of
 light, and to deal with him as
 though he were a very respectable
 angel, though somewhat fallen.

Yes, when men hold Christ the
 living Head, and hold him as their
 Saviour, lovingly and truly, although
 they may differ in the circumstan-
 ces of their order, it is the nearest
 of all history to turn away and deny
 to them the name and the franchise
 of disciples of Christ; but the
 charity which is formed with its
 words of rebuke in the name of
 Christ, and the essentials of
 faith, for how can the two walk to-
 gether? The essentials of faith, may
 seem to need further definition,
 but we are not going to give it just
 the name which the Apostle John
 gives to it in his three epistles.
 There is a greater misapprehen-
 sion of character than that which
 they make who represent St. John
 as an effeminate youth, with flowing
 locks and southern dress. He was
 a man of thunder. With him
 there is no middle point between
 light and darkness, truth and false-
 hood. He knows no other alterna-
 tive. It is either for or against.

To them who are for Christ and his
 gospel he has a heart full to over-
 flowing of childlike love and tender-
 ness; but to others he has not even
 a God-speed on the highway.
 In his proof of charity he is equally
 radical. The cherishing of hatred
 against a brother on the ground of
 envy, prejudice or ill-will is the
 plague-spot which in his estimate
 marks the children of the wicked
 one.—*Advocate*.

SPASM OF EXERCISE.—In this age
 of the world, when the body is car-
 ried a mile a minute, and thought
 transmitted with lightning speed,
 people think that everything, how-
 ever hard, and soul-winning is in-
 eluded, must be done in a moment
 or not at all. They forget that to
 evangelize a community or the world
 requires something more than par-
 oxysms of labor. Moral and civil
 reforms are not produced in a day.
 A large practice is not built up in
 an hour. Why, then, expect to
 produce religious reforms in a day
 or week? The sun does not dart
 into his meridian splendor. He
 toils from early morn till noon. The
 scholar, the artist, the mechanic, do
 not leap into eminence. The just
 man does not vault into excellence.
 The path of these is as the shining
 light which shineth more and more.

The reason why the lives of so
 many are barren is, that they trust
 too much to spasmodic action, and
 too little to persistent work. They
 lack that superior quality called the
 power of application. So if you
 wish to see a work of grace going on
 this year in your community, and
 the church to which you belong re-
 vived, you must settle down to
 steady work for Jesus. Duty must
 prompt you when inclination is
 wanting. You promised to serve
 Christ. You are under obligation
 to work for him. You should have
 a religious as well as business sense
 of honor. You must work in dark-
 ness, and amidst doubt—bear re-
 proach, endure trial. Why need
 you fear, grasping as you profess to
 do, the hand of the Master?

THE MEANING.—What did the
 Master mean when he saw the tax-
 gatherer and said, "Come, follow
 me;" and when the other said,
 "Let me go and bury my father,"
 "Come, follow me?" It didn't mat-
 ter, the necessity nor the exactness
 of the demand—it was "Come, fol-
 low me." Running through the
 studio and study, through office and
 mart, through legislative hall and
 the streets, is still that cry: "Come,
 follow me." I want not your
 "amen," I want not your substitute.
 I don't want your ten per cent. I
 want you.

The hardest thing to hold in this
 world is an unruly tongue.

The Christian Advocate.

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AT CONFERENCE.

We give the proceedings of the Alabama Conference up to the fourth day, Saturday evening, when we were compelled to leave for our duties at home. While in Montgomery we were so fortunate as to be the guest of our worthy brother, Colonel J. Thornton. From him, and from all the members of his family, we received many kindnesses. Our impressions of the Conference were gratifying and pleasant in the highest degree, and we gratefully acknowledge the heartiness and courtesy of our reception by the Conference. For a long time familiar with the names of the members, the most of which have been as household words in the office of the ADVOCATE, to see them face to face was a continuous and delightful feast. It was with deepest regret that we were constrained to leave Montgomery before the adjournment. The attendance of laymen was very good, and they participated pretty thoroughly in the business. We doubt whether any Conference can present a finer body of lay representatives, many of whom are amongst the most distinguished citizens of the State. The proceedings of the Conference, after Saturday, will be furnished by another hand. What may not be in time for this issue will appear next week.

BISHOP KEENER reached home on Tuesday, after an absence of nearly three months. The Bishop's last Conference was the Little Rock, of which he furnishes us an account in this week's ADVOCATE. We hope to hear still more from his pen of the state of the church and of the country in Arkansas. His impressions of that region are altogether most favorable. The prospects of Methodism are very flattering, and our church is there spreading over a magnificent territory.

MISSISSIPPI CONFERENCE.—This body met on Wednesday morning last at Crystal Springs, Mississippi. Dr. Walker represents the interests of the ADVOCATE. We are sorry, exceedingly, that we could not accompany him, and share in his agreeable mission. Other engagements have compelled us to forego the pleasure of mingling with our brethren in their annual convocation. Of course they will devise liberal things for the paper, and we shall be glad to co-operate with them in all measures looking to the extension of our circulation, and an increased measure of usefulness.

PROCEEDINGS OF THE ALABAMA CONFERENCE.

FIRST DAY.

The Alabama Conference of the Methodist Episcopal Church South was organized in the year 1832, and held its first session in Tuscaloosa. In the year 1865, at the session held in Columbus, Mississippi, the Conference was divided into the Mobile and Montgomery Conferences, which held their first sessions respectively in Tuscaloosa and Tuskegee. By the General Conference of May, 1870, the northern portions of the two Conferences were thrown into the North Alabama Conference, then organized, and that portion of the old Alabama Conference formerly lying within the State of Mississippi was thrown into the North Mississippi Conference, and the Mississippi Conferences. The remainder of the territory of the Mobile and Montgomery Conferences was renominated under the title of the Alabama Conference, the first session of which was held in Montgomery, December 7, 1870, according to the minutes following; this being called the thirty-eighth session since the first forming of the Alabama Conference.

Conference was called to order at nine o'clock A. M. by Bishop McTyeire, and was opened with religious services. The roll was called by the secretaries of the late Montgomery and Mobile Conferences. J. M. Brown was elected secretary, E. M. Bounds assistant secretary, and A. V. Lee statistical secretary. A special committee was appointed to nominate the members of the Conference Board of Missions. The presiding elders were constituted a committee to nominate the members of the standing committees. A special committee on temperance was ordered.

The standing committees were appointed as follows:

Education.—A. S. Andrews, chairman; W. Otis, A. W. Cottrell, J. R. John, S. P. Richardson, G. F. Ellis, T. F. Mangham, W. Shapard, W. Lowther, R. S. Woodward, C. M. Howard, A. G. Briggs, T. A. Johnson, W. A. Sampey, L. M. Edwards, G. A. Pace, W. M. Shockly, Neil Gillis, M. Padgett, J. B. Cottrell and W. C. Menefee.

Sunday Schools.—E. D. Pitts, chairman; W. L. Baker, S. F. Pilley, J. R. Rogers and J. W. Patton.

Books and Periodicals.—P. G. Wood, chairman; R. B. Crawford, M. J. Law, R. M. Powers and T. M. Williams.

Memoirs.—E. L. Loveless, chairman; A. Dowling, J. Bancroft, J. S. Moore and W. A. Edwards.

Bible Cause.—W. M. Motley, chairman; L. Patterson and C. G. Ellis.

Temperance.—J. Hamilton, chairman; W. H. Ellison, B. B. Ross, J. L. Duncan, R. E. Jones, J. W. Solomon, S. M. Thames and S. P. Richardson.

The Conference, as organized, is composed of one hundred and forty preachers, of whom about one hundred were present at the calling of the roll. Forty-two lay members were reported, of whom about one-half were present. Bishop McTyeire is a fine organizer, and the Conference was completely in working order by the hour of adjournment. The Conference is an exceedingly fine body of men, many young and middle-aged, and a pretty considerable sprinkling of venerable men, whose white locks are conspicuous in the assembly. Bishop Andrew was present, occupying a seat near the secretary's table. He appears "in age and feebleness extreme," much broken and wasted since we last saw him four years ago, but still the beloved and heroic, and invested with the majesty of a character and life which will ever adorn the history of our church.

SECOND DAY.

Conference met at the usual hour. Bishop McTyeire gave out the hymn, and Bishop Andrew led in one of his peculiarly unctious and comprehensive prayers.

Question sixth was taken up, and the following brethren were announced as transfers to the Conference: J. Barker and A. J. Coleman, from the Mississippi Conference; H. Urquhart and E. V. Levert, from North Mississippi Conference; O. R. Blue, R. E. Carey and D. C. Crook, from North Alabama Conference.

J. Hamilton, O. R. Blue, A. H. Mitchell, J. B. Cottrell, E. Wadsworth, P. G. Wood, T. M. Williams and J. R. John were appointed a committee to secure an act for the incorporation of the Conference. Dr. T. O. Summers addressed the Conference in relation to the interests of the Publishing House at Nashville, and of the church periodicals.

Dr. J. B. McFerrin, the missionary secretary, was introduced, and presented a communication and papers on the subject of missions, which were referred.

The annual exhibit of the New Orleans Christian Advocate was presented by the editor, and it was referred to a special committee of five, composed of W. Shapard, J. B. Cottrell, M. S. Andrews, E. Wadsworth and A. S. Andrews. The editor then addressed the Conference on the condition and claims of the New Orleans Christian Advocate. J. B. Cottrell was appointed a committee to receive subscriptions to the Southern Review and the Baltimore Episcopal Methodist.

Reports from the East Alabama Male College and the Southern University were presented and referred.

Conference resolved to sit with open doors on the examination of character.

Question twentieth was taken up; and the examination of characters was proceeded with. Each preacher, as his name was called, was required to read the full statistics of his work—a tedious but a most thorough and instructive process. A committee was appointed to report in reference to the membership of the district conferences.

THIRD DAY.

After the usual opening exercises Dr. Mitchell presented a report from Centenary Institute, of Sumnerfield, which was read and referred.

The motioned interests of the Conference were referred to the Preachers' Aid Society and Legal Conference of the late Mobile and Montgomery Conferences.

The exhibit of the Publishing House at Nashville was read and referred.

At the request of E. D. Pitts, Conference determined to hold a meeting in behalf of the interests of Sunday schools on Monday night.

The greater part of the morning session was taken up in the examination of character. The reports, as read by the preachers when their names were called, exhibit a healthful and prosperous state, financially and spiritually. The collections appear to be nearly up to the amounts apportioned to the several charges, and the deficiencies in the preachers' salaries are not great. The preachers generally have been pretty well supported. We were agreeably impressed with the general fullness and accuracy of the reports. During the morning a lively discussion was elicited on the subject of class meetings. The Bishop inquired particularly about them, and also in reference to the administration of the Lord's Supper at all the appointments, and the baptism of children.

The following constitution of the Conference Missionary Society was reported and adopted:

CONSTITUTION.

Article 1. This board shall be denominated and known as the Board of Missions of the Alabama Annual Conference, auxiliary to the Board of Missions of the Methodist Episcopal Church South.

Art. 2. The officers of the board shall consist of a president, vice president, secretary and treasurer, and five managers, who shall be chosen quadrennially by the Conference. In case of vacancy by death, resignation or otherwise, the board shall fill the vacancy, subject to confirmation by the Conference.

Art. 3. The president, and in his absence the vice president, shall preside at all meetings of the board.

Art. 4. Five members shall constitute a quorum.

Art. 5. The treasurer shall take charge of all the funds and property of the board, subject to the order of the board, and shall make an accurate and full report, annually, of all the receipts and disbursements of the board.

Art. 6. The secretary shall keep

a full and complete record of the proceedings of the board, and make the annual report of the board.

Art. 7. Forty per cent. of the collections made for missions in the bounds of the Conference shall be transmitted to the treasurer of the Board of Missions of the Methodist Episcopal Church South, at Nashville, Tennessee. Should any surplus accrue, after defraying the expense of missions in this Conference, it shall be also forwarded to the treasurer of the Board of Missions of the Methodist Episcopal Church South.

Art. 8. There shall be a public anniversary of this board at the time and place of the meeting of the Annual Conference. At said anniversary a report, or an abstract of the report, of the secretary and treasurer shall be made, and the interests of the missionary cause promoted in such manner as the board shall deem expedient.

Board of Managers.—W. M. Motley, J. I. Moore, F. L. B. Shaver, A. J. Briggs and Josiah Barker.

FOURTH DAY.

This morning, Saturday, the rain was pouring down, and the atmosphere was raw and penetrating. Conference opened, however, with a full attendance of members, but without the usual number of visitors.

The following local preachers were elected deacons: Borryman Hawkins, Levi Smith, Christopher H. Kelly, James E. L. Connerly, David C. Stanley, Madison Potter (colored), Archibald M. L. Douglas, Franklin Jeter, Joseph C. Avent, James E. D. Braswell and Norman A. Gillis.

The following local preachers were elected elders: John Knight Ward, James F. Dowdell, L. Alpheus Jones and Philemon O. Harper.

The following traveling preachers were elected deacons: William H. Morris, William M. Winn and David J. Wright.

The following traveling preachers were elected elders: Thomas A. S. Adams, Reuben M. Powers and Thomas S. Armistead.

According to previous announcement Dr. McFerrin, at twelve o'clock M., addressed the Conference on the subject of the missionary debt. The missionary secretary's talk was characteristic and effective, and the amount apportioned to the Alabama Conference, \$1,000, was all pledged in a few minutes. When this was done the fact came out in some way that the Western Conference, which Bishop McTyeire organized in the past autumn, had not been able to pay any part of the \$250 which had been assigned as its share of the old debt.

The opportunity for so handsome an act of generous and fraternal courtesy could not be allowed to pass unimproved, and in twenty minutes the amount was made up. Thus Alabama sends her greetings to the Western Conference. Altogether the pledges and money paid must have nearly reached the sum of \$2,000.

Before the adjournment of the morning session Rev. Joshua T. Heard, one of the old and honored members of the Conference, announced his retirement from the Conference, and took an affecting leave of his brethren, with whom he has labored from his youth, and by whom he is universally beloved. Words of regret were uttered by several, and the Bishop, after commending his exemplary course as a church officer and presiding elder, commended him to the divine guidance and peace. By the change of Conference boundaries Bro. Heard's lot falls within the Mississippi Conference, of which he now becomes a member.

FIFTH DAY.

(Proceedings furnished by Rev. C. J. Nugent.)

Conference met pursuant to adjournment. Bishop McTyeire in the chair. Divine service by M. C. Turrentine. The minutes of Saturday were read, amended and approved. On motion, the vote by which T. A. S. Adams was elected to elder's orders was reconsidered, because the Conference voted in error.

The following preachers were ordained on Sunday: Traveling deacons, William H. Morris, William M. Winn and D. J. Wright.

Local deacons: D. C. Stanley and McL. Douglas.

Traveling elders: R. M. Powers and Thomas S. Armistead.

A communication from Dr. Boring, on Orphans' Home, was read and referred to a committee of three, consisting of J. L. Cotton, C. M. Howard and M. S. Andrews.

Question 6. Who are received by transfer from other Conferences? A. D. McVoy, from North Alabama Conference, and William Murrah, from North Mississippi Conference.

Question 18. Who are superannuated? J. W. Jordan.

Edward Wadsworth presented the report from the committee appointed to nominate trustees for the Southern University, which was adopted, as follows: J. W. Taylor, president; Rev. J. Hamilton, vice president; J. J. Garrett, secretary; Rev. Bishop James O. Andrew, D. D., Rev. A. S. Andrews, D. D., Rev. A. H. Mitchell, D. D., Rev. T. O. Summers, D. D., Rev. J. Bancroft, Rev. S. P. Richardson, Rev. J. L. Cotton, Rev. J. S. Moore, Hon. W. M. Byrd, Hon. A. A. Coleman, F. M. Peterson, M. D., Gaston Drake, M. D., John H. Y. Webb, W. E. Kennedy, H. A. Stollenwerck, William Otis, Hon. P. G. Wood, Hon. David Clepton, Rev. John W. Rush, Benjamin Rush, General J. G. L. Huey, W. W. Powers, T. J. Seay, Rev. W. M. Motley and Rev. D. M. Hudson.

Conference resumed the examination of character.

The venerable Bishop Andrew addressed the Conference in a touching and impressive manner; whereupon Dr. T. O. Summers offered the following resolution, which was adopted by a rising vote:

Resolved, That we have heard with great interest and emotion the affecting and fatherly address of the venerable Bishop Andrew. We receive with filial regard his godly counsel, and the more so as he considers this, in all probability, his last visit to this Conference. We pray that his valuable life may be prolonged to the church which he has served so long and so well, that his last days may be serene and happy, and that his end may be triumphant: a fitting close to his long and useful life.

Rev. R. J. Harp, agent of the New Orleans Depository, was introduced.

Rev. F. Perdne, having been received into the Conference at a previous session of the Montgomery Conference, from the Methodist Protestant Church, came forward and took the ordination vows as required by the Discipline.

Question 4. Who are admitted into full connection? D. J. Wright and W. H. Morris.

The Bishop addressed the Conference with reference to the urgent need in the Western Conference of young men as preachers.

The Raleigh Christian Advocate. This paper, under its new name, Christian Advocate, comes out much enlarged and improved. It is published in the city of Raleigh, North Carolina, and is the organ of the North Carolina Conference. It is one of the best of our Advocates, and we congratulate the editor and publisher upon the evident success and prosperity which have attended his labors.

Southern Enterprise.—While at the Alabama Conference we received a package of hosiery at the hands of Bro. Wild, from Caunt & Co., of the Opelika Hosiery Factory. The goods are pronounced excellent by one who is a competent judge of such things. The enterprising manufacturers are deserving of all encouragement.

North Carolina Conference.—This Conference adjourned on the twenty-ninth of November. The following are the statistics as reported:

Local preachers, 212; white members, 45,816; colored members, 1,205; infants baptized, 1,320; adults baptized, 1,787; Sunday schools, 588; teachers, 3,646; scholars, 24,198.

Church Fair.—In another column will be found a notice of a fair, to be held in Algiers, for the benefit of our church in that place. The fair opens on the twenty-first, and continues until Christmas eve. The object is a worthy one, and we hope that the efforts of the pastor, Bro. Miller, and his people will be crowned with abundant success.

THE LITTLE ROCK CONFERENCE.

Mr. Ennon: Herewith please find the appointments of the Little Rock Conference. They were read out on Monday night after a sermon.

But preachers listen with bated interest to anything which immediately precedes the announcement of the cast of the year's work. Their minds are out in the hills and hollows; now glancing at the creeks swollen with the rains of winter, now at the long rocky ridges, and now at their dear ones—how much or how little they will be separated from them. All the possibilities of a good home or scarcely any, good circuits or poor ones, flit before the imagination. At the Conference one of the preachers had been joking and much joked about a certain nameless yet noted field as likely to be his fate, though really nothing was further from the expectation of his friends; when, wonderful to tell, at the reading out that was the circuit which fell to his lot! He rushed out of the house as if an alarm of fire had sounded.

The people of Washington were sitting in their new church, which had been dedicated during the session, and awaiting with great solicitude to know who was to be sent there. The station was on the last of the list, and as we had all night before us—no telegrams to read, and no stages or boats about to leave—they listened as if their time never would come. At length, judging by the applause, they were delighted with both the presiding elder and the preacher assigned them.

Usually one cannot tell whether the preachers are pleased or displeased with an appointment. The regulars have seen too much service to be daunted in advance by the more prospect of any work. They show the lines of a true heroism in the eye and lip. They do not know it, but oh! it is harder to give a hard appointment than it is to receive it. Those wives and children weigh upon some other heart besides their own. Indeed the wife is often decisive of a minister's fate, and helps out the fortunes of her husband mightily. These lists are not exactly as the laws of the Medes and Persians, for facts sometimes come to light, in twenty-four hours after the reading, which no pains can discover beforehand; but they are nearly so. So soon as a place is announced the preacher feels a property in it, and so the people do in the appointee; and change are liable to be looked upon by both parties as if made at their expense.

The Conference did a good deal of business well with dispatch—no speaking for effect or self-relief. It has a grand territory, and has the muscle and brain to cultivate it. Much needs to be done toward systematizing its energies so as to yield the highest result. Preachers must, here and elsewhere, feel responsibility at least to an extent which will prevent every man from showing his face at Conference who has neglected his work or the collections. The presiding elders are the main dependence for such an improved discipline, and we confidently expect a great advance in all departments of the service next year. Some of them have already keyed up their districts to a high tone.

The finances of the church received more than ordinary consideration from the Conference, because their widows and orphans' collection showed a lamentable deficit. The Louisiana plan was adopted for the future.

The missionary results were far better. The plan of taking up a collection against time, lately discovered in Tennessee and Kentucky, was successfully tried here. The amount of the old debt assessed to this Conference was \$900. The time consumed in realizing this sum it will scarcely do to tell. Brother Blew, of the Western Methodist, warns me to be careful what I write about Arkansas, and Sir Walter Scott advised Mungo Park not to tell that he saw them burning "black stones" in Japan, or all that he saw anywhere, if he wished the people to believe him; nevertheless, it is a fact that from the minute the matter was announced in the Confer-

RENO.

ence room until the minute when Dr. Winfield had finished the collection of \$1,040, time enough had not elapsed (by the *Carondelet* watch) to boil an egg hard: \$140 over the sum required. Nor is this all: on the night of the same day, the missionary meeting was held; two speeches made, one by the same successful collector, and \$1,545 were collected. There!—let Tennessee and Kentucky either give up their watches or their hats.

The Bishops' collection was up to the full claim.

There were received on trial Walter W. Weir, Josephus Loving, Jas. L. Nabors, F. D. Van Valkenburg and Robert H. Sanders.

Into full connection, Jas. A. Anderson, Ambrose D. Jenkins, Geo. Hare and Thomas H. Ware.

Numbers in society, 13,226.

The full minutes have been forwarded to the Nashville Advocate.

The next session of the Conference is to be held at Little Rock.

Among very noticeable items of this Conference is an old soldier, Rev. J. Sanford, eighty-one years old, taking an appointment, and riding as briskly into the fight as the old Duke of Brunswick at the battle of Crecy. Last year, he had a circuit of four appointments, which he increased to eighteen. He goes in for week-day preaching, and does not heed that Georgia cry for "Sabbath preaching," which has worked no little damage to our cause by furnishing those who wish it an excuse for neglecting thinly settled neighborhoods and for contracting circuit work to a few easy-going Sunday congregations. He is of the Georgia stock of preachers—the best I know of.

Among the resolutions passed are two excellent ones, with which I close this communication, expecting to write another, next week, upon the trip from the Indian Mission Conference to Washington, via an occasional "rise" and much very fine country.

RESOLUTIONS UPON THE SOUTHERN REVIEW.

Resolved, That we heartily endorse the action of the General Conference by which the Southern Review became the Review of the Methodist Episcopal Church South. We recognize in it a quarterly which justly takes rank with the Northern British, the London, the Edinburgh and other great periodicals in Europe, and as standing at the head of the quarterlies of this country.

Resolved, That we have received it not as upon trial, but fully; and that we will do all we can to extend its circulation among our people and the communities where we labor, believing that we shall thereby greatly advance the influence of our church, and elevate the standard of thought and morals throughout the country.

HOMER COLLEGE RESOLUTION.

Resolved, That this Conference reaffirms its hearty interest in Homer College, and recommends it especially to the patronage of the church and people of south Arkansas as eminently convenient and competent for the education of their sons. Its healthy location, and the refinement and intelligence of the community around it, as well as its accessibility to the people of south Arkansas, are strong inducements for our hearty and continued cooperation with the brethren of Louisiana in its patronage.

APPOINTMENTS.

LITTLE ROCK DISTRICT.—R. S. Hunter, P. E. Little Rock: First charge, Henry B. Frazier; Rutledge chapel, J. Loving; Argenta mission, to be supplied; Little Rock circuit, J. M. Cline; Bayou Metre, Isaac N. Pace; Loneoke, R. W. Massey; Duvall's Bluff, S. G. Coleman; Richwood's mission, W. W. Weir; Austin circuit, N. S. Burnett; Thomas H. Ware; Mill Creek, Calvin M. Slover; White River, Burton Williams; De Witt circuit, George W. Primrose.

PRIZE BLUFF DISTRICT.—Cadesman Pope, P. E. Pine Bluff, W. C. Hearn; Plum Bayou, John H. Riggins; Swan Lake, George Har; Red Fork, Franklin M. Monk; Sulphur Springs, T. B. Attebury; Benton circuit, to be supplied (by Alfred H. Ferguson); Collegeville circuit, James A. Anderson; Perryville circuit, John M. G. Douglass; Lehi circuit, William J. Davis; Branchville circuit, to be supplied (by J. C. Ligon); Selma, J. H. Blakeley.

MONTICELLO DISTRICT.—M. H. Wells, P. E. Monticello, James R. Harvey; Mount Pleasant, W. J. Scott; Green Hill, H. Townsend; Hamburg, Henry B. McKimmon; Line circuit, Enoch L. Cudde; Bartholomew circuit, Alexander B. Winfield; Endora circuit, Leonard M. Chandler; Ennis mission, J. Fryor.

ARKADELPHIA DISTRICT.—A. R. Winfield, P. E. Arkadelphia, John F. Carr; Clark circuit, W. R. J. Husbands; Nutreesboro mission, Thomas Hunt;

Caddo mission, Hezekiah W. Bales; Hot Springs mission, F. D. Van Valkenburg; Rockport circuit, to be supplied (by Finch Winburn); Tulip circuit, John P. Holmes; Moro mission, to be supplied (by J. W. Lahnus); Princeton circuit, Brittain G. Johnson; Hampton circuit, Harvey H. Watson; Warren circuit, George W. Matthews, B. C. Weir, sup.; Talestene circuit, James Stineall; American Bible Society agent, James E. Caldwell.

CAMDEN DISTRICT.—Horace Jewell, P. E. Camden, P. W. Archer; Buena Vista, J. Sanford; Wachita, M. H. Fielding; Falcon station, D. T. Holmes; Falcon circuit, Jos. Turrentine; Magnolia circuit, E. N. Watson; Pleasant Grove, J. P. Hulise; El Dorado, J. A. Parker, R. P. Davies; Lapeal, J. W. Johnson; Lewisville circuit, Fletcher Pierson; Olive Branch, J. L. Nabors; agent for Sabbath schools, William H. Browning.

WASHINGTON DISTRICT.—And. Hunter, P. E. Washington station, C. O. Steele; Moscow circuit, Arthur W. Simmons; Columbus circuit, Thomas W. Hayes; Center Point circuit, W. R. Gardiner; Paracelita circuit, to be supplied (by J. W. Mads); Richmond circuit, Robert H. Sanders; Polk mission, Ambrose D. Jenkins; Rondo circuit, B. O. Davis; Bascomb Ward.

Superannuated: Alex. Avery, Joseph G. Ward, Thomas Hunt and Richard F. Culburn.

Located at their own request: Lewis Julian, J. M. Pirtle and P. H. Barcus. Transferred: G. W. Evans transferred to the Western Conference; W. Moores and G. E. Butler transferred to the Los Angeles Conference; J. F. Hall transferred to Arkansas Conference, and stationed at Dardanelles; Jonathan A. Chawer transferred to Trinity Conference; James E. Cobb and R. P. Parvin transferred to the Louisiana Conference.

BISHOP WIGHTMAN.

Bishop Wightman, accompanied by his wife, reached our city on Saturday evening, December 7, en route for their home at Charleston, South Carolina, on the return from the episcopal visitation of the conferences on the Pacific coast, and were guests during their stay at the hospitable house of Bro. Monroe R. Collins. They are both in fine health, and speak in terms of high gratification with their sojourn on the other side of the mountains. Sister Wightman did us the honor to call at our office, in company with the Bishop and her hostess, for a tour of observation through the Publishing House, and if she was favorably impressed with it we shall esteem it a high compliment. Notwithstanding the fatigue of a week's travel, the Bishop answered the demand for two sermons, in the morning at the First Church and at night at the Centenary. We regret not to have had an opportunity to hear them, but heard of them on all sides as sermons of the finest finish and of great power. He resumed his journey on Tuesday afternoon for home, going via Nashville. May a good providence attend him and his estimable lady in their travels, and spare their lives to each other and to the church for a long time and much happiness and usefulness.—*St. Louis Christian Advocate.*

A FAIR IN ALGIERS.

A fair for the benefit of the Methodist church of Algiers will be held in the Masonic Hall, at that place, on Wednesday, Thursday, Friday and Saturday evenings, December 21, 22, 23 and 24, 1870. The doors will be open each day at noon, except Wednesday, for lunch.

It is hoped that by means of this fair a sufficient amount will be realized to support the pastor whom the Bishop may station at Algiers for the coming Conference year. The ladies of the Algiers Methodist church, who are the prime movers in this enterprise, deserve to be encouraged by a liberal patronage, and all, especially Methodists and the friends of Methodism, are solicited to bestow it. The Algiers church, being far from strong, numerically or financially, is dependent for the support of a pastor upon these and similar efforts, and a failure of these might be fatal to the cause of Methodism here. Surrounded, as we are, by many bitterly opposing elements, we appeal to our friends for help.

But it must not be supposed that no inducements are offered to those who may come to the fair expecting to get their money back. Its full value will be returned in whatever may be desired. All the delicacies of the season will be provided for those who may come with reference to the wants of the inner man; while to persons of aesthetic tastes, whatever the art of our ladies could produce in the line of the beautiful, to say nothing of articles of practical utility, too numerous to mention, will be offered for disposal upon reasonable terms. It is a fact, which no one of general information was ever known to deny, that the ladies of the Algiers Methodist church cannot be excelled in self-sacrificing devotedness, persevering industry, administrative ability, a correct and delicate taste, and whatever other qualities are essential in getting up an entertainment to give universal satisfaction.

EDUCATION IN THE SOUTH.

The Methodist, a Northern Methodist journal, thus speaks of public education in the South:

"We have just completed a pretty thorough examination of the leading Southern newspapers, representing nearly every considerable city and town from Baltimore to Galveston, with special reference to this question of popular education. The result is not at all encouraging. Education—that is to say, public education—was never a matter very dear to the Southern heart. It does not appear to be so now.

In turning over our files of Northern papers we find items not at all complimentary to the Christian civilization of some of its great States. Take this as a sample:

In Pennsylvania there are 78,800 run sellers, and 13,870 school teachers. Cost of supporting schools, \$5,863,729; cost of liquors consumed, \$831,477,000.

Now might not these dear people, who are spending millions, and compassing sea and land to make proselytes in the South, judiciously expend their surplus gold and zeal in efforts to improve the mental and moral condition of some of their greatest and most enlightened States? We think so. W.

Methodist Church North in the South.

A correspondent of the Western Christian Advocate, Cincinnati, seems to rest his hopes of Northern Methodism in the South on an increased fondness for "the old flag." He says:

Just as rapidly as American patriotism, a hearty love for the old flag, possesses the South, will the Methodist Episcopal Church spread among the white people of the South. Wherever the eyes of white men dance to see the Star-Spangled Banner floating in the sky, there will be as many hearts to bid the Methodist Episcopal Church welcome.

From what some of us know of the memories of this "old flag" in these last days, and some of the scenes over which it waved and lent the sanction of its presence and authority, we are inclined to think that the triumph of Northern Methodism is a remote consummation if it must wait until "the eyes of Southern people dance" with joy to see it.

RELIGIOUS TOURNAMENTS.

Dr. Bond, in the Baltimore Advocate, says that some respected correspondent has written to him to know his opinion of holding tournaments for the purpose of assisting to build churches. The doctor says that the subject had never previously received his consideration, not having heard of tournaments as financial religious devices. He says: "We have heard of benevolent balls, and pious lotteries, and sanctified hazards, but not of consecrated tournaments," and concludes that all such compromising expedients take more from virtue than they return in coin. So say we. W.

JUVENILES will be delighted to learn that the castor bean crop of Illinois is immense.

PROF. A. T. BLEDSOE.

We find the following, announcing the reception of this gentleman into our church, in the Baltimore Sun of the fifth instant. With the services of Drs. Munsey and Bledsoe, the congregation at Central church in Baltimore will be blessed beyond the common lot of man in pulpit ministrations:

"CENTRAL M. E. CHURCH.—Admission of Dr. Bledsoe.—His Sermon.—Yesterday Dr. Albert T. Bledsoe, of the Southern Quarterly Review, who lately expressed publicly his dissent from certain tenets of the Protestant Episcopal Church, formally connected himself with the Methodist Episcopal Church South, and afterward preached from the pulpit of the Central church of that denomination, Lexington street, on predication. There was a good congregation present. Rev. Dr. Munsey, pastor of the church, conducted the services incidental to such occasions, which are simple and direct.

"Dr. Bledsoe appeared before the altar, and after answering the questions propounded him by Dr. Munsey, according to the requirements of the Church Discipline for receiving new members, promising to conform to all the usages of the Methodist Episcopal Church South, was duly admitted. After this ceremony Dr. Bledsoe ascended the pulpit with Dr. Munsey, and read his sermon.

A THRILLING SPECTACLE took place in Rome as it was being attacked by the Italian troops. The poor wretches in the papal prison, thinking their day of deliverance had come, crowded to the window bars of their prison to see what they could of the strife. The papal zonaves fired on them, and many fell back into their cells wounded. When the papal soldiers and prison-keepers were defeated, they hastily fled and left the poor wretches locked in without food or drink. In this condition they were for some time forgotten, until the people heard their cries and moved in a restless mass to burst open the prison doors. A touching scene then presented itself: friends and relatives fell on each others' necks; one wept in silence, another broke forth in the most violent ejaculations, while the third fell on the neck of a mother. Very few eyes remained dry. The one who received special sympathy was an advocate named Petroni, who had been pining for seventeen years in this prison for a political crime. His friends did not recognize him at first, in his changed condition.

Married.

On the seventh of December, by the Rev. F. White, Mr. JOSHUA B. KEMPER, of Garrard county, Kentucky, to Miss EUGENIA PEARCE, of Avozelles parish, Louisiana.

On the fifteenth of November, 1870, near the town of Lexington, by Joseph D. Newsom, Mr. JESSE FOSTER to Miss MAGGIE HOUSEN, all of Holmes county, Mississippi.

On the twenty-third of November, 1870, at the residence of the bride's father, Mr. R. A. Anderson; by Joseph D. Newsom, Mr. H. L. D. GRIFFIN to Miss EMMA A. ANDERSON, all of Holmes county, Mississippi.

Obituaries.

JAMES M. McLENN died October 17, 1870, at the residence of Bro. G. C. Marlers, seven miles south of Forest, Scott county, Mississippi.

Bro. McLenn was a native of Virginia, and came into the neighborhood of Bro. Marlers some twelve months before his death. A part of this time he was engaged in teaching school. His disease was consumption, but he bore it with much patience. About an hour before his death he asked the time of day, and said death would be a happy exchange.

He joined the Methodist Episcopal Church South September 1, 1870. His father was a Presbyterian minister for twenty-eight years, of which church Bro. McLenn was formerly a member. He has a brother living near Newmansville, Alachua county, Florida, and a sister in Georgia. May they meet their brother in the Christian's home in glory!

IN MEMORIAM.

Mrs. RAMECCA HINER, of Bolivar county, Mississippi, has fallen asleep in Christ, in the seventy-sixth year of her age, after fifty years of discipleship to the blessed Master.

Can I say more? Those five lines contain the best eulogium on the life of a human being that can be written. Of course our excellent sister had to meet and bear the reverses, disappointments and crosses incident to the lives of all God's people. But she followed Christ and died in his love. Hers would be an interesting biography. She had lived here under the Spanish flag, then under the French, then under the United States, afterward under the flag of the Confederacy, and finally fell

NEWS FROM THE CHURCHES.

OPELOUSAS, LA., Dec. 7, 1870.

MR. EDITOR: We closed a meeting last night at this place, which resulted in thirty-three accessions to the church. On last Sabbath twenty-nine persons were formally received into the church at the same time. Such a scene never happened in Opelousas before. We are under obligations to Bros. Adams, White, Frazier and Mullet for services rendered. Bro. B. F. White was with us all the time, and labored efficiently to the end.

NOT DEAD.—Rev. John D. Worrell, in a postscript to a letter on business, writes as follows, from Butler Springs, Alabama, under date of December 3, 1870:

MR. EDITOR: Bro. F. M. Grace, in the paper of the nineteenth of November, writes me dead. Please let him know I am yet alive, and oblige me and some friends.

JOHN D. WORMEIL.

NEW ADVERTISEMENTS.

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THE ONLY FOUNDATION.
Children who have seen the sea
Rolling in its majesty.
Wave on wave, with deafening roar.
Still advancing on the shore.
Tell me, would you build your home
Where the billows rage and foam?
Could you hope, in foolish pride,
To resist the rolling tide?
Every one of you will say:
Soon I should be washed away:
None but fools would build their home
Where the mighty waters foam.
Dearest children, mark me well:
I have greater things to tell:
You and I alike must be
Builders for eternity.
If we seek our joy on earth,
Pleasant pleasure, passing mirth,
If by our own works is given
Hope of happiness in heaven—
Then we build with foolish hands
On the ever-shifting sands.
And our home will soon be gone,
For the tide is rolling on.
Christ, dear children, is the Rock
That can stand the tempest's shock;
Clouds will darken o'er the skies,
Winds will roar and waves will rise;
Seek ye now in Christ your rest:
Then you will be safe and blest—
Safe through all life's stormy sea,
Blest throughout eternity.

LIFE IN ICELAND.

"Monsieur Noel Nougaret, a Frenchman, while traveling in Iceland, a few years since, was obliged one evening to seek shelter in a poor fisherman's hut. This poor, as they call a hut in Iceland, had been put up but a very short time before. In it the traveler found a young woman, a man, and a little girl scarcely more than a babe. He was welcomed very kindly. Indeed, no people in the world are more hospitable, it is said, than the Icelanders. Rich and poor, high and low, are alike in giving the stranger a kindly welcome, and in doing everything they can for his comfort.

"Worn out and tired with his day's journey, Monsieur Nougaret was soon ready to go to bed. The young woman, taking a light in her hand, led the way to the room set apart for him. Setting down the light and going out, she presently came back with a bowl of warm tea, which she gave to her guest, and then left him to himself.

"While sipping his tea the traveler, tired as he was, began to look somewhat curiously about him. 'I noticed,' says he, 'that this poor hut, on the inside at least, was very strangely built. In fact, in all my wandering I had never seen anything like it before. Different from the other cabins I had been in in Iceland, the roof, instead of being held up by plain, straight beams laid across from wall to wall, had, on the contrary, the appearance of a kind of arched carpenter work. I got up to look at it more closely, and found, to my astonishment, that I was in reality about to go to bed in the belly of a whale! To make the framework of the cabin they had taken a portion of the skeleton of a great whale, and set it up so as to rest on the ends of the ribs, the backbone forming the center piece of the arched roof which had first attracted my attention.

"The furniture of this strange habitation," continues the Frenchman, 'was of a piece with the house itself. For instance, the stool upon which I sat was the old-fashioned chair of the Icelanders, made of the skull of a horse, upheld by three of the small bones of the leg of the same animal. The chest, in another part of the room, instead of resting flat upon the ground, had for feet the skull of seals, or of dogs, I am not sure which, painted red and green."

"Well! That was a queer kind of a place to live in," said Philip, when Aunt Kitty had finished reading. "And he was in a whale's belly and no mistake—this is Mr. Jonah number two."—Children's Hour.

COME DOWN CLOSE.

"Cousin Lucy," said Minnie May, "I do wish I could be your class."

"Why, Minnie, you have a very dear teacher; I am surprised that you would want to leave her even for me."

"My teacher never talks to us," said Minnie, lifting her eyes to her cousin's sweet face. "She hears our lessons and explains to us what they mean, but it seems as if it were all about somebody very far away, and we didn't have anything to do with it. Then she uses such big words. Lena Phelps says she's sure she picks them out of the dictionary on purpose to puzzle us."

"I'm really afraid, dear, that you and Lena are naughty girls, and don't try to understand Miss Paul. But tell me what your idea of talking is?"

"Why—why—I can hardly explain, cousin, but your girls all get close around you when you begin, and they keep pressing nearer and nearer, and sometimes they laugh, and sometimes they cry, and you keep telling them so sweetly about Jesus. Miss Paul is like a marble statue," said Minnie, getting confused and using the wrong word.

statute," said Minnie, getting confused and using the wrong word.

"Statue, you mean, little Minnie. Well, I can tell you two things you might do. Next Sunday, suppose you all talk to your teacher, not about herself, but about the dear Saviour, and in the meantime you might all pray as earnestly as possible that God may bring a change into your class. And, Minnie, if he don't seem to hear you right away, keep on praying."

Minnie's observations set me to thinking after she and Lucy were gone. I remember having heard of a teacher who used to draw a long breath when her daily school duties were over, saying: "Now I can let myself down," implying that she had been painfully standing on a pedestal all day. This is the way, alas! with some really conscientious teachers in the Sunday school. They never let themselves down. They explain, they lecture, they dictate, but they never talk. And the hungry spirits about them go home faint for lack of food. For bread the teacher has given them, a stone.—Sunday School Times.

The Farm and Garden.

IMPROVEMENT IN TOMATOES.

Do your readers recollect what the tomato was fifteen or twenty years ago? If they do not, let them cut open one of the half-ripened specimens that come from Bermuda in February, and they will see very nearly the natural form of the tomato. It is a three or four-celled berry. From the outer wall there run fleshy partitions toward the center, dividing the cavity into three or four cells. At the center is the placenta, a pulpy mass to which the seeds are attached, and through which they receive their nourishment. To the botanist this is the most interesting kind of tomato, as it presents regular structure, and is in accordance with botanical laws. But the tomato is better suited to our purposes as food if it does not strictly preserve its normal form. In all the many improved kinds of tomato the departure from the original type has been very marked. In many old sorts we had the regularity of the interior broken up, and the division walls and placenta much confused; but this was attended by a great irregularity of the outward forms, and wrinkles and foldings of the surface made an unsightly exterior. The old Feejee gave us great solidity, but with very irregular form, late ripening and a not altogether satisfactory flavor. One of the later improved varieties was the Tilden, which had the advantage of a fair exterior, a very firm outer wall, which gave it an advantage as a market fruit, and a fairly solid interior.

Other varieties show a greater degree of improvement, and there are several of great merit, but we have seen none in which so many good qualities have culminated as in the trophy. It is the result of over twenty years' careful selection and cultivation, with the direct object in view of inclosing the convoluted and confused interior which was found in some of the older varieties within a regular and smooth exterior. It will be seen here that the interior is filled up solid with a multiplicity of division walls, very small placenta, and these, together with the thick outer wall, make the whole interior thoroughly solid and meaty. Now, to a market man, these qualities may have but little importance, as he sells his fruit by the bushel, but to one who really likes tomatoes, and grows them for his own satisfaction, they are of great consequence.

"How did you like the trophy?" said the writer to a friend who had taken home some for trial.

"Like it," said he. "By George! I thought I was eating beefsteak."

This thing seems extravagant to those to whom one tomato is as good as another, but the connoisseurs in tomatoes will appreciate it. We talk about texture, juiciness and flavor in pears and other fruits; why should not the tomato, which is the fruit of the million, be subjected to the same discriminating judgment? There is surely as much difference in tomatoes as in pears, which our pomologists classify as "good" and "very good." Solidity of flesh, evenness of texture and excellence of flavor entitle the trophy above all others we have tested to be classed as "very good." One thing we can state from sad personal experience. The trophy is a product of high culture, and has been nursed and improved for years. It will not stand poor treatment. It is a popular error that tomatoes do best on poor soils. Poor tomatoes may do so, but the trophy demands the best treatment, the same as the cauliflower does. One cannot have the best products of the garden without giving them the best place and the best care.—Hearth and Home.

Min will wrangle for religion, write for it, fight for it, die for it; anything but—live for it.

Scientific.

TIME AND DISTANCE.

At the very bottom of all exact science lies a just conception of time and distance. It may be said that no such thing as an exact science could possibly exist without the ability to accurately measure these relations. In the science of mechanics and its application to practical work, in the shop and manufactory, they are both fundamental in importance. The terms speed, velocity, rate, etc., all express the relations of time and distance, and the measure of power to perform work is a definite number of foot-pounds raised per minute.

The unit of work is one pound raised one foot without regard to the time employed in the elevation. The term work, then, does not include the idea of definite time, while the term power does.

This distinction is of primary importance to the correct conception of the laws of applied mechanics. Work is the overcoming of any resistance, whether the time occupied in its accomplishment be long or short. Mechanical power is that which can perform work to overcome resistance in definite time, whether the power be strength of men or horses, the fall of water or the expansion of steam.

When we attempt, however, to conceive of time and distance we can set no limit to either; they expand to an illimitable extent. We are obliged to conceive of time only as the relation of the succession of events, and of distance as the relation of position. In the measurement of time we adopt as the unit the interval between the two events which succeed each other at uniform intervals. The oscillations of pendulums of uniform length, in the same position upon the surface of the earth, are found by experiment, and may be mathematically demonstrated, to succeed each other with perfect uniformity of interval. The rotations of the earth upon its axis also practically succeed each other at uniform intervals. Thus, we have both an artificial and a natural standard of time.

From natural standards of distance may be derived artificial ones, and standards of time—as the length of a pendulum oscillating seconds—may be made to correct standards of distance or length. From these two standards may be derived all other measures, whatever they may be.

Few have anything like an appreciation of the vast importance of accurate measurement in the natural sciences. But such measurements are all based on time and distance. All weights are primarily derived from measurements of distance, and it follows that all estimation of magnitude, density, hardness, or any other physical property measured by pressure or weight, may be referred back to measurement of distance.

It is therefore in and through the consideration of these relations that we gauge all our sensations of external things. For size, intensity of color and light, form, weight and temperature, all are estimated and conceived only through some application of these relations. Deprive the mind of any means whereby it may estimate or imagine the distance of a body from the eye, and it can form no conception of magnitude, and it is only by comparison of relative distances of parts from each other that it can conceive form. It is true that form also depends upon direction of outline, but direction is not apparent without extent or distance, and hence this consideration does not invalidate the foregoing proposition.

Even our knowledge—in so far as we have any—of the molecular constitution of masses is obtained in great part through the application of these relations. The definite weights in which chemical combination takes place is only an expression of definite bulks, or volumes, established by measure.

These relations are types of that in which all human knowledge consists. We perceive nothing and conceive nothing but relations, and the combination of relations of which the mind takes cognizance are to it the embodiment of all external things. The idea of relation, however, involves the existence of something to be related, and thus the idea of material existence is inferred; but as we cannot go beyond relations in mental operations, the existence of matter can never be made the subject of actual demonstration.

The existence of force is also inferred from change in the relation of distance, and is perhaps as just an inference as that of matter, though in our opinion not so essential to thought. Neither force nor matter can be estimated as entire entities; we can only conceive of them through relations of mass and movement, which are, as we have seen, only measured by the relations of time and distance.

In considering the ideas of matter and force we stand on the very border line which circumscribes thought; but even here, the moment

we attempt to relinquish our ideas of time and distance, we become lost in a maze from which we may return, but through which we find no pathway for the human intellect to transverse.—Scientific American.

NERVE TELEGRAPHS.—Within the flesh or muscular part of the body are two distinct sets of nerves, namely, the motor and the sensory nerves. By the sensory nerves the brain receives intelligence of all outward actions, and the mind becomes conscious of external things, such as light, scent, sound, taste and touch, of pain or pleasure. The motor nerves, on the other hand, convey the intelligence or will of the mind from the brain to the outward world, by directing the muscular motion. If the brain desires the hand to strike the strings of a harp, it does so by the motor nerves; but the sound which is returned is conveyed to the brain by the sensory nerves. Intelligence from the brain to any part of the body, and conversely, is conveyed by the nerves at a velocity of one hundred feet per second—that is, at a speed of one mile in forty-seven seconds. Quick as this may appear, the time between a wound given and the pain felt is appreciated. By what means the mind or will acts over the nerves we are unable to say. Persons who have what is figuratively termed "an iron will" can endure pain with almost stoic indifference. Neither tears nor laughter seem to move them. Others there are who have so little command over their nerves that trivial things affect them greatly. To train the mind to exercise its will over the nervous system is highly beneficial.—S. Pesse.

PROF. GOULD has found that the velocity of the electric waves through the Atlantic cables is from seven to eight thousand miles per second, and depends somewhat upon whether the circuit is formed by the two cables or by one cable and the earth. Telegraph wires upon poles in the air conduct the electric waves with a velocity a little more than double this; and it is remarked, as a curious fact, that the rapidity of the transmission increases with the distance between the wire and the earth, or the height of the support. Wires buried in the earth likewise transmit slowly, like submarine cables. Wires placed upon poles but slightly elevated transmit signals with a velocity of twelve thousand miles per second, while those at a considerable height give a velocity of sixteen or twenty thousand miles.

GIVE US STRENGTH.
Father, when the soul is struggling
Mid the surging seas of life,
And the heart lies crushed and bleeding,
Weary of this fearful strife—
Then, oh give each struggling spirit
Strength to breast the fearful tide,
Strength to mount the surging billows
That arise on every side.

THE Church Advocate, of Lancaster, Pennsylvania, in an earnest article against the Baptists making immersion a ground for fencing the Lord's table, says:

"If the rite of baptism must precede membership in the mystical body of Christ, then close communion is right, since no one can have access to the Lord's table who is not a member of his body. But do Baptists teach this doctrine? Not directly, at any rate. But if this position is given up there is very little to fall back upon. For then we shall have the peculiar anomaly of a member of the body deprived of the privilege of deriving the life-blood from the body; a member of the body denied access to the family table; a good, pious, holy soul shut out from a participation of the outward elements, which merely represent the inward realities which he constantly enjoys. Does the Bible indorse such a position? Baptists say the argument for their position is brief, viz: 'Baptism and church membership are prerequisite conditions to participation in the Lord's Supper. Immersion is essential to baptism. Therefore, etc.' We have simply to inquire where the Bible authority is for this first proposition. Membership in the mystical body of Christ is a prerequisite condition, we know, but not membership in a Baptist or any other similar church body. Baptism may be necessary to membership in these human church organizations, but it is not a prerequisite to membership in the true church of God. And it can nowhere be found in the New Testament that when a man is born again he must first be baptized before he can come to the Lord's table. We do not plead for a delay in attending to this expressive rite, much less do we believe in dispensing with it altogether; but we have simply its relation to the communion in view."

THE Baraboo (Wisconsin) Republic tells of an old book in the shape of a volume of Sermons of Minister John Calvin, printed in 1550, comparing well with modern typography, and in binding surpassing all but the most costly books of our time.

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The Christian Advocate.

SATURDAY, DECEMBER 17, 1870.

ABOUT PINS.

Our pins, the oldest of them, come from the tombs. The Egyptians made them for us years ago. They were elaborate and costly in workmanship, the longest being eight inches. These pins are ornamented with large gold heads and hands. The ancient Mexicans used the thorns of the agave and the aloë for pins. Our English grandmothers of the sixteenth century exercised their patience and impatience in using the little pins, which were wooden shewers. I wonder how they dressed the babies of that century.

The first pins made in England were manufactured at Gloucester in 1628. Ten years later they were made in London, and afterward in Birmingham. We owe the business of pin-making in the United States to the war of 1812, which so interrupted our commerce that the value of a six-penny paper of pins rose to a dollar. Our first pins were made by Englishmen, at the old State prison in Greenwich village, which included within the limits of the city of New York. The effort was soon abandoned. Again, in 1830, the same tools were made to do daily in pin-making at Bellemeuse. The enterprise failed. Mr. Leonard Wright of Massachusetts invented a patent in England the first machines that made solid-headed pins. That effort failed to meet success, and in 1840 nine years before the first solid-headed pin was sold in London, the year earlier Mr. John I. Howe of New York obtained a patent on his wire or spun heads, and in 1841 the first machines in which the pin was completely by one process that proved successful. The same year patented in 1841 a process of making pins with gold heads. There are now in the United States eight or nine mills where pins are made, and I am sure that the pin business is almost exclusively his own, four of the mills being in the valley of Narragansett.

Application at one of the Connecticut factories to see a pin machine with the reply: "We will show you with pleasure plenty of them after they are made, and every one except the making of them." There is a secret, wonderful equipment in this mill, where the wire machines devour tons of wire, and send forth millions of pins, all from this department, and the wire is exhausted. A man named Perce invented the machines which were secretly hidden, and a story is told that in his last great period of work and agony, last, after all his work should fail of life, help him in the form of a dream, to his success. The capacity of these mills is seven million a day, or two billion one hundred and fifty-two million per year. The best English pins are put in a paper, which was started to be the quality of American pins; but now, alas, it is made to cover the poorest quality of iron pins as such as are sold at a fraction less than three cents a paper. The pins of the American and Howe companies are put up in the form of a book, and are called "book-pins." A book contains two hundred and sixty-four pins, including five sizes, and weighs one of which is black.

The pins, as first shown at the mill, are of brass and iron. The pins receive whitening from boiling in copper vessels with iron filings. The iron pins receive their whitening by a process which is secret.

After whitening, the pins are put in a machine which throws off the straight, well formed pins, carries away all the heat, and the machine sorts the pins, separating with precision each size, and directing it to its proper receptacle.

The most curious and interesting story is that of putting the pins in the papers. It requires possibly thirty seconds for the pins to pass from the mill into their places in the paper, the same machine holding them by the head, marking them in single file, delivering them over into companies, creating the paper, and fixing them in it. It is the iron pins that have done the best of English pins, and the poorer qualities and even the pins, consumers alone suffering, the merchant buys at the low valuation the cheapest article, and sells it at the price of the best of brass pins. A paper of ultra pins contains three hundred and sixty; the poorer quality, but two hundred and eighty; the cheapest quality of iron pins called Adamantine, between the ultra and the Adamantine, several grades—Hawth and

PLEASANT WORDS RECIPROCATED.

A late number of the Baltimore Christian Advocate contained an editorial which, after reporting the Christian unity and fraternal cordiality between the Methodists and Presbyterians of a certain locality visited by the editor, goes on to say: "We have more congeniality with the Presbyterians than with any other people. The difference of creed is entirely abstract, and belongs more to philosophy than religion. It does not mix with the worship and piety of the people, and we can mingle with them without being reminded of dogmatical differences, and irritated to squabbling by the inevitable red flag of sectarianism, as we are by the Episcopalians and the Baptists."

The Presbyterian of Philadelphia, one of the oldest and most influential organs of its denomination, responds: "It would, perhaps, be difficult to define the exact reasons why there is more congeniality between Methodists and Presbyterians than between any other tribes of Israel; but the fact is undoubted. Theologically they seem to be wide apart; in practical church work and real sympathy they stand side by side, recognizing one another heartily, and preaching in each other's pulpits without hesitation or embarrassment. One reason may be that the polemical age in both bodies is in a measure past, and that both bodies have found the things in which they agree are more numerous and more important than the things in which they disagree."

We agree with the Pittsburg Advocate, which, after noting these fraternal references, observes: "This spiritual union, not organic oneness, is a great need of the Protestant churches. May it grow and spread."

MENTAL TRAINING A CAUSE OF DYSPEPSIA.—Mental anxiety and pecuniary embarrassments, such as loss of property by fire, by failure in business, or by bad habits, and also losses, troubles, disappointed affections, and the loss or the treachery of friends, will frequently cause dyspepsia; too close and too active intellectual labor is also a frequent cause. Editors, authors, and literary persons often engender dyspepsia in this way.

Much brain labor requires much blood at the brain, and an ever-working intellect uses up so much of both blood and nervous force that there is not enough remaining to do the work of digestion.

On the other hand, deranged digestion is sometimes produced by too little exercise of the brain. Persons are frequently met with who have been in active business life, and having accumulated enough to satisfy their ambition, have retired from business. Now, although the brains and bodies retire from active life, yet the poor stomachs very often have their tasks increased. If a man has been for a long time accustomed to eating heartily and working hard, either with body or brain, he had better not relax his working habits without at the same time having a corresponding relaxation in his habits of eating. "He who will not work neither shall he eat," is not only a Bible injunction, but a law of the human constitution, the disobedience of which is often attended with such derangements of digestion, and other bodily infirmities, as to render either property or life of but little value.—*Dr. Miller on Dyspepsia.*

NOT REMEMBERED, YET NOT LOST.—Bishop Haskins of old time thus encourages those readers and hearers of the word who, though earnest in their desires, yet sometimes fail in their efforts to remember the lively oracles: "I have heard of one who, returning from an affecting sermon, highly commended it to some; and, being demanded what he remembered of it, answered: 'Truly, I remember nothing at all; but only while I heard it it made me resolve to live better, and so, by God's grace, I will.' There is a story to the same purpose of one who complained to a holy aged man that he was discouraged from reading the Scriptures because he could fasten nothing upon his memory. The old hermit bade him take an earthen pitcher and fill it with water. He then bade him empty it again, and wipe it clean, that nothing should remain in it. This being done: 'Now,' said he, 'though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the word thou readest, yet thy heart is cleaner for its very passage through.' To the above may be added the following of later date: 'What a sermon we had last Sunday!' said a poor woman who kept a small shop to a neighbor. 'What was it about?' asked her friend. 'I don't remember,' she replied. 'What was the text?' she then asked. 'I cannot quite think,' was the reply. 'But I know that when I got home I took and burned up my bad bushel.'

The fetters of rhyme are no more than a bracelet to the true poet.

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Believing that the publication of Professor Guyot's series has marked a new and better era in the presentation of geographical science, that by it the pupils of this generation will obtain a clearer, more definite and extended knowledge of the world on which they live, and that it is so systematized as to render that knowledge more valuable and permanent, we commend it to the attention of all interested in educational improvements and progress.

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Hall's Valley Plows, cast Iron.
James H. Hall Cotton and Eagle Plows.

We sell all these at manufacturers' prices, and all other kinds of Plows at the lowest market rate.

THOS. B. BODLEY & CO.,
Dealers in Machinery and Agricultural Implements,
No. 9 Perdido St., N. Orleans.

COMMISSION MERCHANTS.

W. H. SUTTON, J. B. ROW, JR., & CO.
SUTTON, POWELL & JULY.

COTTON FACTORS
AND **COMMISSION MERCHANTS.**

156.....COMMON STREET.....156
NEW ORLEANS, LA.
—171—

W. H. DEAMONT, JOHN W. FARNS,
Of Charleston, Tenn. Of New Orleans,
Dr. R. B. FAKES, of Augusta, Ark.

DEAMONT, FAKES & CO.,
Cotton and Tobacco Factors, Forwarding and Commission Merchants.

77.....CARONDELET STREET.....77
NEW ORLEANS.

ANDREW J. AIKEN, JOHN W. WATT,
AIKEN & WATT,
Cotton Factors and Commission Merchants.

90.....CARONDELET STREET.....90
NEW ORLEANS.

Special attention given to orders for the purchase of all descriptions of Produce, Agricultural Implements and Plantation Supplies.

C. L. WALMSLEY & CO.,
Cotton Factors and General Commission Merchants.

21.....PERDIDO STREET.....21
NEW ORLEANS.

ALEX. BRITTON, RICH. E. BRITTON,
BRITTON & CO.,
GENERAL STEAMBOAT AGENTS.

COMMISSION & FORWARDING MERCHANTS.
No. 30 Common St., New Orleans.

H. F. GIVEN,
COTTON AND TOBACCO FACTOR.

—AND—
GENERAL COMMISSION MERCHANT.

No. 11 Canal Street,
NEW ORLEANS.

ROBERT L. WALKER,
Cotton Factor & Commission Merchant.

150.....COMMON STREET.....150
NEW ORLEANS.

B. LASSITER,
REAL ESTATE AGENT,
OPELOUSAS, LA.

Also Agent for the McNeely & McNeely WAGON & J. H. DOWD & CO.'s Improved Patent Portable Steam Engines, and Brooks' Revolving Wrought Iron SCREW PIPES.

References:—Rev. John W. Wilkinson, Streetcar, Louisiana; R. Aycock, Canal; New Orleans; J. M. Case, 25 Poydras Street, New Orleans.

HAWESSEE COLLEGE,
MONROE COUNTY, EAST TENNESSEE.

Having taken charge of this school, I desire to call the attention of students in the Cotton States to the excellent location, the healthful climate and cheap board. We are in the best part of East Tennessee, seven miles east of Sweetwater, on the great line of railroad, and two miles from Madisonville, which is our post office.

The college has been in operation for twenty years, and has bearing arrangements for about fifty students. The steward supplies his table from his own farm, and gives the best that the country affords, well prepared, and furnished rooms, at

Two Dollars and a Half per Week.
Tuition is \$40 per annum. Students will be received at any time, and charged to the end of the term.

REV. P. M. GRACE,
Madsenville, Tenn.

CENTENARY MALE INSTITUTE,
SUMMERFIELD, ALABAMA.

reopens on the FIRST MONDAY of next October.

The school is in good condition. It has had a steady increase every year since it has been in the hands of the present teachers. The total expenses from October to July will be only \$231.50.

Hacks will run daily between Summerfield and Selma at the option of the season.

JOHN MASSEY, Principal.

MEMPHIS CONFERENCE FEMALE INSTITUTE, JACKSON, TENN.

This old and popular institution affords all the advantages of a first class Female College, and is steadily improving.

Charges are moderate. Fall session begins SEPTEMBER 5, 1870.

For catalogue address the President, 405 3d
REV. A. W. JONES, D. D.

SCHOOLS AND COLLEGES.

WESLEYAN UNIVERSITY,
FLORENCE, ALA.

This school, which was founded in 1828, is now in the hands of the Wesleyan University. The Faculty is composed of the most distinguished scholars and ablest teachers. The course of study is liberal and comprehensive, embracing all the branches of literature, science, and art. The students are prepared for the ministry, for the law, for the medical profession, and for the various branches of civil and military service. The school is well equipped with all the necessary apparatus and books. The charges are moderate, and the students are well cared for.

TERMS PER SESSION OF FIVE MONTHS.
Tuition in the University, per session, \$30.00
Tuition in the Grammar School, 25.00
Tuition in the Law Department, 40.00
Incidental fees, 2.00
Tuition and incidental fees required at admission, 5.00
Boarding can be had in the best families at from \$10 to \$20 per month.

For particulars see circular, or apply to the President, Rev. Dr. Anderson, or to Hon. W. H. SUTTON, J. B. ROW, JR., & CO., 156 Common St., New Orleans, La.

TUSKEGEE FEMALE COLLEGE,
TUSKEGEE, ALABAMA.

The Fifteenth Annual Session begins SEPTEMBER 15, 1870, and continues forty weeks, divided into two equal terms.

REV. GEORGE W. PRITCHARD, M. A., President.
REV. B. B. ROSS, M. A., Professor of Latin and Mathematics.
DR. S. M. BARTLETT, Director of Music.

The President calls particular attention to the fact that Rev. B. B. Ross of the Alabama Conference has accepted the professorship of Latin and Mathematics in the institution. Dr. Ross is a graduate of Harvard University, and has been professor of Mixed Mathematics in that institution for two years. His speciality is in the practical study of mechanics, his acquaintance with the practical sciences being of the highest order. The President also calls attention to the fact that the college has a most spacious and comfortable building, and that the faculty is composed of the most distinguished scholars and ablest teachers. The course of study is liberal and comprehensive, embracing all the branches of literature, science, and art. The students are prepared for the ministry, for the law, for the medical profession, and for the various branches of civil and military service. The school is well equipped with all the necessary apparatus and books. The charges are moderate, and the students are well cared for.

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WESLEYAN FEMALE INSTITUTE,
STANTON, VIRGINIA.

will begin its next session September 20, 1870, and close June 22, 1871.

REV. WILLIAM A. HARRIS, President.
With Thirteen Professors, Teachers, etc., etc.

Than this no College for Young Ladies has a larger number of students. It is the only college in the South where French is taught by a native master of the language. Professor in Department of Music has no superior in any school; and others, in the same department, are of the highest order. The college is in the hands of the most distinguished scholars and ablest teachers. The course of study is liberal and comprehensive, embracing all the branches of literature, science, and art. The students are prepared for the ministry, for the law, for the medical profession, and for the various branches of civil and military service. The school is well equipped with all the necessary apparatus and books. The charges are moderate, and the students are well cared for.

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SCHOOLS AND COLLEGES.

LOUISIANA STATE UNIVERSITY,
Baton Rouge, Louisiana.

Founded and supported by the State of Louisiana.

The Faculty, which is now in progress, will close at the end of the year. The next session will begin on the first Monday in September next, and will continue ten months.

The University is a full corps of the instruction in all branches of literature and science, and is the best of the kind in the South.

The course of study embraces a Preparatory and an Academic Department, including a Literary, Scientific and Optional Course, a School of Civil Engineering and a Commercial School.

Library, Apparatus and Cabinets are well selected and valuable. The theological and Mineralogical Cabinets, etc., the largest and most complete in the South, embracing the extensive collections of the late Col. Wallace, of Mississippi, and the Cabinets of the Topographical, Geological and Botanical Survey of Louisiana.

Admission granted to students not under fifteen years of age, who know arithmetic, English, grammar and geography.

Expenses of every kind, except clothing, for ten months, \$50; \$200 payable in advance, balance February 1; or by accepted draft, at eight percent, for ninety days. Payments may be made through the Canal or Citizens Bank.

Students received at any time during the session and charged from date of entrance.

Discipline, military, with daily drill. A battery of four guns will add facilities for instruction in military. Uniform of cadet: Gray cloth, to be had at the Institution at a cost of \$25 per suit.

For further information address
—P. BOYD, Superintendent,
Baton Rouge, La.
Office of the University in New Orleans, at St. Charles & Canal, 29 Camp Street.

VIRGINIA FEMALE INSTITUTE,
STANTON, VIRGINIA.

REV. R. H. PHILLIPS, M. A., Principal.
With American Assistants.

The Twenty-fifth Annual Session will open SEPTEMBER 15, 1870.

From over a thousand testimonials from Southern patrons we select the following: from General Robert E. Lee, President of Washington College; General Francis H. Smith, President of the Virginia Military Institute; and General W. N. Pendleton, Lexington, Virginia.

"We, the undersigned, have had daughters educated at the Virginia Female Institute, in Stanton, under the care of Rev. R. H. Phillips. They therefore know it to be a thoroughly excellent and superior institution for young ladies, and they cordially recommend it to be so, even beyond its past extended patronage."

R. E. LEE.
FRANCIS H. SMITH.
WM. N. PENDLETON.

LEXINGTON, VA., March 14, 1870.

For circulars, with full information, address Rev. R. H. PHILLIPS, Principal, or Rev. J. C. WHEAT, Vice Principal, Stanton, Virginia.

HOMER COLLEGE,
HOMER, LOUISIANA.

The scholastic exercises of the Full Session of this College, located at Homer, Louisiana, under the care of the Methodist Episcopal Church, South, will begin on the FIRST TUESDAY of September next.

PAULLEY.
Rev. J. E. Combs, President and Professor of Mental and Moral Science, Greek Language and Literature.
J. W. Nicholson, Professor of Pure and Mixed Mathematics, and Natural Science.
A. C. Canby, M. A., Adjunct Professor of Languages and English Literature.

The Preparatory Department is under the care of all the Faculty.

TERMS PER SESSION OF FIVE MONTHS.
Tuition in College Department, \$25.00
Preparatory studies, \$15.00 and 20.00
Contingent fee, 1.00

Board in private families, per month, \$14. Board with room furnished, \$16.

Total expenses for board and tuition will range from \$85 to \$105 per session, while the course of studies is as full and thorough as that of any college in the land.

Active measures have been taken for a full and permanent endowment.

For health and association it is believed that the location cannot be surpassed.

It is the aim of the Trustees to place Homer College in the front rank.

For further particulars address
m20 1y
—W. F. MORELAND.

STONEWALL INSTITUTE,
Thirteen Miles North of Selma, Ala.

This School for Boys opens its sixth annual session on OCTOBER 3, 1870.

D. C. B. GANNETT, Principal, and Teacher of Languages.
JOHN P. BEAMMOOK, Teacher of Mathematics.

But few schools accomplish as much for its pupils as this one.

It is in the quiet country. Its teachers give instruction nine hours per day, including two nights.

The Institute belongs entirely to the Principal.

Two Hundred and Sixty Dollars will cover nine months' board, tuition and washing. Transportation from Selma to the Institute on every Wednesday and Saturday in October to the twenty-second, free of charge.

Refer to Bishop J. C. Kewer and John M. Bonner, Esq., New Orleans, Louisiana.

For further particulars apply to the proprietor,
m27 6i
—D. C. B. GANNETT, Principal.

ROANOKE COLLEGE, SALEM, VA.
Next Session Begins September 5.

This Institution is a full corps of instructors, a thorough course of studies, and aims at the highest grade of scholarship. Its superior educational advantages, moderate expenses, healthy location, and excellent mail, traveling and telegraphic facilities, render it well worthy the attention and patronage of the South.

Expenses for session of ten months, about \$210.00.

This estimate includes board and tuition, embracing modern languages, and advance on the above for students boarding in private families.

For further particulars, catalogues, etc., address
REV. R. F. BUTTLE, D. D.,
1716 3m
—President of the College.

TENNESSEE FEMALE COLLEGE,
FRANKLIN, TENNESSEE.

Fall Session for 1870 Begins Monday September 5.

The claims of this Institution rest on the state, extent and thoroughness of the culture it bestows. The climate is favorable for study, the only one that makes scholars.

It refers to its numerous, including distinguished educators and gentlemen eminent in the world and in the professions.

Catalogues sent on application.
E. K. HARRIS, President.

ADVOCATE CALENDAR, 1870.

MONTHS.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
JAN.	1	2	3	4	5	6	7
FEB.	1	2	3	4	5	6	7
MAR.	1	2	3	4	5	6	7
APR.	1	2	3	4	5	6	7
MAY.	1	2	3	4	5	6	7
JUN.	1	2	3	4	5	6	7
JULY.	1	2	3	4	5	6	7
AUG.	1	2	3	4	5	6	7
SEPT.	1	2	3	4	5	6	7
OCT.	1	2	3	4	5	6	7
NOV.	1	2	3	4	5	6	7
DEC.	1	2	3	4	5	6	7

NEW ORLEANS MARKETS.

From the N. O. Price Current.

We have no material change to notice in the general market since our last report. Only a moderate business has been done in most branches of the wholesale trade, although stocks are still ample and well assorted, and offered at reasonable prices. Sugar and molasses have been in fair request at steady prices. The movement in Western produce has been on a limited scale, but double extra and the lower grades of flour have been wanted for shipment, with only a scant supply.

A cold rain storm, with heavy winds, commenced on Friday evening, and continued with little or no intermission until late on Saturday night. Some apprehension has been excited of the effect of the storm on the unpicked cotton fields, but as yet we have no specific intelligence on the subject. Nothing of especial interest has transpired with regard to the cane.

Corrected.—The following are the arrivals since the ninth instant:

Louisiana and Mississippi.....	21,402
Arkansas.....	1,643
Lake.....	1,483
Mexico.....	131
Florida.....	146

Total..... 24,945

On Saturday operations were restricted by dark and rainy weather, but the demand was nevertheless fair, and 7,100 bales changed hands at irregular prices, without any notable variation. On Monday, with fine weather and a more copious supply, and the demand being moreover stimulated by the simultaneous receipt of several orders by cable, buyers came forward with increased spirit, and, although factors were more stringent in their pretensions, refusing to accept the inside figures of Saturday, yet the sales summed up 13,250 bales, which was 2,750 bales in excess of the largest previous business this season, low middling closing at 14 to 14½c, and middling at 14½ to 14¾c. On Tuesday the market opened with a good inquiry, and as factors met the demand freely, occasionally making some concessions, claimed on the tendency of prices at New York, the business comprised 10,150 bales, partly at previous rates, and partly at figures which had been previously refused.

This makes an aggregate for the past three days of 30,500 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 380,810 bales, against 345,435 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 217,931 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 214,392 bales to Great Britain, and a decrease of 90,468 to France, and 5,651 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary.....	12½ to 13
Good ordinary.....	13 to 13½
Low middling.....	13½ to 14
Middling.....	14 to 14½
Strict middling.....	14½ to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales.....	20,696
Arrived past three days.....	24,945
Arrived previously.....	388,235-413,180

Exported past three days..... 12,637

Exported previously..... 276,146-288,803

Stock on hand and on shipboard..... 145,073

SUGAR.—A good demand and firm market have prevailed. The sales on Saturday and Monday embraced 1,200 hogsheds at 6 to 6½c per pound for inferior, 6½ to 7½c for common, 7½ to 8c for fair, 8½ to 9c for good fair, 9½ to 9¾c for fully fair, 10 to 10½c for prime, 11 to 11½c for choice, 8½ to 10½c for seconds, 11 to 11½c for yellow clarified, and 11½ to 12½c for white.

MOLASSES.—The demand has been fair, but prices have ruled a little easier for buyers, and 3,500 barrels were sold on Saturday and Monday at 25 to 35c per gallon for inferior, 40 to 46c for common, 49 to 51c for fair, 53 to 56c for prime, and 57 to 58c for choice.

CORN.—This article has been in moderate supply.

MONETARY.—Gold, 110½ to 110¾.

American silver half dollars, 107 to 108, and Mexican dollars at 1 to 1½ per cent. premium in gold.

The sales of bonds include \$7,000 new City Seven per cents, ex-coupons, on Saturday at 70½; \$700 on Monday at 69½, and \$3,000 at 70; and \$26,000 Railroad City Sixes on Tuesday at 69½ to 70, and \$2,000 new City Sixes at 70.

City Treasury notes are quoted at 23 to 25 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Dec. 13, 1870.

Texas cattle, choice, per head.....	\$ 10 to 15
Texas cattle, second quality, per head.....	22 to 35
Texas cattle, third quality, per head.....	14 to 20
Hogs, per lb. gross.....	8 to 10c
Sheep, first quality, per head.....	\$ 4 to 5
Sheep, second quality, per head.....	3 to 4
Sheep, third quality, per head.....	2 to 3
Milch cows, choice, per head.....	100 to 110
Milch cows, per head.....	50 to 80
Texas cows, with calves.....	10 to 15
Calves, per head.....	8 to 14
Yearlings, per head.....	8 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural Implements.....	5 00	7 00
Cotton gins.....	5 00	7 00
Cultivators, hand.....	7 50	10 00

Cultivators, riding.....	50 00	75 00
Cultivators, walking.....	40 00	50 00
Shovels.....	8 00	15 00
Spades.....	9 00	15 00
Axes.....	10 00	15 00

Bagging, ½ yard.....	25	30
Kentucky.....	25	30
East India.....	25	30

Bale Rope, ½ D.....	1 05	1 10
Kentucky.....	1 05	1 10
East India.....	1 05	1 10

Brick, ½ D.....	5 00	6 00
Crackers.....	5 00	6 00
Bricks, ½ M.....	10 00	12 00

Lumber.....	47 00	50 00
English.....	37 50	40 00
American.....	37 50	40 00

Sperm, New Bedford.....	59	60
Tallow.....	13	14
Adamantine.....	13	14

Chocolate, ½ D.....	25	35
No. 1.....	25	35
Sweet and spiced.....	35	67

Older, ½ bbl.....	13 00	15 00
Western.....	13 00	15 00
Northern.....	13 00	15 00

Coal, ½ ton.....	15 00	16 00
Cannel.....	11 00	12 00
Anthracite.....	11 00	12 00

Coffee, ½ D.....	25	30
Havana (currency).....	25	30
Java.....	25	30

Cordova.....	25	30
Copper, ½ D.....	30	33
Braziers.....	30	33

Sheathing.....	33	35
Copper bolts.....	33	35
Yellow metal.....	25	26

Cordage, ½ D.....	22	23
Manilla.....	22	23
Tarred, American.....	22	23

Russia.....	30	30
Corn meal, ½ bbl.....	3 50	3 60
Corn seed.....	12 00	14 00

Bough, ½ ton.....	15 00	15 00
Dyes, ½ D.....	44	44
Logwood, Campy.....	44	44

Purlic, Tampico.....	1 75	1 85
Indigo.....	1 75	1 85
Madder.....	20	22

Eggs, ½ dozen.....	45	48
Feathers, ½ D.....	50	55
Flax, ½ box.....	1 40	1 50

Cod.....	60	65
Herrings.....	21 00	27 00
Mackerel, No. 1, ½ bbl.....	13 00	13 00

Mackerel, No. 2.....	9 50	9 50
Mackerel, No. 3.....	4	6
Flour, ½ bbl.....	5 50	5 62

Double extra.....	5 00	5 20
Superfine.....	4 25	4 35
Pine.....	4 25	4 35

Common.....	3 50	3 75
Prunes.....	15	16
Pigs, drum.....	14	20

Dried apples.....	5	6
Currents, new.....	13	14
Almonds, soft shell.....	21	21

Balding, M. R., ½ box.....	2 55	2 55
Balding, M. R., ½ box.....	2 55	2 55
Lemons, Palermo, ½ box.....	6 00	6 00

Oranges, La. & M., ½ box.....	7 50	9 00
Oranges, Palermo, ½ box.....	7 50	9 00
Glass, ½ box of 6 feet.....	3 25	3 75

French, 8 by 10.....	3 25	3 75
French, 10 by 12.....	3 50	4 00
French, 12 by 18.....	4 00	4 50

Grain, ½ bushel.....	50	55
Oats.....	75	80
Corn, shell.....	8 50	9 00

Beans, ½ bbl.....	25	28
Hops, ½ D.....	1 20	1 40
Malt, Western.....	1 60	1 65

Malt, Canada.....	1 60	1 65
Gumpowder, ½ keg.....	8 50	9 00
Gunny bags, ½ bag.....	20	22

Hay, ½ ton.....	14	14
Northern.....	14	14
Louisiana.....	14	14

Hides, ½ D.....	14	14
Mexican dry flint.....	14	14
Country dry flint.....	14	14

Texas stretched ditto.....	12	13
Dried salted.....	12	13
Wet salted, city slaughter.....	9	13

Iron, ½ ton.....	45 00	45 00
Pig.....	4	4
Country bar, ½ lb.....	4	4

English.....	3	4
Swedes, assorted.....	7	7
Hoop.....	6	8

Roller.....	6	8
Ball.....	6	8
Nail rods.....	10	12

Cotton ties.....	51	51
Castings, American.....	51	51
Lime, ½ bbl.....	1 75	2 50

Shell lime.....	2 25	2 50
Rockland, etc.....	2 25	2 50
Cement.....	2 25	2 50

Plaster Paris.....	3 50	3 75
Molasses, ½ gallon.....	40	45
Louisiana.....	40	45

Cuba.....	40	45
Refined rebelled.....	40	45
Gray country.....	6	6

Black country.....	6	6
Select water-rolled.....	9	10
Nails, ½ D.....	4 75	4 90

American, 4 D.....	14	16
Wrought, German.....	14	16
Wrought, English.....	14	16

Naval stores.....	3 50	3 75
Tar, ½ bbl.....	2 25	2 50
Pitch, ½ bbl.....	2 25	2 50

Rosin, No. 1.....	2 25	2 50
Rosin, No. 2.....	2 25	2 50
Rosin, No. 3.....	1 75	1 80

Spirits Turpentine, ½ gal.....	38	40
Yarnish, bright.....	50	55
Oil.....	1 20	1 25

Coal oil, in barrels.....	33	34
Coal oil, in cases.....	35	40
Lime, raw.....	1 05	1 10

Sperm.....	2 75	3 00
Whale, refined.....	1 00	1 10
Cotton seed, crude.....	30	35

Cotton seed, refined.....	50	55
Castor.....	2 00	2 25
Tanners', ½ gallon.....	90	1 00

Oil cake.....	14	15
Lime, ½ ton.....	23 00	27 50
Provisions, ½ bbl.....	23 00	27 50

Beef, mess, Northern.....	23 00	27 50
Beef, dried, ½ dozen.....	23 00	27 50
Beef tongues, ½ dozen.....	23 00	27 50

Pork, mess.....	23 00	27 50
Hams, ½ D.....	19	21
Hog, round, ½ D.....	19	21

Hams, canvassed.....	22	23
Shoulders.....	14	15
Green shoulders.....	14	15

Lard, prime, in tierces.....	34	35
Butter, Northern.....	23	24
Butter, Western.....	18	19

Cheese, American.....	10	11
Potatoes, ½ bbl.....	2 25	3 25
Onions.....	3 00	4 00

Apples.....	3 00	5 00
Cabbages, ½ crate.....	8 00	10 00
Rice, ½ D.....	4	8

Louisiana.....	4	8
India, (gold, in bond).....	8	8
Carolina.....	8	8

Sugar, ½ D.....	13	14
Havana, white.....	10	11
Havana, yellow.....	10	11

Havana, brown.....	10	11
Muscovado.....	10	11
Wheat.....	10	11

Bury.....	10	11
Louisiana, native.....	10	11
Texas, ½ D.....	10	11

Special Notices.

Mason Dist., N. Mississippi Conference.

FIRST ROUND OF QUARTERLY MEETINGS.

Macon station.....	Jan. 7, 8
Crawfordville, at Artesia.....	14, 15
Starkville station.....	21, 22

Starkville, at Whitefield.....	28, 29
Brookville, at Brookville.....	Feb. 11, 12
Macon, at Somerville.....	18, 19

Louisville, at Salem.....	Mar. 4, 5
Plattsburg, at Plattsburg.....	11, 12

A. C. ALLEN, P. E.

New Orleans Dist., Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Felicity street, 7 P. M.....	Nov. 8
Jefferson City and New Orleans.....	9
et. at La. avenue, 7 P. M.....	26, 27

Thibodaux, at Thibodaux.....	Dec. 12
Corondelet street, 7 P. M.....	17, 18
Moreau street and Algiers, at.....	14

Moreau street, 7 P. M.....	17, 18
Baton Rouge.....	17, 18
German charges, at Dryades st.....	23

Laquimine.....	Jan. 1
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LINTS PARKER, P. E.

Opelousas District, Louisiana Conference.

FOURTH ROUND OF QUARTERLY MEETINGS.

Grand Cheniere.....	Nov. 5, 6
Bayou Mallet.....	12, 13
Vermillionville.....	19, 20

Washington.....	25, 26
Opelousas.....	27, 28
Plaquemine Bridge.....	Dec. 3, 4

Abbeville.....	9, 10
New Iberia.....	11, 12
Pattersonville.....	16, 17

Franklin.....	18, 19
Coulee Croche.....	24, 25

J. D. ADAMS, P. E.

NEW STYLES

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES.

VOL. XVI.

NEW ORLEANS, SATURDAY, DECEMBER 24, 1870.

NO. 49.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 20.—House.—After some unimportant business the amnesty bill was resumed.

Mr. Dugger, of Texas, spoke in favor of general amnesty, but it had been buried last week under Arlington Cemetery. Himself and colleagues therefore had concluded that the interests of the national Republican party required them to vote for Bingham's amendment; that failing, for Beck's.

Mr. Manning favored general amnesty.

Mr. Bingham said that the question touched the honor, and, in some sense, the prosperity of the American people. The first vote would be upon his amendment, which excluded only officers of the United States in 1860 and 1861, and those who, since the first of June last, had held offices to which they were ineligible. They should vote against Mr. Farnsworth's bill for general amnesty. The country was not prepared to take that step. Bingham's bill only excepted some two hundred.

These relieved could not by any possibility harm the republic. There were about twenty thousand among those suffering disabilities who were about as guilty of the blood of this country as the members of this house. If his own amendment was rejected, he would vote for Mr. Beck's, but under no circumstances for the bill reported by Mr. Butler.

Mr. Fitch favored universal amnesty. He believed that General Breckinridge might safely be allowed to defend the principles of secession in the Senate.

Mr. Sheldon, of Louisiana, spoke in favor of universal amnesty, and remarked that his State had twenty-five thousand Republican majority, and had abrogated every vestige of disability by a vote of one hundred and three thousand in the affirmative to less than one thousand in the negative. Believing with the people of his State, he was in favor of universal amnesty, and he warned his political friends that the time was coming when every one of them would take the same position.

Mr. Connor, of Texas, spoke in favor of universal amnesty, and denounced the corrupt Southern State governments, especially that of Texas.

Mr. Hamilton, of Florida, protested solemnly against universal amnesty.

Mr. Butler moved the previous question upon the pending amendments.

Mr. Bingham asked Mr. Butler to keep faith with the House.

The previous question was seconded—91 to 84—when Mr. Butler yielded to the motion to adjourn.

Butler's programme appears to be to have the amendments defeated, then have the bill recommitted, which will defeat amnesty of any kind this session. The vote on the amendments occurs to-morrow.

Senate.—A struggle occurred between the friends of a change in the sugar tariff and San Domingo. Mr. Sherman waives the sugar bill, saying it is only to clear an ambiguity, and ought to pass.

Mr. Edmunds asked for a reading of the San Domingo resolutions. He saw no objections to them, as they only called for information. He was opposed to the acquisition of San Domingo, and probably should remain so, but would be glad to get information which the resolutions would elicit.

Messrs. Sumner and Morton came into sharp collision, and business was much clogged by the struggle for precedence of various bills in which Senators seemed to have a personal interest.

A motion to refer the sugar question to the Finance Committee was lost.

The San Domingo bill was then resumed and discussed to adjournment.

WASHINGTON, Dec. 20.—The House Committee on Commerce heard arguments to-day in favor of a European line of steamers.

The President nominated Mr. Farnell United States marshal for the western district of Texas.

There was no executive session of the Senate to-day.

WASHINGTON, Dec. 20.—The Senate refused to refer the question of changing the sugar tariff to the Finance Committee, which would have postponed action until after recess, by a vote of 27 to 13. The San Domingo question was then taken by yeas and nays. Unless Mr. Vickers talks sugar to adjournment, the sugar change will pass before adjournment on Thursday, when the bill will go to the President.

dent. There is no doubt of the President's approval. The bill excludes the terms raw and Muscovado, and rates sugars exclusively by the color or the Dutch standard.

FOREIGN.

VERSAILLES, Dec. 18.—The tenth Prussian corps, on occupying Vendôme on Friday, captured six guns and one mitrailleuse. Next day Von der Tann took Epinay, with two hundred and thirty prisoners. A German detachment from Chartres defeated six French battalions at Bron; the loss of the latter was one hundred, and that of the Germans thirty-six killed and wounded.

MADRID, Dec. 18.—At a caucus of deputies of the majority in the Cortes last night they adopted a resolution in favor of the dissolution of the Cortes as soon as the new King has taken the oath of office.

BORDEAUX, Dec. 19.—Brittany is greatly excited, and the people are all taking up arms. Troops going forward nearly close the roads to the public.

LONDON, Dec. 19.—News has been received from Paris that provisions are plentiful and will last three months. Great confidence felt in future successes.

A large open air meeting was held in Trafalgar Square last night. Speeches were made, and resolutions sympathizing with France passed. The Germans have invested Longres.

Sorties from Paris are numerous, but all have been repulsed at Versailles.

The Baden chambers has created a further credit for the prosecution of the war.

The King of Bavaria announces the concurrence of all German princes and free towns in bestowing the imperial crown upon the King of Prussia.

ST. PETERSBURG, Dec. 19.—The Czar has severely reprimanded the corporation of Moscow for petitioning in behalf of free press, religious toleration and other reforms.

BORDEAUX, Dec. 19.—Some of the journals assert that there has been trouble in Paris; but semi-official advices state that Paris was quiet and animated with one sentiment—that of common defense.

Reports from the forces in the north and east are good.

There is some excitement here over the promulgation of false news over the forged signature of Gambetta, the purpose being apparently the cause of reaction by the dissemination of news unfavorable to France.

Dispatches of this sort, purporting to come from Havre, appeared simultaneously in all parts of France. It was soon discovered, however, it was a Prussian device. It is noticeable that the opposition of the journals is more violent toward Prussia than ever.

ROME, Dec. 20.—The ministerial project, guaranteeing the independence of the Holy See, covers twenty points, viz:

The Pope's personal inviolability; retention of the palace guards; three-quarters of a million lives annually for the guard and civil list; the papal residences of the Vatican, Santa Maria and Maggiore, in Rome, and Castle Gondolfo, in the country, to be free from taxation and ordinary jurisdiction of the State; the locality occupied by the general council of the church to enjoy the same immunities.

Criminals taking refuge shall not be arrested without the consent of the conclaves. Such residences shall be free from the exportation laws. No searches or sequestration of books or documents of sacred congregations shall be made. The Pope shall be free in publishing the acts of his ministry. Cardinals and ecclesiastics participating in such acts shall be free from molestation. Free correspondence between the Pope and the Catholic world, and pontifical jurisdiction shall be exercised free of contest by the State. Ecclesiastical meetings without government permission. The nomination of all benefices, dignities and officers of the church shall be made without government interference. Episcopal oaths of allegiance to the King are abolished, and institutions for the education of priests shall be under the direction of the Pope.

BERLIN, Dec. 21.—The Kreuz Zeitung says, regarding the neutrality of Luxemburg, that diplomatic negotiations are impossible in time of war. The German armies would thereby be compromised, while an abrogation of treaties will secure their safety. Prussia is ready to submit her claims to arbitration, without affecting the position of Luxemburg as an independent State.

The Diet of Hesse Darmstadt has approved the Federal treaties, and voted further war credit.

LONDON, Dec. 21.—There has been no recent communication between King William and the Pope.

LIVERPOOL, Dec. 21.—The bark John Tyler, from Charleston, was partially burned, and scuttled to save the hull and cargo.

CONSTANTINOPLE, Dec. 21.—It is untrue that Turkey is determined to act independently of the other powers.

LONDON, Dec. 21.—Prussia, in accepting a conference, stipulates that only matters connected with the treaty of 1856 will be considered. The adherence of France to the conference is still wanted.

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SOUTH CAROLINA CONFERENCE.

This body convened in Charleston on the seventh of December—Bishop Pierce presiding, a little fatigued, no doubt, from the labors of the North Carolina and North Georgia Conferences, without any intervening rest. Most of the preachers were present at roll-call, and nearly all came in during the day.

Rev. F. M. Kennedy was elected secretary, and Rev. W. C. Power, Rev. O. A. Darby and T. S. Moorman assistant secretaries.

The following candidates were received as probationers for the itinerancy: J. Sidney Beasley, G. M. Boyd, E. Toland Hodges, Robert N. Wells and Welborn D. Kirkland.

Continued on trial: Jesse A. Clifton, George T. Harmon, J. M. Boyd, Joseph F. England and A. A. Gantt. Received into full connection: T. E. Wannamaker, L. C. Loyal and William Thomas.

The following, from the territory transferred by the last General Conference to the North Carolina Conference, were reported by the Bishop as retransferred to this Conference: R. R. Dagnal, R. P. Franks, John Finger, A. P. Avant, E. J. Meynard and R. R. Pegues.

Passed to the fourth year: S. P. H. Elwell and R. L. Duffie.

The following were continued supernumerary: R. B. Tarrant, C. Betts, A. McCornodale, F. M. Morgan, R. C. Oliver, W. Smith and S. B. Jones.

The following were continued on the list of supernumeraries: N. Talley, J. W. Townsend, W. C. Patterson, M. L. Banks, Lewis Scarborough and A. L. Smith.

Rev. Dr. Bachman, of the Lutheran Church, was introduced and addressed the body in pleasant fraternal salutations.

Dr. Poisel, of the Baltimore Conference, being introduced, presented the claims of the Southern Quarterly Review. He claims that it has no peer in America—no superior in the world.

At eleven o'clock, minute business was suspended to listen to a sermon from the venerable Dr. Pierce, to the undergraduates, from Second Tim. ii, 15.

Business being resumed, Rev. Dr. Harrison, of the North Georgia Conference, was introduced and represented the interests of the Publishing House at Nashville, and its various publications.

Rev. H. A. C. Walker presented resolutions in approbation of the sermon of Dr. Pierce, and thanks for his visit to this body.

July Harris, a colored man, and licensed preacher, was elected to deacon's orders.

The credentials of C. H. Spears and Wesley Boyd, on recommendation from their respective quarterly conferences, were ordered to be restored.

Rev. Dr. Bond, of Baltimore, and Rev. Mr. Hubert, of Warrenton, Georgia, were introduced.

On motion of Dr. Smith, G. W. Williams, Francis J. Pelzer and Samuel H. Nelson were confirmed as trustees of the Bishops' House in the city of Charleston. And the trustees of said property were instructed to convey the same by legal process to the South Carolina Conference.

On motion of R. C. Oliver, a committee of five was ordered to consider the expediency of establishing an Orphan Home in the bounds of this Conference, viz: R. C. Oliver, J. W. Hubbard, W. R. Mood, Aug. W. Walker and G. F. Round.

G. J. Griffiths, a member of Spurgeon's church, London, was, on motion of Rev. J. W. Kelly, received as a member of this body, and elected to deacon's orders.

J. W. Gattlin and B. D. Smart were received as probationers into the traveling connection.

Rev. A. B. Stephens, on account of severe affliction during the past year, was granted a supernumerary relation.

J. A. Wood and J. J. Carpenter were placed in a supernumerary relation by request.

J. W. Hodges was located at his own request.

The Legal Conference, Rev. Dr. Smith in the chair, held a brief session, the amount of funds in hand being scarcely sufficient to excite general interest.

Dr. A. E. Williams presented the draft of a constitution of a proposed "Tithing Society of the South Carolina Conference," the object of which is the relief of cases of special necessity, and to aid supernumerary preachers and the widows and orphans of deceased ministers.

Dr. A. E. Williams feelingly advocated the proposition, which was then referred to a committee, consisting of Rev. H. M. Mood, T. Mitchell, T. J. Clyde, A. E. Williams, S. Bobo and H. J. Sheridan.

L. A. Johnson and R. B. Alston were continued supernumerary.

The Bishop announced the missionary debt due by this Conference, after all former payments, and in addition to money now in hand, as about \$900, and proposed that the amount be paid or pledged to-day.

The secretary called the roll and members responded to about a few dollars in excess of the specified amount.

Alexander Owens, William A. Ferrell, A. J. Joy and W. J. Wilson, licensed local preachers, were elected to deacon's orders.

Jonathan Sweet and H. N. Sweet, local deacons, were elected to elder's orders.

George J. Griffiths, yesterday elected to deacon's orders, was elected to elder's orders.

Claudius Miller, a member of the Baltimore Conference of the Protestant Methodist Church, was, on application, received as a member of this body.

The Committee on Education submitted a report, hereafter to be published. An agent is recommended in behalf of Wofford College.

The Committee on Books and Periodicals submitted their report, which was adopted. It will be published hereafter.—*South Christian Advocate.*

CHRISTIAN CARD-PLAYING.—A missionary of the New York Port Society, going into a sailor boarding-house, found eight young seamen playing cards. He tried for some time to gain their attention without avail, and at length saying, "I will play cards also," laid down on the table the tracts "Little Sins" and "Too good to be true." First one dropped his cards, then another, until all had stopped playing. The missionary then addressed them as follows: "Perhaps most of you, if not all, have praying mothers. How would you like to have that mother see you play cards, and take the name of her Saviour and your Saviour in vain? Remember that though your mother does not see you, yet God does, and all your sins are noted by the recording angel against you, and unless you repent they will meet you at the judgment."

As he arose to leave one of the young men followed him to the door and said: "You touched a tender chord in my heart, and I would be glad to have you pray for me."

They retired to the sailor's room and knelt in prayer, and while thus engaged the other card-players came in and joined the praying circle. Tears were shed and promises made in that little attic which we may hope were the germs of a new and everlasting life. They at once commenced a life of prayer, which was continued while they remained in port, and their last words before going to sea were: "By the help of God we will do our duty to God and our shipmates."—*N. Y. Evangelist.*

NOT THAT WAY.—"I say, captain," exclaimed an impatient traveler on board a steamboat going to in a fog, "are you not going to start soon?" "As soon as the fog clears up," replied the captain.

"Well, it's starlight now overhead," said the man. "O yes; but we are not going that way."

NEVER enter a sick-room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to a pill or powder.

NEW PUBLICATIONS.

OUR NEW SUNDAY SCHOOL PUBLICATIONS.—We are indebted to the Publishing House at Nashville for early copies:

1. *Our Little People*, designed for the youngest children, the infant classes of the Sunday schools, is a single leaf containing two pages of reading matter and illustrations, adapted to the comprehension of "the lambs of the fold." There is a number for each week in the month, and each number contains questions on the uniform lesson of the day. We think the little people and the big people will all be pleased with this paper.

2. *Sunday School Visitor*.—This comes out with a new head, rather better than the old, very beautiful and expressive. We will not attempt to describe this tasteful vignette, as our readers, old and young, must take the Visitor and see it for themselves. The copies of the Visitor before us are for weekly distribution—the four numbers for January—and each number contains four pages. The pages are the same in size as heretofore. We very much like the idea of a weekly distribution, and are glad to see the adoption of it by the agent and editor. There is an edition issued for semi-monthly distribution, to meet the wishes of those who prefer it. The contents of the January numbers are varied and admirably suited to the tastes and wants of the young. It is no easy matter to make an interesting child's paper, but Dr. Haygood has succeeded in it.

3. *Questions on the Lessons*.—This is a slip of four pages, containing questions and notes on the uniform lessons for each Sunday in the month of January, designed for the use of teachers and for distribution to the scholars. This plan, has come into general operation in the schools of other churches, and will prove itself of great advantage wherever it is fairly tried.

4. *Sunday School Magazine*.—This is the first of the kind in our church. No. 1 of volume I is at hand, and without partiality we must pronounce it excellent. In looking through it we have had an eye to the qualities of old and long established periodicals of the same sort in other churches, and this gains by the comparison. It in many respects suits us better than any other, and is a capital magazine for the Sunday school and for the entire church. The first article, on "Punctuality in Sunday School Teachers," by Bishop McIntyre, is like the flaming sword of the cherubim, "which turned every way." The magazine contains the Question on the Lessons, a feature of importance to parents and teachers. We have here a periodical of thirty-two pages, neatly printed on good paper, and for which both editor and publisher have merited the commendation of the church. We append the terms of all of our Sunday school papers, and would advise families and schools to order them promptly. They are all put at very low rates, and the cheapest plan is to get enough of them. By the increased interest which their circulation will excite in the Sunday school cause, they will pay well.

Sunday School Magazine and Uniform Lessons.—Our plan contemplates a two years' course upon the gospels; furnishing, for each year, forty-eight graded weekly lessons, and four lessons for quarterly review. About twelve pages of the January number of the Sunday School Magazine are taken up with notes for teachers upon the five lessons for the month, and with graded questions for the use of scholars. These lessons may be used for all the classes. It costs only \$1 per annum. Each pastor, superintendent, teacher, Bible student and parent should take it.

Our Little People.—This is for the infant classes, and contains, besides appropriate reading matter, such as easy questions and answers, upon

each Sunday's lesson, as are adapted to the little ones. In this way we give the infant classes the benefit of the uniform lessons. Our Little People is printed on the best paper, and well illustrated. Its form provides for the distribution of two pages weekly, and at the low price of \$10 per hundred per annum. Begin with the first Sunday in January.

What it Costs to Furnish a School with our Uniform Lessons.—We suppose one hundred scholars, of whom thirty belong to the infant classes, with fifteen teachers for all. Each teacher ought to have the Magazine, which is worth the dollar, whether the lessons be used or not. These cost \$15, entitling the school to ninety Lesson Papers gratis. Thirty copies of Our Little People, worth the money as a child's paper, outside of its lessons, cost \$3. Thus for \$18 the school gets fifteen copies of the Magazine and thirty copies of Our Little People, besides ninety Lesson Papers for each Sunday in the year.

To clubs of ten or more to one address, taking the Magazine, we send, as illustrated above, six Lesson Papers, gratis, to each subscriber monthly. Extra Lesson Papers at the rate of \$8 per hundred per annum. Lesson Papers, without the Magazine, at \$1 per hundred monthly.

The *Sunday School Visitor* is issued in three forms: The weekly, at the rate of \$50 per hundred per annum; semi-monthly, at the rate of \$25 per hundred per annum; the monthly, at the rate of \$12.50 per hundred per annum.

Upon either form of the Visitor we give the benefit of the cheap rates to schools taking as many as ten copies.

Single copies: Of the weekly, 75 cents per annum; semi-monthly, 40 cents; monthly, 20 cents.

The agent has made large reductions upon the price of our Sunday school books. Catalogue sent to any address.

All business letters should be addressed to the agent, A. H. Redford; literary communications to Atticus G. Haygood, Sunday school secretary.

THE LITTLE CORPORAL, for December, closes the eleventh volume. The illustrations are beautiful and spirited, as usual, and the articles are characterized by their great variety and adaptation to the young. The Little Corporal contains nothing but original contributions, the most of which are of the highest order of literary merit.

THE NEW ECLECTIC MAGAZINE, for December, comes to hand with an attractive table of contents. This magazine—a Southern work—is well gotten up, and deserves a generous support.

MESSRS. MUNN & Co., New York, send us the United States Patent Laws—instructions how to obtain patents. This is a small and handsomely illustrated volume, useful for mechanics and inventors.

NEWS FROM THE CHURCHES.

MANSFIELD, LA., December, 1870.

MR. EDITOR: We have been visited with a religious stirring up among us. Between fifteen and twenty professed to have emerged from darkness into the marvelous liberty of the children of God, and twelve united with our church. The students of the Mansfield Female College shared liberally in the revival.

That we might secure to the church permanent advantage and utility, we introduced a young men's prayer meeting, in which all participated to their spiritual improvement. Thus we hope to remedy a defect that is generally suffered to mutilate the results of our revivals by rendering efficient the new accessions to our church.

M. C. MANLY.

The Japanese carpenters are ingenious workmen, and their work is done with marvelous neatness. A curious feature of their houses is that they do not contain a nail, all their joints and timbers being dovetailed together by many ingenious devices; and the whole work, even to the rafters, is as smooth as if it had been polished down with sand-paper.

The Christian Advocate.

SATURDAY, DECEMBER 24, 1870.

THE OLD HOMESTEAD.

Al! here it is, that dear old place,
Unchanged through all these years;
How like some sweet familiar face
My childhood's home appears.
The grand old trees beside the door
Still spread their branches wide;
The river wanders, as of yore,
With woody murmuring tide;
The distant hills look green and gay,
The flowers are blooming wild,
And everything looks glad to-day,
As when I was a child.

Regardless how the years have flown,
Half wondering I stand,
I catch no fond, endearing tone,
I clasp no friendly hand;
I think my mother's smile to meet,
I list my father's call,
I pause to hear my brother's feet
Come bounding through the hall;
But silence all around me reigns,
A chill creeps through my heart—
No trace of those I love remains,
And tears unbidden start.

What though the sunbeams fall as fair;
What though the budding flowers
Still shed their fragrance on the air,
Within life's golden hours;
The loving ones that cluster here
These walls may not restore;
Voices that filled my youthful ear
Will greet my soul no more;
And yet I quit the dear old place
With slow and lingering tread,
As when we kiss a clay-cold face
And leave it with the dead.

INTemperance.

MR. EDITOR: I am rejoiced to see that the subject of intemperance is eliciting some little interest now and then. I am fully satisfied that there never was a time in the history of this country, and especially of the church, when there was a greater need for a firm, outspoken expression on this subject than at the present time. And yet the evil has become so prevalently widespread and popular, even in the church, that the man who dares to give expression, from the pulpit or through the press, to his disapprobation of intemperance, runs the risk of being ridiculed by dram-drinking clergymen, or severely censured by drunken church members. It seems to me that every man who is without sin in this matter, and loves the church, and desires to see its purity and power perpetuated, should speak out, and give the weight of their influence to aid in the arrest of an evil that is so ruinous to the church. But what is the most astonishing thing in the world to me is that there is so little said and done where there is so much needed. It is acknowledged by all that intemperance is an evil the most fearful, the most terrible. The desolating tread of devouring armies, and famine's destroying angel, with death's loathsome, pestilential breath, sweeping off its millions with relentless, remorseless wrath, is not to be compared to the terrible evil of drunkenness. Like a boundless floodtide, it buries everything in its deadly course; and still how feeble the effort that is put forth to arrest the terrible disaster. As a foe to all the social interests of men and society, there is none other comparable to it. There can be no other that wars so ruthlessly and pitilessly upon home and happiness, and all the sacred ties that are so closely and intimately connected therewith. If we will take the trouble to look around us we will discover that in all the visible ravages of intemperance there lies a vast and boundless field of devastation and ruin, which perhaps has never yet been fully explored, and the extent of whose blighting, withering curse or effect will only be fully realized in the day of the retribution of all things.

In viewing the state of mankind, while intemperance holds universal sway over the reason and the passions, what do we behold? We see in this land of drunkards a wasted realm of social affection, and the violated sanctuary of domestic peace and happiness. And from the deep, dark undercurrent of suppressed and smuggled wretchedness there comes constantly welling up to the ear of human pity many heart-rending and soul-piercing cries from those who are writhing under the slow torments of a desolate heart and dying hope.

Within the sphere of this social desolation the curse of drink has a twofold operation—the unseen and

the seen. The first lies in the vast amount of untold, unseen wretchedness of families which the great destroyer has marked out for his own. As yet his victory is incomplete. The second are the visible results, as seen in the complete destruction of all the dearest and most sacred interests of mankind. Let us take a look out upon its accursed work, as it rushes on like a fiery tempest, written out in woe and desolation upon the face of society. Could we be permitted to intrude ourselves upon the sacred retreat of that once happy home, and be allowed to look down into those once happy, hopeful hearts, but which have long been bleeding over the ruin of their dearest hopes, and what will we see but broken vows, blighted prospects, blasted hopes, ruined health and wasted fortunes? And there are millions who bleed and sigh among the living, while there are many, many more who have long since buried their crushed and weary hearts in the grave.

There are thousands of once prosperous and happy families who are now wretched, ruined, beggared, the light of whose once sweet, joyous home is forever quenched in sad despair. And will any one ask the cause of these misfortunes, of all this untold wretchedness and ruin? Let him trace the end effects of the evils of intemperance, in its awful, terrible operation, as it pervades the social body, corrupting habits of virtue and thrift, destroying industry, and producing poverty, pauperism, vagabondage and crime. Here you have an answer. And after all these horrid and heart-sickening effects are seen and felt, how little is said and done to arrest it!

To-day the church is made to feel the terrible tread of this great enemy to all purity and holiness. She is cursed with dram-drinking preachers and drunken members; and the evil is growing and increasing to an alarming extent, threatening its overthrow and ruin. And it seems that the pulpit and the press have turned the thing over to the tender mercies of a few weak, feeble temperance societies to put it down. But instead of relying upon temperance organizations, or the people's sense of prudence and safety, let the pulpit and press thunder out notes of warning and alarm. The evil must be arrested, or the church is in imminent danger of being ruined. I do not think that I am unduly alarmed for the safety of the church. I think I can see very clearly that the evil is growing daily; it is gathering strength and power every day. Woes are clustering around her sacred precincts. The cloud seems to be growing darker and more portentous of destruction. The dark, foam-crested wave is rising higher, and the swelling tide is spreading and deepening in its destructive course. I think any one who has eyes to see and a heart to feel can see and feel all this. You may say I am unduly alarmed, and all this is an overdrawn picture. I tell you nay; but if I could do so, and I wish I could, I would invoke torrents of liquid fire from my pen to-night, and resurrect arguments from the drunkard's grave and the drunkard's hell, and I would spread them in burning flame upon steepled canyons, and command the evil spirits from the infernal regions to carry the red-hot scroll, hissing and burning, to every drunkard's heart, especially to the disgraceful, drunken church member and dram-drinking "parson," and warn them of their disgrace and danger, and alarm them if I could.

Ministers of God! I appeal to you to arouse yourselves and arm for the contest. There is no time to be lost. The foe is upon you. Will you not labor to drive him from the field, and save the horrid spectacle of a drunken church? Preach, write and lecture. Christian men and women, I appeal to you. Touch not, handle not the accursed thing. Drive the accursed thing from your own homes. Be yourselves an example of sobriety; then the church will soon be purged from a dire curse, and God will bless and heaven will smile upon you.

JACKSON, MISS., December, 1870.

THE TEACHER.

HOW TO QUESTION A CLASS.

Skill in the art of questioning is a qualification for the teacher's office of the very highest importance. In the long catalogue of things required there is hardly one that should be set higher. It cannot, therefore, be too much insisted on or too much discussed. I shall offer a few thoughts on the subject for the consideration of teachers.

1. In the first place, the teacher who expects to excel in this particular must make up his mind that the gift referred to is really a most valuable and important attainment. No other quality can supply its place in the peculiar power of awakening, guiding and molding the minds of others. Eloquence and learned discourse can do much in producing an impression, and of course are not to be underrated. But the peculiarity of the influence exerted by skill in the art of questioning is that it goes directly to the very roots of the soul, so to speak. It operates in the formation of opinion, in the growth of intellectual power, and in the increase of knowledge, in a way altogether peculiar to itself, with a directness and energy unattainable by other methods of instruction. The prodigious influence exerted by the late Dr. Archibald Alexander, of Princeton, upon the mind of the Presbyterian Church in the United States was not due so much to his lectures in the theological seminary, for he lectured comparatively little, nor to his published theological works, which are lamentably few, but to his wonderful power as a catechist. In the theological class room it seemed as if there was not a thought or a perplexity in the mind of any student which did not lie open to the penetrating ken of the professor, nor a power of thinking which the professor did not stimulate into lively action. He seemed to touch, as if with the wand of an enchanter, all the hidden springs of thought, and whatever of mental power was in a man came forth. It was thus he molded and developed all those great minds which have exerted, and which are now exerting, such a controlling influence upon the destinies of the Presbyterian Church in America. Dr. Alexander, like Socrates among the ancients, has written comparatively little. But his power as a teacher was second to none, not even to that of Socrates, and it will go on perpetuating and reproducing itself for ages to come.

It is not expected, of course, that every teacher will have the gifts of Dr. Alexander. But his example is worthy of study as showing the kind of excellence desired, and also the prodigious results of which it is capable. It is no ordinary matter, like some of the mechanical details of the teacher's work, but something of first class importance.

2. In the second place, the teacher, after having risen to a due sense of the importance of this gift and a corresponding desire for its attainment, should define clearly in his own mind the true object of the art of questioning as a teaching power. It is not uncommon to see teachers, in asking questions, proceed as if the sole object of the exercise was to find out and record how much the scholar had learned before coming to the class. Such a teacher unconsciously puts himself in the attitude of a public prosecutor or of a detective policeman. His questions are formed with a view to find out whether the pupil has exercised due diligence in learning the lesson, and to know exactly how much of merit or demerit to mete out to him in the roll book. Now this is to lower the whole affair—to mistake and ignore the true nature of the teacher's office. Of course, it is of prime importance that the scholars should prepare and study the lesson before coming to the class, and a proper record of faithfulness or unfaithfulness in this respect is among the legitimate means of stimulating scholars to study. I believe in recitation marks. Their influence, when rightly used, is pervasive and beneficent. But, after all, they are to be reckoned as the mint, anise and cummin, and not among the weightier matters.

The true object in questioning in class is not so much to ascertain the present amount of their knowledge as to increase it. It is to awaken thought, to bring up suggestive inquiries into their minds, to deepen impressions of truth already received, to bring into clear and sharp outline what is now seen but dimly and obscurely. It is a sifting process, by which the pupils are enabled to let go the chaff and to hold fast the pure wheat. Questioning, properly conducted, produces a sort of intellectual ferment in the minds of the class which is very favorable to the acquisition of new truths. Mind is a curious machine, working according to laws of its own; and one of those laws is, that a certain amount of excitement is necessary to the rapid and sure apprehension of knowledge. A truth, a sentence, a single word dropped into the mind just at the right moment, when its powers of eager inquiry and lively

apprehension are all in the highest state of activity, will produce a greater fruitifying effect than any conceivable amount of dull, plodding routine over-lessons.

Nor should the teacher make the mistake, which many make, of supposing that the mind of a child is merely a fountain, and the questioning process is a sort of pump, and that by a due working of the machine knowledge can be drawn out. Knowledge is never drawn out unless it has first been taken in. Mind is a power, and the business of the teacher is to stir up that power. When knowledge has once entered the mind, it is indeed important that it should be again given out. The reproduction of our knowledge in intelligible form is as important to us as is the first taking of it in. We get an idea, and then we give it out. In all true teaching the two processes go together. The one is the complement of the other. Direct, positive inculcation should always accompany questioning. Pour in as well as draw out. Draw out what you pour in.

The main end, then, of questioning a class is not to register progress, but to promote it—to stir up mental activity and add to the pupil's stock of knowledge. No matter how studious a scholar may be, or how faithful may have been his preparation, he will come away from the recitation, if it has been rightly conducted, knowing more than he did. One hour's recitation ought to be worth three hours of solitary study.

3. How shall a teacher question a class so as to bring about this result?

In the first place, he must not limit himself to the questions in the question book. To sit down before a class and read questions out of a book is about the dumbest and most stupid, as well as most stupefying, process ever attempted. Better that every question book in print were with Pharaoh's chariots at the bottom of the Red sea than that such a process of hearing lessons should fix itself upon our schools. The question book has its place, but that place is not in the school room or the class. The sole object of the question book is to help in preparing the lesson. Neither teacher nor scholar should be allowed to bring one to school; or if brought to school, they should be gathered up and carefully piled away before the lesson begins. What if the teacher in catechizing the class does forget to ask some of the questions, or asks them in a different order from that in the book, or asks them in different words? Ten questions springing up as the course of inquiry suggests, while teacher and scholars are engaged in earnest conversation, face to face, eye to eye, are worth fifty questions put and answered in the usual humdrum style.

In the second place, the teacher who would question his class with skill and effect must be thoroughly at home in the lesson. He must not only know the facts and truths which it involves, but he must be familiar with them. He must know them as he knows the road to school. It is on this point more than any other that teachers fail. They think if they go over a lesson and study out all its hard points, so as to understand them, they are prepared. It is a mistake. Study the hard points, of course. But what you chiefly want is familiarity with the easy points. In order to teach you must have your knowledge not safely laid away in some remote recess of the understanding—in some underground magazine of your intellectual fortress—but brought forward into the very outworks, ready for instant handling and use—on the tip of your tongue and the tip of your fingers, talking and chalking, asking and telling, just as the emergency of each successive moment calls for.

In the third place, get back from your scholars all you give them. It is implied in the very idea of teaching that you communicate to your scholars some new ideas—some facts or thoughts which they did not know before. Now this process is incomplete until you induce the class to reproduce and give back to you in some intelligible form what you have thus given them. The knowledge is really not theirs until they have reproduced it and given it expression. They may have some vague idea or transient impression in regard to it. But they do not grasp it with firm hold or with a clear and lasting apprehension until they have expressed it in language. This is one of the laws of mental action. We fix a thing in our minds by communicating it to another; we make it plain to ourselves by the very effort to give it explanation. Or, to state the matter still more paradoxically, we learn a thing by telling it to somebody, we keep it by giving it away. The only way to be sure that your scholars are learning from you is to get them to tell you back all you have told them. The teacher who does all the talking, or even the greater part of it, is making a mistake. You may talk very well, your scholars may

hang with rapt attention upon your lips, and yet you may be making a huge mistake. You are attempting to make a web that is all warp. Fill in the woof, if you would make a texture that will hang together. Let the long yarns of your discourse be constantly crossed and recrossed by the swift-flying shuttle of question and answer, if you would be a weaver worthy of the name.

In the fourth place, do not ask your questions regularly round the class, but skip about, taking first one scholar and then another, without following any regular order, only being sure to light down on any one that is inattentive, and being sure also to call on every one in the course of the lesson, the dull as well as the bright, the lazy as well as the diligent. Do not pride yourself upon puzzling your scholars and asking questions which none of them can answer. You may take this method sometimes, perhaps, to check a child that is forward or pert. But such cases are rare compared with those who are timid and who need encouragement. Be prepared, therefore, with easy questions as well as with hard ones, and have something to ask which any one in the class, even the dumbest and the most timid, can answer. The questioning power is not perfect which is not able to unlock every tongue in the class.—*The Sunday School Idea*, by John S. Hart, LL. D.

HOME CONVERSATION.

Children hunger perpetually for new ideas, and the most pleasant way of reception is by the voice and the ear, not the eye and the pointed page. The one mode is natural, the other artificial. Who would not rather listen than read? We not unfrequently pass by in the papers a full report of a lecture, and then go and pay our money to hear the self-same words uttered. An audience will listen closely from the beginning to the end of an address which not one in twenty of those present would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips of parents what they deem it drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent, if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people. Let parents, then, talk much and talk well at home. A father who is habitually silent in his own house, may be, in many respects, a wise man; but he is not wise in his silence. We sometimes see parents who are the life of every company when they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use them for their own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companies abroad, and keep their dullness for home consumption. It is better to instruct children, and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Light it up with cheerful, instructive conversation. Father, mother, talk your best at home.

REVIVALS.

An exchange lying before us has this announcement:

"A ten days' revival meeting will be held in the First Methodist Episcopal church, in this city, commencing on Sunday next."

This kind of announcement, innocent enough in itself, is becoming common, and indicates the existence of a sentiment that deserves rebuke rather than encouragement. We have heard such questions proposed, before now, as the following: "When are you going to begin your revival?" "Why don't you get up a revival?" "What time will the revival close?" etc. Of course those who ask these questions do not think closely; they do not understand the nature of a revival, nor do they stop to consider whether the preacher has the power to begin and end it at his pleasure. And this ignorance is not confined to the uneducated. Many intelligent people are just this thoughtless on religious matters, and such are the hardest people in the world to move to religious duty. We hope to see the time when revivals will be better understood, and when they will not be restricted to the "revival meeting." All meetings ought to be for this purpose, and doubtless they are in an important sense; but still the impression is quite too prevalent that the "revival meeting" is the only time to expect conversions. We trust the revival meeting alluded to above will not be limited to ten days. *Western Christian Advocate*.

SEASONABLE SUGGESTIONS.

BY AGNES BALDWIN.

Now is the time when attention should be given to the change of clothing. The heat of the summer is passed, though there will, it is quite likely, be many warm days. But the nights and mornings will be chilly, if not positively cold. And as the stoves are not yet set up, and the rooms, with the exception of the kitchen, are without fire, there is as much, if not more, need of warm clothing now than later, when the winter fires are kindled.

Generally women do not clothe themselves warmly enough in cold weather. And as there is so little time when thin dresses can be worn, we are loth to lay them aside in the fall, and don the thicker ones, which, though more comfortable, are not half so becoming as the semi-transparent materials which half conceal and half reveal the graceful shoulders and finely rounded arms. But they will be all the fairer and rounder next summer for being protected from the shivering cold of early autumn.

I know some women who neglect to put on flannels till Thanksgiving. That's their time, no matter how cold it is. And others shiver along without them till Christmas. They might just as well dispense with them entirely, for by that time the blood has become so chilled that raising it to a healthy temperature is next to impossible.

Now, this very month, is when we need wool hosiery, flannel undershirts and all the rest of the woolen paraphernalia wherewith sensible women cover themselves. Perhaps they need not be quite as thick as we wear when "the days begin to lengthen" and "the cold begins to strengthen." The ones we left off last spring, partially worn, are about right. By and by we will have new ones and thicker.

Many a severe cold, which brought on a settled cough and finally terminated in consumption, had been prevented if the warm underclothing had been put on in season. Nothing so impoverishes and kills the blood as cold. So, if you wish to look hale and wrinkled go thinly clad.

The arms should be covered with flannel from shoulder to wrist. These under-vests with short sleeves are poor things. Do not purchase them.

I do not see why the arms and lower extremities require less covering than the trunk of the body. They are further from the heart, which is said to be the furnace of the system; and it looks reasonable that they should be furnished with a thicker covering.

One crisp, starlit evening, a little while ago, I met a pretty-faced girl walking with a young man. He wore an outside coat buttoned to the chin, and looked decidedly comfortable, not appearing to be at all overpowered by excessive warmth. But his companion of the "weaker sex"—I wonder what sentimental ninny invented that most distasteful coupling which is applied to woman—had on a white dress cut low at the throat, which was exposed almost to the bust. Over this dress was a scarlet sack of thin flannel, with the "sailor front," still lower, than her dress.

Now I should like to see a man tough enough to go with his throat and chest exposed in that manner. Their summer clothing is about as warm as we wear in the winter.

If woman had been in the beginning so much weaker, physically, than the "head," she would have been numbered among extinct species long ago. The truth is, though I don't like to own it, ever since I've known them they have been diligently seeking to render themselves weakly. And their unremitting efforts have been crowned with marvelous success.

Many women seem to think that a delicate constitution is an attraction, to be had at any cost. The delicacy of a perfect organization is desirable, and is as sure as beautiful. But disease is anything but delicate or attractive.

These low-throated dresses now in style are pretty; but they will cost many a woman her life. A round white throat is beautiful, and it requires considerable resolution to cover so much prettiness, particularly when fashion sanctions exposure.

Many a neck is fair at twenty that is uneconomically enough ten years later. And if women would preserve their beauty they must preserve their health. There is no other way. So, girls, be advised by age and experience, and cover your shapely necks till next June. I know you say you don't feel cold, and perhaps you don't, for youth and beauty are warmer over than their opposites. And it is this very youth that I wish you to rot by living and dressing properly.—*The Household*.

The American Tract Society has issued four thousand different publications, in one hundred and forty-three different languages. Every day the presses throw off five thousand books and fifty thousand tracts!

The Christian Advocate.

SATURDAY, DECEMBER 24, 1870.

THE VOICES AT THE THRONE.

A little child,
A little "meek-faced, quiet village child,
Singing, by her cottage door at eve,
A low, sweet Sabbath song. No human ear
Caught the plaintive melody. No human eye
Beheld the upturned aspect of the smile
That wreathed her innocent lips the while
They breathed
The oft-repeated burden of the hymn,
"Praise God! praise God!"

A seraph by the throne
In the full glory stood. With eager hands
He smote the golden harp-strings till a flood
Of harmony on the celestial air
Welled forth unceasing. Then, with a great
Voice,
He sang "Hallelujah, hallelujah, evermore,
Lord God almighty!" And the eternal court
Thrilled with the rapture, and the hierarchs,
Angel and wrapt archangel, thronged and
burned

With vehement adoration. Higher yet
Rose the majestic anthem without pause,
Higher, with rich magnificence of sound,
To its full strength; and still the infinite
Heaven

Bang with the "Hallelujah, evermore!"
Till, trembling with excess of awe and love,
Each reared spirit sank before the throne
With a mute hallelujah. But even then,
While the ecstatic song was at its height,
Solely in an alien voice—a voice that seemed
To float, float upward from some world afar,
A weak and child-like voice, faint, but how
sweet!

That blended with the seraph's rushing strain
Even as a fountain's music with the roar
Of the reverberate thunder. Loving smiles
Lit up the beauty of each angel's face
At the new utterance; smiles of joy that
glow

More joyous yet, as ever and anon
Was heard the simple burden of the hymn,
"Praise God! praise God!" And when the
seraph's song
Had reached its close, and o'er the golden
lyre

Silence hung brooding—when the eternal
court
Bang with but echoes of the chant sublime,
Still through the abyssal space that wander-
ing voice

Came floating upward from its world afar;
Still murmured sweet on the celestial air,
"Praise God! praise God!"

YOUTH'S MISSIONARY, T. BROWN.

TALKING RELIGION.

Christian believers are usually re-
luctant to speak of religion to their
fellows or urge them to religious ef-
fort. Many regret, yet see no way
to overcome this reticence. A few
take this silence to heart, and are
afflicted in their consciences.

This difficulty of speech does not
attend the offering of any other
good to their fellows. If a man
has a profitable venture, "a good
thing," in which he wishes his
friends to share, he finds no diffi-
culty in breaking the subject to them
whom he would benefit. A city
merchant that has knocked off his
dragging and gone to the country
to enjoy himself finds no difficulty
in expatiating upon his pleasures
when he visits his old-time brother
drudge. He can describe his own
experience, hen-coops, strawberries,
dwarf pears, new milk, fresh vege-
tables, plenty of yard and grass for
the children. He can talk an hour
about his new life, and don't care
who overhears him.

What is religion's experience but
a new mode of life? The reason
why a man finds it difficult to speak
of its joys and attractions is that
they are not sharp and clear in his
own consciousness. He has no reli-
gion to speak of. He has in mind
fragments of religious truth which
he believes or thinks he does, or at
least thinks he ought to. When he
allies out to talk to his brother he
is apt to retail fragments of ser-
mons, and, like many ministers, can
talk the better if he does not look
into the eyes of the man he is talk-
ing to. Because his own religion
on this very day has not been to
him a conscious inspiration or re-
straint, he has nothing sharp-lined
and positive wherewith to interest
or profit his brother.

The real trouble, then, about reli-
gious conversation is the want of a
definite, sharp-lined consciousness
in one's self of having a religious
experience. What do these men
more than others? But if conver-
sion be a positive revolution in one's
tastes and affections; a change in
one's aims and industries, like that
of Peter and John when they for-
sake their boats and nets and fol-
lowed the Master, then there is
something to speak about.

The blind man of whom John
tells us had very little to say, but
he kept saying it with wondrous
power: "Whereas I was blind, now
I see." And any simple-minded
Christian believer can take these
words as a formula: Whereas I was
blind, now I am

In taking account of stock, thus
to see what we have to exhibit to
our fellow-men, a man will in-
evitably gain simplicity, clearness
and strength in his own spiritual
consciousness. The problem of his
own soul's salvation will cease to be
a dim, vague and slightly painful
ache of desire, and hope and fear
commingling, and will become as
the voyage of a vigilant navigator
who, by daily observation of the
heavenly bodies, keeps his place on

the trackless sea, and is able with
hearty hail to exchange reckoning
with any ship he meets or over-
hauls.

If the morning Bible-reading have
been a piece of job work hastily
finished, in order to get at the busi-
ness of the day, then of course there
is nothing to talk about. If there
are no spontaneous thoughts reach-
ing out Christward; if there are no
echoing memories of holy words; if
there are no hopes laying hold on
invisible things; if there are no
fears, causing the hopes to be trem-
ulous by reason of their very pre-
ciousness; in a word, if there be no
spiritual experience, then there should
be no pious talking; for out of the
fullness of the heart the mouth
speaketh. On the other hand, a reli-
gious experience, however slender
and poverty-stricken, if allowed to
come out in words, will be found of
profit to him that speaks and to him
that hears. It will be received in-
variably with the respect which
men give to sincerity and truth.—
T. K. Beecher, in *Christian at Work*.

THE LANGUAGE OF INTERJECTIONS.—
A writer in *All the Year Round*
makes rather sharp comments on
the nature of certain expressions
which are supposed by many who
use them to be the very spice of
converse and salt of emotion.

"It will be noticed, as regards
quadrupeds, that the sounds (we
might be justified in calling them
words) which they severally express
are all in the nature of interjection.
And it is possible that in the rudest
ages of man upon the earth, inter-
jections were, as much for the man
as the brute, the only language in
use. The interjections, 'oh! ah!'
expressive of pain or wonder, or
'good heavens! 'dear me!' expres-
sive of surprise, and many others
which will at once occur to the
reader's mind, as well as the oh-
ingratory, minatory and denuncia-
tory words or phrases, which may
all be classified under the one head
of 'cursing and swearing; and by
which the feelings find a vent for
themselves without a real lan-
guage, are not, in point of fact, of
a higher order of language than the
interjection of the dog, the horse,
the bull or the sheep. When the
'swell' of our day ejaculates 'by
Jove!' on every occasion when other
words fail him, which is very fre-
quently, he stands, as regards lan-
guage, on no higher level than the
dog which says 'bow-wow,' or chan-
cleer that salutes the morn with his
'cock-a-doodle-do.' When a lady
says, 'O! la!' or 'dear me!' to ex-
press her wonder or her pleasure,
she places herself for the time be-
ing on the intellectual level of the
owl or the cuckoo."

I REMEMBER Harriet Martineau
tells how, when she had grown to
be quite a girl, a little one was born
into her home; and as she would
look and ponder, not knowing what
was to become of it, she got a great
terror into her heart that the babe
would never speak, or walk or do
anything that she could do, because,
she said, how can it, seeing that it
is entirely helpless now? But she
found, when the right time came,
that the feet found their footing and
the tongue its speech, and every-
thing came along in its own right
time; and then, instead of the babe,
she had a noble and beautiful
brother, who was able to take her
part and teach things to her, who
had taught him. So the babe be-
came an illustration, when it came to
manhood, of a very common latent
fear in the hearts, not of sisters so
much as of fathers and mothers, that
the life that has come to them,
and is their life over again, will not
scramble or grow or wrestle into its
own place, as theirs has done. They
have no adequate belief in the hid-
den manhood or womanhood that is
folded away within the small,
frail nature, and that the man will
walk among men and talk with men
as a man; and so they often spend
the better part of their time in try-
ing to order afresh what our wise
mother Nature has ordered already.
Robert Collyer.

For thee Christ suffered, as if
there were none beside! Only re-
member that, if in the passion is thy
forgiveness, in the thought of the
passion must be thy armor. It
must be a refuge not in, but from
sins; a home for thee when wearied
in the strife, not a mere cover for
thy littleness. Be this, then, thy
shield in temptation, so to think of
his passion, as also quickly to ask,
for his love's sake, his help, who
endured it for thee. No sin can
long harbor in that breast which so
looks to Christ crucified.

I would not give much for your
religion unless it can be seen.—
Lamps do not talk, but they do
shine. A lighthouse sounds no
drum, it beats no gong, and yet far
over the waters its friendly spark is
seen by the mariner. So let your
actions shine out your religion. Let
the main sermon of your life be
illustrated by your conduct, and it
shall not fail to be illustrious.

A GREEN GROCER—One who trusts.

THE EYE OF AN EAGLE.

The eyes of all birds have a pecu-
liarity of structure which enables
them to see near and distant objects
equally well, and this wonderful
power is carried to the greatest per-
fection in the bird of prey. When
we recollect that an eagle will ascend
more than a mile in perpendicular
height, and from that enormous ele-
vation will perceive its unsuspecting
prey, and pounce on it with unerring
certainty, and when we see the same
bird scrutinizing with almost micro-
scopic nicety an object close at hand,
we shall at once perceive that he pos-
sesses a power of accommodating his
sight to distance in a manner to
which our eye is unfitted, and of
which it is totally incapable.

If we take a printed page we
shall find that there is some particu-
lar distance, probably ten inches,
at which we can read the words and
see each letter with perfect distinct-
ness; but if we move the page to a
distance of forty inches, or bring it
within a distance of five inches,
we shall find it impossible to read it
all. A scientific man would, there-
fore, call ten inches the focus or
focal distance of our eyes. We cannot
alter this focus except by the aid
of spectacles.

But the eagle has the power of al-
tering the focus of his eye just as
he pleases; he has only to look at
an object at the distance of two feet
or two miles in order to see it with
perfect distinctness. Of course the
eagle knows nothing of the wonder-
ful contrivance which God has sup-
plied for his accommodation; he
employs it instinctively and because
he cannot help it. The hall of his
eye is surrounded by fifteen little
plates, called sclerotic bones; they
form a complete ring, and their
edges slightly overlap each other.

When he looks at a distant object
this little circle of bones expands;
and the hall of the eye being re-
lieved from the pressure, becomes
flatter; and when he looks at a very
near object the little bones press
together, and the ball of the eye is
thus squeezed into a rounder or
more convex form; the effect is very
familiar to everybody; a person with
very round eyes is near-sighted, and
only sees clearly an object that is
close to him; and a person with flat
eyes, as in old age, can see nothing
clearly except at a distance; the
eagle, by mere will, can make his
eyes round or flat, and see with
equal clearness at any distance.

A CHAPEL of the Greek Church
was recently consecrated in New
York city, by Bishop Paul, late of
Alaska, and opened on Thursday,
November 24, for divine service,
about twenty-five prominent Greek
merchants, with their wives, being
present by special invitation. The
official element was represented by
D. N. Botossi, consular general of
Greece, and M. Dawys, the secre-
tary of the Russian legation. The
services were conducted in the Rus-
sian language by Bishop Paul, as-
sisted by Father Bjerring and the
Rev. M. Smirnoff. Prayer was
offered for the imperial family of
Russia and the government of the
United States. A special prayer of
thanksgiving in commemoration of
the day was also made. No sermon
was preached, as but few present
understood the Russian language.
Bishop Paul sails on Saturday to
assume his duties in Siberia.—*Mel-
bournist*, December 3.

A FEW Sundays ago, as Mr.
Beecher was about commencing his
sermon, a stout, fatherly looking
man was endeavoring to make his
way through the crowd, to get
within a better hearing distance of
the distinguished orator.

At that moment Mr. Beecher's
voice rang out the words of the
text: "Who art thou?" "Who art
thou?" again cried the dramatic
preacher.

The stout party, thinking himself
in the wrong, perhaps, by pressing
forward, and believing himself to
be personally addressed, started
the brethren and nonplussed their
reverend chieftain by sedately re-
plying:

"I'm a pig merchant from Chicago,
sir. I hope you ain't mad. There
ain't nary chair, or else I'd sot down."

FIVE MINUTES IN HEAVEN.—Mc-
Cheyne tells of a little boy who for
years suffered excruciating pain.
When asked by his minister whether
he did not feel like murmuring
under the heavy hand of God, he
replied: "Oh! sir, five minutes in
heaven will repay me for it all."

We were reminded of this by a
teacher's speaking of his difficulties
and discouragements. To be a good
Sabbath school teacher, one must
"endure hardness as a good soldier."
But will not five minutes in
heaven with those saved through
your agency, each one a star in
your crown of rejoicing, repay you
for a life of toil in his service?—
Baptist Teacher.

Let it not be imagined that the
life of a good Christian must neces-
sarily be a life of melancholy and
gloominess; for he only resigns
some pleasures to enjoy others in-
finitely greater.—*Pascal*.

HOW WE HEAR AND SEE.

Helmholtz, the best living author-
ity on the subject of sound, says that
connected with the end of the acous-
tic nerve are three thousand strain-
ed microscopic fibers, called "Corti's
organ," and it is probable that every
sound that reaches the ear sets
those cords in vibration that are
sympathetically tuned to it, just as
a voice will set in vibration those
strings of a piano that are stretched
to produce the same tone. These
different vibrations are recognized by
the mind by its connection with
the nerve and brain.

A similar mechanism probably
exists in the eye. The retina of the
eye, which is the extremity of the
optic nerve, is covered with exceed-
ingly minute bodies, called "rods
and cones." These, it is very prob-
able, have the faculty of vibrating
under different influences. The red
light is produced by vibrations of
about four hundred and thirty quad-
rillions of waves per second. It may
set in vibration any "rods and cones"
that are tuned to such a vibration,
while those that are sympathetic to
the seven hundred and sixty quad-
rillions of waves of violet light will
be set in motion thereby.

This suggests that, just as ears differ
in their sensitiveness, some hearing
a shrill sound that is utterly in-
audible to others whose nerve-cords
are not attuned to them, so it may
be in light. The arrangement of
the "rods and cones" may differ in
different persons. And so it is. It
is a familiar fact that some persons
are "color blind." They cannot
distinguish red. That is, their
"rods and cones" have not the right
length or elasticity to vibrate sym-
pathetically with a wave-length as
large as those at the red end of the
spectrum. And it is a fact that some
others can see color in the ultra-vio-
let end of the spectrum to some dis-
tance beyond what is visible to most.

Now, if we were to extend this
variation a little, we may suppose
that some animals may be able to
distinguish as light, by their differ-
ently constructed eyes, a vibration
that is quite insensible to our eyes.
It would require as slight a change in
the eye to make the dark heat rays
visible as is the difference between
the eyes of a man who can see only
from the violet of the spectrum to
the orange, and the eyes of him who
can see also the red. In fact, the
prominent eyes of the mollusks, at
the utterly dark depths of mid ocean,
may be useful, for aught we know,
in seeing by means of rays of heat
of a low temperature. Even the
modified heat of the currents of
thirty-two degrees Fahrenheit may
give these animals abundant use for
their eyes.

THE BOW DRAWN AT A VENTURE.—
A person well known in Glasgow for
superior talent and scientific attain-
ments, but withal for a tinge of
skepticism in religion, was met by
an old companion hurrying to the
Tron Church, while the bells were
ringing for the afternoon service.
"Come," said the friend, "and hear
Chalmers." "I shall do so soon
thing," was the reply. "Do you
think I would trouble myself to
hear a madman?" "You had better
judge for yourself by coming for
once," and taking his arm, they
were speedily seated in the densely-
crowded church. What was the as-
tonishment of the skeptical gentle-
man when the doctor gave out for
his text: "I am not mad, most
noble Festus, but speak forth the
words of truth and soberness!" He
felt that his false judgment of the
preacher was rebuked, as it were, by
a voice from heaven; and the ser-
mon which he heard—the object of
which was to fix the charge of mad-
ness where it ought to be fixed, on
those who, believing in a future
world, continue to live without God
and without hope; while it was
shown that truth and soberness
were only with those who act ac-
cording to their belief and profes-
sion of the gospel—was admirably
fitted for deepening the impression
made by the text, and for removing
the flimsy arguments of "philosophy,
so called." From that day forth the
gentleman became a constant hearer
of Dr. Chalmers, a confirmed be-
liever in the doctrines and a steady
performer of the duties of the Chris-
tian faith.

AN EXCHANGE, probably afflicted
with quartette singing in some of
the Reformed churches, says: "Is
there no way of stopping the un-
derons style of singing which ex-
cites some of our best hymns, or
rather garbles them in the follow-
ing style: 'The ye-he-he-he-hear of
Jew Billy, of Jew Billy, of Jew-
ew-Billy-ey-ey, Jew-ew-Bille, he-
he is come!'"

DR. THOLUER has completed nearly
fifty years of academic labor, and
his friends propose to raise in his
honor a fund in aid of needy stu-
dents who are preparing for the
ministry. Those in this country
who have studied with him are in-
vited to contribute. Either Dr.
Schaff or Prof. H. B. Smith will re-
ceive the money.

A LOST ART—Family government.

RELIGIOUS INTELLIGENCE.

Rome has a population of 210,857
souls. Of these there are 1,609
priests, 882 seminarists, 3,023 monks,
2,039 nuns, and as many other
novices and other cloistered persons
of the two sexes.

There have about \$80,000 been
raised for the Congregational House
in Boston, and it is believed that
nearly the entire sum will be raised
before the Plymouth celebration,
which takes place on the twenty-
first of December.

While in the Rhenish provinces
the Catholic bishops are generally
yielding to the decree of infallibility,
in Hungary the congress of bishops
sitting in Pesth has been taking
into consideration such fundamental
questions as their separation from
Rome, the abrogation of the celibacy
of the clergy, the use of the vernac-
ular tongue in worship, the dimini-
tion of fast-days, and the examina-
tion of such other doctrines as seem
likely to degrade faith into super-
stition.

The Italian code of laws has not
yet been applied to Rome, and at
first difficulties were placed in the
way of colporteurs. Now they go
freely even unto the Ghetto, or the
Leonine City. The opening of a
hall for religious worship would
probably be forbidden by the gnos-
tor; but Rev. Mr. Prochet, of the
Waldensian Church in Genoa, has
twice preached to a small company
in his own apartments, but was
prevented by the action of the owner
of the house from holding a meeting
on a third day.

REV. CHARLES VOYSEY, whose case
has so long been before the English
Church, is at last to be tried for
heresy. His teaching is of the ex-
treme rationalistic order. He chal-
lenges the judges to decide just how
much latitude of belief is to be
allowed in the church—whether
that of Dean Stanley, who says that
"if strict adherence to the letter of
the articles is required, every man
of us must leave the church, from
the primate to the curate," or that
of Mr. Voysey, who holds that the
gospel of John represents our Lord
as a mean, despicable person, and
contains speeches made up for a
purpose and foisted upon him, and
that any worship paid to Christ is
idolatry.

WE OCCASIONALLY hear of Chinese
coolies who were converted in their
own land, and have become the
center of Christian influence among
their countrymen on this continent.
Mr. Arthur, of the Scotch Free
Church, writes from Belize, Honduras,
of a company of twenty-five
Chinamen whom he found on an
estate, among whom were six com-
municants. At their request he
baptized and admitted one other,
and expects that yet others will ask
for baptism. They hold regular
meetings for prayer and worship,
and seem quite intelligent. They
came from the region of Amoy,
where some of them were connected
with one of the churches of the
American Reformed (Dutch) Mis-
sion.

The Christian World says that
the Catholics of the United States
contributed last year more than
\$170,000 to the American Catholic
College in Rome, of which the city
of New York gave \$44,000, besides
other sums that were paid for the
expenses of bishops attending the
council and gifts for the Pope; while
all the Protestant Christians of
America contributed only about
\$15,000 for the work of evangeliza-
tion throughout all Italy. Two
evangelists from Milan, both na-
tives of Rome, have gone back to
that city since its occupation by the
Italian army, and are engaged in
evangelistic work; and, in addition,
a Waldensian preacher has been
sent to Rome, besides colporteurs
of the British and the Scottish Bible
societies and of the Italian Publi-
cation Society. It is proposed to re-
move the Protestant Theological
School from Milan to Rome.

WE HAVE to chronicle the fact
that China has sent to the United
States its first foreign missionary in
the person of Rev. H. S. Mi, of
the Methodist Conference at Fuh-
chan. He comes to labor among the
Chinese in California. American
Methodism had not one representa-
tive in China twenty-four years ago.
Now she has three mission districts
in three provinces of the empire—
namely, in Fuhchan, Kin Kiang
and Peking. In the Fuhchan mis-
sion alone there were baptized dur-
ing the past year two hundred and
thirty-eight adults and sixty-five
children—a total of three hundred
and three; and the church register
contains the names of six hundred
and fifty-eight members, seven
hundred and one hundred and eighty-
six baptized children—a total of
one thousand six hundred and six-
teen. The property held by the
Fuhchan mission is valued at \$52,-
190. Now Chinese Methodism sends
the first native missionary to America.

The Christian Advocate, of De-
cember 1, publishes a letter from
Rev. William Taylor, nearly five
columns long, on the subject of

Christian evangelization in Ceylon.
Most of the letter consists of tran-
scripts of religious experience of na-
tive converts, as given in a fellow-
ship or love-feast meeting. In a
private note to the Advocate, dated
Colombo, Ceylon, September 27, he
says:

"I have just closed a series of
services here in Colombo; between
ninety and one hundred reported
saved. Praise God! I have been
preaching in the streets for a week
daily to about four hundred—Budd-
hists, Hindoos, Siviets, Mohammed-
dians, and another notorious class of
heathens were called Christians; also
a band of the real disciples of
Jesus. I am able, on the Pauline
method, to command a respectful
hearing from all of them. No time
for further details now. My next
address will be care of Rev. J. M.
Thoburn, Lucknow, India."

There are several organizations
in Canada for evangelizing the
French Roman Catholics, of whom
there are nearly a million in the
province of Quebec. Of these the
French Canadian Missionary So-
ciety is undenominational in its
constitution, though mainly sup-
ported by the Presbyterians and
Congregationalists. It has educated
some two thousand children and
youth, giving them a sound secular
and thorough Scripture education.
It has eight schools, the chief of
which is at Pointe-aux-Trembles,
nearly ten miles east of Montreal.
In these schools upward of two
hundred and forty are being edu-
cated, of whom twenty-one joined
Protestant churches last year. It
has organized eight small French
Protestant churches, the largest of
which is in the city of Montreal.
Above thirty thousand copies of the
Scriptures and one hundred thou-
sand religious publications have
been circulated among the people
by colporteurs and missionaries. It
has eighteen preaching stations, six
ordained ministers, seven teachers,
and a dozen colporteurs and evan-
gelists. Its income is about \$20,-
000, and, since the American and
Foreign Christian Union has been
unable to aid it as it had done, Rev.
Mr. Byrne is now in this country
soliciting aid for it. The Baptists
have two organizations engaged in
the same work, of which one is the
excellent Grand Ligne Mission,
started by Madam Feller, which has
received considerable aid from this
country. The Episcopalians also
have the efficient Sabrevois Mis-
sion. The Wesleyans have mission-
aries, and the Scotch Presbyterians
two in the same work.—*Independent*

DR. MULLENS, foreign secretary of
the London Missionary Society,
gives in *Ecclesia* the following ab-
stract of missions throughout the
world:

"Within twenty years after Car-
vey's sermon at Kittering, in Eng-
land, and the enthusiastic meetings
at which the London Missionary
Society was founded, all the churches
of England and America had formed
their societies, had chosen their
fields, and were employing 450
missionaries in active work. The
fifty years which have since passed
have only extended and consolida-
ted these efforts. There is a full-
ness, a definiteness, a system about
the work in all these missions, and
there is a cordial union among the
workers of which opponents are lit-
tle aware. The extent to which the
labors of the missionaries have
spread, and the degree in which
their chosen fields have been occu-
pied, is to be seen in their success.
While Protestant churches are the
mainpring of enlightenment and
progress within the bounds of Chris-
tendom, beyond those bounds there
is scarcely a kingdom or empire of
importance in which their influence
is not felt. A hundred mission-
aries, chiefly American, are laboring
among the Copts of Egypt, the Jews
of Palestine, the Armenians of the
Turkish empire, and the Nestorians
of Persia; a hundred more, from all
countries, occupy the ports of China
and Siam; 500 labor in the pro-
vinces of India and Ceylon; in Mad-
agascar and South Africa there are
nearly 300; 130 occupy the slave
countries around the Gulf of Guinea;
and 220 work for the kindred peo-
ple in the West Indies. The Indian
tribes of North America have 105
missionaries; 200 more instruct the
tribes of Polynesia. Nevertheless,
compared with the attention which
they exercise, these missions occupy
a trifling space in the world. Their
chief actors are a handful of men;
their operations are limited; their
friends are few. Their agencies may
be set down as follows:

Number of societies in America and
Europe..... 99
Total number of European and
American missionaries..... 2,033
Total annual expenditure..... \$5,000,000

"Late returns make the present
number of communicants as fol-
lows: Churches or congregations,
2,500; church members or com-
municants, 273,000; nominal Chris-
tians, young and old, 1,350,000; and
by these the gospel is taught and
Christian work is carried on in
4,000 centers of usefulness outside
the bounds of Christendom."

The Christian Advocate.

Official Organ of the Montgomery, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, DECEMBER 24, 1870.

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When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office from which your paper is to be changed, as well as that to which it is to be sent.

INDEBTED.—We are indebted to the courteous and patient secretary, Rev. C. G. Andrews, for the proceedings and also for the appointments of the Mississippi Conference.

MISSISSIPPI.—The sixth day's proceedings of the Alabama Conference have not reached us, and we have no means, before going to press, of supplying the hiatus. The sixth day's proceedings of the Mississippi Conference have also failed to come to hand.

PROVISIONS.—By reference to the card of S. K. Russ, which appears this week, our readers will learn where the best of pork, bacon, lard, hams and bulk meats can be obtained on the most reasonable terms. Bro. Russ is well known to us, and we cordially and unreservedly commend him to the patronage of our friends. Orders from the country cannot be placed in more reliable hands. Remember the address, S. K. Russ, No. 47 Tchoupitoulas street, New Orleans.

RESOLUTION OF THANKS.

Resolved, That our hearty thanks are due and are hereby rendered to our venerable and beloved president, Captain R. L. Robertson, for the pains he has taken in the completion of our church, and for the efficient and satisfactory manner in which he performed this self-imposed task.

H. TRENS, Secretary,
In behalf of the Board of Trustees of Craps street German Methodist Episcopal Church South.

As CHRISTIANS we are followers of Christ, and therefore bound to imitate him, and copy after that most excellent pattern he hath set us, who hath left us an example, that we should follow his steps. To see that the same holy temper be in us which was in him; and to discover it in the same manner that he did, and upon like occasions. To this he calls us, and no man is any further a Christian than as he is a follower of Christ: aiming at a more perfect conformity to that most perfect example which he hath set us of universal goodness.

YOUTH and age have too little sympathy with each other. If the young would remember that they may be old, and the old remember that they have been young, the world would be happier.

CHRISTMAS.

We have space this week for only a few words of Christmas greeting to the readers of the Advocate. We hope the bright holiday hours may glide pleasantly with all, and that joy and contentment may reign everywhere. Our religion is designed to make us glad and cheerful. "Her ways are ways of pleasantness, and all her paths are peace." "Sin has clothed the world in sackcloth, and hung it in mourning. The Saviour came to give beauty for ashes, and the oil of joy for mourning." He came to fill the world with all blessedness, to dispel the darkness and gloom of earth, and to inspire a boundless and an immortal joy. The song of the angelic multitude declares the purpose and benefits of the nativity: "Glory to God in the highest, and on earth peace, good will toward men." Our hearts should join in the heavenly refrain, and unite in a delighted response to the celestial melody. As we come with the wise men to the manger, let us also, with them, bring our offerings of gold, frankincense and myrrh. Under the spell of these sacred associations we should not only rejoice, but we should open our treasures and present gifts to our divine Lord. Guided by God's star to the infant Jesus, we are called to give ourselves in worshipful consecration, and to pour forth the expressions of our grateful love and faith in blessing the poor and in spreading the glad tidings of salvation to all mankind. In Scribner's Monthly for January we find the following beautiful lines, with which we conclude our brief Christmas salutations.

THE CHRISTMAS DOOR.

All the year long the moon gives light,
And makes a silver day of night;
But once a year
She seems more near—
Shows every night her steadfast face,
And fills the sky with tranquil grace.
'Tis hard to tell when day is done,
For day and night flow into one.

So Heaven shines downward all the while,
And lights us with its constant smile;
But once a year
It draws more near:
Wide open stands the shining door,
With gleams of light unseen before;
And all across flash glimpses fleet
Of upper joys and radiant feet.

'Tis ever so since love broke through,
And down the widening spaces flew;
That blessed year
Our Lord came near:
For him swung back the starry bound;
Deepened far up the great profound;
All Heaven swept outward at his birth,
And naught was narrow but the earth!

Now evermore He stands and waits
Some lifting of these lower gates;
But once a year
He waits more near:
Shall the plect door be thrown so wide,
And only we the entrance hide?
Unbar all hearts, make room within,
And let the holy Christmas in!

DEATH OF REV. WILLIAM FINLEY. We are pained to announce the death of this excellent brother. The intelligence reaches us through a letter of the fifth instant, from Rev. W. J. Snively, presiding elder of the Cairo district. May God be gracious unto the widow and child!

Bro. Snively says: "Permit me to announce through your paper that death has again invaded our ranks in Illinois. Bro. William Finley, who was appointed as supernumerary, with W. P. Nance, on the Marion circuit, Cairo district, was taken from labor to reward on Wednesday, the twenty-third ultimo. He died at his home after some twelve days' illness, in great peace. He leaves a widow and a young child to stem life's current alone. A more extended notice of his sickness and death will be forwarded to you in due time." St. Louis Christian Advocate, December 14.

BISHOP WIGHTMAN reached Charleston on last Saturday morning, in fine health. He was so constantly at work, while in California, that he found time to write only the one letter we published; but our readers may expect to hear from him again through our columns. By arrangement with Bishop Pierce, he will take Bishop Kavanaugh's place in the Florida Conference, while Bishop Pierce will attend the Conference of the colored people on the fourth of January, in Augusta. Southern Christian Advocate.

AN ARMY may as rationally leave the battle to be fought by the officers alone as the church leave the conversion of the world to the ministers of the gospel.

HEAVEN is your home, therefore often think about it; it is a place in which sin does not exist, therefore avoid sin.

MISSISSIPPI CONFERENCE.

FIRST DAY.

The fifty-fifth session of the Mississippi Annual Conference of the Methodist Episcopal Church South met, according to appointment, in the Methodist church at Crystal Springs, Mississippi, on December 14, 1870, at nine A. M.

Bishop David S. Doggett conducted the religious services by reading the second chapter of Second Timothy, singing the two hundred and seventy-second hymn:

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give
For his redeeming grace."

After opening remarks by the Bishop the roll was called by the secretary of last year, and there was an unusually large number who answered to their names, the preachers being generally well. Of lay members there was a respectable attendance. C. G. Andrews was elected secretary, J. A. B. Jones assistant, and John T. Cameron, layman, recording secretary.

A motion to constitute the presiding elders present a nominating committee was adopted.

It was resolved that the Conference sit with open doors in the examination of character.

Rev. Dr. McFerrin, secretary of missions, was introduced to the Conference, and announced his purposes and plans of operation. A communication from him was read, and reserved for proper reference.

The Committee of Presiding Elders announced the following, which were appointed the regular standing committees, viz:

On Education.—W. L. C. Hunnicutt, B. Jones, J. Nettles and R. D. Howe.

On Sunday Schools.—John McVea, J. H. Shelton, W. C. Dowd, F. M. Williams and J. T. Curtis.

On Bible Cause.—E. H. Moulton, A. Day, A. B. Stewart, J. E. Jagers and W. C. Dowd.

On Religious Literature.—H. H. Montgomery, W. H. Leith, W. B. Lewis, L. K. Barber and G. W. Harper.

On Missions.—J. A. Ellis, T. Reid, J. L. Forsyth, E. S. Drake and Irvin Miller.

On Memoirs.—John E. Jones, C. G. Andrews, W. H. Watkins, H. J. Harris, W. A. Moore and S. L. Gnice.

James M. Gann was announced as a transfer from the North Alabama Conference, Bascom T. Pearson from the Illinois, and Charles B. Galloway from the North Mississippi.

The annual exhibit of the Publishing House, furnished by Rev. Dr. Redford, agent, was read and referred to the Committee on Religious Literature.

A communication from the New Orleans District Conference, in relation to the care of the orphans of the Mississippi and Louisiana Conferences, was read, and permitted to lay on the table for future reference.

H. H. Montgomery was appointed on the Joint Board of Finance, in place of H. Brown, transferred. William Spillman and T. P. Bell were also made members of same.

A communication from Rev. J. W. Lambirth, in China, was read and referred to the Committee on Missions.

The twentieth question was called, and Conference continued on the examination of character until the hour of adjournment. Barnabas Pipkin was granted a supernumerary relation.

SECOND DAY.

Bishop Doggett called the Conference to order at nine A. M. Dr. McFerrin conducted religious services.

Bro. J. T. Heard, Dr. Walker, of the Louisiana, and Dr. Ebbert, of the North Mississippi Conference, were introduced.

Bro. Heard returned the parchments of Thomas S. Abernathy, which were received and ordered to be filed.

The twentieth question was resumed. D. A. J. Parker was granted a location. The names of W. W. Drake, R. H. Herbert and J. MacLennan were called, and it was announced that they had died during the year.

L. R. Redding was granted a supernumerary relation on account of ill health.

J. W. McNeill was granted a supernumerary relation.

J. K. Hamblan passed and granted a supernumerary relation.

Hardie Brown was announced as transferred to the North Alabama Conference.

THIRD DAY.

The Conference met at nine A. M. Bishop Doggett in the chair. Dr. Watkins led the devotions.

The financial report of the New Orleans Christian Advocate was read and referred to a committee, composed of J. G. Jones, W. E. M. Linfield, H. H. Montgomery, John McVea and J. T. Heard.

J. G. Jones was appointed on the Publishing Committee of the New Orleans Christian Advocate, in place of W. P. Barton, of the North Mississippi Conference.

The examination of character was resumed. J. B. Bowen was granted a supernumerary relation.

Revs. R. S. Clark and C. F. Gillespie, of the Mississippi Conference of the Methodist Protestant Church, were introduced to the Conference.

Thomas Clinton, G. T. Vickers, J. G. Deskin, J. B. Higginbotham, Levi Penney and Harvey Copeland were granted supernumerary relations. Burwell B. Whittington was announced to have died during the year, and his name was referred to the Committee on Memoirs.

Ransom J. Jones, Jr., fraternal messenger to the Mississippi Conference of the Methodist Protestant Church, made report that he had executed his commission, had been cordially received, and had received assurances of a desire for an organic union of their church with ours, and presented a communication on the subject, which was read.

Revs. R. J. Clark and C. F. Gillespie, of the Methodist Protestant Church, and appointed to consummate a union of our churches, addressed the Conference. The entire matters, with the papers, were referred to a special committee: W. H. Watkins, H. H. Montgomery, J. T. Heard, John McVea and James E. Watts.

The Committee on Missions made a report, submitting a printed constitution and the following board of managers, viz: James L. Forsyth, W. H. Watkins, W. L. C. Hunnicutt, John G. Jones, T. Reid, T. J. West and Irvin Miller; which report was adopted.

Question 1. Who are admitted on trial? William J. Seale, from Philadelphia circuit, John Wesley Sandell, Thomas B. Walden, David P. Bradford, Hiram Rivers Singleton, Peter Wilson Cram, John W. Hall, Alexander Trotter, Daniel G. W. Ellis, George M. Gillmore and J. J. Parker.

Rev. Mr. Trawick, pastor of the Presbyterian church, was introduced.

FOURTH DAY.

Bishop Doggett called the Conference to order at nine A. M. The religious services were conducted by J. G. Jones.

Bishop J. C. Keener was introduced to the Conference.

The second question was called: Who remain on trial? David A. Givens, James M. Weems, Lyman Carley, Jacob H. Holland, George W. Chatfield and Ulysses P. Phillips, were passed and continued. William K. Simmons was discontinued.

Henry P. Bowen and Lyman Carley were admitted into full connection, and elected to deacon's orders. John O. Carlyle passed and admitted to deacon's orders.

Question 7. Who are the deacons of one year? Levi P. Meador, E. W. Simmons and Alexander M. Campbell.

Question 12. What traveling preachers are elected elders? R. A. Davis and Parmenas Howard.

Question 10. What local preachers are elected deacons? Calvin C. Watkins from Natchez station, Benjamin D. Sellers from Burtonton circuit, and Miles Lynton from Marion circuit.

Question 14. What local preachers are elected elders? Samuel D. Terry from Forest Grove circuit, Noah F. Mitchell from Pearce's Spring circuit, Thomas S. West from Clarke and Shubuta, and Benjamin A. Bea-

son from Bogue Chitto circuit, were elected.

Bishop Keener addressed the Conference in behalf of Centenary College. Judge John McVea also set forth its claims upon the patronage of the people.

Bishop Keener took the chair.

The Board of Missions submitted a report, stating that moneys had been advanced by a gentleman in New York for the payment of the missionary drafts of our church, during the years 1860 and 1861, and that part of the debt still remained unpaid by our church; that the honor and reputation of the Methodist Episcopal Church South were involved in the payment of this debt, and recommending that an effort be made at this session of Conference to liquidate the amount of that debt which had been assessed to our Conference, viz: \$1,450.

Dr. McFerrin addressed the Conference on the subject, and obtained reliable pledges for \$1,600, to be paid by the first of April.

Thomas Reid set forth the claims of the Ministerial Educational Society.

FIFTH DAY.

The Conference met at nine A. M. Bishop Doggett presiding. Dr. Walker conducted the religious services.

Bishop Doggett presented the names of persons ordained on yesterday, as follows, viz:

Deacons.—Traveling: Henry P. Bowen and Lyman Carley. Local: Jephtha S. Collins, Benjamin D. Sellers and Thomas King.

Elders.—Traveling: Robert A. Davis and Parmenas Howard. Local: Noah T. Mitchell, Thomas O. West and Benjamin A. Beason.

Rev. R. J. Harp, agent of the New Orleans branch of the Publishing House, was introduced.

The communication from the New Orleans District Conference, in relation to the orphans of the Louisiana and Mississippi Conferences, was taken from the table and referred to a committee, composed of W. H. Watkins, J. L. Forsyth and C. K. Marshall.

A resolution recommending that members of Conference make their statistical report, as their names are called in the regular examination of character, was laid on the table.

C. R. Godfrey was granted a location at his own request.

Thomas M. Ward was granted a location at his own request.

C. K. Marshall was granted a location at his own request.

Daniel Watson, Thomas W. Linder, upon presentation of certificates of subscription to our doctrine, and Henry T. Jones, upon making such subscription before the Conference, were recognized as local elders in our church from the Congregational Methodist Church.

J. C. Carlyle was granted a location at his own request.

J. G. Jones, chairman of special committee on the New Orleans Christian Advocate, submitted a report recommending that every preacher devote himself heartily to increasing the list of subscribers. The report recommended to the Publishing Committee that no preacher should receive the paper as an agent unless he procured five renewals or new subscribers, or five of each combined; which report was adopted.

Dr. Walker, W. E. M. Linfield, Bishop Doggett and R. J. Harp urged the claims of the Advocate upon the patronage of the people.

H. H. Montgomery, from Committee on Religious Literature, submitted their report, which sets forth the necessity of a sound system of reading, urging the preachers, as they valued their own success and the salvation of the people, by all means to circulate good books, and particularly the periodical literature of the church.

The committee recommended the passage of resolutions, as follows, viz:

Resolved, 1. That we do heartily recommend to our people our Publishing House at Nashville, Tennessee, as worthy their patronage, and as an institution which every Southern Methodist ought to sustain.

2. That we do earnestly request all the preachers to engage in the circulation of our books as a very

valuable means of extending religious knowledge.

3. That as members of this Conference, lay and clerical, we will exert ourselves to have our periodicals put into every family in our charges, and thus give them the valuable information found in them.

Dr. McFerrin spoke in behalf of the new monthly and the Christian Advocate at Nashville.

W. H. Watkins offered as an amendment to report of Committee on Religious Literature the following, viz:

Resolved, 1. That the action of the General Conference, by which the Southern Review became identified with the periodical literature of the church, meets our full approval.

2. That the Southern Review deserves the liberal and hearty support of the ministers and members of the church, sustaining as it does a reputation for literary ability and general information not excelled by any periodical of its class, and being an invaluable auxiliary in explaining and defending the doctrine and polity of Methodism, and that we will do our utmost to obtain subscribers for it.

Which amendment was received, and the whole report, with the resolutions, was adopted.

C. G. Andrews was appointed by the Bishop to receive the subscriptions to the old debt and for missions, and forward same to Dr. Redford, agent.

Dr. McFerrin took leave of the Conference.

E. H. Moulton, chairman of the Committee on the Bible Cause, submitted their report, which says that the Bible is the charter of life; that sixteen per cent. of the families visited by Rev. Dr. Harmon, the agent of the Southwestern Bible Society, were destitute of the Bible; that this ought to be remedied; that Dr. Harmon had been diligent in endeavoring to supply this need, and that we ought all to help him in the great work; that the Board of Directors of the Southwestern Bible Society be respectfully requested to continue Dr. Harmon as their agent, and that these resolutions be passed, viz:

Resolved, 1. That the Southwestern Bible Society has our perfect confidence, and that we cordially approve of its efforts to disseminate the word of God.

2. That we will cheerfully cooperate in its plans, and aid its agents in carrying out its great work.

The report was adopted.

The fifth question, Who are readmitted? was called and answered: Horace M. Booth, Henry T. Jones and Seaborn R. Hyde. The vote in the case of the latter was reconsidered, and he was again readmitted.

W. H. Watkins, chairman of the Committee of Union with the Methodist Protestant Church, submitted a report, as follows, viz:

The committee to whom was referred the communication of the Mississippi Conference of the Methodist Protestant Church, through their representatives, Revs. Messrs. Gillespie and Clark, proposing a union of the Mississippi Conference of the Methodist Protestant Church and the Mississippi Conference of the Methodist Episcopal Church South, beg leave to report the following resolutions for adoption, viz:

Resolved, 1. That we recommend that the union be consummated by the brethren of the Protestant Church accepting the Discipline of the Methodist Episcopal Church South.

2. That their ministers be received in the same orders and relations they sustain in the Methodist Protestant Church, and sustain the same relations in the Methodist Episcopal Church South.

3. That their private members be received in full connection, and be entitled to the same rights and privileges as those already in our church.

4. That when a majority of the membership of the Mississippi Annual Conference of the Methodist Protestant Church shall so vote, this union shall be considered as perfected.

The session was prolonged for the disposition of the report, and it was adopted.

APPOINTMENTS.

WOODVILLE DISTRICT.—James L. Forsyth, P. E. Woodville station, Corydon Chamberlin; Wilkinson circuit, J. H. Shelton; Liberty, E. R. Strickland; Buffalo, P. S. Petty; Bayou Sara, R. D. Norsworthy; Jackson and Plains, J. A. Godfrey; East Feliciana, W. E. Ballard; Clinton station, W. G. Millspaugh; East Baton Rouge, E. W. Simmons; Meadville, C. W. Campbell.

SUMMIT DISTRICT.—J. Nicholson, P. E. Summit circuit, George Bright; Bogue Chitto, J. J. Clark; Holmesville, J. W. Sandell; St. Helena, J. D. Willis; Greensboro, D. P. Bradford; Aroola, T. Price; Covington, Hiram Singleton; Franklinton, E. P. Lewis; Livingston, J. A. Givens; Tangipahoa, S. R. Hyde; J. W. Harmon, agent Southwestern Bible Society.

SEASHORE DISTRICT.—W. W. Hurst, P. E. Mount Carmel, N. B. Young; Rankin, G. M. Liverman; Columbia mission, Henry T. Jones; Gainsville, to be supplied by John W. Williams; Handsboro, W. H. Leith; White Plains mission, D. Merchant; Enon, J. S. Parker; Pascagoula and Bay Shore, U. B. Phillips; West Pascagoula, to be supplied by Irvin Roberts; Green, to be supplied by J. M. Winbush.

BROOKHAVEN DISTRICT.—G. F. Thompson, P. E. Brookhaven station, H. F. Johnson; Scotland, H. M. Booth, J. B. Bowen, sup.; Brandywine, R. A. Sibley; Crystal Springs station, W. E. M. Linfield, J. W. McNeil, sup.; Hazlehurst, B. T. Pearson, L. R. Redding, sup.; Pleasant Valley and Rehoboth, E. A. Flowers; Burtonton, W. Wadsworth; Georgetown, R. B. Downer; Wesson and Beauregard, E. H. Moulton; Martinsville, P. W. Sharbrough; Jackson circuit, A. Day; H. F. Johnson, president Whitworth Female College.

JACKSON DISTRICT.—H. H. Montgomery, P. E. Jackson station, C. G. Andrews; Madison, A. B. Stewart; Clinton station, H. Harrington, J. K. Hamblen, sup.; Sharon, W. L. C. Hunnicutt; Sulphur Springs, to be supplied by J. S. Collins, J. W. Adams, sup.; Carthage, J. M. Weems; Camden, J. W. Hall; Yazoo City, J. T. Curtis; Yazoo circuit, T. W. Flowers; Mount Olivet, A. M. Campbell; Brownsville, John Lusk; Raymond, to be supplied by W. C. Black; W. L. C. Hunnicutt, president Sharon Female College; J. M. Pugh, president Madison College; J. W. Lambuth, missionary to China.

VICKSBURG DISTRICT.—J. A. B. Jones, P. E. Vicksburg station, J. T. Heard; North Warren, P. Howard; South Warren, F. M. Featherston; Cayuga, J. B. Robertson; Rocky Springs, A. B. Nicholson; Thomas Nixon; Port Gibson, C. B. Galloway; J. G. Jones, sup.; Fayette, W. B. Lewis; Natchez station, W. H. Watkins; Kingston circuit, to be supplied by T. W. Brown; Lower Deer Creek, H. P. Bowen; Clover Hill circuit, Peter W. Cram; Milldale and Cape Ridge, James S. Harris; Benjamin Jones, president Port Gibson Collegiate Academy.

BRANDON DISTRICT.—F. M. Williams, P. E. Brandon circuit, G. W. Chatfield, George Jackson; Fanning, D. W. Dillohay; Forest, W. Finn; Trenton, S. P. Meador; Southland Chapel circuit, H. J. Harris; Sylvestra circuit, Lyman Carley; Garlandville, G. W. Boyles; Decatur mission, Thomas Y. Armstrong; Martin, L. Kendall; Philadelphia, J. H. Holland; Lake, J. A. Vance.

MERIDIAN DISTRICT.—W. B. Hines, P. E. Meridian station, John A. Ellis; Marion, John C. Brogan; Toombsba mission, to be supplied by George Bancroft; De Kalb, D. G. W. Ellis; Spring Hill circuit, J. M. Gann; Enterprise station, J. D. Hays; Enterprise mission, W. Spillman; Enterprise circuit, Alexander Trotter; Clarke circuit, W. J. Seale; Wayne circuit, James Shank; Paulding circuit, G. M. Gilmore, R. J. Jones, sup.; R. Abbey, Sunday school agent and secretary.

TRANSFERRED.—W. F. Glenn, to North Georgia Conference; J. C. C. Black, to West Texas Conference; Robert A. Davis, to Louisiana Conference; Josiah Barker and A. J. Coleman, to Alabama Conference.

"TWENTY-EIGHT GOOD DOLLAR BOOKS" for \$1.50.—We call particular attention to an advertisement under this head on our fifth page. Perhaps no finer or more valuable journals are anywhere to be found than *Hearth and Home* and the *American Agriculturist*. They are most beautifully illustrated, and are filled with choice, carefully prepared, reliable information, such as is needed and will be highly useful in every family, and by every person, young and old. The household and children's departments are exceedingly interesting and instructive. Orange Judd & Co. are veteran publishers, and their journals and books have long enjoyed an unsurpassed reputation for reliability and sterling value. In the advertisement referred to the publishers take occasion to show that a single volume of either of these journals contains illustrations and reading matter equivalent to what would be found in good books costing twenty times as much money.

ANNUAL CONFERENCES.
CONFERENCE, PLACE, TIME, BISHOP.
Louisiana, N. Orleans, Jan. 4, Doggett.
Florida, Key West, Jan. 4, Kavanagh.
Ga. Colored, Savannah, Jan. 4, Pierce.
Baltimore, Md., Mar. 8, Pierce.

Work is the weapon of honor, and he who lacks the weapon will never triumph.

ALABAMA CONFERENCE.

SEVENTH DAY, DEC. 14.

Conference met at the appointed hour. Bishop McVey in the chair. Devotional exercises led by Rev. E. E. Wiley.

Minutes of the afternoon session yesterday read and approved. The committee to nominate examining committees reported.—Adopted.

The Committee on Books and Periodicals reported, commending the Southern Methodist publications and periodicals, and urging to increased efforts in circulating the religious literature of the church. After some discussion the report was adopted.

The exhibit of the New Orleans Christian Advocate was read.

The Committee on Education reported two male and female high schools, one female and two male colleges, in successful operation, and commended them to the patronage of the church and the whole country. They recommended the Conference to request the presiding Bishop to appoint A. D. McVoy to the professorship which he now holds in the East Alabama Male College, Dr. J. Hamilton agent for the Southern University, and Rev. E. D. Pitts principal of the Opelika High School. Adopted.

Dr. Wiley, president of Emory and Henry, was invited to make some remarks on the subject of education, in which he stated the advantages of the institution under his care, and commended it to those who seek educational facilities out of their own State. He also highly commended the Martha Washington Female College at Abingdon, Virginia.

Dr. Cox made a few remarks in behalf of the institution under his care, and commended it on account of the locality, its cheapness and superior advantages.

Report of the Board of Finance was made and adopted.

The committee to nominate the Legal Conference reported. Adopted. The report of the Committee on Sunday Schools was read and adopted.

It was moved and carried that the presiding elder of the Union Springs district be allowed to employ Rev. J. W. Broxton, if necessary.

A location was granted to W. A. Montgomery.

The vote making W. H. McDaniel supernumerary was reconsidered. J. E. Newman was located.

A supernumerary relation was asked for M. C. Turrentine. Granted.

Rev. R. J. Harp called the attention of the Conference to the New Orleans Depository.

The committee to nominate delegates to the General Sunday School Convention, to be held in Nashville next year, reported. Adopted.

By vote of the Conference an appropriation from the missionary fund was made for the publication of the minutes.

Resolutions were passed commendatory of the eminent services rendered the church by Rev. M. C. Turrentine, and expressive of the love and sympathy of the Conference for him.

It was voted to be the sense of the Conference that Methodist ministers should not invite into their pulpits the ministers of other denominations who do not extend to them the same courtesies, nor recognize them as ministers of the gospel.

Committee on Memoirs reported. Short and touching memoirs of Rev. T. L. Densler, J. F. Dickinson, J. W. Starr and Elisha Calloway, who had died during the past year, were read. Report adopted. The Conference then sang:

"O may I triumph so,
"When all my warfare's past," etc.

Dr. Hamilton then led in prayer.

A resolution of thanks to the citizens of Montgomery for their hospitality, and also to the railroad and steamboat companies for passing ministers and laymen at half fare, were adopted. The appointments were read, and Conference adjourned to hold its next session in Mobile, time to be appointed hereafter.

APPOINTMENTS.

MOBILE DISTRICT.—H. Urquhart, P. E. St. Francis Street, A. S. Andrews; Franklin Street, John W. Rush; St. Paul's, J. E. Foust; City mission, to be supplied; Whistler, J. J. Grace; Citronelle, R. M. Powers; Cottage Hill, I. Z. T. Morris; St. Stephen's, A. M. Jones; J. G. Rash, sup.; Eastern Shore, J. A. Spence; Mount Pleasant, supplied by P. L. Martin; Pollard, E. M. Turner; Pensacola, J. A. Pace; Milton, W. B. Dennis; T. O. Summers, book editor and editor Nashville Advocate.

DEMOPOLIS DISTRICT.—S. H. Cox, P. E. Demopolis, A. Hood; Livingstone, C. B. D. Bosc; Belmont, W. L. Kistler; Greene, J. M. Patton; Eutaw, J. M. Mason; Forkland, W. S. Turner; Gaston, S. M. Thames; Bladon Springs, W. I. Powers; Gainesville, C. C. Ellis.

SELMA DISTRICT.—M. S. Andrews, P. E. Selma, P. R. McCrary; Uniontown, T. F. Mangham; Marion Junction, B. D. Gale; Orville,

J. M. Brown; Dayton, E. V. Levert; Spring Hill, J. W. McConn; Lower Peachtree, J. M. Johnson; Choctaw Corner, G. F. Ellis; Sugawville, A. S. Coleman; Jackson, J. F. Evans; Rambert Hills, C. W. Calhoun.

GREENSBORO DISTRICT.—A. H. Mitchell, P. E. Greensboro, J. S. Moore; Havana, E. Phillips; Brush Creek, W. H. McDaniel; Marion, J. Bancroft; Perryville, J. W. Vest; Plantersville, G. R. Talley; Summerfield, M. E. Butt; Randolph, W. M. Wynn; Autaugaville and Ivy Creek, W. A. Edwards; Antauga circuit, B. F. Blow; Prattville, R. S. Woodward; J. Hamilton, agent Southern University; S. P. Richardson, agent American Bible Society.

MONTGOMERY DISTRICT.—W. Shapard, P. E. Montgomery, E. Wadsworth; Herron station and City mission, T. C. M. Golland; Mount Meigs and Loachapoka, O. R. Blue; Tuskegee, E. S. Smith; Tuskegee circuit, I. Spangler; Notaulga circuit, R. E. Cary; Euphanes mission, L. F. Dowdell; Tallapoosa station, J. S. Williams; Elmore circuit, R. F. Perdue; Wetumpka station, C. J. Nugent; Auburn station, W. A. McCarty; Opelika station, J. Barker; Salem, W. B. Neal; Crawford, R. H. Harris; Hartsville and Silver Run, W. K. Norton; Opelika High School, E. D. Pitts, principal; East Alabama Male College, A. D. McVoy; Tuskegee Female College, B. B. Rosa.

EUFAULA DISTRICT.—J. L. Cotton, P. E. Eufaula, A. J. Briggs; Greenville, B. B. Crawford; Clayton and Louisville, J. W. Glenn; Providence and Spring Hill, E. L. Loveless; Enon and Midway, W. H. Wild; Perote, L. Patterson; Villula, J. W. Solomon; Chanahatchee, to be supplied by L. J. Oliver; Lawrenceville, C. L. Dobbs; Choctawhatchee, J. M. Brown.

UNION SPRINGS DISTRICT.—J. W. Shores, P. E. Union Springs, W. H. Ellison; Union circuit, M. H. Graham; Pine Level, W. F. Norton; Rocky Mount, W. B. Adams; P. B. Saffold; Sandy Ridge, B. L. Selman; Fort Deposit, F. L. B. Shaver; Greenville, W. M. Motley; Rutledge, W. W. Graham; Troy circuit, W. A. Sampey; Brundidge, H. M. Gillis; Elba mission, W. C. Robinson.

MARIANA DISTRICT.—A. Dowling, P. E. Mariana, D. C. Crook; Greenwood, J. J. Cassidy; Holmes Valley, W. H. Morris; Calhoun mission, to be supplied; Gordon, W. P. H. Connolly; Sylvan Grove, S. H. Cooper; Ozark, A. S. Dickinson; Geneva, D. C. Stanley; Cero Gordo mission, to be supplied.

CAMDEN DISTRICT.—D. M. Hudson, P. E. Camden, A. S. Doughlass; Oak Hill, T. K. Armstrong; Snow Hill, M. Padgett; Farmersville, J. M. Scott; Sepulga, J. L. Skipper; South Butler, W. G. Porry; Evergreen, Robert Smiley; Monroeville, H. J. Hunter; Black's Bend, D. J. Wright; Pineville, N. Gillis; Lowndeshoro, Haynesville and Union, S. A. Pilloy.

TRANSFERRED.—To North Alabama Conference, R. Seales, W. R. Williams, R. F. Mountain; to Holston Conference, H. P. Vangh; to North Mississippi Conference, T. A. S. Adams, J. B. Cottrell; to Little Rock Conference, James A. Parker; to South Georgia Conference, Thos. S. Armstrong; to Louisiana Conference, J. Mathews, Felicity street, New Orleans; to the Western Conference, J. E. Treadwell; to the West St. Louis Conference, M. J. Law and A. C. Baker; to Baltimore Conference, Samuel K. Cox; to Texas Conference, J. C. Huxabee and C. L. Farington.

DISCONTINUED AT THEIR OWN REQUEST.—R. T. Nabors and A. M. Gillespie.

LOCATED.—C. A. King.

A BREAKING WAVE is the only thing in nature which is the most beautiful in the moment of its dissolution.

CALL on your nearest country and city merchant and get Murfee's Subsoil. It nearly doubles crops.

Married.

December 15, at the residence of the bride's uncle, John A. Lane, Esq., by Rev. Linus Parker, D. D., Rev. P. M. Goodwyn to Mrs. AMANDA F. MORSE, all of this city.

November 2, 1870, at the residence of John W. Howard, Esq., near Greenville, Alabama, by Rev. W. M. Motley, Rev. J. A. PARKER, presiding elder of the Pensacola district, Alabama Conference, to Miss ELIZA T. PERRY, formerly of Cotton Valley, Alabama.

By Rev. W. H. Moss, of the Louisiana Conference, at the residence of the bride's father, in Pahola county, Texas, to Miss CAMILLA R. THOMSON.

Near Lexington, Mississippi, December 1, 1870, by Joseph D. Newsum, Mr. J. D. McCOMB to Miss ALICE BAIGS-DALE, all of Holmes county, Mississippi.

In the town of Durant, on the seventh of December, 1870, by Joseph D. Newsum, Mr. J. D. REED to Miss CELIA A. LOCKHART, all of Holmes county, Mississippi.

Obituaries.
Died, December 14, 1870, at Fitter's Landing, Mississippi, SUSANNA HALL-NEBS, daughter of Rev. Charles J. Hallberg, aged seventeen years.

NANCY CAROLINE, wife of Benjamin C. Watford, and daughter of Matthew A. Barr and Nancy Turrentine, was born in De Kalb county, Mississippi, February 10, 1847, and departed this life very suddenly, in Winn parish, Louisiana, November 16, 1870, aged twenty-three years, nine months and six days.

She was a devoted and pious Christian, and was united with the Methodist Episcopal Church South at Atlanta, Winn parish, Louisiana, November 16, 1870, aged twenty-three years, nine months and six days.

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NEW ADVERTISEMENTS.

You can now get what is equal to
28 GOOD DOLLAR BOOKS for \$1.
\$12,000 ENGRAVINGS for \$1.
BOTH OF THE ABOVE for \$1.

94 GOOD DOLLAR BOOKS for \$3.
\$25,000 OF ENGRAVINGS for \$3.
BOTH OF THE ABOVE for \$3.

122 GOOD DOLLAR BOOKS for \$4.
\$37,000 ENGRAVINGS for \$4.
BOTH OF THE ABOVE for \$4.

It will pay to read through the following
Explanation of the Above:

HEARTH AND HOME.
Issued every week, is
one of the most beautiful
Journals in the
world. It has twenty
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The Child's Corner.

MAMMA'S BAREFOOT BOY.

BY A. H. POE.

Long he listened to the story
Of the poet's "Barefoot Boy."
Lined and lined and lined,
Caring naught for ball nor toy;
And the eyes of brown grew brown,
And the cheeks of pink grew red,
And upon his hand he rested,
Thoughtfully, his curly head.

For awhile he seemed to ponder,
Then he slowly went away
To a dim, unadorned corner,
Where he sometimes hid in play.
There at tumbled shoe and stocking
Bravely taught with all his might;
Off they came at last, revealing
Dimpled balls of pink and white.

Softly, softly, o'er the carpet,
Strayed the little pearly feet,
Till he rested close to mamma,
Resting blushing and sweet;
Half asheathed and half emboldened,
Raised his eyes, so brown and coy;
"Mamma," and the lips were smiling,
"Isn't I our barefoot boy?"

Anne Hansel's Christmas Eve Under the Snow.

BY MRS. JULIA F. SNOW.

Anne Hansel was the oldest child, just thirteen, the age when most of my girl readers are mere children, with parents "keeping them back" from womanhood all they can, lest the world steal them from the parent nest before the dawn is gone from the tender fledgling. At this age, then, Anne was a stout, rosy, helpful little daughter, an intelligent, God-fearing child, and a loving, gentle sister. She could read and write in German (did I mention that they were a German family? no? well, they were, and lived in Pennsylvania,) could say her catechism, had read the "Life of Martin Luther" twice or thrice, could spin, sew, knit and do many other things. Besides, in the spring she was to be confirmed, and at Whitsunday she should take her first communion. So Anne felt that she was almost a woman, if she was but thirteen.

They lived upon a farm. John Hansel and Margaret, his wife, had purchased and cleared the land, and worked hard and lived plainly to pay off their mortgage. It was good land and yielded well, but it needed a great deal of hard work and patient culture to compel it to give its increase. It was cheap when John bought it, and he had the true German passion for land. So don't think they were what some call "poor," or draw any mental picture of suffering and privation, for I am not going to tell that kind of a story. They feared God, worked hard, lived substantially but plainly, and hoped for better days, when Anne and Hans and Peter and Michael and Meena should be grown men and women, and could help in the many and various kinds of work on the farm.

It was at the Christmas time, and many were the pleasant tales that Farmer John and Dame Margaret had found time to tell evenings, when John put his farm tools in order, and she and Anne were at their knitting. All had something to do. Even Meena, small as she was, could sew carpet rags, or reel yarn, or help in many ways. And as for the boys, Dame Margaret didn't let the grass grow under their feet, nor the birds roost in their brains either. They had heard many tales of Santa Claus, or the Christ Child, or the Kris Kingle, or whatever else they called him, of blazing and twinkling Christmas trees, and all the good cheer of the jolly, merry Christmastide, and their heads were full of the brightest anticipation for this special Christmas.

This had been a good year—the crops were heavy and plentiful, and had paid a good slice from off the mortgage. The poultry had prospered, the butter and cheese were all that Dame Margaret had dared to hope. They had a team of excellent horses—that heavy breed, with such magnificent muscles, so slow, so strong, so steady, for which that district is so justly famed. And they had a big wagon, too—a stout, capacious vehicle; a "mountain ship," as some have called it, and not inaptly, for the body of the wagon is not unlike a boat, with a huge cover, shaped wondrously like the good dame's sunbonnet, in which she was wont to array herself when milking, weeding or feeding the chickens.

Well, into this vehicle, in pursuance of the yearly custom, were duly packed the nicely-dressed poultry, the winter butter, the eggs and the cheese, the proceeds of which were to furnish coffee, spices, sugar (all Germans love sugar,) shoes and what other matters the thrifty dame should decide were needed by her family. Besides, the taxes become due at this season, and must be paid out of this fund. Poultry always brought a good price at this season, and Anne had her own little venture, too. Certain of the poultry, her own charge, were in the big wagon in a separate lot, from the profits of which she was to have a silver thimble and a pair of new shoes. She hoped for a new book,

but that could not be quite certainly promised; till it was seen what prices the stuff brought. But then, perhaps, Santa Claus might bring it; so Anne waited and hoped.

Certain hints had been dropped of "horses made of gingerbread, and sugar horses painted red," which were cherished, dwelt upon, lived on by all the younger children. Only Anne was outgrowing such little stories.

When everything was packed into the wagon, the luncheon box, well stored with brown bread, boiled ham, fried pretzels, some cheese and a jug of home-brewed beer, Dame Margaret, in her stout woolen dress, heavy cloak and warm hood, with a flat stone, well heated and wrapped up, under her feet; John, in his heavy coat (a relic of Fatherland,) and the children all kissed (Germans love their families intensely, and have an honest fashion of showing it, too, God bless them!) the big wagon set sail, down the long mountain road, toward the next town. Anne watched it out of sight, and then taking up her duties as quietly as her mother would have picked up a dropped stitch in her knitting, with her dextrous left forefinger (how do the Germans ever knit that way?) and drew out the wheel to spin her "stent."

Ere long it was noon by the little Dutch clock. But Anne was ready for it. She had heated up the broth her mother had made the day before, in a little iron pot; a good, wholesome soup it was, too, made of pork and beans and cabbage and milk, with a bit of salt beef; and out some stont slices, rather wedge shaped, to be sure, of brown bread. Then she poured the hot soup into the little pannikins, and gave to each a wedge of bread and a cup of milk, and while they ate it she told them that the day after to-morrow would be Christmas, and the fat turkey that hung in the attic should be cooked, and Santa Claus would be sure to come to-morrow night and bring them all presents.

It did not matter in the least to the flavor of the turkey, that a log had rolled on it when it was young and broken its backbone. It seemed to agree with it; and though it was badly deformed, it grew very big and fat, and was dedicated by Dame Margaret to their own uses at Christmas time, for its appearance would certainly spoil it, though not its taste. A pair of chickens and a few eggs had also been reserved; and there was to be a real Christmas dinner at the Hansel's that year, at all events.

Now Anne, notable little soul, had her hands full. She had Hans and Peter and Michael—the baby—and little Meena to look after, and keep out of mischief. She must get the meals, keep clean and tidy and shipshape. And the stent of spinning and knitting must be done, or she must meet Margaret's black looks!

When they had got all through dinner little Michael woke up, and had some soup, too, and said, "Yah! yah!" which was good baby German, and all he knew of any language. Then he had a dried gourd and three walnuts given to him to play with, and went back to his cradle, while Anne cleared up. The rest of the children she set to shelling corn for the fowls, and kept them busy till it began to grow dark. She thought of the cows and the fowls, and went out with Hans to take care of them. It was but little milk the cows gave, but Anne milked them, and fed them bountifully, too, and fed the fowls, besides putting a well filled corn box within their reach.

Warmly dressed as she was, in her heavy knit "wamuis" and hood, she felt the cold, and as she came in she picked up her pet bantams and brought them in doors in her apron, with a tender, motherly feeling for the "little ones," her special pets.

As she came out of the barn the wind was rising, and flakes of snow fell now and then, and there was the peculiar smell of a snow storm in the air. Snows were heavy in the mountains. Anne called the boys to help her, and bidding Meena to mind the baby, the children tugged and lugged the wood till the big corner was piled with all it would hold—enough, with care, for three days. Next, to fill the washtub with water, lest the well should be snowed up. It took a good many pailfuls—five or six—to fill it, and it was dark, and the wind blowing fiercely, and the air filled with flying flakes, when the children came in and bolted the kitchen door.

They could not see to the road now. Anne hoped that father and mother were either not far off or had not started. She wondered if she had better get supper or wait. But Peter and Hans and Meena and the baby settled that question; so she set out the bread and the cheese, and warmed the milk, and lit the candle, and they all had their supper. And the wind kept on blowing and the snow falling all the time.

So Anne, when she had cleared away, got out the fat little German Bible, and read to them, and the boys said their prayers and cuddled down in their trundlebed, and Anne

tucked little Michael up in the high bed in the corner between its two feather beds, and soon all were sleeping soundly in the little farmhouse on the mountain.

Meanwhile the wind rose higher, the snow kept falling, and the storm steadily increased. But the children slept as soundly as if nothing at all were happening. They feared God, and had excellent health, and so their sleep was sweet and dreamless. It seemed to Anne as if she had slept a week, but it was still dark, when she woke. She rubbed her eyes, but it was very dark, and yet, to her utter astonishment, the little Dutch clock tolled out eight o'clock! Such a thing had never happened to her in her whole life, and she sprang out of bed in the greatest haste. A look at the windows showed them blocked up with snow. Huddling on her clothes she hurried up stairs, and found that the snow reached half way up the attic window, and was still falling heavily, and the wind blowing, too.

Now the Hansel farmhouse was a low, story-and-a-half building, and fifteen feet would reach from ground to ridgepole. Drifts of twenty and thirty feet were not uncommon in those mountainous districts, so Anne knew that they were "snowed up," and made up her mind how to act. She decided that as there was a reasonable prospect of being snowed up over Christmas, it was best not to be too prodigal of wood; so she only put on a "backlog," a "forelog," two "cross sticks" and a "rider," and proceeded to get breakfast. First, she raked open the ashes and put in a good many potatoes to roast, five or six apiece. (Let me tell those who never eat potatoes roasted in the ashes that they have only half eaten them.) Then she made some milk hot, and cut some more wedges of the black German bread, and the Hansel family breakfasted. Then they washed up the dishes and swept up.

It was yet dark, except for the firelight, which was a good deal of an exception, for by it they could see well enough, except to sew; and as Anne had as soon knit she got out her knitting. The children did not like it much, but German children are not natural-born idlers, like Americans, who think their mothers are created on purpose to amuse and wait on them. So, when Anne set them to shelling corn, with two cobs into a tin pan, they all did it. Only Hans would give an occasional snuffle of rebellion, and console his eyes and nose with his coat sleeve; but he did not dare rebel. Anne had too many of her mother's ways to make it safe to do so.

Sometimes she went up stairs to report progress, but the storm kept on. Her heart ached for the cattle, but she remembered the great feed she had given them; and the bantams were as happy as lords, and did nothing but eat the grains the children scattered in shelling the corn.

They made their meals as long as they could. Anne cooked some fat ham, at noon, for them, and they ate as much as they could. They jumped about a good deal, but after all Anne was glad they were so quiet. As it grew toward night, and there was no sign of their liberation, their hearts began to sink. But Anne remembered and told all the stories of the merry Christmas time that she had ever heard, and the little one hoped and prayed that the snow would not cover them all up.

"Anne," cried Hans, "what if the snow should come so deep that the Santa Claus could not get the Christmas trees? or could not get down the chimney? What would we do? Does he ever pass by and not know that the little children are expecting him?"

Anne stopped to think. She called to mind what she had heard her mother say was sometimes done by poor folks in her country.

"Hans," she answered, "I don't know; but I'll tell you what we will do. We'll take a clean sheet, and make a 'bright corner' for Santa Claus."

So they got out a clean sheet of the heavy, homespun linen—Dame Margaret's spinning—and pinned it up in the corner nearest the fire, fitting it well to the corners. Then Anne cut some little stars out of some bits of red flannel that she found in a bundle of patches in the till of the old chest, and put one in each corner under the pine, and down the center and outside. Then she found some tiny bits of blue, German calico, "indigo-blue hand print," and made some more stars, and in the middle she fastened her own red, head ribbon, so that it looked as if the sheet were suspended from it.

When all was done she lighted a candle, and I can tell you that Santa Claus' "bright corner" looked fresh and pretty enough; and when Meena took her little cricket and carried it inside, and called it "her room," it made a very pretty picture. "Really and truly" (as the children say,) they do so in Wittenburg. It was not their custom to hang up stockings—that is low Dutch.

Then it was time to go to bed;

the Bible was read, the prayers said, and the children prepared for their second night. But it wasn't like the first night. They could not sleep. They wanted their parents. What had become of them? would they be home for Christmas? and, if not, could Anne cook the broken-backed felling of a turkey on stairs? So they tossed and tumbled, and, as they had no exercise that day, they took it now, scattering things around. They had eaten too much also, and that helped to make them wakeful. Anne had told her stories till she was very weary. The wind was howling, but still there were sounds of storm. The great trees creaked dimly now and then, and the "bright corner" gleamed spectrally in the flash of firelight from the uncovered end of a log in the chimney corner.

Anne had not much hope of being released on Christmas, and when the children were at last asleep, she had a good cry. She privately determined not to cook the turkey, lest they might need it worse; or, if she did cook it, not to eat it up at once. She fancied she had heard cries in the air, and when a snow ball fell down the chimney she started in fright, lest the chimney were choking up.

So came the morning—that could not dawn. Anne got a good breakfast, and the little ones laughed merrily when they found a fried cake and a red apple for each, and new red stockings for Meena in the "bright corner." They did not dream that Anne had got up in the night and "played" Santa Claus, that the little ones might not be so disappointed.

But it really seemed as if something was happening, after all. Snow balls fell on the fire, and a voice bellowed down the chimney in an awful tone, in good German: "Are you all alive down here?"

"All alive and well!" called back Anne.

"Gott in Himmelst gute!" called back her father's voice.

O dear, how the children capered and cried for pure joy!

Dig, dig, dig! Fifteen feet of snow is no light matter, even to German muskies.

By and by they reached the back door, and with beard frozen into icicles, and hoar frost in nose, eyebrows and hair, and mailed in snow from head to foot, John Hansel and half a dozen neighbors at last forced an entrance into the house. By that time Dame Margaret had come on, too, with the team. Only those who have seen a German family fairly let loose can get the least idea of it. It is a fearful thing!

"Mein Gott! mein kinder! Mein Gott! mein kinder!" was Dame Margaret's cry. Anne and her father could not speak at all.

But the next thing was the "bright corner," and, rough fellow as he was, John Hansel nearly cried, too, when he saw what the poor children had done.

When the wagon was unloaded, there were Anne's new shoes, her silver thimble and a red woolen shawl for Sundays; nice things for all the children, and a dog, a horse and a pig; and they all looked alike, and made exactly the same noise.

Dame Margaret cooked the broken-backed turkey, and made some seed cakes, too; and, after all, they never before or since had so merry a Christmas, for, best of all, John Hansel had brought home a fiddle—a real fiddle—and could play on it, too. He learned when he was in Germany, but could not afford a fiddle before—and wasn't he "a happy fader."

So you see some little girls of thirteen do amount to something, and so can you, if you will think so. And Anne?

O, she lived to be married, and wear a white cap, and tell her children and her grandchildren about her Christmas eve under the snow. We all know it by heart.—Little Corporal.

THE HEATHER AND THE SAINTS.—The "heathen Chinee" does up shoes in Massachusetts and linen in New Jersey, to the great grief and scandal of St. Crispin in the former State, and St. Patrick in the latter. What shall be done about it? He is a clean man, and we cannot indict him as a nuisance. He is an industrious man, and we cannot prosecute him for vagrancy. He does his work faithfully and well, and we cannot discharge him. He is sober and orderly, and we cannot get him into the lock-up. He minds his own business, and it does not seem to be quite the genteel thing to kick him. More than all, he is ingenious and we need him. It really seems to be one of the unhandiest cases to manage that has fallen into saintly hands since the land of the free and the home of the brave was discovered. When a heathen gets to be cleaner, more industrious, more faithful, more content, more courteous and inoffensive, and more ingenious than a saint, we should like to know what a free and highly civilized Christian people are going to do with him.—Dr. Holland, in Scribner's Monthly for December.

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Scientific.

"FUSEE SATAN."

M. Lantour, the distinguished civil engineer and chemist of the Rue de Londres, Paris, has invented a rocket which will be a formidable engine of defense. He has christened it the fusée satan. To the end of an ordinary rocket is attached a very slight receptacle of tin, exactly the shape of a conical bullet. In this receptacle is arranged a chamber filled with a composition based, we believe, upon sulphur of carbon, which composition, once lighted, gives out considerable heat. A fusée communicates from this chamber with the top of the rocket. The tin bullet is filled, just before being used, with petroleum oil. The lighted rocket rises in the air and traverses the space necessary to arrive over a certain spot. Arrived above its object the rocket sets fire to the fusée, the composition in the chamber of the bullet takes light, bursts its envelope, and at the same time fires the petroleum, which falls like a sheet of flame and continues burning. This sheet of flame fills a space of sixteen to twenty-four square meters, according to the size of the rocket. No. 1 throws one liter of petroleum, No. 2 two liters, and No. 3 three liters. They can be thrown a distance of six kilometers, and aimed with great precision, being balanced by means of a long stick attached to each rocket, which maintains the elevation given to it at the time of discharge. Some interesting experiments were made recently with this weapon at St. Cloud. In less than ten minutes a considerable space of ground was covered with a sea of fire. A committee, composed of superior officers of artillery, presided over the experiments, and the general at their head was appalled by the terrible nature of this engine of destruction.

Just imagine this sea of fire falling upon the Prussian masses, burning everything, setting light to the cartridges in the soldiers' pouches and to the ammunition vases of the artillery. The committee, in its report, says the journal *La Franco*, has declared in its opinion no civilized nation could make use of these rockets except for reprisals; and it would be only in case of the Prussians firing upon us with petroleum bombs, such as they used at Strasburg, that we should be entitled to retaliate with the new rocket. However this may be, the Committee of National Defense has given the inventor a building on the Batignolle formerly a girls' school, and has ordered the immediate manufacture, on a large scale, of satan rockets. From day to day two hundred workmen will be actively employed, and within a few days they will have a sufficient stock to enable them to reply the Prussians in their own way, if, as at Strasburg, they make use of unlawful weapons.

The Bronze Age takes its name from the use of bronze by the men of that epoch for weapons and implements of various kinds. The trees which used it had not yet learned the use of iron, which was brought into Europe by the Aryan families, such as the Greek and Germanic. It has been quite a question whence this bronze had its origin. Its extensive use, even as far north as Denmark, proves that a considerable trade existed, for the materials for its manufacture are found in but very few places. Bronze is composed of copper and tin, and this is one of the most sparingly distributed of metals. At present almost the entire supply of tin is obtained from the mines of Cornwall, or from the island of Banca, off the Malay peninsula. The Edinburgh Review says that in ancient times tin was obtained mainly from Spain, where labyrinths of old mines are found in immense quantities all through the Iberian mountains, but where it is now unprofitable to work them. Here was Tarshish, the ancient Tarshish, and the great foreign mart of Phœnician commerce, one thousand two hundred years before Christ. There is reason to believe that much of the bronze of the Bronze Age was manufactured by the Phœnicians, either in Spain or Phœnicia. Still it is not probable that the Phœnicians can claim all the honor of this early commerce. The Etruscans were great workers in bronze and the Greeks. They probably obtained tin from the mines of Saxony and Bohemia, and the bronze remains found in ancient tombs in Denmark are very like what have been found in Etruscan tombs. The Greek colonies in Italy early learned the Etruscan arts, and continued their trade. The abundance of excellent bronze articles on the Baltic coast is probably due to the great trade in amber which was carried on in these regions.—*Independent*.

A funny thing happened at a Presbyterian church the other day. The new steam heating apparatus was in use for the first time; and, after service, one lady, meeting an older in the aisle, said: "That boiler ain't under our seat, is it?" "No," was the reply; "it is under the pulpit platform." "Well, if it blows up we shall have a good man to go ahead of us," was the reply.

THE IDEA of self-importance, which is so frequently exhibited by our brethren of the "colored persuasion" when they are engaged in any work, has seldom been better illustrated than by the exclamation of a colored mail carrier in Virginia, who had been well shaken by a man for kicking his dog: "Look-a-here, massa, you'd better be kearnful how you shakes dis chile! cos, when you shakes me, you shake de whole of de United States. I carries de mail!"

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vinating, at times, the necessity for new articles of clothing. A favorite color is crimson, made by mixing three parts of fuchsin with water, so as to form a thick broth, and rubbing it in a mortar with twenty parts of glycerine. This is stirred up with one hundred and fifty parts of finely-powdered starch, and dried on unsized paper. It is used like common starch.

IN A TREATISE on "The Cavern of Bruniquet," lately published by Prof. Owen, he tells us that pictures there found on bones and reindeer horns prove that the horse, which was wild in Europe at this time, known as *Equus Spelæus*, had short pointed ears, and the stallions had beard-like hairs. Their tails were short, and covered through the entire length with long hairs. No satisfactory evidence has yet been found of the existence of our modern horse at the period of the cave-dwellers.

The Farm and Garden.

THE MANDARIN ORANGE.

We do not think that this delicate and unique variety of the *citrus* family is as well known or appreciated as it deserves. The character both of tree and fruit is striking and peculiar. The tree grows naturally in the form of a large shrub, with lanceolate leaves, and a peculiarly graceful habit. It is rather dwarfish in growth, comes into bearing early, and thrives remarkably well even in a dense shade.

The fruit is of small or medium size—flattened, oblate; with a thin and tender skin, which peels off readily, without the use of a knife, the lobes or sections separating easily, so that they may be eaten without soiling the fingers. Frequently the removal of the rind or peeling shows a small orifice through the center of the orange, and the lobes are enveloped in a thin, almost transparent membrane or pellicle, through which pulp and seeds show clearly.

The flavor of the Mandarin, when fully ripe, is unlike that of any other orange; and, we think, greatly superior to the ordinary Creole or China variety. The plant is vigorous and hardy—a profuse bearer—admits of close planting, and is worthy of extended and especial attention and careful cultivation.

Why have we so few orange trees? Why do not our Gulf and river coast residents plant and cultivate this beautiful, delicious and profitable fruit to a greater extent? There are still hundreds of acres on the lake shores of Louisiana and Mississippi, and a large tract of country on the Teche, and perhaps Atchafalaya, as well as on our lower coast, and along the Texas sea shore, admirably adapted to orange culture. And we do not lack the finer varieties of this noble fruit. We raise as large, as handsome and as sweet oranges as can be produced at St. Augustine or in Cuba. We have gathered from the trees this year, on the Mississippi coast, near Biloxi, as fine oranges as we have ever seen in Florida. The sweetest and finest kinds should be grafted or budded on strong stocks of the sour or wild variety, and transplanted at one or two years from the graft. If possible, plant on rich land, a little moist, and in the partial shade of trees or buildings. If the ground is not rich it must be made so and kept so, by annual or semi-annual manurings with a compost into which lime should enter largely. The partially decomposed and finely broken shells, so plentiful in some sea shore localities, form an excellent manure for the orange, if mingled with vegetable matter or swamp muck; but if these fertilizers cannot be obtained, stable manure may be freely used. Top dress the ground heavily during the latter part of winter and early spring, and water freely in long continued drouths. Mulch also with short grass, pine straw or other suitable and proper material, and success is almost certain. Transplant last of January or early in February.—*The Southland*.

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W. H. BRATTON, JOHN M. FAKES,

NEW ORLEANS MARKETS.

From the N. O. Price Current.

The return of fine weather and the approach of the holidays have imparted more animation to the general market, which, nevertheless, shows much less activity than is usual at this season of the year. At the same time stocks of all descriptions of goods are ample, and offered at reasonable prices. Sugar and molasses have continued in fair request at previous rates. Operations in Western produce have been mostly confined to the local trade.

CORRIGENDUM.—The following are the arrivals since the sixteenth instant:

Louisiana and Mississippi	bales	19,435
Arkansas	do	874
Lake	do	31
Mobile	do	1,741
Texas	do	213
Total		22,397

On Saturday the movement commenced with some sales at rather easier prices, but after the receipt of the New York telegram, reporting an advance of $\frac{1}{8}$ ¢, the demand became more active, and factors were enabled to realize stiffer rates, very little low middling being found under 13 $\frac{1}{2}$ ¢, while during the morning there were considerable sales at 13 $\frac{1}{2}$ ¢, and some at even less. Operations were checked by rainy weather, but the sales, nevertheless, embraced 7,750 bales. On Monday, under the influence of encouraging dispatches from New York and Liverpool, buyers came forward with increased spirit, and the supply being better, the business summed up 9,750 bales, at prices showing an advance of fully $\frac{1}{8}$ ¢, good ordinary closing at 13 $\frac{1}{2}$ ¢ to 13 $\frac{3}{4}$ ¢, low middling at 14 $\frac{1}{4}$ ¢ to 14 $\frac{3}{4}$ ¢. On Tuesday the market opened firm at previous rates, but being subsequently stimulated by the favorable tenor of the New York dispatches, the demand soon became more animated, and although factors raised their pretensions, buyers took 8,600 bales, partly at Monday's figures, but mostly at an advance of $\frac{1}{8}$ ¢. The three P. M. telegram from New York reported that market easier, but it seemed to have no other influence than to make factors more ready sellers, and the movement continued active to the close.

This makes an aggregate for the past three days of 26,100 bales.

The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 433,304 bales, against 386,771 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 257,179 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 245,825 bales to Great Britain, and a decrease of 107,678 to France, and 72 to other foreign ports.

Referring to our remarks above, we quote as follows:

Ordinary	12 to 12 $\frac{1}{2}$
Good ordinary	13 to 13 $\frac{1}{2}$
Low middling	14 to 14 $\frac{1}{2}$
Middling	14 $\frac{1}{2}$ to 14 $\frac{3}{4}$
Strict middling	14 $\frac{3}{4}$ to 15

COTTON STATEMENT.

Stock on hand Sept. 1, 1870, bales... 20,696

Arrived past three days... 22,397

Arrived previously... 446,678—469,075

Exported past three days... 18,981

Exported previously... 304,161—323,143

Stock on hand and on shipboard... 108,626

SUGAR.—A fair demand has prevailed, and especially for the better descriptions, and the supplies were mostly sold at full prices. The sales on Saturday and Monday embraced 1,200 hogsheads at 6 $\frac{1}{2}$ ¢ to 6 $\frac{3}{4}$ ¢ per pound for inferior, 7 to 7 $\frac{1}{2}$ ¢ for common, 8 to 8 $\frac{1}{2}$ ¢ for fair to good fair, 9 to 9 $\frac{1}{2}$ ¢ for fully fair, 10 to 10 $\frac{1}{2}$ ¢ for prime, 10 $\frac{1}{2}$ ¢ to 10 $\frac{3}{4}$ ¢ for strictly prime, (there is no choice here,) 7 to 10 $\frac{1}{2}$ ¢ for seconds, 11 to 11 $\frac{1}{2}$ ¢ for yellow clarified, and 12 to 13¢ for white.

MOLASSES.—The demand has continued fair.

MONEY.—Gold, 110 $\frac{1}{4}$ to 110 $\frac{3}{4}$.

American silver half dollars, 109, and Mexican dollars at 1 to 1 $\frac{1}{2}$ per cent. premium in gold.

The sales of bonds include \$4,500 new City Seven per cents on Saturday at 69 $\frac{1}{2}$ ¢, and \$500 United States 5-20's of 1862 at 109 $\frac{1}{2}$ ¢; \$8,000 new City Seven per cents on Monday at 69 $\frac{1}{2}$ ¢, and \$1,000 and \$1,200 at 69 $\frac{1}{2}$ ¢; and \$10,000 same on Tuesday at 69 $\frac{1}{2}$ ¢.

The sales of warrants include \$1,400 new Metropolitan Police on Saturday at 98; \$700 and \$2,550 new State on Monday at 71, \$1,000 do. at 72, \$500 do. at 72 $\frac{1}{2}$ ¢, and \$600 do. (small) at 72 $\frac{1}{2}$ ¢; and \$1,500 on Tuesday at 72 to 72 $\frac{1}{2}$ ¢. Dealers have bought State at 71 to 71 $\frac{1}{2}$ ¢ for new, and sold at 72 to 72 $\frac{1}{2}$ ¢.

City Treasury notes are quoted at 25 to 26 per cent. discount.

CATTLE MARKET.

NEW ORLEANS, Dec. 20, 1870.

Texas cattle, choice, per head... 4 to 4 $\frac{1}{2}$

Texas cattle, second qual., per head... 3 to 3 $\frac{1}{2}$

Texas cattle, third qual., per head... 2 to 2 $\frac{1}{2}$

Boys, per lb. gross... 8 to 10

Sheep, first quality, per head... \$4 to 5

Sheep, second quality, per head... 3 to 4

Sheep, third quality, per head... 2 to 3

Milk cows, choice, per head... 50 to 60

Milk cows, per head... 40 to 50

Texas cows, with calves... 8 to 10

Calves, per head... 8 to 10

Yearlings, per head... 8 to 12

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES FROM TO

Agricultural Implements: 5 00 7 00

Cotton sweeps: 5 00 7 00

Calibrators, Diam. & shovel: 7 50 10 00

Cultivators, riding: 50 00 75 00

Cultivators, walking: 40 00 50 00

Shovels: 5 00 10 00

Sieves: 5 00 10 00

Axes: 10 00 15 00

Bagging, per yard: 25 30

Kentucky: 25 30

East India: 25 30

Bake Rope, per lb.: 1 15 1 30

Bread, per 100 lbs: 1 15 1 30

Pilot: 5 00 6 00

Crackers: 5 00 6 00

Bricks, per M: 10 00 12 00

English fire: 47 00

American fire: 37 50

Candles, per lb: 50

Sperm, New Bedford: 13 15

Tallow: 13 15

Star: 13 15

Chocolate, per lb: 25 55

No. 1: 35 67

Cider, per bbl: 13 00

Western: 13 00

Coal, per ton: 15 00

Canal: 15 00

Western, per bbl: 1 00 1 25

Coffee, per lb: 25 30

Havana (currency): 25 30

Java: 25 30

Cordova: 25 30

Copra, per lb: 30 33

Brazils: 30 33

Sheathing: 33 35

Copper bolts: 33 35

Yellow metal: 25 26

Cardage, per lb: 23 33

Manilla: 23 33

Tarred, American: 23 33

Russias: 23 33

Corn meal, per bbl: 3 50 4 50

Cotton seed: 12 00 14 00

Bough, per ton: 15 00 18 00

In sacks: 15 00 18 00

Dress, per lb: 4 44

Logwood, Campy: 4 44

Logwood, St. Dominge: 4 44

Fusile, Tampoco: 5 55

Indigo, per lb: 1 75 1 85

Madder: 20 22

Eggs, per dozen: 30 35

Feathers, per lb: 90 95

Fish, per box: 1 40 1 50

Cod: 1 40 1 50

Herrings: 21 00 27 00

Mackerel, No. 1, per bbl: 13 00

Mackerel, No. 2: 9 50

Mackerel, No. 3: 9 50

Flaxseed, per lb: 4 5

Flour, per bbl: 5 55 5 75

Double extra: 5 55 5 75

Superfine: 4 25 5 00

Fine: 4 25 5 00

Common: 3 50 3 75

Fruit, per lb: 15 16

Pineapple: 15 16

Dried apples: 6 6

Currents, new: 134 21

Almonds, sort shell: 2 85

Raisins, layer: 2 85

Lemons, Palermo, per box: 14 00 15 00

Lemons, Malaga, per box: 14 00 15 00

Oranges, La. per box: 14 00 15 00

Oranges, Palermo, per box: 14 00 15 00

Glasses, per box of 50 feet: 3 25 3 75

French, 8 by 10: 3 25 3 75

French, 10 by 12: 3 25 3 75

French, 12 by 15: 4 00 4 50

Grain, per bushel: 50 53

Oats: 50 53

Corn, shelled: 50 53

Beans, per bbl: 8 50 9 00

Hops, per lb: 1 20 1 40

Malt, Western: 1 20 1 40

Malt, Canada: 1 20 1 40

Gunpowder, per keg: 9 50 10 00

Gunny bags, per bag: 20 22

Hay, per ton: 15 16

Western: 15 16

Northern: 15 16

Louisiana: 15 16

Hides, per lb: 14 15

Mexican dry flint: 14 15

Texas straight cut: 14 15

Dry salted: 12 13

Wet salted, city slaughter: 9 10

Iron, per ton: 45 00

Pig: 45 00

Country bar, per lb: 4 44

English: 4 44

Sweden, assorted: 4 44

Hoop: 4 44

Sheet: 4 44

Boiler: 4 44

Cotton ties: 10 12

Cotton ties: 10 12

Castings, American: 64 65

Lime, per bbl: 1 75 2 50

Western: 1 75 2 50

Shell lime: 1 75 2 50

Rockland, etc: 2 25 2 50

Cement: 2 25 2 50

Plaster Paris: 3 50 3 75

Molasses, per gallon: 40 45

Cuba: 40 45

Refinery rebolled: 40 45

Moss, per lb: 2 25 2 50

Gray country: 2 25 2 50

Black country: 2 25 2 50

Select water-rotted: 94 10

Nails, per lb: 4 75 4 90

American, 4d: 4 75 4 90

Wrought, German: 14 16

Wrought, English: 14 16

Naval stores: 3 50 3 75

Tar, per bbl: 2 25 2 50

Pitch, per bbl: 2 00 2 25

Boilin, No. 1: 1 50 2 00

Boilin, No. 2: 1 50 2 00

Boilin, No. 3: 1 50 2 00

Spirits Turpentine, per gal: 40 45

Varnish, bright: 50 55

Lard, per gallon: 1 20 1 30

Coal oil, in barrels: 33 34

Coal oil, in cases: 35 40

Lined, raw: 1 05 1 10

Sperm: 2 75 3 00

Whale, refined: 1 00 1 10

Cotton seed, crude: 88 48

Cotton seed, refined: 60 65

Custard: 2 00 2 25

Cabbages, per gallon: 90 1 00

Oil cake: 23 00 27 50

Linseed, per ton: 23 00 27 50

Cotton seed meal: 23 00 27 50

Provisions, per bbl: 35 40

Beef, dried, per lb: 15 16

Beef, tongue, per dozen: 15 16

Pork, mess: 15 16

Pork, prime mess: 15 16

Pork, round, per lb: 15 16

Hams, per lb: 15 16

Hams, canvassed: 15 16

Shoulders: 14 15

Green shoulders: 14 15

Lard, prime, in tierces: 12 13

Butter, Northern: 35 40

Butter, Western: 15 16

Cheese, American: 10 11

Potatoes, per bbl: 2 50 3 00

Onions: 3 00 4 00

Apples: 3 00 4 00

Cabbages, per crate: 12 00 15 00

Rice, per lb: 3 8

India, (gold, in bond): 71 72

Carolina: 71 72

Sugar, per lb: 134 14

Havana, white: 10 11

Havana, yellow: 10 11

Havana, brown: 10 11

Muscovado: 10 11

Wool, per lb: 10 11

Washed: 10 11

Burly: 10 11

The Christian Advocate.

ORGAN OF THE M. E. CHURCH SOUTH FOR THE MOBILE, MONTGOMERY, MISSISSIPPI AND LOUISIANA CONFERENCES

VOL. XVI.

NEW ORLEANS, SATURDAY, DECEMBER 31, 1870.

NO. 50.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 22.—The President signed the sugar bill to-day.

The Senate, after seating Mr. Jewett, from Missouri, went into executive session.

In the House but twenty-five members were present. Mr. Jones, of Kentucky, spoke in favor, and Mr. Porter, of Virginia, against amnesty.

The sugar bill which passed the Senate yesterday was signed by the speaker and sent to the President. House then adjourned.

The rays on the San Domingo resolution were Messrs. Casserly, McCreery, Morrill, of Vermont, Patterson, Schurz, Stockton, Sumner, Thurman and Tipton.

The Senate, in executive session, passed a declaratory resolution, that under the tenure of office bill, where a new nominee is rejected, the old incumbent remains in statu quo without furnishing a new bond.

The Senate confirmed Mr. Schenck, minister to England; Adams, collector of customs at St. John's, Florida; Shaghtnessy, United States marshal for southern Mississippi; Minnes, United States district attorney for northern Alabama, and White, postmaster at Greensboro, North Carolina.

The Senate rejected Mr. Blanchard, nominated for the New Orleans post office.

This is regarded in political circles as a triumph for the Lieutenant Governor Dunn faction over the Governor Warmoth faction of Louisiana.

WASHINGTON, Dec. 22.—The President yesterday sent a message to the Senate, withdrawing Blanchard's nomination, but a question arising in the Senate as to the effect of Lowell's suspension under permission to withdraw the nomination, the Senate concluded to reject Blanchard; and as there were several similar cases pending, the Senate passed a resolution that where a nomination was rejected the incumbent should remain in statu quo without giving new bonds.

WASHINGTON, Dec. 22.—The Supreme Court adjourned to the fifth, and both houses of Congress to the fourth of January.

Vice President Colfax called at the White House before seven o'clock, this morning, to inform the President that the San Domingo resolution had passed by a vote of 38 to 9.

Many Senators and Representatives called during the day to congratulate the President. The President replying, said he believed the annexation policy wise and prudent, and thought it would gain strength as the facts became known.

St. Louis, Dec. 22.—A special from Vicksburg says that nine cabin and thirty deck passengers were lost on the steamer Nick Wall. Captain Poe released his wife from the cabin, which was full of water, by cutting a hole through the roof directly over her. She received a gash on the head by the ax used by her husband, and was brought out insensible, but was afterward restored. The body of Colonel E. W. Taylor, of the firm of Taylor & Graham, of Jefferson, Texas, was recovered and buried at Maryland Landing. No other names of the lost have been ascertained.

New York, Dec. 22.—Ex-Collector Calhoun refuses to leave prison under the President's pardon.

The Crispin strikers finally compelled one of the large shoe factories to suspend operations, and dismissed the non-society men whom they had employed.

It is stated that the Atlantic cable officials despair of repairing the broken cables until June, when the weather becomes permanently favorable. Robert Lowe, of the telegraph crew, was pulled overboard by a pitting cable and lost.

Richmond, Dec. 23.—Spottswood Hotel and all the buildings in the block, the finest in the city, burned at two o'clock this morning; Branch & Current's grocery store, Adams Express Co.'s office, Howe sewing machine store and other smaller stores. The weather was the coldest for thirteen years; the ground is covered with snow. The thermometer was five degrees above zero.

At quarter past two, as the porter was waking the passengers for the Southern train, fire was discovered in the basement. Efforts were immediately made to wake the guests. The scene was indescribable; men were rushing about trying to save their baggage; women half naked and barefooted rushed through the snow which covered the streets. The engines were promptly on the spot, but the water was

frozen and caused some delay. Before twenty minutes the flames prevented escape by the stairs, and the guests commenced jumping from the windows and lowering themselves down by blankets and ropes. P. P. Clarke, steward, was fatally injured by leaping from a third story window; Mrs. Cornelia, housekeeper, with two or three other ladies, appeared at a window of the fifth story screaming for help. The firemen's ladders failed to reach them by two stories, and while the firemen endeavored to lengthen them the women disappeared in the black smoke, and the room brightened up a few minutes later.

The following persons were known to be lost, up to noon to-day: Erasmus Ross, clerk at Libby Prison during the war; Mrs. Emily Cornelius, housekeeper; Samuel M. Robinson, clerk with Bakera & Bro., and Samuel Hines, clerk with Milkier & Co. The register of the hotel was destroyed, and it is impossible to say what strangers were lost. There are about a dozen unclaimed trunks of parties from New York and other Northern cities.

It is a noticeable fact that the fire left one building, on a corner, the same which checked the evacuation conflagration.

A. C. Shaffer, State printer, escaped from the fourth story by dropping from window cornice to window cornice, reaching the ground badly burned, but otherwise unhurt. A correspondent of the New York Herald narrowly escaped. Most of the guests lost all their clothing.

Additional names of persons known to be lost: H. A. Thomas, agent of Pilgrim's Progress panorama; W. H. Pace, United States mail agent, Danville, Virginia, and J. B. Farris, agent Southern Express Company.

The Spottswood House was valued at \$140,000, and was insured for \$30,000. Sublett, Luck & Co. had \$20,000 insurance on furniture and \$7,000 on wines and carpets. The National Insurance Company of Baltimore loses \$8,000. All the goods ready for delivery in the Southern Express office were burned. A man was seen at an upper window apparently paralyzed by fear, tearing paper into small pieces, which he threw in the streets, till he fell back into the flames. Among the narrow escapes were M. Maillfert, of New York, engineer of the James river obstructions; O. A. Pierce, of Columbia, South Carolina, private secretary to Senator Sprague; Mrs. Magill, proprietress of the theater, and R. H. Stowell, member of Congress. The Delave Troop lost their baggage. The hotel register only six strangers were found unaccounted for. The name of the housekeeper burned was Mrs. Kennedy. The following are the names of the missing strangers: J. S. Wilcox, Lynchburg; Nathan Bernstein, Washington; A. Lial, Tampa, Florida; E. George and E. H. Andrews, Syracuse, New York; Henry Krotle, New York, and John H. Holman, Jr., Jackson, Tennessee.

Atlanta, Dec. 23.—Jasper county gives Lawton 93 majority, Henry county gives Lawton 411 majority, Catosa county gives Young 366 majority. Democratic ticket elected in Gwynneth county. Democratic ticket elected by a large majority in Fayette county.

New York, Dec. 26.—Fanny Stockton, a well known American operatic artist, died suddenly on Saturday.

Business was wholly suspended to-day. Weather cold and blustering. Few people on the street. The city was unusually quiet all day.

Richmond, Va., Dec. 26.—Mr. Wilcox, of Lynchburg, and Mr. Vaiden, of Chesterfield, are safe. Mr. Holman, of Jackson, Tennessee, is known to be lost—making the eighth victim of the Spottswood disaster. Five are still missing, for whom there is but little hope.

The James river is frozen over.

Augusta, Ga., Dec. 27.—The election returns come in slowly, but confirm the election of Democrats to Congress from the first, third, fifth, sixth and seventh districts, with the chances in favor of Lawton, Democrat, in the fourth district. The vote is very close as far as heard from.

In the second district the returns are against the late Democratic incumbent, and in favor of Whiteley, Republican.

The Legislature will be largely Democratic, the returns indicating heavier gains than were expected.

Both the Republicans and Democrats charge frauds in the election.

Atlanta, Dec. 27.—The Radicals here concede that Georgia has gone Democratic by thirty-five to forty

thousand. Thus far only two Radical State Senators are known to be elected, and they are both colored. The Democrats have a majority in both the Senate and House.

It is rumored that Governor Bullock has leased the State road to the Central Georgia, Southwestern, Macon and Western, Brunswick, Nashville and Chattanooga railroads, A. H. Stephens, B. H. Hill, J. E. Brown, H. Peters, Columbus Delano, H. J. Kimball and others for twenty years for \$25,000 per month.

FOREIGN.

Bordeaux, Dec. 21.—Gambetta has gone to review the army at Lyons.

Several vessels have arrived at French ports with arms.

Well equipped troops continue to move to the front.

The government has determined to treat all reactionary journals with silent contempt.

Beauvais, Dec. 21.—A decree has been issued from the war office transferring the charge of guarding French prisoners to the battalions on garrison duty in Germany, and relieving the landwehr, who are to be sent to France to garrison places occupied by Germans.

The besiegers of Belfort have received reinforcements and heavy artillery from Bavaria.

London, Dec. 22.—Dispatches from Versailles state that there are no indications of a decisive battle until after the holidays.

Dispatches from Vienna report that the Turkish fleet are under immediate orders for service, and that extensive war preparations are being made at Kertch.

Bordeaux, Dec. 22.—The hopes of the Germans of revivifying their armies from Dieppe have been defeated by the vigilance of the French cruisers.

London, Dec. 22.—Troops are pouring into Cherbourg for the defense of that port.

At Havre an immediate attack is expected, as the Germans are approaching in increased force.

A Berlin dispatch threatens that unless Paris soon surrenders a regular attack will begin.

The English ship Squasquina, bound to Valparaiso, was run into and badly damaged by the French transport Harmonie, who mistook her for a Prussian vessel. Repairs will be made by the French government.

London, Dec. 23.—Austria, Prussia and England have offered an asylum to the Pope. He will probably accept Malta. Murder in the streets of Rome is of nightly occurrence. The life of the rector of the American College was attempted. The Prussians are fortifying their line of retreat between Versailles and Metz. Lord Dufferin has been appointed Under Secretary of State in place of Oliva. A member of Parliament from Durham has been appointed judge advocate.

The port of Honfleur has been opened again to commerce. Dieppe and Freecamp are still under strict blockade.

It is said the municipality of Lyons has expressed a wish that Garibaldi be made a member of the government of the national defense.

The nineteenth Prussian division refused to occupy Tours, though the mayor requested the general commanding to do so. The Prussians contented themselves with destroying the railroad running through the city, and encamped in the suburbs.

London, Dec. 25.—The French and Germans claim a victory in the battle of the twenty-third, near Amiens. The fight appears to have been indecisive, but the French, though they slept on the battlefield, withdrew the next day.

Advices from Paris to the twenty-second report no further fighting. The French lost eight hundred in the battle of the twenty-first.

Bordeaux, Dec. 25.—The Prussians, to the number of seventy-five thousand, passed through Nogent Le Rotrou, retiring on Paris.

London, Dec. 25.—The Fenian prisoners have been discharged from Portland jail.

The Pall Mall Gazette says England is heartily tired of the Alabama question, and is ready to satisfy any impartial money award if adjustment is final.

Telegraphic communication between Bordeaux and the north of France is restored.

A fleet of transports is preparing to sail from Brest with a considerable force, the destination of which is unknown.

It is estimated there are now six hundred thousand effective German soldiers in France, half of whom are before Paris.

The Duke of Aosta was to have left Florence this morning for Spain. Dispatches thence up to four o'clock this evening report demonstrations on the occasion, but make no mention of his actual departure.

Mont Cenis tunnel approaches completion. Working parties opposite the shafts exchanged greetings, through the last wall of the rock on Christmas afternoon.

New York, Dec. 26.—The Herald has the following on the French situation: The defeat of General Chausey at Le Mans has not been confirmed, and probably will not be for some time. We are prepared to hear of his retirement to Alencon.

This, in fact, was foreshadowed by our correspondent, writing from Le Mans a few days ago, and whose letter was sent by cable specially to the Herald. Nor will such retirement be necessarily a compulsory retrograde movement. Chausey's plan evidently is to move as far north as he possibly can, so that he may relieve Bonaparte's forces from the danger of an attack following the sudden junction of the two German armies operating in the vicinity of the Loire. Besides, if Chausey succeeds in his flank movement and throws his army in a position northwest of Paris, he will cover Havre and Cherbourg, and will be heavily reinforced by the forces gathered to defend those cities. Meanwhile General Faidherbe will keep Mantauzel employed near Amiens.

Bonaparte, who is certainly the ablest officer now in the French service, may succeed in forcing his way to Fontainebleau, or by a vigorous offensive movement compel the Germans to concentrate against him, and thus give Chausey a chance to push on to St. Denis or some point on the west of Paris.

The following is a summary of the latest news:

The battle which opened so favorably for General Faidherbe at Novion, on the twenty-third instant, is reported to have ended on the twenty-fourth with a complete defeat for him. The details are yet wanting, but the bare fact of a defeat appears to be fully sustained by the reports which have been received from various sources.

Tours has been again entered by the German troops.

The citizens of Chalons, like those of Rheims, have resisted the demand of the German garrison, but have been summarily suppressed, and a number of leading citizens have been sent to Germany as hostages.

The line of railroad communication between Versailles and Metz is being fortified.

The advance on Lyons has caused a great excitement in that city, and a rising among the "Reds" is reported.

London, Dec. 27.—A dispatch from Versailles, of the twenty-third, says:

A scheme to assassinate King William, General Von Moltke and Count Von Bismarck was discovered here a few days since. A number of strangers arrived in the city on Wednesday, when the gates were closed and the citizens ordered to remain in their houses on pain of death. Patrols then searched every place and arrested two hundred persons, of whom seventy were armed with guns and pistols.

Bordeaux, Dec. 27.—At the grand review of twenty thousand national guards, held here Monday, Crenieux presented flags to various regiments, and made a speech, in which he assured the soldiers that the republic would surely save France. The officers and men were all enthusiastic in their cries for the republic, and as they passed the residence of the American consul gave utterance to a hearty demonstration of friendship to the government and people of the United States.

A dispatch from Sisa announces that the Alps were pierced through yesterday, and that the workmen from both ends of the mountain tunnel joined in congratulations upon the completion of the work.

Viyssai, Dec. 27.—The official press argues that as the neutralization of Luxembourg, under a collective guarantee, has failed, the future of the duchy is now open for the consideration of the great powers.

London, Dec. 27.—The Standard of to-day, in an article reviewing the work of Dr. Francis Lieber on arbitration, expresses the opinion that, considering the political as well as legal aspects of the question, a royal umpire is preferable to any faculty of law.

London, Dec. 27.—The schooner

Mamta, of New York, put into Fiyal with a loss of her sails.

Beauvais, Dec. 27.—Count Von Bismarck urges upon Switzerland a better observance of neutrality.

London, Dec. 27.—A delegation of the inhabitants of Luxembourg today presented to Prince Henry a patriotic address. The Prince, in reply, expressed confidence in their ability to defend the rights of the duchy. He said he had faith in the justice of their cause and loyalty of the signers of the treaty of 1867.

Hon. W. E. Gladstone has published a letter indignantly denying the report of his conversion to the Roman Catholic faith.

Dresden, Dec. 27.—A dispatch from the commanding general of the Saxon troops before Paris announces the bombardment of Fort Avron. It commenced to-day. This fortification is the most advanced of the French outworks east of Paris, and crowns Mount Avron, of considerable elevation, six miles from the city walls.

London, Dec. 27.—The Shipping Gazette, which first doubted, now admits the truth of the reports concerning the treatment of British vessels in the Seine by the Prussians, and declares that the government must instantly demand explanation and redress from Prussia.

Madrid on the Day of Aosta's Election.

The city of Madrid, on the day of the Duke of Aosta's election to the throne of Spain, was turned into a vast military camp. Upward of thirty thousand troops occupied the city. The surroundings of the congressional palace were crowded with soldiers, and the Theatre de la Zarzuela, which is about eighty yards from the State House, was held by two thousand picked men. The houses of some members of the Grandeza, known as opponents to the Italian Prince's election, such as the Dukes of Alba and the Marquis of Alencas, were guarded by the police; the country men were on horseback during the whole day; the cannon loaded and the balance of the infantry consigned to the barracks. The civil and military governors of Madrid appeared for the first time in their uniforms as generals in the Cortes, ready to mount their horses and take command of the troops. Notwithstanding the leaders of the republican party had advised their friends to abstain from any act of violence, the party in power prevented the republicans from the provinces entering Madrid on the thirteenth of November and the following days, and the preparations were, in general, so well made that, in spite of almost every man, woman and child being on the streets, no element broke out, and the day passed without any serious disorder.

The meeting of the Cortes was one of the stormiest on record. A protest, signed by 7 dukes, 25 marquises, 23 counts, 17 previous cabinet ministers, 54 former senators, and 117 former deputies, 9 generals and 4 admirals, was read and laid on the table. There were 344 members of the Cortes present; only three were by sickness prevented from attending. The president decided that no discussion of any character could be permitted, but the election was delayed until late in the evening by successive attempts to make it impossible at all. A Carlist deputy by the name of Vinader required the president to read the bull of the Pope, by which Victor Emmanuel, the father of the Prince of Aosta, is excommunicated, and amidst the universal hilarity created by this movement the president ordered the vote to be taken. The voting lasted for three consecutive hours. Only 311 of the members present cast their votes. Of these Aosta received 191, Montpensier 27, his wife 1, Espartero 8, Alfonso 2, the federal republic 60, and the centralized republic 2. The Esparterists and the Moderados will probably support the new King.

Immediately after the election a committee of twenty-four members was appointed, which, jointly with the president and the four secretaries of the Cortes, were ordered to announce to the King, elect the wish of the people of Spain. It is known that he has accepted the crown, and that he is on his way to his new kingdom.

A little girl in a Western town, after studying for a time a picture of the Magdalen reclining on her face and weeping, suddenly exclaimed: "Mamma, I know why Mrs. Magdalen is crying. It is because Mr. Magdalen does not buy her clothes enough."

Appointments of West Texas Conference.

SAN ANTONIO DISTRICT.—John S. Gillet, P. E. San Antonio station, Backner Harris; Sutherland Springs, R. M. Leaton; Cibola circuit, E. G. Duval; Pleasanton mission, to be supplied by W. C. Newton; Sammeret circuit, A. J. Porter; Uvalde circuit, William H. Hays; Kerrville circuit, to be supplied; San Antonio colored charge, R. H. Belvin.

SAN MARCOS DISTRICT.—W. T. Thornberry, P. E. San Marcos circuit, Wesley Smith; Seguin circuit, John L. Harper; Belmont circuit, to be supplied; Gonzales circuit, to be supplied by T. A. Lancaster; Blanco mission, Cyrus M. Carpenter; Walnut Creek mission, to be supplied; Seguin colored charge, to be supplied by Henry Mosely; Gonzales colored charge, Henry Brown.

GOLIAD DISTRICT.—E. Y. Seale, P. E. Goliad station, O. M. Rogers; Helena and Escudilla station, to be supplied by O. S. Farwell; Yorktown circuit, Charles R. Shapard; Leesburg circuit, A. A. Kilgough; H. A. Graves, supernumerary; Sandies mission, to be supplied by M. A. Black; Clinton circuit, L. M. McGhee; Goliad colored charge, to be supplied by J. Holt; Guadalupe colored charge, to be supplied by R. Coleman; Helena colored charge, to be supplied.

VICTORIA DISTRICT.—O. A. Fisher, P. E. Victoria station, J. W. Cooley; Indianola and Lavaca, to be supplied by H. G. Horton; Kemper circuit, to be supplied; Texana circuit, to be supplied by J. A. Light; Hallettsville circuit, to be supplied by J. F. Cook; Conereto circuit, Robert Blassengame; Texas colored charge, to be supplied.

CORPUS CHRISTI DISTRICT.—J. W. De Vilbiss, P. E. Corpus Christi station, J. W. Brown; Rockport circuit, J. H. Tucker; Lamar mission, to be supplied by Thomas Myers, supernumerary; St. Mary's circuit, to be supplied; Beeville circuit, R. Gillet; Meansville circuit, A. F. Cox; Nueces River mission, J. C. C. Black; Sunday school agent, James G. Walker; agent for Guadalupe Male and Female College, G. W. Cottingham.

A. B. Duval and Jesse Heard, supernumeraries.

NOT ONLY THOSE WHO DARE.—From the records of the Internal Revenue Bureau it appears that the spirit-producing capacity of the distilleries of the United States is over 900,000 gallons daily, of which about 760,000 gallons are made from grain, and the balance from fruit and molasses. The average running time for grain distilleries is 150 days in the year, so that the annual production from that source amounts to about 114,000,000 gallons. Adding 4,000,000 gallons manufactured from other material, we have a grand total of 118,000,000 gallons of spirits annually distilled in the United States. Of this amount about 75,000,000 gallons are yearly consumed by our own people, leaving 43,000,000 gallons for exportation. In the manufacture of this "liquid fire," the source of immeasurable ill to society, over 100,000,000 bushels of precious grain are annually used.

SAVE SOMETHING.—Save something, no matter how little it may be, always save something. Never turn your hand from small savings; they are the foundation of great ones. A penny is not much. Many a man would rather throw away a penny than pick it up, if it lay before him. Yet a penny a day is nearly four dollars a year, four dollars is the interest of nearly one hundred dollars capital. "Waste not, want not," is an old saying; and he who is extravagant enough to cast idly away what can be made useful, though it is but a trifle, may expect to see the day when even that trifle would be acceptable.

WE ARE GLAD to state that there is a gracious season of refreshing in McKendree church, Nashville. On Sunday, December 11, ten persons were received into the communion of the church; and on Sunday, December 18, thirty-nine came forward as candidates for admission—two or three of them, without invitation, at the night service. Dr. Kelley, the zealous pastor, is keeping up the meetings, morning and night. We hope for still greater things.—Nashville Christian Advocate.

BEY METAL-TIPPED SHOES FOR YOUR CHILDREN.—One pair with them will outwear three without them.—Register.

The reputation of Murfee's Subsoil is unequalled in all history of plows.

The Christian Advocate.

SATURDAY, DECEMBER 31, 1870.

THE KINGDOM OF HEAVEN.

BY WILLIAM RANKIN DUTCH.

Dark is the night, and still and drearily
Rises the wind like the waves of the sea;
Little care I, as here I sing cheerily,
While at my side and my baby on knee:
King, King, crown me the King:
Home is the kingdom, and Love is the King!

Flashes the lightning upon the dear face,
Dearest and dearest as onward we go,
Forces the shadow behind us, and places
Brightness around us with warmth in the glow.
King, King, crown me the King:
Home is the kingdom, and Love is the King!

Flashes the lightning, increasing the glory,
Beaming from bright eyes with warmth of the soul,
Telling of trust and content the sweet story,
Lifting the shadows that over us roll.
King, King, crown me the King:
Home is the kingdom, and Love is the King!

Richer than miser with perishing treasure,
Served with a service no conquest could bring;
Happy with fortune that words cannot measure,
Light-hearted, I on the hearthstone can sing.
King, King, crown me the King:
Home is the kingdom, and Love is the King!

King, King, crown me the King:
Home is the kingdom, and Love is the King!

SHREVEPORT.

THE IMPROVEMENTS.—PROSPECTIVE
GRAVITIES.—CITY CONVENIENCES.—
COAL DISCOVERY.—MORALS AND RE-
LIGION.—NO PORT OAKS.—THE
METHODIST LADIES.—THE DISTRICT.
OUR GREAT WANT.

Mr. BORTON: Doubtless many of the attendants at the last session of the Louisiana Conference were astonished to find Shreveport a town of such commercial prosperity and promise. Those that were astonished then would probably marvel again if they were to behold the developments of the current year—so many have been the new stores, shops, residences and villas erected, and so greatly has the city spread out on every side. This city of the hills (for such it really is) bids fair to be a very Chicago for enterprise in trade and commerce. It is the objective point of half a dozen prospective railroads. Some of them will be built, no doubt, very soon, if there is any logical connection between freights and locomotives. Of cotton alone, not to speak of various other articles of produce seeking a market here, and hence to New Orleans and elsewhere, more than one hundred thousand bales changed hands at this point during the commercial year ending on the first of September; and this annual return will be largely increased by the recent extension of the railroad running west from this city. The shipment of cattle is also greatly on the increase here. Some idea of the amount of forwarding and receiving, with all the collateral trade and traffic attending same, may be formed from the fact that, beside a host of smaller craft, there are now about thirty large class steamboats plying constantly between this port and that of New Orleans and St. Louis.

In all the conveniences of city life Shreveport is well up, save in the matter of dwelling houses, the supply of which does not nearly meet the demand. But we have gas and ice of home manufacture; we have mills and foundries and workshops of almost every variety; we have a city railroad and a city park, the latter not quite ready for visitors yet; we have three newspapers, two of which are issued daily; we have wholesale houses and banking houses and insurance offices; we have a skating rink and a theater, and sundry institutions of that ilk. An agricultural fair ground is in prospect too—indeed the land has been already secured.

As an item of prime importance to our people, I may mention that several mines of genuine coal have recently been discovered in this vicinity, some of which are being worked with energy. The steamboat Gladiola was supplied with two hundred boxes of this coal on her last trip down. It is pronounced by judges to be of the cannel or lignite species.

The moral character of Shreveport is not so good as a lover of righteousness would desire; but it is not half so bad as those at a distance are wont to suppose. It is a remarkable fact that the most worthless class, "the baser sort," of this community, does not include many

young men; the gamblers, the topers, the loungers are, most generally, the *débris* of ante-bellum days. The tone of society here is morally healthful; the leading families are church-going people; but there is a great lack of the energy of aggressiveness in the religious character of the communicants. In the matter of giving of their means for the support of the gospel and the like, the congregations here are not of the Post Oak sort—indeed they give liberally. The Presbyterians are now building a fine brick church that will do honor to their munificence—it will cost about \$30,000.

Our own Methodist people are not a whit behind the most liberal anywhere in proportion to their numerical and financial strength. Though they number but one hundred and twenty, and none of them abounding in wealth, they have not only paid their pastor a generous salary of \$2,500, but they have contributed about an equal amount for other church purposes this year—averaging fully \$40 per member. The ladies of the Shreveport Methodist church are certainly worthy of the honorable mention they so often receive in our Conference. To work for the church is to them indeed a labor of love, and in the graces of piety they will "adorn the doctrine of God our Saviour in all things." Holy women are the chief ornament of the Christian church—as mothers and wives and sisters they are the richest "salt of the earth." Thank God there are so many of them here! But I must add a word in behalf of the brethren here; they are now in number much more than sufficient to fill all the offices of the church; they comprise many of the leading citizens of the place; they take a hearty interest in the affairs of the church, most of them attending faithfully to such duties as devolve upon them, cheerfully co-operating with the pastor and readily responding to his calls upon them. Some of them are models in respect to diligence in behalf of the church, and all of them will compare well with the average of any church with which I am acquainted.

It is to me a matter of painful regret that I am not able to report any revival here during the year, though repeated efforts to that end have been made since the spring. We have had, however, a steady increase during the year—amounting to forty-two. We feel encouraged, but we yearn to see the windows of heaven opened, and a gracious outpouring of the Holy Spirit rained down upon us. It is our great, our crying want. May the blessed visitation come quickly! "Even so come, Lord Jesus." J. W.

SHREVEPORT, LA., Dec. 20, 1870.

ANACOCO, LOUISIANA.

Mr. Editor: Oftentimes, when our coolest calculations of success have in some measure been out short, the "memoirs of the way" assume an interesting aspect. The year with us has about closed, and with it probably the hope of some unconverted yet precious soul, who has for the last time had the offers of mercy. Before another year they will be dead. This thought should chasten our hearts and deepen our resolves for future usefulness.

Our dear presiding elder, Bro. Pipes, has faithfully performed his duty among us in every point, great and small. Some think he went "into the regions beyond" when he presented temperance and liberality to them. They wanted a revival; but know ye, brethren, that a revival without these two virtues partakes too much of the mushroom nature. It is said that every man has his hobby. Well would it be for all were their hobbies as safe and as well stuck to as is this one, called temperance, by the presiding elder of this district and the worthy president of the Mansfield Female College. They have made this country a hot climate for life wine, whiskey, beer and cider men, many of whom are making "double-quick" time for the temperate zone. On this circuit fifty-eight signed the pledge. Oh! may the good work continue.

We noticed at our district meeting, after the Committee on Temperance reported, it was considered unfortunate for one to complain of neuralgia or "weariness" after the morning's business. We have heard of many excuses for dram-drinking, but none more forcible than that offered by a colored brother in February last, who, when tried in the church for this vice, "pleaded snake-bite," and would have been excused had not an old brother exclaimed: "Brudder, snakes don't crawl in February." He was excluded without a dissenting voice. Oh! that neuralgia and weariness were o'er, and that we could say: "There are no snakes."

We attended the East Texas Conference. They seem to be on rising ground. Their Colored Conference was organized under favorable auspices. We do not think that the missionaries of the "Korah or sword" (Methodist) Church ever collected as intelligent and as well satisfied a body of colored men as this is. In admitting one on trial, a colored brother very pertinently asked:—"Does he tiddle with liquors of any sort?" This was asked with a vim that would have put many of his superiors to the blush. Bishop Marvin presided with them. Kindness, precision and piety seem to pervade everything he does. General satisfaction prevailed on hearing the appointments. His sermon on Sunday was in effect like the fire, the rushing wind and the still small voice, when the Prophet of Horeb stood before the Lord. Sighs, groanings and loud praises attest the preacher's power with God.

The result of our labors this year has been about as follows: Accessions, fifty-seven; baptisms, forty-one; while many heretofore destitute have been preached to. We now number four hundred and seventeen. "Mansfield," in a letter to the Advocate of November 5, refers to a circuit of four hundred members. Thank you, Bro. M. We set no standard in our report. It is not our paying men or our—men that are the only models. We object to making greenbacks and cold water the only criterion by which a high standard of Christianity may be determined. A widow of two mites cast in more than they all. We received a dollar, not long since, from a young lady for the foreign missions. She picked cotton for it. Beat that, Bro. M. Nimble fingers, sharp needles, well filled dairies and crowded poultry yards can work wonders for the Lord when placed under his control. Sisters of Methodism, while preparing dainties for the holidays, have you laid by a portion for the Master? (A sister at my elbow says: "Brethren, have ye a gift for the Lord?") And now this eventful year is closing. Through many dangers, toils, snares and criticisms we have come, and still the Lord is gracious. Believing that he yet has work for us to do, and that Bishop Doggett will know where it is, we are encouraged to go on, crying "Behold the Lamb!" until the Master shall say: "It is enough; come up higher." We pray, Mr. Editor, that you may be there.

Yours in love, PRATINE.

ANACOCO CIRCUIT, November, 1870.

I WILL TRY TO WIN ONE.—Fellow-Christians, have you ever experienced the pleasure of winning a soul to Christ? Suppose you resolve, "I will try to win a soul to Christ this winter." Is that too large a work to undertake for him who loved you, and gave himself for you? Suppose every Christian should so resolve, and be successful in his efforts; plainly there would be such a revival as there never was before, and which would attract the attention of the whole Christian world. The membership of our churches would be doubled, and thousands of souls saved from eternal death. If only half of Christ's professed followers should succeed, the result would still be wonderful and unprecedented. And may not this glorious work be done if the resolve he only made, remembered and acted upon? Ought you not to accomplish as much for Christ in six months? Who that calls himself a friend of Christ will not undertake to do this much?—*Congregationalist*.

Nothing so disturbs our peace of mind as to hear another declare his intention to give us a piece of his,

ROMA E NOSTRA!

We doubt if so momentous a change was ever before announced in words so simple and so domestic as those which have told us that Rome now belongs to the Italian people. They are like the words of a lover who has won his bride—bursting out of a heart too full to tell more than the fact, which has filled it. What ardor of desire, what sickness of heart through hope deferred, what long-lasting struggle of hope against hope, what ecstasy of ardent longing at last fulfilled, the words denote—it were hardly possible for a stranger to conceive. The intensity of the passion must be all the greater that in a material point of view the possession of Rome as a capital must be embarrassing to Italy. A capital infested by malaria, where for a considerable part of the year men can reside only at the risk of their life, must be very far from an unmitigated blessing. But every consideration of that kind seems to vanish from the view in the delight which is felt at the possession of the eternal city. The one dazzling fact is alone present to the Italian mind—*Roma e nostra!*

To us, readers out of the way—"penitus toto diviso orbe Britannos"—the significant fact is, not that Rome now belongs to the Italians, but that it no longer belongs to the Pope. The temporal power has come apparently to an end. The holy father is no longer sovereign of the imperial city. A mock sovereignty is indeed stipulated for him—over six thousand people, with such an amount of pomp and revenue as the Italian government may allow, to break his fall. If the Pope chooses to avail himself of this concession, it will serve for little else than to remind him of his humiliation. It seems even doubtful whether it will be possible to induce the six thousand to town the priestly scepter in which they are called to rejoice. Anyhow the triple crown is virtually gone. The system that for twelve centuries has been such a power, and for a great part of that time such a terror in Europe, is shattered. The Pope must hereafter depend on the spiritual power, and get what comfort and aid he can out of the infallibility which in an evil hour his hungry bishops were constrained to vote to him.

But will this change last? The Pope, it is said, has often been an exile from Rome before this, and sacrilegious kings and emperors have usurped his dominions for a time, but only to show at last how God protected and cared for his earthly vicar. There is, however, no human likelihood that the Pope will ever be restored. The whole current of the age is against a priestly rule. The Roman people have shown by their vote how unanimously they condemn it. The old allies of the Pope are either helpless or turned against him. France, with her old boasting motto, "Nec pluribus impar," is now, as Trail foretold two centuries ago, "singularis impar." Austria has repudiated her concordat; Roman Catholic Germany is disgusted with the "infallibility"; Italy has risen on the papal ruins; Spain has begun a new regime of religious liberty; Belgium and Ireland are about equally powerless to help. The Pope is literally friendless. The indifference with which his old allies have witnessed the fall of his throne must be one of the most painful elements of his distress. They have acted as if it were hardly worth their while to turn round to notice him. There is little likelihood, indeed, that among any changes that the course of events may bring round, the restoration of the Pope will be so much as a dream of.

Another question arises—What will be the effect of the loss of the temporal power on the spiritual? Some have argued pretty confidently that the spiritual will gain rather than lose by the change. To us it seems very clear that it will be quite the other way. In the first place, it was by means of the temporal power that the vast spiritual empire of the Pope was originally founded. Further, the papal religion is such that it depends greatly on prestige—on a certain fascinating influence, by means of which it persuades the people that it is under the special protection of heaven. Rome seldom reasons—never, indeed, while she can dazzle. Now the loss of the temporal sovereignty will go far to impair this power of fascination. If her spiritual power were of a right sort it might be true that the loss of the temporal would increase it. But in reality, with the mass of the people, it has been ghostly, not spiritual. With the unthinking masses the absence of the temporal prestige will shake their confidence in the spiritual authority. With the more intelligent of the clergy and people the dogma of infallibility must have a similar effect. Thus it would seem that the attachment of both classes will be greatly shaken. If the Jesuits counted on an increase of the spiritual power—from the loss of the temporal, they will find they have been leaning on a broken reed. For, indeed, the ex-

citement among the Pope's own friends is evidence how deeply they feel the crisis. Archbishops Manning and Oullen are in great wrath. Victor Emmanuel seems doomed to bear other seven vials of priestly rage. But the anger is nearly as impotent in moral effects as in temporal. The voting even shows clearly that it is the Pope's own subjects that have cast him off. No heretic has had his hand in the affair. No Protestant scapegoat can be found to bear the blame. The cry of robbery cannot be fairly raised where the people have voted themselves out of the papal sway. The humiliation of the Pope is as thorough as the manner of it has been noiseless.

What will now become of the Pope? Will he remain at Rome, or will he seek a home elsewhere? If the Italian court should not be removed to Rome there is little likelihood that the Pope will leave it; but should Victor Emmanuel make Rome his capital it will not be easy for the holy father to remain. It has yet to be seen what effect will be produced on the papal nerves and the papal health by the sight of the real sovereignty of Rome in the hands of the ruler of the "Cisalpine Kingdom," while only the shadow remains with him. Whether Pio Nono and Victor Emmanuel can remain so near neighbors without quarreling is, at least, problematical. And Pio Nono is now an old man. The day cannot be far off when his successor must be chosen. It remains to be seen whether even that shadow of sovereignty which is left with Pio Nono will be allowed to descend to his successor.

And what of the religious effects of the change in Rome itself? As a matter of course, the religious freedom which is enjoyed throughout the Italian kingdom will be now extended to Rome. The word of God, now allowed to be sold and circulated freely in almost every European country, will at last have free course in the States of the Church. The voice of the evangelist, proclaiming the gospel of salvation, will be echoed by walls that have heard no such sound for centuries. Alexander Gavazzi, whom Providence would seem to have raised up, once only the fearless political agitator, but now the firm believer and earnest preacher of the way of salvation, will return to the city from which he has been so long an exile, and possibly in the very buildings where in his early days the citizens hung on the lips of the eloquent monk, they will drink in the words of life from the fervent evangelical preacher. Shall we allow our hopes to carry us a step further? Shall we cherish the thought of an evangelical church of Rome, the counterpart of that which we find in St. Paul's epistle to the Romans? Shall a body of the faithful be again attracted by those simple truths which first drew saints from Caesar's household? Shall men and women, with the spirit of Clemens and Phoebe, again utter the praises of the Redeemer in the city of the seven hills? How ought the prospect of such things to stimulate us! How ought the evangelical world, north, south, east and west, to pray for such a consummation! What grace should be sought for every one called to take part in making known the truth at Rome, and in Italy generally, that he may act wisely and work efficiently in this crisis! All the more that it would seem that the Romans are not much disposed at present to think seriously of any religion. It is said that the prominent feeling in the minds of the people is disgust at all that is "sacra." Let us hope and pray that ere long they may be able to distinguish the real "sacra" from the sham.—*Sunday Magazine*.

TERRIBLE NEWS, AND RELIEF!—The London English Independent says the Established Church was in a very critical condition last week. It was announced that the Queen had taken the holy communion at Crathie church. That would have meant that she had turned Presbyterian. The English clergy held their breath in dismay—they did not know what to say; for an establishment is an establishment, whether Presbyterian in Scotland or Episcopal in England. But now they draw breath again. The dreadful crisis is past. Her majesty did not take the communion; she only stopped to see others take it. That is bad enough. Her daughter is going to marry a Presbyterian. That had enough too.—*New York Christian Advocate*.

"RIGHTS!"—An old lady was brought as a witness before a bench of English magistrates, and when asked to take off her bonnet obstinately refused to do so, saying: "There's no law compelling a woman to take off her bonnet." "O," imprudently replied one of the magistrates, "you know the law, do you?" "Perhaps you would like to come up and sit here and teach us?" "No, I thank you, sir," said the woman, tartly; "there are old women enough there now."

Mass Meeting of Southern Methodists.

The vitality of our church in Baltimore manifested itself in the most signal manner by the proceedings had at Central church on the evening of Tuesday, the twenty-ninth of November ultimo. The Bond Street Church, Rev. T. B. Sargent, pastor, was about to be sold for debt, and the danger was so imminent that no delay was possible, the church having been already informally transferred to its creditors. Under these circumstances the matter was taken in hand by the associated official boards of the city stations as one requiring the assistance of the whole church in Baltimore.

The effort was wisely made, and its success such as to assure Southern Methodists everywhere of the ultimate triumph of our cause in this city. On the night in question a vast crowd thronged Central church at an early hour, composed for the most part of members and friends of our form of Christianity.

The sermon by Rev. W. E. Manssey, D. D., the pastor, was the first of a series on "Ezekiel's Vision" of the "Living Creatures" and the "Wheels." It is sufficient to say that for one hour and twenty minutes the preacher swayed his audience by the magic spell of truth and eloquence, interspersed with irresistible appeals for pecuniary aid. The faith of the speaker must have been great when he advised his brethren to save this church or to pack up and depart from Baltimore as Southern Methodists. But his confidence was nobly realized by the sequel. Bro. Thomas J. Magruder, on the part of the board, ably seconded the sermon and appeal by the most effective programme we have ever witnessed on such an occasion. At the conclusion of the services the joyful announcement was made that Bond street was safe, the sum of \$3,600 having been raised at the meeting.

We sincerely thank God and take courage at this manifestation of the union and strength of our infant church, and hail it as an earnest of the great things yet to be accomplished in Baltimore by a heaven-blessed Southern Methodism.—*Baltimore Episcopal Methodist*.

AN EYE TO BUSINESS.—At one of the prominent Fourth street churches, Jersey City, a worthy deacon had been very industrious through the week in selling a new church book, costing seventy-five cents. At a late Sunday service the minister, just before dismissing the congregation, rose and said: "All you who have children to baptize will please present them next Sabbath." The deacon, who was a little deaf, and having an eye to selling the books, and supposing his pastor was referring to them, immediately jumped up and shouted: "All you who haven't any can get as many as you want by calling on me, at seventy-five cents each." The preacher looked cross-eyed at the brothers, the brothers looked at the deacon, the audience punched the audience in the side, the bubble grew larger until it burst in a loud guffaw; ladies colored up, crimsoned, blushed, and thanked the Lord for the low price of peopling the earth. There was no benediction that morning worth speaking of. The deacon, after he had found out his mistake, changed his pew from the front of the church to the third from the rear; and though he cannot hear the sermon, he is consoled with the thought that the young ladies can't sneaker at him.

TAMAHANA.—A New Zealand chief, so called, who visited England a few years ago, was remarkable for the deep spirituality of his mind and his constant delight in the word of God. One day he was taken to see a beautiful mansion—one of the show places near London. The gentleman who took him expected to see him greatly astonished and much charmed with its magnificence and splendor; but it seemed, to his surprise, to excite little or no admiration in his mind. Wondering how this could be, he began to point out to him its grandeur, the beauty of the costly furniture, brought from all parts of the world, the view from the windows, etc. Tamahana heard all silently, then looking round upon the walls, replied: "Ah! my Father's house finer than this." "Your father's house!" thought the gentleman, who knew his father's home was but a poor mud cottage. But Tamahana went on: "My Father's house finer than this;" and began to speak, in his own expressive, touching strain, of the house above—the house of "many mansions"—the eternal home of the redeemed.

As there is no corn to be had at harvest without sowing, so there is no happiness to be had in heaven without sowing. And as it is not every seed, nor every kind of sowing, that will bring forth corn, so it is not any sowing but by righteousness, and that in peace, that will fructify unto eternal life; they that by well doing seek immortality, are recompensed with everlasting life, if they continue patiently so to do.—*John May*.

The Christian Advocate.

SATURDAY, DECEMBER 31, 1870.

THE DEATH OF THE FLOWERS.

The wind-flower and the violet, they perished long ago,
And the blue-rose and the orchid died amid
the summer glow;
But on the hill the golden rod, and the aster
In the wood,
And the yellow sunflower by the brook in
autumn beauty stood.

Till fell the frost from the clear, cold heaven,
As falls the plague on men,
And the brightness of their smile was gone,
From upland, glade and glen;
And now when comes the calm mid-day, as
still such days will come,
To call the squirrel and the bee from out
their winter home.

When the sound of dropping nuts is heard,
Though all the trees are still,
And twinkle in the smoky light the waters of
the fall;
The south wind searches for the flowers,
Whose fragrance late he bore,
And sighs to find them in the wood and by
the stream no more. *Dryant.*

CONFIDENCE IN GOD.

"Why hast thou forsaken me?"
So, indeed, many a one is crying at
this moment. Why hast thou forsaken
this weary, solitary soul? Why hast thou
left the parent to bear the burden of ungrateful,
rebellious children? Why hast thou
left the wife or mother to bewail
her only joy? Why hast thou cast
these poor children on the world,
with none to help them? Why
hast thou permitted those cruel op-
pressors to go on under the sun,
unchecked and unchecked? Why
hast thou permitted those vast mul-
titudes to be born and die, as sheep
without a shepherd? Why hast thou
forsaken so many churches
which thy right hand had planted?
Why hast Christendom gone so far
astray from its original purpose?
Why has the human race—why has
this church and nation—been al-
lowed to lose so many great oppor-
tunities? Why has so many a noble
spirit been snatched from us when
we most needed him? Why do the
evil prosper—why do the good fail?
Why is human life so mysterious
and so sad? Why is the divine life
so far off—so difficult to attain unto?
We ask these questions—we cannot
help asking them; we even do well
at times to ask them. Christ asked
this one question which compre-
hends them all. There is no other
answer but that which he gave to
himself—not in word, but in act.
He did not give way; he did not
despair. He waited; he endured.
He looked forward and upward.
Though God seemed to have for-
saken him, he yet had not forsaken
God. God was still to him his
God. "My God." And therefore,
in the strength of his endurance,
the darkness broke away, and the
desolation ceased. He felt that
God was not only his God, but as
always, his Father. "Father," he
said, "into thy hands I commend
my spirit." The work which he
came to do, and which seemed for
the moment forsaken and inter-
rupted, he felt was, after all, accom-
plished. "It is finished," he said.
So we may be sure that, if we per-
severe, our Father will receive our
spirits in calm and peace. Our
work will be finished; if not by
ourselves, by others, when God's
good time is accomplished. *Dean Stanley.*

A PRIZE is a gift or a reward that
is within the reach of but one or
two persons. We hope that the day
may soon come when prizes will
cease to be offered in any of our
Sunday schools. The Central Chris-
tian Advocate has an article stating
that a Sunday school girl named
Susie Farnacht, aged eleven years,
died at Holden, Missouri, November
5, from typhoid fever, superinduced
by long-continued effort in memor-
izing the Scriptures. The superin-
tendent of the Sunday school where
the child belonged had offered a
prize to the scholar who should
commit the greatest number of
verses. Susie had committed all
the New Testament, the Book of
Psalms, and a large number of
verses from other books in the
Bible, making in all twenty thou-
sand. Another girl had committed
nearly nineteen thousand verses. All
this the Central justly charges as
martyrdom. One to six verses
memorized each week, and in the
exact term of the Scriptures, can be
accomplished by any child or adult,
without injury, and this much is
infinitely better than hundreds and
thousands of verses learned and re-
cited in parrot style.

ON SABBATH, December 4, at Sand
Hill, Kentucky, while Rev. J. B.
Hough, of the Christian Church,
was administering the rite of bap-
tism in Crooked Creek, he and Dr.
A. P. Pownall, who desired baptism,
after passing some distance in the
stream, suddenly came to an abrupt
bank and fell, and in the struggle
that ensued Mr. Hough was enabled
to reach the shore, but Dr. Pownall,
not being a swimmer, was swept
under a floodgate and was drowned.

"THERE'S UNCLE JOE!"—A corre-
spondent of the Baptist Standard,
Chicago, tells a good story of the
late Dr. Colver, who was once pas-
tor of the Court street Baptist
church, Cincinnati, whose expe-
rience with tobacco we noticed last
week:

When he was pastor at Union
Village, New York, a man lived
there familiarly known as "Uncle
Joe"—a profane old reprobate,
but still of jovial good humor that
made him and Elder Colver very
good friends. Uncle Joe, like many
others of his class, was a great
Universalist, and a Universalist
preacher passing that way, Uncle
Joe bestirred himself to arrange an
appointment for him. Applying for
the use of the Baptist meeting
house, which was not used on Sun-
day afternoon, he obtained a favor-
able word from Elder Colver, and
the trustees consented that Uncle
Joe's preacher might have it. When
the sermon was near its close, Elder
Colver dropped in to look around,
taking a retired seat by the door.
The meeting was quite a success.
The Universalists, of whom there
were many in town, were all out in
force, and curiosity had brought in
others, so that the house was well
filled. In a prominent seat on
the broad aisle, with chest ex-
panded, thumb in armpit of vest,
and with head erect, sat Uncle
Joe—who had not been inside
of a meeting house for years be-
fore—losing not a word of the com-
forting doctrine, except when he
turned his head to look triumph-
antly over the well filled seats,
evidently feeling that no one hence-
forth would deny that the Univer-
salists were somebody. The Univer-
salists, of course, felt good nat-
ured toward the Baptists for the
use of the house, and when the
minister finished his discourse, he
said: "I see that Elder Colver is
present. Bro. Colver, will you lead
in prayer?" "Brother" Colver
arose with an honest-looking face,
and said: "O, I think it would be
more appropriate for some of our
Universalist friends to lead in
prayer;" and, looking inquiringly
over the house, he suggested "There's
Uncle Joe!" Never did mind trifle
draw in his head as quickly as Uncle
Joe collapsed at being called on in
public to lead in prayer. A sup-
pressed titter ran through the house,
for all appreciated the joke, and it
was evident that that sermon was
spoiled.

THE PASSOVER IN JERUSALEM.—By
the kindly offices of a friend, a
Christian Israelite, we gained—says
a recent traveler—admission to the
houses of several Hebrew families
on the night of the Passover. The
same general order of things was
observed in them. A long table was
arranged for the sacred meal, in the
center of the chief room of the
house, and both chamber and table
were adorned according to the
wealth and taste of the occupier.
In the center of the table was a
basket containing unleavened bread.
Dishes containing hard-boiled eggs
and salads were scattered about the
table representing the bitter herbs
of old; and wine from the vine-
yards of Bethlehem, sweetened with
raisins, was plentifully supplied.
At sunset the entire family, old and
young, gathered round the fragrant
board, the men at one end and the
women at the other, while the chil-
dren occupied places between. In
front of the male members of the
family was set a platter containing
a piece of roast lamb, usually a cut-
let from the loin. Before the repast
was commenced the narrative of the
exodus was read in Hebrew by one
of the younger sons, and the patri-
arch of the group occasionally inter-
rupted the reader by throwing in
some explanation of the text, or an-
swering questions which were pro-
posed. The narrative concluded,
the head of the family led the de-
votions of the evening by reading
some liturgical prayers. Then the
feast commenced, at which only the
males partook of the paschal lamb,
while the women contented them-
selves with eggs and salad. At the
conclusion of the repast the an-
cient Psalms of David were sung in
their peculiar nasal fashion, which
occupation often advances far into
the night. To us these Jews dis-
played courteous hospitality, and
pressed upon us their unleavened
bread and very excellent wine, and
when, in parting from the interest-
ing scene, we asked an ancient pa-
triarch whether he still anticipated
the advent of the Messiah, a ray of
gladness lit up his furrowed face as
he replied: "I am expecting his ap-
pearance every day."

ACTION.—The life of man can, in
its true sense, consist only in con-
stant, active exertion, not only of
body, but also of the mental facul-
ties. He is a stranger to happiness
who passes his days in listless inac-
tivity. That man can alone possess
true joy who devotes all the ener-
gies of his soul and body to one
great specific end and aim; who
lives for a great object, and strives
with all the powers he can command
to attain to the fulfillment of his
wishes.

HOW MOTHER DID IT.

If we were to suggest one which,
above all other things combined,
would most contribute to the happi-
ness of the young housekeeper, it
would be to learn how to cook as a
husband's mother cooked. Mother
used to make coffee so and so! Mother
used to have such waffles! and mother
knew just how thick or
how thin to make a squash pie! And,
oh! if I could only taste of
mother's biscuit! Such are the
comments of the husband, and of
too many meal-tables. It would be
only a little more cruel for the hus-
band to throw his fork across the
table, or to dash the contents of his
tassoon in his wife's face. The expe-
rience of a contrite husband is good
reading for those men whose daily
sauce is "How mother did it." He
says:

"I found fault, some time ago,
with Maria Ann's custard pie, and
tried to tell her how my mother
made custard pie. Maria made the
pie after my recipe. It lasted longer
than any other pie we ever had. Maria
set it on the table every day for
dinner; and you see I could not
eat, because I forgot to tell her to
put in any eggs or shortening. It
was economical; but in a fit of
generosity I stole it from the pantry
and gave it to a poor little boy in
the neighborhood. The boy's funeral
was largely attended by his former
playmates. I didn't go myself. Then
there were the buckwheat cakes. I
told Maria Ann any fool could beat
her making those cakes; and she
said I had better try it. So I did.
I emptied the batter all out of the
pitcher one evening and set the
cakes myself. I got the flour and
the salt and water; and, warned by
the past, put in a liberal quantity of
eggs and shortening. I shortened
with butter—no roast beef, because
I could not find any beef. The bat-
ter did not look right, as I lit my
pipe and pondered. Yeast, yeast,
to be sure. I had forgotten the
yeast. I went and woke up the
baker, and got six cents' worth of
yeast. I set the pitcher behind the
stove, and went to bed. In the morning
I got up early and prepared to enjoy
my triumph; but I didn't. That yeast
was strong enough to raise the dead,
and the batter was running all over the
carpet. I scraped it up and put it into
another dish. Then I got a fire in
the kitchen and put on the griddle.
The first lot of cakes stuck to the
griddle. The second did too, only
more. Maria came down and asked
me what was burning. She advised
me to grease the griddle. I did it.
One end of the griddle got too hot,
and I dropped the thing on my
tenderest corn while trying to turn
it around. Finally the cakes were
ready for breakfast, and Maria got
the other things ready. We sat
down. My cakes did not have ex-
actly the right flavor. I took one
mouthful, and it satisfied me. I
lost my appetite at once. Maria
would not let me put one on her
plate. I think those cakes may be
reckoned a dead loss. The cat
would not eat them. The dog ran
off and stayed away three days after
one was offered to him. The hens
wouldn't go within ten feet of them.
I threw them into the back yard, and
there has not been a pig on the
premises since. I eat what is put
before me now, and do not allude to
my mother's system of cooking."

AN EFFECTUAL REBUKE.—On his
way home from his last tour in
Ireland, Rev. Rowland Hill was
very much annoyed by the reprobate
conduct of the captain and the mate,
who were greatly addicted to the
ungentlemanly habit of swear-
ing. "First the captain would swear
at the mate, and then they would
both swear at the wind."
"Stop, stop," shouted Hill, "let
us have fair play, gentlemen; it's
my turn now."
"At what is your turn?" said the
captain.
"At swearing," replied Hill.

After waiting until his patience
was exhausted, the captain urged
Mr. Hill to be quick and take his
turn, for he wanted to begin again.
"No, no," said Hill, "I can't be
hurried; I have a right to take my
time and swear at my own con-
venience."

"Perhaps you don't intend to
take your turn," responded the
other.
"Pardon me," said Hill, "but I
do, as soon as I can find the good of
doing so."

The rebuke had its desired effect;
there was not another oath on the
voyage. As a preacher, Hill was
simple, clear and fluent. His pow-
ers of imagination were far above
mediocrity, and he had remarkable
talent for illustrating and simpli-
fying great and important truths.

A HIDDEN LIGHT soon becomes dim,
and if it be entirely covered up, it
will expire for want of air. So it is with
hidden religion. It must go out of
sight. There cannot be a Christian
whose light in some aspect does not
shine.

KANSAS CITY has a Chinese lan-
dry.

RELIGIOUS INTELLIGENCE.

The American Board calls on the
children for \$10,000 to build a new
"Morning Star," to take the place
of the one that was wrecked. They
are asked to take up the collections
on the second Sabbath in January.

The Second Baptist church in
Chicago has 1,089 members, and
raised last year \$48,390, of which
less than one-quarter went for home
purposes. It never gets up fairs,
but gives outright what money it
raises.

A WEALTHY and learned Moham-
medan of high rank, who has lately
joined the Protestants in Syria, at
great personal peril, says there are
forty others who have the Bible, and
who would, if they dared, declare
themselves Protestants.

MINNESOTA.—There are but four
Congregational missionary churches
in Minnesota, two of which are un-
supplied, and one of these two is
not in a condition to receive more
than an occasional supply (which it
will have) for the present.

The New York Bible and Com-
mon Prayer Book Society is now on
the threshold of its fourth year.
During the past three years it has
distributed throughout the United
States 13,097 Bibles and Testa-
ments, and 59,548 prayer books—
giving a total of 72,645 volumes.

A MISSIONARY in Turkey remarks
that there is a great work going on
under the surface in all that region.
The faith of many in the national
superstitions is shaken. There is
an interesting convert in Western
Turkey, a merchant, who is very
successful in his work.

METHODIST STATE CONVENTION.—
The Methodists of Rhode Island
lately held their convention at
Providence. The membership of
the churches in that State is one for
every forty-seven of the population,
and in twenty years the average
salary of pastors has been increased
from \$360 to \$1,015.

The whole Bible is now published
in fourteen of the principal languages
of India, the whole New Testament
in five others, and some books in the
Old and New Testament in seven
more, so that the word of God, in
whole or in part, is printed in no
less than twenty-six of the living
languages of India.

ANCIENT EPISCOPAL CHURCH EDI-
FICE.—The oldest church edifice now
standing in Boston is that of Christ
church, Salem street. It was erected
in 1723, and yet the old pews and
singing seats, the sounding-board
and the splendid chandelier, with
its five hundred burners for candles
or oil, all remain unchanged.

THE Methodists in San Francisco
have dedicated their mission build-
ing for the Chinese. The Chinese
in that city subscribed \$440 toward
its erection. Dr. Li Po Tai gave
\$50, Tuck Chong & Co. \$30, three
other firms \$15 each, and five \$10
each. The Chinese Sunday school
scholars gave sums ranging from
five cents to \$3 each.

The revival in Bitlis (Eastern
Turkey), of which we have before
spoken, has added forty-two to the
church, which now numbers sev-
enty-four. The Sabbath congrega-
tion numbers about one hundred
and fifty, though four hundred were
present on the Sabbath of the an-
nual meeting, soon after the chapel
had been enlarged and improved by
the people.

The Advent Herald says that
Rev. Mr. Adams, of Holyoke, Mas-
sachusetts, recently immersed forty-
four candidates in twenty-two min-
utes, and that Elder Pike, of New-
buryport, once immersed ninety-
seven persons in less than sixty-five
minutes. It thinks that the apos-
tles could have easily baptized by
immersion the three thousand con-
verts on the day of Pentecost.

A REMARKABLE missionary success
is that of the efforts of the churches
in the Sandwich Islands among the
Islands of Micronesia. In Tap-
tenca, one of the Gilbert Islands,
we believe, where the Hawaiian mis-
sionaries labored less than two years
ago, Mr. Kapu reports one thousand
eight hundred and fifty pupils, and
that one thousand three hundred
have already learned to read. They
have erected four school houses and
are engaged on their second church.

BISHOP JACOBSON, an eminent Div-
ine among the Moravian Brother-
hood, died at Bethlehem, Pennsyl-
vania, on the twenty-fourth ultimo.
He was born in what was formerly
the Duchy of Schleswig, Denmark,
in 1795, and came to this country
in 1816. In 1848 he visited Europe
as a delegate to the General Synod.
In 1854 he received his ordination
as Bishop. The organ of the de-
nominational speaks of his sweet
humility, his culture, and his breadth
of religious sympathy.

The Plymouth Bethel Sunday
school, in connection with Plymouth
church, Brooklyn, New York, has
an average attendance of seven
hundred scholars and eighty teach-
ers. The school gives great promi-
nence to class teaching; the super-
intendent seldom, or never, con-
sumes so much as five minutes in

speech-making, or in the general re-
view; the black board is seldom
used, except in the infant classes,
and twenty minutes is devoted every
Sunday to singing. The teachers'
meeting meets weekly, and is largely
attended.

TOLERATION IN PORTUGAL.—The
question of religious liberty is being
stirred up in Portugal. A Jew has
been selected to the legislature by
an immense majority, but cannot
take his seat because the constitu-
tion requires him to take an oath
that he belongs to the Catholic
faith. All liberal papers of the
country advocate the repeal of this
clause, and the proclamation of
complete religious liberty through-
out the country.

The papers in Rome which pub-
lished the papal encyclical denounc-
ing and excommunicating the Italian
King and ministers for invading the
Roman territory have all been seized
by the Italian government. The
pretext is that the Pope has the
right to publish anything he pleases
in Rome; but, as this document
was first printed in Geneva, it is a
forgery, and these papers have made
themselves liable to penalty for pub-
lishing false news with a malicious
intent.

GERMAN REFORMER.—There are
about four thousand Hollanders in
the city of New York, among whom
there is one colporteur. There are
two Reformed missionaries among
the Germans. On Norfolk street
there is a mission with over five
hundred communicants, and in the
Sabbath school there is an average
attendance of over five hundred
pupils. The mission on Fortieth
street has one hundred and eighty-
four communicants and a Sabbath
school attached.

THE increase of Ritualism in the
Episcopal churches of Bengal, un-
der the direction of the Bishop of
Calcutta, calls forth considerable
remark and displeasure in India.
The cathedral in Calcutta is well-
nigh deserted, because of the intro-
duction of this semi-popery, and
large numbers of the leading people
gather to the church in which they
hear the able preaching of the
church missionary secretary. The
diocesan charities, which have been
in some, if not in many, instances
made by the Bishop subsidiary to
Ritualism, are badly supported.

REV. T. DE WITT TALMAGE, in a
letter to the Sunday School Work-
man, about the Sunday schools and
churches in London, says the Sun-
day schools are generally only a
milder form of inquisition. The
school of Dr. John Canning is
without a picture or pleasant sight,
and has an average of thirty-seven
scholars. Spurgeon's school room
is a sepulcher. The seats are nar-
row and without backs, and remind
one of the Irishman's remarks on a
fine cemetery, that he thought it
"a very healthy place to be buried in."

"The people in England," says Mr.
Talmage, "do not much like to have
an American come into their Sab-
bath schools. They always apolo-
gize and say: 'You are ahead of us
in these things.'"

STATISTICS OF PLYMOUTH CHURCH.
At the annual business meeting of
Henry Ward Beecher's church, held
recently, the clerk reported the fol-
lowing statistics:

Admissions, 173; present mem-
bership, 1,982; baptisms, 64; deaths,
11; membership of Plymouth and
Bethel schools, 2,067; collection of
schools, \$1,611; collection for poor,
\$1,500; church collections, \$15,846;
pew rents, \$56,000; total, \$74,957.
The net gain of church membership
has been greater than in any year
since 1858. The Music Committee
reported a very favorable state of
the music in choir and congregation.
They have furnished for the year a
valuable music library. The ex-
penses of the quartette and organist
for the year amounted to \$6,000.

PROF. KNAPP reports that there
were in Madrid, September 1, two
strict communion Baptist churches,
of which the first, the Lavapios, of
which he is pastor, had forty-eight
members, and the second, the Liber-
tad street church, had forty-two.
The latter was connected with the
Plymouth Brethren; "but, by dint
of incessant labors," he says, "I got
the leaders to see that a consistent
course was to admit to the Lord's
table only those whom the New
Testament recognizes as full Chris-
tians." He says it would be easy
to increase the number in his own
church to one hundred, if he had a
baptistery, with proper facilities for
immersions. But the river margin
is infested with laundresses, who
with their families and friends set
up a derisive howling, mingled with
abusive and obscene language, when-
ever a candidate is baptized; and
besides, as the season advances, the
water, which comes down from the
mountains, is very cold, and the ex-
posure reacts upon "the weak
frames of this degenerate people,
not accustomed to diverse ablu-
tions."

COTTON MATHER, the eccentric New
England divine, published during
his life three hundred and seventy-
two works.

LIGHT.—One of the finest pas-
sages in the recent lecture of Rev.
William Morley Panshion, in Troy,
New York, was the following—a
passage embodying a most brilliant
metaphor, to which the large au-
dience listened with rapt attention,
and which they will be glad to see
in print:

Light is presented to us in ever-
varying conditions; but it is always
the same—there is a oneness in its
essence after all. It is the same
light that glistens on the wing of
the fire-fly, and blazes on the ruddy
hearthstone, and sparkles on the
jewels in the diadem, and flashes in
beauty in the morning. Science
tells us that those prolific beds of
coal in the bowels of the earth were
once forests on the surface—forests
of luxuriant vegetation; that they
incorporated the sun's rays, and
then, in merciful convulsions, were
imbedded in the center of the lower
earth by an all-provident foresight
for the wants of an inhabited world.
Science tells us, too, that time was
when the shapeless crystal was yet
new to the covering of the earth.
Subjected to the wheel of the lapi-
dary, it sparkles out to view as a
gem of the first water. It is but
the release of imprisoned rays which
shone from the same great source
long centuries ago; so that, in both:
the cottage fire-light and in the
monarch's gem, we have just the
resurrection of some olden summer
—the great return of some sepul-
chral sunlight, from which man has
rolled away the stone.

A CHRISTIAN'S COMFORT.—The best
ground of comfort and confidence
which a man can feel, that he is
God's son and abiding in his favor,
is that he is "led by the Spirit of
God." Nor is it difficult for any
one to discover whether this be his
case or no; since "the fruit of the
Spirit is love, joy, peace, long suffer-
ing, gentleness, goodness, faith,
meekness, temperance." If, there-
fore, a man find these graces in his
own heart and conduct, he may be
sure that they must be planted
there by God—the fruits of his good
Spirit; and that he, being led by
the Spirit, is the son of God. And
as this is their support and comfort,
so it is a caution to the best and
wisest, that from that blessed emi-
nence they may at any moment fall;
and consequently no care can be
too great to preserve themselves
from the sin of grieving the Holy
Spirit of God, by whose presence in
their hearts they are sealed to the
day of redemption. Be diligent,
therefore, in using these outward
means of grace, whereby God sanc-
tifies his children from the world;
be studious to walk where the Spirit
leads, lest that blessed Spirit be
withdrawn; and be lowly and hum-
ble before the Most High, since it is
to such only that an increase or
continuance of the divine favor is
promised. *Bishop Dober.*

IN SEARCH OF A BOY.—A gentle-
man wanted a trusty boy. His friend
came to his office one day, saying:
"I've got a boy for you—smart,
active, intelligent—just the boy that
will please you."

"Who is he?" said the gentleman.
The friend told his name. Just at
that minute the boy passed the
window, and was pointed out to him.
"Don't want him," said the gen-
tleman. "He has a bad mark; I
met him, the other day, with a cigar
in his mouth. I don't want a
smoker."

While the two were talking an-
other gentleman entered the office.
"I understand you want a good,
trusty boy, Mr. —?"

"Yes, sir. Have you got one for
me?"

"I think I have," was the reply.

"Well, sir," said the gentleman,
"what do you know of him?"

"I don't know much," said the
other; "he is in my Sunday school,
always has his lesson, and never
smokes."

"He is the boy for me. The boy
that gets his Sunday school lesson
and never smokes can be trusted."

AFRAID OF GOD.—Some years ago
a band of missionaries in the Fiji
Islands found their home surround-
ed by a troop of savages armed for
battle. Being both unable and un-
willing to fight, they shut their door
and began to pray.

Presently the howling of the sav-
ages ceased. Then one of the mis-
sionaries went out, and found only
one savage there. Said the mission-
ary: "Where are your chiefs?"
"They are gone. They heard
you praying to your God; and they
know your God is a strong God;
and they are gone."

The savages were right at last.
God is a strong God; strong to
help those who love him; strong to
punish his enemies. This strong
God is the friend of loving little
children. What good news this is
for the weak and helpless!—S. S.
Advocate.

ROME THE CAPITAL OF ITALY.—A
public meeting is soon to be held at
the Cooper Institute, to express
American congratulations to Victor
Emmanuel and the Italians, upon the
occupation of Rome as the capital
of united Italy.

The Christian Advocate.

Official Organ of the Mississippi, Mobile, Mississippi and Louisiana Conferences of the M. E. Church South.

SATURDAY, DECEMBER 11, 1870.

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N. B.—Agents are requested, wherever practicable, to invest and remit funds in a Post Office Order, Draft, or by Express. If this cannot be done, enclose the letter at our expense.

When money is forwarded in either of the above methods we will be responsible for it, but not otherwise.

POST OFFICES.

As changes are being made in the post offices of the preachers, they will greatly oblige us by furnishing their addresses as early as possible. Don't forget to give the post office from which your paper is to be changed, as well as that to which it is to be sent.

Meeting of the Publishing Committee.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold their annual meeting on Saturday, the seventh of January. The members representing the patronizing Conferences are requested to be present at that date.

BISHOP D. S. DOGGETT reached the city on Thursday morning, the twenty-ninth instant, in good health, and prepared for the duties of our approaching Conference session. The Bishop will preach on Sunday, January 1, at the Felicity Street Church.

CONFERENCE SESSION.—The Louisiana Conference meets in New Orleans, at the Carondelet Street Church, on Wednesday, January 4. Preachers and lay representatives will call at 112 Camp Street on their arrival.

EXCURSION, PANORAMA.—Attention is called to the advertisement of the Panorama of New York, which appears in another column. This beautiful work of art is highly commended by the religious and secular press of the country. It will afford the young especially a great deal of pleasant and useful instruction. Such works deserve encouragement, and afford the most profitable holiday entertainments.

A NEW TEMPERANCE PAPER.—We have received the first number of the Temperance Family Visitor, published in Houston, Texas, and edited by Rev. B. T. Kavanaugh, D. D. It is to appear, we believe, semi-monthly, and is to be the official organ of the friends of temperance. The appearance of the first number is very neat—an eight-page sheet—and well filled with choice reading matter. The editor, Dr. Kavanaugh, is an eminent minister in our church, and a most sturdy and veteran advocate of temperance. We welcome the Temperance Family Visitor, and pray that it may live long and prosper. It will be mailed to subscribers at the low price of \$1 a year.

GOETHE has wisely said: "Of all thieves, fools are the worst; they rob you of time and temper."

NEW YEAR.

A life without dates, and with nothing to mark the lapse of time, would be highly unsatisfactory. Gray hairs, wrinkles and bodily decay might indicate the fact that we are growing old, but we like to know how old the world is, and how old we are ourselves. There is a certain beneficence in the existence of dates, of epochs and definite way-marks in the journey of life. It is well, in many respects, that the year has a recognized beginning and end; that there is this mile-stone to remind the traveler of the ground he has passed over, and of the lessening distance between him and "the house appointed for all living." Time passes inexorably and swiftly. It can neither be arrested nor retarded; but the motion seems accelerated by every revolution of the earth, so that, as our days decrease in number, they appear to grow more rapid in their flight.

We may pause to speculate upon the years that remain, and where we are in reference to the entire picture of our probation. Have we but fairly entered, have we reached the meridian line, or are we near the night which, sooner or later, shuts down upon every mortal life? In many instances it is more than a mere conjecture that this new year shall be the last. The extremely aged do not look beyond it, the hopelessly diseased are waiting the final summons, and many who, in health, are passing out of middle life, are reminded by the lengthening shadows of the nearness of eternity. With thousands, however, who are in the bloom of youth, "the morning cometh and also the night." Instead of the gradual and mellow tints of the sunset, their end will come with the suddenness and gloom of a solar eclipse. Their sun will go out without going down. Death's harvest of the past year is sure to be repeated in the present, and among those that fall will be representatives of every age and condition.

New Year's day is not, therefore, to be a time of gloom, because an occasion of serious reflection. Those who have a right to be joyous, under any circumstances, may be so to-day. To the Christian there is nothing saddening in the brevity of life, nothing calculated to cause gloom in the lengthening shadows. With him, "To live is Christ, and to die is gain." He is one year nearer home, and if this year be his last on earth, it will record his entrance into the rest of God's people. The impenitent sinner has no right to cheerfulness, at any time, and never less than the very time which he most devotes to thoughtless mirth and extravagant demonstrations of joy. To him the past is one of condemnation, and he is a year nearer the judgment, a year nearer hell! He is a guiltier being than he was twelve months ago, and the time to come only deepens that guilt. Of the Christless soul, even in the holidays, we may adopt the inspired words: "I said of laughter, it is mad; and of mirth, what doeth it?" What greater madness than laughter, mirth and reveling whilst men are "without God, and having no hope in the world!" What place is there for mirth when the fleeting years are only hurrying them unprepared into the presence of an angry God? What doeth it, this unseemly and incongruous mirth, when there is but a step between the soul and eternal death? The one condition and element of real happiness is wanting, and it is a farce, a mockery, a solemn delusion to think of its possession until we have given up our sins, and surrendered all at the Savior's feet.

By many the beginning of the new year has been looked forward to as the occasion of carrying their good resolutions into effect. Christians have purposed to enter upon a closer walk with God, and to give more attention to their religious duties. The unconverted have set it apart as the time for their entrance into the visible church, and the beginning of their religious profession and practice. It is the appointed day for reformation, the breaking off of bad habits, and the inauguration of a new and better order of

living. But will these good resolutions be kept? If the believer has felt the need of a deeper work of grace, why has he put it off until this day? How has he dared thus to limit the Holy One of Israel, and to defer what duty, conscience and reason demanded at once? The serious-minded sinner will find no mystical or talismanic spell in the day which begins the calendar of another year. The self-renunciation will be harder, the conflict with the corrupt nature will be even more difficult than six months ago. The act in every case should be contemporaneous with the serious conviction and purpose. The resolve was a bribe to conscience, and the performance is easily postponed. Everything is lost when men consent to defer an obvious present duty, and especially when they race themselves with the obligation of a definite day. There was sin in the postponement, and it will not be wanting, in most cases, when the set time arrives. The probabilities are strong that the Christian who has been waiting for the new year in order to realize a higher type of piety will continue to live in a low and deplorable state. It is almost certain that the majority of those who have determined upon moral and religious reformation will pass the assigned limit, and go on in their sin. The very worst use of the day is to make it the axis, and target of good resolutions. The same influences that led to the putting off of the call of God will carry the procrastinator beyond the prescribed limit, and launch him upon another year of unbelief. To resolve to be a Christian or to resolve to be a better Christian, at some future day, is a most heinous sin. It is trifling with God, and insulting his goodness and authority. It can only be done by resisting the Spirit, and by deliberate rebellion against the divine government.

The voice of the old year is a sermon of manifold instruction and application, calling for gratitude for mercies temporal and spiritual, for humiliation and self-abasement, for penitence, and for honest searching of heart. Above all its lessons, is the importance of an immediate and decided choice of "that good part." In view of the failures and sins of the past, the waste of time, the perversion of opportunities, we shall do well to adopt the Psalmist's prayer: "So teach us to number our days that we may apply our hearts unto wisdom." If we have come so far without having enlisted for Christ, by all means set up the tabernacle "on the first day of the first month," and let this be the glad day of our espousals. A happy New Year it will be, if it marks the beginning of a new life, or if it is signalized as its triumphant end. Toil and care, poverty and suffering may be in store, but it will be a happy year if God go with us. Doubtless the year dawns gloomily upon many. The earthly outlook is most disheartening, and they venture forth with fear and trembling; but it may be a happy year, nevertheless, if Christ's footsteps are on the billows, and if his form moves amidst the tumult of the elements. Through all the weary pilgrimage, through the waste, howling wilderness, and in the face of the mightiest enemies, the ancient promise stands: "My presence shall go with thee, and I will give thee rest."

A NEW YEAR'S HYMN.

Lord, thou art good—we say it when
Thy fierce east breeze blows;
Lord, thou art good—we still repeat
In thy soft summer glow;
And whether next day rain or shine,
Shadow and sunshine both are thine.

We cannot thank thee as we would
For all our past has been;
Such sweet white blossoms thou hast dropped
From fields of living green,
Bidding us think how fair is made
Thy land, where such flowers never fade.

The future still is hid with thee,
The secret thou dost know;
We cannot guess its coming bliss,
And we would have it so;
Content, when this year's course is o'er,
We shall but love and trust thee more.

As little children, called to see
Their father's face and land,
Are sure that whatsoever he send,
They will be satisfied;
We thank thee ere we know thy gift,
And wait till thou its veil shall lift.

And most we thank thee, Lord, that thou,
Who givest our wine and corn,
Came down to bear the shameful cross
And wear the crown of thorn;
Thy sacrifice makes all our gain,
Our joy grows perfect through thy pain.

Isabella Fyvie Mayo.

AN EVIL UNDER THE SUN.

The Christian Union notices, in very fitting terms, an unbecomingly habit which some journals have of bestowing extravagant praise upon themselves. There can be nothing objectionable in calling attention to the character and claims of a newspaper, and both editors and publishers are justified in soliciting patronage by a modest and truthful exhibition of the merits of their publications. But the thing is often overdone, and an amount of cheek and brazen conceit is displayed which is as wonderful as it is offensive and disgusting. The language of the Christian Union is both forcible and just.

"But! Anon, we are sorry to see a very sound and sensible contemporary speaking of itself, in a double-edged editorial, as 'the largest and cheapest and best newspaper in the denomination.' It may be quite true of the journal in question, but the more deserving the journal, the more unworthy is this self-praise. In truth this sort of thing, used to be the morning sign of inferiority. It was generally confined to the posters of the playhouse, which would betray to the knowing ones a desperate state of things—a 'beggarly account of empty boxes.'—By an unusually pretentious boast of the 'brilliant and unexampled success' of the 'Bloody Milkmaid, or the Hatchet of Horror.' We heartily wish the custom might be relegated to the showmen, the auctioneers and the cheap newspapers, whence it took its rise. Even the publishers, with their magniloquent manifestoes, might infer the utility of this idle boasting from its universality, because every journal now in existence is known to enjoy the distinction of being the 'cheapest and best in the world,' but out of our editorial columns, at least, let us jealously exclude it."

We find in the Baltimore Christian Advocate the portraiture of an evil akin to that mentioned above. The habit of fulsome praise, of unsparing and eulogistic notice of preachers, or of other living men, has reached such a height that we are glad Dr. Bond has taken it in hand. This extravagant glorying in men is not good. The church and our religious press seem to be degenerating into a mutual admiration society. The whole thing is a breach of good taste and of good manners, and utterly foreign to the spirit of the gospel. Editors may indulge in this wholesale and indiscriminate laudation as expedient for themselves, and polite in reference to the welfare of the church; but if the church and its press can be maintained by no other means we should wish them both to go by the board. Too often, however, it springs from intense egotism, and ministers to vanity and a morbid hunger for eulogistic notoriety. Dr. Bond thus discourses of modern miracles:

The age of miracles has returned. If there are any now-a-days who "ask for a sign," we know of a church that can satisfy them. It has in its ministry a host of wonder-workers. Never having seen any of their marvelous doings, we can only repeat the testimony of unimpeachable eye-witnesses, even religious papers, famous for sobriety, discretion, critical acumen and hatred of hollow pretensions. From these highly esteemed acquaintances we learn that our modern thaumaturgists have selected the pulpit as the theater of their preternatural powers, and that owing, perhaps, to some extraordinary inspiration specially imparted for such occasions, they perform with self-surpassing success at district meetings and Annual Conferences. It is difficult to get any definite information concerning the character of their astonishing feats further than that they occur only in the aerial realms of oratory. So dazed, bewildered, entranced, awed and stupefied are the journalistic spectators, that in reply to our most minute and searching interrogatories we can elicit from them nothing but the incoherent exclamations, "Transcendently grand!" "Superlatively sublime!" "Beggaring all description!" What makes these wonders the more wonderful is the frequency of their occurrence and the homogeneity of their type, as well as the fact that the power of performing them seems confined to one denomination of Christians. They happen almost every week, they are always mentioned in the same set of timid terms, and they receive the notoriety of print in no church papers but our own. Surely, while we have great reason to be thankful for this gift which confers peculiar rank and title on our preachers, we should

cultivate the spirit of meekness lest the Tempter turn it into an occasion of vainglory. Are we not favored above all our contemporaries, and above all our predecessors? What era of the church ever saw such prodigies of eloquence as many of our ministers can evoke at will from the vasty deep of their intellects? Imagine the ecstasy with which the early saints who never beheld anything more marvelous than healing the sick and talking in strange tongues, would have read an editorial item such as often graces the columns of our latter-day ecclesiastical journals. Something of this kind, for example, which we will suppose to have appeared in the Corinthian Episcopalian Eclogist about the year 54:

"Rev. Dr. Apollon.—On last Sunday morning we had the ineffable pleasure of hearing Rev. Dr. Apollon, formerly of Alexandria, Egypt, preach to our citizens upon the harmony of Christian dogmas with Platonic speculations. His discourse was a most masterly effort. It literally sparkled with valuable gems of thought. In range of research, acuteness of analysis, gorgeousness of diction and flights of imagination that outstripped the soarings of an archangel, we never heard anything comparable to Dr. Apollon's sermon. For three hours and a half he held the vast audience spell-bound. The eager, forward-bent faces, the breathless silence, the sighs of relief that simultaneously escaped from the multitude as some long strain of eloquence reached its conclusion, all attested the marvellous might of the orator. It is not necessary to say that the congregation went away in raptures. At the close of the services this prince of preachers received a tribute worthy of his genius in the shape of an invitation to dine with Mr. Crispus, one of our wealthiest citizens and ex-ruler of the synagogue. We are happy to state that Dr. Apollon is a regular reader of the Corinthian Episcopalian Eclogist."—Baltimore Christian Advocate.

THE CENTENARY COLLEGE.

At the recent session of the Mississippi Conference the interests of this institution came in review. The Conference by resolution requested the presiding Bishop to appoint an agent to raise the full amount yet needed to complete the repairs of the college, and afterward to raise an endowment fund. Judging by observation, the determination to sustain this college was never stronger among the members or the ministers of our church throughout Mississippi, as well as Louisiana. The committee who have the repairs in charge are making collections and all the arrangements for that purpose as fast as is possible. What we now need is that the preachers in these two States shall use all their influence to direct students to the college. The total yearly expenses is \$150 for board and \$60 for tuition. Some forty students are in attendance, but there should be three times this number. The college is conveniently located for all persons who live near the Mississippi river. It is only twelve miles back of Bayou Sara. As yet we have no college in Arkansas. To our friends there I can recommend Centenary. Their sons will be thoroughly taught and properly disciplined by the professors who now fill the several chairs of this college. They are among the most experienced and efficient teachers in the South. Let the members of the Louisiana and Mississippi Conferences take pains to increase the patronage of Centenary. It is the most effective way for repairing and fully rehabilitating it. Urge our people to educate their sons. Many of them are denying their boys an education under the false notion that it is better to give a son the sum required to graduate him in the form of either money or land. There can be no greater mistake. Our young people of the South must be educated as well as those of New England, or become hewers of wood and drawers of water to their more fortunate countrymen. A New England farmer will spend his money and strain his credit to give his sons and daughters the very best educational advantages. We must do the same or fall behind. Methodist people must either have colleges or make up their minds to see their sons pass into the Presbyterian or some other church that is offering facilities for the education of the young men of the country.

J. C. KEEFER.

THE ALABAMA CONFERENCE.

We take some liberal extracts from Dr. Stimmer's interesting notes of the recent session of the Alabama Conference:

The Alabama Conference closed its session on Wednesday afternoon, December 14. It was truly pleasing to see how the "two sticks" of Joseph and Judah—"the old" and "the new"—again—the unity being perfect. The old Alabama Conference—minus the portions regretfully, though perhaps on the whole advantageously, merged into other bodies—renewed its youth and goes on its way rejoicing. We have already given an account of the first part of this session. It grew in interest toward the close. Excellent weather on Saturday night precluded the usual missionary meeting, but Dr. McFerrin gave a missionary character to his discourse on Sunday night, and two or three hundred dollars more was added to the liberal contributions to the missionary cause at this session.

There was an affecting scene at the superannuation of the venerable Morgan C. Tarrington, who for about half a century had labored in the itinerancy with great success, among the three States in the Carolinas, Georgia, Alabama and Florida. A purse of some \$350 was handed over to him by the preachers as a token of their high appreciation of this faithful servant of the church.

As Eugene V. Levert is one of the two surviving ministers who organized the Alabama Conference when set off from the Mississippi Conference, and as next year, if he lives, he will complete the fifth year of continuous service in the itinerancy, he was specially requested by resolution to deliver a semi-centennial discourse on the second night of the next session, which is to be held in Mobile. Bro. Levert has a memory richly stored with the origins of Alabama Methodism, and we anticipate a rich treat when that discourse shall be delivered. The following resolution was adopted by the Conference:

Whereas, the Rev. Eugene V. Levert is one of the only two survivors of the preachers who constituted the Alabama Conference at its organization in 1832; and whereas, at the close of next year, if God should prolong his life, he will have completed the fifth year of continuous service in the itinerancy; therefore,

Resolved, That Bro. Levert be and is hereby requested to deliver a semi-centennial discourse on the second night of our next session.

The educational interests of the Conference were reported as generally prosperous, and judicious measures were adopted for their promotion.

The Sunday school cause received great attention. A discourse on the subject was delivered on Sunday, and a committee of the whole was held on Monday night, when all the salient points were discussed, and a report was acted upon, which was adopted by the Conference. It is an elaborate paper, and is to appear in our columns, together with the names of the delegates to the convention. The Rev. E. D. Pitts was chosen corresponding secretary.

The vote on the constitutional question stood one hundred and twenty-two, two ways.

There was a gratifying improvement in all the interests of the Conference, as will appear in the reports and proceedings, which are to be furnished to our columns by the secretaries, who did their work well.

Bro. Harp, agent of the New Orleans Depository, was present two or three days toward the close, and ably advocated the interests he has in trust. The New Orleans Christian Advocate, as the special organ of the Conference, is viewed with great favor, and deservedly so. Meanwhile, the Nashville Christian Advocate and other periodicals of the Publishing House have warm friends, and will have a wide circulation, within the bounds of this Conference. By careful inquiry it was found that wherever the church papers were largely circulated all the interests of the church were in a prosperous state. This was, perhaps, the most orderly and deliberative session of the Alabama Conference we ever attended. The Bishop made haste slowly, attending to everything, and keeping every one to the matter in hand. The statistics were minutely rendered, being read in open Conference by the preachers at the passage of their characters—thus securing full and correct returns.

At this session J. M. Massey, P. B. Saffold, T. C. M. Golland and D. C. Stanley were admitted on trial. Bro. Golland is in deacon's orders, having been ordained by the Bishop of London; he is a master of arts of Cambridge University, England, and brings with him high testimonials from that renowned institution. John Wesley could not get the Bishop of London to ordain one of his preachers for America; but we have one now who was ordained by a worthy successor of his lordship. R. F. Nabors, A. M. Gillespie, were

The Child's Corner.

CELESTIAL PROSE.

BY MACKELLAR.

The sun had put his nightcap on,
And covered o'er his head,
When countless stars appeared amid
The curtains round his bed.

The moon arose most motherly,
To take a quiet peep
At all the stars that were so white,
Her sovereign, was asleep.

She saw them wink their silvery eyes,
As if in regular play;
Though silent all, to her they seemed
As if they'd much to say.

So, lest their twinkling should disturb
The sleeping king of light,
She rose so high that her mild eye
Could keep them all in sight.

The stars, amazed, stole softly back,
And looked demure and prim,
While the moon began to nod,
Her eyes becoming dim.

Then sleepily she sought her home—
That's somewhere—who knows where?
But as she went the playful stars
Commenced their twinkling glare.

And when the moon was fairly gone,
The lumps with silvery eyes
Had so much fun it woke the sun,
And he began to rise.

He rose in glory from his eyes
Sprang forth a new-born day,
Before whose brightness all the stars
Ran hastily away.

A BOY'S TRUE STORY.

WRITTEN BY HIMSELF.

I was born in Texas. My first recollection is of Indians coming in daylight, and driving off our horses. My father and the herdsman were out, and had a hard ride to escape the arrows. One stuck in my father's hat, and I have it now. My mother was so alarmed that she fainted. I remember well how pale and beautiful she looked, as my father rubbed her hands and bathed her face. I stood by. It was the first time I had ever felt or thought much. Presently she opened her eyes, and, looking at me, said:

"My darling, kneel down by me, and let us thank God that your father was not killed to-day."

I did so, my father standing near. After this my mother taught me, daily, how to say my name, my father's name, and the name of the State and country where I lived, that if I should be taken by the Indians and ever escape, or be bought from them, I might be able to tell who I was, and where I came from.

When I was large enough to ride my father gave me a pony, a beautiful iron gray, very gentle and very swift. I soon learned to ride him, and to love him. One day, after I had owned the pony a long time, and could ride well, I was out with father hunting cattle. Presently we saw the cattle running in every direction, and one cow came up to us with an Indian arrow sticking in her side. My father said:

"Now, my boy, we must ride for life. Your pony can outrun my horse; try to get home, my son."

I started, under whip and spur. I was excited and afraid. The dust nearly blinded me; but I knew my pony was taking me home. I heard a great crash among the rocks behind me, and a groan. I stopped and looked back. My father was just behind me. His horse had been stricken with an arrow, and had fallen under him. I jumped down and said:

"Papa, mount; pony can take us both home!"

I felt like a man when papa said: "God bless you, my son." And we both got home, safe and sound, on the dear, good pony.

My mother was always uneasy about me and father when we were looking after stock, so father concluded to sell his horses and cattle, and leave the frontier. I was old enough now to be at school, and father thought my education must not be neglected. We packed up provisions for two or three days, and took long ropes to stake our horses on the grass, and started out with a number of herders to gather the stock.

Mother bade us good by with tears in her eyes, and said: "I hope this is the last time my dear ones will ever go out from me in this wild country."

We had been out two days, and had been very lonesome in our hunt. Father and I were a little way from the herders, lying on our blankets, talking. Father was telling me what I must do if the Indians should ever kill him, when he saw about twenty-five savages charging right down upon us. Father took his six shooter from his belt, and was saying to me:

"Remember, my son, what I have told you. The Indians may kill me and take you captive. Be a brave, good boy, and try to get back to your mother."

I had a Derringer pistol, and took it in my hand; I hardly knew what for, but thought may be I could kill one Indian. Most of the herdsman, I think, got away; but my poor father was surrounded. He fought

till he fell, then one big Indian cut round his head with a knife, tore off his scalp and struck me in the face with it. All the time of the fight I do not think I moved. I felt paralyzed. But my father's blood struck in my face, roused me. Without thinking of consequences I fired my Derringer at the savage, and he fell. Immediately I was thrown down and tied, hands and feet, with rawhide strings, rolled and kicked about in the dirt, and much of my hair pulled out. Then I was bound flat on the back of a horse, and started off on a gallop.

How long this ride lasted I do not know. My sufferings were so great that I must have been delirious, for I thought I had ridden through seas of blood and fire, and was going through rivers of water. When I became conscious I was in deep water, the horse was stumbling over rocks, and I was frequently entirely under. The water had lengthened the rawhide bonds, and I could feel. Oh! how I suffered.

After the Indians all got over the river, with all the horses they had stolen, they unbound me, took me off the horse, and loosed my hands and feet, which were badly cut and swollen. My head ached, O, so badly! and my eyes seemed to be balls of fire. My tongue was so swollen and dry that it stuck out of my mouth. But I remembered all except the ride. That seemed to have been years ago. The Indians had got home, I reckon, for there were some tents and squaws and children; and I saw my father's fine horse and my dear pony.

I could not get on my feet, though my bonds were loose. One old squaw brought her little boy where I lay, and made him spit upon me. Then she went away, and the boy stooped down and felt my tongue, then brought some water and poured upon it, and put some in my mouth, and a portion ran down my throat. After that I slept a long time, I reckon, for the sun was rising when I awoke, so thirsty and hungry, so stiff and sore. I had been lying in the dew all night. The good boy that spit on me, the day before, brought me some more water and some meat. I drank and ate, and then I remembered what my father had told me, "to be a brave, good boy, and try to get back to my mother."

I prayed to God, as my mother had taught me from infancy, that he would take me home.

I do not know how long I had been with the Indians, but I had got well and strong, and had learned a good many things from them, such as swimming, shooting with bow and arrows, and to live a long time without eating. They had left off sticking me with arrows and throwing me in the river, and were as kind as they knew how to be. My boy friend was very good; but all my thoughts and prayers were about making my escape. I was always watching for a chance.

One evening the hunters brought up their horses, and "bopped" them near the camp. My pony was with them. I did not sleep that night. There was no moon, but a little starlight. I prayed God to help me; and as soon as all was still I crawled softly out to where I had seen the horses, soon found my pony, and with a tug that was round his neck and his "bopples" I made a "bosall" round his nose, and mounted him. He was fat and fresh, and the grass did not grow under his feet. I had no idea where we were going, but pony knew. We traveled all night, and till sunrise next morning; then I thought we had better rest. So we went into a snag little "mot" of timber, where there was some grass, and pony browsed, and grazed; but I held him all the while. I cannot describe how joyous and free I felt. I believed that God was taking me home.

I was afraid to ride in the daytime, in that strange, Indian country, so, when I thought pony was full, I hopped him, and soon he lay down, and then I laid down and went to sleep. When I awoke the sun was down, and pony was standing by me. I thanked God for his goodness, and we started on our journey. Next morning, after daylight, we came into a road, and this helped me greatly. I was nearly starved, for I had eaten nothing since I left the Indians. Pony, though he had traveled all night, now started off in a canter, and then he neighed, and very soon ran into a camp of white hunters. With them I ate and slept, and in a few days they took me home.

My dear mother did not live many days after I got home. When my father was brought to her, murdered and scalped, and her only child taken off by Indians, her heart was broken, and she prayed for death. I told her what my father had said, and that it was for her sake that I had dared to make my escape; and she said:

"God forever bless my child, be to him a father and mother and guide, and direct him in all things. And, my son, when I am dead, go to your grandmother. She is childless and lonely, and though I was disobedient, and she never forgave me,

till he fell, then one big Indian cut round his head with a knife, tore off his scalp and struck me in the face with it. All the time of the fight I do not think I moved. I felt paralyzed. But my father's blood struck in my face, roused me. Without thinking of consequences I fired my Derringer at the savage, and he fell. Immediately I was thrown down and tied, hands and feet, with rawhide strings, rolled and kicked about in the dirt, and much of my hair pulled out. Then I was bound flat on the back of a horse, and started off on a gallop.

How long this ride lasted I do not know. My sufferings were so great that I must have been delirious, for I thought I had ridden through seas of blood and fire, and was going through rivers of water. When I became conscious I was in deep water, the horse was stumbling over rocks, and I was frequently entirely under. The water had lengthened the rawhide bonds, and I could feel. Oh! how I suffered.

After the Indians all got over the river, with all the horses they had stolen, they unbound me, took me off the horse, and loosed my hands and feet, which were badly cut and swollen. My head ached, O, so badly! and my eyes seemed to be balls of fire. My tongue was so swollen and dry that it stuck out of my mouth. But I remembered all except the ride. That seemed to have been years ago. The Indians had got home, I reckon, for there were some tents and squaws and children; and I saw my father's fine horse and my dear pony.

I could not get on my feet, though my bonds were loose. One old squaw brought her little boy where I lay, and made him spit upon me. Then she went away, and the boy stooped down and felt my tongue, then brought some water and poured upon it, and put some in my mouth, and a portion ran down my throat. After that I slept a long time, I reckon, for the sun was rising when I awoke, so thirsty and hungry, so stiff and sore. I had been lying in the dew all night. The good boy that spit on me, the day before, brought me some more water and some meat. I drank and ate, and then I remembered what my father had told me, "to be a brave, good boy, and try to get back to my mother."

I prayed to God, as my mother had taught me from infancy, that he would take me home.

I do not know how long I had been with the Indians, but I had got well and strong, and had learned a good many things from them, such as swimming, shooting with bow and arrows, and to live a long time without eating. They had left off sticking me with arrows and throwing me in the river, and were as kind as they knew how to be. My boy friend was very good; but all my thoughts and prayers were about making my escape. I was always watching for a chance.

One evening the hunters brought up their horses, and "bopped" them near the camp. My pony was with them. I did not sleep that night. There was no moon, but a little starlight. I prayed God to help me; and as soon as all was still I crawled softly out to where I had seen the horses, soon found my pony, and with a tug that was round his neck and his "bopples" I made a "bosall" round his nose, and mounted him. He was fat and fresh, and the grass did not grow under his feet. I had no idea where we were going, but pony knew. We traveled all night, and till sunrise next morning; then I thought we had better rest. So we went into a snag little "mot" of timber, where there was some grass, and pony browsed, and grazed; but I held him all the while. I cannot describe how joyous and free I felt. I believed that God was taking me home.

I was afraid to ride in the daytime, in that strange, Indian country, so, when I thought pony was full, I hopped him, and soon he lay down, and then I laid down and went to sleep. When I awoke the sun was down, and pony was standing by me. I thanked God for his goodness, and we started on our journey. Next morning, after daylight, we came into a road, and this helped me greatly. I was nearly starved, for I had eaten nothing since I left the Indians. Pony, though he had traveled all night, now started off in a canter, and then he neighed, and very soon ran into a camp of white hunters. With them I ate and slept, and in a few days they took me home.

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I think she will be kind to you for my sake."

When mother was buried I and pony started for grandmother's. We are with her now, and she is kind to us.—Little Corporal.

The Farm and Garden.

HEDGES.

As lands are being subdivided and farms lessened in area, the question of fencing and inclosure is becoming of increased importance to the Southern people. Public opinion based on public convenience will soon necessitate the keeping of stock by every one on his own lands.

Fencing has ever been a severe burden on the Southern farmer and planter. With the present system of labor every land-owner knows the almost impossibility of keeping up "lawful fences." Somehow or other, I know not why, the negro has the greatest aversion to "splitting rails." He scorns the offer of anything less than \$1 per hundred for making rails. Law or no law, men will not labor and toil through the hot summer to make a crop, and then see it eaten up and destroyed by their neighbor's stock. They will kill them and abide the consequences. This renders the question of hedges a very important one. The Southern people must, in self-defense, resort to hedges. They may, by proper attention when the growth is young, be made thoroughly efficient, and they are highly ornamental. When well set they need no other repairing but an occasional use of the shears or pruning knife. They are good for a lifetime. I know of no branch of agricultural economy on which our agricultural papers can be more instrumental for good than by giving correct and useful information on the subject of growing and preserving hedges.

The question is, What is the best material for hedges? Various plants or shrubs have their advocates. Much, no doubt, depends on the adaptability of the soil to this growth or that.

I have had very little experience with hedges. I have tried the Osage orange in a small way, and although it seems to be the principal favorite, I confess it was not satisfactory with me; and I have never seen an Osage orange hedge that was a success. I never saw one that was an effective barrier against hogs, or cattle even. They promise well; they grow off vigorously at first, but the shrub has a constant tendency to make new growth upward from the top, and the lower lateral limbs near the ground to decay.

It is too much of a tree in its nature, and not enough of the shrub. I have never seen a hedge of it that did not have gaps or openings in it every twenty or thirty feet, through which stock could pass. This can't be remedied by setting out young plants in the gaps, for the older and more vigorous growth on either side will impoverish them. I tried to fill up the gaps by layering the limbs of the large bushes; but they will not take root as layers. From what I have read on the subject I have no doubt that the *Pyracantha* is the best of all growth for hedges. It is by nature a shrub or bush. It does not aspire upward, but is content to live and grow near the surface of the earth. It is said to be hardy, and its lateral branches tractable to training.

May I suggest to you to impart to the readers of your most excellent and useful journal all the information at your command on the subject of hedges? Give the peculiar qualities and advantages of each—the honey locust, berberry, privet, Cherokee rose, buckthorn, etc. Is it best, in rearing a hedge, to plant the seed—of course after thorough preparation of the soil—or to set out rooted plants, or put down cuttings when cuttings will answer? Will the *Pyracantha* grow from cuttings? or, if from seed, where can the seed be had? Of what growth are the ten thousand hedges that border the lanes and highways throughout England? Will that succeed with us?

Our Southern people must soon come to growing hedges. Our timber will soon be too valuable to make unsightly worm fences of the locks of which are mere harbors for weeds and snakes; besides, the expense of keeping up such fences is too great a burden to be borne.—Correspondent of Southern Farmer.

MEN NOT CONVERTED BY PHILOSOPHY.—I do not suppose that the fishermen of Galilee, or even the accomplished and erudite Paul, had any distinct philosophical notion as to what they taught. But they were only the better fitted for their work because they had no pronounced philosophy of sacred things; for the capacity of fruitifying faith exists in unnumbered minds that have neither the ability, taste nor culture requisite for this philosophy; and such minds are best reached by the simple statements which plain, non-philosophizing men may give of accredited facts, and of truths resting on adequate authority.—Professor Peabody, of Harvard.

Scientific.

ROAD STEAMERS.

The great saving which would be effected if animal power could successfully be replaced by steam on common roads has for some time received considerable notice from the American press. A machine to perform such work successfully must be simple, and at the same time durable, and calculated to overcome obstacles in the shape of steep grades and inequalities which are never encountered by a railroad locomotive. In Great Britain the steamers have been in practical use for the past two years, and has received many complimentary notices, both from the press and from scientific men, as well as from those who have personally put it to a practical test. By far the largest portion of the weight of the entire machine is supported on the driving wheels, thus rendering the friction to be overcome, before the driving wheels could slip on the ground, very great in proportion to the entire weight of the locomotive. Whenever the question of the adaptability of steam road locomotives is discussed in reference to this country the objection is raised that our ordinary roads are too bad for the employment of such machines. This objection is the very one which the Thomson machine is intended to obviate. All the wheels, both on the locomotive and wagons, are made very broad, the driving wheels of the former, which, as before remarked, carry the greatest weight, being the broadest. These wheels are also provided with tires of vulcanized rubber twelve inches in width and five in thickness, in order to give a certain degree of elasticity; and at the same time the breadth of the wheel gives it a firm bearing. For this reason these driving wheels have been compared to the broad, flat, elastic foot of the elephant or camel, which enables these animals to travel with ease and rapidly across sandy barrens almost impassable to such animals as the horse, whose foot is much smaller in proportion to his weight.

Mr. D. D. Williamson, No. 32 Broadway, has commenced the building of these road steamers under the American patents, and from the performance of one which has been on exhibition for some time near Paterson, New Jersey, we have confirmation of its adaptation to this country. It combines all the improvements as contained in the best modern railway locomotives, having a steel boiler, double cylinder engine and reversing gear. Over the rubber tires is a chain of steel plates half an inch thick, connected at the sides, and forming a steel bracelet which conforms to every movement of the elastic tire, and which thoroughly protects the rubber from injury. The weight of the engine flattens the rubber tire and brings a large part of its circumference in contact with the road, thus giving a very large adhesion for traction, enabling it to climb the steepest hills and to pass over sand or soft roads without sinking. Owing to the elastic tires the machinery is saved from all injury when working on rough roads, and thus very simple gearing is used in communicating power to the wheels. The road steamer, with a train of four or six heavily loaded wagons, will turn with perfect ease in a road of twenty-five feet width. Hundreds of snob trains could be worked to the greatest advantage in hauling ores, coal and freight of every description over such portions of our country as will have no railroads for many years to come. The saving over animal power is fully one-half, and in the mining districts of the Pacific States it would be still greater.

Next in value for road purposes, this road steamer is bound to play an important part as a steam plow. In Great Britain, where horses and labor are so cheap, over four hundred steam plows are to-day at work, yet on our level, stoneless prairies there is scarcely one. At a recent trial before the Farmers' Club of the American Institute the road steamer drew a gang of seven plows, plowing seven feet wide and eight inches deep, and turning as quickly as horses. The advantages of direct traction, as compared with wire ropes stretched across a field, will commend itself to all engineers. The addition of a fly-wheel and governor transforms it immediately into a portable engine, with power to drive thrashing machines, saws, pumps or other machinery. It is to be hoped that our national characteristics of energy, pluck and progress will be shown in the employment of the road steamer, and that we shall no longer be content to use horses where others employ steam.—Manufacturer and Builder.

SOME IDEA of the railway travel into and out of London may be had from the fact that the total number of trains entering and leaving the city in one day is fifty-four per hour, or very nearly one per minute during the whole of the twenty-four hours of the day; and this immense business is conducted with a freedom from accident that is almost exemption.

MUSICAL INSTRUMENTS.

PHILIP WERLEIN.

SOUTHERN MUSIC HOUSE.

60 & 62.....BARONNE STREET.....80 & 82

New Orleans.

The house of WERLEIN is the oldest established Music House in the South. Its present reputation shall be sustained and increased by every effort.

The best PIANOS AND ORGANS that this country affords are being sold at from ten to twenty per cent. under current rates, in consequence of systematic management of business and low expenses.

PIANOS, ORGANS, MELODEONS.

HARPS, MUSIC, BRASS AND GERMAN SILVER INSTRUMENTS.

Strings, Violins, Guitars, Banjos, Flutinas, Accordions, Drums, Piano Stools and Covers, and

MUSICAL MERCHANDISE

OF EVERY DESCRIPTION.

P. S.—Persons not acquainted with me, favoring other houses, will please send for price lists before ordering. Our Pianos and Organs are imported to this market in sailing vessels, and special low freight contracts are made with the view of selling at the very lowest rates and competing with Northern markets. Every Piano and Organ fully warranted. Second-hand Pianos at very low prices. Pianos repaired at our factory.

Very respectfully,

PHILIP WERLEIN.

Southern Agent for Dunham & Sons, Marshall & Mitten, and Hale Piano Manufacturers, New York; and Needham & Son, manufacturers of the celebrated Silver Tongue Organs and Melodeons.

Beautiful first class Pianos, seven octave, rich rosewood case, carved legs, front round corners, serpentine moldings, possessing sweet, powerful and deep tone, with perfect touch.....price.....\$450 00

Style 6 Organ—Five stops, diapason, violin, octave, piccolo and tremolo, five octave, two sets reeds, with "on and off" tremolo and combination swell, oil-finished black walnut case, paneled all around, with moldings, brackets and engraved ornaments, music desk and carpeted double blowing pedals..... 150 00

Style 10—Six stops, two sets reeds..... 165 00

Style 13—Eight stops..... 185 00

Style 24—Eleven stops..... 365 00

Please send for price lists of Pianos and Organs. nol4 15

BELLS—BELLS.

CHURCH BELLS. CHURCH BELLS.

We are prepared to furnish Church Bells, of Steel Composition, having a rich, deep tone, at the following prices, which place it within the power of all Churches to be provided with a good Bell:

Weight.	WT. of Bell.	Price.
28-Inch Bell.....	250 lbs	\$65 00
36-Inch Bell.....	600 lbs	135 00
40-Inch Bell.....	800 lbs	175 00
48-Inch Bell.....	1200 lbs	265 00

These Bells are warranted for one year against breakage in ordinary use.

THOS. B. BODLEY & CO.,

No. 9 Perdido St., N. Orleans.

CARPET AND OIL CLOTH WAREHOUSE.

J. M. ELKIN. ELKIN & CO., F. STRINGER.

168.....CANAL STREET.....168

Near Baronne, New Orleans.

IMPORTERS OF ALL VARIETIES OF

ENGLISH CARPETS, RUGS, ETC.

—ALSO—

Oil Cloths, Matting, Curtain Damasks, Lace Curtains, Window Shades, etc.

—AND—

Complete Assortment of Upholstery Goods.

See list

WHITWORTH FEMALE COLLEGE.

BROOKHAVEN, MISSISSIPPI.

on the New Orleans, Jackson and Great Northern Railroad, one hundred and twenty-eight miles north of New Orleans, and fifty-seven miles south of Jackson, will reopen on

The 21st of September, 1870.

Thorough instruction in all the branches given.

Charge for board, tuition in English, English text books, school-room stationery, washing, fuel, lights, medicine and medical attendance, \$103 for the term of

11

19,30	21	22	23	24	25	19,19	20	21	22	23	24
26,27	28	29	30			26,26	27	28	29	30	31

TRY AGENTS.—A straight pencil mark in the above calendar indicates the date of a money letter received, a circle the amount of dollar received, and a half circle the amount of cents.

1990

100

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and a small dark mark near the bottom center. The right edge of the page is dark, suggesting the binding or the edge of the book.

NEW ORLEANS MARKETS.

THE N. O. PRICE CURRENT.
Christmas coming on Sunday, the holiday season has thus far caused less interruption to business than usual, but still it has had a restrictive influence, diminishing the supply of labor on the levee and at the presses, and retarding deliveries and sampling. The demand for sugar has fallen off, and, with liberal receipts, prices have been unsteady, with a tendency in favor of buyers; but molasses has continued in active request, and commanded full prices. Corn has been in good demand at previous rates, but the movement in other articles of Western produce has been limited, and prices have ruled in favor of buyers.

We have no intelligence of any importance from the country with regard to the crops. How much our receipts of cotton will exceed last year's is an uncertain question, on which there is a great diversity of opinion. Had all the yield been saved there would undoubtedly have been a considerable increase over the increase in acreage.

COTTON.—The following are the arrivals since the twenty-third instant:

Louisiana and Mississippi bales.	28,657
Arkansas	1,244
Mobile	143
Texas	197
Total	31,099

On Saturday the movement was restricted by moderate supplies, and buyers being reluctant to go on at the previous advance. Increased difficulty in effecting deliveries of previous sales had also an unfavorable influence, and as factors showed no disposition to stimulate the demand by meeting it more freely, the sales were confined to 3,750 bales, prices, however, were if anything stiffer, and there was no longer any low middling to be found under 14½¢. On Monday the market opened with a leaning to outside figures, but as the demand continued limited, factors subsequently met it more freely, without, however, succeeding in imparting any spirit to the movement, and 4,700 bales changed hands, mostly at easier prices, but without any quotable change except dropping ½¢. On Tuesday the market opened with a light supply and moderate demand, which continued slack throughout the day, although, in accordance with an equal demand at New York, and rather discouraging telegrams from Liverpool, factors gave way ½¢, the sales summing up 5,350 bales. Low middling ruled at 14½¢, but with some sales as low as 14¢.

This makes an aggregate for the past three days of 13,800 bales. The receipts at this port since the first of September (exclusive of the arrivals from Mobile, Florida and Texas) are 485,536 bales, against 424,782 bales to the same date last year, and the increase in the receipts at all the ports, up to the latest dates, as compared with last year, is 278,056 bales. In the exports from the United States to foreign countries, as compared with the same dates last year, there is an increase of 208,390 bales to Great Britain, 9,073 to other foreign ports, and a decrease of 113,452 to France.

Referring to our remarks above, we quote as follows:

Ordinary	12 to 12½
Good ordinary	13 to 13½
Low middling	14 to 14½
Middling	14½ to 15
Strict middling	15 to 15½

COTTON STATEMENT.
Stock on hand Sept. 1, 1870, bales. 20,696
Arrived past three days. 31,099
Arrived previously. 492,027—523,832
Exported past three days. 13,183
Exported previously. 389,794—352,487
Stock on hand and on shipboard. 191,815
514,332

SUGAR.—The sales on Saturday and Monday were confined to 1,000 hogsheads at 6 to 6½¢ per pound for inferior, 6½ to 7½¢ for common, 7½ to 8½¢ for fair, 8½ to 9½¢ for good fair, 9½ to 10½¢ for fully fair, 10½ to 10½¢ for prime, 10½ to 11½¢ for seconds and centrifugal, 10½ to 11½¢ for yellow clarified, and 11½ to 13¢ for white.

MONEY.—Gold, 110½ to 111.
American silver half dollars, 108½ to 109, and Mexican dollars at 1 to 1¼ per cent premium in gold.

The sales of warrants include \$4,000 Blue Metropolitan Police on Saturday at 80, \$1,500 new State small, on Monday at 72½; and \$650 new Metropolitan Police at 83, and \$3,700 new State on Tuesday at 71 for large, and 72 to 73 for small. Dealers have bought State at 71 to 72 for new, and sold at 72 to 74.

City Treasury notes are quoted at 25 to 27 per cent discount.

CATTLE MARKET.

NEW ORLEANS, Dec. 27, 1870.
Texas cattle, choice, per head. \$10 to 15
Texas cattle, second quality, per head. \$5 to 10
Texas cattle, third quality, per head. \$3 to 5
Hogs, per lb. gross. 10 to 12
Sheep, first quality, per head. \$4 to 7
Sheep, second quality, per head. \$3 to 4
Sheep, third quality, per head. \$2 to 3
Milk cows, choice, per head. \$10 to 15
Milk cows, second quality, per head. \$5 to 10
Milk cows, third quality, per head. \$3 to 5
Texas cows, with calves. 10 to 12
Calves, per head. 8 to 12
Yearlings, per head. 10 to 13

N. ORLEANS WHOLESALE PRICES.

REVISED AND CORRECTED WEEKLY.

Made up from Actual Sales as they Transpire.

ARTICLES.	FROM.	TO.
Agricultural implements.	5 00	7 00
Cotton scrapers.	5 00	7 00
Cotton saws.	5 00	7 00
Chickens, D. M. & Shovel.	5 00	7 00
Cultivators, riding.	5 00	7 00
Cultivators, walking.	5 00	7 00
Shovels.	5 00	7 00
Saws.	5 00	7 00
Axes.	5 00	7 00
Bagsging, ½ yard.	5 00	7 00
Butter, ½ lb.	5 00	7 00
Butter, 1 lb.	5 00	7 00
Butter, 2 lb.	5 00	7 00
Butter, 4 lb.	5 00	7 00
Butter, 8 lb.	5 00	7 00
Butter, 16 lb.	5 00	7 00
Butter, 32 lb.	5 00	7 00
Butter, 64 lb.	5 00	7 00
Butter, 128 lb.	5 00	7 00
Butter, 256 lb.	5 00	7 00
Butter, 512 lb.	5 00	7 00
Butter, 1024 lb.	5 00	7 00
Butter, 2048 lb.	5 00	7 00
Butter, 4096 lb.	5 00	7 00
Butter, 8192 lb.	5 00	7 00
Butter, 16384 lb.	5 00	7 00
Butter, 32768 lb.	5 00	7 00
Butter, 65536 lb.	5 00	7 00
Butter, 131072 lb.	5 00	7 00
Butter, 262144 lb.	5 00	7 00
Butter, 524288 lb.	5 00	7 00
Butter, 1048576 lb.	5 00	7 00
Butter, 2097152 lb.	5 00	7 00
Butter, 4194304 lb.	5 00	7 00
Butter, 8388608 lb.	5 00	7 00
Butter, 16777216 lb.	5 00	7 00
Butter, 33554432 lb.	5 00	7 00
Butter, 67108864 lb.	5 00	7 00
Butter, 134217728 lb.	5 00	7 00
Butter, 268435456 lb.	5 00	7 00
Butter, 536870912 lb.	5 00	7 00
Butter, 1073741824 lb.	5 00	7 00
Butter, 2147483648 lb.	5 00	7 00
Butter, 4294967296 lb.	5 00	7 00
Butter, 8589934592 lb.	5 00	7 00
Butter, 17179869184 lb.	5 00	7 00
Butter, 34359738368 lb.	5 00	7 00
Butter, 68719476736 lb.	5 00	7 00
Butter, 137438953472 lb.	5 00	7 00
Butter, 274877906944 lb.	5 00	7 00
Butter, 549755813888 lb.	5 00	7 00
Butter, 1099511627776 lb.	5 00	7 00
Butter, 2199023255552 lb.	5 00	7 00
Butter, 4398046511104 lb.	5 00	7 00
Butter, 8796093022208 lb.	5 00	7 00
Butter, 17592186044416 lb.	5 00	7 00
Butter, 35184372088832 lb.	5 00	7 00
Butter, 70368744177664 lb.	5 00	7 00
Butter, 140737488355328 lb.	5 00	7 00
Butter, 281474976710656 lb.	5 00	7 00
Butter, 562949953421312 lb.	5 00	7 00
Butter, 1125899906842624 lb.	5 00	7 00
Butter, 2251799813685248 lb.	5 00	7 00
Butter, 4503599627370496 lb.	5 00	7 00
Butter, 9007199254740992 lb.	5 00	7 00
Butter, 18014398509481984 lb.	5 00	7 00
Butter, 36028797018963968 lb.	5 00	7 00
Butter, 72057594037927936 lb.	5 00	7 00
Butter, 144115188075855872 lb.	5 00	7 00
Butter, 288230376151711744 lb.	5 00	7 00
Butter, 576460752303423488 lb.	5 00	7 00
Butter, 1152921504606846976 lb.	5 00	7 00
Butter, 2305843009213693952 lb.	5 00	7 00
Butter, 4611686018427387904 lb.	5 00	7 00
Butter, 9223372036854775808 lb.	5 00	7 00
Butter, 18446744073709551616 lb.	5 00	7 00
Butter, 36893488147419103232 lb.	5 00	7 00
Butter, 73786976294838206464 lb.	5 00	7 00
Butter, 147573952589676412928 lb.	5 00	7 00
Butter, 295147905179352825856 lb.	5 00	7 00
Butter, 590295810358705651712 lb.	5 00	7 00
Butter, 1180591620717411303424 lb.	5 00	7 00
Butter, 2361183241434822606848 lb.	5 00	7 00
Butter, 4722366482869645213696 lb.	5 00	7 00
Butter, 9444732965739290427392 lb.	5 00	7 00
Butter, 18889465931478580854784 lb.	5 00	7 00
Butter, 37778931862957161709568 lb.	5 00	7 00
Butter, 75557863725914323419136 lb.	5 00	7 00
Butter, 151115727451828646838272 lb.	5 00	7 00
Butter, 302231454903657293676544 lb.	5 00	7 00
Butter, 604462909807314587353088 lb.	5 00	7 00
Butter, 1208925819614629174706176 lb.	5 00	7 00
Butter, 2417851639229258349412352 lb.	5 00	7 00
Butter, 4835703278458516698824704 lb.	5 00	7 00
Butter, 9671406556917033397649408 lb.	5 00	7 00
Butter, 19342813113834066795298816 lb.	5 00	7 00
Butter, 38685626227668133590597632 lb.	5 00	7 00
Butter, 77371252455336267181195264 lb.	5 00	7 00
Butter, 154742504910672534362390528 lb.	5 00	7 00
Butter, 309485009821345068724781056 lb.	5 00	7 00
Butter, 618970019642690137449562112 lb.	5 00	7 00
Butter, 1237940039285380274899124224 lb.	5 00	7 00
Butter, 2475880078570760549798248448 lb.	5 00	7 00
Butter, 4951760157141521099596496896 lb.	5 00	7 00
Butter, 9903520314283042199192993792 lb.	5 00	7 00
Butter, 19807040628566084398385987584 lb.	5 00	7 00
Butter, 39614081257132168796771975168 lb.	5 00	7 00
Butter, 79228162514264337593543950336 lb.	5 00	7 00
Butter, 158456325028528675187087900672 lb.	5 00	7 00
Butter, 316912650057057350374175801344 lb.	5 00	7 00
Butter, 633825300114114700748351602688 lb.	5 00	7 00
Butter, 1267650600228229401496703205376 lb.	5 00	7 00
Butter, 2535301200456458802993406410752 lb.	5 00	7 00
Butter, 5070602400912917605986812821504 lb.	5 00	7 00
Butter, 10141204801825835211973625643008 lb.	5 00	7 00
Butter, 20282409603651670423947251286016 lb.	5 00	7 00
Butter, 40564819207303340847894502572032 lb.	5 00	7 00
Butter, 81129638414606681695789005144064 lb.	5 00	7 00
Butter, 162259276829213363391578010288128 lb.	5 00	7 00
Butter, 324518553658426726783156020576256 lb.	5 00	7 00
Butter, 649037107316853453566312041152512 lb.	5 00	7 00
Butter, 1298074214633706907132624082305024 lb.	5 00	7 00
Butter, 2596148429267413814265248164610048 lb.	5 00	7 00
Butter, 5192296858534827628530496329220096 lb.	5 00	7 00
Butter, 10384593717069655257060992658440192 lb.	5 00	7 00
Butter, 20769187434139310514121985316880384 lb.	5 00	7 00
Butter, 41538374868278621028243970633760768 lb.	5 00	7 00
Butter, 83076749736557242056487941267521536 lb.	5 00	7 00
Butter, 166153499473114484112975882535043072 lb.	5 00	7 00
Butter, 332306998946228968225951765070086144 lb.	5 00	7 00
Butter, 664613997892457936451903530140172288 lb.	5 00	7 00
Butter, 1329227995784915872903807060280344576 lb.	5 00	7 00
Butter, 2658455991569831745807614120560689152 lb.	5 00	7 00
Butter, 5316911983139663491615228241121378304 lb.	5 00	7 00
Butter, 10633823966279326983230456482242756608 lb.	5 00	7 00
Butter, 21267647932558653966460912964485513216 lb.	5 00	7 00
Butter, 42535295865117307932921825928971026432 lb.	5 00	7 00
Butter, 85070591730234615865843651857942052864 lb.	5 00	7 00
Butter, 170141183460469231731687303715884105728 lb.	5 00	7 00
Butter, 340282366920938463463374607431768211456 lb.	5 00	7 00
Butter, 680564733841876926926749214863536422912 lb.	5 00	7 00
Butter, 1361129467683753853853498429727072845824 lb.	5 00	7 00
Butter, 272225893536750770770699685945414569152 lb.	5 00	7 00
Butter, 544451787073501541541399371890829138304 lb.	5 00	7 00
Butter, 1088903574147003083082798743781658276608 lb.	5 00	7 00
Butter, 2177807148294006166165597487563316553216 lb.	5 00	7 00
Butter, 43556142965880123323311949751266331064384 lb.	5 00	7 00
Butter, 87112285931760246646623899502532662128768 lb.	5 00	7 00
Butter, 1742245718635204932932477990050652455552 lb.	5 00	7 00
Butter, 3484491437270409865864955980101304911104 lb.	5 00	7 00
Butter, 6968982874540819731729911960202609822208 lb.	5 00	7 00
Butter, 13937965749081639463459823204053219644416 lb.	5 00	7 00
Butter, 2787593149816327892691964640810643888832 lb.	5 00	7 00
Butter, 5575186299632655785383929281621287777664 lb.	5 00	7 00
Butter, 11150372599265311570767858563242575555328 lb.	5 00	7 00
Butter, 22300745198530623141535717126485151110656 lb.	5 00	7 00
Butter, 44601490397061246283071434252970302221312 lb.	5 00	7 00
Butter, 89202980794122492566142868505940604442624 lb.	5 00	7 00
Butter, 178405961588244985132285737011881208885248 lb.	5 00	7 00
Butter, 356811923176489970264571474023762417770496 lb.	5 00	7 00
Butter, 713623846352979940529142948047524835540992 lb.	5 00	7 00
Butter, 1427247692705959881058285896095049671081984 lb.	5 00	7 00
Butter, 2854495385411919762116571792190099342163968 lb.	5 00	7 00
Butter, 5708990770823839524233143584380198684327936 lb.	5 00	7 00
Butter, 11417981541647679048466287168763977368655872 lb.	5 00	7 00
Butter, 22835963083295358096932574337527954737311744 lb.	5 00	7 00
Butter, 4567192616659071619386514867505590947462368 lb.	5 00	7 00
Butter, 9134385233318143238773029735011181894924736 lb.	5 00	7 00
Butter, 18268770466636286477546059470022363789849472 lb.	5 00	7 00
Butter, 3653754093327257295509211894004472757969888 lb.	5 00	7 00
Butter, 7307508186654514591018423788008945515939776 lb.	5 00	7 00
Butter, 14615016373309029182036847576017891031879552 lb.	5 00	7 00
Butter, 29230032746618058364073695152035782063759104 lb.	5 00	7 00
Butter, 58460065493236116728147390304071564127518208 lb.	5 00	7 00
Butter, 116920130986472233456294780608143128255036416 lb.	5 00	7 00
Butter, 233840261972944466912589561216286256510072832 lb.	5 00	7 00